

THE FREEMASON.

The Organ of the Craft, a Weekly Record of Progress in
FREEMASONRY, LITERATURE, SCIENCE, AND ART.

Reports of the Grand Lodges are Published with the Special Sanction of

HIS ROYAL HIGHNESS THE PRINCE OF WALES, THE M.W. GRAND MASTER OF ENGLAND; HIS GRACE THE DUKE OF ABERCORN, M.W. GRAND MASTER OF IRELAND;
THE RIGHT HON. THE EARL OF MAR AND KELLIE, M.W. GRAND MASTER OF SCOTLAND; AND THE GRAND MASTERS
OF MANY FOREIGN GRAND LODGES.

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WE have carefully considered the letter published in our last from "E. L. H." questioning the legality of lodges under the Grand Lodge of England which have been founded since the year 1817, and have consulted the two Acts of Parliament therein referred to. The result of our researches is that we have come to the conclusion that our correspondent is entirely mistaken in his deduction, as to the purport and intention of the two Acts he quotes. The first referred to, Geo. 3, cap. 79, of 12th July, 1799, against secret societies, specially exempts from its penalties the meetings of the "Society" denominated "Lodges of Freemasons," which before the passing of that Act have been usually held according to their rules—provided that such "Society" has before the passing of this Act been held as a lodge (that is, "Grand Lodge") of Freemasons—and that the details of such meetings, with the names of the members, be returned to the Clerk of the Peace annually on 25th March. The second Act referred to, Geo. 3, cap. 19, of 31st March, 1817, also against secret societies, is practically to the same effect; it likewise exempts from its penalties any "Society" (that is "Grand Lodge") then holden "under the denomination of "Lodges of Freemasons," provided it carries out the rules as to registration of meetings and of members required by the former Act of 1817. It is therefore quite clear that all subordinate bodies holden under "Societies denominated Lodges of Freemasons," provided such Societies existed in the year 1817 (and which are now recognized and known as the three Grand Lodges of England, Ireland, and Scotland), are lawful and regular bodies according to Act of Parliament. To sum up briefly, the error our correspondent has fallen into is in supposing that the Acts refer to private lodges, whereas instead of to the Societies or Grand Lodges under which the private lodges are held.

OUR brethren in West Lancashire, and indeed our whole English Craft, will deeply regret to learn of the death of Bro. H. ALPASS, P.G. Std. Br., and Provincial Grand Secretary for West Lancashire. He will be a great loss to his province and to Freemasonry. His attachment to our Order was both active and unchanging, while his untiring zeal on behalf of the interests of his great province was most striking and commendable. Many brethren will deplore the loss of our old, and sincere, and valued friend, while the Craft mourns the passing away of a worthy, active, and high-minded brother.

THE great success of the Worcester Exhibition, remarkable in itself, is a sufficient answer to those who doubted the intellectual and æsthetic tastes of English Freemasons, and will no doubt serve as a wholesome precedent for many subsequent exhibitions, and an effective incentive to greater exertions in the same desirable direction. As a very praiseworthy "outcome" of this successful gathering, we understand that Bro. Sir EDMUND LECHMERE, Prov. Grand Master, to whom this movement is under great obligations, has it in contemplation to establish a Provincial Library and Museum for Worcestershire. We need not say that we shall hail such a movement as emphatically a step in the right direction, and we trust that it will be warmly taken up by his distinguished province, and "thoroughly" carried out in the general idea. We feel sure that we are not saying too much when we add that many brethren will be glad to help such a reasonable and befitting movement with donations of books and the like.

Too much praise cannot be accorded to the untiring zeal and labour of Bro. GEORGE TAYLOR. Not merely his own province, but all contributors and the Craft, owe him many and warm thanks for a courtesy which has never failed, and at the same time heartfelt admiration for his energy and devotion amid his heavy labours, which nothing could tire and nothing could quench.

WE trust that we shall not be deemed intrusive or interfering if we press upon our central authorities a more serious treatment of the intellectual claims of Freemasonry. Up to this time it may be fairly said the English Grand Lodge has done nothing in this direction to prove itself worthy of its undoubted position as the premier Grand Lodge in the world. It has a library, but it is not worthy of its name, in relation that is to the Grand Lodge of England, and it has no museum at all. Our excellent and zealous Grand Secretary has sought, on his own initiative, to collect some "curios," and has got together some very interesting ones. All praise to him! But what we want is an official acknowledgment of the need of such collections, and a library and museum open to all Freemasons, under proper official control. The only other alternative is a private library and museum, as the result and development of some Masonic archaeological society. It is impossible, in our opinion, to overrate the good such a movement, wisely directed and controlled, would effect in various ways, and we should most earnestly desiderate to hail it as a "fait accompli." Time and perseverance no doubt effect wonders, and we must wait in patience until it shall please our rulers to exhibit both their sense of the need of such additions to our wonted Masonic life, as well as their realization that English Freemasonry is something more and higher than a normal round of ritual work and social entertainment.

ABOUT five years hence a grave question will come before Grand Lodge, namely, the "falling in" of the lease of BACON'S Hotel. By that time, we think, the Craft will have made up its mind whether it is to retain its head-quarters in Great Queen-street, or to "make tracks," and seek a home and centre for English Freemasonry elsewhere. Whatever be the result, we trust that to a more suitable and representative Committee it will be given to submit plans and propositions to the consideration of Grand Lodge. The haste and inconsideration with which the reports, so unanimously rejected by Grand Lodge on the last occasion, were framed and presented, will, we hope, never be repeated; but, on the next occasion,—not in a hurry, and not by a chance vote, by which one of our best men was erroneously excluded,—we trust and believe that Grand Lodge, after *due consideration*, will appoint a full and fitting Building Committee of experts to decide this most important question. And then we hope that wherever Grand Lodge fixes its future locale, a library and museum may be found, not merely esteemed among the "desiderata" or "luxuries," but among the necessary appendages of a new and enlarged Freemasons' Hall. We could afford to do without a "supper room;" we could perhaps dispense with a "private means of approach and egress;" but in the present position of Cosmopolitan and English Freemasonry we cannot afford to go on without a library and museum any longer,—that is, a library and museum suitable to the English Grand Lodge. America is setting us a laudable example in this respect. Most of the Grand Lodges are creating libraries. Pennsylvania has a good library. Iowa, (thanks to Bro. BOWER'S collection) an unrivalled one; and if our provinces are going to follow suit, the Grand Lodge of England will be compelled "nolens volens" to consider carefully this most important subject, as well for ourselves as those who come after us. Let no personal questions, or petty jealousies, or hesitating indifference stand in the way of such a sound policy, such a needful work. Rather let us all set to work at once to prepare for the future by constant labour, by sympathetic aid, and careful collections of Masonic books, curios, and relics.

OUR esteemed and able confrère, J. W. SIMONS, in the *New York Dispatch*, after commending very warmly and kindly some remarks of ours anent "minority rights" as arising out of some colonial movements, also says, and we beg special attention to his words: "The point made that, while a sufficient minority to establish a lodge declines to surrender a warrant, the charter remains, is universally held in the United States, and hence the Grand Lodges of New South Wales and Victoria are eminently and thoroughly illegal and clandestine." This surely, from the American point of view, is a sufficient reply to some good friends and impugnors of ours, to which we would beg them to pay Masonic attention, and when next they "discourse" on their own rights or wrongs, or the "lâches" of the Grand Lodge of England, we would fraternally ask them alike to change their tactics, and amend their vocabulary.

WE call attention to a review of Bro. HUGHAN'S last work elsewhere. We hope it is not the last contribution by many from his pen. It will repay perusal.

THE REV. BRO. GEORGE MCCLELLAN FISKE, of Peekskill, N.Y., is, as the *Keystone* tells us, one of the ablest theologians in the Episcopal Church in America, and also one of the most intelligent and devoted of Freemasons. He recently delivered an exceedingly eloquent address before Lodge No. 34, of Peekskill, on "Freemasonry and the Church," which we reproduce in our columns this week. It will be found eminently readable, embodying just thought phrased in eloquent language, and kindly and ably explaining one of the most difficult and delicate of questions. We commend the address elsewhere, and to the attention of all our readers, and especially of our reverend brethren the Chaplains and Grand Chaplains of our Order, as an effective reply to sundry hasty assertions and vehement propositions just now.

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge was held on Wednesday evening, at Freemasons' Hall. Bro. General Brownrigg, C.B., P.G.W., Prov. Grand Master for Surrey, presided. Among the other brethren were the following Present and Past Grand Officers:

Bros. Gen. J. S. Brownrigg, as G.M.; Rev. J. Finnimore, D.G.M. Natal, as D.G.M.; Rev. J. Robbins, D.D., G. Chap.; Col. Shadwell H. Clerke, G.S.; T. Fenn, Pres. Bd. Gen. Purs.; Dr. Ernst E. Wendt, G. Sec. German Correspondence; Horace B. Marshall, G. Treas.; Baron de Ferrieres, G.S.D.; T. Davison, G.S.D.; J. S. Fastes, G.J.D.; Sir Albert Woods, G.D.C.; E. Locock, G.S.B.; E. M. Lott, G. Org.; H. G. Buss, Asst. G. Sec.; Lieut.-Col. S. E. Taylor, G. Std. Br.; W. Stephens, G.P.; H. Garrod, Asst. G.P.; Rev. Ambrose W. Hall, P.G. Chap.; Col. H. S. Somerville Burney, P.G.D.; J. H. Matthews, G. Std. Br.; Magnus Ohren, P.G.A.D.C.; J. Nunn, P.G.S.B.; Rev. C. W. S. Stanhope, P.G. Chap.; A. Richards, D.G.D.C.; J. M. Case, P.G.D.; Rev. Sir J. W. Hayes, P.G. Chap.; Robt. Grey, P.G.D.; H. D. Sandeman, P.G.D.; C. W. C. Hutton, P.G.D.; C. A. Merton, P.G.D.; Col. J. Peters, P.G. Swd. Br.; Raymond H. Thrupp, P.A.G.D.C.; Edgar Bowyer, P.G. Std. Br.; Rev. C. W. Arnold, P.G. Chap.; Ralph Gooding, P.G.D.; Rev. C. J. Martin, P.G. Chap.; J. Brett, P.G.P.; C. A. Cotterbrune, P.G.P.; H. Maudsley, P.G.D.; Thomas Cubitt, P.G.P.; L. F. Littell, P.G.P.; R. Warner Wheeler, P.G.D.; Rev. W. K. R. Bedford, P.G. Chap.

Grand Lodge having been opened in form,

Bro. General BROWNRIFF said before Grand Lodge proceeded to the business of the day he was sure he would have the sympathy of the brethren when he made some allusion to the death of a dear brother so lately taken from them, Bro. John Havers. He supposed there were few men among them who had worked so zealously and thoroughly honestly as Bro. Havers. They might not perhaps have agreed with him on all occasions, but he believed there was no doubt on the minds of all the brethren that all which Bro. Havers did he did conscientiously, and he spoke fearlessly. They would now all regret not seeing that well-known face among them any more.

Bro. the Rev. C. J. MARTYN said he had attended Grand Lodge a great number of years, and he felt that though he never spoke in Grand Lodge this was one of those few particular occasions on which he should not be doing his duty if he did not speak. The Grand Master in the chair had spoken well of Bro. Havers, and he (Bro. Martyn) thoroughly endorsed every word. Bro. Havers loved everything connected with Freemasonry, and it was his earnest desire at all times to promote its interest. What he did must command their warmest admiration, and he (Bro. Martyn) would propose that there be recorded on the minutes of Grand Lodge by a unanimous vote the expression of the deep regret of Grand Lodge at the loss of Grand Lodge in London and Freemasonry in general had sustained by the death of Bro. Havers, and their earnest hope that God would comfort those he had left behind.

The Rev. R. J. SIMPSON seconded the motion. On one very remarkable occasion it was his bad fortune to differ very considerably from Bro. Havers, but he was happy to say that on a recent occasion that little difference was made up by a shake of the hands in the most truly Masonic way. He was most happy to endorse what had been said. There were few men who devoted more time, or talent, or more true Masonic feeling and attention to the Craft than Bro. Havers, and it was with great pleasure he (Bro. Simpson) seconded this tribute to his memory.

Bro. BINCKES rose to speak, but was stopped by Gen. Brownrigg, who said he was not in order. Bro. Binckes, however, remained standing, and said he was sorry to be in Grand Lodge when this motion was proposed, as he considered he must discharge a conscientious duty, and he asked the permission of Grand Lodge to say this—that it might not be supposed that the vote was unanimous. ("Oh, oh.") There were very few who knew what he had suffered—(cries of "Oh, oh.")

Gen. BROWNRIFF said he must call Bro. Binckes to order, and he should call on Grand Secretary to read the minutes.

Col. SHADWELL H. CLERKE then read the minutes, and afterwards explained that as one brother to whom a grant of £150 was made had died, between his receipt of £50 on account and the present time the minutes would not have to be confirmed in respect of the balance.

The Rev. SPENCER STANHOPE, P.G.C., wished to ask the Grand Secretary whether the speech of the Earl of Carnarvon at last Grand Lodge was fully reported in Grand Lodge minutes.

Col. SHADWELL H. CLERKE said—Entirely.

The minutes were then put and confirmed, with the exception referred to by Grand Secretary.

General BROWNRIFF said he was sorry to have interrupted Bro. Binckes, but it was necessary to have the minutes read. Perhaps he would continue.

Bro. BINCKES said his only object in rising was, being in Grand Lodge when this vote was proposed, apart from the general regret which they must all feel at the death of the able and distinguished brother, when he heard it was to be a vote of unanimous regret, he conscientiously and honestly, as an honest man, could not join in that expression—(cries of "Oh, oh")—because he knew well—(renewed cries of "Oh, oh," and "Order")—He did not wish to rake up old animosities—"Oh, oh."—He wished to say he dissented.—("Oh, oh.")

General BROWNRIFF then put the vote, which was carried.

The Report of the Board of Benevolence for the last quarter was then read. It contained the following recommendations:—

A brother of the Lodge of Affability, No. 317, Manchester	... £75 0 0
A brother of the Sir Francis Burdett Lodge, No. 1503, Twickenham	... 150 0 0
A brother of the St. Peter's Lodge, No. 476, Carmarthen	... 75 0 0
A brother of the Burgoyne Lodge, No. 902, London	... 100 0 0
A brother of the Lion and Lamb Lodge, No. 192, London	... 100 0 0
The widow of a brother of the British Lodge, No. 8, London	... 100 0 0
A brother of the Lodge of Fortitude, No. 131, Truro	... 50 0 0
A brother of the St. Marylebone Lodge, No. 1305, London	... 50 0 0

The widow of a brother of the Eboracum Lodge, No. 1611, York	75 0 0
A brother of the Lodge of Hope and Charity, No. 377, Kidderminster	75 0 0
A brother of the Lebanon Lodge, No. 1326, Feltham	75 0 0
The widow of a brother of the Royal St. Edmunds Lodge, No. 1008, Bury St. Edmunds	100 0 0

The report was then put and carried.

The following report of the Board of General Purposes was taken as read and ordered to be received and entered on the minutes:—

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

The Board have to report that it has recently appeared from the return made by a country lodge that a higher Degree had been conferred on a brother at a less interval, by one day, than four weeks from his receiving the previous Degree, and, an explanation having been called for, it was stated that the regular meeting of the lodge falling on a holiday it was summoned to meet the day before, under the new rule 165, and it was considered that this rule allowed of the Degree being conferred at that meeting, although one day was wanting of the four weeks. The Board thereon decided that rule 195 remained unaltered, and in full force, notwithstanding rule 165 and the additional rule 130, and that the brother irregularly advanced must be re-obligated before a certificate can be issued.

The Board beg to recommend to the Grand Lodge that a donation of 50 guineas be made to the fund now being raised for the restoration of the Church of St. Giles's-in-the-Fields, in which parish the Grand Lodge buildings and premises are situated.

