

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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PASSED OVER.

THE generosity of Freemasons is occasionally put to a severe test, but seldom more so than when, some Brother having been passed over by the new Master in the appointments for the year, the members are asked to endorse the selection made by their chief, and congratulate the new Officers on their preferment. Although there is no law in Freemasonry making it compulsory to observe a hard and fast rule of seniority in conferring the honours of the Lodge, that method is probably the best, and more likely to meet the approval of the brethren; any departure from it being sufficient to cause disappointment and surprise, and not unfrequently leading to trouble in a Lodge. We have spoken so often in the pages of the FREEMASON'S CHRONICLE in regard to preferment to office—either as a reward for merit, or merely as a matter of routine—that there is little, if anything, fresh to be said on the subject. But it must not be supposed the question is unimportant on that account; it is one which very considerably affects the future of the Craft on the principle that two or three disappointed or dissatisfied members will do more harm to such an institution as Freemasonry than fifty times that number of ordinary members will counteract. It will be some little time before the regular season of installations are upon us, but a few weeks will witness the opening of the Masonic season, and it is certain that in many quarters speculation is rife as to who is to be promoted to office, while in no small number of cases there is probably an active canvas already going on on behalf of one or other of the aspirants. This is assuming that strict seniority is not observed in the appointments—where it is observed there is, of course, no need for speculation, and on that account, if for no other, we must recognise the advantage of seniority being the rule.

One of the most difficult problems to solve in a Lodge in this connection is to decide what shall be done in the case of a Brother passed over at his own request when his turn for appointment came round. It may happen that office is not desired by a Brother when it is offered him, but later on he is anxious to secure it, and in some cases he is then told that having desired to be passed over the chance of preferment is gone for ever so far as that Lodge is concerned, or at least he must go to the bottom of the list and take his turn after the youngest initiate. This is a severe punishment, for it can make no difference to the Brethren following on whether one of the members becomes Inner Guard in due regularity or a year or two after his appointed time. The Brethren appointed over the member who preferred to wait will be a year in advance of their rights, but those following after will not really be any worse off than if there had been no break in the order of preferment, although there will be an

apparent delay of a year in their advancement. We think the desire of a brother to delay the responsibilities of office for a time should be commended, rather than bring punishment upon him, but we must, at the same time, admit that the whole subject bristles with difficulties, and can only be satisfactorily met by a desire on all sides to work harmoniously and happily together.

GENTLEMEN.

WHAT constitutes a gentleman? The word is commonly used, and frequently without regard to its true definition. "A gentleman," said Thackeray, "is a rarer person than some of us think. Who of us can point out many such in his circle—men whose aims are generous, whose truth is constant and elevated; who can look the world honestly in the face, with an equal manly sympathy for the great and small? We all know a hundred whose coats are well made, and a score who have excellent manners; but of gentlemen how many? Let us take a little scrap of paper and each make out his list." But the lists would greatly vary in the names included and the characters represented. The fact is we do not make careful discriminations in the use of the term. We apply the term to whoever wears a decent coat and observes the proprieties which in a large way society insists upon. When such carelessness of discrimination, there is justification for the stinging charge of Tennyson:

"The grand old name of gentleman,
Defamed by every charlatan,
And soiled with an ignoble use."

A gentleman is not the work of a tailor and a barbor, nor is he the production of mere social conventionalities. A man is not to be thus designated because he is well born, or because he holds a position among the favoured "four hundred" supposed to lead the fashionable world. Gentleman is a term that is not limited to any rank or station, but applies to men of every condition who are possessed of the finer qualities of mind and heart and manifest such qualities in their daily walk and conversation.

A modern writer says: "It is almost a definition of a gentleman to say that he is one who never inflicts pain." This description is accurate as far as it goes. It represents a primary, essential quality of the true gentleman, viz, regard for the feelings of other people. Such an one who has the purpose and the tact to avoid, so far as possible, whatever is likely to cause pain to his associates—his desire being to put every one at his ease and make them satisfied with themselves and the company they are in.

A gentleman adapts himself to those he addresses; he guards against unreasonable topics, avoids allusions to matters of an irritating nature, and in no case does he thrust his own opinions offensively upon those with whom he is brought into communion. If the occasion calls for an avowal of belief he expresses his judgment in courteous words, not reflecting on the motives of those who differ from him, and always maintaining an attitude of candour, consideration and charity.

A man of this stamp, intelligent, intolerant, sympathetic,

will be ruled by a constant spirit of gentleness—his manners will reflect the native goodness of his heart. He may stand for the "original gentleman," who, if courtesy and good breeding were unknown, would have invented them.

One of the indirect benefits of Freemasonry, in its applied ministries, is to train its disciples in gentleness and develop in their characters an increased consideration for each other and for all men. It educates them to be gentlemen in the higher sense, to be broad-minded, courteous, just, in all the relations of society and common life. A well instructed Mason cannot possibly be a boor, showing only a regard for himself and careless of the feelings of those about him. He cannot be mean, narrow, offensive, always saying and doing disagreeable things, and so making himself generally uncomfortable to all with whom he comes in contact. On the contrary he will be amiable and pleasant—not quick to take offence, cherishing no resentments, generous and magnanimous, ready to interpret everything for the best—a true gentleman as he is a genuine Craftsman.

—*Freemason's Repository.*

MASONS OF CIRCUMSTANCES.

THIS name is appropriate to those relating, but no wise essential, to the order. They are made by steam, as it were; for instance, an individual may have resided in the vicinity of a Lodge for years, have been perfectly aware of its meetings, and acquainted with some of the members; he has never taken any interest in the Order, or expressed any desire to know anything about it. All at once he takes a notion to become a Mason from having heard of the treatment of Brother Masons among strangers in a strange land, and he concludes to apply; his character is above reproach, and on that account there is no opposition. He states he is about to leave home and he cannot take the degrees unless they are given to him in a lump. Perhaps he is rather prominent among the citizens of the place, and the members of the Fraternity are anxious that he should connect himself with them, and in their anxiety to have him associate himself with them do not stop to inquire the particular motive which has induced him to apply, and they persuade the Master of their Lodge to apply for a dispensation to give them to him without waiting for the constitutional time. Now because this candidate is of good character and standing in the community, it is no reason why in his case a dispensation should be given, for Lodges at any time are not supposed to admit any but those of good moral character, yet great stress is laid upon the fact when a dispensation is asked for, and the main question, whether the principles of the Order are likely to be disseminated and diffused by this candidate is entirely lost sight of. He is therefore rushed through, by steam, as it were, and cannot appreciate the lessons and surroundings as one can who has made the journey by the old-fashioned stage coach conveyance, where the jolting and unevenness of the road calls his attention to the surrounding objects, and so impresses his mind that on the arrival at the end of his journey, he has a vivid conception and recollection of all the circumstances attending it, and can easily relate the adventures which accompanied it, the beautiful scenes through which he passed, and the impressions made upon his mind. Not so with the one who has had steam to aid him; he cares not for the beauty of the scenery through which he speeds, his only desire is to reach the end of his journey as speedily as possible, and when completed he can only recollect the beginning and the end, viz.: that he set out in the dark and arrived in the dark, and the intervening light left no impression of surrounding objects upon his mind, and it is difficult for him to convince those who have travelled the route by the slow stage coach conveyance, that he has made the same journey.

He travels from home and among strangers, personally to him, but brethren who are only desirous to know that he is entitled to a seat among them, and a committee is appointed to ascertain the fact, and, perhaps, after detaining this committee for an hour from the Lodge business, he is unable to show them that he has received the degrees in a regular manner, or but rather that in a regular constituted Lodge he has received them in an irregular manner. The

circumstances under which he received his degrees are not related perhaps to the committee, and the Lodge from which he hails is supposed to have very incompetent officers, or not very choice in their selection of material for their work, and thus the Lodge from which he hails, whether blameable or not, must stand accused in the minds of those who examined him. He cannot satisfy them of his being a regular made Mason, and consequently he cannot be admitted.

These kind of Masons I demonstrate Masons of circumstances—no ornament of honour to the institution, and they do not seek it for an interest they take in it, but for the interest they expect it will take in them. These Masons should append to their Masonic signature M.C.—that they may be known and distinguished.

—*Masonic Review.*

GRACE AFTER MASONRY.

WE are all familiar with grace before meat, but it may be that few of us are acquainted with grace after Masonry. Yet why should we be?

Charles Lamb, in one of his graceful essays, says: I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, for a solved problem. Why have we none for books, those spiritual repasts—a grace before Milton, a grace before Shakespeare—a devotional exercise proper to be said before reading the Faerie Queen? And then he hints about the duty of giving grace after certain enjoyments.

The initiate in Freemasonry cannot be expected to render grace before his initiation, since he then is largely in the dark concerning the Craft. Of course he has a general idea of what Freemasonry is, but only as to its leading principles, which are not unknown to the public, or such of the public as care to become acquainted with the printed Proceedings of Grand Lodges, printed Constitutions of the Craft, and the like; but as to Freemasonry in its esotery and entirety, he is densely ignorant and takes it upon trust. It is a secret society, and must ever remain so—hence grace before Masonry is not to be expected.

But grace after Masonry—is there anything unnatural in it? On the contrary, it is the most natural thing in the Masonic world; it should follow initiation as inevitable as effect follows cause.

Grace does follow initiation—in form; the candidate returns thanks, or say he is ready to do so, but grace should follow initiation in fact.

The form of returning thanks should never be a bare form, but should always be realised in fact. Form in Masonry that does not indicate substance is un-Masonic. A symbol that does not teach a lesson is not a Masonic symbol. That Worshipful Master errs who permits a candidate to approach him before he has personally or by proxy returned thanks for the honour of initiation or advancement conferred upon him.

Thanks in Freemasonry, however, are words and something more; they are acts—which speak louder than words. There should be grace after Masonry, graceful acts, which interpret and voice the thoughts of the mind and the emotions of the heart. We should show that we comprehend and appreciate the mystery of Freemasonry by doing something in evidence of the fact.

What shall the Freemason do to prove his appreciation of the Craft?

The first, easiest and most natural method of exhibiting such appreciation is by a punctual and regular attendance at the Lodge, and an interested participation in its business and work. Let us contribute all that we can to promote the highest prosperity of the Fraternity which has done so much to broaden, deepen and heighten our views of life, our knowledge of the mystery of Freemasonry, our acquaintance with the members of a Fraternity who are exactly in touch with each other, who study the same lessons of life and truth, and have the same hope with reference to the great beyond.

But shall our grace after Masonry find expression only in this formal performance of duty? What we have hinted above is rightfully expected of every initiate. It

is the least that he should do. What is more? What most?

An appropriate method of saying grace after Masonry, in evidence of our appreciation of the opulence of privilege and honour thereby conferred upon us, is to contribute to the support of some of the approved organisations of the Craft, fostered and conducted exclusively by Craftsmen, which have in view the amelioration of the condition of distressed and the relief of suffering Brethren.

The Masonic Home is probably the highest form of exterior organised effort which has this humane and Masonic purpose in view. It recognises the fact that poverty and distress are liable to come, sometimes almost unannounced, to any of us. Well-to-do as we may be here to-day, to-morrow may find us without money, without relations who both can and will help us, and almost without friends. But a Freemason is never friendless, but always has relatives who can and will help him—his brethren of the Mystic Tie. In almost every jurisdiction they have organised, or are organising, a Masonic Home for the fraternal reception and continuous support of worthy distressed Master Masons. There is no more practical and efficient method of rendering grace after Masonry, than by becoming a life or contributing member to a Masonic Home. Brethren, examine yourselves and learn whether you are truly thankful for the honour, and pleasure, and instruction conferred upon you by the Masonic Fraternity, and if so, at once become a contributing member towards the support of a Masonic Home.

