

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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UNIFORMITY OF MASONIC PRACTICE.

OUR esteemed correspondent Bro. Jacob Norton, whose contributions we are pleased to publish from time to time in our pages, is not a universal favourite with the luminaries of the Masonic World. He is far too plain spoken to suit the mass of goody-goody Craftsmen whose chief aim seems to be to sing the praises of each other, and bring the best principles of the Craft into ridicule by their absurd and fulsome flattery. His special delight is to look things fairly and squarely in the face, divest ancient traditions of their false outside garb, and really seek to discover how far claims for veneration can be maintained in the light of common sense and modern enlightenment. Much as we may profess to love the truth, and dislike all sham and false pretences, there is no denying the fact that we are often terribly disappointed when we find idols shattered, and ideas upset which have been accepted as truths for years and years. Indeed, in such cases we have ample illustration that the truth is not always palatable. Yet we should have no false scruples; we should rather hail with delight the labours of those who seek to put matters straight, no matter at what cost, or how much we may suffer in the process. The surgical operation may be painful, and very risky to the patient, yet it is often the only chance of saving life, and is resorted to without hesitation when the actual need arises; so it should be with our every surrounding, in Freemasonry and outside of it. If the Craft is suffering from maladies which can be cured, then the cure should be attempted, no matter to what extent it may be necessary to go to prove the case, and bring about the desired alterations. Yet there are many among us who regard all attempts in this direction as out of place, and loudly condemn those who dare to raise a voice against the accepted traditions and practices of the Craft. This opposition would be justifiable if there was anything like uniformity existing among the various sections of the Masonic Order; but there is no uniformity, or anything approaching thereto, and on that account the opposition is certainly out of place, and displays a cowardice which to our mind goes far to prove the weakness of the position taken up by the "sticklers," as our friend Jacob Norton occasionally terms that section of the Craft to whom we are now referring. Why not at once acknowledge the need for reorganisation, and endeavour to bring about something like a recognised system of practice, ere it be too late, even if that period has not already been reached?

Freemasonry has suffered, like most other bodies, from the spirit of reform and advancement which is one of the characteristics of the age, and it is certainly to be regretted that an organisation such as Freemasonry professes to be should so frequently be "amended" and altered, to suit the whims and

fancies of its members. English Freemasonry is, happily, an exception in this respect; the alterations we do carry out in this country being of a very minor character, so far as the actual system of Freemasonry is concerned; usually matters of detail in regard to the laws framed for the governance of the Order, rather than anything affecting its rites or ceremonies. In America and other parts this is not the case, and energetic members of the Craft, in their desire to bring Freemasonry up to their standard of perfection—as gauged by outside surrounding objects—often make considerable changes in the actual fabric, which alterations, by repeated revision and reform, ultimately lead to such practices as can only be described as wholly unconstitutional, and utterly opposed to the spirit of Freemasonry as we are taught to believe it was handed over to us by past generations. In face of these practices it is well we have men like Bro. Jacob Norton among us; men who are not afraid to speak their mind, even though by so doing they may raise a host of enemies, but more often than not call around them a number of friends who, if they cannot admire the actions of the man, can at least reverence and respect the man himself, for the bold front displayed, and the apparent sincerity with which his work is undertaken. As we have said, Bro. Norton is not a favourite with the luminaries of the Masonic world, because of his tendency to shatter the idols they have learned to worship, but there is probably no man who has a more extended circle of friends among the members of the Masonic Order, or one who is more heartily welcomed by those who know him. The leading lights among our historians dread to think where he will next assail the practices of the Craft, yet they will help him in his researches as far as lies in their power, and perhaps actually lay bare the material with which he in time to come will assail some of their pet fancies or ideas; but for all this his writings are not regarded with favour, or publicly tolerated by those who should be most interested.

The remarks which appeared in our last issue from the pen of our correspondent have doubtless been studied by many of our readers, but we know there are others who, when once they caught sight of the writer's name, immediately passed over to the next page, ignoring, as wholly unworthy of notice, the arguments used in support of the title "So-called" Masonic Jurisprudence. Yet we venture to think there are few who would not agree with the spirit of Bro. Norton's comments if once they read them, although they might object to some of the colouring he has introduced into his picture. That they should regard in its proper light, as the peculiarity of the enthusiast. Having read what Bro. Norton tells us, the opinion must certainly be that there is ample room for some energetic action in the way of securing a greater uniformity of practice in the Masonic world; yet we must, at the same time, recognise the futility of even hoping for any great reform. Grand Lodges in far-off

countries will continue to do just as they please, no matter what representations are made against the many changes continually being introduced into the working of the several jurisdictions, and the Craft must stand by and see its boasted uniformity nullified, well knowing it is quite impossible to remedy it. Still the proposal set forth in the closing paragraph of Brother Jacob Norton's remarks—as to the possible assembly of a Masonic Congress, composed of delegates from all the Grand Lodges of the world—is worthy of consideration, and may some day be carried beyond the preliminary stage of mere conjecture. If the day ever arrives for the opening of a Masonic Conference there will be ample work for its members to perform, in striving to secure something like uniformity of practice where there now exists a mass of confusing ideas.

BRETHREN OF EMINENCE AND ABILITY.

IT has always been one of the special boasts of the Grand Lodge of England that it has been enabled to enlist under its banner a constant succession of men who by birth or by their own individual efforts have enrolled their names in the list of those whom the people delight to honour. Princes of the blood, shining lights of every rank of the nobility, and men distinguished as divines, soldiers, sailors, statesmen, and administrators, have thought it no special condescension on their part to don the Mason's apron, and thus testify to themselves and the people at large, the excellencies of our ancient institution. Now this is in every way a matter of congratulation to ourselves, and we trust that Freemasonry will ever continue to commend itself to those who have made their mark outside, but at the same time it does appear to us that it is possible to go too far in efforts to attract stars of this kind. Whilst perfectly conceding that we gain by being able to exhibit to the outside world men of eminence in the state as dignitaries of our Order, we do not think that outside services, however meritorious they may be, should be allowed to act as a substitute for services to the Craft itself, in determining the distribution of the highest honours which we have to bestow. And yet it does appear not only that the Constitutions and practice of the Grand Lodge of England distinctly go on the principle of conferring the very highest honours on men whose services to the Craft are a negative quantity, but that this evil principle is being intensified every year. Membership of Grand Lodge is not only open to men who have never so far gained the regard of their brethren as to be made the Wardens of a private Lodge, but the collar of the Grand Warden, a very high honour indeed, can be and not unfrequently is conferred upon men whose highest step in the Masonic ladder was being raised to the Third Degree. That a Mason should be able to become Grand Warden of England and tack Right Worshipful in front of his name, without having ever been Warden of a private Lodge, is, to say the least, an anomaly, and an infringement of the privileges of the Craft. Whilst we perfectly approve of the principle of the Grand Officers being nominated by the Grand Master, we do think that the choice of that high functionary should be limited to those who have already received the suffrages of the Craft, and equally we think that the democratic character of Freemasonry is ignored if even one voice in its highest law making assembly is based upon anything else but popular election. Turning to Rule 9, we find "that brethren of eminence and ability who have rendered service to the Craft may, *by appointment of the Grand Master*, or by a vote of the Grand Lodge duly confirmed be constituted members of the Grand Lodge, with such rank and distinctions as may be thought proper." We have italicised the words "by appointment of the Grand Master," because they did not exist in the old edition of the Constitutions, and their introduction marks an advance in a very evil direction. Push the principle to an extreme, and it would legally be possible for an unscrupulous Grand Master to "pack" the Grand Lodge with his nominees. Then, again, a former provision that the Grand Wardens should have served the office of Warden in a private Lodge was likewise struck out at the revision, evidently with a distinct

object, and as a matter of fact more than one Grand Warden has of late years been appointed without possessing even the modest qualification formerly necessary, Lords Alcester and Wantage to wit. We may be ultra-radical in our Masonic opinions, but we altogether fail to see that a man, however distinguished as a soldier or a sailor, should be made Grand Warden on the strength of his having, perhaps in his college days, been initiated into the Craft, in whose doings he has not taken one iota of interest since. The absurdity is the more apparent when we find that the District or Provincial Grand Wardens must have been Masters, and the District or Provincial Grand Deacon Wardens. The inference one must draw is, that the lower offices are supposed to imply work, the higher merely social position. Now, whatever this principle may be, it is not Masonic, according to our Colonial way of thinking. If Dukes and Lords and Lord Mayors will work in Masonry, then by all means let their exalted outside rank lend additional weight to their purely Masonic claims, but do not let it be a substitute for them altogether.—*The South African Freemason.*

INVASION OF JURISDICTION.

ONE of the most essential and best among the many lessons to be drawn from the symbols of Masonry may be found in the teachings of the "trowel," an instrument to be used by Freemasons to spread the cement of brotherly love and affection; that cement which, when properly used, will unite all into one sacred band, or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who can best work and best agree. This sentiment, "A band of brothers among whom no contention should ever exist," has been so often reiterated, and so firmly impressed upon our minds, that we have come to accept it as a truism, and undisputed fact.

It is beautiful as a theory, and should be a fact undoubted and unquestioned. It constitutes the fraternity of Masonry, and upon it more than anything else depends the usefulness and stability of the institution.

The Masonic use of the trowel has been taught every member of our Order, and its application has been impressed upon their minds by the most solemn ceremonies. There are, we know, exceptions to all rules, and, unfortunately, unworthy members may be found in every society, "black sheep in every flock." Yet we are convinced that among the fraternity, as a whole, this idea is something more than an idle sentiment. It is a recognised fact, and made, to a greater or less extent, the rule of life. There is a tie which binds Freemasons most closely together. That tie is composed of brotherly love and affection. While individual members are cultivating this sentiment, and, as the years roll around, are more thoroughly applying the trowel and exemplifying the results of its use in daily life.

Yet we regret that too often when organised as a Lodge, which is but an integral portion, an individual branch of the one universal family, this cement is sometimes laid aside, and the use of the trowel, as between themselves and their neighbours, to a large extent forgotten. Mankind is by nature selfish. In the early ages of the world's history, when the animal nature was in preponderance, following the natural law of evolution—"the survival of the fittest"—it was the strong against the weak. But with the advancement of civilisation and the cultivation of the intellect, the moral nature of man came to the front. The common Brotherhood of man and his equality became more and more recognised and acted upon. To disseminate this truth and make it practical in every day life has been the chief mission of Masonry. Uniting as it does men of every country, sect and opinion, it founds every regulation upon the one idea of Brotherly love, and everywhere inculcates the broadest charity and toleration for the opinions as well as the failings of a brother.

This being the true principle of Masonry, that to which she requires a strict adherence on the part of all her followers, why should it not be made equally obligatory upon her Lodges and other organised associations in their relations each with the other?

The Lodge is but the aggregate of the individual, governed by the same ends, but united only for their better dissemination.

How often is this fact overlooked and forgotten. The

records of every Grand Lodge, and our own is not an exception, will show that from this cause more or less trouble is continually arising among their constituents, causing ill-feeling, jealousies and unkindness between them, extending sometimes to personalities among the members.

The source of such dissensions may be traced almost invariably to that innate selfishness which in the individual we are striving to overcome, but which is allowed full scope in the Lodge, and where no one in particular is responsible.

Lodges in this jurisdiction are more and more becoming acquainted each with the other, and by means of occasional visitations and the mingling together in schools of instruction the officers and members are becoming more social. They can visit and work with and for each other. Eat, drink and be merry together, but let one of them unintentionally and ignorantly, by the least fraction, invade the territorial jurisdiction of another, and how quick is the "old Adam" in their natures aroused. Their pockets are touched, and, it may be, their dignity. The early lessons taught them as Masons are forgotten, and too often a spirit is manifested quite the opposite from that of brotherly love.

