

Freemason's

THE

Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

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OUR SEASON'S GREETINGS.

ONCE more the pleasurable task devolves upon us to wish our readers a happy and prosperous New Year, and we gladly avail ourselves of the opportunity of doing so. "'Tis an old tale, and often told," it is true, but our wishes are none the less sincere on that account; indeed, there is an especial reason for even heartier greetings on our part on the present occasion, by reason of the many kind expressions which have reached us in connection with our Silver Jubilee, which we celebrate with the commencement of the new year. We heartily thank the many friends who have congratulated us on the auspicious event, and feel considerable satisfaction in our labours during the past quarter of a century, when we hear how much they are appreciated by those for whom we have worked. We hope it may be our good fortune to receive similar kindly greetings year by year as we progress towards the next great event in our history—our Golden Jubilee, and for the time being beg to tender to all our readers the heartiest of

Good Wishes for 1900.

LOYALTY OF THE CRAFT.

THE loyalty of English Freemasons is proverbial, yet we think the doings of its leaders at the present time—even in face of the splendid outburst of enthusiasm which appears to have affected all classes of the community alike—stand out prominently as evidence in support of the contention, if any were needed, that members of the Masonic Brotherhood are foremost among the loyal citizens of the Empire, ready to serve Queen and country wherever and whenever the occasion presents itself. It would be unwise at this juncture to attempt anything like a cursory list of those among the highest in authority who practice the gentler arts of Freemasonry in their leisure hours, for the reason that it is quite impossible to determine who are or are not members of the Craft among the numerous body of active workers, and it would be invidious to make distinctions, but we may greet Lord Roberts and Lord Kitchener, among the more prominent men of the day, as members of the Craft, and point to Past Grand Master H.R.H. the Duke of Connaught, the Deputy Grand Master the Earl of Warwick, and other of our Provincial Grand Masters, as ready and willing to proceed to South Africa if the Empire can avail itself of their services.

We have already referred to the probable absence from England for some time of the Provincial Grand Master of Devonshire, who goes out to India as Governor of Bombay; and now we have to record that another great Province of England—East Lancashire—will lose its chief, for a shorter period let us hope, as Lord Stanley the recently installed Provincial Grand

Master is proceeding to the seat of war in South Africa. In his case the duties of Masonic government will be performed by his Deputy, Brother C. R. N. Beswicke-Royds, and it is fair to say, in the words of a Manchester contemporary, his lordship will take with him to South Africa the best wishes of the Brethren over whom he has so recently been appointed to rule—as well as of the Masons of England generally. We wish him and the other distinguished Brethren who have responded to the needs of the moment a prosperous journey, and a safe return to their native land.

MASONRY AND THE CHURCH.

NEW stained glass windows have been placed in the south transept of Rochester Cathedral by members of the Craft, in commemoration of the appointment of the Dean as Grand Chaplain of England, and they were recently dedicated by the Lord Bishop of the Diocese. The windows were purchased out of the proceeds of the Masonic Service held in Rochester Cathedral fifteen months ago, with the object of inaugurating a fund for the building of a new tower to the Cathedral, a scheme which, however, had to be abandoned. There are three lights, each having various figures and arms upon them. The figures represent Ethelbert the first christian king of Kent, Solomon the king, Bishop Gundulph, Walter de Merton founder of Merton College, and Aholiab and Benzaleel two Bible characters. The arms consist of those of the Diocese, the Bishop, and the Dean. There are also certain Masonic emblems. The Dean, Canon H. C. Pollock, and the Rev. Minor Canons E. M. Blackie and E. J. Nash assisted in the service.

IRISH CHARITY.

THE half-yearly meeting of the Board of Governors of the Masonic Female Orphan School of Ireland was held on the 5th inst., at the School house, Balls Bridge, and the report of the scrutineers of the ballot for the admission of three pupils was read. The number of votes recorded in favour of each candidate was:—Mary I. Cleary 507, A. C. M. Gardiner 320, Kathleen Harpur 2,401, Eveline E. Heap 773, Letitia R. Kenny 948, Mary R. Kerr 659, Florence E. M'Dowell 2,892, Helena Montgomery 456, Isabella Smith 254, Violet E. Turner 3,888. It was unanimously resolved that the three candidates who obtained the highest number of votes should be admitted. Accordingly Violet E. Turner, Florence E. M'Dowell, and Kathleen Harpur were declared duly elected pupils of the School.

NOTTINGHAMSHIRE.

THE annual meeting of this Provincial Grand Lodge was held at the Masonic Hall, Nottingham, on the 15th instant.

The Deputy Provincial Grand Master Judge Masterman, who presided, read a telegram from the Duke of Portland Prov.G.M., expressing his great regret that he could not be present, on account of the very serious condition of Mr. B. Dallas-Yorke, the Duchess's brother, who was lying dangerously ill with typhoid fever. Mr. Dallas-Yorke some months ago sustained a serious fall from his horse, and had not sufficiently recovered to join his regiment, the 10th Hussars, which has recently arrived in South Africa.

NORTH WALES.

THE annual meeting of the Provincial Mark Grand Lodge was held in the Masonic Hall, Bangor, on Wednesday, 20th inst. Bro. Col. Hunter Prov.G.M.M. presided, and there was a good attendance, all the Lodges in the Province being represented.

The Prov.G.M., in addressing the Brethren, alluded in the most feeling terms to the loss Mark Masonry had sustained by the deaths of Bro. Col. Tudor P.G. Master of Staffordshire, and Bro. Cornelius Davies, formerly deputy chief-constable of Carnarvonshire, and a Past Grand Officer of England in their degree. The P.G.M. also informed the Lodge that, owing to ill-health, Bro. Henderson Prov.G. Secretary had been compelled to resign his Office, and while expressing sorrow at his resignation, he felt sure all the Brethren would agree with him in recognising the great and good work Bro. Henderson had done for the Province during many past years, and heartily wish him a speedy recovery.

The following Officers for the ensuing year were appointed and invested:—

Bro. Lieut-Colonel G. Gordan Warren	-	-	Deputy
W. D. Henderson	-	-	Senior Warden
C. K. Benson	-	-	Junior Warden
R. H. Pritchard	-	-	Master Overseer
J. Hughes	-	-	Senior Overseer
R. Roberts	-	-	Junior Overseer
Rev. T. Edwards	-	-	Chaplains
Rev. J. P. Evans	-	-	
W. Douglas Jones	-	-	Treasurer
T. L. K. Davies	-	-	Registrar
Major G. R. Ashley	-	-	Secretary
W. A. Foster	-	-	Senior Deacon
J. O. Morris	-	-	Junior Deacon
A. Corrison	-	-	Inspector of Works
W. Douglas Jones	-	-	Director of Ceremonies
W. E. Scott-Hall	-	-	Assistant Dir. of Cers.
P. E. Jones	-	-	Sword Bearer
R. J. Hughes	-	-	Standard Bearer
T. Westlake Morgan	-	-	Organist
J. Evans	-	-	Inner Guard
J. A. Hornby	-	-	Steward
J. Vincent	-	-	Tyler.

After the conclusion of the business the Brethren dined at the Castle Hotel.

Taking the claims on their Board of Benevolence as a guide, the English Freemasons may congratulate themselves that the Craft has been in an improved condition in the year 1899. Although the ranks of the Order are increasing almost by leaps and bounds, the quality is evidently in the ascendant, and this apparently notwithstanding the recruiting is from all parts of the country. In 1898 the number of cases relieved was 337; but in 1899 only 286. The applications which are made to the Board are as a rule never put forward except in the very greatest extremity, and probably the regulations and conditions by which the gifts from the Fund are hedged around and safeguarded are mainly answerable for this result. It is remarkable, however, that with such a numerous body of men as monthly attend the Board, and ever varying in its constituent parts, there should be so level a uniformity in the total amount of the grants made. Thus, comparing the now outgoing year with its predecessor, we find that in 1898 the number of petitioners relieved was 337, and the total sum granted to them £9,105, so in 1899 286 petitioners received a total of £7,803. This shows that in each year the average was a little over £27 per head. The gifts range from £150 to £2, the cases being exceptionally strong to receive the larger, and extraordinarily weak to take only the latter amount. The most numerous votes are of £20 and £30 each, but every petitioner is judged entirely upon his or her merits.—“Birmingham Daily Post.”

The members of the Mersey Lodge, No. 477, recently did honour to the memory of one of their former Masters Bro. Joseph Scarratt, and in their tribute were joined by other prominent members of the Craft, who assembled in the parish church of Bromborough to take part in a dedicatory service to their late colleague. It is now close upon twelve months since Bro. Scarratt met with his tragic end. Travelling to the Isle of Man in the s.s. Fenella on the 2nd of January he, with two other passengers, was carried overboard by a sea which swept the decks of the vessel. The catastrophe created profound sorrow in business and social circles, for Bro. Scarratt was extremely well known, and his sad fate, which left a widow and seven young children, evoked the utmost sympathy. The Rev. C. Hylton Stewart preached the sermon.

Our heartiest congratulations to our journalistic companion, the “Merrie Villager” of the “Islington Gazette,” who has been elected to the office of Master of the Savage Club Lodge for the coming year. It is not generally known that the Master's gavel of this Lodge is the gavel with which the Queen laid the foundation of the Imperial Institute, and her Majesty, who is one of the few women who believe in Masonry, presented it to the Lodge on the occasion of the election of the late Duke of Clarence as an honorary member. It is a beautiful gavel of ivory and silver, and is only used at the annual installation of the Master, which takes place in February, the banquet being held in the Great Hall of Freemasons' Tavern.

Commenting on the doings at a recent installation meeting, the “Sheffield Independent” says it is perhaps a totally unprecedented circumstance, at least in connection with a Sheffield Lodge, that one of the invested Officers is only a Fellow Craft. Our contemporary does not say what Office it was that was conferred on the young Brother, but in any case we think it safe to describe the occurrence as most unusual.