We have a Masonic Home in Pennsylvania, at Nos. 3333-3337 North Broad Street, Philadelphia, which is worthy of the name, which needs your support, in order that it may extend its laudable work, and in contributing to it you will perform your duty by giving grace after Masonry, and thereby realise that "it is more blessed to give than to receive."

But you need not stop here. Grace need not be said in one word or one act. Do more; do as much as "in you lies." There are other Masonic organisations worthy of your cordial support.

The Art Association of the Masonic Temple, Philadelphia, is an Institution worthy of the support of every Freemason in the jurisdiction of Pennsylvania. Give thanks after Masonry by becoming a member of it. It costs little, and the society does much. Do you admire the Pillar of beauty in the Craft? The Art Association has for its mission the adornment of the Masonic Temple. It has covered the walls of Egyptian Hall, Ionic Hall, and Norman Hall with symbolic paintings. It has placed artistic gates of brass in the corridor of the Temple. It has fostered the painting of numerous full-length portraits of prominent brethren which now adorn various halls in the Temple. Join it and aid to continue and extend its work.

Brethren, if you, month by month and year by year, are enjoying Freemasonry in its various lines of instruction and pleasure, give evidence of the fact by saying grace after Masonry.—*Keystone.*

A Provincial Grand Lodge was held at Connah's Quay, on Monday, the 8th inst., when Lord Harlech, Provincial Grand Master of North Wales, consecrated a new Lodge, to be called St. Mark's Lodge, No. 2423. Hitherto many Flintshire Masons had to attach themselves to the Chester, Mold, or Rhyl Lodges, and it was to serve this district, which includes Hawarden, that the new Lodge was consecrated. Bro. J. D. Bolton, Deputy Chief Constable of Flintshire, who is a P.M. of the Mold Lodge, was installed as the first Worshipful Master.

Brother James Stevens asks us to notify that he is now entering into arrangements with Provincial Lodges and Lodges of Instruction for the delivery during the ensuing Masonic session of his Lectures on the Ritual and Ceremonial of the Symbolic Degrees in Freemasonry. He is prepared to meet the reasonable requirements of brethren at a distance, and will be pleased to communicate particulars on receipt of requests addressed to him at Evelyn, Catford, London, S.E.

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

FREEMASONRY'S SUBLIMITY.

MASONRY IN ITS TWO-FOLD FORM, PHYSICAL AND MORAL.—A GREAT PICTURE, EMBRACING MORIAH AND CALVARY, AND FAR BEYOND.

An Unique, Sublime and Rhapsodical Oration, delivered by Rev. John Newland Magill, 1st February 1841, at the public Installation of the Officers of St. Louis and Naphtali Lodges, in St. Louis, Missouri, members of the Grand Lodge being present.

(Continued from page 99).

THERE can be but little doubt that the Magii of Egypt were a Masonic fraternity accumulating and preserving the wisdom and science of the successive ages through which they lived beneath the symbolic language or the key of the hieroglyphics. Thales and Pythagoras, who travelled to Egypt to transplant to another land, yet barbarous and unknown, the wisdom of this mother country, were obliged to pass through a series of initiatory ceremonies before they could be admitted to the mysteries and learning of the Egyptian scholars. Slowly and under the most piercing scrutiny, they were admitted, step by step, into the temples of ancient wisdom. And how practical and Masonic that wisdom was, we can learn from the great canal of Sesostrius, the first ever made in the world—from the aqueducts that carried the waters of the Nile over wide plains into the desert—from the vast temples, labyrinths, columns, tombs, pyramids, that encumber the sites of ancient cities—from hundred-gated Thebes—from the illustrious Memphis—and from Heliopolis, the city of the sun.

The next great triumphs of the Masonic Art were in Palestine, at the building of Solomon's Temple; the stones of which, by Masonic craft, were so prepared in their distant quarries, that the edifice arose like an exhalation, without the sound of hammer or axe. The archives of Masonry contain authentic copies of the original correspondence of King Solomon with the king of Tyre, and with the Great Master Builder of the Temple, Hiram Abiff.

The Masonic mysteries clung to the mountains of Judea until the Roman invasion and the fall of Jerusalem made the land of the chosen people a hissing and a scorn. After this Masonry lived in other lands. She was on the shores of the Tyrian and the Ægean seas. Along with Christianity, she was a prisoner and a martyr at Rome. She was a wanderer, like a ghost haunting the East, the wasted land of her birth. Long after Rome was desolated by the foot of the barbarian, the Crusaders found her, as she fled, like a frightened dove, from hill to hill, and they clothed her with the trappings of grandeur, as she marched to the wars against the infidels. Some of her highest orders were instituted in Italy and Palestine by the Paladians of England, under the promptings of Peter the Hermit and Richard Cœur de Lion. From the wars of the Crusaders Masonry came to Europe, leaving her Templars on the island of Malta to bear the name of Knights Hospitallers, and the Order of St. John, for centuries. Introduced by the lion-hearted Richard and others into England at this era, it was not till the time of Elizabeth that this organisation was the most perfect, since which it has pervaded the Anglo-Saxon race, and been received on every continent and island of the sea. On its moral platform, the king and his noble, the commoner and his labourer, if Free and Accepted Masons, all meet on a level. Masonry knows not of political dignitaries, or of the arbitrary distinctions of life. It abases the proud, it exalts the humble.

This rapid and brief historical sketch must suffice for this occasion. It has a nobler historian, whose pen of fire has emblazoned its deeds of charity and love upon ten thousand hearts—the widows and the orphans, the distressed and the unhappy—those living epistles of benevolence from which the handwriting, in praise of the Masonic brotherhood, shall never be eradicated.

Objections Answered.—Before proceeding to a consideration of *Moral Masonry*, suffer me to play with a few trite objections: It is a secret society! This is true only for the purpose of self-preservation from the contamination of unworthy men. And that Masonry has her portion of the unworthy is but too true; but in this respect she is not alone; and unworthy members can no more dim the purity of the Masonic escutcheon than the conduct of Judas, who

was a traitor and a murderer, invalidates the glory of the Apostolic character.

The secrecy of Masonry is its only sybil voice proclaiming—*Procul O Procul ! este profani*. It is only the secrecy of the lawyer to his client—of the minister to the penitent—of the physician to the patient—or of friend to friend. The trustworthy confidence is the glory of man. Scandal dies like an echo on the shore, where the tongue is bridled by truth and honour. "Where is no tale-bearer the strife ceaseth." Wrench from the heart of a Mason the secret of his brother, and from that same heart you may blot out the image of his God, the vows made to a confiding wife, or the duty he owes to his children, to country and to home. The betrayer of secrets is a moral renegade too foul for the atmosphere of honour;—he is the Judas of friendship, and the assassin of character.

Nor never may an honest, open-hearted Mason fear that the better part of creation will urge against his Order, to its detriment, the circumstance that the ladies are not admitted to a membership among Free and Accepted Masons. Let him tell, what is the fact, that Minerva, the goddess of wisdom, presides in the Masonic Lodges, in which she would have indeed but a divided empire if the goddess of beauty were admitted along with her. We surely could not trust Venus and Minerva together in our Lodges, lest we should become too much distracted by the blandishments of Beauty to hear at all the severer teachings of Wisdom. But it will be high time to attempt a laboured defence of this Masonic usage when a lady shall complain of it, or when she shall refuse to make a secret-keeping Mason the lord of her affections, pillowing on her pure heart both the unlocked casket and the secret which it contains! Ah, could she make him a renegade to honour, how would she loathe him! How unsafe in such hands and in such keeping would she ever after consider her own fame, and those gems of affection which woman never gives save to the trusty, the brave, the unconquerable, the inflexible in purpose!

There is a sublime secret connected with everything that is valuable. Says the great light of Masonry, the Bible, "The secret of the Lord is with them that fear Him." There is a secret in each profession of life, in every science, in each beautiful art. There is a secret in love—an unspoken language that sometimes glances from the eye, but which is oftener hid by virgin modesty until the heart becomes an urn of suffering, in which the fires of hidden attachment crimson the incense of the affections. There is a secret in hate, whispered only to the moon, as its pale cold eye gleams on the assassin's dagger. There are secrets everywhere in nature, from the pedestal to the capital of the pillar of the Universe, over which the mysterious eye of the Omnipotent burns with its secret meaning.

Let those who object to Masonic oaths they never saw or heard pronounced, read the oath taken between two ancient Masonic brethren, David and Jonathan: "*As the Lord liveth and as thy soul liveth!*" What an adjuration for fraternal love to bind itself with! Does Masonry move than this?

And let those who object to signals of recognition between Masonic brethren go with me to the field where David lay hid day by day; see Jonathan and his armour-bearer approach; and see the arrow as it flies through the air,—it bears a message of recognition to David. Such are the signals of Masonry. They are the tokens which one friend sends to another—the all's well, or the beware, of fraternal affection.

MORAL MASONRY.

As the world of matter is but the outer covering,—the casket of the world of intellect,—so is Physical Masonry but the outer covering of Moral Masonry. The pearl lies within the casket—the precious meat within the shell; so does Moral Masonry lie within the ceremonies which reach only the eye and come in contact with the senses. Moral Masonry speaks to the heart. It has a language independent of all the languages of the earth, which may be understood by Hindoo and Moor, by the Persian and Turk, by African and American, by the Tartar and the European alike. It is the great symbolic tongue whose words I may not repeat save in the honour guarded Lodge.

Moral Masonry has a tongue of power that shall make itself heard amidst the thunder of a thousand cannon. In the awful charge of the Scotch Greys upon the broken

squadrons of the French cuirassiers at Waterloo, it is said that a French officer leaned upon his horse, wounded, faint with the loss of blood, and unable to proceed; at that moment he saw the gleam of a broad sword at his breast. A heart of sternness and power urged on the weapon of destruction, and the frown of unappeasable anger and natural hate shot from the soldier's eye, as he measured the distance between his victim and death. The officer had just strength to give the signal of distress, which rings in a Mason's heart like the cry of Mercy, and the Scotch Grey relented, with a smile, as the sun chases the thunder-cloud from the craggy peak of Ben Lomond, and paints it with golden gleams of dying day. "God bless you, brother!" was the warrior's response to that thrilling signal; and on he went, with a tender heart and a moistened eye, wherever the storm of subsiding battle bore him—the stalwart warrior of Scotia's cloud-girded and stormy hills.

Moral Masonry has pictures the proudest and most sublime on the canvas of the world's history. Oh might I sketch them! Might I thrill this mixed audience with the symbolic lectures of Moral Masonry! Might I throw aside the veils and open before your wondering vision the glories of the inner temple! Might I breathe in your hearing the seraphic harmonies of that heaven, not made with hands, typed in the beautiful outlines that our great Grand Master has drawn upon the magnificent pile that is destined to survive the "wreck of matter and the crush of worlds."

Never—never—until my tongue shall glow with the fires of the upper Shekinah, and the Grand Master of Eternity shall take the finger of silence and secrecy from my lip, may I show to an assembled world the emotions that have rolled their grandeurs over my soul, as the curtains of the Lodges rose upon the great moral pictures of all time!

Human nature is grand even in ruins! The soul is a temple of angelic and superhuman proportions. Age cannot bronze it over with its years. Death cannot dim the outlines of sublimity and beauty. For ever shall its proportions swell upon the eye of the spiritual world, developing more fully while the young eternity sweeps towards the unapproachable goal of endless being the majesty of its powers, and the splendour of its moral achievements.