The question of jurisdiction is the most fruitful if not the chief source of all the troubles and dissensions thus arising. In the early days of English Masonry, when the Lodges were few in number and somewhat scattered, all seemed to have concurrent jurisdiction; arbitrary lines and boundaries were unknown, but in later years, and particularly in this country, with the large and rapidly increasing number of Lodges, jurisdictional lines have been found to be necessary, and that, too, for the sole purpose of better preserving harmony among the subordinates.

Perhaps no better regulation could be adopted than our own—one-half the distance in a straight line to the nearest Lodge. Next to this and one which would avoid this trouble would be to make concurrent jurisdiction between all Lodges. Yet if all were governed by these Masonic principles, and in their intercourse and relation with each other were to exemplify that spirit of toleration, forbearance and courtesy which is expected from Masons individually, jurisdictional lines would probably be the best.

But when, at nearly every Annual Communication of the Grand Lodge, charges are preferred by one Lodge against another for an invasion of alleged rights in this respect, and when upon investigation it is found that a proper adjudication can only be had after a careful measurement made by a Committee appointed for that purpose or by a certificate from a county surveyor, then we find an illustration of our proposition in regard to Lodges and their liability to ignore the teachings of our Order. At such times we are led to believe that the doing away with all dividing lines, the making concurrent jurisdiction of the entire State, would be the better and only way to preserve harmony.

It is a common saying that there are exceptions to all rules, yet Masonry, in her laws and regulations, is an exception from this. The laws of Masonry, based upon the landmarks, are absolute, and its regulations must be general, and while there can be but one rule in regard to jurisdictional limitations, the privilege is given to constituent Lodges to make local arrangements providing between themselves for concurrent jurisdiction or even for arbitrary lines. Were a true Masonic and fraternal spirit to actuate all Masons this could be easily accomplished, and that same spirit would avoid most of these differences by mutual concession on the part of all. While general concurrent jurisdiction may not be practical or for the best good of the Fraternity generally, yet there are many cases where it might be applied and be for the best interest of all concerned. Lodges are sometimes located at a distance of from five to thirty miles, and even more, from another. Persons residing considerably nearer the one, yet by reason of routes of travel and from other causes are best known in the other, and practically the most convenient for them, yet are denied the privilege of becoming Masons by this want of courtesy and strict adherence to their so-called rights. We would make all such territory—that is all beyond a certain limit—concurrent, allowing the applicant to consult his own convenience in the choice of location. In the absence of such a regulation, we earnestly advise the inculcation of the genuine principles of Masonry—charity and brotherly love.—*Tidings.*

MARK MASONRY.

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THE Quarterly Communication will be held on Tuesday next, at Mark Masons' Hall, London, when the report of the General Board will be laid before the brethren for confirmation. This report sets out the progress made by the degree during the three months ended 30th June. The certificates of new membership are 413, making the total number of registered Mark Masons 28,523. Warrants for three new Mark Lodges were granted by the Prince of Wales. The Royal Ark Mariner certificates were 84, and the total number of registered Ark Mariners 3,362. The Prince of Wales has appointed Bro. Martin to be District Grand Master for Victoria, Australia; and the Hon. Judge Donald Grant MacLeod to be District Grand Master for Burma. The 23rd Annual Festival of the Fund of Benevolence, under the presidency of Viscount Dangarvan, on 22nd July, realised £1,856.

LANGLEY LODGE, No. 28.

THE brethren of this Lodge (W.M. Bro. James Coleman) and of the St. John's Chapter R.A. Mariners (W.N. Bro. John Sheridan), had a most pleasurable outing last week. A special steamer was chartered to convey the party (which included a number of ladies) to Weston, arriving at which place, brakes were in waiting to take them to Banwell. At this place an excellent luncheon was provided by Bro. Cornelius, of the Bell Hotel. Arrived at Cheddar, a sumptuous banquet, laid at the Cheddar Cliff Hotel by Host Bragg, was done justice to. Bro. Coleman presided, and the sentiment of his health, proposed by Bro. John Sheridan, was heartily drunk. Subsequently the party visited the far-famed cliffs and the stalactite caverns. Bro. Freke photographed the Mark men at their work in the quarries. Cardiff was reached on the return journey at 10 p.m., after a most delightful day. It should have been stated that at the banquet there were present several distinguished brethren from the Province of Somerset.

R.M.I. FOR BOYS.

The results of the South Kensington examination in Science and Art show a great advance on those of last year. They are as follows:—

DRAWING—Freehand: First Class, 1; Second Class, 4.

Model: Second Class, 9.

SOUND, LIGHT AND HEAT: First Class, 7; Second Class, 21.

PHYSIOGRAPHY: Second Class, 29.

MATHEMATICS: Stage 1; First Class, 18.

Second Class, 14.

The School has also obtained some new and excellent successes in music at Trinity College, London, viz.: a junior certificate (with 85 per cent. of the maximum marks), and a senior certificate in honours.

BRO. BERRY AND FREEMASONRY.

To the Editor of the Dundee Advertiser.

SIR,—Would our Provincial Grand Master kindly state on what authority he made the statement the other evening that the laying of the foundation-stone of a public building by Freemasons is a religious ceremony? Bro. Berry must be sadly ignorant of the history and literature of the Craft to which he belongs. I venture to assert, in opposition to Bro. Berry, that the laying of a foundation-stone by Freemasons is not a religious ceremony, nor, strictly speaking, a Masonic one. The truth of the matter is, the little bit of semi-solemn play acting gone through on such occasions is nothing more nor less than a piece of tolerated tomfoolery. Just imagine a religious ceremony finishing up with "Hey, the Merry Masons," and champagne and salmon at 15s a head. Waiting Bro. Berry's reply, I am, &c.,

FREEMASON.

The members of the Rose Lodge of Instruction, No. 1622, will resume work, at the Stirling Castle, Church Street, Camberwell, on Thursday next, the 3rd prox., at 8 p.m., under the Preceptorship of Bro. D. Rose P.M.

HOLLOWAY'S PILLS AND OINTMENT.—The combined ill effects, of over crowding, sedentary occupations and monotony of life are only too well known to those who have to pass the best part of their lives labouring in factories and crowded work-rooms. The compulsory confinement weakens the general health and induces chronic constipation, indigestion, and various forms of skin diseases. Holloway's remedies are of priceless value to persons of this class, for they can be used without entailing loss of work, being purely vegetable in their composition, and consequently act without harshness on the most delicate system. The experience of more than forty years proves that no means surpass Holloway's remedies for curing bad legs, bad breasts, piles, and wounds of all kinds.

SAINT JOHN THE BAPTIST.

An Oration by Bro. Edward G. Billings, Grand Orator, at the Celebration of Saint John the Baptist's Day 1891, by all the Masonic Lodges in New Orleans, Louisiana, under the auspices of the Grand Lodge of the State.

THE life of Saint John the Baptist was short, and crowded with wonderful developments. Born five years before the Christian era, and perishing twenty-eight years after its commencement, his whole life was a chapter of sublime poetry. The hills of Palestine are not more attractive than is this rugged character. First came the supernatural announcement of his birth and the pledge of its fulfilment in the paralysis of his father's power of speech; the fleeing of his mother, Elizabeth, into the comparatively uninhabited portion of Judea, to enable him to escape the slaughter of the young children by Herod. And so "he was in waste places till the day of his showing unto Israel." Then came his simple, unluxurious, abstemious manner of living, with his camel's hair raiment and his leathern girdle, and his meat of locusts and wild honey. Then came his performance of his mission, his complete surrender of himself to his foreordained work of preparing the way of the Lord—his voice in the wilderness, addressed not to the Jews alone but to mankind universally—his impassioned utterance that God's justice was nigh at hand, exalting every valley and making every mountain and hill low, and asseverating that though the grass withered and the flower faded, the promise of our God should stand for ever.

Then came his inspired recognition of our Divine Lord and Saviour, "the Lamb of God which taketh away the sins of the world." His character as the founder of "the kingdom in the hearts of men" was attested by no diadem, nor sceptre, nor overawing transfiguration, but by that type which foreshadowed the peace and love of his undecaying, unsucceeded, endless reign—the Spirit like a dove descending from the miraculously opened heaven and abiding upon him. Then came the cruel decapitation within the prison's walls, and upon this exalted life, replete with an interest which subdues and fascinates, was set the awful and imperishable seal of martyrdom.

What a contrast is there between this Saint John and the other—each having his peculiar, wondrous traits—each leaving his deathless influence upon the human race! This John was sturdy and stern and severe, unerring in his sympathies, fearless in his denunciations, uncompromising in his convictions—with a faith so immovably steadfast that it seems in history to be his sole quality: the other John was so gentle and loving and spiritually refined and holy that he is remembered by that transcendent title handed down to us by himself, but undoubtedly conferred by the Saviour Himself, "the beloved disciple." The one has the grandeur of nature when the tempest shakes and force subjugates; the other has a winning, quickening influence, causing the world's most sacred feelings to germinate and grow, as does the noiseless falling of the sun's rays the plants and the flowers. The one was a rough iconoclast; the other was a type and example of the harmony and unutterable loveableness of character capable of being developed and attained in the soul of mortal man.

Saint John the Baptist was distinctly a harbinger. His life seemed concentrated in his discerning, prophetic cry. He came from the wilderness, delivered his utterance, and passed away from among men. Of the felicities of home and the loves of family and the delights of friends, he had none, for in his affections, as well as in his purpose, he lived in the future. He touched the present only that being a worker upon it—a preparer—he could accomplish his destiny only by contact with it through his labours and his voice.

How many noble men have we seen who, if we limit the word by what is highest and best in the round of our little lives, were harbingers! who, perchance, called by Providence in youth to days and nights of self-denial and self-devotion for parents and home, straitened by the narrow ways of poverty, and by and bye emerging from this array of seeming hedgings in and embarrassments, and just entering upon what seemed to be large fruition of public favour and personal enjoyment, and reaching out towards and trying to usher in among men what is high

and good and pure in the unattained future, have been called to fold their hands and close their eyes, and leave the theatre of, as it were, a just commencing existence. And we say this is hard. But is it hard? Who shall say that, in the matter of ennobling enjoyment, he who, with his affinities for goodness unchecked, has only revelled in the morning with its dew of freshness and gladness, and has passed on, has not fared better than he who has enjoyed the burdensome glories of the noon-day, or who has, no matter with what serene thoughts companioned, experienced the delights of the softly but surely gathering shadows of the evening?

Not only was there the voice in the wilderness, but there was a throng which went out into the wilderness to hear that voice. Not only was there this precursor of the incarnate Divinity—this usher-in of the Light—but there was also a receptivity in the hearts of the people, a willingness to hear the tidings and to see the Light.

The Romans held Judea. Under Tiberius they had taken Jerusalem, and when Tacitus gives the description of the captured city, he says the temple was destitute of any effigies of any image of the Deity, "for," says the heathen historian, "the Jews believe that God is a spirit invisible and eternal." While, therefore, the Hebrews by the administration of Moses, through the teachings of their long line of prophets, through their rites and ceremonies, had been educated up to a capacity to understand much of spiritual truth, they were yet ignorant of the immortality of the soul and of that spiritual kingdom which should be established in the hearts of men, whose supremacy was to be found in the charity and self-immolation and the tenderness of the beatitudes pronounced from the Mount of Olives. Yet these same Hebrews, when the sympathetic soul of John the Baptist felt within itself the nearness of the God in Christ, and lifted up his voice of apocalyptic warning and invitation, responded to this advance of thought and feeling, and in throngs received John's baptism of water, which was the symbol as well of inward regeneration, of the baptism of the Holy Ghost, and of fire of Him that was to come.