A record of forty years in office as Tyler of a Lodge is not often met with, and accordingly we have pleasure in recording the fact that at a recent meeting of the Doric Lodge, No. 362, Grantham, Bro. T. Jackson, who has been Tyler for over forty years, was presented with a purse of gold and an illuminated address, subscribed by the members of the Lodge in recognition of his long and faithful service.

“A SPRIG OF ACACIA.”

IT is with sincere regret we announce the death the week before Christmas of Bro. G. E. Higginson P.M. 1791, who had until lately occupied the position of Preceptor to the Creaton Lodge of Instruction. Bro. Higginson was an ardent and devoted worker in the Craft and also well known for his magnificent rendering of the Royal Arch ritual. He was a great Section worker, and when the Fifteen Sections were to be given in the neighbourhood of Shepherds Bush Bro. Higginson was, almost without exception, requested to attend and take the Chair of W.M. He took the liveliest interest in coaching any member of the Craft who showed aptitude and determination to perfect himself in the duties of the W.M.'s chair, and was never more happy than when he had a first class staff of Officers under his command at the weekly meetings of the Creaton Lodge of Instruction. He was loved and respected by all with whom he came in contact, and he was also a good supporter of the Charities. He was equally well esteemed amongst the members of his profession, which was that of an Heraldic Artist, and he will be greatly missed in the suburb in which he resided. Bro. Higginson had been a great sufferer for many months past, with an affection of the chest, and was laid to rest in East Acton Cemetery on Saturday, 23rd inst., several of the members of the Creaton Lodge, of which the deceased was a P.M., being at the graveside.

THE funeral took place at Llanbeblig Churchyard, Carnarvon, on the 18th inst., of the late Bro. Cornelius Davies, formerly deputy chief-constable of Carnarvonshire. Deceased having been a very prominent Mason was accorded the honour of a Masonic funeral, several Lodges other than the Segontium (the deceased's Mother Lodge) being represented. A preliminary service was held at the house, the Rev. E. H. Griffith, curate of Llanbeblig, officiating. Afterwards, the Masonic Brethren leading, a procession was formed to the church, where the Rev. E. H. Griffith and Bro. the Rev. Thomas Edwards (Gwynedd) officiated. At the graveside Bro. the Rev. William Morgan conducted the Church of England rites, the Masonic funeral ritual being afterwards impressively rendered by Bro. the Rev. Thomas Edwards. Beautiful wreaths were placed on the coffin from the police force, the Segontium Lodge, the Portmadoc Lodge, and others.

WE much regret to record the death, on Saturday evening, 16th inst., at the age of twenty-seven, after a very brief illness, of Bro. John Langley Sly, of Lewisham, a member of the Hornsey Lodge, the members of which sent a wreath for the funeral, which took place the following Wednesday.

A CURIOUS OLD RITUAL.

LAST summer I spent my holiday in the wonderful district of Armenia, and as I had made it almost a religious, and certainly a Masonic duty to visit if possible the site of the stranding of the Ark of Noah (being myself a Royal Ark Mariner), it was part of my programme to ascend those wonderful peaks on which the first recorded ship took the ground. I reached those peaks. I have seen the exact spot, marked by a votive altar, where that four-decker was piled up by her captain and came to grief, and I have sat by the wood fires kindled out of her poor old timbers. There is an ancient Monastery about a mile below the summit of Mount Ararat, peopled by old world monks. They are men, God save them, who have lived an out of the world life all their days. They know little save the traditions of their own Monastery, but those traditions are old, and so old that all other stories fade into mere fireworks beside them. When I visited their isolated abode they were astonished at the arrival of a person from the outside world, but they were most hospitable. They killed the fatted calf, and made me free of all they possessed, and fed me right royally, but at the same time with a certain sort of reservation that savoured to me of medical supervision.

Happening to scratch the crown of my head with my right hand (I need not explain why to those who have been in Armenia) I at once saw a brother of the Monastery making the same movement. I winked at him, and he immediately said (in Armenian of course) "Boozed." I said "No, I wish I was." He conducted me on one side, and asked me if I were an Ark Mariner. I replied that I was one in England, but had no notion that this wonderful degree had penetrated into Armenia. The Monk indignantly replied that Ararat was the head-quarters of the genuine Order, and that all other adaptations were frauds of the basest kind. Well, to make a long story short, I was brought before the Chief of the House, and was allowed not only to see, but to copy the original Ritual, the Brotherhood being perfectly horrified and shocked at the exposition which I illustrated to them of the Degree as given in England.

They expressed themselves as absolutely certain that had the Patriarch had the least notion that his voyage would have been illustrated in such an inane, idiotic, and unseamanlike manner he would have seen the Ark d—d first before he would have launched her. It luckily happened that my Father and Mother were both Caldæans, and after their death I was brought up by a Coptic Aunt, so that I was able to copy and translate their quaint old ritual into familiar English, and I now send it to you, hoping that it may be of interest to your Archæological readers.

Some of my learned Masonic friends will doubtless remark that in the ancient working of this most interesting and ancient of Degrees, the presence of women is essential. This point struck me very forcibly at the time of my discovery, and having previously taken a great interest in the history of Androgynous Masonry, and moreover being a member of the Order of the Eastern Star, and having been initiated therein by the wife of a Brother Mason, a most lovely creature, I naturally inquired of the Holy Father how it came about that in a Society worked by Celibates, the fairer but weaker sex could be admitted. He replied "My pious friend, this is the great point of the whole thing. Don't you see that whilst we are debarred from matrimony, there is no injunction against our adoration of the other sex. Consequently, when one of the Brethren is admitted he brings his best girl with him, and they are initiated together. Thus we have Brother Lion and Sister Lioness, Brother Horse and Sister Mare, Brother Drake and Sister Duck (and she is a real little duck too), and so on. The present Mrs. Noah is a really charming girl, and a clinking cook, and she keeps all the other Jennies in first class order."

Doubtless my friends of the Inner Circle of the Quatuor Coronati will see much in all this, which perhaps may shed some faint light on the greatly discussed "shee" in that ancient Roll of Constitutions at York.

APOBATERION.

THE RITUAL.

The Lodge is intended to represent the Ark of Noah whilst in Commission.

Candidates are supposed to represent animals, and must therefore always be received in pairs. They take the name of some animal not already represented in the Lodge and are known afterwards by that name and use it in signing the Lodge Books and are so registered.

OFFICERS.

NOAH (called "Skipper").
SHEM (called "Mate").
JAPHET (called "2nd Mate").
HAM (called "Bosun").

These answer to the Master, Wardens and Treasurer and Secretary of a Lodge.

NOAH'S WIFE (called "The Missis," and conducts candidates).

THREE SONS WIVES (called "Stewardesses").

(Knocks 1, 2, 3, and as many as you like.)

Minature handspikes are used as gavels.

The Stewardesses are responsible for the dinners, &c.

OPENING.

SKIPPER. Are we all aboard, Mate?

MATE. Are we all aboard, Second Mate?

2nd MATE. Bosun see that all hands are aboard.

BOSUN. Now then you lazy lubbers, rouse out there. All hands ahoy! Lay aft and report yourselves.

OMNES. Aye, aye, Sir.

(The Brethren muster in the West and stand facing the Skipper.)

SKIPPER. Are you all signed on?

OMNES. We are—worse luck.

SKIPPER. Have you cashed your advance notes?

OMNES. We have. (This is the test question and demands the sign and word. The sign is given by placing the tips of the right hand on the crown of the head. The word is "Boozed." This signifies that the advance notes have been both cashed and spent in the usual seafaring manner and with the usual results.)

SKIPPER. Then chaps, as we are a complete crew of Ark Mariners we may proceed to unmoor the old Craft.

MATE. Lay aloft and loose topsails. Waistlers, man the halliards.

(The Brethren resume their places.)

2nd MATE. Cast off the shore lines.

(Missis gives knocks at door.)

SKIPPER. Your course is North and by West, three quarter South, half East. Let her rip.

MATE. Make all plain sail.

2nd MATE. Aye, Aye, Sir.

BOSUN. Aye, Aye, Sir.

MISSIS. (Opens wicket of door.) Keep a good look out there forrard!

STEWARDESSES. Aye Aye, missis.

RECEPTION.

(Knock at Door.)

MISSIS. A signal of distress, Skipper.

SKIPPER. Open the port and see what it is.

MISSIS. Some of the animals who have missed their passages are swimming around the gangway port.

SKIPPER. Lower away a quarter boat and pick them up.

(Missis and Bosun retire, take the fees and prepare candidates and give them their names, which the Bosun registers.)

BOSUN. (Returns and says) The Boat is alongside.

SKIPPER. Right you are, man the falls and hoist away.

MISSIS. (Enters with candidates and says) Here we are again, Skipper. They are not much the worse for their ducking, but will be glad to have their berths allotted and have a supply of fodder as soon as possible.

SKIPPER. It shall be done, but we must first see them bound over to stick to the ship and keep the peace with the other animals. Let them be conducted in front of the binnacle, stand on their hind legs and place their front paws on the pawferry stone, repeat their antediluvian names at length and say: I — do promise faithfully to obey the regulations of this ship and orders of her officers when seamanlike and lawful. I will not leave the ship without the permission of the Skipper, and will strive to maintain good feeling and jollity amongst the whole ship's company, and if I break any of these promises I hope that my liver may be congested and my body be given to the fishes.

SKIPPER. I now allot you the midship, forrard, aft, starboard, port berth, and trust that you may long live to enjoy the comforts and privileges of this Order.

(A bell rings and all the animals make their respective noises.)

BOSUN. Ah! feeding time of course.

SKIPPER. Right you are. Back the main topsail and heave her to. Shove a handspike in the lee scuppers to keep her steady, and pipe to dinner.

(The Mates give the knocks and say "Aye, Aye, Sir)."
(Adjournment for dinner. After dinner they return and resume their places.)
Then follows the Lecture.

CLOSING.

SKIPPER. Fill on her. Away aloft there and report.

MATE. Do you sight land?

2nd MATE. Land right ahead.

