

# THE FREEMASON.

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

REPORTS OF THE GRAND LODGES ARE PUBLISHED WITH THE SPECIAL SANCTION OF

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

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## UNITED GRAND LODGE.

The next regular Communication of United Grand Lodge will be held at Freemasons' Hall, at the usual hour on Wednesday, the 1st prox., when a brief but interesting programme of business will be dealt with. In the first place and following the reading of the report of the special meeting of Grand Lodge in the Royal Albert Hall on Monday, the 14th June last, the Grand Secretary will read a letter addressed to the M.W. Grand Master, by the Right Hon. the Secretary of State for the Home Department in reference to the presentation of the address to her Majesty the QUEEN, and when that has been done the M.W. Grand Master will propose that a vote of thanks be passed to Bro. Sir ALBERT W. WOODS, P.G.W., Grand Director of Ceremonies, and Bro. THOMAS FENN, P.G.W., for their very complete and admirable arrangements for the Albert Hall meeting on the date aforesaid in commemoration of the Queen's Diamond Jubilee. We have on a previous occasion referred to the excellence of these arrangements, the precise manner in which they were carried out, and the consequent success which attended the meeting. Bro. Sir ALBERT WOODS was unfortunately prevented by illness from taking an active part in the preparations for so important a function, but it was his duty, or, be it said rather, a duty of his particular office which was thus efficiently discharged, and there is no doubt that on the well-known principle "*Qui facit per alium facit per se*," our distinguished brother deserves the recognition which it will be proposed that Grand Lodge shall vote on Wednesday next. As for Bro. THOMAS FENN, he cheerfully bore, in the absence of his respected chief, the heat and burden of the day, and it is beyond question that the brilliant success of the meeting is due to the untiring zeal and energy he displayed during the weeks immediately preceding the gathering, and the care and ability with which he ordered the necessary arrangements. Under these circumstances we may be sure that Grand Lodge will in his case also but too readily pass with acclamation the resolution of thanks it is the intention of the M.W.G. Master to propose.

When this has been disposed of, a communication will be read from his Royal Highness the M.W. Grand Master, in which it will be suggested that as many Provincial and District Grand Masters are desirous of commemorating the completion of the 60th year of her Majesty's reign by conferring Past Provincial and District Grand rank on brethren of eminence in their several Provinces and Districts, Article 87 of the Book of Constitutions be specially suspended in order to allow of their doing

so; and in the event of Grand Lodge adopting the suggestion his Royal Highness recommends that "the number of appointments authorised should not exceed one for every 12 lodges in a Province or District where the lodges do not exceed 30 in number, with one additional if the broken number exceeds six," and one for every eight lodges, with an additional one if the broken number exceeds four in the case of Provinces and Districts in which the number of lodges on the roll exceeds 30.

There is also a notice of motion which will be submitted by Bro. W. F. LAMONBY, P.M. 962, on the subject of "canvassing for office." It will, doubtless, be in the recollection of the great majority of our readers that a resolution condemning this most objectionable practice was some time ago brought forward by Bro. LAMONBY and adopted unanimously. But our respected brother is of opinion—and we think he is right—that this resolution has not had the effect that was desired, and that canvassing is as rife as ever it was. He now, therefore, proposes that an addition shall be made to the Book of Constitutions, in which "Canvassing for any elective office, personally, by letter, or by circular, is prohibited;" and, in the event of any brother elected to such an office being "proved, to the satisfaction of the Board of General Purposes, or of an appointed Committee, after due enquiry, to have canvassed for votes, or to have been canvassed for by brethren, or other agents on his behalf," he shall be "held incapable of entering upon the duties" of such office, and the election be declared "void and of no effect;" "the vacancy so caused" to be "filled up in the manner provided for by the Constitutions." The motion—which will be found in its entirety on another page—is not a whit too strong, and has our hearty sympathy. Grand Lodge has publicly declared its opinion that the practice of canvassing or touting for votes is most objectionable, and, as this declaration has not had the desired effect, we see no reason why the practice should not be made illegal.