The Board of General Purposes beg to submit a statement of the Grand Lodge accounts at the meeting of the Finance Committee, held on Friday, the 15th day of August instant, showing a balance in the Bank of England of £4770 5s. 10d., and in the hands of the Grand Secretary for petty cash £100, and for servants' wages £100, and balance of annual allowance for library £14 1s. 2d. (Signed) RALPH CLUTTON, Vice-President.

Freemasons' Hall, London, W.C.,

19th August, 1884.

Bro. THOS. FENN, P.G.D., President of the Board of General Purposes, in moving "That a donation of 50 guineas be made to the fund now being raised for the restoration of the Church of St. Giles's-in-the-Fields," said the Church of St. Giles's-in-the-Fields, in which parish the premises of Grand Lodge were situated, entirely depended on voluntary contributions for its repairs, there being no fund applicable for that purpose. It had been the custom on former occasions to vote small sums for this purpose, but a larger sum being now required, and many of the parishioners having subscribed £50 and £100, it had been the unanimous opinion of the Board of General Purposes that the Grand Lodge should be recommended to add 50 guineas to the list, and they thought such a donation would be a fitting sequel to that protest which was unanimously agreed to at Grand Lodge last Quarterly Communication against those unfounded charges which had been brought against the Craft. (Hear, hear.)

Bro. JAMES STEVENS seconded the motion, and said the whole matter had been thoroughly discussed, and many more excellent reasons than the worthy President had stated were adduced in favour of the proposition.

Bro. C. W. C. HUTTON, P.G.D., said he very seldom, as a Churchman, much less as a Mason, intruded himself upon Grand Lodge, but he thought it was the duty of Masonry to uphold that very high position which had made it the distinguishing feature and bond of friendship in the world. He thought that it was the bounden duty of Masonry to hold itself free from any sectarianism. (Hear, hear.) He was a Churchman himself, and he should feel pleasure as a member of the body to subscribe his quota individually, but not as a member of Grand Lodge, to any fund that might be required for the restoration of the Church of St. Giles's-in-the-Fields; but he took a very strong stand and a very strong position upon that which Masonry had achieved in the world, and which he hoped it would ever maintain in the world, and that was an utter unsectarian position. They might be called upon to-morrow to subscribe for the repairs of this, that, or the other place of worship, no matter what—(hear, hear)—and he thought it was their duty as Masons to hold themselves aloof, and to recollect that grand characteristic of their Order, a universal system of morality which had pervaded the whole of humanity. If they connected themselves in any way, and Grand Lodge in any way connected itself with sectarianism, he thought Masonry would lose its position and character very much. He should not bring forward any motion in opposition, but he stood up there as an Englishman, and as a member of Grand Lodge, and as a Churchman, to say that he should feel it his duty to oppose the vote.

Col. SOMERVILLE BURNEY, P.G.D., said one of the principles of Freemasonry was obedience to the laws of the land. The law divided the land into parishes. Grand Lodge was situated in the parish of St. Giles-in-the-Fields, and as a parishioner it was asked to support the fabric of the parish church.

Bro. the Rev. R. J. SIMPSON, P.G.C., opposed the vote. If they subscribed in this case they would not only probably do an act which might mislead Masons into the idea that they had taken up what was commonly called a sectarian ground—(no, no)—but they would be bound in honour to support any works, whatever they might be. It would be better for them to subscribe as individuals.

Bro. the Rev. C. J. MARTYN, P.G.C., supported the vote. They were not asked to give as Masons. He agreed that Masonry ought to hold itself aloof from denominationalism. They were not asked to give as Masons but as landlords. (Hear, hear.) It was a recognised rule that the owners of property in various parishes were asked to contribute to any good work, whether Dissenters or Church people.

Bro. FENN having replied, a division was taken, when there appeared—

For the vote	... ..	92
Against	... ..	110
Majority against	... ..	18

Bro. CHARLES F. HOGARD, P.M. 205, moved to add to paragraph 19 of the Book of Constitutions—Election of Grand Treasurer—the following words, "In the same manner as the elected members of the Board of General Purposes." He explained that the nomination of Grand Treasurer would take place at the December Quarterly Communication, and the election in March, when the names of the different candidates would be printed on the balloting papers and the voting would be scrutinised. In this way time would be saved and confusion avoided.

Bro. Controller S. G. BAKE seconded the motion.

A Brother objected. Grand Lodge would be deprived of one of its privileges if this motion was carried. Instead of the members of Grand

Lodge having the election of Grand Treasurer, the election would be in the hands of the Board of General Purposes.

Another Brother explained that the last brother entirely misapprehended the purport of the motion. It was only to simplify the method of election, which would still be by Grand Lodge. The Board of General Purposes would have nothing to do with it.

Bro. HOGARD said if his motion was carried, paragraph 19 of the Book of Constitutions would read, "The Grand Treasurer shall be nominated at the Grand Lodge in December, and be elected at the Grand Lodge in March, in the same manner as the elected members of the Board of General Purposes." The confusion at the election last March was so great that the Deputy Grand Master had to deviate from the Book of Constitutions, as it was found impossible to tell with exactitude the members who voted.

The motion was put and carried, and Grand Lodge was closed in form.

PROVINCIAL GRAND LODGE OF WORCERSHIRE.

The annual meeting of the above Provincial Grand Lodge was held on Thursday, the 28th ult., at the College Hall, Worcester, by the permission of the Dean (Lord A. Compton). There was a very large attendance. Sir E. Lechmere, Bart., M.P., the R.W.P.G.M., presided. From the abstract of accounts of the lodge it appeared that during the year £92 had been received on benevolent fund account, and £37 11s. 9d., on general fund account, and after various payments out of each account there were balances in hand of £58 19s. 5d. and £16 7s. 6d. respectively. The accounts were passed. A report was received on the state of Masonry in the province, and reports were read from the Benevolent and Charity Committees. The R.W.P.G.M., on behalf of the lodge, presented the Charity jewel to Bros. J. E. Stone and J. W. C. Chadwick, 377; H. Rowe, 280; T. F. Bland, 564; and H. Wilson, 1204, they having served as Stewards at two of the Charity festivals.

The following were appointed Provincial Grand Officers and invested by the R.W. Prov. Grand Master:

Bro. G. W. Grosvenor, Kidderminster ...	...	Prov. G.S.W.
" W. B. Williamson, Mayor of Worcester ...	...	Prov. G.J.W.
" A. Brown, Malvern ...	...	Prov. G. Treas.
" H. Wilson, Malvern ...	...	Prov. G. Reg.
" G. Taylor, Kidderminster ...	...	Prov. G. Sec.
" Rev. C. Black, Malvern ...	...	Prov. G. Chap.
" Rev. H. Sayers, Tenbury ...	...	Prov. G.A. Chap.
" I. Foley, Stourbridge ...	...	Prov. G.S.D.
" J. E. Stone, Kidderminster ...	...	Prov. G.J.D.
" H. Rowe, Worcester ...	...	Prov. G.S. of W.
" A. Comber, Kidderminster ...	...	Prov. G.D.C.
" W. Waldron, Worcester ...	...	Prov. G.A.D.C.
" H. G. Budd, Worcester ...	...	Prov. G. Std. Br.
" G. Bagott, Worcester ...	...	Prov. G. Std. Br.
" T. Vale, Halesowen ...	...	Prov. G. Swd.Br.
" W. Haynes, Malvern ...	...	Prov. G. Org.
" E. A. Hicks ...	...	Prov. G. Purst.
" R. Eager, Stourbridge ...	...	Prov. G.A. Purst.
" A. J. Beauchamp, 280 ...	...	...
" R. C. S. Carrington, 280... ..	...	...
" H. F. Dale, 280 ...	...	...
" A. B. Rowe, 280 ...	...	Prov. G. Stwds.
" W. B. Hulme, 280 ...	...	...
" J. V. Stallard, 280 ...	...	...
" J. Smith, Worcester ...	...	Prov. G. Tyler.

Bros. J. W. C. Chadwick, J. Jordan, and F. Underwood were appointed members of the Benevolent Committee. Bro. G. Taylor, Prov. G. Sec., was re-appointed Secretary to the Charity Committee.

Kidderminster was fixed upon as the place for holding the next Provincial Grand Lodge.

At the close of the business of Grand Lodge, at 2.45, the members attended a special service in the Cathedral, marching thence in procession from the College Hall, and occupying seats in the choir, where the service was conducted. There was a numerous attendance of the public.

The Dean of YORK, Past Grand Chaplain of England, preached from Acts x. 35: "In every nation he that feareth Him and worketh righteousness is accepted of Him."

He remarked that these words portended an acknowledgment of God's recognition of those who had grasped, or were seeking to cultivate, simple truths which were the initial elements which must underlie all religion. Such commendable but Utopian generalities as those in the text were not the sum of the religion which the preacher of the Gospel of the Crucified was to preach. They could only be attained by it. Without it they were but a dream, a theory. They were but the utterance of the voice of the natural man. Perhaps the token of the Spirit brooding within on the unresting troubled chaos of the soul, of the God implanted feeling which would ever pervade all reasoning humanity and intelligent beings, that there must be a great first cause which was to be feared, and that there must be eternal laws of purity and order which were to be cultivated for peace on earth. What was their Craft but the utterance of this primal universal voice?—an utterance which had been sounding through all the ages, and was sounding still. There was no creed to supplant or supplement Christianity. It expressed, they believed, the conviction of the human heart long before the Sun of Righteousness arose to dispel the dark clouds of human ignorance and the thick mist of superstition. Unless these traditions were utterly imaginary and fictitious, they believed their Craft expressed the voice referred to, as it were, of one crying in the wilderness for light, sympathy, order, power, shaping its ideal by some graphic analogy which seemed to express most adequately what it had at heart. Their ideal was surely a commendable one, which God accepted and man should therefore acknowledge and honour? To fear God and work righteousness was the "raison d'être" and aim of the Craft. They but represented many generations of thoughtful, earnest men who had felt the same. It was surely nothing, irreverent nor incongruous that men should perceive in their simple handicraft an analogy of that after which their soul was longing, that in the sure foundation laid, the stones carefully prepared and accurately fitted, and the mutual order and co-operation of the several degrees of Craftsmen essential thereunto, they should see types and expressions of those principles which they felt essential to the peace and stability of daily life, and should adapt them as illustrations and exponents of those principles of faith and order and conduct which they would inculcate and practise. If the weapons of warfare became in mediæval times the epic of chivalry, surely it was not strange if in more ancient days the implements of a peaceful and necessary Craft became the epic of Freemasonry. And was it unreasonable that men should have sought to fence their Order from the prying gaze, officious interference, ridicule, sarcasm, and contempt of those who had neither part nor lot with them in the matter, by signs and tokens, which should not shut in secrets which they were ashamed to acknowledge, but exclude from their community any but those who had given solemn pledges of their sincerity to principles which they would fain preserve untampered with and inviolate? Look back through the

long vista of past years into the dark ages when the world seemed peopled with a very race of Ishmaels, when the foundations of the earth seemed out of course, when violence and lust were, for the most part, simply limited by opportunity and controlled by capacity, when rapine and plunder were the rule rather than the exception! Should they despise or scorn any of the simple efforts of those who strove, according to their lights and opportunities, to mitigate the trials or provide for the needs of men in those dark and troublous times? Was it a condemnation that all their members had not always grasped this high idea?—that their fellowship had been abused and made occasions merely for social conviviality and even of excess, and that in other lands—never in our own—privy councils of the Order had provided opportunities for plots and conspiracies? What body of men were free from mixed motives? What flock (not excepting the flock of the Great Shepherd himself) was altogether without black sheep? That they did not profess a form of godliness, while they denied the power thereof, was manifest from their deeds as well as words—their schools for the young, refuge for the aged, their seasonable and substantial help in almost innumerable cases of distress. That their gatherings were conducted in harmony with religion was manifest from the number of clergymen amongst them; that they were compatible with true loyalty from the fact that the Heir Apparent was their Grand Master, and members of his family were their brethren too. If they still sought to ensure that none but those who were at one with them should be members of their Order, was there any cause for blame that they were endeavouring by the maintenance of the ancient customs of their predecessors to secure for themselves what other communities were endeavouring in their own particular ways to secure? It might be urged that what their predecessors proposed to seek had been found, what they essayed to provide had been long ago established, and that therefore for all practical purposes in these practical days their Craft would be swept away as something which had served its purpose and was effete. He ventured, on the contrary, to submit that such a community as theirs, with its high object, long history, and grand traditions, was as much, if not more than ever, needed. This was an age of civilisation and light and knowledge. But was it not an age also which, in its specious self-sufficiency was spurning the old principles for which their fathers laboured, aye bled and died, and pressing on in quest of new and vague theories which were to supersede these dry and played-out superstitions and conventionalities, and to be the religious and political creed of the future? When the recognition of a God was being swept away from our Legislature; when the voice of the Throne no longer exhorted at each assize the people to morality and purity; when "national education" was becoming more and more mere secular instruction; when an invertebrate and jelly-fish agnosticism was paraded as the panacea for all the differences concerning the faith; when the infinite incomprehensible mysteries of Heaven were to be subjected by finite minds to a captious positivism; when things secular and sacred were being separated as by an impassable gulf, and when the wise men of the day met in Congress, the very mention of the name and existence of a God was hushed as at variance with scientific inquiry; when a pseudo-liberalism was clamouring that the Church should be disestablished, and that the last traces of any national acknowledgment of God should be blotted out—was it a time to disparage those who at least put the Being and attributes of God in the forefront of their society, and never met without His name and attributes being frequently and reverently uttered. When morality was depreciated, and the newspapers day by day contained the unsavoury records of impurity, dishonesty, and vice; when order was divided and submission to anything or anybody was coming to be disregarded as antagonistic to freedom and intelligence,—was it a time to set at naught that which still, as throughout many generations, set forth the beauty, power, and liberty of discipline, obedience, and subordination? In days when the storms of political and religious controversy were piping so loudly that those who were actuated by the same motives and had the same ends in view were sundered wide as the poles, and regarded each other as heathen or publicans, or turned aside disgusted to deem religion and patriotism alike to be shams; when distinctions of social rank and position must make many strangers to each other who were one in heart and hope, was it not merely something to find one place where these considerations did not enter, a neutral ground where, without any unreality or compromise, man met his fellow man and learned to know him apart from any differences or inequalities which would and must prevail without; and thus to cultivate that feeling of mutual kindness and respect which, if they did not prevent, should at least leaven and soften any differences in the outside world for the future. Was this the age for disbanding or disparaging such a community as their Craft? Surely the temper of the times called for something exactly opposite. From those not of them the Craft demanded respect. From those who were its members it required that they should be more than ever circumspect in their lives and conversations; more than ever careful to proclaim and promote the principles which their fathers through many generations had tried and proved.

During the offertory, which was applied in aid of the Worcester Ophthalmic Hospital and the Worcester Society for Providing Literature for the Blind Poor, the hymn "Lord of Glory" (367 A. and M.) was sung, and as the procession left the Cathedral for the College Hall, Mr. Done played, as the concluding voluntary, the overture to "Saul," of which Bro. W. Haynes is also the author. On the arrival of the procession at the College Hall Grand Lodge was closed.

In the evening a banquet took place at the Guildhall, which was attended by Masons from all parts of the country. Sir E. Lechmere, M.P., presided.

REVIEW.

ORIGIN OF THE ENGLISH RITE OF FREEMASONRY—Especially in relation to the Royal Arch Degree. By Bro. W. J. HUGHAN. London: George Kenning, 16, Great Queen-street.

FIRST NOTICE.