SKIPPER. Hands reduce sail. Stand by to jump ashore and make fast. In five minutes we shall be snugly moored in Ararat Docks.

MATE. Aye, Aye, Sir.

2nd MATE. Aye, Aye, Sir.

MISSIS. In port once more.

BOSUN. And she is berthed accordingly.

OMNES. (Sing)

And as the long-lost shore they view
Exulting shout the happy crew
Each singing as the sail he furls
Hey! for the fiddles and the girls.

S.M.I.B.

TOAST LIST.

The pious memory of our Founder.

Success to the — Ark and the health of the Skipper.

The Mates and Bosun, and reformation to the latter.

The Missis and Stewardesses.

The Rescued Animals and may their appetites never be less.

All poor animals outside the Ark. May they find some refuge.

THE LECTURE.

BRO. MARINERS: The teachings of this degree are intimately blended with all that is nearest and dearest to us in this life, namely, our livers and our stomachs. You are of course acquainted with the history of that disastrous inundation which swept away all that was eatable on the face of the earth, as well as all who were qualified and inclined to eat it, save one family which was preserved alive and with sufficient fodder, owing to the marvellous engineering and nautical knowledge of our Great Founder. He instinctively foresaw that if society in future was to be peaceable and happy it must live regularly and preserve its digestive organs in good condition. It was for this reason that he founded this Order, for on one occasion finding the Bosun (Ham) dreadfully drunk and incapable of turning to, he noticed that on the following morning his officer and son was suffering from a bilious headache and was unable to tackle either his breakfast or his work. This at once attracted the attention of the Patriarch to the serious consequences of irregularity in diet and of overstepping the bounds of moderation. He then perceived the necessity of founding an Order which should inculcate the principles of good living combined with moderation, and the momentous incidents which enabled him to save the lives of valuable animals, as illustrated in our important ceremonies, afforded him the clue to the arrangement of the Ritual which has been seen by you this evening and which has been handed down from the remotest periods of antiquity. You have this day heard a History and a Legend the most ancient of all, and besides which Freemasonry itself must hide its diminished head, a ritual which even the Antediluvians themselves were unacquainted with, for if they had been they would not have suffered the penalty of making food for the fishes. Another circumstance which absolutely and irrevocably proves the vast antiquity of our Order is the absence at the present period in the animal creation of the Missing Link. The Missing Link, as you are doubtless aware, is the one type of Mammal which is wanted to prove the serial connection between Mankind and the Lower Orders of Creation. The reason of this absence may be briefly related. It is explained to us in the Official Log of the Ark which was faithfully kept by the Patriarch and which is now to be seen, by those who can find it, in the Armenian Monastery on the slopes of Mount Ararat, where it is jealously guarded by the Original Lodge of the Order, now celebrating its 6,999th anniversary. In this momentous record the Patriarch tells us that on reviewing the animals soon after sailing he found wanting the Missing Link. This naturally awakened the apprehensions of the Patriarch and distressed him to such an extent that he immediately ordered the Ark to be hove to and three boats to be lowered, manned by the two Mates and the Bosun to make search for the

Missing Link, at the same time informing these persons that the loss of the specimen in question would for ever hereafter involve the learned of the Human Race in perpetual disputes and perplexities, and that he himself would rather suffer from liver complaint and gout for the rest of his life than that the Missing Link should be drowned. The Boats set out on their quest, and two returned without any success, but the third boat, which was manned by the Bosun, met with the Missing Link, swimming and supporting his wife, on a cork life belt. Unfortunately it happened that a rivalry had previously existed between the swimmer and the Bosun respecting some matter connected with the Grand Passion, and, sighting his rival and sculling up to him quietly, the Bosun dropped the blade of his oar on his head, causing him to sink and drown. Unfortunately the wretched swimmer, being neither man nor monkey, could neither signal nor hail the ark, and therefore perished silently. The Bosun locked the secret in his breast for many years, but before his death he made a confession, which was duly attested by the Mate and Second Mate, and entered by the Patriarch in his Official Log.

It only remains to explain why the Patriarch's wife should occupy so important a position on board the Craft as that of Conductor of Animals, women not being usually regarded as suited for maritime or masonic pursuits. It was for three reasons that may here be explained. 1st. Being an old housekeeper she knew more about culinary matters than the whole ship's company put together, and possessed a very valuable book of MS. recipes which have been handed down by this ancient Order through the long procession of ages even to the present time, and you Brother Mariners have already had proof of the excellence of some of them. Indeed, it is believed that most of the Cookery Books of the 19th century owe their origin to ours. 2nd. Because she was the resident mother-in-law of the three Stewardesses and could therefore control their movements and see that the fodder was properly prepared, but 3rd, and chiefly, because she insisted upon keeping the key of the Grog Locker, and also had a quaint and esoteric knowledge of pick-me-ups and various other medicines of a valuable kind which all mariners esteem most highly.

It only remains for me to say that I trust you will ever keep in mind the principles of this Order, and indelibly imprint on your heart the idea contained in that very ancient maxim—that it is the duty of all men to preserve a Mens Sana in Corpore Sano.

S.M.I.B.

Sonnets of the Greek Mythology, No. 1.

TO ZEUS.*

GREAT god of wisdom! high my voice I raise,
And speed to thee a lay deep from my heart,
A lay of admiration and of praise.
None other ever was thy counterpart,
Nor yet shall be though ages flee away,
New worlds arise, new planets come and go,
Thy fame's eternal—knowing no decay,
No tarnish comes to take away the glow;
Thou art the sire of the immortal fair—
The glorious damsels of unfading youth,
Whose classic heads and brightly laurell'd hair,
Speak of Sincerity—allied with Truth,
This, noble Zeus, proclaims to one and all
That from thy pedestal, thou ne'er wilt fall.

CHAS. F. FORSHAW, M.A.

* Zeus and Mnemosyne were the parents of the nine muses of the Greek Mythology—Calliope, Clio, Melpomene, Thalia, Euterpe, Terpsichore, Erato, Polyhymnia, and Urania. Pieria, in Macedonia, was their first dwelling-place. Only three were originally worshipped in Helicon—Melpomene, Mneme and Aoidē—or Reflection, Memory and Song. The peculiar attributes given to the sister goddesses by the Author are based on the powers originally assigned to them by the poets.

Our Silver Jubilee: 1875-1900.

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—:o:—

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—:o:—

VISITORS TO GRAND LODGE.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The somewhat ungracious communication to the "Indian Freemason," a copy of which appeared in your last issue, which records the experiences of a Mason visiting Grand Lodge for the first time, is only worthy of notice because it exemplifies the erroneous ideas of some members of the Craft as to the duties of Freemasons. The writer is presumably a Past Master of an Indian Lodge (though that by no means indicates he has been a Mason for many years), and must therefore have some knowledge of our manners and customs.

Taking his charges seriatim, we come first to "the various placards that meet his eye in the corridors which point out the distinguishing rendezvous for Grand Lodge Officers." Surely he should be aware that one of our first principles is that everything shall be done decently, and in order, and how could the Grand Master's procession be better organised than by assigning to each rank their proper position, for which purpose I take it the placards are affixed. Secondly, he infers discourtesy on the part of "personages resplendent in the purple and gold lace of office," presumably the D.Cs. arranging the procession, because they "scarcely deign to bestow a glance on the ordinary blue apron attired mortal in passing, let alone a salutation." Could anything be more unjust—I had almost written absurd? How could he possibly expect any Brother, whether a Grand Officer or even another "ordinary blue-apron attired mortal" to distinguish that he was a stranger, and was visiting Grand Lodge for the first time. Yet he complains because he is not recognised and taken in hand by some Brother, although he does not appear to have made any attempt to make himself known. I venture to assert that had he done so, any member present would have been only too pleased to welcome him and have conducted him to a place due to his rank in the Craft. But among the thousands who range under our Banner it is quite impossible that all the Brethren are known to each other, and therefore it is entirely his own fault if he felt himself "something of a derelict." I have not the honour to be an Officer of Grand Lodge; but I have visited several Lodges in various parts of this country, and have attended the Grand Lodges of Stockholm, Berlin, and Copenhagen, and that even before I had passed the Chair, yet I have always been most courteously, nay warmly, welcomed, because I took the simple precaution of presenting myself, before the meeting, to the authorities, proving my identity, and requesting permission to be present. Had the Brother under notice adopted this course it is needless to say that his complaint could not have arisen. Even if Stewards were appointed to "extend attention to strangers;" they would be useless from our Brother's point of view, unless the stranger made himself known to them.

His reference to the "tip system" in the same sentence is unpardonable, because it infers more than I believe he intends. I presume he alludes to the small amounts given to the cloak-room attendants, and which are deposited in plates laid on the table for that purpose. I am not aware whether this practice is sanctioned by Grand Lodge, but the donation is purely voluntary, and I have never heard it asked for or suggested, although I have attended on many occasions.

I am bound, to a certain extent, to agree with him as to the "abruptness" of the Brethren in charge of the Registers. But one must take into consideration the hundreds who attend, and who pass through the room where they are seated within the hour that precedes the opening of Grand Lodge. Everybody desires to get through as quickly as possible, and sometimes irritation is evoked by some trifling want of tact, perhaps on both sides. At the last Quarterly Communication I heard a Brother giving vent to a most indignant protest, saying that he had been grossly insulted by one of the "Registrars" and vowing that he would never attend Grand Lodge again. I did not ascertain the cause of the quarrel, and only mention the matter to show that friction does sometimes occur. At the same time I would suggest that a little more courtesy on the part of the "Registrars" would not be amiss.

I trust I have not encroached unduly upon your space by these remarks, but I felt that our Brother's letter should not be accepted by our Colonial Brethren as being likely to prove their experience when paying their first visit to Grand Lodge.

I am, yours Fraternaly,

ONE WHO KNOWS.

Books of the Day.

—:o:—

Books, Music, &c. intended for review, should be addressed to the Editor of the Freemason's Chronicle, at Fleet Works, New Barnet.

