

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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SEEKING CANDIDATES.

IN view of the well known principle that governs Freemasonry, and which prohibits its members seeking candidates for its mysteries, some of the utterances of leaders of the Order that have lately appeared in our columns, really urging Brethren to try and increase the membership in different quarters, must appear strange and somewhat inconsistent.

We have reported remarks in which Provincial Masters have deplored a falling off in numbers, or only a very small increase in their particular district, and have not considered it wrong to urge upon their listeners the absolute need of adopting special means of keeping up the flow of new blood; and we have reported Provincial Superintendents who have laid special stress on the depression, if we may so term it, that is associated with the Royal Arch Degree, and which was fully recognised by Grand Chapter when its members decided to reduce the probationary period from one year to one month.

With all due deference to those at the head of the different divisions of Freemasonry we consider that any regrets on their part that the Order is not making more rapid strides is ill advised, because open to be so easily misunderstood. It was not a direct order of Henry II. that led to the murder of a Becket, but the expression of a wish that someone would rid him of the turbulent priest. There are as many zealous and energetic members among the Freemasons of to-day as there were among the retinue of the King in those of long ago, and if only a few make themselves as active in carrying out the wishes of their chiefs as did the four Knights on the memorable occasion to which we have referred, there is no knowing how much harm may result—and all because of an unguarded utterance on the part of someone in power, quickly acted upon by Brethren who, perhaps by reason of special activity, or perhaps in the hope of courting favour, proceed to give effect to the wish, without considering its ultimate effect, or even seeking to find out whether they rightly understood the desire of the speaker, or that his words were really meant to be taken in earnest.

It is of course to be expected that Freemasonry should experience the same varieties of fortune as are to be found in other affairs of life, and the question very naturally suggests itself, what steps should its members take to counteract depression, which is as likely to occur in connection with its flow of membership as continued prosperity? It is very certain they must not attempt to supply the deficiency by looking round and urging likely candidates to join the ranks, as such a course would not only be at variance with the principles of the Institution, but would place the candidates themselves

in a very awkward predicament when they were called upon to answer one of the first questions put to a novice.

The only course seems to be for Brethren to so conduct themselves as to win the respect of the outside world, the members of which will in due time come to recognise that there is some moral advantage in Freemasonry, and will, as a consequence, speedily evince that desire for further knowledge that will lead them to knock at the portals of the Craft, and ultimately participate in the benefits it confers on those who really desire to receive them.

It must not be supposed that in thus pointing our remarks at some of those high in authority, whose recent remarks we deem as somewhat entrenching on dangerous ground, we by any means wish to imply that in the generality of cases our chiefs are careless in their utterances, or unmindful of the rules of the Craft, but we have had sufficient experience of Freemasonry to know that error is easily transmitted, and if once the impression gains a hold that those in high stations regard a falling off as the result of inactivity on the part of their juniors it will not be long before a large number of Craftsmen regularly set themselves to the unmasonic labour of seeking candidates for admission into our ranks or advancement to the higher grades.

UNITED INSTALLATIONS.

LA TEST advices from South Australia bring us tidings of an interesting event that took place in Adelaide on the 25th June last, when the Masters-elect of five of the Lodges were installed at a united meeting held under the joint auspices of the Lodges concerned.

The innovation, for such it must be regarded from an English point of view, appears to possess features of interest, but we doubt if its benefits are of such a character as to outweigh the disadvantages that seem to us to present themselves at the outset.

The main desire of our colonial Brethren seems to have been to minimise expense, but we can hardly see how any great saving is to be made, unless in connection with the visiting arrangements at the banquet that followed, for there could hardly be a tangible advantage so far as the expense attending the actual work of Installation was concerned, and if the Visiting accommodation is the sole direction in which saving is to be secured we can see no end of trouble in store to counterbalance advantage under that head.

We can well believe that an imposing display resulted from the joint efforts of the five Lodges, but for all that we do not regard it as being at all likely the English Brotherhood will attempt to imitate their Australian friends in this direction, although, as we believe it is well to know what is going on in other parts of the world, we shall give a report of the meeting in our next issue, and probably refer to some of its more interesting features later on.

MASONRY AND CHRISTIANITY.

THE following is the substance of the Oration given at the consecration of the Earl of Warwick Lodge a few months back, by Bro. the Rev. H. T. Armfield, M.A., F.S.A., and which has been reprinted by desire, and is now transferred to our pages in the hope that it may prove of interest to our readers:

The Consecration of a new Lodge is always a distinguished occasion in Masonry. But even among such occasions our present solemnity is eminent, because it is the first time that the Right Worshipful Provincial Grand Master has appeared amongst us as a Peer of the Realm and under that title which it has pleased him to confer upon the Lodge that is to be consecrated to-day. May the Great Architect of the Universe long spare him to direct the affairs of our Order in this Province over which he has hitherto presided under another title, to the universal satisfaction of all the Brethren of the Province.

I would direct your attention to some considerations about Masonry which have arisen in connection with my own special studies in the Ancient Languages of the Sacred Scriptures. Masons have always been proud of their antiquity. For the moment I am thinking of the New Testament simply as a monument of very "ancient literature;" and I would point out some affinities which are traceable between Masonry and the New Testament.

Sometimes, indeed, we have been amazed at the attitude which has been adopted towards Masonry by religious authorities—in former days in our own country and at the present time elsewhere. One of two conclusions seems to follow from this—either there has been some local and temporary perversion of Masonry; or there has been a disastrous mistake on the part of the authorities as to what the principles of Masonry are. I must not stay to consider where the fault has lain. But fault there unquestionably was. For there is an absolute identity between the principles of Masonry and those of the New Testament. Those principles of Virtue, of Truth, of Fidelity, of Loyalty, of Peace, and Charity which are the lifebreath of our Order, are precisely the principles of which the most is made in the New Testament. For example, take such a rule of life as that which is laid down in the New Testament, "Honour all men. Love the brotherhood. Fear God. Honour the king." (1 Peter ii. 17). That is so thoroughly Masonic both in its spirit and in its phrase, that one almost begins to speculate whether it was Masonic first, or scriptural first.

In the pages of the most voluminous writer in the New Testament—St. Paul—there is an element which is possibly Masonic. The English translation indeed betrays no consciousness of it, but in St. Paul's own language it is clear enough. In one passage (1 Cor. iii. 10) he describes himself as "a wise master-builder." He had been speaking in language drawn from agriculture—planting, watering, husbandry, and so forth; but suddenly this new figure breaks in, and speaking of himself as "a master-builder" he uses the very word which in that language stands for "Master Mason." He had a strange fondness for speaking of his Revelation as a "mystery," which we do not find in other writers of the New Testament, though they had the same message to convey. And in one well known passage he almost goes out of his way to drag in (as we might say) an expression which belongs to the same field of thought. He has to describe the self-possession which ought to distinguish the Christian character, and he says (Phil. iv. 12): "Every where and in all things I am instructed both to be full and to be hungry." The translation "I am instructed" is perfectly sound; but he uses a word, which to a Mason possesses a colour that others will not perceive, and he says, "I have been Initiated"—a phrase which occurs in no other passage of the New Testament. (A) Yet once more. There is a passage in his writings which contains an idea that is thoroughly Masonic. When he is writing to the Romans, he insists on his desire to visit

(A) A few verses above there is a word translated "dogs"—"Beware of dogs, * * * beware of the concision"—which has hitherto defied satisfactory explanation. In its consonants there is a striking resemblance to the Masonic *Cowan*, which exactly expresses the writer's meaning in the passage. What will the Manuscripts of the New Testament, that have probably to be unearthed in the future reveal?

them in person; and he says (i. 11) "I long to see you, that I may impart unto you some spiritual gift." So long ago as the time of St. Clement of Alexandria (A.D. 200), this was understood as a reference to something which it was not permissible to write. (B) Masons will understand the allusion.

But still further—when we remember how common these sodalities were among the Ancients, it may fairly be asked whether we can detect any traces of a similar kind in the personal history of Jesus Christ himself as recorded in the Sacred Volume. First of all, then, notice the frequency with which a "sign" was demanded of Him, and His refusal to give a "sign" when it was not proper to give it. In the non-masonic world, indeed, it is commonly assumed that the demand for a sign was equivalent to the demand for a Miracle to be wrought before their very eyes. But there is no proof that this was so: and Masons may fairly recognise in it a demand which under similar circumstances they would certainly put themselves.

On His arrival at Jerusalem His first care was to cleanse the temple of King Solomon (St. John ii., 14—17)—an act whose significance Masons will be able to appreciate. The Jews who witnessed it understood that it indicated a something beyond itself, for this was one of the occasions when they demanded the "sign" of him "What sign showest Thou unto us, seeing that Thou doest these things?" (ibid. 18.)

It was upon a Masonic charge that He was ultimately condemned to death. The false witness against Him failed until there "Came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." (St. Matt. xxvi. 60-61).

And lastly, it is quite possible that we have a trace of the same idea in the strange word with which Jesus Christ met the traitor's kiss. "Friend, wherefore art thou come?" We need not quarrel with the translation "Friend:" but it is only fair to observe that it is not the ordinary word for "friend." The word indeed in the original Greek rather connotes such ideas as we connect with "mate," "companion," "brother," among Masons; and it is in point of fact the actual word which the Greeks adopted for a member of those fraternities, societies, or sodalities, which are well known to have existed among the ancients.

Is it possible that these considerations throw some light upon one of the most troublesome words in Masonry—the word *Cowan*? It has been thought to defy all attempts to explain it. In an accredited work on Masonry we are told that it is "a most difficult word." We may reject at once the hypothesis that would connect it with the Greek word for "dog." Whatever may be the *motif* of the word in this connection, "*Cowan*" is simply the ordinary Hebrew word for "Priest." But then how came it to pass that Masonry adopted such a word—which generally is respectable enough—as the designation of the opponent and the spy? The New Testament emphatically declares that the Priest was the cause and the instigator of the Tragedy that took place outside the walls of the Holy City. So when Masonry chooses *Cowan* as the description of the Spy, it is in exact accordance both with the Spirit and the phrase of the Sacred Scripture, where the very same word designates the enemy and the betrayer of Him who is recognised as the most perfect Model of the Truth, the Loyalty, the Peace and the Charity, that ever was displayed in the mortal life of man.

(B) St. Clem. Alex. *Stromateis* Lib. V. St. Clement does not seem to be much read at the present day. But Masons who can read him in the original Greek will find in the work quoted (especially in the fifth book) much that is curious with regard to the Mysteries of the Ancients.

The Grand Master of England is expected shortly to pay a brief visit to the Grand Master of Essex and the Countess of Warwick at Easton Lodge, Dunmow. Mentioning this the "Eastern Daily Press" says "the Earl and Countess appear disposed to continue their residence at Dunmow, although the family mansion is in Warwickshire. Probably they like Dunmow because it is within such easy distance of the Metropolis. Both the Earl and Countess are people of wide sympathies."

HAMPSHIRE AND ISLE OF WIGHT.

THE Provincial Grand Lodge was held on Friday, the 10th inst., at the Thorngate Memorial Hall, Gosport, under the presidency of Bro. W. W. B. Beach, M.P., Provincial Grand Master, who was supported by Bro. J. E. Le Feuvre, J.P., P.G.D. Eng. Deputy Prov. G.M., Major G. H. Newcome Prov. S.G.W., Henry Durrant Prov. J.G.W., and the following Provincial Officers: Richard Eve P.G.T. P.P.S.G.W., Rev. C. E. Crowley P.G.C., E. Goble P.G.S.B. Secretary, John W. Gieve, J.P., Treasurer, G. F. Lancaster P.P.G. Registrar, R. W. Lees and G. Ward S.Ds., W. M. Outridge and H. Lehmann J.Ds., Dr. E. T. Crouch D.C., R. Hodges Sword Bearer, H. T. Deacon and J. S. Wickens Standard Bearers, J. Miles Purs., and many other distinguished Brethren from the Province.