We owe no apology to our readers for calling attention to the latest work of our well-known and able Bro. W. J. Hughan. We have no doubt that this new book will be much sought after and carefully studied, and we sincerely thank the author for it as a most valuable, and interesting, and lucid contribution towards the study and realization of the true history of Royal Arch Masonry. For some reason or other, that history is somewhat in haze and confusion, and, until recent years, the interest of our body in Royal Arch Freemasonry was not commensurate with that given to Craft Masonry, nor with the importance, and value, and importance, and antiquity of the Grade. Bro. Hughan's thoughtful and effective work comes opportunely to draw our attention to, and fix our thoughts on, the evidences affecting the history, progress, and quality of the Royal Arch. To us Anglo-Saxon Freemasons such contributions are most valuable, as it is practically in Anglo-Saxon Freemasonry alone that the true position is given to Royal Arch Masonry, or by it that its innate excellency is acknowledged. Abroad it is hardly known, and, unwisely, undervalued. And therefore for this purely English Grade, of home origin and manufacture, (in no invidious sense), utterly unlike and different from any professed foreign original,—which, in truth, does not exist—we claim to-day, as Bro. Hughan very fitly does, the grave consideration of Masonic students, and the thoughtful perusal of Masonic archaeologists, when so well known a writer puts forward a distinct and important work or its origin and annals. Bro. Hughan's treatise naturally divides itself into two great heads,—the origin of Degrees, and the history of the Royal Arch itself. Our esteemed Bro. Hughan knows, from long correspondence, that we ourselves do not accept the Monograde theory, which is, to us, surrounded by peculiar and insuperable difficulties. We are quite ready to admit that the present arrangement and terminology as adopted and adapted from the old Guild ceremonies, may perhaps be not actually earlier than the Revival in 1717,—but we are of opinion, that the three grades existed in the seventeenth century, though the arguments are too long to be entered on here, and that peculiar ceremonies and distinctive

secrets belonged to each. Probably originally all ceremonies were very short and simple—such things grow and develop—and we have in our present bi-gradal system the accretions of years, and the tokens of very early usages and verbiage, earlier far even than the seventeenth century. Bro. Hughan bases his theory, to a great extent, on Bro. D. M. Lyon's great work and decided conclusions as to Scottish Masonry. But, as we ventured to record our dissent and protest then against the inferences drawn by that most able and conscientious writer, we think it well to allude to the subject again to-day, as if the basis be found to be untenable the superstructure must necessarily fall. It has been said that the Scottish evidences, at any rate, demonstrate a bi-gradal system; be that as it may, we cannot assent to the proposition with many Scottish brethren that to Desaguliers may be attributed the practical introduction of the present tri-gradal system in Scotland. In the first place, when Bro. Dr. Desaguliers visited Mary's Chapel he had to pass the Scottish examination, which, whether it was slight, or whether it was tough, he had to go through, all this witnessing to a system. In the next place, there is not a word in Mary's Chapel minutes to show that any change in the ritual took place. In the third place, in 1721, when the doctor visited Edinburgh, there were several lodges in and around the city. He neither appears to have visited them, nor were their representatives invited to meet and confer with him. Surely had so important and novel a proposal been made as the institution of two more degrees, and a new ritual been under consideration, such a conference must almost necessarily have taken place. Mary's Chapel had no control over its sister lodges, and even at that early date there existed a large amount of jealousy among the Scottish lodges so that the adoption of Desaguliers' ritual for Mary's Chapel isolatedly would have been likely to lead to its rejection by the others. As we said before, there is no evidence of any promulgation of such proposals for a change in the minutes of Mary's Chapel. Had a new system been then launched, is it not reasonable to suppose that such approval and adoption would have been "minuted" to use a Scottish phrase, in the books of No. 1? and would not further something have been done to bring the proposal before the notice and under the approval of the other Edinburgh lodges? We are informed that the only lodges in Edinburgh having minutes of the period are Canongate Kilwinning, No. 2, and Journeymen, No. 8, and there is not in them the slightest reference to or indication of such a proposal. The Peebles Lodge, we are told, originated in 1716; their minutes are preserved and full, and in them there is no allusion to any change, neither is there in the minutes of Lodge St. Andrew, beginning 1729. This lodge as an Operative body was in existence in 1598. Neither do the minutes of the Hamilton Lodge, No. 7, contain any such evidence or idea. It may be said, though not "minuted," the change was made; but how? It could only have been done "vivâ voce" by a deputation, or by letter. No trace exists of either course being taken. We cannot therefore believe, that so important a fact could be utterly without some evidence, just as we feel convinced that, at that peculiar period of Scottish history, to have proposed an English innovation would have been resisted by every Scottish lodge. It is, however, equally true, we believe, that except in the case of Mary's Chapel, in all these lodges it is after 1721 that "Intrants," in express terms, are "raised" to the degree of M.M. But is there no explanation of this peculiar silence? We think there is. Is it too much to believe that, like as in England, no actual minutes were kept of the Third Degree separately? and that the Masters' lodges had distinct and private meetings separate from the general lodge. In the minutes of the old Lodge of Dunblane, No. 9, in January, 1696, Lord Struthallan is elected "Master Mason" of the lodge, and several other lairds were then its leading members. In that minute one person is elected "Eldest Fellow of Craft." In 1716 the lodge resolved that thereafter no person should be "entered or passed" at one and the same time, except gentlemen who could not be present at a second diet, "but that they be first reported prentices, and their passing ordered by the lodge thereafter according to qualification." In 1720 a solicitor was "entered" on 24th December, and on 27th December, after examination, was duly passed "from the square to the compass, and from an Entered Apprentice to a Fellow Craft of this lodge." In the Aberdeen Lodge prior to 1670 a number of noblemen and landed gentry held the rank of "Fellows of the Craft." We thus see the existence of at least the two Degrees prior to 1634, taking the Mary Chapel minutes into view and connection, and the admission of Fellow Crafts in other lodges from the earliest dates of their existing records. Then the whole theory as to Desaguliers is, to our mind, untenable. The farther theory ably propounded and supported that the titles Fellow of Craft and Master were purely honorary or official is not borne out by the Scottish minutes even, and the great failing in the whole of the present position appears to be this, that Bro. HUGHAN takes the evidence of the Scottish minutes, such as it is, and on that evidence (for there is no English evidence as far as the subject, and what there is, is adverse), assumes that the system of English Degrees before 1717 is titular rather than real, and after 1717 is the product of the revival. Our space is so nearly taken up with this interesting subject that we will only add we will continue these remarks as to the origin of the Royal Arch in our next. It will be thus seen that we "stick to our text," and that in 1884, as in 1874, we still cannot see our way, despite the most able advocacy of Bro. Hughan, to accept, in any shape or form, the Monograde theory. We shall say more about the value of the work in later communications.

FREEMASONRY IN YORK IN THE EIGHTEENTH CENTURY.

AS TOLD BY AN OLD NEWSPAPER FILE.
By BRO. T. B. WHYTEHEAD, YORK.

(Continued from Page 415).

On December 20th, 1774, appears the following:

"TANCRED,
Provincial Grand Master for Yorkshire.
"The officers and brethren of the different lodges of Free and Accepted Masons in this county, under the Constitution of the Grand Lodge of England, are desired to meet in the Apollo, at the George Inn, in Coney-street, York, on Tuesday next, the 25th day of December, being the anniversary of St. John, in order to form proper rules and regulations for the further progress of the Society.
"N.B.—Tickets to be had at the bar of the said inn. Dinner at three o'clock."

Sir Thomas Tancred was the third recorded Prov. Grand Master, the first having been Wm. Horton, Esq., (1738), and the second Edward

Rooke, (1740). The Tancreds are a very ancient race, their seat being at Boroughbridge, within easy reach of York.

"The Freemasons' Calendar" is advertised in the *Courant* for December 20, 1774.

"Never before printed.

This day is published, price 9d., stitched,

"THE FREEMASONS' CALENDAR,"

or an Almanack for the year of Christ, MDCCLXXV., and ANNO LUCIS, MCMXXV., being the third of the Bissextile, or Leap-year; containing, besides an accurate and useful calendar of all the remarkable occurrences for the year, many useful and curious particulars relating to Masonry. Inscribed with great respect to the Rt. Hon. Lord Petre, G. Master, by a Society of the brethren.

Est et fidei tula silentio merces.

London: Printed for the Company of Stationers, and sold by all the Booksellers and sellers of almanacks in Town and Country."

The files of the *Courant* for the years 1775-6 and 7, appear to have been mislaid, but in *Etherington's York Chronicle* of Friday, December 22, 1775, appear three advertisements:

"MORIAH LODGE, No. 176,

of Free and Accepted Masons under the Constitutions of the Ancient Grand Lodge of England. The members hereof are desired to meet the Master, Wardens, &c., at the house of Mr. William Blanchard, the Star and Garter, in Nessgate, York, on Wednesday, the 27th inst., being the anniversary of St. John. Dinner on the Table at Two o'clock.

This (according to Bro. R. F. Gould in his "Atholl Lodges") was a lodge warranted by the Ancients in 1772 for the 1st Regiment Yorkshire Militia, at Sheffield, and afterwards removed to the Star and Garter, in Nessgate. I do not know that it anywhere else appears under the name of "Moriah."

STAPILTON, Grand Master.

Free and Accepted Masons are desired to meet the brethren of the Most Ancient Grand Lodge of All England at the York Tavern on Wednesday, the 27th inst.

BEWLAY

CONSITT

Grand Wardens.

TANCRED, Provincial Grand Master.

The Free and Accepted Masons under the Constitution of the Grand Lodge of England are desired to meet the brethren of the APOLLO Lodge at the George Inn, in Coney-street, York, on Wednesday, December 27, being the Anniversary of St. John. Tickets to be had at the bar of the said Inn. Dinner at Two o'clock.

Etherington's York Chronicle of Friday, January 3, 1777, has a paragraph registering a meeting of the Grand Lodge:—

"Friday last being St. John's Day there was a very respectable meeting of Free and Accepted Masons of the Most Antient Grand Lodge of All England at the York Tavern and at the Provincial Grand Lodge at Nicholson's Coffee House in this city. The brethren of both lodges attended Divine Service, the former at St. Helens and the latter at St. Martin's, Coney-street, where discourses suitable to the occasion were delivered by the Rev. Brethren John Parker and James Lawson. The brethren dined together at their respective lodges and the day was spent with that harmony and decorum the distinguishing characteristics of the Society."

The York Tavern was selected by Grand Master Siddall as his place of meeting in June 24, 1778, and on the same day Sir Thomas Tancred, Prov. G. Master summoned his brethren to meet at Nicholson's Coffee House, in Coney-street. William Siddall was a York Woollen-draper. He was made a Mason in 1770 and served the office of Sheriff of York in 1765, and was twice Lord Mayor in 1783 and 1793. In the latter year he died suddenly in the Mansion House whilst in the act of robing himself on Sunday morning for the purpose of proceeding to the service in the Cathedral.

On December 22, 1778, the *Courant* has the following:

The Most Antient Grand Lodge of all England.

SIDDALL, Grand Master.

Free and Accepted Maceons are desired to meet the Grand Master at the York Tavern, on Monday next, the 28th December, at 10 o'clock in the forenoon, from thence to forward to St. Helens Church to hear Divine Service, where a sermon will be preached on the occasion by the Rev. Brother John Parker, Grand Chaplain.

COUPLAND

T. BEWLAY

Grand Wardens.

Dinner on the Table at 2 o'clock.

Coupland was an energetic brother, and he with others moved the Grand Lodge at York at a late period of its existence to grant a Constitution for a subordinate lodge in York, which does not, however, seem to have been granted. Bro. Parker, Grand Chaplain, was made a Mason without fees in 1776, it being considered that his services would be of great value to the lodge. He was the vicar of the Church of St. Helen's in York, which stands facing the York Tavern.

The next advertisement is:—

SIR THOMAS TANCRED, Bart.,

Provincial Grand Master.

The Free and Accepted Masons, under the Constitution of the Grand Lodge of England, are desired to meet the Brethren at Nicholson's Coffee House, in Coney-street, York, on Monday next, the 28th of December, at 10 o'clock in the forenoon, and proceed from thence to attend Divine Service at St. Martin's Church, Coney-street. A sermon will be preached by the Rev. Bro. Wm. Johnson, Prov. Grand Chaplain. Dinner at 2 o'clock. Tickets to be had at the bar of the said Coffee House."

On June 24th, 1779, Grand Master Siddall summoned his brethren to meet him at the York Tavern, and on the same day Sir Walter Vavasour, Bart., Prov. Grand Master, called his brethren to meet him at Nicholson's Coffee House. Again the Grand Lodge was called to meet at the York Tavern, on the 27th December, and to hear a sermon at St. Helens by the Rev. John Parker. On the same day the Prov. Grand Master called his subjects to meet him at Nicholson's Coffee House and hear a sermon at St. Martin's by the Rev. W. Johnson. This gentleman was curate of St. Mary, Castlegate, and St. Olave, Marygate.

The *York Chronicle and General Advertiser*, published by Blanchard and Co., Coppergate, of July 16th, 1779, says:

At a very respectable meeting of Freemasons at the lodge in Wolverhampton to commemorate the Anniversary of St. John the Baptist the conversation turned chiefly upon the present state of national affairs, and many loyal toasts being drunk on the occasion, Sir John Wrottesley, as became a soldier and patriot, offered his services to the public by leading a body of his brave countrymen to any part of the globe. The lodge immediately rang with repeated shouts of approbation, and every brother, with a zeal and ardour which ever characterize that Society in the promotion of any good design, most cordially wished for an immediate execution of so laudable and indispensable undertaking.

In 1780 the June meeting of the Prov. Grand Lodge was called by Prov. Grand Master Vavasour for the 26th June, at Nicholson's Coffee House, and Smyth, Grand Master of the Grand Lodge, called his summer meeting at the Tavern on the same day, the notice being signed by T. Beckwith and R. Bewlay, Grand Wardens, and J. Browne, Grand Secretary. I find no notice given of a winter meeting, but in June 1781, Smyth summoned his brethren to the York Tavern.

Francis Smyth, jun., was made in January 1778. He does not seem to have come of a York family, though he was born in York in 1737. His father was Francis Smyth, of Crosby Temple, in Essex, and Sutton Hall, near Thirsk. Francis Smyth, jun., became the owner of New Buildings, in

the parish of Kirby Knowle, in Yorkshire, and he married a Mary Plummer in 1762. New Buildings is a curious old place, and its history is connected with the ancient families of Constable, Scrope, and Neville, who successively were owners before the purchase by Col. Elsley, in 1827. Its present owner is Bro. Charles Elsley.

In December of that year the Provincial Grand Lodge met in the Merchants' Hall in Fossgate, and the advertisement announced a "Sermon to be preached in the Chapel by the Rev. Bro. W. Johnson, Prov. Grand Chaplain." Tickets for dinner to be had of Bro. Frobisher, in the Pavement. (Frobisher was a bookseller.) The Merchants' Hall is a very curious old relic of the past, and was, and is still, the property of the ancient Guild of York Merchant Adventurers. The chapel referred to is a most quaint place, under the floor of the "Hall" proper, and approached by a flight of stairs and a huge trap-door.

In the *Courant* of June 18th, 1782, Sinclair, Grand Master, summoned a meeting of the Grand Lodge of All England for the 24th June, at the York Tavern, his Wardens being R. Dodsworth and E. Wolley, and this is the last public notice of any meeting of this ancient body that I find in the *Courant*.

Robert Sinclair was proposed as a joining member in December, 1776. He was a barrister, and was Recorder of York. He lived in Coney-street in a house now occupied as a linen shop. His portrait, life-size, in oils, by Jackson, R.A., is in the possession of Bro. J. Wilkinson, Town Clerk of York. His arms are emblazoned on one of the windows of the Council Chamber in the Guildhall of York.

The Dodsworths had been for many years connected with commerce in York, and this Ralph Dodsworth served as Sheriff in 1777, and Lord Mayor in 1792.