I leave untouched the vast picture of the crusades. I pass by the age of chivalry. I take a hasty leave of the great age of improvement and action, on each of which the sun of Masonry shines with undying effulgence and glory.

I falter under this part of my subject—the moral dignity of Masonry. I am full of its intense beauty—ravished by its ineffable brilliance. The broad wild, and holy pictures of its glory cluster on my heated spirit, and I seem to seize one of the grandest representations that ever hung out a banner of illuminated stars on the outer wall of heaven. Like the wing of an angel half seen and then withdrawn—it is gone—its harmonies die away on my ear, and its cloudy and far reaching splendours die in the eye of my imagination, like faint pencillings of twilight on the tablets of the west.

Oh, how Masonry has suffered scorn, contumely, and reproach, and the faggot, and the rack, and the chill countless years of the dungeon's gloom! What a fiery trial has Masonry passed through of late years throughout the world! The demon that would drag upon the iron bed of Procrustes all mankind to cut them shorter if they were too long, or to stretch them with cruel tenter hooks if they were too short—this maddening impulse has often dashed against the foundations of the Masonic Temple like an enraged and mountainous sea; but the serene rock has beaten back the surges. How often were the Lodges suppressed, their charters taken away—yet all the oaths and inquisitions of the enemies of our Order could not worm out the secret, or make the Fraternity recreant to their principles. Their attitude was not unlike that of the man who undertook to destroy a massive diamond by dashing it in pieces—yet found that every scattered fragment was equally perfect and in itself a fortune.

Break up the Lodges and scatter the members from Nova Zembla to Peru, and still each Masonic bosom would be a Lodge in itself—still would it hold in its sacred deposit the inviolable mysteries!

Companions of the Order! Knights Templars, Royal Arch, Past, Mark, and Master Masons, Fellow Craftsmen

and Apprentices! Thousands of your most honoured members have heard already the call of the Grand Master above. They have entered, we trust, through the gates of the city—they are before the throne, they are wearing the cincture of Heavenly Masonry, and attending to the instructions of the great I AM!

We shall soon follow them—one after another will go the way of all the living! You will leave your places in the Lodge and others will fill up your ranks. The procession will be formed—it will walk silently and sadly to the graveyard. There you will be laid by a brother's hands gently and softly with the silent dead. The solemn service will be pronounced over your coffin—the sprig of acacia will fall lightly upon your cold remains, significant of your rising on the last great day.

I cannot raise my hand or voice to address, to instal, or to admonish a brother, without remembering that Jesus Christ is the chief corner stone of Free and Accepted Freemasonry, and the keystone of the topmost arch.

I look around to read your thoughts. Infidelity is not here. You will therefore sustain me when I say, in God's name, through Jesus the Son of His love, we will this day consecrate ourselves to the sacred and sublime principles of our Order, till each member of the Fraternity becomes a temple sacred to virtue and the unsullied elements of goodness. This, brethren, is to be Masons indeed, bringing up no evil report to the disgrace of our Order—that when we receive the summons from the Grand Lodge above, we may hasten with gladness, clothed in the regalia of the skies, to meet our brethren in the Holy of Holies, to go out no more for ever.

There is a signal known only to the Fraternity, at which the breath of every Mason is hushed, and deep silence pervades the Lodge; so, when God rises in the magnificent Temple of the Universe and stretches forth His hand, sleeping millions start from their graves, and they shall stand before Him a multitude no man can number. There shall we meet our dead again and give them the signals of our immortal love.

Again the same mysterious vision comes booming across the sea of my imagination, as before, but more palpable and distinct. It is too big a picture for my soul—yet I must grasp it, while my ear trembles with strange music, and my eye beholds beings of terrible beauty standing before me, and takes in the flashing banners of an innumerable multitude.

I see the Christian-Masonic procession as it marches through this to the upper world—thousands upon thousands, millions upon millions! Have the Crusaders come again that they direct all their hopes to the East, and travel towards the Holy Land? See! They all go back the way of Moriah and Calvary—and yet the procession goes onward still, and rises higher than the pinnacles of earth.

I see the hierarchies of soul and intellect, the Sovereigns of the Order, the Knights of the Sun, of the Red Cross, of the Brazen Trumpet, and of the East and West—I see the Princes of Mercy, of the Tabernacle, of Libanus and Jerusalem—I see the Templars, the Knights of the Holy Sepulchre, and of the Ninth Arch.

I see them come—the Masters of Craftsmen, the Apprentices—then come the vast army of Martyrs, the true Templars of the Cross, the pioneers of Redemption, having on them the marks of fire and violence, red with their own blood—and then a vast multitude of every nation, kindred, tongue and people.

What a procession! The loud song of cymbal and harp, the harmony of celestial choirs, ring in my ears—the wind of their banners fans my heated brow! They have washed their robes and made them white in the blood of the Lamb. I look higher—far beyond Calvary. I see the everlasting doors of the upper Temple open. "Let there be light!" speaks the great sweet voice of the Grand Master of Eternity. An exceeding brightness comes upon the head of the vast procession. Banner and plume and crosier and cross are bathed in the ineffably pure white that rolls down its ocean gush of living purity. I see no more!

—Voice of Masonry.

On Monday next, 22nd inst., Mr. Charles Wyndham will reproduce Mr. F. C. Burnand's celebrated comedy "Betsy," at the Criterion. The cast will include Messrs. W. Blakeley, Geo. Giddens, S. Valentine, Walton Dale, D. S. James; Mesdames Fanny Robertson, Ellis Jeffreys, R. Frances, Marie Studholme, and Jennie Rogers. "Betsy" will be preceded every evening by the operetta entitled "Poor Mignonette."

SHORT MEETINGS.

WHATEVER the Lodge does as a body is done at a meeting. The duties of a Lodge are to preserve its organisation, that is attend to the necessary business, initiate candidates and advance them; to provide for and protect its sick, afflicted and distressed; and allow members by contact, conversation and acquaintance in the Lodge meeting to learn practical fellowship and brotherhood.

To do this it is necessary as a first condition to get all, or as many as possible, of the members to attend each of the meetings. How can this be done? Make the meeting of the Lodge instructive and interesting, not tedious and unpleasant. This can be done by transacting the necessary business promptly, varying the exercises, avoiding repetition and monotony, giving opportunity in unrestrained freedom for social intercourse, and adjourning early. The last, perhaps, is the most important.

How can a Lodge meeting be made short? The presiding Officer can do much by his skill, and the members by attention, to push business. No time ought to be wasted in needless explanation or discussion. The oratorical "jiner" must be suppressed. Officers in degree work ought to know their part, and in cities where there are several Lodges and large accessions degree work ought to be established. Lodges should be limited as to membership, no Lodge being allowed to have more than 200 members. Besides making too much work for the Lodge, when a Lodge has too many members, it is impossible for them to know one another, and the anomaly results of brothers in the same Lodge being strangers. Lodge meetings ought to be frequent, and business and work not allowed to accumulate. Each of the above suggestions would assist to make each meeting short. Why should they be short? From half-past seven until ten o'clock is as long as is pleasant for anybody human to be in one place. It is physically tiresome to sit or stand long. Too much music tires, and theatres seldom last longer than three hours. Much that has been done at one meeting at any order is repeated at another meeting. Variety is the spice of life. Never try to do too much at one meeting—save something for the next. However much members may admire the beauties of the work of any order, those beauties, too often repeated or too much of them given at one time, become monotonous and painful. Especially is this true to a member who has done hard physical labour "from morn till dewy eve." In his interest he may forget for a time his physical exhaustion, but in a contest between interest and physical exhaustion sooner or later physical exhaustion will triumph. Application to one thing for a long time is painful and unpleasant to the muscle and brain. And that is one reason why members who attend Lodge meetings leave before the meeting is half over.

To a father, husband and son the home circle has duties. The duties of the father to teach his children by precept and example, and the husband to give loving attention and society to his wife, and of the son, to comfort, by his presence and care, his father, are paramount. These duties are numerous, and by their nature high and holy. In this country and age of push and business rapidity, men see little of home except at night and on Sunday. The duties of the home circle are so solemn and sacred and so numerous that a man cannot be prodigal of his time when it takes from them. And the Lodge loves the home.

Business men, merchants, mechanics, day labourer, men who get up in the morning at six o'clock and do hard manual labour all day long, are Lodge members. They cannot afford to sit up in the meetings until late. Their sleep at night rests their bodies, builds up their strength, quickens their faculties, and they cannot afford to lose it. Business men must retire early if they would rise early.

Men have other duties, social and religious. The Lodge ought not to interfere with either. A member finds social enjoyment in his Lodge, but then he has other social duties to the community in which he lives and religious duties to his church.—Lodge Secret.

It is an inexorable law, as applicable to Freemasonry as to individual men, that through present worth and present deeds alone can the respect and approbation of mankind be deserved or maintained.

THOUGHTS AS THEY OCCUR.

BY A SECRETARY.

THE summons to attend a funeral of a deceased brother is always more or less shocking to the recipient, but to the Secretary who issues the summons it is even more, for he must generally go to the house of mourning to ascertain the particulars, and there at once finds himself in the midst of grief, and he should use great discretion to save and respect the feelings of the bereaved family, and also protect the interest of his Lodge.

I remember, on one occasion, our Master was away on business in an Eastern city, when I received a very laconic missive from a member that "Bro. Condin had, just died—see to it." Bro. Condin lived on First Avenue, near Sixteenth Street, in a densely populated tenement district. He occupied part of a floor on the fifth story back. He had been a bricklayer, was often out of work, and recently had fallen from a scaffolding. From the injury he never fully recovered, and finally succumbed, leaving a widow with a large family to look after; leaving them, too, with his debts to pay; leaving them alone to continue the fierce battle and struggle for existence. And such an existence! Five persons in three little rooms, with three more families on the same floor. I counted twenty-seven persons in that little hive, and ascertained that over three hundred human beings were "sardined" into this big trap. I ascertained, however, what concerned me more closely, that we would have to take entire charge of Bro. Condin's funeral as well as of his family. The only inheritance they had from the husband and father was his excellent reputation and good name. That of course was very good, but it does not buy bread or pay rent.

I hastened to an undertaker, who took charge of the remains, and then to the Senior Warden, and called upon a Past Master, and it was arranged that the funeral should take place the following Sunday—that gave me two days to issue my summonses, and have everything in readiness. Meantime the family had to be seen to, and through the kindness of some of our brethren and their good wives, this was accomplished easier than I at first anticipated. The ladies took charge of the female portion of the family, and with great delicacy loaned them the regulation mourning apparel, and we also provided them with the immediate necessities, and several of the members called at intervals to help and cheer and console the bereaved family.

When I had made all the arrangements for the funeral, and the day and hour had been agreed upon, I hurried home to write out the proper notices. I had hardly got through the list of names when a telegram was brought to me, signed by a brother of the Lodge, saying that Bro. Walter B. Clarendon "had just died—please call at the house at once."

Brother Clarendon lived at No. — Madison Avenue, and when I arrived at the stylish brown-stone mansion, I found the stylishly and highly-varnished wagon of an undertaker already before the door. I was not permitted to ring the bell, a liveried servant was stationed at the elegant vestibule to prevent any noise from disturbing the deathly stillness that prevailed. I made myself known to the person in charge, who referred me to the undertaker, who, being a Mason, understood my motive in insisting to see Mrs. Clarendon at once. I was shown upstairs, where I found several females busily engaged among a heap of mourning goods—cutting, sewing and fitting the stuff—as I supposed to have it ready for the coming funeral. I saw the bereaved widow, bowed down with grief and sorrow, surrounded by her little ones; she, too, was left alone with four orphaned children; but what a contrast to the scene I had witnessed in the morning. True, both women deeply felt their affliction, and felt their lonely condition; but the poor, sorrowing one in the fifth story back had, beside the bleeding wound of her loss, the fearful pang of hunger and want to bear. She could see nothing in the near future but trouble, struggle, and a desperate fight for a bare living for herself and children, while the widow in the Madison Avenue mansion was at least spared that horror—she knew that her husband had left her well provided with this world's goods.