The business commenced punctually at three o'clock, when the Prov. Grand Master and his Officers entered the Lodge in procession, while the Prov. Grand Organist Bro. S. Round played a march on the organ.

The roll of the Provincial Lodges was called over, when all but four responded. The Prov. G. Master, having opened Grand Lodge in due form, was saluted by the Brethren under the guidance of the Grand Director of Ceremonies. The Deputy Grand Master and the Grand Officers of England who were present were also saluted.

The minutes of the Annual Prov. Grand Lodge held at Basingstoke on 8th August 1893, and of the special meeting held at Bournemouth on 27th December 1893 (when the foundation stone of the Church of St. John the Evangelist was laid with Masonic honours), were read and confirmed.

The Deputy Grand Master proposed that the Report of the Auditor and the Accounts of the Prov. Grand Treasurer, which were printed and in the hands of the Brethren, be accepted. He considered the accounts were of a most satisfactory character, and though there was only a small balance of £68, it should be remembered they had given 250 guineas to the Masonic Charities, and £114 in grants to Widows and distressed Brethren during the year. The proposition was seconded by Bro. Richard Eve and carried unanimously.

Bro. J. W. Gieve was re-elected Prov. Grand Treas. for the seventh year in succession, and was congratulated by the Prov. Grand Master on his popularity in the district.

The usual ex-officio members were appointed to act as the Audit Committee for the year.

The Secretary read the Report of the Grand Lodge Committee, from which it appeared that during the year two Boys, two Girls, and one Widow had been elected for the respective Masonic Charities, although the Province were deeply in debt for votes required to secure this good result. An extra fifty guineas had been subscribed to the Charities, raising the total to 250 guineas. Five grants had been made to distressed Brethren. Only one Lodge had been added to the Provincial roll during the year, but the number of Brethren had increased by 128 to a total of 3378 members.

The Prov. Grand Master congratulated the Brethren on the satisfactory position of the Province, and also on the good service rendered by the committee, who he considered were entitled to the thanks of the Brethren for the great assiduity with which they performed their duty. He thought all the Lodges should combine and hand their votes to the Charity Committee, in favour of those cases recommended, and the result would be generally successful, while individual efforts were as a rule wasted. He found the Order was also making satisfactory progress, and the increased number of Brethren enrolled during the year proved that interest in Freemasonry was not diminishing. Only one new Lodge had been added to the roll, but he was not in favour of extending the number beyond the absolute requirements of the Craft. Before he proceeded to invest his Officers for the ensuing year he desired to state that it was not possible to promote Officers, already invested, to a higher position, except under very urgent and special circumstances, and he trusted there would be no heart burning in consequence. Every consideration was given to each case placed before him, and a careful selection of Officers had been made.

The following Brethren were then invested and placed in their respective seats:—

| | | | |
|--------------------------------|---|---|--------------------------|
| Bro. T. A. Bramsdon 257 | - | - | Senior Warden |
| Bernard Harfield 130 | - | - | Junior Warden |
| Rev. C. E. Crowley 257 | - | - | Chaplains |
| Rev. T. W. Fair 175 | - | - | |
| John W. Gieve 309 | - | - | Treasurer |
| Lieut. H. G. Giles, R.N., 1903 | - | - | Registrar |
| E. Goble 309 | - | - | Secretary |
| Dr. B. H. Mumby 1069 | - | - | Senior Deacons |
| W. H. Riddell 698 | - | - | |
| C. W. Bevis 1834 | - | - | Junior Deacons |
| E. H. Buck 2153 | - | - | |
| J. E. Aldis 359 | - | - | Superintendent of Wks. |
| H. Searle 76 | - | - | Director of Ceremonies |
| J. Leftwich 35 | - | - | Deputy Dir. of Cers. |
| A. W. Hewitt 342 | - | - | Assistant Dirs. of Cers. |
| R. E. Buckle 1776 | - | - | |
| H. Cooke 309 | - | - | Sword Bearer |
| G. H. Rolls 132 | - | - | |
| E. Warren 1780 | - | - | Standard Bearers |
| J. Maling 903 | - | - | |
| G. D. Lovegrove 257 | - | - | Organist |
| G. F. Lancaster 903 | - | - | Assistant Secretary |
| E. S. Spriggins 804 | - | - | Pursuivant |
| G. Isles 1831 | - | - | Assistant Pursuivant |
| J. J. Webber 551 | - | - | Stewards |
| E. Boorman 2074 | - | - | |
| M. F. Curtis 1461 | - | - | |
| F. A. Dunsford 394 | - | - | |
| R. A. Renfree 1705 | - | - | |
| G. Boyse 2068 | - | - | Tyler. |
| J. Exell 487 | - | - | |

The minute books of the Provincial Lodges were duly signed by the Provincial Grand Master and returned to the Masters. The Provincial Lodge was then closed, and the Brethren adjourned to the India Arms Hotel, in the High Street, where an excellent cold collation was served by Bro. Goodman, of the Prince of Wales Lodge.

It will be interesting to state here that the site of the India Arms Hotel was the cradle of the Craft in Hampshire, as it was here that the Lodge of Antiquity, No. 26, was founded in the year 1724. Unfortunately the Lodge dwindled down to twenty-six members, when it was erased on 5th September 1858.

The speeches were considerably few and short, so as to enable the Brethren to return to their respective districts in good time. In proposing the Queen and the Craft, the Prov. Grand Master referred to the fact that Her Majesty was the only English Sovereign who had seen a great-grandson born in direct succession.

Bro. Richard Eve P.G.T. responded for the Officers of Grand Lodge in a few happy remarks, and then proceeded to propose the health of the Provincial Grand Master. He stated that Bro. Beach had now completed twenty-five years as Grand Master of the Province, and he was sure that no one had done more to further the interests of Freemasonry or who was better able to perform his duties. He filled the office with a great amount of zeal, and the Brethren were quite safe in being led by one who knew what was right. Bro. Beach was held in the highest esteem, regard and love, and his name would live again in his son, who had recently joined the Craft.

The toast was drunk with enthusiasm amid cheers for the Provincial Master and his family.

Bro. Beach, in returning thanks, said he was most gratified to be amongst the Brethren again, especially in Gosport, the home of Freemasonry in Hampshire. It always afforded him the greatest gratification to use his abilities for the benefit of the Order, as he considered that it was calculated to improve and benefit mankind. How many friends did they meet, whom they had never known except for Freemasonry? There was only one matter for regret, and that was that Continental Freemasonry, especially the French, was not on a par with our own. He had great pride in presiding over the Province, but his rule was made easy by the great assistance he received from his Officers. He concluded, with some emotion, with the wish that he might be long spared to rule and direct them.

Bro. E. Goble, proposed the health of the Provincial Grand Officers, and referred to the immense amount of assistance rendered by the Deputy Prov. Grand Master, whose knowledge of Masonic law enabled him at once to decide any point at issue, and who paid the utmost attention to the details of the Craft.

Bro. Le Feuvre, in response, expressed his hearty

thanks for the reception accorded him, and said from the time of his initiation at Oxford, close on fifty years ago, he had always taken the utmost interest in Freemasonry and would ever continue to devote his energies to the work of the Province.

Bro. T. A. Bramsden P.S.G.W. in a humorous speech proposed the Visitors, which was acknowledged by Bro. J. Healy a Provincial Grand Officer of Ireland.

The Rev. C. E. Crowley submitted the Lodges of the Province, and the meeting was brought to a conclusion.

NOTTINGHAMSHIRE.

THE Summer meeting of this Provincial Grand Lodge was held at the Town Hall, Sutton-in-Ashfield, on the 12th ult., under the presidency of Brother Lieut.-Col. William Newton Deputy Provincial Grand Master, who was supported by Bro. Henry George P.P.S.G.W. acting Deputy.

Provincial Lodge being opened the chief Officers were saluted, and other formalities observed. On the roll of Lodges being called over it was found all but one was represented.

A letter from the Prov. Grand Master, thanking the Brethren for the resolution passed at the last meeting was read, and ordered to be attached to the Minute Book, and another from the Prov. Grand Master, regretting his inability to be present, and expressing his good wishes for a successful meeting, was read.

A resolution was moved by the acting Prov. Grand Master, seconded by Bro. Sir Samuel George Johnson P.P.G.S.W., and carried unanimously, conveying the congratulations of the Province to His Royal Highness the Prince of Wales, on the birth of a son and heir to the Duke of York.

Bro. Hy. George P.P.G.W. moved, and Bro. W. J. Rogerson P.P.G.D. of C. seconded, "That twenty-five pounds be voted from the Benevolent Fund of the Province to the Educational Fund of the Province.

Bro. Arthur Stubbs P.P.G.W. opposed the motion, on the grounds that the Benevolent Fund was raised from a compulsory payment by each Brother in the Province for a specific object, which was stated in the Bye-laws to be "for granting temporary relief to aged, distressed or necessitous Brethren, or their Widows and Children," whilst the Educational Fund, when established, was not intended to derive its resources from the Benevolent Fund, but was to be supported by voluntary contributions. The Benevolent Fund had now been reduced from a balance in hand of nearly £200 to one of about £50 (at the present time), which he considered a totally inadequate amount for a Province like Nottinghamshire. During the past year £40 had been spent for the regular objects of the Fund, and to reduce the small balance by £25 would not be wise. He thought they should always strive to have a balance of at least £100 in hand to meet any sudden emergency which might arise, and would like to see £100 or £200 invested as a source of permanent income.

Bro. Sir Samuel George Johnson P.G.S.W. said that both these Funds being for such good objects it was a great pity they should clash, and suggested that it might be advisable to make a rule that when the balance in hand of the Benevolent Fund reached a certain amount, a sum might be voted to the Educational Fund.

The D.P.G.M. had the Bye-laws, stating the objects of the two Funds, read. He said it did not seem to him advisable to further reduce the balance of the Benevolent Fund by voting money to the Educational Fund, having at the present time £60 in hand to meet the expenses of the year.

The motion was then put to the meeting and lost, only three voting in favour of it.

A letter was read from Bro. E. M. Kidd P.P.G.W., withdrawing the following motion, of which he had given notice, on the grounds that the Prov. Grand Lodge was not in a position to vote the amount,—“That twenty pounds be voted from the Prov. Grand Lodge Fund to the Educational Fund of the Province.”

Bro. G. G. Bonser P.P.G.Std.B. moved, and Bro. H. J. Hobson P.P.G.Sd.B. seconded—“That Bye-law No. 20 of the Educational Fund be amended as follows:—

‘This fund shall be supported by voluntary contribution, and shall be administered under the management of the Provincial Grand Lodge Benevolent Committee. Each representative of the Committee shall have one vote in the election of a child, and an additional vote for each ten guineas given to the fund by the Lodge he represents.’”

Bro. George Chapman P.P.G.D. thought the motion unfair. The tendency would be to place the Committee on an unequal footing, and with a continuous increasing voting power the Newstead Lodge, which had pledged itself to an annual subscription of £10 10s, would soon be in a position to carry any election. He, therefore, moved as an amendment:—“At the election of any child, each member of the Committee shall have an additional vote for the current year for any donation or subscription from the Lodge he represents, of not less than five guineas, provided such donation or subscription be given within the year.”

The Prov. Grand Secretary, for the sake of further discussion seconded, though he did not think that plurality of voting would work well on the Committee.

Bro. Wm. Burrows P.P.G.Std.B. did not approve of the motion; he considered that each case came before the Committee on its merits, and they decided upon what they thought each case deserved; he thought that this rule would act unfairly towards the younger and smaller Lodges, who might perhaps have a more deserving case than the older and more powerful ones.