Wolley, a solicitor, came into possession of considerable estates in the North Riding. He changed his name to Copley, and lived at Potts Hall near Stokesley. The York Lodge has his engraved portrait, and I presented a copy to Grand Lodge a short time since.

Meetings, however, were held, and, although we find no entries in the minute book now at York, yet minutes of some kind must have been kept, for they were seen by Wm. Hargrove, who, in his "History of York," published in 1818, vol. 3, speaking of this Grand Lodge, says, "We find it recorded that 'On the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion House, where a lodge in the Third Degree was opened, and Brother Wm. Siddall, Esquire, at that time the Right Hon. the Lord Mayor and Grand Master Elect, was installed according to an ancient usage and custom *The Most Worshipful Grand Master Mason of All England*, and was thus saluted, homaged, and acknowledged.'" And then he goes on to say that Mr. Blanchard, the last Grand Secretary, told him that about 1787 the meetings of this lodge were discontinued. We have, however, evidence that in 1792 there was a meeting, on which occasion Bro. E. Wolley, the York solicitor, was elected Grand Master, the memorandum of the election being in Blanchard's handwriting. Probably Wolley was never installed; but it appears to me quite plain that we may add to the list of Grand Masters at York the name of Siddall as Grand Master in 1783-4, at any rate. Blanchard was a printer and proprietor of the *York Chronicle*.

I have looked through the files of the *York Chronicle* from 1782 to 1793, and have found the advertisement calling the meeting at the Mansion House in June, 1783, on which occasion there was a procession to St. Martin's, Coney-street, and a sermon by Parson Parker. By the way, the Rev. Mr. Parker lived in the Beddern, York, and kept a private school there at his residence. The *Chronicle* of the 27th June gives a brief account of the affair at the Mansion House, and adds that the brethren were entertained by the Lord Mayor after the ceremony.

The Grand Secretary's paper, of the 26th of December, 1883, has the following advertisement:

"GRAND LODGE OF ALL ENGLAND.
"The Right Hon. the LORD MAYOR, Grand Master.
"Free and Accepted Masons are desired to meet the Grand Master at the York Tavern, on Monday, the 29th inst., the Feast Day of St. John falling on Saturday.
"WOLLEY, } Grand Wardens.
"CLUBLEY, }
"W. BLANCHARD, Grand Secretary."

On the same day the Masons under the Grand Lodge of England were advertised to meet at Merchants' Hall, and hear a sermon by the Rev. Mr. Johnson.

Siddall was Grand Master next year, for the *Chronicle* advertises the Grand Lodge of All England to meet under his rule at the York Tavern, on the 24th June, 1784. The Minerva Lodge, Hull, called its meeting for the same day.

There is no later advertisement of any meeting of the York Grand Lodge, but about this time our brethren seem to have begun to cease advertising their gatherings. Nevertheless, there are a few announcements of other bodies. In June, 1785, the Minerva Lodge invited all Masons to meet at Mason's Arms, Chapel-lane, Hull. In December, 1785, Milnes again called a gathering at Merchants' Hall, and Rodney Lodge invited all visitors to the Bull and Sun, Hull, and to hear a sermon at Holy Trinity by Chaplain Clarke. After this comes a dearth of Masonic announcements of all kinds.

There are, however, in the *Courant* several advertisements of the Prov. Grand Lodge and other lodges still to be mentioned. In the last mentioned number of the *Courant* is the announcement of a meeting of "Rodney's Lodge," at Hull. I quote it as it stands because it is peculiar from the fact of the Master styling himself "Grand Master":

"Hull, June 14th, 1782.
"RODNEY'S LODGE.
"EDWARD COULSON, Esq., Grand Master.
"The Free and Accepted Masons are desired to meet the Grand Master at the Bull and Sun, in Myton Gate, on Monday, 24th June inst., being the Feast of St. John the Baptist, at nine o'clock in the morning, to proceed from thence to the Church of the Holy Trinity, and after Divine service to dine at the Bull and Sun."

Summer meetings seem to have been abandoned in York for a time. On December 27th, 1782, Sir Walter Vavasour summoned the brethren to the Merchants' Hall, to hear a sermon by Bro. the Rev. Johnson, and again for a similar purpose on the 27th December, 1783.

The Minerva Lodge, Hull, advertised its meeting at the Mason's Arms, Chapel-lane, Hull, on the 24th June, 1784, and the Rodney's Lodge called public attention to its meeting on the 27th December, 1784, with sermon at Holy Trinity, Hull, and dinner at two p.m. On the same day Richard Slater Milnes, Esq., Prov. Grand Master, ordered the brethren to meet the Apollo Lodge at Merchants' Hall, York, to hear one of Parson Johnson's sermons.

(To be continued.)

HISTORY OF THE ROYAL MASONIC INSTITUTION FOR BOYS.

(Continued from page 415.)

Among the important changes during this period which affect the boys must be mentioned the alterations in the age to which they are permitted to remain on the establishment. Originally they were held to have completed their educational course at 14 years. In 1862 the time was enlarged to 15, and in 1873 to 16 years of age; the minimum limit for admission being simultaneously advanced to 8. But subsequently, owing, it may be, to the steady increase in the number of candidates, a conflict of opinion appears to have arisen as to the expediency of retaining them so long, and in 1879, in deference to what appeared to be the preponderance of public feeling, a backward change was made and the maximum for remaining was restored to 15 years. We do not presume to suggest that this retrograde movement may not have been expedient under the circumstances, but we have no hesitation in describing it as unwise. The closing years of a boy's scholastic career are the most productive, because his mental capacity grows more rapidly as he advances towards manhood. It is a very common experience that youths acquire more knowledge, and knowledge of a more solid and serviceable kind, between the ages of 14 and 16 than they have acquired during the whole of their previous training; and though in 1879, the return to 15 may have been adopted as apparently the lesser of two evils, we should gladly see 16 restored as the superior limit of age.

It may be as well to include among other occurrences which claim a passing notice that in 1874 the time for holding the annual Festival was changed from March to June. The question was very carefully considered, and the reasons in favour of the proposition appear to have convinced the authorities that they would act wisely in adopting it. It certainly is a better arrangement to have the anniversaries of the three Institutions distributed over a period of six months. The intervals between the first and second and second and third celebrations are thus sufficiently prolonged for the friends of the Schools to be able to look about them and enlist the support of those lodges and provinces whose kindly intentions for the year have not been appropriated already, the latter half of the year being available for the efforts of the friends and Secretaries of all three Charities. There is also another step which was taken during this period and to which attention should be directed, namely, the adoption of means for securing the co-operation of provincial lodges and brethren in promoting the success of the Festivals. Formerly the provinces derived benefits from the School, which, owing to causes that may possibly be capable of explanation, they do not seem to have reciprocated—at all events to any appreciable extent. Bro. Binckes, even before he became Secretary, made it clear to the Committee that the assistance of the provinces must be invoked, and he had barely time to settle himself in his office before he personally took up the matter and began visiting the country lodges in all directions. That this was a sound policy is clear, and the provinces are now as munificent in their support of this and our other Charities as the metropolis. This is one of our chief subjects of congratulation, and we can only express the hope that, as years go on, the sums necessary to maintain our Institutions in a state of efficiency will be distributed impartially among all our lodges, whether provincial or metropolitan. On the other hand, we should be unmindful of our duty if we did not take an opportunity of showing respect to the memory of those brethren to whose liberality the School is so largely indebted for its success. Between the years 1873 and 1884, there passed away many friends of the Institution, the most prominent among them being the Earl of Zetland, Past President, who died in 1873; Bros. B. Bond Cabbell, P.G.J.W., and D.G.M. Norfolk; and Algernon Perkins, P.G.J.W., both of them Past Treasurers of the Institution; Bro. Thiselton, Past Secretary; Bro. E. Cox, donor of the Canonbury gold medal; Bros. Hervey, Benjamin Head, John Wordsworth, and others, to each and all of whom our Boys' School is largely indebted, not only for their contributions, but, to a still greater degree, for their valuable services in connection with its government. Such losses as these must be expected, but it is not because they are inevitable that we should be so careless as to pass them by unnoticed.

Other changes may have been made in the school arrangements or for its better government, but they are not of a character to require any special notice. It remains, therefore, for us to say a few words as to what is after all the crowning distinction of the period, namely, the magnificent results produced by the Festivals in aid of the Institution. We dwell at some length, and with no little pride, on the anniversaries of 1869 and 1870 as recorded in the preceding chapter. They were exceptional celebrations, the special purpose of the former being to free the Institution from the burden of a heavy mortgage on its property, while the latter is memorable from the fact of the Prince of Wales, M.W.P.G.M., having occupied the chair. The Festivals of 1873 and 1874 yielded in both cases over £7000, and the results will bear comparison with those of ordinary years, such as they were during the earlier half of Bro. Binckes's Secretaryship. But in 1875, owing, no doubt, to the installation of the Prince as Grand Master, we enter upon a succession of anniversary celebrations which probably has few, if any, parallels outside the pale of Masonry. The Earl of Carnarvon, Pro G. Master, was chairman at that of 1875, and the total realised was, in round figures, some £12,700, the Board of Stewards being 240 strong. Since then the amounts have fluctuated very considerably, but never has the product been less than £10,000, while in 1877 it was close on £13,200, in 1880 slightly over £14,000; in 1883 over £23,000; and in June of the current year, £14,100. The enormous yield of the 1883 Festival, when Viscount Holmesdale, P.G.M. Kent, presided, was due, as the reader has been told already, to the efforts that were being made to still further extend the Institution by adding a Preparatory School, but if we leave out of our reckoning the sums subscribed for this purpose, we shall find the average annual result of the last ten Festivals is not over-stated at from £12,000 to £12,500. The last Festival, held before Bro. Binckes's appointment, produced a total of from £1500 to £1600, and the Craft seemed well satisfied with the result. But in those days the total income was not much in excess of £2000, and there were only 70 boys to provide for. Now there are some 200 on the roll, and the income is commensurate with the increased requirements of the School.

(To be continued.)

"Atlas" in the *World* gives some particulars in regard to the sale of the Duke of Marlborough's pictures. The agent in the matter is Mr. Davis, of 147, New Bond-street, London. So far he has been most successful in his sales. For four pictures Mr. Davis has obtained for the Duke £140,000, one of the number being the famous Raphael, for which the Government has undertaken to pay £70,000.

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To Correspondents.

A review on "Egypt and the Wonders of the Land of the Pharaohs," by William Oxley (London: Tribner and Co., 1884), will appear in our next issue.

THE WORCESTER EXHIBITION.—We are preparing some Notes, with extracts from the catalogue, of the principal exhibits shown at Worcester, last week, which we hope to publish next week.

"One Who Knows."—We think the correspondence on this subject had better end with the letter which appeared last week.

The following stand over—

Consecration of the Londonderry Lodge, No. 2039.
Grand Lodge of Massachusetts.

BOOKS, &c., RECEIVED.

"Gazzetta di Torino," "Belfast News Letter," "Loomis' Musical and Masonic Journal," "Masonic Chronicle," "New Zealand Freemason," "New York Dispatch," "Jewish Chronicle," "Hull Packet," "Royal Cornwall Gazette," "Freemasons' Chronicle," "Citizen," "Broad Arrow," "Court Circular," "Boletín Oficial del Gr. Or. de España," "Sunday Times" (New York), "The Metropolitan," "Masonic Record of Western India," "A Concise History of the So-called Peckham Supreme Council, 33rd Degree," "Constitutions and Regulations of 1762" (Cincinnati), "Bulletin du Grand Orient de France," "Proceedings of the Ohio Council of Deliberation," "Edinburgh Courant," "Allen's Indian Mail," "La Chaine d'Union," "Tricycling Journal," "Newcastle Daily Journal," "La Reforma."



SATURDAY, SEPTEMBER 6, 1884.

Original Correspondence.

[We do not hold ourselves responsible for, or even approving of the opinions expressed by our correspondents, but we wish in a spirit of fair play to all to permit—within certain necessary limits—free discussion.]

IMPORTANT.

To the Editor of the "Freemason."

Dear Sir and Brother,

Will you allow me to state that Bro. George Taylor, of Summerdown Villa, Kidderminster, will be pleased to send catalogues of the great Worcester Masonic Exhibition, to any Brother, on receipt of half-a-crown for each copy, in postal order or stamps. It contains descriptions of about 1200 exhibits, many having additional notes by me and others; the price fixed is at cost, and I believe that many brethren will be glad of the opportunity to obtain copies of such a wonderful catalogue of Books, Medals, Prints and other articles relating to Freemasonry. The success of the exhibition far exceeded our most sanguine expectations, and the general approval expressed by many who have had the catalogue amply repays Bro. Taylor and myself for the labour of preparation.—Yours fraternally,
Torquay, Sept. 2nd, 1884. W. J. HUGHAN.



THE MAGAZINES.

The magazines claim our attention, as they are both almost uncountable in number and profuse in their monthly instalments; a contribution of passing literature. It may be feared that much of this serial outcome passes over the heads of those to whom it is addressed, and it is alike evanescent and without effect. Still, here it is, and we are bound to say that, though the whole question of this monthly "output" and "outpour," of an ephemeral luxuriance of contributions of various kinds, is a very difficult one, for many reasons, accurately to gauge or dogmatically to decide upon, some little portion remains to be dwelt upon and thought out by readers of various ages and kinds. For there are "readers and readers."

"The English Illustrated Magazine" contains "The Tour of Covent Garden," by Austin Dobson, "The Women of Chaucer," "Cricket"—all excellent articles, and admirably illustrated. "Friede" is a pretty little story, well told, and "The Armourers' Prentices" end, well and happily.

"Temple Bar" is a most readable number. "Ralph Bernal Osborne," and "Personal Reminiscences of Charles Reade" will find many pleased readers. "How I got rid of my Mother-in-Law" will delight many a poor and suffering inoffensive man, who, perhaps, may feel inclined to indorse the saying of a morbid "confre"—"Every man is born with a Mentor." That's his conscience. When he gets older he often gets a tormentor. That's his wife. We are much pleased with "A Summer on the Baltic," but cannot "do" with the "Red Manor." These transcendental and supernatural tales grate upon our nerves, and common sense. They seem to us ingenuity and ability thrown away. We know such things cannot be, and what is the use of attempting to bring before our minds the absolutely impossible and untrue. Still, such is the taste of the hour. "Life in St. Petersburg" is also worthy of perusal. "Peril" is nearly at its climax, and a "Perilous Secret" is beginning most sensationally.

"Longman's Magazine."—"Jack's Courtship" has arrived at a most exciting point, and "Madam" seems drawing near a dénouement. "A Blue Grass Penelope" is concluded, and "The Chase of the Wild Deer" is graphically written. We confess that we are disappointed in the magazine.

"The Century" is a truly enjoyable number. "From Coventry to Chester on Wheels," "Legends of the Passamaquoddy," "On the Track of Ulysses," "The New Astronomy," are truly Art and delightful. "De Sevier" is most real and touching, and "A New England Winter" and "A Problematic Character" are admirable, particularly the former, and "The Brief Embarrassment of Mr. Iverson Blount" is sure to be appreciated.

"All the Year Round" lies before us. "Gerald," a most cleverly-written tale; "A Drawn Game," which ends happily after all; "Our Shining River," very amusing; "A Lady's Life in Manitoba" and "After Long Years," which seem to promise well. "Thought Reading Extraordinary" is a little trying for the common intellect.

"The Antiquary" and "Bibliographer" run on the even current of their way.

"Time" has "Girls' Schools in Past Times," "A Japanese Sell," and "The Ilmington Hills;" all very readable.

VOICE OF MASONRY AND FAMILY MAGAZINE.

Chicago: J. W. Brown.

A very interesting number truly of an admirably edited magazine, and a great credit to Chicago Freemasonry. It is also admirably illustrated.



MASONIC DEGREES.