I finally made the arrangements here, too, and as it was the express wish of Mrs. Clarendon to have the funeral

take place on Sunday. I had to bestir myself and again summon the Lodge for this second funeral on the same day. We were to meet in the Lodge-rooms altogether and then divide—one party headed by the Senior Warden to go to one house, while another party headed with the Junior Warden to go to the other—each section to be accompanied by some of the Past Masters.

I confess I watched with a great deal of cynical interest to see who among the Brethren would choose to go to the Madison Avenue mansion and who would prefer the tenement house funeral, and to the credit of Masonry in general, and our Lodge in particular, be it said that a very large majority thought the poor woman in the fifth story back needed more of our countenance and our presence than the Madison Avenue lady—for, argued most of the Brethren, the rich lady on Madison Avenue no doubt has many friends to-day; even if they do not mean it, they will show their pretended respect by their presence; but poor Mrs. Condin will be more neglected than ever, and we must show her that with us, at least, her poverty makes no difference, and that we thought as much of her and as much of the one dead brother in the tenement house as of the one in the brown-stone front. And so we divided ourselves into two parties, but by far the larger of the two repaired to the First Avenue house, while the other went to the Madison Avenue mansion. At the latter place ample preparation had been made, coaches were provided for everybody, and all the members of the Lodge rode from the house to Greenwood Cemetery; while the other "section" walked a short distance from the house, then by street cars to the ferry; thence again in cars to same destination.

Both the funeral services were performed by our Past Masters, surrounded by the Brethren and grief stricken families, and when the coffins were lowered into the ground, the earth looked the same over both graves, as there all ranks are levelled, all distinctions obliterated.

Sometimes, however, it is not grief or sorrow we have to combat; occasionally there is even some humour for the Secretary at a funeral, hard as this may seem. Yet another funeral I remember where the widow helped me very much, and where a great deal of anxiety was spared us all by the business-like way Madam arranged everything. Brother Werdenheim kept a very prosperous lager beer saloon on Eighth Avenue, and was materially aided by his buxom wife Mathilda. The brother became sick, lingered for about three months, and then died. I heard of his death almost immediately after its occurrence, and when I arrived at the house I found that Mrs. Werdenheim had already sent for an undertaker, a Mr. M., who was a "neighbour, and a good customer of her saloon," said Mathilda. "I may as well give him the job. He always liked Jakey, and, beside, he and his men come in here a great deal, and you know, Mr. L., we must look out for business;" this with a smile, into which she tried hard to throw some melancholy tears.

When the day of the funeral arrived, I asked her how many carriages she thought we ought to have. Her answer came very prompt and decisive:

"One is enough for me. If you, or any of your members want to ride, you can pay for yourselves. I told the same to Jack's folks. They shan't go carriage riding at my expense."

There was no sentimentality in Mathilda's composition. After the funeral service at the grave was over, she stepped over to where we were standing, waiting for the grave diggers to fill in the ground, and told us all to call on her on coming home, as she had a little luncheon ready, and invited us all to partake.

When we came back we found the saloon open and business in full blast. Mrs. Werdenheim took off her bonnet, put on a white apron, and waited on her customers as of old. The W.M. whispered to me admiringly:

"There is a woman that can help herself. We shall have no trouble with her."

And we never had. Her Jakey had belonged to about a dozen different societies, had his life insured in nearly all or them, and madame reaped a rich harvest, receiving some eight thousand dollars from them all. She afterward sold her saloon on Eighth Avenue, and bought a large house in the upper part of the city, where she still presides over kegs and pretzels.

This, of course, is an extreme case. The other extreme is the total prostration I have often witnessed where the poor wife is suddenly brought face to face with the fact

that her only support, her natural protector, has been called away, and she feels an utter loneliness, a total forlorn condition. In such cases the brethren should use every effort to strengthen and cheer the poor stricken widow and aid and assist her wherever they can, or whenever she needs them.—*Hebrew Standard*.

WHY WE ARE MASONS.

IF you were asked wherein you most admired Masonry, you might perhaps give some thoughtless reply; but the answer of thoughtfulness, intelligence and loyalty to our better selves would be that Masonry is to be most admired for its unceasing direction of man toward God and in its recognition of our dependence upon, and obligations to, the Creator. The Templar Knighthood has been created about the most stupendous fact of all history—a fact that like a never fading, never setting sun has sent its rays down these eighteen centuries, gilding the moments with the splendour of divine love and warming the human heart with the glow of an eternal hope. The loveliest light that laughs and quivers over the Mason's pathway is the star of Bethlehem that so sweetly illumines the cross upon the Knight Templar and gilds the Commandery room with a reflection of divine splendour. The sweetest melodies that have ever charmed the ear have been the sacred songs that told in eloquent measures of Christ, of His mission here, and of his ascension yonder, that are sung by Masons all over the world. The ignorant, bigoted critic declares that Masonry is Christless. Take from the teaching to which the Mason listens, take from the songs which he sings and the Scriptures which he reads all references to Jesus Christ, and you will deprive him of all that he prizes most dearly as he journeys through Templarism. I have seen and you have seen the Knight Templar standing with uplifted eyes and reverential soul as on Ascension Day he has thought and sang of the risen Lord. We have listened to the prayers that have ascended from his lips to the listening ear of the Almighty Father, and we have heard his frank confession: "I believe in God, the Father Almighty, the maker of heaven and earth, and in Jesus Christ his only son our Lord." While there is no assumption upon the part of the Mason, in any degree, high or low, to take the place of the church, he properly claims that there is not a step in the purpose of Masonic rites of which the church cannot approve and which heaven cannot bless. As the seed is sown in the rich soil and warmed into life by the heat of the sun, the human heart is deposited amidst Masonic utility and its virtues are developed by the glow of divine love and influence. The natural place for man is in close, harmonious relationship with his Creator, and his plan of divine government. The more discordant he becomes with the divine economy, the less satisfied he is with himself and with his surroundings. He may walk in the gilded paths of sin, and think that the gratification of passion and appetite is happiness: he may drink deep and long at the sparkling fountains of passing pleasure and dream that it is all bloom and fragrance, but while the smile plays upon his lips the heart is weeping, and while he thinks he is living sumptuously the immortal soul is famishing; and at last he takes up the cry of one of old, inevitable verdict of misspent opportunities: Vanity, vanity, all is vanity. Whatever else may come to you and to me; however beautifully our path of life may be lined with fragrance and bloom; however lightly the heart may throb and however fragrant may be the soul's burst of joy, there is night ahead of the day that fortune may make brilliant; a night whose shadows are deep and damp; a night whose gloom freezes the heart of man and pales the cheek with the blasting touch of death. None living can escape this still, cold, solemn end of living; and the highest wisdom that mortal man can show is to tune his voice and heart to sing when the shadows have lengthened into night, when with all his powerful intellect and strength he is helpless as a wisp in the mighty ocean, "O! Death where is thy sting; O! grave where is thy victory?" It is solemn to live and it is solemn to die. In many beautiful descriptions of the destiny and possibility of the son of man, the poet has inferentially reduced the ordinary things of life that command the devotion of men to an unspeakable wrong reference, and has imprudently elevated whatever may tend

to draw the soul upward and heavenward, even beyond human conception in point of value to the world. Masonry has gilded above its portals and on its altars the glorious fact of immortality, and he who wishes to be impressed with the significance of that awful sacrifice of love on that middle cross which ridicule, denunciation, infidelity and persecution have made only the more conspicuous in the history of the world, need only follow the beckonings of the spirit of Masonry as it leads along its magnificent ways and through its harmonious combination of truth.

—*Masonic Tidings*.

The Committee of Management of the Royal Masonic Benevolent Institution held their regular monthly meeting at Freemasons' Hall, on the 10th inst. Bro. J. A. Farnfield P.G.A.D.C., Treasurer of the Institution, occupied the chair, and there were present Bros. James Brett P.G.P., W. H. Hubbert, S. Vallentine P.G.P., W. H. Murlis, Robt. Griggs, C. J. Perceval, C. F. Hogard, J. S. Cumberland, G. E. Fairchild, W. J. Crutch, R. C. Cummings, A. Durrant, S. V. Abraham G. Pursuivant, S. Cochrane, H. J. Strong G.A.D.C., C. Kempton, C. H. Webb, James Bunker, A. Moore, F. Mead, and John Mason (acting Secretary). The minutes of the preceding Committee having been read and verified, the acting Secretary reported the death of one widow annuitant. The Warden's report for the past month was read. The Committee having taken into their consideration and approved the petitions of five candidates (three men and two widows) and directed their names to be entered on the lists for the election in May 1893, Bro. W. J. Murlis proposed, and Bro. C. F. Hogard seconded, and it was unanimously agreed "that in consideration of the purchase of £50,000 India 3 per Cent. Stock having been effected by Bro. James E. Terry without any commission being charged, saving the Institution a sum of over £140, and in pursuance of Law 26, he be elected Honorary Vice-President of the Institution with all the rights and privileges pertaining thereto." The proceedings terminated with a vote of thanks to the Chairman.

The senior member for Merthyr intends giving a Worshipful Master's chair to the Loyal Cambrian Lodge, at Merthyr. Bro. T. C. Wakeling has been entrusted with the designing of the chair, and the execution of the work will be done by Bro. Thomas Williams.

Members of the Masonic brotherhood in Devonshire will once more welcome that neat and capably printed little "Blue-book" of Freemasonry, which is issued annually by Bro. W. F. Westcott, of 14 Frankfort Street, Plymouth, and is popularly known as the Devon Masonic Register. As a book of reference this register is one of the best of its kind that is published. It is issued by the authority and under the sanction of the Provincial Grand Master (Viscount Ebrington), and contains a host of useful information appertaining to Freemasonry and Masonic work. All the Lodges and Chapters in the Province—Craft, Mark, and Arch—together with the names of their Officers, are given in regular order, and there is also a complete list of the votes held in the Province for the great Masonic Charities, these votes numbering in all over 3,600. The names are given, also, of the officers of the Devon Masonic Educational Fund and the Exeter Masonic Charities Association, both of which are doing excellent work in charitable directions. The Devon Masonic Register is altogether an admirable book, and ought to be in the hands of every Devonshire Freemason.

—*Western Morning News*.

At the Prov. Grand Lodge held at Southampton, on Monday, at which there was a large attendance of members of the Craft, the chief honours were divided between Southampton and Portsmouth, the Mayor of the first-named town (Bro. J. Lemon) being appointed Senior Warden, and Bro. T. H. Williams (manager of the Portsmouth Royal Sailors' Home) Junior Warden. The selection of our townsman has given great satisfaction, as in addition to being a Past Master of two Lodges he has for many years taken an active part in support of the Masonic Charities, and in 1883, when he served as Steward at the Anniversary Festival of the Royal Masonic Institution for Boys, his subscription list reached the handsome total of £342.—*Portsmouth Times*.

It is a well attested fact, true as wonderful, that Freemasonry is universally existing in every nation, among all peoples, and its mysteries taught in every known language. It is an historic fact that Colonel McKinstry, a Mason and a soldier of the Revolution, was saved by giving a Masonic sign when about to be burned by an Indian tribe under command of the celebrated Mohawk chief Joseph Brandt, who though an Indian was also a Freemason.