—:o:—

Evangelical Belief. The prize essay on the present conflict between evangelicalism and sacerdotalism. By John Broadhurst Nichols (6s).—Religious Tract Society.

WE have seldom read a controversial work with so much pleasure. We fully expected that the invitation of the R.T.S. would produce a sufficiently able dissertation, but we hardly looked for such masterly treatment of a difficult subject. Mr. Broadhurst Nichols will receive the thanks of many who take an intelligent interest in matters pertaining to religion and theology. We do not say that "Evangelical Belief" does not sometimes reveal the hand of one who holds a brief on behalf of his theological clients; but we have met with no misrepresentation of his opponents' principles or practices. In several chapters dealing with the leading aspects of his subject, Mr. Nichols first presents, with ability and fairness, a series of propositions embodying the Romish doctrine and discipline in regard thereto. He then attempts to refute these propositions step by step from the standpoint of Evangelical Protestantism, and he has, we think, generally done so with singular success. He has certainly complied with the condition laid down by the R.T.S.; for his book is exceptionally free from "controversial bitterness," and we must bear in

mind how difficult it is to preserve such an attitude in an argument of this kind. Indeed, we think that Mr. Nichols' laudable desire to deal equitably with his friend the enemy has in one or two instances led to somewhat unsatisfactory results. We are much mistaken, for instance, if he has not stated the Romish case for tradition more effectively than he has answered it. We heartily agree with almost every word in this book; but venture to suggest, though with diffidence, that Mr. Nichols' replies sometimes take the shape of counter-propositions, rather than of refutations. However this may be, we wish to tender our congratulations to the R.T.S. and to Mr. Nichols for this volume. "Evangelical Belief" is a word in season. The wise man has told us how good a thing a word in season is.

Temple Classics. Laxdæla Saga (1/6).—J. M. Dent and Co.

ALTHOUGH the Sagas tell us much concerning strife and turmoil, these traits are rendered faint as we read them after such a long lapse of years. Such stories are the delight of all who find in literature its own exceeding great reward. Here, translated for the first time from the Icelandic by Mrs. Muriel Press, is a little volume about journeys taken or "deeds of valorous emprise" by Ketill Flatnose, Hoskuld, Kjarten, and other wild worthies of the northern world; and their goings and comings are told in a manner which would have delighted Longfellow or William Morris. In these degenerate days we mortals of comparatively bloodless temperament make much ado about "finish," "style," and so forth, but somehow the old chroniclers and bards, with their artless methods, found the true means whereby to secure readers for all time. The Sagas, it is true, are not as Homer, the first and foremost of the sons of time, but the composers and arrangers of the Sagas had to work in a different language from that of Greece, perhaps the most perfect language known to mankind. Spencer, could he have read the Laxdale Saga, would have fancied himself for a brief space at "the world's sweet Inn from care and wearisome turmoil."

Until the day declare it. Prize story on the present day conflict with sacerdotalism. By Margaret Cunningham, illustrated by Lancelot Speed (5s).—Religious Tract Society.

COLERIDGE has told us that the best prose writers compel the attention of readers by reason of their matter rather than their manner. It is, perhaps, somewhat premature to speak of Miss Cunningham as one of our best prose writers, for it is necessary to produce excellent work in order to earn such a distinction; but as we read "Until the day declare it" and thought of Coleridge's remark we felt that Miss Cunningham would certainly have received the commendation of the poet had she written in his day. The story before us is unfolded with much skill, and we are led from point to point by a series of transitions so natural and easy that we are apt to forget how difficult are the arts of transition, and how clumsily they are executed by less able hands. We do not intend to forestall the pleasure of readers by giving any précis of this story; but will leave them to discover for themselves how eminently readable it is from first to last, and how well the writer has served the cause which she has championed. It is not easy to choose among several characters very ably drawn; but those of Grace Dangerfield and Austin Delamere are themselves sufficient to show the writer's gifts in the diagnosis and portrayal of character. We shall watch with interest for the appearance of another volume by this author.

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GRAND PATRONESS:
H.R.H. THE PRINCESS OF WALES.

A GENERAL COURT of the GOVERNORS and SUBSCRIBERS of this Institution will be held at Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, London, W.C., on THURSDAY, 11TH JANUARY 1900, at Twelve o'clock precisely, on the General Business of the Institution; to approve and declare the List of Candidates for the Election on the 21st of April next; and to declare the number of Girls then to be elected.

F. R. W. HEDGES, Secretary.

5 Freemasons' Hall, Great Queen Street, W.C.,
30th December 1899.

* * * The 112th Anniversary Festival will be held on Wednesday, 16th May next, under the distinguished Presidency of the Rt. Hon. THE EARL OF DARTMOUTH, R.W. Prov.G.M. Staffordshire. Brethren willing to act as Stewards on this important occasion are earnestly solicited to send in their names to the Secretary as early as convenient.



SATURDAY, 30TH DECEMBER 1899.

R. M. BENEVOLENT INSTITUTION.

THE New Year's entertainment to the residents of the Institution at Croydon will take place on Wednesday next, 3rd January, at 2 p.m., when we expect a number of the well-wishers of the Institution will assemble and do their best to entertain the old folk whom fortune has placed in this world-renowned home of the Craft.

The Mayor of Bradford, Bro. William C. Lupton Chairman of the West Yorkshire Charity Committee, besides providing the Christmas dinners at the principal local hospitals, and distributing over £100 among the Bradford charities, has, with the consent of the War Office, despatched fifty dozen bottles of whisky to our troops in South Africa. The West Yorkshire soldiers are to be especially favoured. All honour to our worthy Brother!

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The annual Christmas party in connection with the St. Germain Lodge, No. 566, was held on Thursday evening, 21st inst., in the Public Rooms, Selby, when there was a large attendance. After tea Bro. Cheesman gave a lantern entertainment. During the evening presents were distributed among the children from an immense Christmas tree.

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The old folks of Cleckheaton assembled in large numbers on Thursday afternoon and evening of last week, at the Town Hall, at the invitation of the members of the Zetland and Friendship Lodges, and were served with a substantial tea, the ladies presiding at the tables being the wives and daughters of the Brethren.

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At Richmond (Yorks) the Marquis and Marchioness of Zetland on Thursday entertained to a Christmas dinner the whole of the aged people above sixty, and the wives and families of the Reservists who have gone to fight in South Africa.

ARE MASONIC MEETINGS RELIGIOUS?

AT the fortnightly meeting of the Coventry City Council, on the 5th inst., Alderman Tomson brought up a scale of charges for St. Mary's Hall, in which religious and literary meetings were to get lower rates than those for concerts and other engagements of an enterprising character. Mr. Callaghan asked if Masonic meetings would be considered of a religious character? Alderman Tomson hoped he was not asked the question personally, but, in the opinion of the Committee, Masonic meetings would not come under the designation "religious" for the purposes of the Hall charges.

LONG SERVICE PRESENTATION.

THE members of the Lodge of the Nine Muses, No. 235, recently paid a compliment to one of their number, Bro. Francis J. Heseltine, presenting him with a handsome gilt silver loving-cup, to commemorate the thirtieth year of his membership. The cup, of which we are able to give an illustration, is beautiful in design, and is the workmanship of Messrs. Elkington and Co., the famous silver-smiths, of Regent Street, London. The cover is of carved ivory, bears finely executed figures of the nine muses, and is surmounted by a statuette of Apollo. We compliment our worthy Brother on this mark of favour at the hands of his fellow members, and hope he may live to put the loving cup to good use in celebration of his golden jubilee as a member of the famous Lodge which has adopted this means of honouring one of its number, after thirty years membership.



The Provincial Grand Master of East Lancashire Lord Stanley, M.P., was present at the installation meeting of the Alexandra Lodge, No. 993, at Levenshulme. In the course of his remarks to the Brethren, his Lordship stated that this was the first Lodge he had visited since his installation; and he visited the Alexandra Lodge first because of the very high position it held in the Province, not only in regard to the excellence of its working, but also on account of its very large contributions to the Masonic Charities, and having as one of its Past Masters Bro. Chas. D. Cheetham P.P.G.J.W., who occupied the proud and important position of Chairman of their Board of Benevolence.

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In connection with this item we can but express regret that the new brooms of the Craft—in the shape of newly installed Provincial Grand Masters—so speedily wear out, as far as regards visits on their part to private Lodges! After all, we suppose many people consider it an "awful bore" to be expected to entertain grandees; or is it that our "grandees" get tired of being so enthusiastically received as they generally are?

o o o

The annual ball of the Duke of Edinburgh Lodge, No. 1259, is to be held at the Cannon Street Hotel, E.C., on Tuesday, 16th prox. The wearing of Masonic clothing will be dispensed with on the occasion, and non-Masons will be cordially welcomed.

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It was recently decided, at a meeting of the True and Faithful Lodge, No. 318, Helston, to commence the decorating and refurnishing of the Lodge quarters, at a cost of £150.

REPORTS OF MEETINGS.

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We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative, to report Lodge or other proceedings.

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CRAFT: PROVINCIAL.

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PALATINE LODGE, No. 97.

THE installation of the W.M. and appointment of Officers for the ensuing year took place at the Masonic Hall, Sunderland, on Thursday afternoon, 14th inst., in the presence of the Rev. Canon Tristram D.P.G.M., and other Officers of Provincial Grand Lodge. The W.M. Bro. J. McMillan presided. The W.M.-elect Bro. Charles Tait S.W. was presented by Bro. J. R. Cutter P.P.G.Treasurer, and the ceremony of installation was very ably performed by Bro. W. M. Render I.P.M.

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CORNUBIAN LODGE, No. 450.

THIS Lodge celebrated the festival of St. John on Thursday, 14th inst., at Hayle, and the gathering was one of the most successful in its history. Bro. T. A. Taylor S.W. P.M. 1272 was impressively installed by Bro. B. F. Edyvean Prov.G.S. The Board of Installed Masters was a large one, not only from the Cornubian Lodge, but the neighbouring ones.