A heavy controversy is going on on this interminable subject—see, e.g., *Tenebræ v. Tenebris*, by Bro. Robbins, Metes, and Bounds, Subordination, High Degree Problem, in *Voice of Masonry*. I venture to think we are dogmatizing a great deal too much indeed on this most difficult of questions, not to be decided by transcendental theories on the one hand, or off-hand decisions on the other. I defy any student or writer to lay down any absolute facts on the subject. The point in dispute actually seems to be settling down into a pure logomachy. If one combatant admits the existence of the divisions, but denies the degrees, or if one writer states that Craftsmen and Masters have honorary qualifications without a distinct ceremonial in the first place, on either side equally the writer is advancing more than he can prove, and in the next place, in my opinion, this is not the way to write Masonic history at all. We are arguing from our present knowledge of things as they are, and our idea of things as they ought to be, to what *was* actually in 1717. This is not in any sense critical comment: or positive induction. The whole question of the grades and the ritual is still a most moot point. The modern popular theory in England, though not in America, that the two last Degrees all are the manipulation of 1717, is I believe utterly unreliable and unreal. And so I say on this as on other matters,—suspend judgment. It is very easy to assert, it is very difficult to prove; and we have quite ability and knowledge amongst us, a large number of rising and promising students to prevent anything like a monopoly of Masonic authority or Masonic knowledge, and that fatal incubus of self-opinionated dogmatism which all who begun their Masonic studies with me 25 years ago, well know about, and of which I seem to note signs of reappearance in Masonic discussions to-day.

MASONIC STUDENT.

SIR CHRISTOPHER WREN.

The following far too kind, and flattering words from the *Keystone*, encourage me to persevere in a somewhat difficult task, viz., preparing a "Monograph" of Sir Christopher Wren. "Bro. the Rev. A. F. A. Woodford, M.A., Past Grand Chaplain, and editor of the *London Freemason*, one of the most learned scholars and accurate writers in the Craft, we are glad to learn is preparing a monograph on the position of Sir Christopher Wren in Freemasonry, and the reasons for believing that he was a Freemason Grand Master, and a member of the Old St. Paul's Lodge, now the Lodge of Antiquity, London. Bro. Gould has recently made so direct an attack on the Masonic status of Sir Christopher Wren, that the Masonic world will welcome Bro. Woodford's paper, showing that the known facts in his case are not contradictory of the Masonic tradition which distinctly connects Wren with our Fraternity." If any reader can help me with any reference, old cuttings, extracts, or old prints, &c., I shall be very gratified indeed. A. F. A. W.

16, Great Queen-street, W.C.

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In compliance with the request of "Ignotus" I have, with the valuable aid of Mr. Alnutt, been endeavouring to find in the Bodleian some evidence in support of Anderson's statement that the Sheldonian Theatre was opened with a Masonic ceremony; but I am sorry to say that we have found nothing to corroborate him. Evelyn in his diary, vol. 1. p. 420, gives a tolerably full account of the opening of the Theatre, but drops no hint of anything Masonic, though he confirms Anderson's description of Dr. South's oration. Anthony à Wood in his narrative of what took place does not make the least allusion to any Masonic ceremony; finally Ashmole in his diary under date July 9th, 1669, says only—"The possession of the Theatre, built by Dr. Sheldon, Archbishop of Canterbury, was taken by the Vice-Chancellor." Surely he being a Freemason would have alluded to the Masonic ceremony, had such a ceremony occurred.

A WORTHY (?) BROTHER AT OXFORD.

The Duke and Duchess of Edinburgh on their visit to Hull next month have consented to take part in laying the foundation-stones of new wings of the Hull Infirmary. The ceremony, it is expected, will take place after the opening of the Orphan Asylum Bazaar on October 1st.

The programme of the Technological examinations 1884-5, in connection with the City and Guilds of London Institute, has just been issued, and may be commended to all who are interested in the subject of technical education. The Institute will afford facilities for carrying out an examination in any of a large number of subjects enumerated in the syllabus, wherever a class for instruction is formed, or a sufficient number of candidates present themselves, provided a local committee undertakes to carry out the examination according to the rules laid down. There is no limit of age, and no fee for examination. The examinations will be held on the evening of Wednesday, May 20th next. The list of examiners includes many gentlemen who occupy prominent positions in connection with the arts and manufactures.



Craft Masonry.

HENRY LEVANDER LODGE (No. 2048).—

The first meeting of this lodge since the consecration was held at the Railway Hotel, Harrow, on Saturday last. The W.M., Bro. H. Lovegrove, was supported by his Wardens, Bros. Axford and Scurrah, with Bro. C. P. McKay, P.M., Sec.; Bros. Sillis and Ager as Deacons; and Bros. C. Palmer, P.M., as I.G.; and J. Very, Tyler. The ballot was taken for seven gentlemen, and three of them being in attendance, were duly initiated, viz., Messrs. Surridge, Burgess, and Webb. Refreshment followed labour.

BUDLEIGH SALTERTON.—Harmony Lodge

(No. 372).—A meeting was held on Wednesday, the 6th ult., at the Rolle Arms Hotel, when there were present Bros. T. Hine, W.M.; W. Sidwell, S.W.; J. Sargent, J.W.; J. C. Palmer, Chap.; R. W. Watson, Sec. (pro tem.); W. Britton, S.D.; R. Cowd, J.D.; W. Please, D.C.; G. Coombes, I.G.; J. W. Noble, Stwd.; W. Pratt, Tyler; J. Taylor, P.M.; R. Pidsley, P.M., P.P.G.P. Devon; J. C. Palmer, I.P.M.; R. F. Kingdom, P.M.; J. Bennett, G. W. Madge, W. H. Pratt, H. Marker, and others. Visitor: Bro. W. Creasy, P.M. 106.

The minutes of the last regular meeting were read and confirmed, after which the lodge was opened in the Second Degree, when Bro. W. H. Pratt was examined, and, being found efficient, was entrusted, after which the lodge was opened in the Third Degree, when Bro. Pratt was raised to the Sublime Degree of a M.M. by the W.M. in his usual able manner, the whole of the solemn ritual being given by the W.M., also working tools and lecture. The lodge was closed back to the First Degree, when a candidate was proposed for initiation. The lodge was finally closed in peace, order, and harmony.

DURHAM.—Crook Lodge (No. 2019).—By

invitation, a large gathering of brethren were present at the regular meeting of this lodge on Wednesday, the 13th ult., when the following officers and members of the lodge were present: Bros. S. Holdsworth, W.M.; J. Ostle, P.M.; W. Love, S.W.; J. Hardy, J.W.; D. Ostle, Sec.; J. Young, S.D.; W. Arrowsmith, J.D.; J. Graham, D.C.; W. Cochrane, I.G.; R. Coulton, Chap.; M. Milburn, Org.; R. Fishwick, G. Love, M. Layton, J. Walton, J. Potts, J. Douglas, R. J. Robertson, J. E. Bell, J. Bowes, J. W. Render, G. Monsom, C. Maynard, and R. Wraith. Visitors: Bros. W. Coxon, P.P.G.S.B.; S. Fenny, P.M.; J. Smith; W. Robertson, S.D.; M. Gardiner, W.M.; M. C. Blackett, P.M.; A. Carr, P.M.; R. Frank, M. Crawford, M. H. Patterson, and M. F. Holliday, all of 124; D. Whitehead, P.M., J. R. Malcolm, I.G.; G. S. Shaw, S.D.; J. Lindale; and J. J. Hiller, W.M., all of 1334; M. Crawford, Org.; M. Hudson, J.W.; J. Wyld, P.M.; D. B. Todd, S.W.; H. Titman, Stwd.; W. Hines, P.M.; and A. Arnold, P.M., all of 1121; B. Boulton, P.G. Treas. P.M. 111; C. H. Watson, P.M. 1522; H. Wilkinson, M.M. Sussex, Brockwell, Canada; and J. R. Dixon.

The lodge having been opened, Bro. J. Douglas was raised to the Third Degree by Bro. W. Coxon, P.M. 124 and 127, P.P.G.S.B. After the ceremony, which was creditably performed, the brethren adjourned to the Mechanics' Institute, where a very substantial repast was provided, and the usual Masonic and other toasts were proposed and responded to. Bro. Whitehead and other musical brethren enlivened the proceedings in their usual masterly style.

LIVERPOOL.—Dramatic Lodge (No. 1609).—

The members of this most popular lodge, after two months' summer vacation, resumed labour after refreshment on Tuesday afternoon, the 26th ult., with the greatest promise of success for another year. The chair was occupied by Bro. J. L. Shrapnell, W.M., and he was officially supported by Bros. W. Savage, I.P.M.; John Atkinson, P.M.; Joseph Bell, P.M., P.P.G.D.; W. W. Sandbrook, P.M., D.C.; R. Burgess, S.W.; J. M. Boyd, J.W.; J. B. MacKenzie, P.M., P.G.S.D., Treas.; O. W. Sanderson, S.D.; J. Orr Marples, I.G.; J. J. Monk, Organist; Henry Round, S.S.; W. Parker, J.S.; E. H. Allen, O.S.; C. Buchanan, A.S.; and W. H. Ball, Tyler. The members present were Bros. Walter Hatton, W. Briscall, J. Reay, W. Hildyard, C. A. Giannocopulo, D. Fleming, I. Jacobs, W. C. Fane, A. Mein, J. Fineberg, J. H. Greenwood, Luigi Lablache, A. Smith, H. Fineberg, W. Bramley, G. W. Polini, J. Rawsthorne, J. S. Bramley, Eaton Batty, Louie Veaco, M. B. Hamann, E. Graham, W. Cook, P. Buch, Ben Hughes, and T. L. Duncan. The visitors included Bros. J. Lawrenson, 190, Queenstown; S. Howard, S.W. 1013; J. C. Robinson, P.M. 249; G. Walter Browne, 1319; R. J. Lloyd, 667; J. Palmer, 1380; C. Pilkington, 580.

After the minutes of the May and emergency meetings had been read and approved, the W.M. proceeded to pass Bros. L. Veaco, Johnson, G. W. Polini, and Hermann to the Second Degree; and Bros. Walter Hatton, acting-manager of the Prince of Wales's Theatre, and Albert Smith to the Sublime Degree of a M.M. The chief sections of the ceremony were performed in a thoroughly efficient manner by the Worshipful Master, and his able staff of officers gave him valuable assistance in the performance of work which was very generally and most deservedly praised.

After the transaction of the customary business of the lodge Bro. Richard Burgess, S.W., was unanimously elected the Worshipful Master for the ensuing year. Bro. J. B. MacKenzie, P.G.S.D., was re-elected without opposition to the office of Treasurer; Bros. J. Bell, W. W. Sandbrook, J. Atkinson, J. Reay, J. L. Shrapnell, and W. Savage were chosen as the Committee of the Fund of Benevolence; Bros. Savage, Cumming, and Mattison, representatives on the Masonic Hall Committee; Bros. Reay and Parker were elected auditors; and Bro. J. B. MacKenzie the representative of the lodge on the Provincial Fund of Benevolence and Charities Committee. Cordial congratulations were conveyed to Bro. Burgess on his election to the office of Worshipful Master of the Dramatic Lodge, and

he acknowledged "the highest honour in the power of the lodge to bestow" in a few graceful and well-chosen sentences. At the close of business the brethren adjourned to the banqueting room, where an excellent cold collation was served by Bro. W. S. Vines, of the Canton Hotel, who may now be justly recognised as the most popular caterer ever engaged by the Dramatic Lodge. As usual the toasts were brief and to the point, and the musical entertainment of a class which cannot be equalled away from the Dramatic social board. The brethren who chiefly distinguished themselves were Bros. Eaton Batty, G. Walter Browne, 1319; L. Veaco, C. A. Giannocopulo, "Joe" Cantor, the able and amiable Secretary, W. Savage, whose unique vocal efforts invariably arouse the peculiar enthusiasm of his brethren, E. H. Allen, and J. H. Greenwood, who is always welcome in Liverpool from his retreat in Manchester. The meeting was voted one of the jolliest held for a long time, forming a fitting and satisfactory close to Bro. Shrapnell's most successful year in the chair.

INSTRUCTION.

PROSPERITY LODGE (No. 65).—A meeting was held on Tuesday, the 2nd inst., at Bro. Maidwells, Hercules Tavern, Leadenhall-street. Present: Bros. Bentley Haynes, W.M.; Walker, S.W., and Hon. Sec.; Rich, J.W.; Pitt, S.D.; Buggin, I.G.; Moss, Preceptor; Hawkins, Ruse, Weil, Fellheimer, and H. H. Haynes.

After the usual preliminaries the lodge was opened in the Second Degree, when Bro. H. H. Haynes after having answered the necessary questions leading to the Third Degree, and being entrusted, was duly raised to the Sublime Degree of a M.M. Lodge was then resumed, and Bro. Weil having answered the questions leading to the Second Degree, and being entrusted, was passed to the Degree of a F.C. It was unanimously proposed, seconded, and carried, that Bro. H. H. Haynes, 27, should be a joining member of this lodge of instruction. Bro. Walker having been elected as W.M. for the ensuing week, the lodge was closed and adjourned.

FAITH LODGE (No. 141).—A meeting of this lodge was held on Tuesday, the 2nd inst., at the Queen Anne's Restaurant, when there were present Bros. Chapman, W.M.; Chretien, S.W.; Christmas, J.W.; Cottebrune, Preceptor; Cross, Sec.; March, S.D.; Sheppard, J.D.; Cox, I.G.; also Bros. Von Joel, Cobham, Forscutt, Stroud, and Bowen.

Lodge was opened in due form and the minutes of the previous meeting were read and confirmed. Bro. Forscutt having offered himself as a candidate for the Second Degree was duly examined and entrusted. Lodge was opened on the Square and the ceremony of passing rehearsed. Lodge was called off. Lodge was called on. Bro. Stroud offered himself as a candidate for the Third Degree, and was duly examined and entrusted. Lodge was opened on the centre, and the ceremony of raising was rehearsed in an able manner, including the traditional history. Lodge was closed in the Third Degree. Lodge was closed in the Second Degree. Bro. Chretien, S.W., was unanimously elected W.M. at the next meeting. All Masonic business being ended, lodge was closed in perfect harmony.

UNITED PILGRIMS LODGE (No. 507).—The ceremony of installation was worked in this lodge at its meeting on the 29th ult., at the Surrey Masonic Hall, Camberwell New-road, S.E., when there was a good attendance of members and friends. Bro. S. Richardson officiated as Installing Master, and carried out the ceremony of installing Bro. E. A. Francis as W.M. Bro. Watt, P.M. 507, acted as D.C. The brethren invested as officers were Bros. G. R. Langley, S.W.; J. N. Bate, J.W., and Treasurer; Axford, S.D.; Chapman, J.D.; Banks, I.G.; James Letchford, Sec. At the conclusion of the business of installation, a vote of thanks to Bro. S. Richardson was recorded on the minutes. Bro. G. R. Langley was elected W.M. for the ensuing week, and the lodge was then closed in perfect harmony, until Friday, the 5th inst., at 7.30.

WANDERERS LODGE (No. 1604).—A meeting was held on Wednesday, the 3rd inst., at Adam and Eve Tavern, Palmer-street, Westminster. Present: Bros. Green, W.M.; Forscutt, S.W.; Bowen, J.W.; Wray, P.M., Preceptor; Mussion, Sec.; Gibson, S.D.; Mimms, J.D.; Hayes, I.G.; Brindley, W.M. 1604; C. Tayler, W.M. 1624; and Coughlan. Bro. W. Smith, 1743, was a visitor.

The lodge was opened in due form and the minutes of last meeting read and confirmed. Bro. Wray worked the First and Second Sections of the Lecture, assisted by the brethren. The ceremony of initiation was rehearsed, Bro. W. Smith being the candidate. The lodge was opened up and closed down, Bro. W. Smith, 1743, was unanimously elected a joining member. Bro. Forscutt was elected W.M. for the ensuing week. There being no further business the lodge was closed in perfect harmony.