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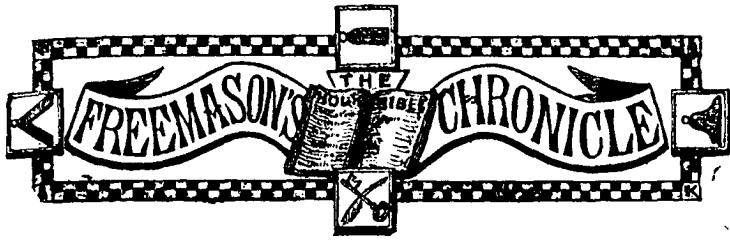
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SATURDAY, 20TH AUGUST 1892.

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CRAFT.

ANCIENT UNION LODGE, No. 203.

ON Wednesday, the 10th inst., there was a very large gathering of the members, the occasion being the celebration of the centenary of the Lodge. The chair was occupied by Bros. Clark W.M., supported by Bros. Clough I.P.M., Ashton P.M., Galloway P.M., Johnston P.P.G.D., Bromley P.M. (late Treasurer), James P.M., Wood P.M., Baker P.M., Worthington S.W., Tester J.W., Highfield Secretary, Ronnell P.M. Treasurer, Rowson P.M. Dir. of Cers. P.P.G. Supt. of Works, Hudson Organist, and other members of the Lodge. Amongst the many visitors there were present representatives of the Grand Lodge and Provincial Lodge, Bros. Murray Grand Treasurer, Sinclair Grand Deacon, Goodacre Prov. Grand Secretary and Past Grand Standard Bearer, Wylie P.G.D., Cookson P.P.G. Supt. of Works, Pierpoint P.P.G.J.W., Mackenzie P.P.G.S.D., Callow P.P.G. Treasurer, and J. Hayes P.P.G.S.B. The Officers of Grand Lodge and Provincial Grand Lodge were received in due form, when Bro. Rowson reviewed the extended career of the Ancient Union Lodge, showing that the Lodge was formed before the year 1792. The Grand Treasurer then handed over the centenary warrant to the W.M. (Bro. Clark), who suitably acknowledged, after which the brethren adjourned to banquet. The usual Loyal and Masonic toasts were proposed, and a choice musical programme was given during the evening by Bros. Hudson, Kirkham, Heginbotham, Edwards and Forrester.

LODGE OF PEACE AND HARMONY, No. 359.

THE ordinary monthly meeting of this ancient Lodge was held at the Masonic Hall, Albion Place, Southampton, on Monday evening, when the W.M., Bro. T. G. Dacombe presided, and was supported by the following brethren:—L. Steele I.P.M., J. E. Aldis P.M., T. P. Payne P.M., E. Longland P.M., H. Webb P.M., M. Emanuel P.M., J. Griffiths S.W., J. Patstone P.M. acting J.W., T. Lashmere P.M. Treasurer, John Adams P.M. Secretary, R. Hyam S.D., E. Long J.D., C. T. Orchard, and many others, including visiting Bro. Orlton Cooper W.M. 211. The Lodge being duly opened, the minutes of the last regular Lodge meeting were read and confirmed. Although there was a large amount of business on the notice paper, including two candidates for initiation and five for passing, only Bros. R. C. Atkinson and J. W. Pickup presented themselves. These brethren having answered the usual questions leading from the second to the third degree, were entrusted, and retired. The Lodge was opened in the third degree, when the ceremony of raising was most impressively rendered by Bro. Dacombe, who gave the whole of the traditional history. It was proposed that the sum of ten guineas should be subscribed towards the funds of the Southampton Masonic Benevolent Association, and the six brethren representing the Lodge upon the committee were re-elected. On the W.M. rising for the second time, Bro. Cooper asked him to accept the hearty good wishes of his Lodge, No. 211, and thanked the brethren for the courtesy extended towards him. There being no other business, the Lodge was duly closed, and the brethren adjourned to dinner. The Masonic Hall at Southampton shows what can be done by the united action of the brethren. Some few years ago it was considered desirable that one common place of meeting would be better than the separate places then in vogue. A small company was formed, and shares were taken up among the brethren of the five Lodges meeting at Southampton, viz., the Royal Gloucester, No. 130; the Peace and Harmony, No. 359; the Southampton, No. 394; the Twelve Brothers, No. 785; and the Albert Edward, No. 1780. A most commodious building was erected in a pleasant spot overlooking the Bay, and each year some additional furniture is added, the year 1887 being commemorated by a handsome screen at the back of the Master's chair "in honor of the Jubilee of Her Majesty Queen Victoria, mother of the Grand Master of Masons in England." The Lodge-room is adorned with a fine bust of the Queen, portraits of distinguished Freemasons, centennial and other warrants, and Masonic curiosities, including some very ancient tracing boards. The banquet-room is a large and elegant apartment capable of dining from 150 to 200 brethren, there is also an ample cuisine, collars, &c., together with Tyler's room, lavatories, and other offices, the whole forming one of the most complete and compact buildings it has been our good fortune to inspect.

ST. CHAD'S LODGE, No. 1129.

ON Wednesday, the 3rd inst., the members of this Lodge, along with the members of the Masonic Club, Yorkshire Street,

Rochdale, had their first annual excursion. The place selected was "The Dukeries," and about 85 members of the honourable Order, with a few friends, joined the excursion, which was of a special and interesting character. A couple of trains were chartered from Rochdale to Oldham, and two saloons were attached to the 8.25 from Oldham to Worksop. The party after a pleasant ride arrived at Worksop at eleven o'clock, where wagonettes were in waiting to convey them to the Greyhound Hotel, where a substantial breakfast was amply done justice to. Then the party drove to "The Dukeries" and had a pleasant walk through the aristocratic grounds, joining the wagonettes at the pleasant village of Eddingstone. From thence the party went to Welbeck Abbey, where they visited the riding school, the gardens, and the subterranean passages, being delighted with everything they saw. After feasting their eyes on the splendid scenery the party were loth to turn away to dinner, which was served at the Greyhound, at six o'clock. The day was very fine, and each and every one of the party had an outing which will not soon be forgotten. The arrangements for the outing were ably managed by Bros. Kaye and Isherwood. Bros. Hadfield P.P.G.D. and Butterworth P.P.G.D. were along with the party. Rochdale was reached about eleven o'clock at night.

WHITWELL LODGE, No. 1390.

ON Tuesday, the 26th ult., the installation of Bro. J. Maddern, S.W. of the above Lodge, was held at the Masonic Room, Salt-house-road, Millom. The ceremony was performed by Bro. Geo. Hill P.M. P.P.G.A.D.C., assisted by Bros. J. Mills P.M. and H. F. Fox P.M. The Officers selected by the newly-installed W.M. were Bros. T. Walker I.P.M., T. J. C. Fox S.W., T. Wood J.W., George Hill Treasurer, E. E. Atkinson Secretary, W. Routledge S.D., J. E. Howarth J.D., J. Bowness D.C., R. G. W. Bradley I.G., H. D. Sharlow Organist, W. Miller, G. Bowness, and R. W. Bell Stewards, and Joseph Pemberton Tyler. The members afterwards adjourned to Mrs. Black's, the Ship Inn, where a repast was provided. During the evening songs were contributed, and the usual toasts honoured. There was a good muster of visiting brethren.

ISLE OF AXHOLME LODGE, No. 1482.

THE first meeting under the new W.M. was held at Crowle, on Tuesday, the 9th inst., when there were present the following: Bros. R. N. Brunyee W.M., M. J. Behrendt I.P.M., C. Fox S.W., R. Wood P.P.G.S.B. Secretary, J. F. Watson P.M. Treasurer, J. Constable P.M. Chaplain, W. Chamberlain P.M. D.C., P. Staniforth P.P.G.P. Almoner, T. Horobin P.P.S.G.D., W. Burtonshaw P.G.P., J. Franks and W. A. Wressel Stewards, J. Turner, G. Naylor Tyler, and C. Cundall. Bro. C. Unwin 287 (Canada) was a visitor. After the Lodge had been opened, two gentlemen were proposed and seconded to be balloted for at the next meeting, and another named, thus showing good prospect for the ensuing year. Bro. Wood, was presented by Bro. Behrendt, on behalf of the whole Lodge, with a very handsome Past Master's jewel, with Secretary's emblem entwined, for his excellent services as Secretary during the last seven years. Bro. Wood, in feeling terms, thanked the brethren for their appreciation and kind acknowledgment of the work which he had done from a pure love of duty. The brethren afterwards adjourned for a social hour of pleasure after labour.

THE GALLERY LODGE, No. 1928.

A FORTNIGHT ago we referred to some of the hobbies of journalists. In this connection the part played by Freemasonry ought not to be overlooked; for the Gallery Lodge, No. 1928, although of comparatively recent institution, has made for itself a reputation amongst the brotherhood, and the fact that it was able to place its nominee at the head of the list of successful candidates at the election for the Girls' School, shows that it is in touch with Freemasons generally. The roll of subscribing members of the Gallery Lodge contains about 60 names, and it is tolerably representative in its character. As the name implies, the Lodge was founded by men belonging to the Reporters' Gallery of the House of Commons; but it is by no means confined to the Parliamentary branch of the profession, and at the present time probably not more than one-half of the members are Gallery men.

The warrant of the Gallery Lodge is dated 1881, the founders being Bro. H. Massey, whose work for the *Freemason* during a long course of years has made him a prominent figure at many important Masonic functions; Bro. Harry Bussey, of the *Standard*; Bro. Thomas Minstrell, of the *Morning Advertiser*, who was recently invested with a minor office in Grand Lodge; Brother R. J. Albery, of the *Daily Telegraph*; Bro. W. M. Duckworth, of the *Liverpool Courier*; Bro. James Macintyre, of the *Daily Telegraph*; and Bro. Basil Cooke, whose name is probably more familiar in ecclesiastical circles than that of any other working journalist in the kingdom. The late Bro. W. O. Goldsmith and the late Bro. Charles Pardon, both of the Press Association, were amongst the earliest for joining members, as were Bro. J. C. Duckworth, of the *Liverpool Courier*; Bro. Charles Williams, the well-known war correspondent; Bro. John Moore, of Parliament Street; Bro. Potts, of the *Standard* (then a member of the Press Association reporting staff); and Dr. Griffiths, who died a few months ago.

The first initiates in the Gallery Lodge were Bro. Herbert Wright, of the *Standard*, and Bro. W. T. Perkin, of the *Times*, both of whom have now passed the chair. Other men who owe their Masonic existence to the Gallery Lodge are Bro. Tarran, of the *Daily Chronicle*; Bro. Tom Burnside, Bro. Peacock, of the *Morning Post* (the present W.M.); Bro. T. McDonald Rendle, the chief of the *Daily Telegraph* Gallery corps; Bro. W. H. Ashendon, of the *Central News*; Brother Pitt, of the *Times*; Bro. Alfred F. Robbins, London correspondent of

the *Birmingham Post*; Bro. S. James, of the *Daily Chronicle*; Bro. G. F. Babington, of the *Manchester Courier*; and Bro. H. J. Sander-son, of the *Western Morning News*. At the expiration of Brother Peacock's term of office Bro. C. K. Moore, of the *Glasgow Herald*, will, it is expected, be called to the chair. The Lodge originally met at Brixton Hall, but this was found to be an unsuitable centre, and Anderton's Hotel, Fleet Street, is now the rendezvous.—*The Morning Leader*.