Bro. Henry George P.P.G.W. said it seemed to him the object of the resolution was to raise more money for the Educational Fund. He moved the following amendment, which was seconded by Bro. A. H. Bonser P.P.G.W.—“That the Benevolent and Educational Committee be requested to draw up a scheme to obtain better support for the Educational Fund, and present the same to the Annual Meeting of Provincial Grand Lodge.”

Bro. Chapman having withdrawn his amendment, Bro. G. G. Bonser was quite willing to withdraw his motion in favour of Bro. Henry George's amendment, which was carried unanimously.

There being no further business, Provincial Grand Lodge was closed in form. The Brethren adjourned to the Denman's Head Hotel, where a banquet was provided by the Ashfield Lodge, No. 2412, and the usual Masonic toasts were honoured.

KENT.

THE Annual Meeting of the Provincial Grand Chapter of Kent was held at Dover, on Wednesday of last week, under the presidency of the Right Hon. the Earl Amherst, who was supported by Comp. J. S. Eastes as Prov. H., Francis Giraud as Prov. J., and several other members of the Province.

Provincial Grand Chapter was opened with the usual ceremonies, and the minutes of the last meeting, held at Tunbridge Wells, were confirmed.

The Provincial Grand Superintendent invested the following as his Officers:

| | | | |
|-------------------------------|---|---|-----------------------|
| Comp. J. S. Eastes 503, 709 | - | - | H. |
| Maj.-Gen. T. Cuming 199, 2195 | - | - | J. |
| T. S. Warne 20 | - | - | Scribe E. |
| Allan Tassell 133 | - | - | Scribe N. |
| W. Russell | - | - | Treasurer |
| E. Murton 31 | - | - | Registrar |
| S. Clarke 913 | - | - | Principal Sojourner |
| T. T. Denne 784 | - | - | Assist. Sojourners |
| A. J. Crane 558 | - | - | |
| Major C. Walker 1174 | - | - | Sword Bearer |
| H. C. Jones 2099 | - | - | Standard Bearers |
| R. Durnell 1414 | - | - | |
| H. E. Pannell 158 | - | - | Director of Cers. |
| H. Morris 1273 | - | - | |
| E. A. Marsh 199 | - | - | Assist. Dir. of Cers. |
| F. Nicholls 1050 | - | - | |
| R. Stevenson 874 | - | - | Organist |
| F. G. Nichols 1973 | - | - | |
| J. T. Funnell 20 | - | - | Assist. Scribe E. |
| John Cooke 709 | - | - | Janitor. |

The business of the day being completed Provincial Chapter was closed and the Companions adjourned to the Apollonian Hall, where the banquet was served, and was followed by the customary Royal Arch toasts.

UNIFORMITY OF WORKING.

AT the formation of the United Grand Lodge of Victoria there was a great demand for a uniformity of working. Several spurious additions had crept into some of the rituals previously in use. The necessity of expunging these was one of the reasons advanced for the formation of one local Grand Lodge by a union of the various Constitutions. Shortly after the establishment of the United Grand Lodge a committee of experienced Brethren was appointed to devise the best means of obtaining such a uniformity of working. After mature deliberation the committee adopted a ritual based as far as possible on that practised in the best English Masonic circles. This was exemplified before a Grand Lodge specially called for the purpose, and generally adopted. Though most Brethren have adhered to this ritual, we are sorry to say some, including a few of the committee, have not done so, but have "improved" and embellished it with what are generally believed to be spurious additions. The ritual of Freemasonry has been handed down from time immemorial, from generation to generation, pure and unsullied, and it is one of the best known rules in Freemasonry that no Mason or body of Masons has any right to make innovations. This rule each Master solemnly pledges himself to uphold. And this pledge several Masters deliberately break. This doubtless occurs in some instances from thoughtlessness, but in many from vanity. Inexperienced Masters think the introduction of something into their working which is not seen elsewhere, is a sign of superiority. A moment's reflection will, however, show that, on the contrary, it is a sign of ignorant arrogance, and a vain attempt to steal a march on those Brethren who adhere to their pledge.

Masters and Installing Officers must be under no misapprehension on this point. Whoever, while the Lodge is under his control, suffers any deviation from the ancient customs in any rite or ceremony, or fails to enforce the ancient rules and regulations of the Craft, is guilty of a serious Masonic offence, and wholly unfit to have charge of a Lodge. No amount of cheek or display will compensate for or excuse an innovation. It is adhesion to the ancient landmarks of the Order that has enabled Freemasonry to exist from time immemorial, whilst other institutions have sprung into existence and faded away. Innovations should no more be permitted in our rites and ceremonies than into the text of the Bible. What would become of the volume of the sacred law if every zealous young clergyman were allowed to "improve" it? It would soon cease to be the unerring standard of truth and justice. The Masonic ritual would soon cease to be a pattern of excellence if every gushing Master or Installing Officer were allowed to add to and improve it.

About ten years ago a P.M. under the English Constitution attempted to introduce unauthorised practices into the Installation Ceremony in Victoria, practices similar to those which some Past Masters are now attempting to introduce. Exception was taken by Bro. P. Blashki, then holding the rank of P.D.J.G.W., E.C. The matter was referred to the Grand Secretary, England.

The following is his reply, omitting irrelevant subjects:—

"You are perfectly correct in your view as to the Installed Master's degree. The ceremony of opening and closing which you mention as having been recently introduced into your district by a Brother from England, is quite irregular and unauthorised by Grand Lodge or by the leading Masonic authorities. It imposes fresh and additional qualifications quite unknown to the general body of Installed Masters, thus placing them in a false position. It is practised in a few instances in our outlying districts in England, but on reference here it has always been ruled to be quite irregular, and you would be fully justified in forbidding its use in your District.

Yours fraternally,

(Signed) SHADWELL H. CLERKE,

Grand Secretary.

This letter came before the D.G. Lodge at its quarterly communication, and was ordered to be inserted in the minutes. It should be sufficient to make all Worshipful Masters and Past Masters who have the slightest regard for their Masonic pledges at once discontinue and discountenance such improprieties.

The Master who makes innovations and introduces unauthorised practices into Masonic rites and ceremonies, fails to hand down the Warrant to his successor "pure and unsullied."—"Australasian Keystone."

At a meeting of the Cedewain Lodge, No. 1594, it was unanimously decided to send a cordial invitation to the Provincial Grand Master of North Wales, asking him to hold the annual meeting of his P.G. Lodge at Newtown in 1895.

An antipodean contemporary records the fact that a distinguished Brother who was engaged in diving operations in the Indian ocean met a fellow worker at the bottom of the sea, and they there proclaimed their fraternal association by trying and proving each other in true Masonic form. Another illustration of the universality of Freemasonry, says our contemporary, and, we think it might be added, a novel and unique one.

The Brethren of Montezuma Lodge, Santa Fé, says an American Exchange, have inaugurated a movement "which promises to be of inestimable benefit to suffering humanity. With the consent of the Grand Master of the Grand Jurisdiction of New Mexico a resolution was adopted setting forth the fact that the death rate from consumption is increasing at an alarming rate all over the world; that the benefits of climatic cure are now universally recognised by physicians; that the most perfect climate is found at Santa Fé and inviting the Masons of the United States and Canada to co-operate with Montezuma Lodge in the erection in Santa Fé of a national home for consumptives, to be governed and maintained by Masons for benevolent and charitable purposes."

CRITERION RESTAURANT.

EAST ROOM

FOR

RECHERCHÉ

DINNERS & SUPPERS

A LA CARTE.

THE

WEST ROOM,

Dinner, 5/-; Supper, 4/-

Instrumental Music 11.0 to 12.30.

GRAND HALL

3/6 DINNER,

AT SEPARATE TABLES, 6 TO 9,

Accompanied by the Celebrated

"SPIERPON" ORCHESTRA.

Academy Luncheon in West Room, 2/9.

GREAT WESTERN RAILWAY.

CHANNEL ISLANDS.

Via Weymouth and the Shortest Sea Passage.

Every Saturday, until further notice, Cheap Third Class Return Tickets will be issued to Guernsey and Jersey, from PADDINGTON, at 9.15 p.m., for 8, 10, 15 or 17 days. Return Fare, Third Class and Fore Cabin, 24s 6d.

3, 10 or 17 days in North Wales.

Weekly Excursions to Shrewsbury, Aberystwyth, Barmouth, Rhyl, Llandudno, &c.

Every Saturday, until 29th September, Cheap Excursion Trains will leave Paddington Station at 8.10 a.m. for Shrewsbury, Oswestry, Borth, Aberystwyth, Llangollen, Corwen, Bala, Blaenau, Festiniog, Dolgelly, Barmouth, Harlech, Criccieth, Rhyl, Llandudno, Conway, Bettws-y-coed, Bangor, Carnarvon, Llanberis (for Snowdon), &c., returning on the following Monday, Monday week, or Monday fortnight.

UNTIL further notice, SPECIAL FAST EXCURSIONS will leave PADDINGTON STATION as under:—

Every Friday Night, at 10.10 p.m.

For Exeter, Dawlish, Teignmouth, Plymouth, Newquay, Truro, Falmouth, St. Ives, Penzance, &c., for 3, 8, 10, 15, or 17 days.

Every Saturday.

At 7.55 a.m. for Weston-Super-Mare, Minehead, Barnstaple, Ilfracombe, Exeter, Dawlish, Teignmouth, Torquay, Dartmouth, Plymouth, Newquay, Truro, Falmouth, St. Ives, Penzance, &c., for 3, 8, 10, 15 or 17 days.

9.5 a.m. for Newbury, Marlborough, Devizes, Trowbridge, Frome, Shepton Mallet, Wells, &c., for 3, 10, or 17 days.

12.5 p.m. for Clevedon, Bridgwater, Taunton, Minehead, Barnstaple, Ilfracombe, Wellington (Som.), Tiverton, &c., for 3, 10, or 17 days.

12.35 p.m. for Yeovil, Bridport, Dorchester, Weymouth, &c., for 3, 10, or 17 days.

1.55 p.m. for Stroud, Cirencester, Gloucester, Cheltenham, for 3, 10, or 17 days, and for Weston-Super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Dartmouth, Plymouth, etc., for 3, 8, 10, 15, or 17 days.

3.30 p.m. for Swindon, Chippenham, Bradford-on-Avon, Bath, and Bristol, for 3, 10, or 17 days.

Tickets, Pamphlets and Lists of Farmhouse and Country Lodgings in Dorset, Somerset, Devon and Cornwall, can be obtained at the Company's Stations and at the usual Receiving Offices.

H. LAMBERT,

General Manager.

FAILING EYESIGHT.



relations, or purchased from unskilled shopmen.

The Family Doctor, 2nd May 1891, says:—"Mr. Bluett is an authority upon the eyesight, and the advice he gives is most valuable, and cannot be too highly estimated."

The Whitehall Review, 2nd July 1892, says:—"Sight to the Blind would not be an exaggerated claim if preferred by Mr. F. Bluett, the well-known Specialist as an Ophthalmic Optician."

CONSULTATION FREE. SPECTACLES AT STORE PRICES

F. BLUETT, Specialist in Spectacles,

8A GREAT PORTLAND STREET, W. (Four Doors from Oxford S.).

HOTELS, ETC.

—:—

EALING—Feathers Hotel.

EASTBOURNE—Pier Hotel, Cavendish Place. View of Sea and Pier. A. TAYLOR, Proprietor.

EAST MOLESEY—Castle Hotel, Hampton Court Station. Specimen Menus, with Tariff, on application. JOHN MAYO, Proprietor.

Haverfordwest—Queen's Family and Commercial Hotel. BEN. M. DAVIES, Proprietor.