Ancient and Accepted Rite.

DEVONPORT.—St. Aubyn Rose Croix Chapter (No. 20).—This chapter held their annual meeting at the Ebrington Masonic Hall. Frater John Chapman, the M.W.S. elect, was installed by his predecessor in the chair, Frater John Allen, R.N. The following Fraters formed the Board of the Past M.W.S.: The Rev. T. W. Lemon, M.A.; R. H. Rae, T. Goodhall, C. Watson, and E. Aitken-Davies. The M.W.S., on assuming the rule of the chapter, invested the following Fraters as his officers for the year: John Allen, I.P.M.W.S.; Lieut. E. L. Wilson, R.N., P.; Capt. J. W. R. Quinn, R.N., 1st G.; F. T. W. Curtis, 2nd G.; R. H. Rae, Treas.; T. Goodhall, Reg.; C. Watson, M.; E. Woodland, Raphael; John Flanagan, C.G.; Joseph Austin, P.M.W.S., D.C.; E. Aitken-Davies, H.; J. Harvey, Equerry. The presentation of a handsome illuminated address to Frater John Baxter, on his leaving the neighbourhood, in acknowledgment of his very valuable services to Masonry in general and to Rose Croix Masonry, and its St. Aubyn Chapter in particular, was unanimously voted. The Treasurer reported the chapter's finances to be in a very satisfactory condition.

INTERESTING MASONIC CEREMONY.

The memorial-stone of the Hawick Cottage Hospital was laid with Masonic honours on Saturday, the 30th ult., by Bro. the Earl of Mar and Kellie, Most Worshipful Grand Master of Scotland. The scheme originated in the spring of 1882, when the surplus of the proceeds of the Combe lectures, by Dr. Andrew Wilson, formed the nucleus of a fund which now amounts to close on £3000, of which £1250 was realised by a bazaar, and the remainder by subscriptions, £500 being given anonymously. The building and grounds will cost about £1600, and the remainder of the funds, with £50 from the Scott bequest, will be applied for the maintenance of the Institution. The hospital is situated on elevated ground near Buccleuch-street, a site having been generously granted by the late Duke of Buccleuch. It will contain 14 beds, with space for more, and will be fitted up with all needful appliances. The hospital will be open for all surgical and medical cases, except those of infectious diseases. Saturday's proceedings commenced with a procession in which the local bicycle clubs, Orders of Mechanics and Foresters, pipe and brass bands, and Freemasons took part. The last named comprised the local and district lodges, deputations from the Grand Lodge and from the Journeymen and N.B. Railway Lodges, Edinburgh. On reaching the hospital, where a platform was erected, with the memorial stone ready to be lowered into its place, the processionists opened their ranks, and allowed Bros. the Earl of Mar, J. Wolfe Murray, P.G.M.; D. Murray Lyon, G.S.; D. Kinnear, G.T., and others, to pass through and take their places on the platform. Before performing the ceremony, our distinguished brother was presented by Mr. Lockhart, of Borthwickbrae, in name of the committee and the subscribers, with a beautifully engraved silver trowel, as a memento of the auspicious occasion. The ceremony having been duly gone through, the Earl proceeded to make a few remarks, in which he alluded to the usefulness of cottage hospitals. He could testify that the one in the district to which he belonged had been the means of saving many valuable lives, and he had no doubt the Hawick one would be equally beneficial. Thereafter a large number of ladies and gentlemen sat down to luncheon in a marquee in a field near by.

Mr. Lockhart, of Borthwickbrae, presided, supported right and left by Lady Elliot, of Wolfelee, Mrs. Lockhart, of Borthwickbrae, Bro. the Earl of Mar, and other officials of the Grand Lodge. The Rev. Dr. Macrae officiated as croupier.

Letters of apology for absence were intimated from the Earl of Minto, Lord Napier and Ettrick, Sir Geo. Douglas, Bart., of Springwood Park, Sir Wm. Elliot, of Stobs and Wells, Sir Walter Elliot, of Wolfelee, Provost Watson, and others.

The usual toasts were proposed, and in the course of the proceedings reference was made to the active interest taken in the project of the Cottage Hospital by the late Duke of Buccleuch, Sir George and Lady Douglas, of Springwood Park, Mr. and Mrs. Elliot Lockhart, of Braxholm, Dr. Hamilton, Mr. R. Purdon, Hon. Sec., and others.

In connection with the occasion sports were held in the same field, and were most successful, the attendance being enormous.

MASONIC CEREMONY IN COLERAINE.

Masonry had a grand gala day at Coleraine, on Friday, the 22nd ult., the occasion being the laying of a memorial-stone to commemorate the rebuilding of the parish church, the ceremony being performed with the customary honours by Bro. Sir John Whittaker Ellis, Bart., M.P., Governor of the Hon. the Irish Society of London. The weather was remarkably fine, and to witness the proceedings almost the entire inhabitants of the town turned out. All the arrangements were under the direction of the Provincial Grand Lodge of Derry and Donegal, and carried out by the executive of the local lodges 754 and 127, Bro. Wm. Price, Secretary 754, having the principal direction of affairs. In connection with the rebuilding of the church, it may be mentioned that towards the sum required—viz., £6000—Rev. Canon O'Hara, the rector, has generously contributed £2000, and the Irish Society £1000, a large sum being also subscribed by the members of the congregation.

Shortly before one o'clock the brethren, who were in full Masonic costume, formed in Craftsman's procession, and marched through the Diamond and along Church-street to the parish church, where they were received by the rector and the churchwardens, Mr. J. H. Coyle and Mr. Samuel M'Grath, and conducted to a platform which had been erected in the churchyard, close to the church tower. On a lower platform were the members of the choir and a harmonium, which was presided over by Miss Cashel. The public were admitted by ticket, and long before the arrival of the procession the space placed at their disposal was quite filled, and every vantage point and window commanding a view of the proceedings were occupied by eager groups of spectators. Considering the large crowd and the necessarily limited space, good order was maintained by the members of the Building Committee, who acted as Stewards. The clergy present were the Rev. Canon O'Hara, Rev. James O'Hara, Rev. J. M'Neice, Rev. A. C. Stubbs, Rev. R. Cunningham, Rev. Thomas Cooper, Rev. R. Boyle Thompson (vicar of Pudsey, Leeds), and the Rev. C. E. Fry, B.A.

On arriving at the platform the procession halted, and faced inwards, the members of the Provincial Grand Lodge of Londonderry and Donegal marching through the opened ranks to the platform in following order: W. Bros. Dr. T. MacLaughlin, P.G.S.D.; Samuel Knox, P.G.J.D.; Bros. R. C. Halse, Savory, J. Indol; V.W. Bros. John Macnie, P.G. Sec.; Hugh Anderson, P.G. Treas.; W. Stafford, P.G.J.W.; Sir W. Miller, P.G.S.W.; Sir John Whittaker Ellis; Dr. Thomas Davis, P.P.G.T.; John McDowell, P.P. G.S.W.; and Colonel Knox, P.P.G.S.B. Among the brethren from the Province of Antrim and from the Province of Londonderry and Donegal we observed Bros. Wm. Forde Hutchinson, J.P.; Dr. Creery, J. Bennett, Sec. 1008; Thos. O. Simpson, 754; John Douglas, J. R. Morris, John Murphy, W. C. Tillott, C. G. Jenkins, R. A. Taylor, Hugh Anderson, John Mooney, Richard Hunter, Wm. Mack, Hugh Millar, Dr. Moore, David Pollock, William Price, William Gilmour, W. F. Anderson, David Kennedy, J. C. Caldwell, John Stewart, Daniel Christy, 1008; Dr. S. H. Campbell, D. Ball, Jas.

S. Black, Sydney Wilson, S.W.; John Black, Robt. M'Candless, Wm. Ellis, R. Peebles, 408; Wm. Smith Oliver, 719; J. Armstrong, W.M. 719; Robert M'Curdy, 81; David Johnston, 81; James Johnston, 81; Edmund Spencer, 81; Oliver P. M'Causland, Robert Crookshank, 127; W. G. Lawrence, J.P.; Dr. Martin, Geo. Long, 57; R. King, David Oliver, Wm. James Smith, Daniel M'Mullan, H. Morrison, William Thompson, John M'Kee, James Speers, William Devine, J. Armstrong, John Boyd, H. M'Allister, 89; Wm. Woodside, 51; Gardner Marks, 16; James Tomb, James Brown, Robert Darragh, Allen Miller, R. B. Kennedy, 138; R. W. M'Nabb, J.D. 196; R. P. Kerr, 640; A. Archibald, 110; Thomas Derby, 470; Thomas H. Marks, 1652; E. C. Inverell, W. H. Finlay, 414; R. R. Woodburn, John Harris, Thomas W. Finlay, and others.

On arriving at the church, whither the processionists were accompanied by an immense crowd, the proceedings were commenced by the singing of hymn 335 (Church hymnal), "The Church's one Foundation," &c.

The rector, (Rev. Canon O'Hara), after giving an interesting account of the history of the Irish Society, then read the following address:—

"To Sir John Whittaker Ellis, Bart., M.P., Governor of the Honourable Irish Society.

"Dear Sir,—The rebuilding of our ancient parish church, to which the society over which you preside contributed munificently last year, is now sufficiently advanced to enable us to ask you to place in a prominent position in it a stone which will be commemorative of this important event in the history of our town and parish. We are induced to make this request of you, not only on account of the high position you occupy at the head of an institution long connected with all undertakings intended for the public welfare in this neighbourhood, but also for the wide reputation you have gained as the chief magistrate of our great metropolis, and for your well-known personal ability to judge of the merits of works such as that in which we are now engaged. We hope that you, and the corporation over which you now preside, may long be enabled to continue the prosecution of the many useful works in this town and county with which the name of the Hon. Irish Society is associated.

"In anticipation of your favourable reply, we beg you to accept the accompanying trowel as a small souvenir of this day's ceremony.—We are, dear sir, your obedient servants,

"HENRY S. O'HARA, Rector.

"JAMES H. COYLE } Churchwardens.

"SAMUEL M'GRATH }

"R. J. PRESSLEY, Treasurer.

"WM. GLOVER, Secretary.

"August 22, 1884."

The trowel referred to in the address was then presented to Sir John, after which the plans of the building were explained by Mr. J. H. Coyle, acting as deputy for Mr. Thomas Drew, R.H.A., the architect.

Bro. Sir JOHN WHITTAKER ELLIS then said: Rev. Canon O'Hara, ladies, and gentlemen,—This day is indeed one the remembrance of which I shall carry with me to the last period of my existence. I have never before been more deeply impressed by the importance and unity between all sections and all classes. You, rev. sir, represent indeed a most ancient Church, and one whose mission has been to christianise the world, and preach good will and unity amongst men, and to endeavour to allay all feelings and irritation, and inspire a hope in future eternity through the good action of our lives in the present. But, rev. sir, I also represent an ancient Society, founded, as you have truly said, before that Church, for we believe indeed that we were the Masons who built the temple in Jerusalem, and from an early period down to the present there has existed a society called Freemasons—free, yes, brethren, free from all impurities, as far as it is possible for men to be free from the impurities of sectional or any other sentiments contrary to the well-being of our brethren. The first principles of Freemasonry are that we shall regard all men as brothers, that we shall do universal good, and that we shall sacrifice ourselves for that universal benefit. Reverend sir, it is, indeed, with much satisfaction—and I am sure it will be to the highest satisfaction of his Royal Highness the Grand Master of the Grand Lodge of England—to be told how in this place we have met so many friends of the Church of England, and so many clergymen, all acting with the brethren of Freemasonry in this one great work and one great hope—unity amongst men—and to raise a temple to Almighty God, whom we, the Freemasons of all religions and all sections, admit as the Great Architect of the Universe. Rev. sir, I do not believe that you wish me to detain you; but I would say this—that in appearing here in the capacity of Governor of the Irish Society I have felt that I am doing a good work by endeavouring to show to the people in Ireland that which in England we have felt so long to be a great benefit—that is, to sink all differences and opinion to the one national good, to the one end and purpose for which we live—namely, not to advance individual interests, but to advance the interests of the whole community. I, therefore, shall return to England, and it will be to us the greatest pleasure to believe that there is arising in Ireland a spirit and determination that sectional differences shall no longer remain, but that there shall be one feeling—that the good of our country shall be nearest to our hearts. (Cheers.) I shall now proceed to lay the memorial stone.

The officers of Provincial Grand Lodge formed in procession, and escorted Bro. Sir John Whittaker Ellis to the vestibule of the church, where the stone was ready to be laid. The trowel, plumb, level, and mallet were successively handed to Bro. Sir John Whittaker Ellis as he laid the stone with Masonic ceremonies. The procession then returned to the platform, and Bro. Sir John Whittaker Ellis declared to the assemblage that the stone had been "well and truly laid, according to the ancient customs of the Craft."

V.W. Bro. Sir WM. MILLER then called upon the brethren to salute V.W. Bro. Sir John Whittaker Ellis according to his rank as a Past Grand Warden of the Grand Lodge of England.

Bro. R. C. Halse, the Deputy Governor, and other brethren of the visitation were saluted as Master Masons. V.W. Bro. Sir JOHN WHITTAKER ELLIS called upon the brethren present to salute the brethren from the Prov. Grand Lodge of Derry and Donegal.

The usual Masonic salutes having been given,

Bro. Sir WM. MILLER expressed the sincere pleasure and deep debt of gratitude that they were under to Rev. Canon O'Hara for requesting them to come there that day and assist at the laying of the memorial stone with Masonic

honours. He apologised for the absence of the Marquis of Hamilton, Prov. Grand Master of Derry and Donega, and of Major Scott, the Deputy Provincial Grand Master.

The DEPUTY-GOVERNOR then, on behalf of his English brethren who were present, expressed his complete satisfaction with the proceedings.

Prayer having been offered by the Rev. A. C. STUBBS, hymn 39 (Old Hundredth) was sung; after which

Rev. J. McNEICE read part of the 6th chapter of 1st Chronicles. The benediction was then pronounced by Rev. JAMES O'HARA, and the National Anthem having been sung by the choir, the proceedings at the church terminated.

The procession having re-formed, marched to the Town Hall, where Bro. Sir JOHN WHITTAKER ELLIS thanked the brethren for the part they had taken in the proceedings. The remainder of the ritual was then gone through.

The memorial stone, which is a polished slab of black marble, is of beautiful workmanship, and was supplied by Messrs. D. and J. Gemmell, Belfast. It measures 2 ft. 3 in. by 1 ft. 9 in., and bears the following inscription in gold letters:

"This church, dedicated to the glory of God in memory of His servant St. Patrick, was founded in the fifth century after the birth of Christ; was rebuilt by the Hon. Irish Society of London in the year 1614, and was again rebuilt in the year 1834. "HENRY S. O'HARA, M.A., Rector.
"JAMES H. COYLE, } Churchwardens.
"SAMUEL McGRATH, }

"This stone was placed here 22nd of August, 1884, by Sir John Whittaker Ellis, Bart., M.P., Governor of the Hon. Irish Society."

As the people passed out of the churchyard a collection was taken at the gate towards the sum of £1500 still required for the completion of the church, and a considerable amount was realised, the collectors being Sir H. H. Bruce, M.P., and Mr. Thomas Andrews, Chairman of the Town Commissioners, representing the general public, the churchwardens acting in a similar capacity on behalf of the congregation.

FREEMASONRY AND THE CHURCH.

BY THE REV. BRO. GEORGE MC CLELLAN FISKE.