ST. LAWRENCE LODGE, No. 2078

THE monthly meeting of this Lodge was held at the Masonic Hall, Manley Street, Scunthorpe, on Friday, the 5th inst., when there were present Bros. W. Campbell W.M., G. Spilman I.P.M., W. Langbridge P.P.G.S. of Works Dir. of Cera., J. Read Treasurer, Rev. E. M. Weigall P.P.G.C. Chaplain, S. M. Peace S.W., F. Chatter-ton Secretary, J. Bust I.G., W. Goodworth, W. Swabey, J. Morton, W. Naylor, H. Campbell, S. Hadley Tyler, and others. Visitors: Bros. Dr. Sissons D.P.G.M., J. Constable P.M. 1482, and M. J. Behrendt I.P.M. 1582. This was the first Lodge visited by Bro. Dr. Sissons, in his new office of Deputy Provincial Grand Master, in his contemplated tour through the Province, and he expressed himself highly satisfied with the working. The brethren afterwards adjourned to the banquet room, where they partook of refreshment and spent an instructive and pleasant hour.

ALAN LODGE, No. 2308.

A MEETING was held on Wednesday, the 3rd instant, at the Queen's Hotel, Alderley, when Bro. Harry Gordon Small presided. There were three initiates, one ceremony being performed by Bro. A. Lawley P.M. P.P.A.G. Secretary, and the other two by the W.M. We must compliment Bro. Small upon the very successful and admirable working of the Lodge, and upon the rapid steps it has made during the two years of its existence. The following brethren were present:—Bros. H. G. Small W.M., J. W. Markland P.G.S. S.W., Arthur Keymer J.W., J. H. Whitehead Chaplain, A. Lawley P.M. P.P.A.G. Secretary Treasurer, Wm. Ramsden P.M. P.P.G.D. Secretary, A. W. Henry Organist, James A. Walsh I.G., Robert L. Bourne, Fred. Baxter, C. Duckworth P.M., W. R. Dumbrie Davies, Elliott A. Crompton, J. Laurisch, E. A. Stevens, and W. A. Danby. Visitors:—Bros. J. B. R. Jeffery 1140, Henry Smith W.M. 287, John Phythian P.M. 336, John Newton 1140, George R. Mills 1140, John Leigh P.M. 287, T. E. Rigby P.M. 287, and G. S. Smith P.M. 2359.

ROYAL ARCH.

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CONSECRATION OF THE ST. LAWRENCE CHAPTER, No. 2016.

ON Wednesday, the 10th inst., being St. Lawrence's Day, the newly formed Chapter attached to the Shalden Lodge, No. 2016, was duly consecrated at the Assembly Rooms, Alton, several influential companions being present. The ceremony was ably performed by the Provincial Grand Superintendent, Comp. W. W. B. Beach, M.P., 3rd Grand Principal of England, assisted by Comps. J. E. LeFeuvre Past Grand Standard Bearer of England Prov. Grand H., Lieut.-Col. W. Campbell P.Z. Prov. Grand J., and the Officers of Provincial Grand Chapter. After the business of consecration, the following Companions were installed as Principals of the St. Lawrence Chapter:—Comps. Rev. A. C. Hervey P.Z. 309 P.P.G.S.N. as Z., H. Harbours H. 76 as H., G. H. Swansborough J. 76 as J. The other Officers invested were—Comps. G. Turvill Scribe E., W. F. Blake Scribe N., H. J. Turner Smith P.S., T. Cox and H. E. Thompson Assistant Sojourners. Amongst the Visitors present were Comps. Edgar Goble Past Grand Standard Bearer of England, G. F. Lancaster, W. Brutell, Woodrow, Thornton, F. King, Noakes, Ward, Dodswell, &c. Many others were at the last moment prevented from attending. At the conclusion of the ceremony, a banquet was served at the Swan Hotel, at which the usual toasts were duly honoured.

MASONIC CRICKET MATCH.

A MOST interesting cricket match between Lodges took place on Wednesday afternoon, the 10th instant, on the Cliffe End cricket ground, Milnsbridge. The contending players were Armitage Lodge and Thornhill Lodge. After a most enjoyable display of cricket the Thornhill Lodge were declared the victors. For the Armitage Lodge the Worshipful Master Bro. Walker Dyson played a grand innings. Bro. Alfred Hanson umpired for the homesters, while Bro. Sam Sandwell performed the same duties for Thornhill. A large number of ladies and friends witnessed the match, and Bro. C. H. Crowther Worshipful Master of the Thornhill Lodge was indefatigable in his efforts for attending to the comfort of the spectators. Tea was provided on the grounds, and subsequently a photograph of the two teams was taken by Mr. Gee, of the Halifax Joint Stock Bank. The brethren then adjourned to the Masonic Hall, where the evening was spent in a social manner.

IMPORTANT NOTICE.—The MAGIC MIRROR contains invaluable advice on an important subject to men contemplating marriage. Information in matters you ought to know. Send for it to-day, Gratis and Post Free. Address, THE SECRETARY, 4 Fitzalan Square, Sheffield.

GLEANINGS.

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GOOD WORK, TRUE WORK, SQUARE WORK.—We are told that at the erection of King Solomon's Temple the workmen in carrying their stones for the building of the Temple had them inspected by three overseers, stationed at three different places, who applied their squares to the stones, receiving only such as they could pronounce good work, true work, square work. In receiving applications to our fraternal Order, we are adding stones to the erection of a great moral edifice, and if it was necessary to measure each stone that went into the building, so that no imperfect ones should be received, that might mar its beauty, how much more important it is that we apply the square to the applicants seeking admission to our ranks, so that only "good work, true work, and square work," may be accepted, and the beauty of our fraternal structure be not marred by the reception of imperfect stones. The seeking after members is the great evil that most fraternal Orders are now infested with. What good is it for a Lodge to have a large membership. A small Lodge well selected will always rank higher than a large Lodge whose membership has been brought together merely for the sake of numbers. Guard well your portals, and apply the square to all work brought up for the building. Let the investigating committees inspect the candidate closely as he is brought before them, and let them bear in mind that one stone with a moral defect allowed to pass their station will deface the beauty of the entire structure.

—*Masonic Journal*.

"Locust Masons" is the latest designation for that class of non-affiliates who never show up at a Lodge except when there is something to be devoured.

TIME IT SHOULD BE STOPPED.—Is Masonry degenerating into a second fiddle for insurance companies or a stamping ground for book agents and newspaper canvassers? It would appear very much as if such were the case, for no sooner does a brother set foot in an ante-room now-a-days than he is besieged by these sharks, who should never have been admitted into the Craft in the first place, and in the second place should be promptly fired out of the ante-room by the tiler. We are quite willing that the Craft should flourish; that members should buy subscription books at fabulous prices, and subscribe for Masonic papers published in other jurisdictions, for we cannot keep Masons from making fools of themselves any more than we can reform humanity. But one thing at least should be forbidden—that is canvassing for insurance, books, or anything else in a Masonic Lodge or ante-room. The book agent and the pin pedlar are such a nuisance in the office and at the home that brethren hope to escape these fiends when they go to Masonic Lodges. But when to attend one's Lodge to have one's arm talked off by a glib tongued stranger whose heart is filled more with a desire for shakels than brotherly love, it is time some action was taken. The man who canvasses in the Lodge-room or in the ante-room should be politely told to get. He is simply preying upon his privileges as a Mason and a brother.

—*Royal Craftsman*.

Is the ample scope of Ancient Craft Masonry duly appreciated? The first three degrees and that of the R. y l Arch, with what naturally belongs to the system thus measured and expressed, contain rich material for thought and study. Think of the principles and truths there embodied, the lessons that are inculcated, the references made in ritual to historic events and personages, and the various sources of legendary and traditional lore opened up to view! Are there not broad and inviting ranges of study and contemplation within the lines of symbolic Masonry? Surely there is no point in the criticism sometimes heard that essential Masonry contains no sufficient food for profound thought, and that only in the so-called higher grades is there a philosophy presented capable of calling into play the intellectual faculties!—*Freemasons' Repository*.

There is a history and literature of Freemasonry which should claim attention. A brother who would climb the heights of the institution must acquaint himself with the history and character of the organization, he must study its principles as well as its methods; he must try to learn something of its philosophy and moral forces, and in prosecuting such inquiries he must do considerable reading outside of the beaten track. Why is it that the average Mason is so little inclined to study and reading? He may not be conscious that this is the state of his mind; but as years go by without his putting Masonic books on his library shelves, and without his becoming a subscriber to any Masonic publication, it seems to be a fair inference that he has a distaste for the history and literature of the Craft.

—*Keystone*.

True manhood is the noblest product of Masonry, and as our Order has its strength and excellency because it binds men together in confidence, esteem, and worthy emulation of the qualities which make up true manhood, so let us strive together for highest good. And yet in entire harmony with these high sentiments, we must reach out our hands to a fallen brother and lift him up. We must bear with an erring brother, and, with hand to back, give him kind admonition, and only cut him off when it must be done for the good of the cause, whose life his life dishonours.—*Rough Ashlar*.

At the time of the organization of the Grand Lodge of England the first Grand Lodge which history mentioned, there was but one degree—that of Entered Apprentice. If the reception of that degree did not then make a Mason there was no Masonry at all until many years after the organization of that old Grand Lodge. Moreover, in this country, until 1813, Grand Lodges, many, if not most of them, transacted their business in the first degree, and, with few exceptions, if not without any, all of the subordinate Lodges transacted their business in the first degree. We hold that when a man has received the first degree he is a Mason, as much so as when he has received the thirty-three degrees recognized in Masonry.

—*Royal Craftsman*.

Cranks in the Masonic organization appear from time to time, and perhaps they serve a useful purpose. But with some of this class it is rather difficult to walk, and work, and agree. They have a speciality; everything must be done in one way or within certain prescribed limits. They have no breadth of vision or largeness of thought. Perhaps they desire to increase the social features of Masonic companionship; if so, everything must be held subordinate to receptions and entertainments under Lodge auspices. Perhaps they are intense ritualists, and so would place undue stress on textual teaching and forms. Perhaps they are radical reformers, and think a Masonic Lodge should do the work of a total abstinence society. Thus in a variety of ways do the class mentioned show their idiosyncrasies, failing to recognise the many-sidedness of Freemasonry and the broad scope of its mission. Freemasonry comprehends the whole art of life. It is best expressed by men of good sense—broad, generous, catholic in all respects.

The basis of the Ancient Landmarks was mainly founded on the Ten Commandments.

In Masonry, the worker and the idler are found in every Lodge. The workers are few and the idlers are many. The idler enjoys the fruits of the labour of the worker.

While Masonic titles exalt a member of the Craft, he must possess the qualifications to properly fill the office. Ignorance may occupy the Oriental Chair, but cannot perform the duties incumbent upon its occupant.

Life in all its various phases is made up of receiving and bestowing, and he who fancies he can do without either loses more than half of life's power and happiness.

M. W. Grand Sherer, of New York, believes in the old language of the work of the Craft, and not in the prevailing custom which permits any Brother to adopt a lecture of his own, thus by innovation upon innovation digressing from the standard work, to an unreasonable extent.—*N. Y. Press.*

In all their legal Masonic workings the Officers of the Fraternity are to be obeyed promptly and unreservedly; but in their illegal Masonic workings (if indeed such workings could be Masonic), even if performed by those in the most exalted stations, the duty of obedience and submission is at an end, and every Brother is not only entitled, but bound to yield paramount obedience and submission to his most solemn obligation as a Master Mason, all things else to the contrary notwithstanding.—*Keystone.*

I have ever felt it my duty to support Freemasonry and encourage its principles, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the violence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse.