RICHMOND—Station Hotel, adjoins Railway Station. Every accommodation for Large or Small Parties.

SANDWICH—BELL Family and Commercial Hotel. Good Stabling. J. J. FILMER, Proprietor.

COWES (WEST)—Gloucester and Globe Hotels. G. A. MURSELL, Proprietor.

BOOKBINDING in all its branches. Price list on application. Morgan, Fleet Works, Bulwer Road, New Barnet.

MIDLAND RAILWAY.

CHEAP EXCURSIONS.

From St. Pancras and City Stations.

Saturday, 25th August, for six days.

To LEICESTER, BIRMINGHAM, NOTTINGHAM, DERBY, Burton, Staffordshire, Potteries, MATLOCK, BUXTON, MANCHESTER, LIVERPOOL, Bolton, BLACKBURN, Bury, ROCHDALE, Oldham, Lancaster, MORECAMBE, ENGLISH LAKES, Carlisle, SHEFFIELD, Barnsley, Wakefield, LEEDS, BRADFORD, SCARBOROUGH, NEWCASTLE, returning on 30th August.

TICKETS and BILLS may be had at the MIDLAND STATIONS and City Booking Offices, and from THOS. COOK and SON, Ludgate Circus and Branch Offices.

GEO. H. TURNER,

General Manager.

LONDON, CHATHAM, & DOVER RAILWAY.

SHORTEST and MOST DIRECT ROUTE to RAMSGATE, MARGATE, Broadstairs, Westgate-on-Sea, Birchington-on-Sea, Herne Bay, and Whitstable, by CHEAP FAST TRAINS, daily (except Sunday).

| | A | B | A | AB | AB |
|---------------------------|------|-------|-------|------|-----------------|
| | a.m. | a.m. | a.m. | p.m. | p.m. |
| Leave Victoria | 9 45 | 10 10 | 11 30 | 5 45 | Sats. 2 5 only. |
| Leave Holborn Viaduct ... | 9 40 | 10 2 | 11 25 | 5 40 | 2 0 |
| Leave St. Paul's | 9 42 | 10 5 | 11 28 | 5 43 | 2 3 |

A To Herne Bay, Westgate, Margate, Broadstairs, and Ramsgate.

B To Whitstable and Birchington.

FARES: To Birchington, Westgate, Margate, Broadstairs, and Ramsgate:—

Single—1 cl., 10s.; 3 cl., 5s. | Return—1 cl., 15s.; 3 cl., 8s.

FARES: To Whitstable and Herne Bay:—

Single—1 cl., 10s.; 3 cl., 5s. | Return—1 cl., 14s.; 3 cl., 7s.

Return Tickets are available for the Return journey on the same or following day (see Handbills), and those issued on Friday or Saturday are available on the following Monday.

CHEAP TRIP EVERY SUNDAY, to RAMSGATE, MARGATE, BROADSTAIRS, HERNE BAY, BIRCHINGTON, WHITSTABLE, CANTERBURY, DEAL, and DOVER, and back the same evening. Leave Holborn Viaduct, St. Paul's, and Victoria Stations at 8.0 a.m. Fares for the double journey, Third class, 4s.; First class, 8s.

A CHEAP EXCURSION every MONDAY (excepting 27th August) from LONDON to the SEASIDE, leaving Holborn Viaduct at 8.25 a.m., Victoria 8.30, St. Paul's (City Station, Queen Victoria Street) 8.28 a.m. Fares there and back (third class), to Whitstable and Herne Bay, 3s.; to Margate, Broadstairs, Ramsgate, Canterbury, Deal, and Dover, 4s. Returning same day only by Special Train.

NEW MIDNIGHT EXPRESS TRAIN on SATURDAYS ONLY, from VICTORIA to HERNE BAY, WESTGATE-ON-SEA, MARGATE, BROADSTAIRS, and RAMSGATE, at 12.0 midnight, arriving at RAMSGATE at 2.5 a.m.

Cheap Saturday to Monday Tickets issued by this Train.

GRAVESEND TO CLACTON, FELIXSTOWE, HARWICH, IPSWICH, by "Belle" Steamers. Through Tickets daily, Victoria and St. Paul's.

SATURDAY to MONDAY at FLUSHING (for MIDDLEBURG and DOMBURG).—Cheap Return Tickets to FLUSHING, FRIDAY, SATURDAY, and SUNDAY. Trains leaving Victoria, Holborn Viaduct, and St. Paul's 8.25 a.m. and 8.30 p.m., and Herne Hill 8.40 a.m. and 8.40 p.m. Return Fares, 1st cl. 25s., 2nd cl. 17s 7d, in connection with the magnificent steamers of the Zeeland Steamship Company.

Grand Bath Hotel at Flushing.—Full board coupons are issued by the L.C. & D.R. Co. at 8s 4d per day. Sea Bathing.

SUNDAY AT THE ANTWERP EXHIBITION.

SPECIAL CHEAP TRIP, leaving London (Victoria and Holborn Stations) on SATURDAY EVENING NEXT at 8.10 p.m., arriving in Antwerp at 6.17 a.m. Sunday morning, and returning from ANTWERP on Sunday evening at 8.15 p.m., arriving in London on MONDAY morning at 5.55 a.m.

Return Fare, London to Antwerp, 12s 6d. This Excursion will also run on 25th August.

BRO. JOHN PROBERT will be happy to provide high class Music for Masonic Meetings, Consecrations, Installations and Ladies' Nights. For terms:—Woodville, New Barnet, N.

LONDON & NORTH WESTERN RAILWAY.

A FORTNIGHT IN NORTH WALES.

EXCURSIONS every Saturday during August and September, from London (Euston) 8.15 a.m., and by Trains in connection from Broad Street, Richmond (North London Railway), Mansion House, Victoria (District Railway), Kensington (Addison Road), and Willesden Junction, 8.25 a.m., for Shrewsbury, Rhyl, Abergelle, Colwyn Bay, Llandudno, Dolgelly, Barmouth, Aberystwyth, and other Stations, returning on the following Monday, Monday Week, or Monday Fortnight.

For Fares and full particulars see Small Bills, which can be obtained at any of the Company's Stations and Town Offices.

FRED. HARRISON, General Manager.

London, August 1894.

CANDIDATES FOR THE INSTITUTIONS.

—:o:—

Announcements are inserted under this head at the rate of five shillings per inch, to appear each week from the time the ballot papers are issued up to the day of election, for cash with order.

GIRLS SCHOOL.

—:o:—

JESSIE RACHEL FISHER (Aged 9).

Her father, Bro. Henry James Fisher, Collector for Kent Water Co., was initiated in the Royal Oak Lodge, No. 871, on 23rd January 1873, and remained a subscribing member until his death, 26th November 1893. He was Organist of the Lodge for some years, and served the several offices up to S.W. Her mother also died 12th January 1894, leaving four children. This most distressing case is strongly recommended. Proxies will be thankfully received by Miss Fisher, c/o Mr. Gregory, Shirley Villa, Sidcup.

BOYS SCHOOL.

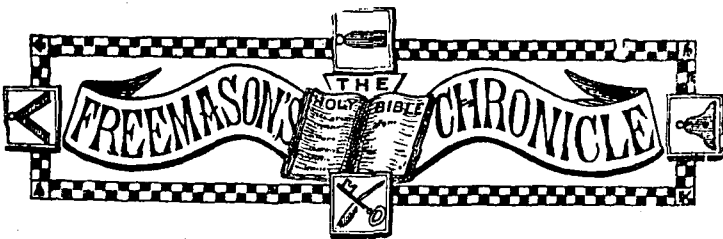
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LLEWELLYN BATESON LLOYD (Aged 7 years).

His father, Bro. Geo. L. Lloyd, Manufacturer's Agent, was initiated in the Shurmur Lodge, No. 2374 in 1891. In consequence of ill-health (consumption) he was recommended a voyage to the Cape, and died on board the ss. Rosslyn Castle, on 1st January 1894, after two days sail, at the early age of thirty-three, leaving three young children dependent upon the mother, who is almost entirely unprovided for. He was a subscriber to the Masonic Charities. Proxies will be gratefully received by Mrs. Lloyd, 95 London Road, Hastings.

Votes and interest are earnestly solicited on behalf of
FREDERICK SAMUEL LANG (Aged 9 Years).

Son of the late Frederick Alexander Giles Woolgar Lang, Master Tailor, of 114 Seven Sisters Road, Holloway, N., who was initiated in the New Finsbury Park Lodge, No. 1695, on the 17th of October 1882, and was a subscribing member to the time of his death, October 1890. Votes will be thankfully received by Bros. T. G. Hodges, E. T. Mackrill, C. W. Allen, and Mrs. F. Lang, 8 Bird Street, Oxford Street, London, W.



SATURDAY, 18TH AUGUST 1894.

NEW MARK DISTRICT.

WE are pleased to learn that the movement to which we referred in our issue of 12th Aug. last year, having for its object the creation of an independent District Grand Mark Lodge for the Punjab, has been entirely successful. We append the following particulars, in regard to the new District, from the "Times of India":

The brethren in the Mark Degree of Freemasonry in the Punjab will, writes the Lahore paper, be glad to hear that their efforts, extending over many years, to obtain a separate organisation as a District for the Lodges in the Punjab and North-West Frontier, have at length been crowned with success. His Royal Highness the Prince of Wales Most Worshipful Grand Master of Mark Masonry

has created a District Grand Lodge of the Punjab, consisting of the Lodges situated in the Punjab and Beluchistan. The Lodges situated in the North-Western Provinces, Oudh and Lower Provinces of Bengal, constitute the future District of Bengal. It behoves those who have for so many years advocated this separation, in the face of opposition in high quarters extending over a period of sixteen years, to join together to give the new District Grand Lodge a good start. There can be no doubt that it will result in the development and expansion of Mark Masonry and that the new arrangement will greatly improve Masonic administration in this Province, which has now secured autonomy in the whole circle of Masonic energy, namely, Craft, Arch and Mark. The separation is, moreover, sure to secure increased efficiency in Mark Masonry in Bengal also. The curtailment of the Bengal district will enable the District Grand Master of Bengal to concentrate his energies upon the Lodges left to him, instead of being the normal head of a charge altogether too extensive for control from Calcutta or Lahore as the case might be. We wish the new Punjab Mark District every success. The first district Grand Mark Master of the Punjab will be Bro. Edwin Woodall Parker, who, until recently, ruled the Craft and Arch degrees in the Province.

The scheme for a new Masonic Lodge for Lancashire men in London is progressing. The petition was signed by the following Brethren as founders:—The Pro Grand Master the Rt. Hon. the Earl of Lathom, G.C.B., W. E. M. Tomlinson, M.P., P.P.G.S.W. W. Lanc., Peter Horrocks, M.D., F.R.C.P., Robert Maguire, M.D., F.R.C.P., Thomas Ellison Walker, T. H. Openshaw, M.S., F.R.C.S., Thomas Evans, James J. Marsh, L.R.C.P., L.R.C.S., Edward Ely Life, J. Lawrence, Wm. Henry Booth, Richard Johnson Railton, James Livesey, Ed. Bartlett, John Haynes. The Grand Master has graciously granted the Charter, and the new Lodge will be entitled the Lancastrian, No. 2528. The first Officers will be the Earl of Lathom W.M., James J. Marsh S.W., Edward E. Life J.W. The Consecration, says a Lancastrian contemporary, is fixed to take place on Wednesday, the 10th of October next, at the Frascati, 32 Oxford Street, W., and the ceremony will be conducted by Bro. Edward Letchworth Grand Secretary.