An Address delivered at the One Thousandth Communication of Courtlandt Lodge, No. 34, F. and A. M., Peekskill, New York:

Freemasonry is one of the strong under currents of society, and few, save the initiated, and seldom even they, pause often to reflect how pronounced a source of influence it is. It is not conspicuously before the world. Withdrawn into the recesses of the chambers wherein the Craft pursues its unobtrusive work, and shielded by the faithful and receptive breasts of those instructed in its imagery and teachings, it goes upon its way, helping to rear the edifice of a substantial, symmetrical, and wholesome human life. Upward the fabric grows in art's perfection, with art so concealed, that as "sight seems come with their curious eyes," and passers by go up and down, they wist not of the school where so much of that skill was developed which has wrought so admirably.

One of the great charms of the Masonic Institution, as one of the world's ameliorative forces, is this quietude of its operation. It does an effective, a real, but a largely unappreciated work. And when we inquire why it is such a force, when we ask the secret of its strength, may I bring before you an answer which involves the highest eulogy of this venerable Craft? And that is, Freemasonry is praiseworthy, and merits the esteem and confidence of all good men, because it is capable of being, and for the most part is and has been, so near an ally to, and has co-operated so extensively with the Church and the Living God.

I stand here as an ecclesiastic, representing the highest views and beliefs as to the nature and authority of the Church. At the same time I stand here as a Freemason, ready to sanction and further its aims, and to applaud its philanthropy, its benevolence and its beneficence, because of what I discern of its character in the light of, and its position in relation to the Church. It makes for it. I see no conflict or opposition between the two. The respective spheres and benefits of Masonry and the Church ought not to be confounded. There is all the difference between the two that there is between a society which man has framed, and a society which God has founded. The Church is a Divine society. Freemasonry is a society of human origin. The Church is the depository and distributor of the supernatural life to unite men supernaturally to God. The Church, therefore, is the medium of religion in its proper sense, that is, of bringing the bodies and the souls of men into contact with God. If there be danger that men will substitute the Masonic Order for the Church, and be content with Masonry as religion enough for them—while it may not be strange that they should be led to do so where the Church is believed to be a human society—it is yet a danger against which we need to guard and warn men. A man's soul stands before God, and its state is determined by the way in which he treats those great facts of sin and atonement. Masonry simply deals with some practical aspects of man's duty, which lie in the foreground of momentous facts. It does not go back to adjust those relations which are included in the terms Salvation and Redemption. In short, Masonry does not attempt to provide a religion for men. It supposes that they have one. The function of religion is to convey and communicate the life of God to men. This the Masonic Order has never presumed or claimed to be, viz.: The administrator of the grace of God. That is, the high office and prerogative of the Church. In saying this it is not that I love the Masonic Fraternity less, but that I love the Church more. And did I think Masonry to be antagonistic to the Church, that it tended to obscure men from sense of their need of those remedies to be found only in the Church's sacramental treasures, that it made them indifferent to religion, that it impeached the supremacy of the Church, I would withdraw myself from such an organisation. I would not acknowledge myself as connected with it, for I should be untrue to that function which has consecrated me as a messenger, watchman, and steward of Jesus Christ, did I allow that any society of man's making could be equal to, supersede, or dispense with the necessity of His own. The Church is divine—it is indestructible. The gates of hell shall not prevail against it. In it I feel the hand and hear the voice of God Himself. And it is because I see that Masonry has drawn its best inspiration from, and is in

accord with the general tendency of, and, as one of the moral activities and forces of the world, is in line with the Church, that I approve of it, and am glad to call myself a member of the Fraternity. Because I see in it something akin to the Divine society. Because it has been nurtured and shaped by that society. I pass the portal where the Tyler keeps due watch and ward, and I find within that regard for the East, the mystic quarter of the world, which is so significant a feature in the arrangement of Christian Churches. By that custom of orientation altars are placed in the East—thitherwards we turn to confess the faith—and facing eastward the dead are committed to the ground, looking for the coming of Him whom Holy Scripture hails under the designation of the Orient. I hear the name of Christian saints. I see the burning tapers—and I recall the lights with which the Church illuminates her altars, to remind us of the golden candlesticks in the new Jerusalem. I behold the Holy Bible enthroned in a place of honour. I hear Christian virtues of Faith, Hope and Charity enjoined, and in those rites familiar to us all I listen to allusions to the Christian faith, and in the pomp, the order, the exact ceremonial of the duly constituted lodge I perceive that which is cognate to the stately, decorous ritual of the Church of God. I see the principle recognized of teaching spiritual truths and lessons by means of outward things and actions. Plainly, I say, the spirit of the Church has dictated the tone of what I see and hear. And when we come to those later additions comprised in the higher degrees, and which are undisputably Christian, it is evident that they could not have been applied so easily, and so readily adapted to the more ancient three degrees, had it not been that Masonry had all along been in the line of revealed truth.

As we investigate Masonichistory—whatever its age may be deemed to be—we find that it comes to us coloured with the radiance, hallowed by the associations, gleaming with the golden threads of the teachings of the Church of God. It may be that in its beginnings it was man's endeavour to retain those fragments of primeval truth which he had rescued from overspreading sin and moral darkness. If it dates from the reign of Solomon, such an account connects it at once with the covenant people of God, with His Church and special presence on the earth. According to that account, it has come down to us interwoven with the tradition of the Church, and it is hardly too much to say that Masonry owes its present strength to the countenance which it has received from the Church Divine. This was notably the case in the middle ages, and were it not so Masonry could scarcely show the robustness or the good fame which it enjoys in the most Christian lands. This is so, notwithstanding that in modern times some portions of the Church have frowned upon the Masonic Fraternity, but it may be that in those instances the Church and the Masonic Fraternity have mutually forgotten to be true to some of the essential principles of their existence, and so have furnished room for exciting suspicion of each other. The Church, in her purity and spiritual freedom, when she has kept most strictly to her legitimate province, has been naturally the matron of the Masonic Fraternity, and Masonry when truest to itself has been the dutiful and loving handmaid of the Church. So mote it be, my brothers. Have we at heart the utmost prosperity of Freemasonry—let us not forget that there is one, and only one society, to which we give precedence; and that Masonry has kept its hold on one generation after another because it had earned and won the approbation of that faith which has overcome the world. This is the glory of Freemasonry, my brothers, that it goes hand in hand with the Immortal Church; this I dare say has been the record of its career in this community, and if it is to remain as a power here, it must still maintain itself as its present promise is—as the auxiliary of God's authorised pillar and ground of the truth. The vitality, the efficiency, the renown of Freemasonry will be proportioned to its fidelity to the interests and work of corporate religion. Among societies, therefore, of human organization, there is none which, in length of days, loftiness of purpose, or beauty of symbolical rite, can rival the Masonic Fraternity. Of human society, Masonry is the oldest, the most useful, and the best. That is the sentiment which I propose. And would we keep that true, let us not be unmindful of what has made it true, and what must sustain it as a truth. That is, Masonry must be the sturdy and steadfast defender and follower of the fullness of God's truth—and the fullest truth of God to which we have access is that body of truth within the custody of the Imperishable Church. Let Masonry move on as the satellite of the Church, by whose light and benign influence it has so attracted men, and it will continue to be—as it is—and as it has been—one of the conservative forces of the world. Conservative, for it teaches respect for authority—and anything which does that nowadays is an anchor to be prized in these surging, tempestuous times. Conservative, for it teaches honesty, veracity, and justice, and everything which teaches these ancient things, which yet never grow old, is a teacher to be sought for and encouraged. It teaches brotherly kindness, it bids man to fix the dimensions of life's actions and its conduct by the scale of the golden rule; and whatever dispels selfishness and iniquity is something which is always yearned for. It teaches good manners—and courtesy is a grace that embellishes life—"manners maketh man" was the motto of the great founder of Winchester School. It teaches purity and honour. There is a certain atmosphere of chivalry that pervades both the regulated lodge, and the hearts of all true Masons. Highminded and generous are they not apt to be, when amid the solemnities of the Fraternity they are told of work, of responsibility to God? Is not devotion taught as the preparation of labour? And to the science of the day, this hoary science says that the oratory is the antechamber of the laboratory. These are great teachings, a magnificent constellation of earnest lessons for life's most earnest and enthusiastic workers. Men attached to a society which inculcates these things are in the way of being thrifty, peaceable, virtuous; they will confer lustre, sparkle, and sweetness on the world which they so elaborate and adorn with truth. Homes and states, families and governments, will be stable, secure and happy, which are composed of men who are workmen of this description; who perform life's toil animated by those ennobling motives. Masonry is a conservative force because to a certain degree it looks back. The march of the world's thoughtless progress tramples on the past—Masonry reveres the past, and orders the pilgrimage of life by another direction than that of the heartless, superficial world that only lives for to-day. Our Craftsmen travel east.

Obituary.

THE LATE BRO. J. W. McWEAN, P.M. 1035.

Bro. John William McWean, of the firm of McWean and Co., timber merchants, Liverpool, died at his residence, Merton-road, Bootle, on Thursday, the 28th ult., at the early age of 42. The funeral took place at Anfield Cemetery, near Liverpool, last Monday forenoon. The deceased was formerly a member of the City Council, and was P.M. of the Prince of Wales Lodge, No. 1035. A large number of gentlemen who had been associated with him in business and other capacities attended at the grave side. The cortege left the late residence of the deceased at 11 o'clock, and the service at the church and the cemetery was conducted by Bro. the Rev. E. F. Neep, 1380. The coffin was of polished oak, with brass mountings, and a shield bore the following inscription: "John William McWean, died 28th August, 1884; aged 42 years." Several friends brought wreaths of flowers and placed them on the coffin. Five carriages conveyed the chief mourners to the cemetery, and the cortege was followed by a number of Freemasons and a large body of the workmen who were in the employ of the deceased. In the first carriage were Mr. Wm. McWean, Miss Dixon, Mrs. Evans, and Bro. W. J. McWean; in the second, Mr. Thomas McWean, Mr. D. McWean, Mr. J. McWean, and Mr. Thomas McWean, sen.; in the third, Mr. Henry Day, Mr. Henry Broom, and Mr. Geo. Bray; in the fourth, Bro. the Rev. E. F. Neep, Mr. J. F. Peacock, Mr. J. Johnson, and Mr. Arthur Lees; in the fifth, Bro. Alf. Willis and Mr. Sydney Style. Among the brethren who represented the Prince of Wales Lodge, 1035, were the following officers: Bros. J. J. Smith, W.M.; L. Peake, I.P.M.; Alf. Willis, P.M., Treas.; Tempest Fozzard, P.M.; J. P. Bryan, P.M., P.G.O.; John Tunstall, S.W.; George Mitchell, J.W.; C. Burchall, S.D.; W. Addison, J.D.; E. Gregory, J.S.; and a number of private members. Included in the visitors from other lodges were Bros. S. E. Ibbes, P.P.G.S.B.; C. Birch, P.M. 203; and Dr. T. F. Young, P.M. 1473. The Mayor of Bootle, Bro. J. Webster, was also present, and the funeral procession was followed by the carriage of Mr. F. Dresser.

THE LATE BRO. H. S. ALPASS, J.P., Past G. Std. Br., P.G. Sec., West Lancashire.

No event within recent years has created more widespread regret in Liverpool and surrounding districts than the sudden and entirely unexpected death of Bro. Horace Seymour Alpass, Past Grand Standard Bearer of England and Prov. Grand Secretary of West Lancashire, which took place early on Sunday morning last at his late residence, 27, Parkfield-road, Toxteth-park, Liverpool. The announcement of the occurrence was received with the most profound amazement, as up till within two days of his death Bro. Alpass had been able to perform his public duties, and was in the midst of his preliminary arrangements for the meeting of the Prov. Grand Lodge at Ulverstone, on the 24th inst., which is expected to be of considerable importance. Our deceased brother, who was a native of Birkdale, in Gloucestershire, and in the seventieth year of his age at the time of death, settled in Liverpool at an early period of his life, and entered into business in Toxteth Park as a chemist and druggist. Eminently successful, he retired from the pursuit of these trades about 10 years ago. Throughout his long connection with Liverpool he actively interested himself in public affairs, and occupied a seat in the City Council for several years, performing his municipal duties with much efficiency and self-sacrifice. He was also a prominent and very valuable member of the Toxteth Local Board and the Toxteth Board of Guardians, as well as the Toxteth Burial Board, and West Derby Board of Guardians many years ago. He was likewise a magistrate, having been appointed to the city bench in 1882. It is, however, amongst the Masonic Brotherhood Bro. Alpass will be most missed. His thorough acquaintance with the laws and regulations of the Order; his zeal and careful anxiety for everything which would tend to the elevation and consolidation of the Order; and his willingness at all times to render ready help and counsel to brethren who might be in doubt as to the bearings of the Constitutions, made him a father in the Province of West Lancashire. Speaking of his Masonic excellences and career, a Past Master of the Liverpool Dramatic Lodge thus recently wrote in a contemporary:—"Holding the highly important office of P.G. Secretary in the most numerous and influential Masonic division of West Lancashire, Bro. H. S. Alpass has long been well known and much respected by the large section of the fraternity throughout the length and breadth of the dominion over which he held Secretarial charge. In the midst of multifarious public duties, carried out with remarkable efficiency and invariable courtesy, he has devoted much time and careful attention to the discreet development of Freemasonry in the division of West Lancashire, and the good result of his work cannot for a moment be doubted. . . . In recognition of his public services, he was appointed a Justice of the Peace for the City of Liverpool in the early part of 1882. Turning to his Masonic career, we find that Bro. Alpass was initiated in the Lodge of Sincerity, No. 368 (now No. 292), on the 8th of March, 1847, and was at the time of his death a member of the Lodge of Perseverance, No. 155; the Sefton Lodge, No. 680; and the Prince Arthur Lodge, No. 1570. In due course he served the office of Master in his Mother Lodge, and after being exalted in the Chapter of Liverpool, No. 292, was eventually appointed the First Principal of that Chapter. He joined the Lodge of Perseverance in the year 1851, served the office of W.M. and has held the Treasurership of it for upwards of a quarter of a century. In 1864 he attached himself to the Sefton Lodge, No. 680, and since that time he has been annually and unanimously elected to the important post of Treasurer. It may also be stated that he was one of the founders of the Sefton Chapter, No. 680, in which he has served the office of First Principal; and was likewise one of the founders and first W.M. of the Prince Arthur Lodge, No. 1570. He was made a Knight Templar in the Jacques de Molay Encampment in 1851, and served the offices of First Grand Standard Bearer and Prov. G. First Captain, Lancashire. He was one of the founders of the Alpass Encampment and the first E.C. Bro. Alpass was admitted into the Palatine Rose Croix Chapter at Manchester in the year 1856, and was largely instrumental in founding the Liverpool Rose Croix Chapter, in which he served the important office of M.W.S. He was made a Mark Mason in the year 1870, and was a member of the 32nd Degree and of the

Royal Order of Scotland. Since 1855 he has held office in the Prov. Grand Lodge of West Lancashire, having been appointed one of the Prov. Grand Stewards at that period. This office he held till 1859, and in 1860 he was promoted to the post of P.G. Sword Bearer. He was, in the year 1866, appointed by Bro. Sir Thomas G. Fermor-Hesketh, then the P.G.M., to the very responsible position of Prov. Grand Secretary—a post he held with eminent ability and brotherly tact under Bro. the Earl of Lathom. He was also appointed P.G.S.E. on the formation of the P.G. Chapter of West Lancashire. The crowning honour of Bro. Alpass's career—an honour he most deservedly received—was his recent appointment by the M.W.G.M. to the position of Grand Standard Bearer of England; he also held the office of G. Standard Bearer in R.A. Masonry. In the Charities, Bro. Alpass was a Life-Governor of the three London Institutions, and served as a Steward at the festivals of the Boys' and Royal Masonic Benevolent Institutions. In addition to these, he was a Life-Governor of the West Lancashire Masonic Educational Institution and of the Hamer Benevolent Fund.