## THE GRAND LODGE OF IOWA.

It is little more than half a century ago that the Grand Lodge of Iowa was founded, and yet, there is little doubt that at the present time it is one of the powers that be in Masonry in the United States. This is in great measure due to the excellent qualities exhibited by the brethren who have been successively chosen to preside over the destinies of the Craft in the State. Much also of the success that has been achieved is due to the zeal and ability of the lodges which have worked in co-operation with each other in order to ensure the progress and stability of Freemasonry. But, we do not think we are exaggerating the circumstances or going out of our way to ascribe too much honour to any single individual brother if we affirm that more credit still is due to Bro. T. S. PARVIN, who was Grand Master of Iowa as far back as 1852, for the amazing amount of work he has accomplished during the protracted period he has filled the office of Grand Secretary. He has worked wonders in many fields of Masonic labour. His mere official duties have been discharged with a punctuality, attention to minute detail, and ability which have won him fame everywhere throughout the Masonic community, but in no branch of duty has he been more successful than in that pertaining to the office of Librarian, the result being that in very few Masonic jurisdictions in the United States is there attached to the Grand Lodge a library containing so numerous, so varied, and so valuable a collection of works on Masonic history and literature, while in few is there exhibited on the part of the brethren so keen a desire to familiarise themselves with the pre-

sent proceedings and past history of the Craft. At all events Iowa occupies one of the most prominent positions among those Grand Lodges in the United States, which strive by every means in their power to encourage the study of Masonic history and Masonic literature generally, and it is not surprising that at the recent 54th annual Communication, which was held at Oskaloosa on 1st June and following days, the record of the work done during the past 12 months should have been one of which every Iowa Mason must have reason to be proud.

The Communication was held under the presidency of Bro. G. W. BALL, M.W. Grand Master, to whose address we shall have occasion to make reference, while as regards the statistics as to lodges and membership, which are set forth in Appendix A, it will be sufficient if we note that the number of subscribing Masons in the jurisdiction is close on 27,500, and the number of lodges among which these members are distributed 477. Such a growth in little more than half a century fully bears out all that we have said as to the zeal and energy and ability with which both the rulers and the lodges and brethren they presided over must have worked in order to produce so splendid a result. As to the Library, we gather from a special account, compiled by Bro. Rev. H. RUGG, D.D., for the *Freemason's Repository*, and reprinted, by special permission, in Appendix B to this Report, that it is believed to contain "the largest collection of valuable Masonic curios, proceedings, addresses, sermons, and everything bearing the mark of the Craft upon it, to be found in any part of the globe. It is especially rich in its accumulations of diplomas, charters, manuscripts, jewels, medals, old lodge paraphernalia, and everything else to be classed among Masonic curios." We are further told that "in the department which may properly be designated as distinctly Masonic, nearly all the standard works of Freemasonry find a place. Here are the substantial books which treat of the history of the Craft and show the steps of its evolution from the distant past. Here, also, are numerous volumes, some of them exceedingly rare and valuable, which convey information as to Masonic personages and events, the rituals and ceremonies, the laws and regulations of the Order, with various other matters of related interest. One section of this department contains upwards of 2500 bound volumes of Masonic periodicals." There is, also, in addition a "semi-Masonic Department," which we are told is "especially rich in its collection of reports and publications issued by the fraternal societies," and also a "General Department within which are many shelves filled with books which treat upon the subjects of Art, Architecture, Archæology, Mythology, Egypt, Bible and Oriental lands, Crusades, Chivalry, Templary, Histories of the Nations, Sacred Works of the East," &c. There is also an "Art Department" and likewise one which is especially set apart for works written by Iowa authors or by authors of other States and countries, but relating to Iowa; the whole being contained in a handsome building located in the City of Cedar Rapids and erected in 1884 at a cost of 32,000 dollars. The paper is embellished with sundry illustrations of the building and its principal apartments, and it is not surprising that so much prominence should be given to such an institution, which is a credit equally to those who took the lead in establishing it, and the Grand Lodge and brethren which so generously support it.