THE Past Master jewel presentation crase is hit off by the "New Zealand Craftsman" thusly:—It seems but just, and a mark of affection and esteem, to present the retiring officer with some token for his labours and the goodwill of the body which he has governed. But because one officer has been so honoured for his exceptional labours and success, his successor, although falling far below him in every way, does not desire to be marked as a failure by not receiving a jewel, and the habit of making such presentations grows until it becomes a burden upon the members. Do away with the whole thing as a special favour, and incorporate in the bye-laws that the retiring officer shall receive a Past Officer's jewel, paid out of the treasury of the body, stipulating its size and price.

"A SPRIG OF ACACIA."

ON the 14th inst. the remains of an aged Brother were interred in the Battle Cemetery. The deceased, Bro. Jabez Benjamin Sargent, was seventy years old, and was a member of the Abbey Lodge and of the Emulation Chapter, a P.P.G.P. of Sussex and P.Z. of the Chapter. For upwards of forty years he carried on business in the High Street, Hastings, and afterwards in London Road and King's Road, St. Leonards. During part of that time he was connected with the Mechanics' Institution, and he was one of the founders of the defunct Athenæum Debating Society. He was, of course, well-known in Hastings, where he was highly respected. About four years ago his health broke down, and he returned to Battle, his birthplace, where he occupied his spare time in landscape painting. The funeral was attended by the following Masons: Bros. W. Lamborn, C. Martin, B. H. Thorpe, J. W. Pepper, G. Smith (Battle), J. Hodson (Robertsbridge), and R. Hughes, J. B. Foster, F. E. Towner, and W. T. Jordan (Hastings). In the absence of Bro. the Very Rev. E. R. Currie, D.D., Dean of Battle, the service was conducted by his Curate, the Rev. G. Wilson.

FIRST IMPRESSIONS.

IN Freemasonry, as in most other Institutions or Orders a man joins, his first impressions materially affect the value of the interest he subsequently develops. A great responsibility therefore rests upon the Master of a Lodge in his duty towards Initiates. Assuming that the candidate has really been prompted by a "favourable opinion preconceived of the Order, a general desire for knowledge, and a sincere wish to render himself more extensively serviceable to his fellowmen"—it is expedient that no attention to detail be spared to cause him to look seriously upon the ceremony through which he is about to pass. According to an old form of ritual, it was the custom to have the declaration made by the candidate in the presence of a few Brethren in the ante-room before he was prepared, and not embodied in the ceremony as at present. The practice has so much to commend it that it might well be universally adopted. It tended to fit the candidate's mind for the reception of the precepts that followed, and convince him that the first steps to Freemasonry required serious reflection, and could not be taken thoughtlessly or rashly as, it may be feared, they too often are. The preparation of the candidate for Initiation is a duty that should only be undertaken by an experienced Brother, whose demeanour should in itself be suggestive of the dignity of the Order, and deprecate anything that might tend to give rise to the semblance of a jest. The mode of preparation appears to the majority of candidates so strange a proceeding that it might readily form a subject for levity, and this feeling being once aroused, the spirit of the subsequent ceremony would be misunderstood. Much, therefore, depends upon the Brother who is passed out to perform this important function. With a little tact he can, in a measure, prepare the mind of the candidate for the ordeal. A word or two in season during the brief delay, which is associated in many of our experiences with a feeling bordering on anxiety, will make the subsequent development of the system all the more intelligible and interesting, provided, and herein lies the rub, the ceremony is given with due forcibility, intelligence and eloquence. If the delivery of the beautiful words and sentiments of our ritual lack the above qualities, in even an ordinary degree, the first impression of the candidate cannot be a favourable one. If they are gabbled over, or mouthed, without any regard to emphasis or expression, as we have heard them, times out of number, we pity the intelligence of the candidate that could allow him to be impressed, or even interested in the ceremony in the slightest degree. To get off a degree pat, and gabble it over with the air of a man racing against time, is labour and energy thrown away. Such a feat of memory in no wise constitutes a capacity for giving a degree, indeed, to use the well-known quotation "it shows a pitiful lack of ambition in the man who uses it." A Master may be a good executive officer, popular, and a credit to his position, yet a signal failure in giving degrees. It is a difficult matter to suggest a remedy. The inability to confer a degree should not in our opinion be quoted as a point in his disfavour, provided he possesses the more important qualities requisite in a Master. "True and trusty, of good report, held in high estimation among his Brethren, courteous in demeanour, easy of address, of exemplary character, steady and firm in principle." These are the qualifications necessary. If added to these he possesses the gift of eloquence, and a good memory, there is little else wanting. Failing these latter qualities some provision should be made for conferring degrees, as it is expedient our candidates have the teachings of the Order brought before them, in the first instance especially, in an impressive and forcible manner. It would be, of course, too delicate a matter to suggest to a Worshipful Master, who could just manage to struggle through a degree by casual references to his ritual or occasional promptings from his Past Master, that it would be better if he allowed some other Worshipful Brother to undertake the work. It would probably give him offence or at least hurt his feelings. The only way out of the difficulty, as it seems to us, is to appoint a Preceptor from the Past Masters, one who has been more than ordinarily successful in conferring degrees, and look to him to perform this duty and arrange ceremonies. The Bye-laws of a Lodge could provide that this office be filled by election, those eligible being the Worshipful Master himself, and all Past Masters. Such an office would be no sinecure. Its holder would have to make himself conversant with the tracing boards and lectures, and be ready to deliver them whenever opportunity afforded. It might be here mentioned that a great number of Brethren have never heard either. In our Presidency towns, where there are regular Lodges of Instruction, the facility may be often afforded, but, except on rare occasions, members of Mofussil Lodges do not hear any explanation of the tracing boards from one year's end to the other, and get no opportunity of participating in the lectures in a lifetime. This question might be dwelt upon at length, but to do so here would digress from our present subject, to which we must now revert. The junior Officers of a Lodge should be perfect in their respective parts, or the first impressions of a candidate are as likely to be perverted as from any of the other causes we have mentioned. Though we may not have experienced the feeling ourselves, we can realise without much difficulty what the reflections of a candidate of ordinary intelligence must be, when he hears the incessant prompting from the far end of the room directed to his guide, whose hesitating gait, and faltering words, must plainly reveal the fact of his being at the mercy of an instructor who himself needs instruction. How can it be possible for a candidate, under such circumstances, to be impressed by the ceremony of his first degree. As it is but a very short step from the sublime to the ridiculous; equally easily can our ceremonies be transformed from the height of beauty of thought, word and action, to almost meaningless gestures and senseless jargon. It is very easy to make a man a Freemason to all external appearance, but a more difficult matter to make him one "in his heart," nay, well nigh impossible, unless his initiation has been conducted from first to last with earnestness, accuracy, and order, and an entire absence of all undue haste and flurry.—"Indian Freemason."

ODDS AND ENDS.

THERE is much to distress, much to amuse, and much to deplore to be found here and there in Masonic publications. Some writer thinks he has discovered something of immense importance in Masonry; this he gives in print to those who may see the Masonic journal in which it is published.

Well, it is read by a Brother who has had good training in the principles of the Fraternity, and is distressed to find so much ignorance in this article. Evidently the writer is a prejudiced partisan of some sort, whose mental machinery will not work. A novice in the study of Masonry, the writer looks over his article, strikes out with vim and then writes.

Again, one sees some question that by the most vigorous efforts is dragged into the atmosphere of the profane, a notion of the real character of Masonry, and wonderfully dense theories are elaborated to throw "light" on the subject. Confusion is thus worse confounded, and the whole matter is a days' wonder and goes out of sight and out of mind.

Then one sees some wise discrimination between "tweedle de and tweedle dum," that is supposed to be the very foundation of Masonry and it is of immense importance that it should be at once set right.

The type of some Masonic periodicals is invoked to teach all mankind what this discrimination means. It is read, perchance, by an Ancient, Free and Accepted Mason, who really does know the initial, essential principles on which the Fraternity was founded in the long time ago. He is truly distressed at what he knows is error, and deplores the result of the useless talk about the subject.

In pretensions head lines an article is set up, which, if it has any purpose, on reading, it is found only to disturb the faith, harmony, obligations and duties of the Freemason to his Lodge and its history and the fundamental principles of the Craft.

So it goes, here and there "odds and ends" of inflated notions on matters that ought always to be considered, if they are necessary to consider them, in a Tyled Lodge.

It is so pleasant to see oneself in print. The neophyte feels himself to be a learned Brother or Masonic student or teacher, or a Solomon, if he can only find his wonderful lucubrations in print.

It is a sad reflection how much of error, and, indeed, harm often comes from this state of things. If silence is golden, as it is said so often to be, it would be happy if the teaching of the E.A. was engraved on the minds of every Mason.

The world over, the experience of men of thought and knowledge, testifies to the value of reticence on subjects that demand learning and knowledge, study, and reflection to discuss.

It is also known by this experience, that the really competent mind to treat on this line of questions is best satisfied to be silent, lest agitation make what is unimportant in any sense of itself, fruitful of harm by the false impressions that are the outcome of uninformed and superficial tinkering with it. Error is harmless if truth is left free to combat it, and there is frequently, in such cause, the effective combat of error, in silence.

It is the agitation which arises out of this uncalled for contention on wholly unimportant subjects, made so by the injection of error into the discussion, that is of far greater influence for evil than the error which is so innocent in itself, so harmless, if it is not made potent by the very means unhappily adopted to emasculate it.

These are some of the "odds and ends" that are found when likely nothing else is appreciated.—"Keystone."

THE CHARITY OF THOUGHT.

WE Masons pride ourselves, and with justice, on our pre-eminence in "Charity," as it is generally understood, the charity of deed which shows itself in almsgiving to the poor and needy. But there is another phrase of charity, and this is, we take it, the original and wider meaning of the word, which is altogether beyond the relief of material needs by money or kind. It may be defined as that feeling in the human heart which makes us hold dear our fellow creatures, induces us to endeavour to do that which is pleasing to others, for etymologically this is the original meaning of the word, and leads us to put the best construction on everything that our fellow men, and more especially our Brethren in Masonry, may do or leave undone or unsaid. To cultivate this feeling is a far more difficult thing than to give of our surplus means to relieve the distress of others, for many a man may put his hand in his pocket on the spur of the moment, from no worthier motive than impulse, a desire not to be behind others, or from an idea of atoning for a good batch of sins of omission. The higher charity demands, however, a life long discipline, and a constant watchfulness, over, not only words and deeds, but thoughts as well, and we are quite certain that it is this charity, and this alone, that is alluded to as the highest summit of our Masonic profession. The language is altogether too extravagant to be applied to the mere dispensation of benevolence, however meritorious this may be; a man might be very liberal in his monetary donations to the Masonic Funds of Benevolence, and yet be immoral, intemperate, and cantankerous. Of such an one it is impossible to say that he has reached the highest summit of his profession, that is, the highest pitch of Masonic usefulness. But the man who possesses the true charity cannot fail in any one of the points of the Masonic profession. He is bound to be benevolent, because that is the most obvious form of showing his goodwill to the human race; he is bound to be careful not to disturb the harmony of the Lodge, because he reflects that he will be giving some Brother pain by so doing, and because he will not imagine that a Brother means evil unless he has the very clearest evidence of the fact. He will study to perfect himself in Masonry because his high degree of charity makes him feel that it is his duty to take this means of ministering to the gratification of the members of

the Lodge that will be improved by his endeavours, and, from a similar motive, he will give the closest attention to everything that concerns the affairs of every Masonic body to which he may belong. On the whole, we cannot take a pessimistic view of the exercise of this fullest form of charity in Masonry. Though by no means practised as it should be, we think it fairly characteristic of our institution. Nowhere else do we perceive such careful attention to the proprieties of speech as in a Lodge, and we are less prone to that very popular amusement of attributing motives than most people. But at times we meet with very painful instances to the contrary, and they do a vast amount of harm, the more especially as they find their way to the outside public much faster than our good deeds. Let us take well in hand, then, the task of disciplining ourselves to minimising the faults, real or supposed, of our neighbours, and remember that the true interpretation of that passage in the V.S.L. which says—Charity covers a multitude of sins, is not that benevolence will atone for a lot of wickedness after the fashion of the indulgences of the Popes, but that true charity hides from its view the multitude or the magnitude, or the sins of others. It is in this sense that the excellent address to the Wardens in the Installation ceremony is couched, and the well known phrase that charity blesses him that gives as well as him that receives is more applicable to the wide charity than to the limited benevolence, for the Mason who puts the best face on every action of his Brethren is saving himself from half the worry of life.—“South African Freemason.”