This fervent and outspoken preaching to an untoward people, and their ready reception of it, illustrates two great facts or truths which underlie all human experience. The one is that there is, in all men, no matter how circumstanced and impeded, no matter how dwarfed may be their conceptions by inaction, nor how hardened their sensibilities by indulged error and sin—that there is in all men a yearning for unexperienced good, an outreaching towards what is high and reverent and holy. The other correlative truth is that if men will reach out towards the truth they will find it within their grasp. If they "feel after God they will happily find Him very near to them."

These two facts, which may be denominated the impulse of man towards, and for, an unrealised good and the certainty of its attainment, are illustrated in every chapter of human history. They prompt the creation and the appreciation of all art—be it music with its modulations of sound, or painting with its gradations of colours, or sculpture with its inwrought thought, or poetry with its combinations of the delights of music, with the infinite variety of pictures and statues of life itself. For Rossini must have reached out into the world of ideals for his ravishing notes, and Michael Angelo for the startling effects found in his cartoons; and Homer for his New World of movement in his Iliad, and how surely they found their ideals and translated them through even the dust and atoms of every day's material, let mankind still unwearied and wrapt in its delight in their productions attest.

And there are John the Baptists not in the wilderness—harbingers who announce and usher into our mental world the idea of goodness theretofore unconceived. There have been those who have crossed the path of all of us whose attainments, in what may be termed character, reached possibly through the baptism of struggles and sorrows, have so unfolded to us the commanding qualities of bravery for the right that the conception has sunk into our souls never to be dislodged; who have furnished us with an ideal of manhood, an ideal of achievement which, like the cloud by day and the pillar of fire by night, has led us in our march of life, never wholly obscured from our vision, our encouragement when disheartened, our deliverance when tempted of evil, our restraint amid success and our inspiration at all times.

The great feature of John the Baptist's character was

that he cared for nothing save his own convictions. The power of rulers, the remoteness, the unpreparedness of the multitude, his solitariness in his faith, the personal dangers which beset him, all these weighed as nothing with him against the truth. When the logicians would test and verify the statement that this or that belief is, in and of itself, right, they attempt to establish that it is accepted universally by right-minded, well-informed, unprejudiced men, the major premise being that whatever is thus accepted has the sanction of that Being who made all men's mind. Now we are so constituted that nothing more irresistibly wins our respect, or more surely commands our admiration for man as man than his adherence to wisely adopted opinions. On the battlefield, the general who unflinchingly trusts in the outcome of his concentration of forces, though the smoke envelop and the mediums of death reign; in the Senate the great leader in a great cause, who believes implicitly in the conclusions of his reasoning; in every department of life those who evince that consistency of effort which is the product of stability of thought; and, I had almost said, above all, they who have weighed in the balance the merits of friends who, in days of those friends' adversities, manifest a fidelity of attachment which is revered by the world because it is not born of profit; all these in written and unwritten history bear witness to the place to which he who is faithful, tenaciously, courageously faithful to his sincere opinions, is exalted, and the manner in which he is crowned and remembered.

This the world in its heart of hearts enthrones. This it dignifies by the name of heroism. From the days of the twilight of history when the resolute strangling of the monster serpent, exalted to the place of a demi-god, through the successive civilisations, past that unwavering daring known as "Spartan valour;" and those Greeks who are immortalised by, or rather those self-immortalised Greeks who are placed like stars in a constellation by Demosthenes in his oration on the crown, "who fell at Thermopylae, who perished in the sea-fight off Salamis," all through the multiplied and varied exhibitions of this quality which is honoured by the term "Roman Courage," past the period when a gifted and brave woman in the person of Joan of Arc fanned the expiring energies of a nation; all through the sad but glorious history of Poland; through the impossibilities wrought by English bravery on its hundred battlefields, down to the exhibitions of intrepidity and genius during our own colossal struggle, where the actors on either side, had they not been absorbed in their own deeds of wondrous valour, would have stood transfixed in admiration at the equally valorous deeds of their opponents, from all these scenes and personages comes the lesson that mankind, in proportion as they are lifted up in their standpoint of observation, venerate those who are willing to greatly risk for a great conviction.

True, the world in its judgment discriminates. It turns an admiring look upon the monster courage of a selfish Napoleon, a still more admiring gaze upon the patriotic, disinterested courage of Washington; but it dwells with tenderest sympathy and deepest veneration upon him who, though of the earth, was above it, and who most absolutely put aside self and laid down his life for spiritual truth. And when the philosophical historians say that "the blood of the martyrs is the seed of the church," they do but declare and emphasise the complete, unparalleled illustriousness in the heart and judgment of the world, of the martyrs for truth.

Ye who from the shades of academic halls, where youth nurtures its grand purposes, dream of distinction and renown, as well as ye who from the varied departments of labour so justly aspire to self-made greatness, know this: that when they who built pyramids and led armies and bequeathed unmeasured estates are forgotten, this man who ate the plain food of the desert, but who with his whole soul greeted the truth and uttered it and died for it, will have, throughout the periods of human history, a name and a fame commensurate with the stability and expanse of truth itself.

This characterisation of this illustrious disciple of the living Christ suggests the reasons why the society or Order of Free and Accepted Masons cherish and revere him. He was the forerunner of truth in the world as all Masons are the forerunners of their own individual progress towards truth in their own lives. Like him, though in a figurative sense, they "climb on stepping stones of their dead selves to higher things." He was a worker in distinction from

a dreamer, as is the aim to be of every Mason. He wore the leathern apron which is one of the symbols of our Craft. His independent spirit was a type of the freedom in our Order. His great quality which has endeared him to us was his loyalty to the truth. There is a tie between all those who love the truth for the truth's sake, which, while it is subtle, is none the less strong and enduring. There is in truth a self-declaring quality which enables one to readily perceive it, and impels him to hasten to greet and receive it; which led kings and prophets to wait for it and seek for it, though they never found it; which is, like the inborn capacity to revel in the delights of music, universal by possibility and in degree determined largely by the grace of the Giver of all endowments, which enabled Saint John the Baptist, amid the cheerless surroundings of Judaism, with its husks of Pharisaism and its cold abstractions, and its imperfectly, because partially, understood rites and symbols, to understand the pure spirituality of Christ as the revealed incarnate God. His discerning eye detected the rays of the rising orb of the world's spiritual light, when far below the horizon it had just begun to illumine the plane of this habitable world, dispelling some of the hideousness and blackness and terrors of darkness, and revealing in advance something of the beauties and grace which were to be disclosed by the perfect day. The splendours of the uprisen Sun, its beatification and fructification of the moral world which came with the life and teachings of the Saviour, with His resurrection and the descent of the Holy Spirit, which we have been permitted to behold, he saw only as did the watchman described by Isaiah, who could only tell of the night and of the night's signs of promise. But he felt the conclusive power of Christianity even before unfolded by its Divine Author. It is this sympathy with truth stirring in his being, like the blood in his veins, leading him to recognise it even afar off and value it and adore it, which amongst our Order throughout all the world in all time has uplifted him, and, without any laying on of hands, has consecrated and canonised him.

As an Order we claim connection with this great embodiment of human excellence only in that and so far as we strive to worship the Light which he adored, and to emulate the virtues which he so signally illustrated and commended. For Freemasonry, in its sphere, is practical Christianity. It is an organised, systematised effort, extending all over the world and handed down from generation to generation, to give recognition and enforcement to the gentle Charities and the sublime purposes infused into the heart and life of man by that Saviour of whom this our patron was the herald. Throughout and by means of a vast brotherhood it cares for the sick, the poor, the aged, the stranger, and the widow and the orphan, and endeavours to ameliorate the severity of life's rivalries and animosities and misfortunes and sorrows, and to render loyal, manly obedience to "the new commandment," which embraces within it so much of divine sanctity and blessing, and of human elevation and hope, "that we love one another."

And so long as the "All-Beholding Sun" shall continue to traverse in his wide-spread orbit the solitude and grandeur of space, whenever, year after year, he touches the solstice of summer, and there, for a brief period, in appearance, pauses and rests as if weary of the majesty of his ceaseless going forth, so long may be the brotherhood of Free and Accepted Masons unforgettingly continue to assemble, and with all the means and formalities which declare spiritual ascendancy, honour the sincerity, the prophetic sympathy with goodness and truth, and the independence and daring of Saint John the Baptist, who was in all history "the prophet of the Highest"—the herald of "the Day Spring from on High" which was "to take hold of the ends of the earth, to give light to them that sat in darkness and in the shadow of death, and to guide our feet into the way of peace," and to diffuse throughout all kindreds and peoples the pure and shining knowledge of God.

"One God, one law, one element,
And one far off divine event,
Towards which the whole creation moves.

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NOTICES OF MEETINGS.

LION LODGE, No. 312.

THE brethren gave a ball at the Saloon, Whitby, on the 21st inst. The ball was held under the patronage of the Right Hon. the Earl of Zetland, Lord-Lieutenant of Ireland, Right Worshipful Provincial Grand Master North and East Yorkshire; Lieut.-Col. the Hon. W. T. Orde-Powlett R.W. Deputy Prov. Grand Master North and East Yorkshire, and other distinguished members of the Craft. There were between 70 and 80 couples in all.

BEADON LODGE, No. 619.

THE installation meeting of this Lodge was held, by dispensation of the M.W.G.M., at the Royal Crystal Palace Hotel, Upper Norwood, on Wednesday, the 19th inst., when there were present Bros. Ashby W.M., Bülow S.W., Holland J.W., Gravatt S.D., Rawle J.D., Chapman I.G., Upton and Harrison Stewards, Bradham Organist, Hayes P.M. Installing Master, Meierhoff I.P.M., Norrington P.M. Secretary, Austin P.M., Hall, White, Perry, Slatter, Murray, Fanner, and Goodwin. Visitors: Bros. Hogard P.G. Standard Bearer, Filmer 1892, Baker 1892, Fletcher P.M. 33, Bishop P.M. 1892, Cash 2256, Axford W.M. 1803, Davidson 108, Martin P.M. 879, Ward S.W. and W.M. elect 1892, Cooper 879, Brindley P.M. 1604, Hist 1604, Brown 1264, James 1706, Ackerman 1706, and Dalzell P.M. 1549. The Lodge having been opened by the W.M., and the dispensation read, the minutes of the last meeting were unanimously confirmed. Bro. Hayes P.M. 169 and 1708 then, at the request of the W.M., assumed the chair, and Bro. Bülow having been presented, was installed as W.M. for the ensuing year, and appointed and invested the Officers, as follow: Bros. Ashby I.P.M., Holland S.W., Gravatt J.W., Norrington P.M. Secretary, Rawle S.D., Chapman Junior Deacon, Hayes P.M. D.C., Bradham Organist, Upton I.G., Harrison Steward, and Bowler Tyler. In consequence of the absence from town of the Treasurer, Bro. Sharratt P.M., the W.M. said he would invest him at the next meeting. Bro. Hayes then gave the charges to the W.M., Wardens and Brethren, in his usual faultless manner, which elicited much applause from the brethren present. The report of the Audit Committee, showing a very satisfactory state of affairs, having been adopted, and a notice of motion to consider the future home of the Lodge being given, the Lodge was closed, and the brethren partook of a sumptuous banquet, to which full justice was done. After which the usual toasts followed, and the W.M., in giving that of "The Past Masters of the Lodge," took the opportunity of presenting a Past Master's jewel to the I.P.M., Bro. Ashby, whose services during the past year he much commended. A very interesting concert was given by Bros. James, Dalzell, and Ackerman, under the direction of Bro. Brown.

DALHOUSIE LODGE, No. 684.