It remains for us to offer a few remarks on the subject of the address delivered by Grand Master BALL. Naturally the greater number of the questions referred to by him were of local interest; but two stand out prominently, which are calculated to attract, and which well deserve, attention from the general body of Masons. As to one of these—Freemasonry in Mexico—we shall have occasion to speak in some future article. The other concerns the new-fangled ideas on the subject of "Masonic Relief," to which the Grand Lodge of Wisconsin has lent the weight of its authority, and to which it has invited consideration from other G. Lodges. On the matter being submitted for the first time to the Grand Lodge of Iowa, the latter at once decided that it was opposed to the plan proposed by Wisconsin, and in favour of that previously prevailing in the jurisdiction of Iowa and in the majority of the Grand Lodge jurisdictions in the United States. But last year the Grand Lodge of Wisconsin continued its consideration of the subject, and the Committee to

which the matter was referred favoured Bro. BALL with a further letter inviting renewed consideration "owing to the apparent misunderstanding and misrepresentation of the plan" as originally proposed, and offering additional and more elaborate arguments in favour of the plan. Accordingly Grand Master BALL carefully studied the fresh arguments laid before him, and, having done so, remains as firmly as ever of opinion that the Wisconsin ideas about Masonic relief are "not based upon any principle taught in Freemasonry." And Bro. BALL added the following exposition of the principle of Masonic Charity, which, in our judgment, cannot be improved upon, and certainly deserves quotation: "We are taught to relieve the distressed and to dispense Charity, but nowhere in the teachings of Freemasonry can there be found a line or a precept teaching us that relief of the distressed is made compulsory upon the members of the Order, or that the reimbursement of those Masons or lodges furnishing such relief should be made compulsory upon any lodge, subordinate or Grand. That Charity which one Mason exercises towards another when he furnishes him with means of relieving his distress is, and must be, purely voluntary. When it ceases to be voluntary, then it is no longer Charity, but is changed into the form of a debt which one Mason owes another, or which one lodge owes to its members, and the collection of which may be enforced by the method provided by the Wisconsin law. When such a law is adopted the Masonic Fraternity loses its character as a purely Charitable and benevolent organisation and assumes the character of an insurance company." We trust this declaration of Bro. BALL'S, which was subsequently endorsed by the Grand Lodge of Iowa, will have the effect of putting an end for ever to the monstrously absurd ideas about Masonic Charity which appear to have seized hold upon the minds of our Wisconsin brethren.

#### UNITED GRAND LODGE.

The following is the business to be transacted in Grand Lodge on Wednesday, the 1st proximo:

1. The minutes of the quarterly communication of the 2nd June for confirmation.
2. Report of the special meeting at the Royal Albert Hall on the 14th June.

The Grand Secretary will read a communication addressed to the Most Worshipful Grand Master, by the Secretary of State for the Home Department, in reference to the presentation of the address to her Majesty.

3. The Most Worshipful Grand Master will propose that the thanks of Grand Lodge be given to R.W. Bro. Sir Albert W. Woods, K.C.B., K.C.M.G., Garter, P.G.W., Grand Director of Ceremonies, and to R.W. Bro. Thomas Fenn, P.G.W., for their efficient arrangements for the Masonic meeting at the Royal Albert Hall on the 14th June last, to celebrate the long and glorious reign of her Majesty the Queen.

#### 4. COMMUNICATION FROM THE MOST WORSHIPFUL GRAND MASTER.

It having been represented to the Most Worshipful Grand Master that some Provincial and District Grand Masters are desirous of commemorating the completion of the 60th year of her Majesty's reign, by conferring Past Provincial and District Grand Rank on brethren in their provinces and districts, and that Article 87 of the Book of Constitutions would have to be specially suspended by Grand Lodge before any such appointments could legally be made.

His Royal Highness now submits the matter for the consideration of Grand Lodge, with the suggestion that if it be thought proper to sanction the suspension of the law, the number of appointments authorised should not exceed one for every 12 lodges in the province or district where the lodges do not exceed 30 in number, with one additional if the broken number exceeds six; and one appointment for every eight lodges in such provinces or districts in which the number of lodges is more than 30, with one additional when the broken number exceeds four.