LODGE RECORDS.

REFERRING to our recent article “Connecting Links,” the “Indian Masonic Review” says: It is a matter for very great regret that in so many cases valuable records, such as Lodge Minute Books, have been lost. In this country, where there are so many destructive agencies at work, where moth and rust do corrupt, and white-ants break in and devour, it is especially necessary to look well after the old records. There is not a Lodge in the district of Madras of any age that possesses a complete record of its history. Even the minutes of the Provincial Grand Lodge are wanting from 1826 to 1847. Lodge Perfect Unanimity has one of its old books from 1789 to 1805. The next minutes are dated 1846. Lodge Universal Charity has nothing prior to 1845, the year of revival. In many cases the books have been lost through the carelessness of the Secretary. A Brother sometimes continues in office as Secretary for several years. He has no proper box in which to keep the records of the Lodge. He dies, and his successor does not obtain all the old books, as he does not know how many to ask for. In many cases there is no list of the books and property of the Lodge. This is not as it should be. Of course the Worshipful Master for the time being of every Lodge is responsible for the safe custody of the Warrant and all the records of the Lodge. But it occasionally happens that even a W.M. goes through his year of office without looking to see if all the old Lodge books are safe.

To act as a check upon the carelessness of Secretaries and others who have charge of valuable Lodge records, there should be every year a return sent to the District Grand Secretary of all the old books of every Lodge.

Once in each year, say at the end of the year, a return should be called for, showing the number of old minute and other Lodge record books, with their dates. This return should be compulsory, and be called for by the District Grand Secretary if not sent. On receiving the list, the District Grand Secretary would merely compare it with last year's list. If the same, well and good. But if a book should be missing he would at once detect it. He could then write to that Lodge and ask about the missing record. This being done within one year of the book being lost, would almost invariably result in its being found at once, and replaced with the other Lodge records. At the next meeting of the District Grand Lodge of Madras, a plan of this kind will be proposed. If it is carried into execution, it will be of immense use in preserving for posterity valuable Lodge records, which, under existing circumstances, are almost sure, sooner or later, to be lost.

ARE THEY FALLING INTO DISUSE.

CAN it be true that some of the grand old features of Masonry are becoming obsolete? It looks like it, in the marked indifference with which the observance of St. John's day is treated. It is still within the memory of living Masons when “the 24th of June,” and the “27th of December,” were considered two of the most important Regulars in the Masonic year. Now (at least in Michigan) their legal observance seems to be a thing of the past. Why this should be is difficult to properly place, save in attributing it to the influence of non-Christian Masons, who take exception to the presence or recognition of Christian saints in speculative Masonry. Whatever be the cause, “The Tyler” lifts its voice in protest against the innovation of ignoring either the “Baptist” or “Evangelist.” Upon the organisation of Masonry upon its present basis, these two anniversaries were placed in the Masonic calendar as stated Regulars, on which the Craft was to assemble together, transact such business as might be properly brought before a regularly opened and constituted Lodge, and attend Divine service or have a Masonic banquet. Every Worshipful Master is obligated to maintain and support the constitution and landmarks of Masonry, and it is his bounden duty to call his Lodge together on the evening of these great Masonic festivals. In Michigan, we regret to say, this duty is seemingly better discharged in the breach than in the observance; and it is not right, but is a flagrant departure from conservative Masonry. If an influence such as

we have mentioned is at work removing the “circle and parallel lines” from Masonry, a counter influence should speedily get to work to repel the invasion. And still another: From the earliest days of Masonic history, no public procession of Freemasons was considered just, perfect, or regular, if the volume of the Sacred Law was not publicly displayed. In the late Masonic procession of over 1,000 Masons in Detroit, at the laying of the corner-stone of the Chamber of Commerce, not one Lodge had a copy of the Great Light in its ranks. The Grand Lodge may have had such, but the writer did not see it, and if not, by what law, rule, or order was it excluded? The Masters had their gavels, the Wardens their columns, the Deacons and Stewards their wands, and the Tyler his sword, but the Great Light was not discernable. This may be deemed hypercriticism, but we think not. Every Masonic manual has the order of public procession laid down, and there is no authority to exclude any portion of the same. We make much ado about the action of the Grand Orient of France in excluding the Bible from its Lodges, but in this land, where Masonry has its due course, there should be no departure from the established usage in such cases. Masonically made and provided; and as Masonry is founded on the Bible, so the Bible should have every possible prominence. It would be well if those placed in positions of trust, and to whom the charge to keep inviolate the tenets of the Institution has been committed, would note these small leaks in the Masonic wall before the flood of iconoclasm sweeps in and carries away even the ancient landmarks.—“American Tyler.”

RUSHING CANDIDATES.

THE lesson read us by the Canadians regarding “rushing candidates” is still exercising the minds of Brethren here, a fact which shows a desire to amend our ways. Lodge St. John's, Greenock, 175—one of the Lodges found fault with—claims that, whatever may have been their sins in this respect in the past, they are particularly careful now, and have been for some time. No Master of the Lodge has been more jealous of her honour than the present one. A correspondent, writing on the same subject, sends me a copy of a pamphlet published in 1880, entitled “Emergency Initiations.” The matter was originally given as a lecture in the Provincial Grand Lodge of Lanarkshire (Middle Ward), and afterwards extensively circulated in the Province; but as I know the evil which Brother W. Dempster 305 then cried down still exists in the Province, the pamphlet but proves that individual effort to put down the practice cannot prevail, and that nothing short of a decisive prohibitory law laid down by Grand Lodge can free our constitution of the stigma which has so long been a reproach to our members who have had occasion to come in contact with Brethren in foreign lands.—“The Mallet” in “Glasgow Evening News.”

RAILWAY ENTERPRISE.

THE London and North Western Company has just inaugurated a concession that should be appreciated by holiday makers, and should lead to an increase of their Scotch traffic, while, later on, we may expect more frequent visits to other parts of the country under similar conditions. An excursion was timed to leave London yesterday for various parts of Scotland, in connection with which third class tickets were issued at a single fare for the double journey, available for return at any time, by specified trains, within 16 days. This is not the first instance of similar terms being offered to the holiday seeker, but the fact that so important a line as the North Western has followed the example set some few weeks back is evidence that the idea is likely to become popular. Taken purely on its merits it is a bold step on the part of the Companies concerned thus to reduce their fares, but if we regard it as the preliminary step towards a general reduction in Tourist rates it is of far greater importance. If the Companies can issue half-price tickets by a special train, available for return by ordinary ones within a given period, they will soon find it will pay them equally well to reduce their tourist fares all round, a result which is by no means unlikely, in view of the great changes that have taken place in recent years in this direction.

On the occasion of the half-yearly meeting of the Midland Railway Company the chairman alluded to the increased traffic which was being sent into the St. Pancras terminus from the Great Eastern system. He also alluded to the opening of the Tottenham and Forest Gate line, and to the arrangements made at Bow for distributing coal from the Midland fields to East London. Southend, the chairman anticipated, would prove a valuable and attractive watering-place, while there was some idea of running special trains to Tilbury Docks in connection with the steamers of the Peninsula and Oriental and other companies. In fact, it may be said the possibilities that are in store for this enterprising Company are boundless. Although in itself a small matter, the recent connection of Southend with the Midland system is likely to lead to most important results, not only for the Londoners who may select that route when they decide to visit this popular resort, but for the district itself, which cannot fail but to benefit from the increased facilities resulting from a new route being available.

This month's “Craftsman” is an exceedingly interesting number, and contains much attractive reading for the Freemasons of South Wales. Its chief local feature is a portrait of the Right Worshipful Bro. Col. Lyne P.G.M., D.L., J.P., &c.

TELEGRAPHIC BLUNDERS.

MOST of us are familiar with the story of the old lady who boasted that she knew all about the electric telegraph, but failed to understand one thing only, and that was how the messages got past the poles. In the earlier days of telegraphy, the electricians were, comparatively speaking, almost as ignorant as the old lady upon some points, and it is only since the inventions of Edison that the science has nearly approached perfection. At the time to which I have just referred, the fact was not known that one wire and needle could be made to represent several letters of the alphabet. Continued improvements, however, had reduced the number of wires and needles to five, but still it was discovered that with all the scientific advancements made upon the instrument, it was impossible to form the letter "q." At this time the ingenuity of a telegraphist was the means of capturing a notorious murderer, the story being as follows:—On 1st January 1845, a daring murder was committed at Salt Hill, near Slough, by a Quaker named John Tawell, a returned convict, who afterwards effected his escape by train to London. A clergyman gave the alarm at the Slough telegraph station, and a telegram was sent to Paddington, giving particulars of the man's appearance. The telegram was received at Paddington, and as the instrument was unprovided with the letter "q" as a signal, the clerk at Slough had no alternative but to substitute for the missing letter another one, and the murderer was accordingly described as a "kwaker." But the warning answered the purpose intended, for when the train by which the murderer was travelling arrived at the Paddington terminus, a detective was waiting for his man, who was closely followed to every place he went, and apprehended on the following day.

Tawell, at one time a member of the Society of Friends, had recently returned from Sydney, New South Wales, on a ticket-of-leave for forgery on the Uxbridge Bank. He resided at Berkhamstead, where he was reputed to be a man of property.

When tried at the Aylesbury Assizes for poisoning Sarah Hart at Slough, Tawell earned for his advocate the soubriquet of Applepip Kelly, the legal gentleman making a hopeless effort to explain the presence of prussic acid by the evidence of a large number of apples and their pips eaten by the deceased. The culprit, who was subsequently hanged, was the first criminal captured by means of the electric telegraph.

If all the blunders met with in newspaper telegrams could be collected together, they would form a book of considerable size. Various reasons are given to account for the mistakes, the principal one being that the clerks and transcribers are to blame. No doubt on the other hand many of them are cautious and painstaking, but few we opine, are so ultra-careful as that operator referred to by Mr. Labouchere, M.P., in "Truth." That gentleman says:—"I have the following story, vouched for by a trustworthy correspondent. A gentleman went into a London post office to dispatch a message partly in German. The message so written contained the word *damit* (therewith). The intelligent clerk took the Teutonic adverb for a 'swear word,' and declined to transmit the message until another was substituted."

According to a Manchester paper of August 1885, "some very curious mistakes were made by London telegraph clerks. Mr. Gladstone spoke in the House of Commons of 'Egyptian bankruptcy,' but a leading Provincial daily received the words over its private wire as 'Egyptian hanky panky.' In another speech, the reporter at the end of a sentence wrote, 'Loud and long continued cheering,' but the telegraphist rendered the phrase, 'Lord O'Leary continued cheering.' On a third occasion a speaker, who claimed that the late Government had for once been 'just in time,' was by the wire represented as having declared that 'Jesus is mine;' while only on the Saturday previous, in a description published by a contemporary of the Prorogation of Parliament, the fact of the Lord Chancellor having approached the woolsack, was telegraphed 'having approached the Rolls Act.'"