ON the 20th inst., the members, with their wives and friends, took their annual summer outing. The party, numbering about 50, proceeded by the 10.30 train from Paddington in saloon carriages, and alighted at Maidenhead, where brakes and other vehicles were in readiness to convey them to the Riviera Hotel, where lunch was served. After a two hours' trip up the river on a steam launch, the company returned for dinner, which was admirably served by Bro. Lion. At its conclusion the W.M., Bro. Davies, gave the usual toasts in a pleasant and facetious style. The thanks of the company were heartily given to the Secretary, Bro. Williams P.M., the Treasurer, Bro. Betts, and the Committee for their admirable arrangements. At the conclusion of these formalities the party broke up, some venturing down the river to the regatta, while others, owing to the disheartening state of the weather, were content to remain under cover, and amused themselves with singing, dancing, &c. The party returned to Paddington, well satisfied with their outing, which was described as the most satisfactory yet held by the Dalhousie Lodge. Among the company were Bros. Hatt S.D., Spraggs J.D., Woods S.W., Haines, Hayden, Cory, Cooks, Green, Sidders, &c.

HAMER LODGE, No. 1393.

AT the monthly meeting, held on Thursday, 20th inst., in the Masonic Temple, Hope Street, Liverpool, the proceedings were marked by the presentation of a beautiful Past Master's jewel, together with a gold Albert, to Bro. Brooks I.P.M., Bro. Hignett presided, the other P.M.'s and Officers present being Bros. Brooks I.P.M., Erwin P. Prov. A.G. Sec., Pilling P. Prov. Standard Bearer, Summons P.M., Kynaston P.M. Treasurer, Oversby P.M., Rainbow P.M. D.C., Hankey P.M., Nisbet J.W., Laidlaw Secretary, Jones J.D., Neils Christensen I.G., M'Dougall S., Greenland S., and Pugh Organist. After the ordinary business of the Lodge had been transacted, Bro. Hignett, in making the presentation, spoke in flattering terms of the willing manner in which Bro. Brooks had for many years placed his services at the disposal of the Hamer Lodge, and the universal regret the brethren felt at his late removal from Liverpool. Bro. Brooks having responded in feeling terms, the brethren adjourned to supper, where the usual Loyal and Masonic toasts were given from the chair, and heartily responded to. The post-prandial proceedings were agreeably enlivened by Bros. Clayton, Erwin, Pierrepont, Oversby, Adams, &c., with Bro. Pugh as accompanist.

DEE LODGE, No. 1576.

AN interesting event took place at the meeting on Wednesday last. Since his accession to office a month ago the respected W.M. (Bro. Lieut. Shaw, of Heswall), has entered into the bonds of wedlock, and the brethren determined to celebrate the auspicious event in a tangible and pleasing form. Among those present at the meeting were Bros. the Hon. H. Holbrook P.D.G.M. (British Columbia), Ramsden P.G.S.D. (Cheshire), Morris P.M., Jones P.M., Richmond P.M., Hawkins P.M., Clark P.M., Litherland S.W., &c. At the close of the Lodge business Bro. Ramsden spoke in eulogistic terms of the W.M.'s services to the Lodge for many years past, and presented him, in the name of the brethren, with a handsome cellorette, and gold and pearl brooch for Mrs. Shaw. The W.M. acknowledged the gifts in feeling terms, and spoke encouragingly of the future of the Lodge. The brethren then dined together, and on the removal of the cloth the usual Loyal and Masonic toasts were given from the chair, responded to, and duly honoured. During the evening dramatic sketches, recitations, and songs were contributed by Bros. Ramsden, Richmond, Parry, Poole-Poole, and others. The Dee Lodge, it is satisfactory to state, has made considerable progress of late years, and we understand that two of its most prominent and useful members (Bros. Phipps Organist, and Morris Treasurer) are about to be honoured with Provincial rank.

Warner Lodge of Instruction, No. 2192.—The regular weekly meeting was held on Monday, the 24th inst., at Bridge Chambers, Hoe Street, Walthamstow, when there were present—Bros. Briginshaw P.G.S. W.M., Trickett S.W., Wilson P.M. P.Z. J.W., Ives P.M. Acting Preceptor, Fortescue Treasurer, Parsons S.D., Wilson J.D., Short I.G., Collett Steward, Spurgeon Organist, also Bros. Hermon, James, Lloyd, Body, Fuller, Stacey, Clark, F. H. Lloyd, Oakden, Thorogood, Bestow, Wildash P.M., Stauffer, Fry, Bateman, Baltus, Mann, Young, Cooke. The ceremonies of the 1st and 2nd degrees were rehearsed in an excellent manner. Bro. Hermon answered questions leading to 2nd degree. Bros. Horman and Baltus were elected members. Bro. Trickett was unanimously appointed to occupy the chair at ensuing meeting. The Lodge was closed and adjourned. Monday 31st August being the 5th Monday in the month, the ceremony for installation will be rehearsed.

The Star Chapter of Instruction, No. 1275, will resume its meetings, at the Stirling Castle, Church Street, Camberwell, on Friday next, the 4th prox., at 7 p.m., under the able Preceptorship of Comp. Fred. Hilton P.Z. 1275, by whom the three installation ceremonies will be rehearsed. The exaltation ceremony will be rehearsed at 8 p.m. R.A. Masons will be most cordially received.

The East Surrey of Concord Lodge of Instruction, No. 463, will commence their next Session on Tuesday, the 1st September 1891, at the Greyhound Hotel, Croydon, at 8 o'clock p.m. punctually. The members meet every Tuesday, at 8 o'clock.

At the last regular meeting of the Eldon Lodge, No. 1755, held at Portishead, Somerset, Brother E. Davy S.W. was elected W.M. for the ensuing year, and his installation will take place at the Royal Hotel, Portishead, on the second Saturday in September.

The Provincial Grand Lodge of Worcestershire will hold its annual meeting in the Corn Exchange, Tenbury, under the banner of the St. Michael's Lodge, No. 1097, on Wednesday, the 16th prox., at 12 o'clock noon. There is a full programme of business to be transacted, and the brethren will dine at the Swan Hotel, under the presidency of their Provincial Grand Master Sir Edmund A. H. Lechmore, M.P. Brethren intending to be present at the banquet, should signify their intention so to do not later than Wednesday, the 9th prox.

Churchwardens can be most useful men to parish priests when they are true sons of the Holy Catholic Church. Such an one was Thomas Firmin Barrett, for some years churchwarden of All Saints', South-end-on-Sea, Essex. Next week is the year's mind of his decease, and his brother Freemasons have recently erected a beautiful marble cross to his memory, standing upon three blocks of marble paved around with black and white squares. Upon the bottom block the following words are engraved:—"One of the brightest characters recorded in the annals of Masonry." Those who know him intimately can testify that he was a good Freemason because he was a good Catholic.—Church Bells.

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—:O:—

LODGE OF HOPE, No. 4 (T.C.)

An emergency meeting was held (under dispensation), at the Masonic Hall, in July, for installation, when there was a very large gathering of members and visitors, some 134 brethren being present, representing Hobart, Launceston, Beaconsfield, Deloraine, Scottsdale, Ringarooma, Mount Cameron, Zeehan, and Table Cape in Tasmania, as well as New Zealand, Queensland, and Victoria and N.S. Wales. The Worshipful S.W. of the District Grand Lodge of Queensland, E.C., Bro. Alex. Corrie, who entered Masonry in the Lodge of Hope, was amongst the visitors. The Lodge opened at 7.15 p.m., and at 7.45 p.m. the Rev. R. D. Poulett-Harris, M.W. Grand Master of Tasmania, was announced, and entered attended by the following Officers of Grand Lodge:—R.W. Bros. Room G.S.W., Jno. Clark acting G.J.W., V.W. Bro. Steel Grand Secretary, R.W. Bros. Stroud Assistant G. Secretary, Chambers G.S.D., Macdougall G.J.D., Rogers G. Dir. of Cers., Sutton Assistant G. Dir. of Cers., Bros. Horne acting G. Standard Bearer, M'Kinlay acting G. Dir. of Works, Lisbey acting Grand Pursuivant. The M.W. Grand Master acted as Installing Officer, the following Officers being installed and invested for the ensuing year:—Bros. White W.M., M'Connell I.P.M., Newey S.W., Martin J.W., Scott P.M. Secretary, Horne P.M. Treasurer (re-elected), Nathan S.D., Young J.D., Macdougall Dir. of Cers., Richardson and Hesketh Stewards, Totterdell I.G., Williams O.G. The Grand Master was assisted in the ceremonies by the Grand Director of Ceremonies, Bros. Corrie (Queensland), Chambers (P.M. Powlett Lodge, Wynyard), and Haslett (W.M. Zeehan Lodge, Zeehan). During the evening the retiring I.P.M., Bro. Hallows, was presented with a very handsome P.M.'s jewel, bearing the following inscription:—"From members of Hope to P.M. Bro. H. C. Hallows, with fraternal regards, W.M. 1890, I.P.M. 1891." The presentation was made on behalf of the members of Hope by P.M. Bro. Horne, who stated that Bro. Hallows had that evening concluded several years service upon the list of active Officers of the Lodge, and this presentation was the outcome of a spontaneous and general desire on the part of the members to mark not merely their appreciation of his services, but their sense of the value to the Lodge of his firmness as a ruler and his prudence as an adviser. The donors desired that the inscription should be valued more highly than the jewel, for when, as in this case, "fraternal regards" came from the hearts of the brethren they comprised something that money could not purchase. P.M. Brother Hallows suitably responded, stating that whether fully merited or not, such a presentation made in such a spirit could not fail to be deeply appreciated, and as the inscription would have been most prized he was very gratified to find such was the desire of the brethren, whom he sincerely thanked for this expression of their confidence and esteem. The jewel was very tasteful, both in design and workmanship, and reflects credit upon Bro. J. C. Triste, a member of the Lodge, by whom it was made. Connecting the upper shield, which bears the inscription, with the P.M.'s jewel is a medallion containing a portrait of the M.W. Grand Master. The Grand Master presented certificates to P.M. Bro. W. Horne as representative of the Grand Lodge of Victoria, and to P.M. Bro. R. J. Sadler as representative of the Grand Lodge of New York, near the Grand Lodge of Tasmania. During the evening a strong Masonic choir, under the conductorship of Bro. F. Ferguson, rendered a variety of appropriate selections with good effect, and a special vote of thanks was tendered them. At the conclusion of the business the newly installed W.M. invited all present to the banquet room, and here 114 were present, and sitting room was found for all but a few. The following toasts were given:—The Queen and the Craft, by the W.M.; Grand Lodge of Tasmania, by Bro. J. M. Haslett; The Installing Officer, by the W.M., responded to by the M.W. Grand Master; Visiting Grand Lodge Officers, by P.M. Bro. R. S. Scott, responded to by V.W. Bro. G. J. Steele and Bro. E. J. Rogers; Newly Installed W.M. and Officers of Hope, by R.W. Bro. J. H. Room, responded to by Bro. H. White; The I.P.M., by P.M. Bro. H. C. Hallows, responded to by Bro. Horne on account of Bro. M'Connell being unable to remain to the banquet, through ill health; The Visitors by the W.M., responded to by P.M. Bro. W. Chambers; The Choir by P.M. Bro. Horne, responded to by Bro. F. Ferguson; The Junior Warden's toast, by Bro. W. Martin. The speeches were interspersed with songs by Bros. E. H. Sutton, E. J. Rogers, F. Ferguson, J. T. M'Donald, W. A. Macdougall, and J. C. Triste; and instrumental selections by Bros. Alex. Young, J. G. S. Fawns, A. G. Youngman, E. Burbury; a very pleasant evening being spent. In responding to the toast of The Installing Officer, the Rev. R. D. Poulett-Harris expressed the pleasure he felt in again visiting Hope Lodge, and meeting such a representative gathering of the Masons in the North. He had been compelled since a severe illness about ten years ago to admit that he was growing old, that travelling was becoming more fatiguing, and it was gratifying to him that he had been able to avail himself of the opportunity offered him to visit Launceston, and meet the Northern brethren to whom he in a great measure owed his investiture just twelve months and four days ago with the highest Masonic honour which Tasmania could confer upon him. It was here that the movement for an independent Grand Lodge originated, and it was through the strong unanimity of the northern Masons that the project was carried out. He must confess that his strong attachment to the English Constitution made him reluctant to forego connection with it until he was well convinced that the step had become a necessity, and that there was unanimity in the great body of Tasmanian Masons. He was, however, pleased that from the inception of the Masonic Union its motto, as P.M. Brother Horne so frequently impressed upon the Hobart brethren, was "Unity and Unanimity." One Lodge only was still standing out when he accepted the nomination to the Grand Mastership, and his old and valued