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

|   |         |
|---|---------|
| The widow of a brother of the Palatine Lodge, No. 97, Sunderland  | £75 0 0 |
| The widow of a brother of the John Hervey Lodge, No. 1260, London | 60 0 0  |
| The widow of a brother of the United Lodge, No. 697, Colchester   | 75 0 0  |

#### 6. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England. The Board have to report that the following presentations have been made to the Library and Museum since the last meeting of Grand Lodge, all of which have been accepted with thanks:

| TITLE OR OBJECT.                                     | BY WHOM PRESENTED.            |
|--|-------------------------------|
| The Orientation of Temples ...                       | George W. Speth, P.A.G.D.C.   |
| History of Stability Lodge, No. 217 ...              | W. R. Smith, P.M. 217.        |
| Silver Masonic Medal, 1784 ...                       | James Terry, P.G.S.B.         |
| By-Laws and History of John of Gaunt Lodge ...       | J. T. Thorp, P.M., P.G.D.     |
| Old Silver Masonic Medal ...                         | John Aird, M.P., 523.         |
| Constitutions, &c., of Grand Lodge of Washington ... | Thomas M. Reed, G.S.          |
| P.M. Jewel 1824, of Peter Thomson, P.G.D. ...        | Harry N. Price, P.G. Std. Br. |
| Service of the Knights Templar, &c., 1850 ...        | H. Thomson Lyon, W.M. 2503.   |
| Freemasonry in Whitby, 1764-1897 ...                 | Rev. E. Fox-Thomas, P.P.G.C.  |
| Penological and Preventive Principals ...            | The Howard Association.       |
| Robert Burns and the Kilwinning Lodge ...            | The Kilwinning Lodge, No. 2.  |
| Freemasonry in Poole ...                             | The Lodge of Amity, No. 137.  |
| Britain's Historical Drama ...                       | Emil Apelt, P.M. 186.         |

The Board also submit a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 13th day of August instant, showing a balance in the Bank of England (Law Courts Branch) of £6139 4s. 4d., and in the hands of the Grand Secretary for petty cash, £100, and for servants' wages, £100.

(Signed) RICHARD LOVELAND LOVELAND, President.

Freemasons' Hall, London, W.C.,  
17th August, 1897.

7. NOTICE OF MOTION.

By Bro. WILLIAM FARQUHARSON LAMONBY, P.M. 962—

That the following addition be made to the Book of Constitutions :

Canvassing for any elective office, personally, by letter, or by circular, is prohibited. Any candidate who shall, on appeal, be proved to the satisfaction of the Board of General Purposes, or of an appointed Committee, after due enquiry, to have canvassed for votes, or to have been canvassed for by brethren, or other agents on his behalf, shall be held incapable of entering upon the duties of the office to which he may have been elected, and such election shall, in consequence, be void and of no effect. The vacancy so caused shall be filled up in the manner provided by the Constitutions.

List of lodges for which warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge :

- No. 2668, The St. John's Lodge, Lagos, West Africa.
- 2669, The Victoria Lodge, Bradford, Yorkshire.
- 2670, The Sandgate Lodge, Brisbane, Queensland.
- 2671, The Victoria Lodge, Windsor.
- 2672, The Yeatman-Biggs Lodge, Calcutta.
- 2673, The Lodge of Northern China, Newchang, Northern China.
- 2674, The Ravensworth Lodge, Gateshead, Durham.
- 2675, The Victoria Diamond Jubilee Lodge, London.
- 2676, The Royal Connaught Lodge, Eastbourne.
- 2677, The Calcaria Lodge, Tadcaster, Yorkshire.

MARK GRAND LODGE.

The following is the business to be transacted on Tuesday next, the 31st instant :

1. Read and, if approved, confirm the minutes of quarterly communication of 1st June, 1897.
2. Report of the General Board.
3. A motion will be made that the report be taken as read.
4. A motion will be made that the report be received and entered on the minutes.
5. A motion will be proposed that the report be adopted.
6. Presentation of Charity Jewels to the Stewards of the last Benevolent Fund Festival.

PROVINCIAL GRAND LODGE OF CORNWALL.

The annual meeting of the above is to be held at Liskeard, on Tuesday, the 31st inst., at 11.15 a.m. The members are requested to assemble at 10.45, so as to be in their places to receive the Provincial Grand Master, the Right Hon. the Earl of Mount Edgcumbe, at the time stated, when the Provincial Grand Officers will enter, and the Provincial Grand Lodge will be opened in due form at the Public Hall, the Parade.