"Growth of happiness," as given by a lecturer, was converted into "groans of happiness." A well-known refreshment caterer in Manchester once received an order for four hundred beans, when buns were required. A few years ago a message was received at a certain town in the North of England, addressed, "The Chief Baconstable," which after going round to all the bacon factors in the town, was ultimately delivered to the Chief Constable, for whom it was intended.

A member of the Masonic fraternity telegraphed to a person at a distance, "Make room for ten Royal Arch Masons—coming to-day." When the Companions arrived, they found that a pen had been built for their accommodation, the telegram at its destination reading, "Make room for ten RAMS—coming to-day."

A gentleman who had ordered his *gig* to await him at the station, was understood from the telegram to require the attendance of his *pig*. Another message, through bad spacing and bad writing combined, produced the address "Mice Cavern," instead of "Mitre Tavern." A man once lay ill—dying. His friends, anxious for the best advice, had arranged for a visit from an eminent doctor residing in a town many miles away. Before the doctor's answer had been received the patient died, whereupon a message was immediately sent on to stop the physician's departure—"Don't come too late," on which he hurried away at once to relieve the seemingly great anxiety of the relatives. A poor person wishing to intimate that her daughter was ill, wrote, "Mary is bad," which was rendered, "Mary is dead."

An instance of failing signals, possibly from so simple a cause as a particle of grit, or the intermittent touch of the wet bough of a tree, is this:—"Alfred doing well, enjoyed egg to-day." It was received, "Alfred dying, enjoyed 99 to-day." A student, anxiously awaiting the result of an examination, was not relieved from suspense on receipt of a telegram containing the words "First or last." A repetition of the message, however, conveyed the gratifying intelligence that he was "First on list." A telegram, instead of

announcing the advent of "a fine daughter," informed the anxious father that his wife had presented him with "five daughters." A pleasure party wishing to let their friends know of their safety, telegraphed home, "arrived all right," but the scandalised recipients got the message, "arrived all tight."

A noble lord was just rising to speak at a Parliamentary debate when he received a telegram. Having read it, he shortly afterwards left the House, jumped into a cab, drove to Charing Cross, and took the train to Dover. Next day he returned home, rushed into his wife's room, and, finding her there, upbraided the astonished lady in no very measured terms, she meanwhile protesting that she had done nothing to warrant such conduct upon his part. He angrily produced the telegram, when she read, "I flee with Mr. — to Dover straight. Pray for me." For a moment the lady was amazed, then burst into a merry fit of laughter. "Oh, those dreadful telegraph people!" she exclaimed. "No wonder you are nearly out of your mind. I telegraphed simply: 'I tea with Mrs. — in Dover Street. Stay for me.'"

Is it possible to judge the feelings of the Lincolnshire clergyman, who arrived home just in time to intercept his wife as she was on the point of "going back to her mother!" She had received a telegram for her husband saying, "The little darlings are doing well and looking lovely; send money for their board;" and it took all the clergyman's eloquence to convince her that the little darlings were a couple of rarely bred pups he had bought in New York, and left in charge of a dog fancier.

A well-known politician being ill at Toronto, this message was sent by wire to his family: "Mr. Brown is no worse." The family got it—"Mr. Brown is no more," and at once sent on a special train for his remains. The following message was sent from Chicago:—"Wait letter before writing Marsh," and was received in this form—"Wash your hands before writing again."

A St. Louis merchant, while in New York, received a telegram notifying that his wife was ill. He sent a message to the family doctor asking the nature of the sickness and inquiring if there was any danger, receiving this reply:—"No danger, your wife has had a child; if we can keep her from having another to-night she will do well." The mortification of the husband was not removed until a second inquiry revealed the fact that the indisposed lady had had a chill.

A teacher once telegraphed to Burlington with regard to a vacancy in a school there. "Shall I come, or is the place filled?" was the form of inquiry which he sent, to which the following answer was quickly returned:—"No! Place filled on the 17th." The telegraph operator received it, "No place filled on the 17th," and the applicant went to Burlington, being minus his railway expenses and also disappointed in not getting the position.

One hardly feels surprised that a Java editor should gravely inform his readers that it was proposed to "Brand the Speaker of the English House of Commons," his authority being this message from Baron Reuter:—"Proposed Brand Speaker."

During the revolutionary excitement in 1848, it was reported in the papers that the King of Prussia had abdicated. The mistake originated with the electric telegraph, which sent the following despatch: "The—King—of—Prussia—has—gone—to—Pot—." In another minute, the communication was on its way to a newspaper office. Not long after, however, the dial was again agitated, and then "s—dam," making it read thus—"The King has gone to Potsdam."

A short time since one of the evening papers came out with a sensational heading about a riot at a Provincial Union, where it was stated 101 of the inmates had refused to obey the orders of the Master. This was padded up and appeared a really serious matter. Later on came the explanation: the reporter in writing the message had abbreviated in usual press style, writing "l" for "the" and "o" for of, so that the message as sent was, one of the inmates, &c.!

"Book of Rarities," by Bro. Edward Roberts P.M.

Masonic Sonnets, No. 99.

By BRO. CHAS. F. FORSHAW, LL.D., 295 and 2417 (E.C.) Hon. Mem. 1242 (E.C.) and 24 (S.C.).

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TEMPERANCE.

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LET the strong mind keep mighty passions down,
Base thoughts, base deeds and baser inclination;
Let the true heart have Faith 'mid smile and frown
Until the soul gains perfect consummation.
Temperance in all things should our motto be,
It is a password to diviner things,—
To that Grand Lodge where sits in Majesty
The Greatest Builder and the King of Kings.
When hot resentment, anger, spleen and pride,
Struggle to reign triumphant and supreme,
Let us ignore, defeat, and still deride
The words that flood us 'neath their swelling strain.
Thus shall we rise victorious from the fray
And find a sunbeam on the darkest day!

Winder House, Bradford,
1st August 1894.

LIFE membership is peculiarly an American Institution so far as it relates to Masonic bodies. They know no such a thing as life members in English Masonic bodies or on the Continent.—"Keystone."

REPORTS OF MEETINGS.

PROVINCIAL.

ROYAL GLOUCESTER LODGE, No. 130.

THE members of this ancient Lodge, which obtained its Centenary Warrant so long ago as 16th April 1872, assembled for their usual monthly meeting at the Masonic Hall, Southampton, on Thursday of last week.

The W.M. Bro. Bernard Harfield P.P.G.S. presided, and was supported by his Officers and the following: R. Boughton-Smith P.P.S.G.D., Rev. E. J. Ashwall, R. F. Osborne P.M., R. W. Lees P.G.S.D., J. Methuen P.P.S.G.D., W. H. Mitchell P.M. 1461, Orlton Cooper P.M. 211, with others.

After the Lodge had been opened, Bros. A. L. Powell and J. Brierley, being candidates for the second degree, answered the usual questions and were subsequently passed to the degree of Fellow Craft by the W.M.; the ceremony being worked in a masterly manner. Several newly made Brethren received their Grand Lodge certificates, and there being no other business, the Lodge was closed and the Brethren adjourned to supper.

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PRINCE OF WALES LODGE, No. 1035.

ON Monday, 14th inst., the Annual pic-nic was held at Llangollen, when upwards of seventy Ladies and gentlemen were present, amongst them being Bros. Z. Davies W.M., John Tunstall I.P.M. P.P.G.P., W. Peters P.M., John Davies P.M., C. Burchall P.M. Treasurer, J. Jones S.W., James Edwards J.W., H. B. Hankin Sec., F. B. Duncan S.D., W. Hudson J.D., Thomas Hurst I.G., George Roberts, R. S. Rowlinson, Blackey, J. Jones, Cope, W. Jones, Peacock, Parry, Williams 1313, Saunders 249, and Carr and Bulcock 1094.

The catering was excellently done by Brother Shaw, Royal Hotel.

After dinner the W.M. presented to Bro. John Tunstall (on behalf of the Lodge) a very handsome clock, bearing the following inscription:—

Presented to

BRO. JOHN TUNSTALL I.P.M. P.Prov.G.P.

by the Past Masters, Officers and Brethren of the
Prince of Wales Masonic Lodge, No. 1035,

as a mark of their appreciation of his services to the Lodge.

Mrs. Tunstall was also presented with a valuable diamond ring. Bro. Davies, in making the presentation, alluded to the unusual circumstance of Bro. Tunstall having twice served the office of W.M. of his Lodge, and stated that during his membership he had gained the respect and personal esteem of the whole of the Brethren.

Bro. Tunstall responded in feeling terms, and thanked the Brethren for their many kindnesses in the past and for the handsome presents made that day to his wife and himself.

A hearty vote of thanks was passed to the W.M., Hon. Sec. and Honorary Treasurer for carrying out the arrangements so successfully.

A very happy and pleasant day was spent, fine weather prevailed, and the company returned to Liverpool highly satisfied with their visit to the lovely vale.

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JUMNA LODGE, No. 1394.

THE members gave a farewell banquet last month to Lieutenant-Colonel C. F. Massy District Grand Master of the Punjab, at the Freemasons' Hall, Delhi. The banquet was well attended, almost every Mason in the station being present to bid farewell to the District Grand Master, who is held in high esteem by them all. The Masons have abundant cause to regret Colonel Massy's departure, as during his stay he has done much for the Order. Colonel Massy completed the occasion by an address to the Brethren present. The members of the Lodge also presented Mrs. Massy with a tea set.

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THOMAS RALLING LODGE, No. 2508.

THE Earl of Warwick Provincial Grand Master of Essex was present at a meeting of this Lodge on the 30th ult., when work was transacted, and a pleasant hour was spent at the social board.

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ROYAL ARCH.

PATRIOTIC CHAPTER, No. 51.

THE Quarterly meeting was held on Thursday, 9th inst., when the following Companions were appointed as Officers for the ensuing year:—R. Haward Ives M.E.Z., John G. Renshaw H., Edmund Gowers J., Thos. J. Ralling S.E., H. J. Skingley S.N., J. C. Turner Treas., A. J. H. Ward P.S., S. D. C. Ablitt and H. Giles Assistants, A. Wright Janitor.

MARK MASONRY.

LEWIS LODGE, No. 391.

THE Annual meeting was held at Freemasons' Hall, Lewes, on Tuesday, 7th inst. During the past year sixteen new members have joined, and the financial condition of the Lodge is very satisfactory. Bro. W. Wright the retiring W.M. presided, there being a good attendance. Bro. A. F. Lamette was installed as Master for the ensuing year, and he appointed his Officers.

A Past Master's gold jewel was presented to Bro. W. Wright in appreciation of the marked ability and energy displayed by him during his occupancy of the chair.

The formal business ended the Brethren adjourned to the Bear Hotel, where Mrs. Whitcomb served an excellent banquet. The usual toasts were drunk.

Miss Hopper and Mr. A. Barnard were the vocalists on the occasion, Mr. A. J. Hopper accompanying. Their exertions were greatly appreciated and warmly applauded, especially the singing of Miss Hopper.

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Referring to the marriage of the Provincial Grand Master of Cheshire Lord Egerton of Tatton with the Duchess of Buckingham and Chandos, the "Eastern Daily Press" says the event possesses some interest from an East Midland point of view, as the bride and bridegroom passed their honeymoon at Quidenham Hall, Norfolk. The Quidenham estate was bestowed by William III. upon Keppel, one of his faithful Dutch adherents. "It was never a very valuable property, the soil being poor and light, and it may be said to have received its coup de grace, so far as the Keppels are concerned, when the present lamentable depression in agriculture set in. The estate has now passed under the control of Lord Egerton of Tatton, who has brought Lancashire wealth to bear upon it; but unless agriculture revives it will take all the ingenuity even of Lancashire capitalists to make very much out of landed property."

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MASONIC RELIEF.