Masonic friend P.M. Bro. F. H. Wise, who had been strongly opposed to the movement was induced, at his earnest request, to use the great influence he possessed in that Lodge to bring it into accord with the rest of the Masonic body so that there was absolute unanimity before that great day in the annals of Tasmanian Masonry when all that was highest and noblest in the Australian members of the Craft came through storm and tempest to inaugurate the Grand Lodge of Tasmania. The Grand Master then proceeded as follows:—Well, brethren, I think the Craft will already have felt some benefit from the movement which brought about this change, and that it will feel still greater benefit when the organisation is more complete. At present we are still in an early stage of our organisation. We have not yet got our Book of Constitutions, have not yet established uniform rules of procedure, and there are still many points of considerable importance which must be arranged by action of the Grand Lodge, aid by the Board of General Purposes, before we can be entitled to regard our work with complete satisfaction. It is easier to set a movement going than to carry it to a satisfactory end, and we must remember that our end was not attained on the 26th of June last year. The brilliant proceedings of that day were but the beginning—the preliminary step of our existence as a Grand Lodge. We have still to show that Masonry is benefitted by what we have done. The noblest movement may be nullified and spoiled by mistaken action, or by selfish emulation, or by jealousies, or by mere apathy; and it is of this last that I am most fearful. The several Lodges have been so much in the habit of acting each for itself, and with little regard to the fact that each is a member of a larger organisation, that I am fearful it may be a good while before they each learn to take pride and pleasure in their connection with the Grand Lodge. They have thrown off an old allegiance. I want to feel convinced that they have accepted the new one cordially, and that they are prepared to act with the same frank loyalty towards the Grand Lodge of Tasmania, which they manifested towards the several Grand Lodges of the mother country before circumstances rendered separation a necessity. My time cannot be long now, and may be very short, but I should be glad to think that I may see the Grand Lodge of Tasmania not only rooted and grounded, but growing and flourishing, and putting forth flowers and fruits among the Craft, and promulgating those grand and lofty principles which make Masonry, when properly understood and properly practised, one of the regenerating influences of the world.



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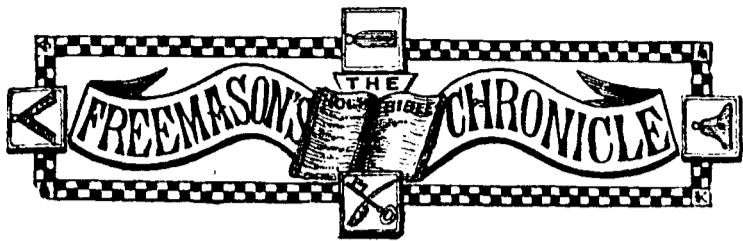
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SATURDAY, 29TH AUGUST 1891.

QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE following is the business to be transacted in Grand Lodge, on Wednesday, 2nd September 1891, at 6 for 7 p.m.

1. The minutes of the Quarterly Communication of the 3rd of June for confirmation.

2. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz. :—

A Brother of the Arnold Lodge, No. 1799, Walton-on-the-Naze	£100	0	0
A Brother of the Buckingham Lodge, No. 591, Aylesbury	50	0	0
A Brother of the Montefiore Lodge, No. 1017, London ...	50	0	0
A Brother of the Socrates Lodge, No. No. 373, Huntingdon	50	0	0
A Brother of the Samaritan Lodge, No. 368, Sandbach...	50	0	0
A Brother of the Lodge Peace and Harmony, No. 496, St. Austell...	50	0	0
A Brother of the High Cross Lodge, No. 754, Tottenham	50	0	0
A Brother of the Humphrey Chetham Lodge, No. 645, Manchester	60	0	0
The Widow of a Brother of the Lebanon Lodge, No. 1326, Feltham	50	0	0

3. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board have to report that vacancies have occurred in the list of Trustees of the Real Property of Grand Lodge by the death of—The Earl of Carnarvon; Lord Tenterden, K.C.B.; Bros. John Havers; Samuel Leith Tomkins; Aeneas J. McIntyre, Q.C.; John Anthony Rucker.

The surviving Trustees being—The Earl of Lathom; the Earl of Donoughmore, K.C.M.G.; Sir Albert W. Woods, K.C.M.G., C.B., Garter; Sir John B. Monckton; Bro. Fredk. Adolphus Philbrick, Q.C.

Vacancies have also occurred in the list of Trustees of the Personal Property of Grand Lodge by the death of—The Earl of Carnarvon; Bro. Samuel Leith Tomkins.

The surviving Trustees being—The Earl of Lathom; the Duke of Abercorn, C.B.

The Board, therefore, recommend that the following brethren be now appointed to fill these vacancies :—

For the Real Property—The Earl of Mount Edgumbe; the Earl of Limerick; the Earl of Euston; Bro. Thomas Fenn.

For the Personal Property—The Earl of Mount Edgumbe; the Earl of Limerick.

(Signed) THOMAS FENN,
President.

FREEMASONS' HALL, LONDON, W.C.
18th August 1891.

To the Report is subjoined a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on Friday, the 14th day of August instant, showing a balance in the Bank of England (Western Branch) of £9043 4s 3d, and in the hands of the Grand Secretary for petty cash £100, and for servants' wages £100, and balance of annual allowance for library £33 10s 10d.

4. APPEAL—

By the Worshipful Master and Brethren of Lodge La Casarée, No. 590, Jersey, against a sentence of suspension passed on the Lodge by the Right Worshipful Provincial Grand Master of the Province of Jersey, for wilful and deliberate disobedience of his orders.

N.B.—The papers relating to this Appeal will be in the Grand Secretary's office till the meeting of Grand Lodge, and open for the inspection of the brethren during office hours.

List of Lodges for which warrants have been granted by the Most Worshipful Grand Master since the last Quarterly Communication of Grand Lodge.

No. 2405—The Ionic Lodge, St. Helens, Lancashire.

2406—The Amatole Lodge, Alice, Victoria East, South Africa (E.D.)

2407—The Hicks-Beach Lodge, Stroud, Gloucestershire.

2108—The Hampstead Lodge, South Hampstead, London.

2409—The Woodgrange Lodge, Forest Gate, Essex.

2410—The Esculapian Lodge, Regent Street, London.

2411—The Clarence and Avondale Lodge, Leytonstone, Essex.

2411—The Ashfield Lodge, Sutton-in-Ashfield, Nottinghamshire.

N.B.—The "Book of Constitutions," Edition 1884, with additions to 1888, can be had at the Grand Secretary's Office, in 8vo and 32mo, price 1s 6d a copy, bound in cloth. Postage additional, 3d for 8vo and 1d 32mo.

The "Freemason's Calendar and Pocket Book" for 1891 can be had at the Grand Secretary's Office, Freemasons' Hall, London, price 2s, bound in roan, or post free 2s 1d.

The Calendar Committee direct the attention of Masters of Lodges and Principals of Chapters to the necessity of communicating to the Grand Secretary any change in the day or place of meeting of Lodges or Chapters so soon as the resolution for effecting such change shall be confirmed.—Vide Book of Constitutions, Articles 162, 167, 168, 169, 170, Edition 1884; and Royal Arch Regulations, Rule 86, Edition 1886.

JUDGE NOT A MAN BY HIS RAIMENT.

IN March 1850, I was master of the schooner *Plutus*, in the Marysville trade. It was in the days of gold, when prices were governed by the difficulties of the transportation, and the means of conveyance. Only small vessels, yawls and whale-boats, had ventured as far up as Marysville. Although it was not then high water in the rivers, there accompanied me on the trip a sea-going brig of two hundred tons, which tied up at the bars of the Feather river, opposite the mouth of the Yuba, where is now the town of Yuba city. At that time we called the Feather "Rio de Las Plumas." It was so marked on the maps then in use. The Yuba, where it entered the Feather river, was scarce sixty feet in width, and so nearly concealed by the large sycamore trees, and the vines of the wild grape, that I came near running by my port, but saw the channel just in time to jam the helm hard-a-port, and slide into the river, turning sharply to the right.

A half a mile up the river brought me to the old Plaza, just below the old adobe house, then called the "Nye" ranch. I soon had the foresail rigged up as an awning and was ready for business. I was laden with butter, hams, dried apples, flour, cheese, &c. Freight was thirty-seven and one half cents per pound to Marysville at that time. I mention the fact as it will show that the miners did not save all that they took out; quite a sum had to go for living expenses. Trade was brisk and my goods sold rapidly.

One day there came to the river bank a covered wagon drawn by two yoke of oxen. Such vehicles were common enough, and attracted no attention; but the driver of the outfit seemed to demand more than a passing glance. He was a stalwart, sunburned, heavy-bearded man, wearing the typical dress of the back woodsman of Tennessee and Kentucky. I at once thought of Daniel Boone, for the pictures in the geographies of my youth always represented him dressed as this teamster was—bukskin leggings, fringed at the seams, the coat of same material, fringed up and down in front and around the skirt, a fox skin cap, the fox-tail dependent down the back, a six shooter in its holster, the powder horn and bullet pouch slung over the shoulder, and a long full stocked "Hawkins" rifle (all Western men know that famous weapon), gracefully carried in the hollow of the left arm, a perfect picture of the class of men who crossed the plains in '49 and '50.

Tossing his whip across the necks of the wheel oxen, he came up to the gang plank, grounded his rifle and leaning on its muzzle, assuming an easy, nonchalant attitude, asked what I had to sell? I informed him, he priced the goods, made a selection, and we made a trade of some eight or nine hundred dollars' worth. He said he was buying on his own account to take to the mines, to sell, and was now going to a new camp at Rough and Ready, somewhere about the head of Deer Creek; that he had never been there, but there was said to be good diggings there, and he thought he could make something by the venture.

I got the things out on the bank of the river; he backed his wagon up to them, and commenced to load the goods in the wagon.

And now happened the incident that causes this story to be written, the preceding is merely introductory. Laying my hand on his shoulder, I said: "Hold up a bit, my friend; those goods have not been paid for yet, and as I do not happen to know you personally, it would be about as well if you paid your bill before you take full possession of my goods and get them loaded in your wagon."

He laid down the parcel in his hands, and replied:

"I beg your pardon, captain; you are right. I am a stranger to you, and I should have known better; it was very thoughtless of me to have loaded a single article until I had paid for it. Make out the bill, I will pay it."

The apology was so gracefully made and with such sincerity, I half regretted having said anything, for I liked the looks of the man. There was that certain kind of frankness and honesty in his face, that one instinctively accepts as the stamp of one that may be trusted anywhere and in any place; but there was my owner's interests to protect and I must look out for them.

The bill being made out, he drew from his pocket the usual buckskin bag of gold dust, and going to the store of Woodruff and Quarrie (old residents of Marysville will remember the firm) the amount was

weighed out, and the transaction satisfactorily closed. I helped him to load the goods. When all was ready to drive off, he said to me:

"Captain, I have an idea that you and I will meet again somewhere, at some time in the future. Now, whether you demanded pay for these goods before I loaded them from a prudential motive and purely as a matter of business, I do not of course know. At any rate you were right and I will not question the motive, but if my appearance and my advocacy aroused a suspicion of my honesty in your mind, as an older man than you, I give you this rule for your guidance in life. That you are not to judge of a man by the clothes that he wears; for in this country you will find, as I have already, that the raiment does not always proclaim the character of the man that wears it. Take a good look at me, so that you may know me, should we meet again, as I feel quite sure we shall. Good day, sir!" and he drove away.