Bro. E. A. Broad was appointed Representative of the Cornwall Masonic Charity Association and Steward to the Central Charities, and Bro. J. Bazeley P.P.G.Reg. Steward to the Cornwall Masonic Annuity and Benevolent Fund.

The finances are in a satisfactory state, and in addition to an annual subscription of ten guineas, ten guineas was voted to Bro. Broad for the Boys School. The subscription initiated by the Prov. G. Master for the Soldiers and Sailors Families Association was headed by the Lodge with twenty guineas, and Bro. Osborn, who was appointed Steward, has received donations and a subscription made at the table of £2 14s, amounting to £66 10s, which will be forwarded to the Prov.G.Secretary.

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ALBERT VICTOR LODGE, No. 1773.

THE regular meeting was held at the Town Hall, Pendleton, on Friday, 15th inst., Bro. Wm. Woodeson W.M.

After the reading and confirmation of minutes Bro. H. C. D. Scott was passed to the degree of F.C. by the W.M., assisted by Bro. T. T. Sefton P.M. D.C., the latter presenting and explaining the working tools to the candidate.

At the festive board which followed, the usual toasts were submitted and responded to, the harmony of the evening being supplied by Bros. F. Townson P.M. Treas., J. B. Kenyon, Fred Daniels, Edwd. Roberts P.M., &c., E. L. Littler P.M. 1730 P.P.G.P., John Bowers P.M. 1730 P.P.G.P., W. Perkins 992, Frank Allma 1055, and others.

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ZION LODGE, No. 1798.

THE annual meeting of this Lodge took place at the Grand Hotel, Manchester, on Wednesday, 13th inst., Brother Mark Steel W.M.

The ordinary room, which we believe is hired for ten monthly meetings during each year, was not available on this, the most important meeting of the session, having been let by the management for some other purpose; the business of the day was therefore transacted in one of the smaller rooms of the Hotel, and at some little discomfort.

Bro. Mark Steel was for the second time in succession installed into the chair of K.S., the ceremony being performed by his own brother, Bro. Bernhard Steel I.P.M., assisted by Bro. Simon Mamelok P.P.J.G.D. The newly-installed Officers are as follow:—Bros. Wm. Dagnall S.W., Hy. Norris J.W., S. Mamelok P.M., &c. Treas., J. H. Phillips Sec., M. Phillips S.D., L. Mistovski J.D., Harry Steel Org., Nathan Robinson I.G., H. B. Morris, H. Jacobson, Chas. Lamb Stewards, Bernhard Steel I.P.M. Char.Rep.

It was intended to have held the banquet at the Grand Hotel, and arrangements had been made for this purpose, but the action of the management in depriving the members of their own room was very justly resented by the principal Officers, who, only a few minutes previous to the time of opening the Lodge countermanded the order, and were promptly and expeditiously met by the management of the Albion Hotel, a neighbouring establishment, the original menu being adhered to in nearly every particular.

The usual toasts were varied by songs, &c., rendered by Bros. B. Steel I.P.M., J. H. Phillips Sec., H. Jacobson, Louis Frankenstein P.M., Harry Norris J.W., Harry Steel, Wilson Holt, and others, a very pleasant evening being spent.

We must not omit to mention that a handsome Past Master's jewel was presented to Bro. Steel W.M., the inscription very suitably recording the services which he had rendered to the Lodge.

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DUKE OF YORK LODGE, No. 2449.

THE regular meeting was held at the Albion Hotel, Manchester, on Thursday, 14th inst., Bro. A. G. Bryce W.M., there being a good attendance of members and visitors, among the latter being Bros. C. D. Cheetham P.M. 993 P.P.G.W., W. H. Peak P.M. 993 P.P.G.D.C., R. Sutcliffe J.W. 322, and Jno. Walker 1860.

Two ceremonies were performed, namely, that of initiating Mr. Wm. Frederick Smith, and that of passing Bro. William Brantingham, the W.M. being in evidence in both instances, assisted by Bros. S. Mamelok P.M. P.P.J.G.D., and J. S. Whittle J.W.

At the festive board which followed, Loyal and Masonic toasts were interspersed with songs, &c., given by Bros. the W.M., Wm. Morecroft P.M., A. Yates, &c.

Bro. W. D. Holbrook proposed the health of the initiate, which was suitably responded to; that of the newly-passed Brother being in the hands of the W.M., who, after adding that he was one of the right sort, said he was sorry he could not complete the work which he had begun, as Bro. Branting-

ham was about to proceed immediately to Lagos, on the West Coast of Africa. He wished him a safe journey, and hoped that whoever was W.M. on his return, he (Bro. Bryce) would be accorded the privilege of raising their candidate of that night to the degree of Master Mason.

Bro. Brantingham responded, saying he was thankful to them for their good wishes. It had been suggested that the finish of the Masonic ceremonial so far as he was concerned should have been performed abroad, but he preferred to wait until his return to England.

Other toasts followed.

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METROPOLITAN: INSTRUCTION.

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RANELAGH LODGE, No. 834.

ON Friday, 22nd inst., at the Six Bells Hotel, Hammersmith, W., Bros. H. J. Cousens W.M., Robert Reid P.M. S.W., J. H. Cumming P.M. J.W., F. Craggs P.M. Sec., W. Hinds P.M. S.D., J. Smith J.D., G. T. Meek, Arthur Williams P.M. Preceptor, Standing, and others.

The ceremony of initiation was rehearsed, Bro. Standing taking the candidate's place. The Lodge was opened in the second degree and Bro. Cousens installed Bro. Hyde as W.M. Bro. Craggs took the position of D.C., and the salutes were given by the Brethren with excellent effect. Bro. Cousens, the present W.M. of the Concord Lodge, No. 172, was quite at home in the installation ceremony, and was highly complimented by the assembled Brethren for his elocutionary efforts in the rendering of the several addresses.

This old established Lodge of Instruction we are pleased to notice is always well attended, thus showing how widespread the reputation of Bro. A. Williams has become in this quarter of the metropolis.

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FRIARS LODGE, No. 1349.

ON Thursday, 14th inst., at Bro. Abrahams, the Aldgate Distillery, Aldgate, E., Bros. S. Emden W.M., T. Richmond S.W., N. Goldman J.W., L. DaCosta P.M. Prec., J. Davis Sec., S. Lothheim S.D., J. Oxley P.M. J.D., W. Brown I.G., R. Phillips Steward, M. Moss P.M. P.D.G.S.B., M. DaCosta P.M., B. DaCosta P.M., A. Friend, B. Crabb, J. Wynman.

The W.M. rehearsed the second ceremony, with Bro. Friend candidate.

Bro. Oxley P.M. worked the first, Bro. W. Moss P.M. the second, Bro. Lothheim the third, Bro. B. DaCosta P.M. the fourth, and Bro. Goodman the fifth section of the Lecture.

Bro. Richmond was elected to act as W.M. for the following week.

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HAMMERSMITH LODGE, No. 2090.

ON Wednesday, 6th inst., at Wycombe House, Hammersmith, Bros. Beale W.M., H. Warren S.W., C. Pascall J.W., T. G. Hodgson Sec., W. Hillier P.M. 1366 2090 Preceptor, Golby S.D., Gale J.D., G. T. Meek I.G., A. Williams P.M., Priest P.M., C. Woods, H. Mair, Scolding, E. Fox P.M., C. Payne, Bratt, &c.

The ceremony of initiation was rehearsed, Bro. Mair taking the candidate's place. Lodge was then opened in the second degree, and advanced to the third and closed in that degree. The first section of the second lecture was worked by the Brethren, under the direction of the Preceptor.

Bros. Priest and Bratt were unanimously elected members, and a cordial vote of thanks was ordered to be placed on the minutes to Bro. Beale, for the careful manner in which he had conducted the business of the Lodge for the first time.

ON the 13th inst., Bros. C. Pascall W.M., H. Cave S.W., W. Atkinson J.W., J. H. Cumming P.M. acting Sec., W. Hillier P.M. 1366 2090 Prec., H. Warren S.D., H. Mair J.D., Byron Hunt I.G., Frederick Craggs P.M., G. T. Meek, Bratt, Gale, J. Cave, Golby, Youngsen, Woods, and several others.

This being Officers' night the W.M. was well supported by the Officers of the Mother Lodge, and he opened punctually at 7.45 p.m.

Bro. Youngsen answered the questions and was entrusted. Lodge was opened in the second degree and the ceremony of passing was rehearsed. Lodge was resumed to the first degree and called off and on; then resumed to the second degree, when Bro. Woods was examined and entrusted, the third ceremony being rehearsed. Bro. Pascall resumed the Lodge to the first degree, and was complimented on the way he had carried out the duties of the chair.

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ROYAL VICTORIAN JUBILEE LODGE, No. 2184.

(LATE TERRIERS.)

ON Wednesday, 20th inst., at 3 o'clock, at the Dover Castle Hotel, Westminster Bridge Road, Bros. W. Willshire W.M., T. F. Strutt S.W., W. W. Parkinson J.W., A. Darch P.M. Prec., C. Wetton P.M. Dep. Prec., W. J. Newstead Sec. as S.D., C. B. Andrews J.D., W. Newton I.G., B. Cohen, E. Sinclair P.M., J. Wynman, W. H. Shaw.

The Lodge was opened to the second degree, when Bro. Sinclair answered the questions and was entrusted. The Lodge was advanced, and the ceremony of raising was rehearsed. The W.M. kindly vacated the chair in favour of Bro. A. Darch P.M. Preceptor, who resumed the Lodge to the second degree and the ceremony of installation was rehearsed, Bro. Strutt being presented as W.M.-elect, and Bro. B. Cohen acting as D.C. Bro. Darch delivered the address to the Officers, and Bro. Wetton that to the Brethren. Bro. Willshire resumed his chair and closed the Lodge.

This was the first time we had had the pleasure of seeing Bro. Willshire in the chair, and we congratulate him on the perfect manner in which he rehearsed the work.