IN our last issue we commented upon the principle of Masonic Relief, and showed how often that relief is abused. We propose now to discuss the duty of Lodges in the matter of recommending cases. As a rule, when a Brother dies, the widow applies to the Lodge to which he belonged, and the Lodge sends on the petition to the Board of General Purposes with a letter of recommendation. In many cases little or no enquiry is made into the circumstances of the case. The deceased Brother was a Mason, and his widow asks for assistance. This is often quite enough to cause a Lodge to pass a vote recommending the case. When the Board of General Purposes meet to consider the cases that come before them, they may perhaps be able to investigate the cases which have occurred in the Presidency Town. But in cases of application from the mofussil, they must rely upon the report of the local Lodge.

At a recent meeting of the Madras Board of General Purposes, several cases were considered, in which it was evident that the recommending Lodges had failed to make the proper enquiries before recommending the petitions. In one case a petitioner was found to be in receipt of a Government pension, about which nothing had been said. It cannot be too strongly urged that Masonic Relief should only be given in cases of absolute necessity. There are many calls upon the Masonic Charity Fund, and it is not right that pensions should be given to those who are in comparatively comfortable circumstances. In most cases a widow cannot expect to be left in as affluent a position as she was when her husband was drawing a good salary. But it should be remembered that Masonic Relief is not intended to supply the luxuries, but the necessities of life.

No Lodge ought to write a letter of recommendation until the case has been thoroughly well investigated upon the spot, and until it is proved that the Masonic Relief asked for is absolutely necessary.

It would be a good thing also if the pension system could be discontinued except in very special circumstances. It would be far better in every case to grant a lump sum, which should vary according to the Masonic qualifications of the deceased Brother. A life pension of even a small monthly sum represents the interest of a comparatively large sum of money. And it would be possible to do far more in the way of Masonic Relief if the pension system were discontinued. Payments for the education of children should also, as far as possible, be made direct to the school or college, and not be paid to the parent.

We trust that these few remarks will not be considered as personal by any particular Lodge, but that all the Lodges will endeavour to be more circumspect in their treatment of the petitions for Masonic Relief which come before them.—"Indian Masonic Review."

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Criterion Theatre.—The farcial comedy "Hot Water" was revived on Wednesday at this house, where it was originally produced some eighteen years since. Later on we shall give a more extended notice of the revival, which is supported by Mr. Charles Hawtrej, Mr. Edward Righton, Mr. George Giddens, Mr. Blakeley, Mr. Sydney Valentine, Mr. J. G. Taylor, Mr. Wyes, Miss Edith Chester, Miss Miriam Clements, and Miss Alice de Winton. Judging from the reception on the first night the revival has every chance of a renewal of the popularity that attended its original production.

NEXT WEEK.

Monday.

77 Freedom, Gravesend
 236 York, Duncombe Place, York
 248 True Love and Unity, Brixham
 312 Lion, Whitby
 359 Peace and Harmony, Southampton
 424 Borough, Gateshead
 872 Lewis, Whitehaven
 949 Williamson, Monkwearmouth
 986 Hesketh, Croston, near Preston
 1199 Agriculture, Yatton
 1238 Gooch, Twickenham
 1255 Dundas, Plymouth
 1337 Anchor, Northallerton
 1443 Salem, Dawlish
 1631 St. Andrew, Gorleston
 1748 Castlemartin, Pembroke
 1814 Worsley, Worsley
 1833 St. Keyna, Keynsham
 2074 St. Clair, Landport
 2086 Dacre, Stevenage
 2208 Horsa, Bournemouth
 2327 St. Oswin, North Shields
 2373 Hardwick, Chesterfield
 2425 Ecclesburne, Duffield

Tuesday.

Board of General Purposes, Freemasons' Hall, at 4
 1339 Stockwell, Surrey Masonic Hall
 1695 New Finsbury Park, Viaduct Hotel
 223 Charity, Plymouth
 378 Loyal Welsh, Pembroke Dock

386 Unity, Wareham
 418 Menturia, Hanley
 448 St. James, Halifax
 667 Alliance, Liverpool
 830 Endeavour, Dukinfield
 953 St. Aubin, Jersey
 1006 Tregullov, St. Day
 1225 Hindpool, Barrow-in-Furness
 1424 Brownrigg Unity, Old Brompton
 1570 Prince Arthur, Liverpool
 1787 Grenville, Buckingham
 1893 Lumley, Skegness
 1903 Prince Edward of Saxe Weimar, Portsmouth
 1941 St. Augustine, Rugeley

Wednesday.

General Committee of Grand Lodge, and Board of Benevolence, Freemasons' Hall, at 5
 220 Harmony, Garston
 290 Huddersfield, Huddersfield
 724 Derby, Liverpool
 750 Friendship, Cleckheaton
 1296 Vale of Brislington, Brislington
 1343 St. John, Grays
 1529 Duke of Cornwall, St. Columb
 1756 Kirkdale, Liverpool
 1760 Leopold, Scarborough
 2019 Crook, Crook
 2149 Gordon, Hanley
 2259 St. Nicholas, Thorne
 2320 St. Martin, Castleton
 2357 Barry, Cadoxton
 2444 Noel, Kingston-on-Thames
 2448 Bradstow, Broadstairs

Thursday.

House Committee, Girls School, Battersea, at 4.30
 212 Friendship, Devonport
 215 Commerce, Haslingden
 316 United Brethren, Blackburn
 403 Hertford, Hertford
 594 Downshire, Liverpool
 787 Beaureper, Belper
 971 Trafalgar, Batley
 1247 St. John, Plymouth
 1418 Fraternity, Stockton-on-Tees
 1514 Thornhill, Huddersfield
 1971 Army and Navy, Aldershot
 2184 Royal Victorian Jubilee, Rainham
 2214 Josiah Wedgwood, Etruria
 2263 St. Leonard, Sheffield
 2335 Cycling and Athletic, Liverpool
 2375 Hilbre, Hoylake
 2387 Manchester Dramatic, Manchester
 2462 Clarence, West Hartlepool
 2474 Hatherton, Walsall

Friday.

Board of Management, Boys School, Wood Green, at 2.30
 2371 Felix, Felixstowe

Saturday.

1541 Alexandra Pal., Holborn Viaduct Hot.
 1462 Wharnccliffe, Penistone
 2353 Broxbourne, Broxbourne

REVIEWS.

Books intended for Review should be addressed to the Editor "Freemason's Chronicle," New Barnet.

Climbing in the British Isles. I.—England. By W. P. HASKETT SMITH, M.A. (London: Longmans, Green, and Co. Price 3s 6d).

THIS, the first of three handy little guide books, the other two of which are in preparation, and will be devoted to Wales and Scotland respectively, supplies a mass of information that will prove both interesting and instructive to those who love to ramble amid the beauties of nature when on their holiday tours, rather than pass their time on some busy pier or promenade at one of the sea-side resorts.

The author starts with the assertion that for some years past there has been a remarkably rapid increase in the number of men who climb for climbing's sake within the bounds of the British Isles.

This is not to be wondered at, when we consider how much the different Railway Companies have done during that period to make known and popularise the beauties of our Isles, but their efforts have been, and are most admirably seconded by such works as that under notice.

Compiled by a traveller who, amongst other qualifications, can boast membership of the Alpine Club, we see before us the result of active and careful research, while the many illustrations, which have been supplied by Mr. Ellis Carr, another Alpine Club member, serve to introduce a sense of reality into the brief descriptions given, and make one almost feel the excitement of the actual ascents which are described. Some of the views, indeed, give one the appearance of insurmountable obstacles, but the different ascents are vouched for, and after a very few moments' examination of the work one feels an almost irresistible desire to go and try for similar conquests. Interesting as the English volume undoubtedly is it is not too much to expect even greater things from the two others shortly to be issued.

OUR GREAT HERITAGE.

Extract from an Address of Companion P. C. Rich, at a Convocation of Wiley M. Egan Chapter of Royal Arch Masons of Chicago.

COMPANIONS:—I have often asked, as perhaps many of you have,—Do we get all the moral and intellectual benefit out of Masonry that we are entitled to, or that we might secure if we took the proper course to attain that much desired end? I think the greater portion of us do not, and the pertinent inquiry arises, How are we to achieve that result? In my humble opinion, the easiest, the surest and best way is to study Masonry, not only by observation of the work as it is exemplified by the Lodges, the Chapters, and the other Masonic bodies of which we are members, or perchance only visitors, but by studying the monitors as the religious devotee studies the Bible, diligently, patiently and perseveringly, and by reading Masonic history, and the essays, speeches and orations of prominent Brethren and Companions who have made Freemasonry a subject of study and research for more years than some of us have lived. Take my word for it, that by so doing your reward will be commensurate to the labour expended. You will much better understand and enjoy the exemplification of the work, and the ritual will seem more beautiful and perfect.

By thoroughly studying the symbolism of Masonry you will find

that each symbol conveys a lesson in morality, a lecture fraught with knowledge useful in daily life, or perhaps a sermon on duty to God, to country, and to man.

You may not have remembered it, but it is none the less true that in the lectures and charges of the several degrees you have had conferred on you, you have continually been admonished to study and improve yourselves in Masonic light and knowledge. It is as much your duty to do so as it is to attend Masonic meetings and pay annual dues. The only difference is, if you fail to obey, in the former case the loss falls upon you as individuals, while in the latter it falls upon the bodies of which you are members.

In a general way we all know that the world owes much, yes, very much, of its civilisation and progress to Freemasonry. By a careful reading and study of Masonic history you will acquire a knowledge of the facts in detail, and, I assure you, such research will not be dry, dull, or uninteresting, but most pleasing and profitable. You will learn that no other human institution that ever existed has been so powerful in freeing mankind from the baleful influences of ignorance, falsehood and superstition, and in establishing justice, personal liberty and equal rights.

We are congregated here, in the full enjoyment of freedom of speech, freedom of action and freedom of worship, under the protection of that emblem of liberty, the stars and stripes, and, my Companions, I firmly believe that if Freemasonry had not intervened this country would still be a Province of Great Britain. If any one of you doubts my assertion, let him read Hayden's "Life of Washington and his Masonic compeers," and there learn that when discouraged by cold and hunger, with failure and death staring them in the face, the Continental troops under Washington's command were on the verge of mutiny, he called those of his officers who were Brethren of the mystic tie together in the Lodge, and, with the matchless eloquence ever at his command, admonished them to be faithful to their Masonic obligations, with the result that they went forth with renewed courage and faith, to battle for freedom until the united Colonies had gained their independence.

Let any one read the Constitution of the United States, and he will be filled with wonder and amazement at the wisdom and foresight contained in that marvellous document. Yet, after he becomes aware of the fact that its authors were Masons the mystery ends; in Freemasonry its framers received the education which gave them their wisdom.

George Washington, "the Father of our Country," he who, with the assistance of his Masonic Brethren, among whom were La Fayette, Putnam, Warren, Wayne, and a host of others, under the guidance of the Grand Architect of the Universe, led the armies of the Revolution through difficulties unspeakable to a glorious victory, was a Royal Arch Mason. He took the oath of office as first President of the United States on the Bible taken from the altar of St. John's Lodge in New York City, and that obligation was administered to him by Judge Robert R. Livingston, who then was Grand Master of Masons in the State of New York.

The great heroes of the early history of our country were Craftsmen, and they left to us the greatest heritage possible, that of civil and religious liberty.

Let us thank Jehovah that it is our privilege to be Freemasons, and for all that Freemasonry has done for us. Also let us once more strive to do all that lies in our power to promote the welfare and prosperity of our Fraternity, the grandest, most sublime and perfect of all human organisations.—"Voice of Masonry."

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DURING last year the Board of Relief in San Francisco expended in alms over 11,200 dollars.