I was so favourably impressed with the man that I had already noted his face and figure, and would have known him among a hundred strangers; but why was he so sure we should meet again; if I had things to sell that he wanted, more than likely that we should meet again; nothing strange in that. Merchants are generally glad to meet cash customers, at any time and often, and the customer goes again where he has been well and honestly dealt with. Had I but thought of the emblem of the square and compass I wore, perhaps I might have divined the reason he was so sure we should meet again.

This occurred over forty-one years ago, and I have often had occasion to verify the truth of his advice; and from his timely hint I too have learned to judge of a man as I find him on trial, and have as a rule found under the red shirt of the miner or the overalls of the mechanic full as much honesty and purity of character as silk hats and broadcloth cover in the more polished circles of life.

In due time my cargo was disposed of and I dropped down the river. On my way to San Francisco, while at Sacramento, I heard that there was a convocation of Masons about to be held, with a view of forming a Grand Lodge of California. I attended that convocation and was present at the formation of our Grand Lodge. That evening I went up to visit a Lodge. It was held, if I remember right, on K Street, and proved to be Tehama Lodge, afterwards No. 3 of this jurisdiction. I was examined by two medicos, Drs. Thomas and Bumstead, and proving myself to be one travelling in foreign countries, and entitled to wages, was invited to enter the Lodge.

Soon thereafter another visitor was announced, who on entering was introduced as Bro. W. H. Howard Past Grand Master of Tennessee, and Past Grand Secretary of the Grand Lodge of Louisiana. To my astonishment he was the ox driver of Marysville. He was right. We had met again. The recognition was mutual, and there began a personal friendship only severed by his death. Twelve years after, we again met in Marysville—he to get a dispensation from the then Grand Master, Bro. Wm. C. Belcher, for the first Lodge in Virginia City, Nevada—I on business of my own Lodge. Bro. Howard soon affiliated with San Jose Lodge, No. 10, and was four times elected Grand Master of California. Personally, he was one of the most genial and pleasant men I ever knew; as a Mason he was wise, good and true.

Alas! he died, an old man, in poverty and distress. A false pride preventing him from making known his actual condition. And but for the kindly offices of an old negress, whom he had known in New Orleans, would have died unknown, unattended, unhonoured by his brethren, and in need not only of the care and assistance so necessary to the aged at such a time, but actually in want of the very essentials of existence.

As soon as the woman made known his sad plight, the brethren rallied to his relief, and he passed away with his every want cared for, and was buried with the honours befitting his exalted position in Masonry.

Such was the man who taught me in my youth, not to judge a man by his appearance. Its moral has not been lost to me. May it be of benefit to others.—*The Trestle Board.*

DUNDEE NEW SICK HOSPITAL.—The Sub-Committee of the Provincial Grand Lodge of Forfarshire, charged with completing the arrangements for the Masonic demonstration at the laying of the foundation stone of the new Sick Hospital in connection with the East Poorhouse, met on the 21st inst., in Lodge Ancient Hall, Rankine's Court, Dundee, to adjust the programme of the ceremony, and to transact other business. Bro. Baillie Herald, of Arbroath, the Provincial Grand Treasurer, in the absence of the Convener, Bro. Mackay, occupied the chair. The opposition to the demonstration by several of the trades was brought up and fully discussed. In the course of the discussion it was remarked that it was no concern of the Masons whether the Parochial Board's invitations were accepted or not by other societies. The Masons had accepted the invitation of the Board, and had asked their Grand Master to perform the ceremony. In these circumstances, it would not be courteous to the Board or respectful to their Grand Master to withdraw at this stage. It was ultimately unanimously agreed that the action of the trades and societies should in no way affect the Masonic arrangements, and a general hope was expressed that the societies which had refused to take part in the demonstration would yet change the position they had taken up, and combine with the Craft in order to render the demonstration successful. It was also unanimously agreed, although it was understood by the Provincial Grand Lodge office-bearers that the officials were to be invited to a banquet to be held in the Queen's Hotel after the ceremony, that instead of accepting the invitation they should pay the fee of 15s each. Bro. Barrow was instructed to make the necessary arrangements with regard to the music for the ceremony, he having received liberty from Dr. Spark to use all his copyright music on that important occasion.

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Obituary.

—:o:—

BRO. JOHN COCKBURN.

RICHMOND town has lost one of its most prominent and respected tradesmen in the person of Bro. John Cockburn, jeweller, of George-street. There is every reason to believe the deceased gentleman met his death by shooting himself, the sad event occurring Friday, the 24th inst., at deceased's private residence, Abbotsdene, The Green. For some time past the deceased had been suffering from cancer or tumour in the face, and he has taken no active interest in his business since Christmas. On Boxing Day of last year he went to a specialist, in Harley-street, and underwent an operation, having two tumours removed. Shortly afterwards, however, the growth began to form again, necessitating another operation, though without success. In order to get up his strength, which had become seriously undermined as a result of his malady and the attendant operations, Mr. Cockburn proceeded to Margate, where he met some one who persuaded him that he had previously been wrongly treated, and that the case was not of a nature to necessitate operations. The deceased then changed his treatment, with the result that the growth increased rapidly. He appeared to realise that the case was a hopeless one, and consequently returned home to Richmond about three weeks ago. He has been attended in Richmond by Dr. Duncan. The deceased, who was within a month or two of completing his sixtieth year, and who leaves three sons and three daughters, was a local tradesman of long standing. In his youth he was apprenticed to a carpenter, but after he had served his apprenticeship his father, who was a pawnbroker in King-street, took him into partnership. He succeeded his father, and subsequently removed to the premises in George Street. Bro. Cockburn was a prominent Freemason, having been initiated in the Lily Lodge of Richmond, No. 820, where he eventually served the office of W.M. He was one of the founders and a Past Master of the Rose of Denmark Lodge, No. 975, and was exalted in the Lily Chapter, of which he was a P.Z. and S.E. The deceased possessed considerable business aptitude, and the extensive premises in George Street form a substantial monument to his energy and perseverance.

REV. W. F. REYNOLDS, M.A., P.P.G.C. MIDDLESEX.

THE much respected vicar of East Molesey, Surrey, Bro. the Rev. W. F. Reynolds, M.A., P.P.G.C. Middlesex, P.M. and Treasurer of the Royal Hampton Court Lodge, No. 2183, expired suddenly, on the 12th inst. He had rowed a lady with her two children up the Thames at Hampton for the purpose of fishing, and they had just arrived at their proposed destination when heart disease carried away the bright spirit of an earnest and worthy brother, who as a priest in many ways exhibited the softening effects of Masonic teaching. He took his degree of M.A. at Oxford in 1859, was for some time Chaplain of King's College, Cambridge, and in 1873 was presented by that College to the living of East Molesey. He was initiated in the Apollo University Lodge, No. 357, at Oxford, in May 1863, and was raised in the following November in the Cecil Lodge, No. 449, at Hitchin, of which Lodge he became a Warden. On his removal to East Molesey he joined the Caruarvon Lodge, No. 708, and in 1887 was installed as the first Master of the Royal Hampton Court Lodge, No. 2183, of which during the past three years he has been Treasurer. He was born on 1st January 1834, has lived as a widower for many years, and leaves neither children nor near relatives. He worked hard in his holy calling and no man in his neighbourhood made himself more respected and beloved by high and low, by rich and poor, or gave greater encouragement to the physical and moral development of his parishioners.

A sad fatality occurred at Hayling Island on Saturday last. Bro. Robert Paget, vestry clerk of Clerkenwell, with his wife and family, have been staying at Hayling Island, and it appears that on Saturday a party of pleasure seekers were taken by boats from the shore to a yacht. The first

boat carried a portion of the party to the yacht in safety; but the second boat, which contained Miss Helen Paget and a younger sister and three other persons, including the boatman, was capsized. Miss Helen Paget and the boatman were unfortunately drowned, but the other three passengers were rescued. Miss Paget was a young lady of considerable musical distinction, and much sympathy will be felt with Bro. Paget and his family, the former of whom has been many years the esteemed vestry clerk of Clerkenwell.

THE PAST DEPUTY GRAND MASTER.

THE retirement of M.W. Bro. H. E. Downer from the office of Deputy Grand Master, calls for a few remarks from us, if only to bear testimony to a long record of useful service faithfully bestowed by him, not only as a member of the Grand Lodge of South Australia, but in his capacity of responsible head under the English Constitution of former years. It was undoubtedly due to his superior influence that the latter Constitution held its own for the length of time it did in this Colony, and those who then served under him will not hesitate to grant this much and accord him all the credit of his acts. Those were troublous times with us, well nigh a quarter of a century ago, and made many a heart sick and spirit weary, yet Bro. Downer, firm of purpose and resolute to maintain the right in spite of untoward circumstances, kept the brethren together and saved the Constitution he represented from becoming a scandal and divided against itself. Now we have a happier rule to rely on we can afford to forget the troubles of the past, but we cannot omit the mention of it or withhold the merit which is his portion, to one who has now relinquished the important office he has held for the past seven years with honour to himself and advantage to the Craft. In laying aside that post of authority, we feel certain he does so with undiminished regard for the Institution, and the desire still strong upon him to remain a power among us.

The following particulars of Bro. Downer's Masonic career will be of interest to our readers. Brother H. E. Downer was initiated in United Tradesmen's Lodge, 583 E.C., in 1857. In 1859 he was elected Worshipful Master of that Lodge, and continued in the chair 1860-1, and again in 1865. At the end of 1861 he was presented with a Past Master's jewel. He was exalted in the Leinster Royal Arch Chapter, 363 I.C., in 1858, and served in several offices. In 1863 he joined the Royal Arch Chapter, 583 E.C., and filled the chairs of the three Principals in the following years. A Past Z's jewel was presented to him in 1866, and subsequently he served in the principal chairs at various times, and in conjunction with Brother Dr. Whittell and others succeeded in keeping the Chapter together. He still continues a member of the United Tradesmen's Lodge, now No. 4 S.A.C., and is an honorary member of other Lodges in this jurisdiction.

In the District Grand Lodge E.C. he held several minor offices. In 1867 was appointed Senior Grand Warden, and in 1869 District Deputy Grand Master, this latter position he held until just before the establishment of the present Constitution, in 1884, when he was elected Deputy Grand Master, which office he retained until 1891. He was installed Second Grand Principal in Supreme Grand Chapter in 1886, which he held by virtue of his position as Deputy Grand Master. On leaving for England, January 1877, a banquet was given to him by the Craft in White's Rooms, at which nearly 200 brethren were present, the proceedings being of the most enthusiastic description. He is the Representative of Grand Lodge of Ireland near the Grand Lodge of South Australia, and wears a jewel sent him by the former Grand Lodge. In addition to these he is Chairman of Trustees of the Freemasons' Hall property.

—South Australian Freemason.

The Prince of Wales, says a London correspondent, was recently approached with the view of securing his influence in efforts to extend Freemason Lodges among the regiments at home and abroad. The reply of the Prince was not encouraging, and it amounted to this—that the Duke of Cambridge was totally opposed to all secret societies, and that it would be next to useless to make any representations on the subject. The Duke has no antagonism to Masonry, for he is a Freemason himself, but he objects to it in the army on the ground of discipline. A somewhat antiquated idea, certainly, for Masonry could in no way influence discipline for the worse. Its effect would be altogether the other way. The navy is not conspicuous for its want of discipline, and many of the ships, I believe have Masonic Lodges on board.—Irish News.