—*Lord Durham.*

Attendance upon Lodge meetings is desirable on the part of all those who are so situated and in such circumstances that they can be present at these Masonic communications. We submit, however, that harsh criticisms should not be expressed towards faithful Craftsmen, who, by reason of business or professional engagements, or from age and limitations of one sort or another, find it impossible to attend the meetings of Masonic bodies but seldom. Perhaps these brethren have devoted themselves zealously for years to the interests of the Craft, and now, while less active than formerly in Masonic affairs, their love for the institution has not wavered and they can be depended upon to stand by the Fraternity in any emergency that may arise. We suggest that more carefulness in the judgment pronounced upon this class of members who have rendered long and faithful service to Freemasonry, should be exercised.—*Keystone.*

How many Masons have the heart preparation? How many are made Masons outwardly but not inwardly? Could a line be drawn and a classification ordered that would show real and nominal Masons, we greatly fear that the majority of Craftsmen would be included under the last-named designation. Masons in name only! How numerous is the class of those who wear their Masonry like an outward garment. It may look well and pleasing to the eye, but it may cover the very opposite of what the name imports. The garment may be fair and seemly, but the body itself most unwholesome. There is the same incongruity when men attire themselves, figuratively speaking, with the dress of Freemasonry—pass through its ceremonies, acquire its formula of signs and words—but fail to take its principles into their souls and make them the governing forces of character and conduct. They have not been made Masons in their hearts.—*Keystone.*

Cement binds each particular stone to its neighbour and unites them all into one common mass. Thus they became one. The cement must be good or disintegration will soon begin and in time one by one the stones will separate from their neighbours, and the building fall to pieces. Mud will not do for cement. Brotherly love is Masonic cement, and it binds each member of the Fraternity to the other, only as the cement is pure and good. There is too much adulteration of the cement used in Masonry, and there is too little sympathy with each other in the trying affairs of life. Criticism of a brother's motives, a shrug of suspicion, a "wink of the other eye" at his actions, so unites the cement of Brotherly love, that we hardly recognise it as cement at all, and, indeed, it is only mud. The purest motives are stamped "ambitious." A Brother with the best intentions of the Lodge at heart is stabbed with the knife of a Brutus, because the Masonic Brutus suspects the Brother is ambitious, and "Because he was ambitious I slew him." Brotherly love stabs no one. Pure Masonic cement wards off approaching danger, and puts forth the hand to aid.—*New York Dispatch.*

The movement to abolish the Lodge fee for affiliation is said to be gaining ground in New South Wales and also in South Africa.

Every Master of a Lodge, every Past Master, and those aspiring to this honour, in fact, every Mason, ought to cultivate a taste for literary and scientific Freemasonry in addition to a knowledge of its ritual and ceremonial observances and landmarks.

Masonry relies in the quality and not in the quantity of the Brotherhood, and its firmest support is to be found in the happy choice of its initiates, and not in the frequency of its initiations.

—*Tyler.*

Freemasonry teaches morality on the basis of religion.

The tendency of the age in Masonic matters is undoubtedly for the Grand Lodges throughout the world to stand side by side, friendly rivals in the great and good work of alleviating the sufferings of humanity.

Many Masons write without ever studying the history and philosophy of Masonry; they make up their own minds what it means and write accordingly.

SOUTH AUSTRALIA.

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THE Earl of Jersey, Governor of New South Wales, recently paid a visit of inspection to the Australian irrigation settlements situated in the neighbouring colonies of Victoria and South Australia, where some 5000 settlers (chiefly from the mother country) have become located during the last four or five years for the purpose of engaging in the cultivation of fruit, their plantations (which previously consisted of arid country) being rendered highly productive by means of irrigating them with the fertilising waters of the river Murray. Addresses of welcome having been presented to His Excellency by the Shire Council and the local Masonic Lodge (His Lordship being Grand Master of the Masons of New South Wales), Earl Jersey, in the course of his reply, thanked the assembled settlers for the cordiality of his reception at Mildura, upon which, he said, the eyes of the leading men of Australia were now turned. These irrigation settlements, the magnitude of whose works he had hitherto only heard about, were great object lessons to the people of Australia. The utilisation of hitherto unproductive areas was a meritorious work, and whilst he wished all success and prosperity to these large schemes, he was hopeful that they would be the forerunner of many similar undertakings in different parts of the colonies.

His Lordship said that, notwithstanding the wave of financial depression which had been sweeping over the colonies, he was glad to know that the people of these settlements were confident of the success of their enterprise. With regard to the question of federation, which was alluded to in one of the addresses, he would say that the union of the colonies rested with the people themselves. The matter was now before their representatives in Parliament, and he believed that the good sense of Australia would soon bring about the consummation that was desired. Referring to the bond of brotherhood which existed among members of the Masonic Order, his lordship remarked that if the Masonic tie could reconcile into harmony the divergent creeds and beliefs of men all over the earth, surely the federal sentiment should operate to bring together the people of one country—people who had almost everything in common. The Governor and party were driven round the settlements, calling upon Lord Ranfurly, Captain Aylmer, Mr. W. B. Chaffrey, and other prominent settlers, and expressed astonishment at the magnitude of the works and the horticultural progress which had been made.

MASONIC SONNETS.—No. 9.

BY BRO. CHAS. F. FORSHAW, LL.D., 2417.

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"MORE HONOURABLE THAN THE GARTER."

Yea, this is so, for he who runs may read,
And once the gauntlet passed, he is a man
From former trammels now and ever freed
To carry out the good Masonic plan.
Thank God for Masonry! It elevates
The estranged soul to loftier spheres on high;
And those who pass its trebly firm-locked gates,
And are permitted in its realms to spy—
Are nearer Him who formed this earthly globe,—
Who smiles upon our meetings, and lends grace
To those who, trusting in His help, would probe
The myst'ries done within each sacred place.
Then, brethren, mind this talisman divine
Ye ne'er disgrace, by word, or deed, or sign.

Winder House, Bradford.

17th August 1892.

HOLLOWAY'S OINTMENT AND PILLS.—For bad legs, bad breasts, scorbutic and scrofulous sores, this is a genuine specific. The grateful and earnest gratitude of thousands who have experienced its unrivalled power over these complaints, and who have been raised from prostrate helplessness and a condition loathsome to themselves and others, renders it quite unnecessary to enlarge in this place upon its extraordinary virtues. The parts affected should be bathed with luke-warm water, and when the pores are thereby opened the Ointment should be well rubbed in, at least twice a day. It is always advisable to take Holloway's Pills in these disorders, as this much assists the Ointment's action. The Pills check the fever, purify the blood, and eject all morbid matter engendered by these diseases.

DIARY FOR THE WEEK.

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

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Saturday, 20th August.

R.A. 2202 Regent's Park, York and Albany, N.W.
M.M. 251 Tenterden, Auderton's Hotel, E.C.

1326 Lebanon, Lion Hotel, Hampton
2031 Beaumont, Royal Hotel, Kirkburton
2228 Dene, King's Arms, Cookham, Berks
2309 George Gardner, Village Hall, Datchet
M.M. 354 Rose & Lily, Four Swans, Waltham Cross

Monday, 22nd August.

48 Industry, Masonic Hall, Gateshead
909 Robert Burns, Albion Hotel, Manchester
1325 Stanley, Masonic Hall, Liverpool
1991 Agricola, Masonic Rooms, Castlegate, York
R.A. 264 Nelson of the Nile, M.H., Batley
R.A. 411 Commercial, Masonic Hall, Nottingham

Tuesday, 23rd August.

263 Tyrian, Masonic Hall, Gower St., Derby
1016 Elkington, Masonic Hall, Birmingham
1052 Callander, Freemasons' Hall, Manchester
1009 Dramatic, Masonic Hall, Liverpool
1075 Antient Briton, Masonic Hall, Liverpool
2025 St. George, St. George's Hall, Stonehouse
2405 Ionic, Masonic Rooms, St. Helen's, Lanc.
R.A. 42 Unanimity, Derby Hotel, Bury, Lanc.
R.A. 103 Beaufort, Freemason's Hall, Bristol
R.A. 158 Adam, Britannia, Mill Town, Sheerness
R.A. 623 Everton, Masonic Hall, Liverpool
R.A. 1250 Gilbert Greenall, M.R., Warrington

Wednesday, 24th August.

General Committee of Grand Lodge and Lodge of
Benevolence, F.M.H., at 6
754 High Cross, Seven Sisters' Tavern, Tottenham

1220 Harmony, Garston Hotel, Garston
724 Derby, Masonic Hall, Liverpool
778 Bard of Avon, Mitre, Hampton Court
2019 Crook, New Masonic Hall, Crook, Durham
2140 Gordon, M.H., Cheapside, Hanley, Staff.
2320 St. Martin's, Church Inn, Castleton, near
Manchester.
2330 St. Lawrence, M.R., New Inn, Pudsey.
2357 Barry, Royal Hotel, Cadroxton, S. Wales.
R.A. 281 Sincerity, Masonic Hall, Taunton
R.A. 322 Hope, Vernon Arms Hotel, Stockport
R.A. 328 St. John's, Masonic Hall, Torquay, Devon
R.A. 376 Royal Sussex of Perfect Friendship, M.H.,
Ipswich
R.A. 503 Belvedere, F.M.H., Brewer St., Maidstone
R.A. 533 Warron, Freemasons' Hall, Congleton
R.A. 605 De Tablay, Queens Hotel, Birkenhead
M.M. Northumberland & Berwick, M.H., Newcastle
M.M. 178 Wiltshire Keystone, M.H., Devizes
R.C. Phillips, Masonic Rooms, Athenæum, Lanc.

Thursday, 25th August.

General Committee Girls' School, F.M.H. 4.

286 Samaritan, Green Man Hotel, Bacup
594 Downshire, Masonic Hall, Liverpool
807 Cabbell, Masonic Hall, Norwich
904 Phoenix, Masonic Hall, Rotherham
2195 Military Jubilee, Masonic Hall, Dover.
2214 Josiah Wedgwood, Wesleyan Schools, Etruria,
Staffordshire.
2261 Armitage, M.R., Market St., Milnsbridge.
2263 St. Leonards, M.H., Surrey Street, Sheffield.
2335 Cycling and Athletic, Coffee House, Church
Road, Wavertree.
2375 Hilbre, Market Hall, Hoylake, Cheshire.
2387 Manchester Dramatic, F.M.H., Manchester
R.A. 57 Humber, Freemasons' Hall, Hull.
R.A. 216 Sacred Delta, Masonic Hall, Liverpool
R.A. 448 Regularity, Freemasons' Hall, Halifax

Friday, 26th August.

810 Craven, Victoria Buildings, Skipton
2415 Tristram, Sunday School Rooms, Shildon
R.A. 61 Sincerity, F.M.H. St. John's Place, Halifax
R.A. 175 East Medina, M.H., Ryde Isle of Wight
R.A. 242 Magdalen, Guildhall, Doncaster
R.A. 431 Ogle, M.H., Norfolk Street, North Shields
R.A. 1086 Walton, Skelmersdale M.H., Kirkdale
M.M. 164 Southdown, Station Hot, Haywards Heath

Saturday, 27th August.

1541 Alexandra Palace, Holborn Viaduct Hotel
R.A. 1185 Lewis, King's Arms Hotel, Wood Green
R.A. 1623 West Smithfield, Auderton's Hotel, E.C.

1462 Wharnccliffe, Rose and Crown Hotel, Ponistone
2363 Broxbourne, Crown Hotel, Broxbourne
R.A. 178 Harmony, Royal Hotel, Wigan

INSTRUCTION.

—o:—

Saturday, 20th August.