At the Liverpool Police Court on Monday Mr. T. Stamford Raffles, police magistrate, on taking his seat, made allusion to the death of Bro. H. S. Alpass, who was one of the justices of the peace for the city. He said he had been very sorry to read of Bro. Alpass's death. The deceased gentleman was well known in public life, and he had been an active member of more than one public body. In him they had lost a valuable magistrate. Since his (Mr. Raffles's) holidays the city bench had sustained two losses, Mr. W. H. Jones also having passed away. He wished to add his tribute to the memory of both those gentlemen.

The gathering at noon on Wednesday at Smithdown-road Cemetery, Liverpool, where the mortal remains of Bro. Horace Seymour Alpass, J.P., were placed in their last resting place, was the largest which has been witnessed at any funeral for a long period. The position occupied by the deceased during a long, useful, and active life in connection with the City Council, poor-law boards, and various other public bodies, naturally attracted the sympathy and presence of a large representation of gentlemen who are identified with the municipal and parochial business of the city; while the singularly prominent place he held in the Masonic Order, from which his valuable services will be very much missed, imparted special interest to the occasion, and led to an attendance of brethren from the various lodges which was both numerous and influential. It was calculated that there were upwards of 2000 persons present in the cemetery during the funeral ceremonial.

Besides the tribute of respect paid to the memory of the deceased by representatives of the various public bodies with which he had for many years been so intimately associated, the very large attendance of those connected with the Masonic Fraternity in this city and surrounding districts clearly demonstrated the high esteem in which his memory was held by members of that Order. In view of his brilliant Masonic career, it was scarcely matter for wonder that the representation of members of the various Orders on Wednesday should have been so numerous and imposing. The preliminary announcement with regard to the funeral was exceedingly short; but even with this brief period for preparation the large attendance showed how greatly respected was the memory of Bro. H. S. Alpass. The long list of Masonic representative Masons present included Bros. R. Wylie, P.P.G.D.; E. Pierpoint, P.P.G.D.; Dr. Crawford; Alderman Grindley, 1457; Councillors W. J. Lunt, P.G. Treas.; Edward Paul, P.G.S.; T. H. Sheen, P.M. 241; Dr. J. Kellett Smith, P.P.G. Reg.; J. Houlding, P.P.G. Reg.; R. Wilson, P.P.G.S.D.; Councillor S. E. Ibbes, P.P.G.S.B.; J. Skeaf, P.P.G.O.; G. Broadbridge, P.P.G.D.C.; J. Bell, P.P.G.J.D.; T. Salter, P.P.G.J.D.; T. Marsh, P.P.G.A.D.C., P.G.S.B.; B. B. Marson, P.P.G.S.B.; W. B. Ackerley, P.P.G.J.W.; J. Duncan, jun., P.P.G.D.C.; J. B. Bryan, P.G.O.; R. Foote, P.G.S.; J. B. Mackenzie, P.G.S.D.; W. Vines, P.P.G.D.C.; A. Stoddart, P.P.G.S.W.; W. Newsome, P.G.S.B.; T. Armstrong, P.P.G. Treas.; P. Ball, P.G.T.; W. H. Ball, P.G.A.T.; J. Whalley, P.G.A.D.C.; H. A. Tobias, P.P.G.S. of W.; T. Clarke, P.P.G. S. of W.; W. Brackenbury, P.P.G.A.D.C.; Richd. Washington, P.P.G.S.D.; H. Williams, P.P.G.A.D.C.; J. Hayes, P.P.G.S.H.; R. Brown, P.P.G. Treas.; T. Buxton, P.P.G. Registrar; J. F. Roberts, P.P.G.A.D.C.; J. Platt, P.P.G.S.D.; J. Vainwright, P.P.G.A.D.C.; T. Evans, P.P.G.S.D.; and H. Holbrook, P.G.S. of W. A large number of representatives from lodges also attended to pay the last tribute of respect to a memory of a highly-esteemed brother. The grave itself, by direction of the Tenth Burial Board, was entirely lined with choice flowers and evergreens, presenting an exquisitely beautiful appearance. At the close of the impressive ceremony, the Masonic brethren pressed forward to the graveside and threw sprigs of acacia on the coffin containing the remains of their deceased brother.

THE LATE BRO. W. DONALD, M.D., DISTRICT GRAND MASTER OF CANTERBURY, NEW ZEALAND.

The flags in Lyttelton were flying half-mast high on June 30th, for one of the oldest colonists and most familiar faces in that seaport town had passed away. The late Dr. Donald arrived in the colony in 1849 as medical officer to the Colonial Government. He was born in London, his parents being of Scottish extraction, and one of his early professional engagements being the appointment as Surgeon to the contractors to the railway from Havre to Paris, he acquired a thorough knowledge of the French language, and saw Masonic light. In 1857 Bro. Donald was a founder of the Unanimity Lodge, in due course becoming W.M., and in 1869 reached the dignity of District Grand Master. An immense crowd assembled to witness the funeral, which was attended by a very large number of Masons from all parts of the country. The burial service was read by the Very Rev. the Primate, assisted by Bro. the Rev. H. E. East.

BRO. ROBERT BRIDGE.

Bro. Robert Bridge died at his residence, the Freemasons' Arms, Heywood, on Saturday, the 23rd ult., after a short sickness, in the thirty-fourth year of his age, and was interred in the Bury Cemetery on Wednesday, the 27th ult. The funeral was attended by a large number of brethren, who were present to testify their respect for the deceased. Bro. Bridge was Past Master of Naphtali Lodge, No. 266, also H. of Naphtali Chapter, and a subscribing member of the Lodge of St. Chad, 1129.



We are asked to state that Bro. F. Walters' address is now 4, Haszlus-road, Tooting, S.W.

The Provincial Grand Mark Lodge of Cornwall will be held at the Town Hall, Falmouth, on Monday, the 15th inst.

The Duke and Duchess of Edinburgh will open a bazaar at Hull in aid of the Seamen's and General Orphan Asylum at the end of September.

Princess Alexandra Olga Victoria, third daughter of the Duke of Edinburgh, attained her sixth birthday on Monday, having been born on September 1, 1878.

The Postmaster-General is about to expedite the carrying of the mails to and from the United States by inviting tenders from the companies owning crack boats.

The forty-first Congress of the British Archaeological Association opened at Tenby on Tuesday, the Bishop of St. David's being President. The Prince of Wales is patron. The meeting lasted till Thursday.

The Lord-Lieutenant of Ireland left Dublin on Monday for Gowran Castle, Kilkenny, for the purpose of being present at the festivities attending the coming of age of Viscount Clifden, one of whose guardians his Excellency has been since 1866.

The President of the United States has awarded to Mr. Thomas Amiot, master of the British steamer Mentmore, a gold watch and chain for his services in rescuing the crew of the shipwrecked American schooner Jacob Keinzle on February 29th.

Major J. Gildea, of 20, Phillimore-gardens, Kensington, makes an appeal on behalf of all soldiers and sailors proceeding on the relief expedition to Khartoum. He proposes sending not only books and periodicals, as during the Afghan, Zulu, and Egyptian wars, but also extra hospital comforts, such as cigars, tobacco, smoking caps, loose trousers, stockings, &c.

The magistrates and town council of Aberdeen met on Wednesday, and resolved to confer the freedom of the city upon the Earl of Rosebery next week, on the occasion of his address to the Trades Union Congress, in recognition of their high appreciation of his personal character, his distinguished abilities, and the prominent part which he has taken in public affairs.

The *Athenæum* says that Miss Kate Greenaway will publish in the autumn, through Messrs. Routledge and Sons, a "Language of Flowers," with illustrations printed in colours by Edmund Evans; a new edition of "Mavor's Spelling," with 40 illustrations designed by her; and a coloured almanack for 1885. The titles of Mr. Randolph Caldecott's new toy-books are "Come, Lasses and Lads," and "Ride a Cock Horse to Banbury Cross."

Among the immense variety of things to be seen at the Health Exhibition, not the least important is the stand of H. W. Brand (Limited), of 5, Vere-street, Oxford-street, W., No. 95, in the South Gallery. The display of potted meats, sauces, essence of beef, concentrated beef-tea, soups, and other specialties for invalids, make up a really attractive exhibit; and, while they look so tempting to the eye, their use has provided in every case a valuable addition to the cuisine of thousands of families.

The breeding season on the estates of Bro. Lord Carnarvon, Lord Craven, Lord Ailesbury, Sir Richard Sutton, Bro. Sir Francis Burdett, and other landowners in West Berks, North Hants, and Wilts, has proved highly favourable, and, although in some cases young birds suffered from drought, reports agree that the coveys are unusually strong. There being more open ground than for the past eight or ten years, owing to the advanced state of the harvest operations, the sport proceeded with most satisfactory results.

We regret to say that an accident has happened at Brussels by which several members of the Corporation of the City of London have been more or less injured. These gentlemen were on a visit, on Corporation business, in connection with the question of Thames communications, when a wheel of the vehicle in which they were riding came off, and they were thrown out, and all were more or less hurt. The injuries they sustained do not appear to have been very serious, though of a painful nature. The party included Mr. Deputy Crisp, Mr. G. Shaw, Mr. T. Beard, Mr. J. S. Scott, Mr. J. Cox, Bro. W. P. Treloar, and several others.

There have been gay doings at Gowran Castle, Kilkenny, in celebration of the coming of age of Viscount Clifden, who attained his majority on Tuesday last. His lordship was presented with congratulatory addresses from his tenants on his Kilkenny estates of Gowran, Callan, and the Rower, and also from the tenants on his other estates. His lordship and Viscountess Clifden are entertaining a large party at Gowran Castle, including his Excellency the Lord-Lieutenant and Countess Spencer, Col. the Hon. Luke and the Hon. Mrs. White, Lord and Lady Charles Bruce, Lady Sarah Spencer, Major the Hon. Leopold Agar-Ellis, Capt. Cosmo Little, and other friends, who were present at a banquet, the band of the 24th Regiment attending. It is stated that upwards of 3600 partook of his lordship's hospitality on the occasion. There was a display of fireworks shortly after nine o'clock, and the grounds were illuminated.

£30 to £300.—Tobaccoists commencing.—A pamphlet, How to open a shop respectably for £50; post free. H. Myers & Co., 109, Euston-rd., London. Wholesale only.—[ANVT.]

HOLLOWAY'S OINTMENT.—Sores, wounds, ulcerations, and other diseases affecting the skin, are amenable by this cooling and healing Ointment. It has called forth the loudest praise from persons who have suffered for years from bad legs, abscesses, and chronic ulcers, after every hope of cure has long passed away. None but those who have experienced the soothing effect of this Ointment can form an idea of the comfort it bestows by restraining inflammation and allaying pain. Whenever this Ointment has been once used it has established its own worth, and has again been eagerly sought for, as the easiest and safest remedy for all ulcerous complaints. In neuralgia, rheumatism, and gout the same application, properly used, gives wonderful relief.—[ANVT.]

Bro. the Marquis of Hartington has arranged to address his constituents at a great demonstration on the Franchise Bill to be held at Rawtenstall on the 4th prox.

The Royal yacht Victoria and Albert, which has been for a long time undergoing extensive renovation, was taken into dock at Portsmouth on Wednesday to complete.

Lord Amptill's remains were interred on Wednesday in the family vault of the House of Russell, in the parish church of St. Michael, Chenies, Bucks, in the presence of a very large number of relatives and friends.

At the Red Cross Conference at Geneva, Great Britain is represented by Mr. John Furley, Deputy-Chairman, and Surgeon-General T. Longmore, C.B., member of the Committee of the St. John Ambulance Association.

The Earl of Kintore, M.W.G.M. of the Grand Lodge of M.M.M. of England and Wales, will shortly issue a patent of appointment as P.G.M.M.M. of Worcestershire to Bro. A. F. Godson, D.P.G.M. (Craft) of the same province.

Bro. Lord Charles Beresford, R.N., who has left for Egypt, to take part in the forthcoming Nile Expedition, has been appointed by the Lords of the Admiralty captain of her Majesty's ship *Hibernia*, additional, at present stationed at Malta.

The *Æolus* Waterspray Ventilator, which was fixed 18 months ago in the physicians' consulting room of the London Hospital, has given such satisfaction to the medical staff, that another installation of the *Æolus* system in the throat consulting room has been resolved on. The work is now in hand.

On Monday evening next, the 8th inst., the 100th representation of the revival of the late Bro. H. J. Bryon's comedy of "Our Boys," with Bro. David James in his original character of "Perkyn Middlewick," will be given at the Royal Strand Theatre. The occasion will also be the 1486th performance of the play in London.

At the meeting of the Liverpool City Council on Wednesday a letter was read from Sir Andrew Walker, asking permission to pay for the recent extensions of the Walker Art Gallery, which was originally erected at Sir Andrew's sole expense. The additions have cost about £10,000. The terms of the offer were accepted with thanks.

The new station at the Slough Junction of the Great Western Railway will be opened for traffic at six o'clock on Monday next, after which all trains stopping there will use the new platforms. The relief lines between Slough and Maidenhead Bridge will be brought into requisition at the same time, thus adding some five miles more of auxiliary rails to the home section of the Great Western system. The alteration of rails and other arrangements will be effected between seven o'clock on Saturday evening and six o'clock on Monday morning.

IMPROVEMENTS IN RAILWAY CARRIAGES.—The London and North-Western Railway Company have recently brought into use a number of new carriages, which have been built expressly for the fast trains between London and Manchester, and between London and Liverpool. These carriages, which have provision for first, second, and third classes, and differ from the ordinary carriages heretofore used in being considerably larger and heavier, are constructed on steel underframes with eight wheels (the front and trailing pairs being fitted with Mr. F. W. Webb's radial axles), and are 42 feet in length and 8 feet 6 inches in width. They run with great steadiness at the high speed maintained by this line in its express services by which the journey from London to Manchester is covered in four and quarter hours, and that from London to Liverpool in four and half hours. In order to comply as far as possible with the different views entertained by railway travellers with regard to the question of saloons and compartments, the London and North-Western Railway Company have, in the construction of the 1st class carriages of this new stock, produced an ingenious combination of both systems, whereby compartments suitable for small and large parties, as well as saloon accommodation for those who prefer it, are provided. Corridor passages afford easy access to all parts of the carriage. Lavatory and toilet accommodation is made a special feature, and there are also separate smoking compartments for gentlemen as well as a boudoir for ladies. An attendant accompanies the saloons, and refreshments can be obtained en route. The whole of the carriages are fitted up in a luxurious style, and are now running on the trains leaving Euston at 10.10 a.m., 12.10 noon, and 4.0 p.m.; Manchester at 7.45 a.m. and 4.15 p.m.; and Liverpool at 11.0 a.m. each day.

LONDON, BRIGHTON, AND SOUTH COAST RAILWAY.

It will be taken for granted that this Railway Company, like its rivals for public patronage, has spared no pains in the preparation of its excursion and tourist programme for the current season. There is, assuredly, no lack of enterprise on the part of the directors, and whatever facilities for travelling over their several lines are offered by other companies, we may be certain are granted by the L.B. and S.C.R. The charges for the two-monthly tourist tickets are most reasonable, and the train service both frequent and comfortable. If an extension of time is required, it is always granted on payment of a small additional charge, while the facilities for breaking the journey leave nothing to be desired. As regards excursion tickets to Brighton, Hastings, Eastbourne and the other popular sea-side resorts served by this line of rail, we need only refer our readers to the ordinary time tables to be obtained at the Company's offices at London Bridge and Victoria, at their booking offices, and at the principal stations on the Metropolitan and Metropolitan District Railways. The Continental route in connection with this line *via* Newhaven and Dieppe is a great favourite with many people, and the rates of charge are extremely moderate. However, as regards this part of the accommodation offered, as well as their special arrangements for the Eastbourne Regatta on Monday, the 8th inst., and other local events of a similar character, the daily newspapers and the aforesaid Time Tables will give all the information that is required, or application may be made to the General Manager, who will give every attention and do his best to satisfy all inquiries.