Bro. T. F. Strutt W.M.-elect of the Hygeia Lodge, No. 2664, will preside on Wednesday, 3rd prox.

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BRONDESBURY LODGE, No. 2698.

ON the 18th inst., at the Earl Derby, High Road, Kilburn. Bros. K. J. Campbell P.M. P.Z. Treas. W.M., H. Dunnaway S.W., F. H. Palmer J.W., A. F. Hardyment W.M. 2698 Prec., H. Willsmer Sec., H. Woods S.D., Geo. Coxen I.G.

After preliminaries the Lodge was called off and on. Three sections of the first degree were worked by the Brethren, and the ceremony of passing was rehearsed.

Bro. H. Dunnaway was elected W.M. for the next meeting, to be held on the first Monday in January.

MASONIC QUALIFICATIONS.

IT is not every man that can be made a Mason. He that would enter the door of the Lodge and take part in the labours of the Craftsmen must possess certain qualifications in order to be competent for a performance of the work of the Craft, unimpeded by any defect whatsoever.

Some object to Masonry because its rights and benefits are not open and free to all who may apply, and there are even Masons who argue that the privileges of Masonry are too restricted. The objection to its limitations arises from a misapprehension of the nature of the Institution. Operative Masons, as hewers of stone, were engaged in a work requiring physical strength and power of endurance, with mental ability sufficient to follow the plans and specifications drawn on the trestle-board, which were often complicated. Hence the blind, deaf, dumb, lame, infirm, idiots, maniacs, children of the superannuated, as well as women, were excluded from the ranks of the workmen, whose labours were often so exacting as to heavily tax the ablest-bodied, strongest-minded men. Their rules for admission to the Craft required "That no person shall be accepted as a Mason, but such as are of able body, honest parentage, good reputation, and observers of the law of the land." "The apprentice must be of lawful blood, and the Master should, for no advantage, make one that is not perfect, which means that he must have his limbs whole."

Speculative Masons, having taken the name and working tools of the Operative Craft, have also accepted their laws, rules, and regulations, and adopted the Ancient into the Modern system which works on a parallel line, and therefore, calls for similar qualifications in its workmen; and on the point of qualification, the Charges require that "The persons admitted members of a Lodge must be good men and true, free-born, and of mature and discreet age, no bondsman, no woman, no immoral or scandalous men, but of good report," and "No Master should take an apprentice . . . unless he be a perfect youth, having no maim or defect in his body rendering him incapable of learning the Art." This covers the physical, mental, moral, social and civil condition and character of any candidate for admission to the Fraternity, and it would be for the good of Masonry if the committee on character should carefully examine every petition on each of these points and see that no unworthy and unqualified person gain admittance.

Masons are to be "good and true men." These qualifying words have a wide range of meaning.

To be good, is to be sound, undamaged, not weak, or defective, as to physical qualities; kind, affectionate, pleasant, agreeable and promotive of happiness, as to social qualities; unblemished, unimpeached, uncorrupted, virtuous, conformable to the moral law, as to moral qualities; and in all cases opposed to bad, imperfect, corrupted or impaired.

To be true, is to be genuine, sincere, honest, not fickle, false, perfidious, or fraudulent, but steadfast and steady in adhering to God, to country, to family, to friends, and to all obligations and duties.

That defines and sets forth in plain terms what every Mason ought to be, according to the fundamental law of Masonry. It is evident that no bad or false man should be made a Mason any more than a "stupid atheist, or irreligious libertine," and if any such have crept in unawares, the sooner they are cast out the better for all concerned; for the good and the bad, the true and the false can never affiliate closely enough to dwell together in unity.

Again, a Mason must be "free-born, no bondsman." If a slave, or his parents in slavery, manumission will not entitle him to membership, as he is subject to the will of another and not at liberty to come of his own free will and accord; and though even freed from bondage, the law bars access; and should he be in prison as an offender against the law of the land, he is equally barred; and, by parity of reasoning, if a man be in bondage to any lust, passion or appetite which binds him to its obedience, he is not in a fit condition to be made a Freemason, and must be excluded.

Again, the candidate for Masonry must be of "mature and discreet age," which requires that he have his senses exercised sufficiently to discern all the points in Masonry. Discretion is that discernment which enables a person to judge critically of what is correct and proper, united with caution—a choice quality in a Mason. "Mature" is generally understood to be "lawful" age, or that term of years which transfers from boyhood to manhood according to the law of the country, and which is adopted as Masonic law. It is a fact, however, that many a boy of eighteen has more ripeness of body and mind than some who have lived a quarter of a century; yet, for the sake of uniformity, Masons govern themselves in this qualification by the legal age adopted in the country where they work.

Again, no woman can be made a Mason—neither can many a man—and the fair sex complains on man for excluding his

"better half" from the bonds of the mystic tie. The ancient Craft who fixed the landmarks immovably did not consider it prudent or profitable, or even pleasant, for her to toil in the quarry, the Lodge, or on the wall, and hence excused her from such a laborious undertaking—and for ample reasons she will ever remain excusable—yet she should cease all murmurings and repinings, since in consideration of her supreme excellence as an "help-meet," she has been raised, and even exalted to the starry heavens, above the clouded canopy, where that brilliant galaxy of Eastern Stars constitutes the brightest constellation in the Masonic firmament; and from which lofty height she can look down with complacency on the laudable undertakings of the Craft, and cheer them as they toil onward and upward toward that place where all good Masons hope at last to arrive—the starry-decked heavens—and so mote it ever be.

Again, no immoral or scandalous person can be made a Mason—only those of good report are entitled to admittance. It is a law that can never be repealed and should never be relaxed, that none can be received into the Masonic Fraternity but those who are moral and upright before God and of good repute before men. Morality stands between friendship and brotherly love, and without it neither of them can operate; and when those three virtues become invalid, as essential qualifications, harmony disappears and takes with it the strength and support of the Fraternity. The immoral man may be described as lacking purity of heart and rectitude of conduct, whose speech and behaviour is contrary to the moral law, unjust, dishonest, profligate, dissolute, licentious, inebriate, lewd, obscene, profane, vulgar—these qualities, or any of them, are surely sufficient to exclude any man possessing them from the Masonic temple, where his presence could only bring scandal and disgrace both to the Masonic character and Fraternity. Such are scandalous and will subject to reproach all who affiliate with them and sanction a bad report among those who are outside the temple.

Finally, a Mason should be a man—a whole man, entire in body, complete in sense, and sound in mind. The Ancient Charges required, "that he that he may be able in all degrees . . . and that he have his right limbs as a man ought to have, hail and sound, not deformed or dismembered"; and it is required of an Apprentice, that he have "no maim or defect in his body, that may render him incapable of learning the art."

The three senses, hearing, seeing, and feeling, are most revered among Masons, and every Craftsman knows the reason why he should be neither deaf, blind, or maimed; nor should the body lack any of its members from the crown of the head to the sole of the feet.

Indeed, the internal and external qualifications of a Mason at his making should correspond as nearly with the requisites of true manhood as possible.

For no advantage of learning, wealth, honour, fame, or to gain numbers and influence should this old landmark be removed. There can be found enough men possessing all the essential qualifications to carry forward the work to its full and final completion. Then let the Craftsmen be satisfied to use the worthy and well qualified material at hand.—Rev. Gilbert Small, in "American Tyler."

ANTI-MASONRY.

SOME interesting souvenirs of the anti-Masonic crusade have been found among the archives of the Grand Lodge of Pennsylvania and published in the "Keystone." Among them is a bill read in the Pennsylvania House of Representatives, 7th December 1835, entitled, "An act to suppress secret societies bound together by secret and unlawful oath."

The first section of this bill imposes a fine of 100 dols. on any person administering an oath to another initiated into any society or association, or advanced from one degree to another. Every person present when such oath was administered is made a lawful witness and compellable to testify.

The second section requires all bodies of Masons and Odd Fellows to make an annual report of their officers and members, the number and names of those admitted or advanced, "with the mode and manner of their initiation, admission or advancement, the form or forms of the several promises or obligations that have been administered," etc.

The third section makes Freemasonry or Odd Fellowship a good cause or challenge to a juror when one party is a member of such Order and another is not.

It was, doubtless, the pendency of this bill which caused half a dozen Masons to issue over their signatures an appeal to the public correcting various unfounded charges and slanders. We have room for an extract only from this interesting document:

"We have thought proper, however, for once to depart from the usages of Masonry, and as members of the institution to make you the following declarations; and under no less a pledge

for the truth, the whole truth, and nothing but the truth of what we advance than our characters and standing in society as citizens and Christian characters with many of us humble but dear and invaluable to us all.

We are all Masons, and some of us as far advanced as the Royal Arch Degree.

1. We declare to you fellow citizens, that as far as we are acquainted with Masonry, there is no obligation among Masons inconsistent with their duties as citizens, incompatible with the requirements of Christianity, or in violation of any moral obligation; and of this every Mason is informed before he is admitted to the Order.

2. We declare that it is repugnant to the principles of the Order that a man can bind himself by an obligation, contravening his duties to God, to his country, to society, or to himself.

3. There is no obligation in Masonry obliging or requiring a Mason to vote for a brother Mason in preference to one not a Mason.

4. We declare that Freemasonry is not a political institution; that Masons are laid under no political engagements whatever, except a general charge "that they shall be peaceable subjects, conform to the laws of the country in which they reside, and not be concerned in plots or conspiracies against the government," and that the rules of Masonry expressly exclude politics from the Lodge.

5. We assert that there is no obligation among Masons binding them to unworthy objects or unworthy Brethren.

6. We declare that we know of no Masonic word, sign or obligation which has been or can be used for the perversion of public justice, or in avoidance of the laws of our country; nor have we ever in any instance known justice perverted by one Mason in favour of another.

7. We know of no impious, profane or blasphemous oaths in the Order.

8. We never knew of a power being possessed or claimed by a Lodge or by individual Masons, to inflict any penalty for a disclosure of the secrets of Masonry, or for a violation of its rules, other than censure and expulsion from the Order—and that disgrace which is the inevitable consequence of the violation of an honourable engagement among honourable men, whether in or out of the Lodge.