87 Vitruvian, Duke of Albany, St. Catherine's
Park, near Nunhead Junction, 7:30

179 Manchester, 8 Tottenham Court Road, W.C., 8
198 Percy, Jolly Farmers', Southgate Road, N., 8
1275 Star, Dover Castle, Deptford Causeway, S.E., 8
1238 Finsbury Park, Cock Tavern, Highbury, 8
1361 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney,
1621 Eccleston, 13 Cambridge Street, Pimlico, 7
2012 Chiswick, Windsor Castle, Hammersmith, W.
R.A. Sinai, Red Lion, King Street, Regent St., W.

Monday, 22nd August.

23 Loughborough, Gauden Hotel, Clapham, 7:30
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
45 Strong Man, Bell and Bush, Ropemaker St.,
174 Sincerity, Railway Tavern, Fenchurch St., 7
130 St. James's Union, St. James's Restaurant, 8
248 True Love & Unity, F.M.H., Brixham, Devon
332 Royal Union, Chequers' Hotel, Uxbridge
513 Wellington, White Swan, High St., Deptford, 8
733 Westbourne, Red House Hotel, St. John's
Wood Road, N.W., 8
975 Rose of Denmark, Gauden Hotel, Clapham, 7:30
1227 Upton, Three Nuns, Aldgate, E., 8
1349 Stockwell, White Hart, Abchurch Lane, 6:30
1425 Hyde Park, Prince of Wales's Hotel, corner of
Eastbourne Terrace, and Bishop's Rd., W. 8
1445 Prince Leopold, 212 Whitechapel Road, E., 7
1449 Royal Military, Masonic Hall Canterbury
1489 M. of Ripon, Queen's Hot, Victoria Park, 7:30
1507 Metropolitan, The Moorgate, E.C., 7:30
1595 Royal Commemoration, Railway Ho, Putney
1603 Kilburn, 46 South Molton Street, W., 8
1623 West Smithfield, Manchester Hotel, E.C., 7
1693 Kingsland, Cock Tavern, Highbury, N., 8:30
1707 Eleanor, Rose and Crown, Tottenham, 8
1743 Seaverance, Deacon's Tavern, Walbrook, 7
1801 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8

Tuesday, 23rd August.

25 Robert Burns, 8 Tottenham Court Road, 8
55 Constitutional, Bedford Hotel, Holborn, 7
74 Athol, M.H., Severn Street, Birmingham, 6:15
141 Faith, Victoria Mansions Restaurant, S.W.
177 Domatic, Surrey M.H., Camberwell, 7:30
188 Joppa, Manchester Hotel, Aldersgate Street, 8
212 Euphrates, Mother Red Cap, Camden Town, 8
241 Merchants, Masonic Hall, Liverpool
551 Yarborough, Green Dragon, Stepney, 8
700 Nelson, Star and Garter, Woolwich, 7:30
753 Prince Fred. William, Eagle Tav., Maida Hill, 8
820 Lily of Richmond, Greyhound, Richmond, 7:30
829 Sydney, Black Horse Hotel, Sidcup, 7
860 Dalhousie, Middleton Arms, Dalston, 8
861 Finsbury, King's Head, Threadneedle St., 7
1044 Wandsworth, East Hill Hotel, Wandsworth, 8
1321 Emblematic, St. James's Restaurant, W., 8
1343 St. John, Masonic Hall, Grays, Essex
1349 Friars, Liverpool Arms, Canning Town, 7:30
1416 Mount Edgecombe, Three Stags, Lambeth Rd., 8
1471 Islington, Cock Tavern, Highbury, N., 7:30, 8
1472 Henley, Three Crowns, North Woolwich
1473 Bootle, 146 Berry Street, Bootle, 6
1510 Chaucer, Old White Hart, Borough High St.
1638 Brownrigg, Alexandra Hotel, Norbiton, 8
1695 New Finsbury Park, Hornsey Wood Tav. N.
1830 Duke of Cornwall, Queen's Arms, E.C., 7
1949 Brixton, Prince Regent East Brixton, 8
2146 Sribiton, Maple Hall, Sarbiton
Metropolitan Chapter, White Hart, Cannon St., 6:30
R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8
R.A. 1365 Clapton, White Hart, Clapton, 8
R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting
Hill, 8

Wednesday, 24th August.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8
30 United Mariners', Lugard, Peckham, 7:30
65 Prosperity, Old Parr's Head, Knightbridge St.
72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
73 Mount Lebanon, George Inn, Borough, 8
193 Confidence, Hercules Tavern, Londonhall St., 8
228 United Strength, Hope, Regent's Park, 8
538 La Tolerance, Portland Hot, Gt. Portland St., 8
591 Downshire, Masonic Hall, Liverpool, 7
673 St. John, Masonic Hall, Liverpool, 8
720 Panmure, Balham Hotel, Balham, 7
751 Merchant Navy, Silver Tav, Burdett Rd., 7:30
813 New Concord, Jolly Farmers, Southgate Rd., 8
862 Whittington, Red Lion, Fleet Street, 8
902 Burgoyne, Essex Arms, Strand, 8
972 St. Augustine, Masonic Hall, Canterbury, 8:30
1037 Portland, Portland Hall, Portland
1269 Stanhope, Fox and Hounds, Putney
1356 Toxteth, 140 North Hill Street, Liverpool, 7:30
1475 Peckham, 518 Old Kent Road, 8
1511 Alexandra, Hornsea, Hull
1601 Ravensbourne, Rising Sun, Rusby Green, Cat-
ford, 8
1604 Wanderers, Victoria Mansions Restaurant,
S.W., 7:30
1662 Beaconsfield, Chequers, Walthamstow, 7:30
1691 Londesborough, Berkeley Arms, May Fair, 8
1692 Hervey, White Hart Hotel, Bromley, Kent, 8:30
1791 Creation, Wheatsheaf, Shepherd's Bush, 8
1922 Earl of Lathom, Station Hotel, Camberwell
New Road, 8
1963 Duke of Albany, 153 Battersea Park Road, 7:30
2206 Hendon, Welsh Harp, Hendon, 8
R.A. 177 Domatic, St. James's Restaurant, W., 8
R.A. 720 Panmure, Goose and Gridiron, E.C., 7
R.A. 933 Doric, 202 Whitechapel Road, E., 7:30
M.M. Grand Masters, Mark Masons' Hall, W.C.

Thursday, 25th August.

141 St. Luke, White Hart, Chelsea, 7:30
147 Justico, Browa Bear, Deptford, 8
203 Clarence, 8 Tottenham Court Road, W.C.
740 Belgrave, Albion Tavern, Russell St., W.C., 8
751 High Cross, Coach and Horses, Tottenham, 8
879 Southwark, Sir Garnet Wolseley, Rotherhithe
New Road
890 Hornsey, Masonic Room, Lewisham, at 8
1017 Montefiore, St. James's Restaurant, W., 8
1158 Southern Star, Sir Syd. Smith, Kenning , 8
1178 Perfect Ashlar, Bridge House Hotel, S.E. 7
1192 Duke of Edinburgh, M.H., Liverpool, 7:30
1259 Duke of Edinburgh, Eastern Hotel, Commer-
cial Road, Limehouse, E., 7:30

1278 Burdett Coutts, Swan, Bethnal Green Road, 8
1306 St. John, Three Crowns, Mile End Road, 8
1360 Royal Arthur, Prince of Wales, Wimbledon, 7:30
1426 The Great City, Masons' Hall Avenue, 8:30
1553 D. Connaught, Palmerston Arms, Camberwell, 8
1571 Leopold, City Arms Tavern, E.C., 7
1580 Cranbourne, Red Lion, Hatfield, 8
1602 Sir Hugh Myddelton, 43 Upper Street, N., 8
1614 West Middlesex, Bell, Ealing Dean, 7:45
1614 Covent Garden, Criterion, W., 8
1622 Rose, Stirling Castle, Camberwell, 8
1625 Tredegar, Wellington, Bow, E., 7:30
1711 Royal Savoy, Blue Posts, Charlotte Street, 8
1950 Southgate, Railway Hot, New Southgate, 7:30
1677 Crusaders, Old Jerusalem, St. John's Road,
Clerkenwell, 9
1998 Priory, Constitutional Club, Acton
R.A. 753 Prince Frederick William, Lord's Hotel,
St. John's Wood, 8
R.A. 1471 North London, Northampton House,
Canonbury, 8

Friday, 26th August.

Emulation, Freemasons' Hall, 6
General Lodge, Masonic Hall, Birmingham, 8
167 St. John's, York and Albany, Regent's Park,
507 United Pilgrims, Surrey M.H., Camberwell, 7:30
765 St. James, Princess Victoria, Rotherhithe, 8
780 Royal Alfred, Star and Garter, Kew Bridge, 8
834 Ranelagh, Six Bells, Hammersmith
1058 Metropolitan, Portugal Hotel, Fleet Street, 7
1185 Lewis, Fishmongers' Arms, Wood Green, 7:30
1228 Beacontree, Green Man, Leytonstone, 8
1293 Royal Standard, Castle, 81 Holloway Rd., N., 8
1365 Clapton, Navarino Tavern, Hackney, 8
1331 Kennington, The Horns, Kennington, 8
1457 Bagshaw, Public Hall, Loughton, Essex, 7:30
1642 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
2021 Queen's (Westminster) and Marylebone, The
Criterion, W., 8
R.A. 95 Eastern Star, Hercules Tavern, E.C.
R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
R.A. 890 Hornsey, Prince of Wales's Hotel, corner of
Eastbourne Terrace, and Bishop's Road, W. 8
R.A. 1275 Star, Stirling Castle, Church Street,
Camberwell, 7

Saturday, 27th August.

87 Vitruvian, Duke of Albany, St. Catherine's
Park, near Nunhead Junction, 7:30
179 Manchester, 8 Tottenham Court Road, W.C. 8
198 Percy, Jolly Farmers' Tav, Southgate Rd., N. 8
1275 Star, Dover Castle, Deptford Causeway, S.E. 7
1238 Finsbury Park, Cock Tavern, Highbury, 8
1361 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney, 8
1624 Eccleston, 13 Cambridge Street, Pimlico, 7
2012 Chiswick, Windsor Castle, Hammersmith, 7:30
R.A. Sinai, Red Lion, King Street, Regent St., W.

The Keystone contains the following letter,
received by one of its contemporaries:—
"Dear Sir—Will you rite and tol me how
much it costs to jine a free mason loge.
Sumboly tolde me to rite to you and you
wood tel me. i want to jine a good loge,
because i am tolde it will helpe me in my
biziness. i am a bose carpinter."

Everything depends upon the men who
compose the Lodge. Build with bad men
and you cannot make a Lodge that shall be
either enduring or strong.

In this age of progress there are many
things we can add to our meetings to make
them interesting. One of the most interest-
ing and attractive is good music—vocal and
instrumental. Few Lodges there are but can
have a good vocal quartetto, and it only
needs slight effort on the part of some
onergetic brother to find the "timber."

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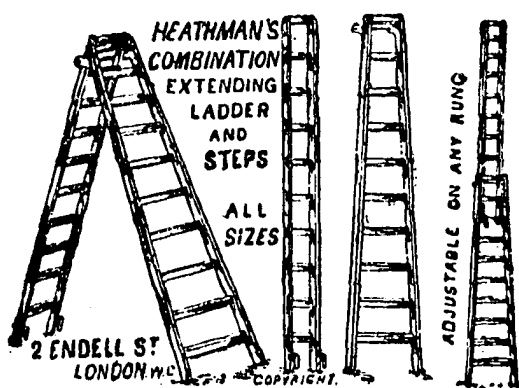
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