Messrs. George Bell and Sons will publish in the autumn the masterpiece of that strangely endowed genius, Friedrich L. Z. Werner, "The Brethren of the Cross," translated by Mr. E. A. M. Lewis. The poem is a powerful dramatic rendering of one of the most tyrannic and tragic episodes in history—the spoliation and suppression of the Order of Knights Templars of Jerusalem, and the martyrdom of the last Grand Master, Molay; and to not a few its interest will be deepened by the mystic sequel which, "by the light of a tradition known to be held by certain parties within the Masonic body, the poet has attributed to these deeds of blood the institution of Freemasonry, and the promulgation in Europe of religious ideas closely akin to the theosophical tenets of the present day."

Saturday the 5th September, promises to be a red letter day in the annals of amateur athletics, as at a meeting held last week the Liverpool Masonic Athletic Club determined to hold a gigantic athletic festival on that date for the benefit of the Masonic Charities. The Liverpool Athletic Grounds at Stanley will supply the venue, and the venture already gives promise of being one of the most

successful gatherings of the kind ever held in the North of England. The programme embraces some special attractions of a novel description. A number of the Midland and Irish crack riders and runners will compete, and the local public will thus have an opportunity of judging as to the relative power of local athletes and those from other parts.

A brother who went to America recently, writing from Chicago to the Right Worshipful Master of Lodge St. Vincent, 553, summarises his experience in these words, "I am in love with the country, but not with the people." He says he has often heard of Masonry in America, but he has now seen it, and finds that, except in point of display, St. Vincent is a-head of them in the practice of the art. He then minutely describes his experience of a visit to a Lodge in Illinois—his admission as a visitor, mode of testing, the working of the third degree, and the other ceremonial work as followed in the Lodge visited. "The opening was most elaborate, and the Lodge was passed in a very long way." The "third" was wrought "in uniform." The writer of the epistle has formed the opinion, rightly or wrongly, that the Americans as a rule love display—"give them a uniform, and they are in the seventh heaven of delight." They meet once a-week for drill. The Lodge-room, he says, was splendid, and concludes his letter thus:—"I very much prefer our own way in the main. There are a few things I would like to see adopted in our Lodges, but my impression of Masonry here is the reverse of favourable. There is too much parade and too little love for the Craft."

—Glasgow Evening News.

Midsummer Eve is an important day among the Freemasons of Scotland. At Melrose the festival is made the occasion of considerable display. After the election of office-bearers for the ensuing year the members of the Lodge walk thrice in procession round the town Cross, and then dine together. In the evening another procession takes place, headed by a brass band. The brethren are adorned with their peculiar insignia, and each carries a lighted torch. After again walking thrice round the Cross they wend their way to the ruined abbey, where they march three times round the interior. Thereafter they arrange themselves in a semi-circle near the spot where lies the heart of Robert Bruce; and the ceremony ends with the letting off of fireworks, while the band plays "Scots wha hae wi' Wallace bled."—Newcastle Daily Journal.

Masonic books and journals are being sought after and read. Individually we are inquiring after knowledge, and we are becoming familiar with the spirit and thought of the Masonic world. We thus become better fitted for the important work that lies before us. It may not be inappropriate to add that a man cannot be well informed and an intelligent Mason, unless he is a reader of current Masonic literature.—Jacob J. Todd, Indiana.

The church of St. Nicholas, Ribby-with-Wrea, near Kirkham, has just been provided with a handsome stained glass window as a Masonic memorial of the late Earl of Carnarvon, Pro Grand Master of England. The window was formally unveiled by Sir Matthew White-Ridley, M.P. for the Blackpool Division, at a special service in Ribby Church, the preacher being the Rev. T. B. Spencer, P.G. Chaplain, Vicar of St. James's, Preston.

A very choice parcel of ten, known as Golden Tips, grown on the Mahakettiya Estate, Ceylon, and believed to be the finest ever offered, was sold on Tuesday, by public sale, on the Mincing Lane Market, at the remarkable price of £35 (thirty-five pounds sterling) per pound. It is understood this tea has been purchased for exhibition abroad.

THE MAD MEN OF GOTHAM.—Among the jest-books of the time of James I. and Charles I. is one that is said to have been first compiled by Andrew Boorde, in the days of Henry VIII., the "Merry Tales of the Mad-men of Gotham." Gotham is a parish now containing seven or eight hundred inhabitants, about seven miles from Nottingham. Hundreds of places in and out of England have obtained local celebrity of the same kind as that which the old jest-book has caused Gotham to obtain in English literature. I quote one of the twenty merry tales of the mad men of Gotham:—*Forethought*: When that Good Friday was come the men of Gotham did cast their heads together what to do with their white herring, their red herring, their sprats, and salt fish. One consulted with the other, and agreed that such fish should be cast into their pond or pool (the which was in the middle of the town), that it might increase against the next year; and every man that had any fish left, did cast them into the pool. The one said: "I have thus many white herrings;" another said: "I have thus many sprats;" another said: "I have thus many red herrings;" and the other said "I have thus many salt fishes." Let all go together into the pool or pond, and we shall fare like lord's the next Lent." At the beginning of the next Lent following, the men did draw the pond to have their fish, and there was nothing but a great eel. "Ah!" said they all, "a mischief on this eel! for he hath eat up all our fish. What shall we do with him?" said the one to the other. "Kill him," said the one of them. "Chop him all to pieces," said another. "Nay, not so," said the other, "let us drown him." "Be it so," said all. They went to another pool or pond by, and did cast the eel into the water. "Lie there," said they, "and shift for thyself: for no help thou shalt have of us;" and there they left the eel to be drowned.—From "Cassell's Library of English Literature" for September.

BRO. JAMES STEVENS P.M. P.Z. is prepared to enter into arrangements with Metropolitan and Provincial Lodges (however distant) for the delivery of his Lectures on the Ritual and Ceremonial of the Symbolic Degrees in Freemasonry (two hours), in respect of which most favourable criticism has been published by the Masonic and Local Journals. "Brother Stevens must be heard within the four walls of our respective Lodge Rooms, for there only can his most useful work be understood and appreciated."—Address, in first instance, to the care of the Editor of this paper.

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, 29th August.

- 1463 Wharnccliffe, Rose and Crown Hot., Penistone
- R.A. 178 Harmony, Royal Hotel, Wigau

Monday, 31st August.

- House Committee, R.M.B.I., Croydon, at 3
- 62 Social, Queen's Hotel, Manchester
- 148 Lights, Masonic Rooms, Warrington
- 1177 Tenby, Tenby, Pembroke
- R.A. 219 Justice, Masonic Hall, Todmorden
- R.A. 448 Regularity, Freemasons' Hall, Halifax

Tuesday, 1st September.

- Grand M.M. Lodge, Mark Masters' Hall, W.C.
- Colonial Board, Freemasons' Hall, 4
- 1363 Friends in Council, 33 Golden Square
- 1472 Henley, Three Crowns, Woolwich
- M.M. 1 St. Mark's, Freemasons' Tavern, W.C.

- 70 St. John, F.M.H., Plymouth
- 103 Beaufort, Freemasons' Hall, Bristol
- 120 Palladian, Green Dragon Hotel, Hereford
- 124 Marquis of Granby, F.M.H., Old Elvet, Durham
- 158 Adams, Britannia Hotel, Sheerness
- 228 Benevolence, Red Lion Hotel, Littleborough
- 265 Royal Yorkshire, Masonic Club, Keighley
- 393 Cambrian, Masonic Hall, Neath
- 364 St. David, Masons' Hall, Berwick
- 493 Royal Lebanon, Spread Eagle, Gloucester
- 558 Temple, Town Hall, Folkestone
- 673 St. John, Masonic Hall, Liverpool
- 731 Londesborough, M.H., Bridlington Quay
- 794 Warden, Royal Hotel, Sutton Coldfield
- 804 Carnarvon, Masonic Hall, Havant
- 847 Fortescue, Manor House, Honiton, Devon
- 974 Pentalpha, New Masonic Hall, Bradford
- 995 Furness, Masonic Temple, Ulverston
- 1002 Skiddaw, Masonic Hall, Cockermouth
- 1134 Newall, Freemasons' Hall, Salford
- 1161 De Grey and Ripon, F.M.H., Manchester
- 2144 Marwood, Freemasons' Hall, Badcar
- 1322 Waverley, Caledonian Inn, Ashton-under-Lyne
- 1750 Coleridge, Sandringham House, Cleveland
- 1970 Hadrian, Freemasons' Hall, South Shields
- 1993 Wolsely, Town Hall Buildings, Manchester
- R.A. 510 St. Martin's, Masonic Hall, Liskeard
- R.A. 903 Gosport, India Arms Hotel, Gosport
- R.A. 1031 Fletcher, Masonic Hall, Birmingham
- M.M. 11 Joppa, 55 Argyle, Street, Birkenhead
- M.M. 69 United Serv., Assembly Rooms, Chatham
- M.M. 115 Bedford, Masonic Hall, Birmingham

Wednesday, 2nd September.

- Quarterly Communication of G. Lodge, F.M.H., 6
- 74 Athol, Masonic Hall, Birmingham
- 137 Amity, M.H., Market Place, Poole
- 298 Harmony, Masonic Rooms, Rochdale
- 326 Moira, Freemasons' Hall, Bristol
- 327 Wigton St. John, Lion and Lamb, Wigton
- 406 Northern Counties, Masonic Hall, Newcastle
- 417 Faith and Unanimity, M.H., Dorchester
- 471 Silurian, F.M.H., Newport, Mon.
- 615 Humphrey Chetham, F.M.H., Manchester
- 678 E. Ellesmere, Church Hot., Kersley, Farnworth
- 838 Franklin, Peacock and Royal Hotel, Boston
- 992 St. Thomas, Griffin Hotel, Lower Broughton
- 1010 Kingston, Masonic Hall, Worship Street, Hull
- 1013 Royal Victoria, Masonic Hall, Liverpool
- 1085 Hartington, Masonic Hall, Gower St., Derby
- 1091 Erno, Erno House, Ivybridge, Devon
- 1107 Cornwallis, Lullinstone Castle, Swanley
- 1167 Alwrick, M.H., Clayport Street, Alwrick
- 1206 Cinque Ports, Bell Hotel, Sandwich
- 1274 Earl of Durham, F.M.H., Chester-le-Street
- 1323 Talbot, Masonic Rooms, Wind St., Swansea
- 1335 Lindsay, 20 King Street, Wigan
- 1354 Marquis of Lorne, Masonic Rooms, Leigh
- 1363 Tyndall, Town Hall, Chipping Sodbury, Glos.
- 1431 St. Alphege, George Hotel, Solihull
- 1620 Marlborough, Derby Hall, Tue Brook, L'pool
- 1736 St. John's, St. John's Rooms, Halifax
- 1903 Pr Edward of Saxo Weimar, M.H., Portsmouth
- 2042 Apollo, 22 Hope Street, Liverpool
- R.A. 200 Old Globe, Masonic Hall, Scarborough
- R.A. 369 Limestone Rock, Swan and Royal, Clitheroe
- M.M. 36 Furness, Hartington, Barrow-in-Furness
- M.M. 66 Temperance, Masonic Hall, Todmorden

Thursday, 3rd September.