9. We never heard of any persuasion used to any person to induce him to become a Mason. On the contrary, any candidate is at liberty to retire from the Lodge, or withdraw as a member at any time he pleases, either during his initiation or subsequently.

10. We have never had, either as a Lodge or individually, any knowledge or information upon the subject of what is called the "Morgan abduction," except that in common with our fellow citizens derived from the newspaper of the day. And we declare to you that any infringement of the civil or religious rights, privileges and liberties of any person is in direct repugnance to and violation of the principles and requirements of the Order.

On the subject of political combinations among Masons, we appeal to you fellow citizens who know us personally, if we have not been divided on all questions of general politics and local matters. Our opinions and votes upon the last presidential election were no secret to our neighbours, and we appeal to them if our votes were not nearly equally divided in that instance, in which a Mason and a distinguished Mason, our present chief magistrate, Gen. Jackson, was a candidate in opposition to one avowedly not a Mason.

We ask you whether, notwithstanding the alleged selfishness of the Order, you have not found us according to our circumstances as generous supporters of liberal objects and institutions, and as charitable contributors for the relief of necessitous persons, not Masons, as the generality of the individuals of the community."

The character of this unusual appeal gives an idea of the extreme violence of the feeling that had been worked up by designing politicians against a wholly inoffensive class of men engaged in works of beneficence. Masonry is popular now, but it is well to remember that there was a time when heroic souls were necessary to stand out against the persecutions prevalent.—"American Tyler."

MASONRY, PURE AND UNDEFILED.

WHOSE holy principles were breathed into the ear of Adam, amid the delightful shades of Paradise, when everything glowed around in all the beauty and freshness of the morning of creation, that were given by the Almighty himself to Moses, amid the awful thunders and vivid flashes of Sinai, and are constantly whispering in our ears in a still, small voice, but in language all may comprehend; is so shorn of everything but goodness that it stands forth as the handmaid of the Bible and the embodiment of all holiness taught therein. Thus it has been for all the

centuries past, and thus it will continue for all the centuries yet to come. When order sprang out of chaos, and our Great Creator said, "Let us make man," He endowed him with principles which, had they been followed closely from his creation, would have made this world a veritable paradise.

But—when Mother Eve was born, and Adam took her unto himself, and for this disobedience they were both driven from the presence of their Master and from Eden's beautiful garden, sin ran riot with our ethics, as given us at our creation, and from that good day to this has kept up a running fire against our Masonry. That it has succeeded in some instances and carried the citadel of our week-kneed Brothers by storm goes without saying, but the large majority of those who cast their lot with us for "the good that they might do, without the hope of fee or reward," still cling to the eternal principles as imparted at the beginning, and bid defiance to the imprecations hurled at us by designing men or their efforts to brand us as an "engine of oppression."

Its mission in this world is pure and holy, and therefore not susceptible of being distorted into the handiwork of business or politics as some seem to think, and, we are sorry to say, some try to practice. It has been but a short time since we heard of a lawyer who approached a criminal in jail, and used as an argument in "soliciting his case," that "he was a prominent Mason, also Oddfellow and Knight of Pythias, and he would see that he got the right kind of a jury."

Was ever such an imputation cast on Masonry before, especially so by one who claims to have sense enough to be a lawyer? He well knew that when he made such a proposition he violated his promise to his Lodge and laid himself liable to being disciplined by them. He also knew that at the beginning of Masonry he was taught that "in the state you are to be true to your government and just to your country; you are not to countenance any act which may disturb the peace of the community in which you reside, but pay due obedience to the laws." It goes without saying, then, that a jury selected by him would turn a criminal loose through the influence of his "special pleadings" and Fraternal manipulations, stands perjured in the sight of God and in the estimation of their Brethren, and sleepless will be their nights and agonising their conscience when they think of the wrong committed, to say nothing of the reparation to be made when they are called to answer for the "deeds done in the body."

We have seen a counterpart of this great wrong practised by designing men in politics. It has come to be a common thing with the many politicians who are Masons in name only to practice their sophistry upon the credulity of the less informed and too-confiding Brother. It is astonishing how they attempt to manipulate an entire Lodge, and more astonishing how well they succeed in some instances, notwithstanding there may be some individual members thereof whose convictions are adverse to the sophist and political trickster.

This state of facts exists in the country more than in cities, because the country Brother, being honest himself, thinks all others are so. He little dreams that the astute Masonic politician, who makes it convenient to attend all the Lodge meetings in his district during his canvass, and, by request, "entertains the Brethren by a few remarks," and during luncheon, of which he partakes from the well-filled baskets of the Brethren, shakes every one of them by the hand and seems particularly solicitous about the health of their families, cares but little for them and less for their Masonry, provided he can secure their votes. We have seen instances of this kind within our own section for the last fifteen or twenty years past, and having been successful upon several occasions, they have become chronic office-seekers, relying always on "working" the Brethren.

Many men in business are equally culpable in their machinations of Masonry. They enter the Order for that purpose and turn a deaf ear to everything else. The almighty dollar is the goal of their ambition, and if in the attainment of their desires Masonry must be sacrificed and its principles put to shame, be it so.

And so we must continue throughout the whole category of designing men, but as this state of things has existed from time immemorial, and will continue to exist as long as time lasts, all we can hope to do is to cause some of them, at least, to stop and think while we remind them of the fact that Masonry is averse to their actions, and they will not be held guiltless when the final reckoning comes.

Masonry is a "beautiful system of morality," founded upon the holy Bible, and he who would attempt to distort its principles and teachings into personal aggrandisement violates his vows and betrays his trust.—Bun F. Price, in "American Tyler."

If you find anything in the fundamental laws of Freemasonry which you think needs an apology, you are undoubtedly in the "wrong box," and the sooner you separate yourself from it the better for you and the Order.—Exchange.

LODGE MEETINGS NEXT WEEK.

Fuller particulars as to place of meeting of the undermentioned Lodges are given in the Freemasons' Calendar and Pocket Book (published by Grand Lodge for the benefit of the Charity Fund).

Monday.

- 25 Robert Burns, Freemasons'-hall
- 72 Royal Jubilee, Anderton's
- 188 Joppa, Freemasons' Tavern
- 1519 Asaph, Freemasons'-hall
- 1321 Emblematic, Criterion
- 1924 Wickham, Brockley
- 2535 Fellowship, Frascati
- 2578 National Artillery, Criterion
- 53 Royal Sussex, Bath
- 107 Philanthropic, Lynn
- 113 Unanimity, Preston
- 119 Sun, Sq. & Compass, Whitehall
- 135 Perpetual Friendship, B'water
- 154 Unanimity, Wakefield
- 156 Harmony, Plymouth
- 199 Peace and Harmony, Dover
- 251 Loyal, Barnstaple
- 328 St. John, Torquay
- 331 Phoenix Ho. & Prudence, Truro
- 338 Vitruvian, Ross
- 395 Guy, Leamington
- 422 Yarborough, Gainsboro'
- 428 Sincerity, Northwich
- 431 St. George, N. Shields
- 441 Three Grand Principles, C'b'dge
- 482 St. James, Handsworth
- 529 Semper Fidelis, Worcester
- 622 St. Cuthberga, Wimborne
- 839 Rl. Gloucestershire, Gloucester
- 850 St. Oswald, Ashbourne
- 928 Friendship, Petersfield
- 959 Prince of Wales, Ipswich
- 977 Fowey, Fowey
- 1045 Stamford, Altrincham
- 1050 Gundolph, Rochester
- 1051 Rowley, Lancaster
- 1071 Zetland, Saltash
- 1077 Wilton, Blackley
- 1180 Forward, Birmingham
- 1211 Goderich, Leeds
- 1239 Wentworth, Sheffield
- 1254 Semper Fidelis, Exeter
- 1264 Neptune, Liverpool
- 1399 Marlborough, Woodstock
- 1434 Nottinghamshire, Nottingham
- 1452 St. Margaret, Lowestoft
- 1573 Carodoc, Swansea
- 1954 Molesworth, Wadebridge
- 2039 Londonderry, Sunderland
- 2163 Jersey, Southall
- 2166 Cotchele, Calstock
- 2240 Arrow, Kington
- 2497 Carville, Wallsend-on-Tyne
- 2520 P. of Wales, Newcastle-on-Tyne
- 2525 Thurston, Coniston
- 2533 Fitzwilliam, Peterborough
- 2586 St. Nicholas, Scarborough

Tuesday.

- 9 Albion, Freemasons'-hall
- 172 Old Concord, F.M.H.
- 765 St. James, Southwark
- 1472 Henley, North Woolwich
- 1662 Beaconsfield, Walthamstow
- 2524 Train Bands, Finsbury Barr'ks.
- 52 Union, Norwich
- 70 St. John, Plymouth
- 103 Beauford, Bristol
- 120 Palladian, Hereford
- 124 Marquis of Granby, Durham
- 158 Adam, Sheerness
- 209 Etonian, Windsor
- 226 Benevolence, Littleboro'
- 252 Harmonic, Dudley
- 265 Royal Yorkshire, Keighley
- 315 Royal York, Brighton
- 340 Alfred, Oxford
- 364 Cambrian, Neath
- 393 St. David, Berwick
- 421 Loyal of Industry, S'thmolton
- 457 Loyal Monmouth, Monmouth
- 493 Royal Lebanon, Gloucester
- 510 St. Martin, Liskeard
- 558 Temple, Folkestone
- 660 Camalodunum, New Malton
- 673 St. John, Liverpool
- 734 Londesborough, Bridlington
- 794 Warden, Sutton Coldfield
- 804 Carnarvon, Havant
- 847 Fortesque, Honiton
- 948 St. Barnabas, Linslade
- 960 Bute, Cardiff
- 974 Pentalpha, Bradford
- 995 Furness, Ulverston
- 1002 Skiddaw, Cockermonth

- 1072 Aberystwith, Aberystwith
- 1096 Lord Warden, Walmer
- 1134 Newall, Manchester
- 1197 Nyanza, Ilminster
- 1222 Saint Kew, Weston-super-Mare
- 1244 Marwood, Redcar
- 1282 Ancholme, Brigg
- 1336 Square & Compasses, Wrexham
- 1488 St. Eleth, Almwch
- 1509 Madoc, Portmadoc
- 1619 Sackville, East Grinstead
- 1726 Gordon, Bognor
- 1780 Albert Edward, Southampton
- 1785 St. Petroc, Padstow
- 1807 Loyal Wye, Builth
- 1908 Cholmondeley, Frodsham
- 1970 Hadrian, South Shields
- 2129 Dorothy Vernon, Bakewell
- 2133 Swan of Avon, Stratford-on-Avon
- 2260 Ridley, Newcastle-on-Tyne
- 2290 Fairfield, Fairfield

Wednesday.