- 1115 Excelsior, Sidney Arms, Lewisham Road
- 1445 Pince Leopold, Three Nuns Hotel, Aldgate
- 1790 Old England, M.H., New Thornton Heath
- 1950 Southgate, Railway Hotel, New Southgate
- R.A. 1391 Kennington, Surrey Club, Kennington
- R.A. 1817 All Saints, Vesary Hall, Fairfield Rd., Bow
- 21 Newcastle-on-Tyne, F.M.H., Newcastle, 730
- 127 Union, Freemasons' Hall, Margate
- 123 Lennox, F.M.H., Richmond, Yorkshire
- 249 Mariners, Masonic Hall, Liverpool
- 254 Trinity, Craven Arms Hotel, Coventry
- 266 Naphali, Masonic Hall, Heywood
- 269 Fidelity, White Bull Hotel, Blackourn
- 289 Fidelity, Masonic Hall, Leeds
- 294 Constitutional, Assembly Rooms, Beverley
- 295 Combermere, Union Arms, Macclesfield
- 309 Minerva, Pitt and Nelson, Ashton-under-Lyne
- 309 Harmony, Red Lion, Fareham
- 317 Affability, Freemasons' Hall, Manchester
- 419 St. Peter, Star and Garter, Woiverhampton
- 425 Cestrian, Grosvenor Hotel, Chester
- 448 Benevolent, Town Hall, Wells, Somersetshire
- 509 Tees, Freemasons' Hall, Stockton, Durham
- 637 Portland, Town Hall, Stoke-upon-Trent

- 792 Polham Pillar, Masonic Hall, Great Grimsby
- 976 Royal Carence, Blue Ball, Bruton, Somerset
- 1088 Royal Edward, Commercial Inn, Stalybridge
- 1231 Savile, Royal Hotel, Elland
- 1282 Ancholme, Foresters Hall, Brigg
- 1344 Equity, Alford Chambers, Widnes
- 1473 Bootle, Town Hall, Bootle, Lancashire
- 1500 Walpole, Bell Hotel, Norwich
- 1504 Red Rose of Lanc., Starke's Arms, Padlham
- 1807 Loyal Wye, Builtth, Breconshire
- 1829 Burrell, George Hotel, Shoreham
- 2050 St. Trinians, M.H., Loch Parvato, Douglas
- 2350 Corinthian, Bird-in-the-Hand Hotel, Hindley

- R.A. 187 Charity, Freemasons' Hall, Bristol
- R.A. 325 St. John, Freemasons' Hall, Salford
- R.A. 758 Bridgewater, Freemasons' Hall, Runcorn
- R.A. 1393 Harmer, Masonic Hall, Liverpool
- M.M. 53 Britannia, Freemasons' Hall, Sheffield

Friday, 4th September.

- 1315 Penze, Thicket Hotel, Anerley
- 41 Friendship, Freemasons' Hall, Manchester
- 81 Doric, Private Rooms, Woodbridge, Suffolk
- 219 Prudence, Masonic Hall, Todmorden
- 242 St. George, Guildhall, Doncaster
- 306 Alfred, Masonic Hall, Kalsall Street, Leeds
- 521 Truth, Freemasons' Hall, Huddersfield
- 837 De Grey and Ripon, Town Hall, Ripon
- 1096 Lord Warden, Wellington Hall, Deal
- 1387 Chorlton, Masonic Rooms, Chorlton-on-Medley
- 1528 Fort, M.H., Nowquay, Cornwall
- 1557 Albert Edward, Bush Hotel, Hexham
- 1561 Morecambe, Masonic Hall, Morecambe
- 1648 Prince of Wales, Freemasons' Hall, Bradford
- 1664 Gosforth, Freemasons' Hall, Gosforth

Saturday, 5th September.

- 1223 Amherst, Amherst Arms Hotel, Riverhead
- 1362 Royal Albert Edward, Market Hall, Redhill
- 1458 Truth, Wheatheaf Hotel, Manchester
- 1929 Mozart, Greyhound Hotel, Croydon
- 2148 Walsingham, M.H., Walsingham, Kent
- 2205 Pegasus, Clarendon Hotel, Gravesend, Kent

INSTRUCTION.

Saturday, 29th August.

- 87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 730
- 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
- 1364 Duke of Connaught, Lord Stanley, Hackney, 8
- 1624 Eccleston, 13 Cambridge Street, Picnic, 7
- 2012 Chiswick, Windsor Castle, Hammersmith, 730
- R.A. Sinai, Red Lion, King Street, Regent St., W. 8

Monday, 31st August.

- 22 Loughborough, Gauden Hotel, Clapham, 730
- 27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
- 45 Strong Man, Bell and Bush, Ropemaker 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
- 342 Royal Union, Chequers' Hotel, Uxbridge
- 518 Wellington, White Swan, High St., Deptford
- 823 Everton, Masonic Hall, Liverpool, 730
- 975 Rose of Denmark, Gauden Hotel, Clapham, 73
- 1227 Upton, Three Nuns, Aldgate, E., 8
- 1349 Stockwell, White Hart, Abchurch Lane, 630
- 1425 Hyde Park, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Road, W. 8
- 1445 Prince Leopold, 22 Whitechapel Road, E., 7
- 1449 Royal Military, Masonic Hall, Canterbury, 8
- 1489 M. of Ripon, Queen's Hot, Victoria Park, 730
- 1597 Metropolitan, The Moorgate, E.C., 730
- 1595 Royal Commemoration, Railway Ho, Putney
- 1608 Kilburn, 46 South Molton Street, V., 8
- 1623 West Smithfield, Manchester Hotel, E.C., 7
- 1693 Kingsland, Cock Tavern, Highbury, N., 830
- 1707 Eleanor, Rose and Crown, Tottenham, 8
- 1743 Perseverance, Deacons' Tavern, Walbrook, 7
- 1891 St. Ambrose, Barron's Ct. Hot, W. Kensington, 8
- 1901 Selwyn, East Dulwich Hotel, East Dulwich, 8
- 2192 Warner, Bridge Chambers, Hoe Street, Walthamstow 8

Tuesday, 1st September.

- 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, 730
- 188 Joppa, Manchester Hotel, Aldersgate Street, 8
- 212 Euphrates, Mother Red Cap, Cannon Town, 8
- 241 Merchants, Masonic Hall, Liverpool
- 463 East Surrey Lodge of Concord, Greyhound Hotel, Croydon, 8
- 554 Yarborough, Green Dragon, Stepney, 8
- 700 Nelson, Star and Garter, Woolwich, 730
- 753 Prince Fred. William, Eagle Tav., Maida Hill, 8
- 829 Lily of Richmond, Greyhound, Richmond, 730
- 829 Sydney, Black Horse Hotel, Sidcup, 7
- 869 Dalhousie, Middleton Arms, Dalston, 8
- 861 Finsbury, King's Head, Threadneedle St., 7
- 1044 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, Ganning Town, 730
- 1446 Mount Edgecumbe, Three Stars, Lambeth Rd., 8
- 1471 Islington, Cock Tavern, Highbury, N., 730, 8
- 1472 Henley, Three Crowns, North Woolwich
- 1473 Bootle, 146 Berry Street, Bootle, 6
- 1510 Chaucer, Old White Hart, Borough High St.
- 1638 Brownrigg, Alexandra Hotel, Norbiton, 8

- 1695 NewFinsbury Park, Hornsey Wood Tav, N., 8
- 1839 Duke of Cornwall, Queen's Arms, E.C., 7
- 1949 Brixton, Prince Regent East Brixton, 8
- 2146 Sarbiton, Maple Hall, Sarbiton
- Metropolitan Chapter, White Hart, Cannon St., 630
- R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8
- R.A. 1365 Clapton, White Hart, Clapton, 8
- R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

Wednesday, 2nd September.

- 3 Fidelity, Alfred, Roman Road, Barnsbury, 8
- 30 United Mariners', Lugard, Peckham, 730
- 72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
- 73 Mount Lebanon, George Inn, Borough, 8
- 193 Confidence, Hercules Tavern, Loadenhall St., 8
- 223 United Strength, Hope, Regent's Park, 8
- 533 La Toleranco, Portland Hot, Ct. 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., 730
- 813 New Concord, Jolly Farmers, Southgate Rd.
- 862 Whittington, Red Lion, Fleet Street, 8
- 903 Burgoyne, Essex Arms, Strand, 8
- 972 St. Augustine, Masonic Hall, Canterbury, 830
- 1037 Portland, Portland Hall, Portland
- 1269 Stanhope, Fox and Hounds, Putney
- 1356 Texteth, 149 North Hill Street, Liverpool, 730
- 1475 Peckham, 516 Old Kent Road, 8
- 1511 Alexandra, Hornsea, Hull
- 1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8
- 1604 Wanderers, Victoria Mansions Restaurant, S.W., 730
- 1662 Beaconsfield, Chequers, Walthamstow, 730
- 1681 Londesborough, Berkeley Arms, May Fair, 8
- 1692 Hervey, White Hart Hotel, Bromley, Kent, 830
- 1791 Creaton, Whentsheaf, Shophord's Bush, 8
- 1022 Earl of Lathom, Station Hotel, Camberwell New Road, 8
- 1063 Duke of Albany, 153 Battersea Park Road, 730
- 2206 Hondon, Welsh Harp, Hondon, 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., 730
- M.M. Grand Masters, 8a Red Lion Square, 7

Thursday, 3rd September.

- 144 St. Luke, White Hart, Chelsea, 730
- 147 Justice, Brown Bear, Deptford, 8
- 263 Clarence, 8 Tottenham Court Road, W.C.
- 754 High Cross, Coach and Horses, Tottenham, 8
- 870 Southwark, Sir Garnet Wolseley, Rotherhithe New Road
- 890 Camden, Masonic Room, Lewisham, at 8
- 1017 Montefiore, St. James's Restaurant, W., 8
- 1153 Southern Star, Sir Syd. Smith, Kennington
- 1182 Duke of Edinburgh, M.H., Liverpool, 730
- 1278 Burdett Coutts, 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, 730
- 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, 730
- 1426 The Great City, Masons' Hall Avenue, 630
- 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, Faling Deau, 745
- 1614 Goven Garden, Criterion, W., 8
- 1625 Tredegar, Wellington, Bow, E., 730
- 1677 Crusaders, Old Jerusalem, St. John's Gate, Clerkenwell, 9

Friday, 4th September.

- 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, 730
- 733 Westbourne, Swiss Cottage Tavern, Finchley Road, N.W., 8
- 765 St. James, Princess Victoria, Rotherhithe, 8
- R.A. 820 Lily of Richmond, Greyhound, Richmond
- R.A. 890 Hornsey, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Road, W. 8
- 780 Royal Alfred, Star and Garter, Kow Bridge, 8
- 834 Ranelagh, Six Bells, Hammersmith
- 1056 Metropolitan, Portugal Hotel, Fleet Street, 7
- 1185 Lewis, Fishmongers' Arms, Wood Green, 730
- 1228 Beacontree, Green Man, Leytonstone, 8
- 1294 Royal Standard, Builders' Arms, Canonbury
- 1365 Clapton, White Hart, Lower Clapton, 730
- 1381 Kennington, The Horns, Kennington, 8
- 1457 Bagshaw, Public Hall, Loughton, E-sex, 730
- 1612 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
- 1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
- 2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8
- 630 Abbey Westminster, King's Arms, S.W., 730
- R.A. 95 Eastern Star, Hercules Tavern, E.C.
- R.A. 1275 Star, Stirling Castle, Camberwell, 8,

Saturday, 5th September.

- 87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 730
- 179 Manchester, 8 Tottenham Court Road, W.C., 8
- 198 Percy, Jolly Farmers' Tav, Southgate Road, 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, Picnic, 7
- 2012 Chiswick, Windsor Castle, Hammersmith, 730
- R.A. Sinai, Red Lion, King Street, Regent, St. W., 8



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A Paper read by Bro. S. VALLENTINE, P.M. and Z. No. 9, to the Brethren
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FREEMASONRY, &C.

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

501 The Constitutions of the Freemasons. Containing the History, Charges, Regulations, &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.	10	10	0	529 History of the Lodge of Felicity, from the year 1737 to the year 1887. With comments on contemporary events. †	1	1	0
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.				530 Masonry in Wigan, being a brief history of Lodge of Antiquity, No. 178. With references to other Lodges in the Borough. 1882. †	0	10	6
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