- 1298 Royal Standard, Highbury
- 1306 St. John, Guildhall Tavern
- 1687 Rothesay, Frascati
- 2032 Richmond, Richmond
- 74 Athol, Birmingham
- 94 Phoenix, Sunderland
- 137 Amity, Poole
- 159 Brunswick, East Stonehouse
- 164 Perseverance, Sidmouth
- 168 Mariner, Guernsey
- 279 St. John, Leicester
- 282 Bedford, Tavistock
- 287 Unanimity, Stockport
- 298 Harmony, Rochdale
- 326 Moira of Honour, Bristol
- 327 St. John, Wigton
- 406 Northern Counties, N'castle-on-T.
- 417 Faith & Unanimity, Dorchester
- 429 Royal Navy, Ramsgate
- 471 Silurian, Newport, Mon.
- 678 Earl Ellesmere, Farnworth
- 929 Waveney, Bungay
- 970 St. Anne, East Looe
- 992 St. Thomas, Manchester
- 1003 Prince of Wales, Jersey
- 1004 Athole, Douglas, Isle of Man
- 1010 Kingston, Hull
- 1013 Royal Victoria, Liverpool
- 1085 Hartington, Derby
- 1167 Alnwick, Alnwick
- 1205 Methem, E. Stonehouse
- 1206 Cinque Ports, Sandwich
- 1274 Earl Durham, Chester-le-Street
- 1333 Athelstan, Atherstone
- 1335 Lindsey, Wigan
- 1354 Marquis of Lorne, Leigh
- 1431 St. Alphege, Solihull
- 1461 Clausentum, Woolston
- 1478 Lougheat, Warminster
- 1532 Bective, Carlisle
- 1620 Marlborough, Liverpool
- 1660 Arlecdon, Frizington
- 1736 St. John, Halifax
- 1862 Stranton, West Hartlepool
- 2193 Queen Jubilee, Nelson
- 2200 Pantiles, Tunbridge Wells
- 2224 Fairfield, Long Eaton
- 2334 Jersey, Bicester
- 2368 Alan, Alderley Edge
- 2382 Loyal Hay, Hay
- 2391 Orde-Powlett, Middlesborough
- 2453 Duke of York, Cardiff
- 2464 Longsight, Longsight
- 2495 Goodacre, Bootle
- 2556 Glyn Ebbw, Ebbw Vale
- 2560 Earl of Lathom, Bury

Thursday.

- 538 La Tolerance, Freemasons'-hall
- 820 Lily Richmond, Inns of Ct. Ho.
- 1288 Finsbury Park, Highbury
- 1383 Friends in Council, 33, G'den Sq.
- 1445 Prince Leopold, Aldgate
- 1790 Old England, Thornton Heath
- 1950 Southgate, Beale's, Holloway
- 1963 Duke of Albany, Camberwell
- 2291 West Ham Abbey, Stratford
- 24 Newcastle O.T., Newcastle
- 31 United Industrious, Canterbury
- 38 Union, Chichester
- 41 Royal Cumberland, Bath
- 110 Loyal C'brian, Merthyr-Tydvil
- 114 British Union, Ipswich

- 195 Hengis', Pournemouth
- 219 Prudence, Todmorden
- 249 Mariner, Liverpool
- 254 Trinity, Coventry
- 266 Naphtali, Heywood
- 269 Fidelity, Blackburn
- 289 Fidelity, Leeds
- 294 Constitutional, Beverley
- 295 Combermere Union, Macclesfield
- 300 Minerva, Ashton-under-Lyne
- 305 Apollo, Beccles
- 309 Harmony, Fareham
- 317 Affability, Manchester
- 360 Pomfret, Northampton
- 362 Doric, Grantham
- 419 St. Peter, Wolverhampton
- 446 Benevolent, Wells
- 462 Bank Terrace, Accrington
- 509 Tees, Stockton
- 531 St. Helen, Hartlepool
- 539 St. Matthew, Walsall
- 633 Yarborough, Manchester
- 637 Portland, Stoke-upon-Trent
- 703 Clifton, Blackpool
- 792 Pelham Pillar, Grimsby
- 856 Restormel, Lostwithiel
- 913 Pattison, Plumstead
- 976 Royal Clarence, Bruton
- 1012 Prince of Wales, Bury
- 1231 Savile, Elland
- 1284 Brent, Topsham
- 1304 Olive Union, Horncastle
- 1324 Okeover, Ripley
- 1379 Marquess of Ripon, Darlington
- 1384 Equity, Widnes
- 1473 Bootle, Bootle
- 1500 Walpole, Norwich
- 1504 Red Rose of Lancaster, Padihun
- 1513 Friendly, Barnsley
- 1557 Albert Edward, Hexham
- 1565 Earl of Chester, Lymm
- 1639 Watling St., Stony Stratford
- 1770 Vale of White Horse, Faringdon
- 1829 Burrell, Brighton
- 1874 Lechmere V'nt'r, Balsall H'th
- 1899 Wellesley, Sandhurst
- 2043 Kendrick, Reading
- 2169 Osborne, East Cowes

- 2321 Acacia, Bradford
- 2342 Easterford, Kelvedon
- 2350 Corinthian, Hindley
- 2386 Clarence, Chester
- 2496 Wirral, Birkenhead

Friday.

- 90 St. John, Albion
- 554 Yarborough, Fenchurch Street
- 2076 Quator Coronati, F'masons'-h.
- 2488 Eccentric, Criterion
- 2511 St. John at Hackney, Hackney
- 242 St. George, Doncaster
- 306 Alfred, Leeds
- 375 Lambton, Durham
- 521 Truth, Huddersfield
- 574 Loy. Berkshire Hope, Newbury
- 601 St. John, Wellington, Salop
- 709 Invicta of Ashford, Ashford
- 751 Eastnor, Ledbury
- 837 De Grey and Ripon, Ripon
- 936 Adair, Aldeburgh
- 1009 Shakspeare, Manchester
- 1230 Barnard, Barnard Castle
- 1375 Architect, Chorlton-cum-Hardy
- 1405 Southwell, Nottingham
- 1458 Truth, Manchester
- 1561 Morecambe, Morecambe
- 1648 Prince of Wales, Bradford
- 1664 Gosforth, Gosforth
- 1725 Douglas, Maidstone
- 1754 Windsor, Penarth
- 1838 Tudor Rifle V'nt'rs., W'v'h'pton
- 1993 Wolseley, Manchester
- 2433 Minerva, Birkenhead
- 2491 White Rose of York, Sheffield
- 2569 St. Trillo, Colwyn Bay

Saturday.

- 1572 Carnarvon, Albion
- 2182 Sterndale Bennett, Camberwell
- 1388 Canynges, Bristol
- 1550 Prudence, Plymouth
- 2077 Epping, Chingford
- 2323 Bushey Hall, Bushey
- 2493 Vale of Eden, Appleby
- 2499 North Kent, Bexley Heath

QUALITY, NOT QUANTITY.

BROTHER WILLIAM S. WELLS Senior Grand Warden, who came a long way to attend the constituting of Westgate Lodge, No. 335, struck a very resonant note when he warned Lodges and members of the Craft against the evil of building up large Lodges just for the sake of having the biggest number. Quality, not quantity should be the watchword of every Mason for the selection of material for the upbuilding of our Masonic edifice.

The "Missouri Freemason" says on much the same lines:

"The man who is always on the look-out for a 'good time' may be tolerated in a community where it is fashionable to make life a 'rough and rugged journey,' by climbing its highest mountains, wading through its slimiest mires and walking on the very edge of its most dangerous precipices, but he has no place in Masonry, and, to one who weighs all his pleasures with the scale which is balanced with aches, and on which the weights are pains and sorrows, he is a useless member of society to whom it would have been a blessing if he had never been born." It may be right for men to exist simply as animals, but why a being who has been endowed with intelligence greater than is possessed by a monkey should be more careless in providing for the future than is a skunk, is certainly difficult to understand. 'A good time' as defined by an ignorant man, is usually a strange mixture of intemperance and nonsense, something that may be called disgusting without doing violence to the meaning usually given to the word. The man who is so low in the human scale as to be unable to have 'a good time' without taxing the capacity of his stomach, is several degrees below the Masonic standard, but as such a man cannot be held accountable for his lack of intellect, being simply a thoughtless animal wandering through labyrinths of error, in an atmosphere laden with sensuality, he may innocently knock at a door which if entered would usher him into the very darkness of light, a light so brilliant as to be painful to his uncultivated vision. Much better for such men to remain without the pale of Masonry, but as they may be entirely innocent of any disposition to do wrong, it is the duty of Masons to decline their petitions. This can be done in a manner that will not only protect the Fraternity, but the applicant, who may be really worthy of consideration at the hands of Masons, and not deserving of humiliation unless there is connected with it a valuable lesson. It does not follow that because a man is a little short of good sense at twenty-five that he may not be a model at forty. Give the young man a chance to learn, but do not let him waste expensive material in foolish experimenting. Masonry has passed the experimental stage and needs no improvement at the hands of men who have more stomach than brains. 'A good time' in