The entertaining lodge is the St. Martin's, No. 510, which was formed in 1845, and owns the handsome Masonic Hall, which is entirely free from debt. The W.M. is Bro. Arthur E. Morcom, and the Secretary is the indefatigable Bro. R. A. Courtney, P.M., P. Prov. S.G.W.

There are 30 lodges in the county, which returned 1368 members for December, 1896, being the largest number yet made, according to the Official Directory edited for the Province by Bro. J. C. R. Crewes, P. Prov. S.G.D.

The mother lodge of the county is No. 75, Falmouth, chartered in 1751, and the youngest is the Cotehele, No. 2166, warranted in 1886.

The agenda is of a very full character, the business to be transacted being even more than usual; and as at ordinary times it is not easy to conclude in the time specified, the well-known ability of the Prov. Grand Master in the chair will be called into requisition, and doubtless will secure brief speeches and prompt decisions.

After the several reports have been made and officers of the local funds elected for the ensuing year, several alterations will be proposed in the rules of the Cornwall Masonic Annuity and Benevolent Fund—which is in a most flourishing condition—one especially, concerning an increase in the amounts of the annuitants, will be sure to be favourably received by the brethren. Two annuities are recommended to be granted to widows, and two educational grants, the Committee of Relief stating the amounts they deem suitable, though it is left to the subscribers to decide.

The Prov. Grand Lodge will be called off from work, and proceed to the Parish Church of St. Martin's at noon, when a sermon will be preached by Bro. the Rev. H. W. Millett, Prov. G. Chap.; and on the conclusion of the service the procession will return to the hall, and the remaining business will be transacted.

The Province of Cornwall is to be congratulated on the appointment of Bro. Bernard F. Edyvean to the rank of P.G.S.B. of the Grand Chapter

of England by H.R.H. the Prince of Wales, First Grand Principal. Sixty appointments were made for England and the colonies in commemoration of the Diamond Jubilee of her Majesty the Queen, so that Cornwall is most fortunate in securing one of these special compliments. Bro. Edyvean is the able Charity Representative of the province and well deserves the honour, which is also looked upon as one granted to the Province.

THE RIVER—A SIMILE.

*Nascitur exiguus, sed opes acquirit cundo,  
Quòque fluit multas accipit annis aquas.*

Yon stream, majestic in its course,  
Rolling with unrestrained force,  
Had but, at first, an humble source,  
And lowly bed.  
Deep in a lone, sequestered dell,  
Where from a spring the waters well,  
And tiny rills the streamlet swell,  
It lifts its head.

And onward, hid from human sight,  
Now deep in shade, now bathed in light,  
The silver wave, so clear and bright,  
Rolls far and wide;  
Though but a crystal spring unsought,  
Each babbling brook with music fraught,  
Its tributary waters brought  
To swell its tide.

Till now a river on whose breast  
The fleets of many a nation rest,  
Which commerce calls from east and west,  
In busy throng;  
Proudly its swelling waves contend,  
While to the sea their course they bend,  
And in the wond'rous ocean blend,  
Swift borne along.

That stream, with others, is designed  
To form when meeting and combined  
The ocean pathway of mankind,  
(May tempests spare!)  
The awful main whose depths unknown  
Unfathomable riches own,  
Which countless ages there have sown,  
But none may share.

Thus small, unnoticed as the rill,  
Which gently glides beneath the hill,  
Knowledge her lowly stream will fill  
From font obscure;  
Yet still increasing as it goes,  
The stream a mighty river grows,  
And onward without ceasing flows,  
In strength secure.

To the vast Ocean without bounds,  
The sea of wisdom which surrounds  
The Throne, where Mercy's voice resounds  
Frail man to spare;  
The wide expanse in Heaven above,  
Whose depths, unfathomed, none can prove,  
The countless riches of His love,  
Which all may share.

F. W. DRIVER, M.A., P.M.

62, Lancaster-road, Notting Hill, W.

Craft Masonry.

Lodge Acacia, No. 2321.

A regular meeting of this lodge was held at the Masonic Hall, Rawson-square, Bradford, on Thursday, the 5th inst. Bro. S. A. Bailey, P.M., W.M., presided, and there were also present Bros. Saml. Robinson, I.P.M.; John Niven, P.M.; Alfred Stephensen, P.M., P.P.G.D.; C. H. Ellis, P.M., Treas.; J. T. Last, P.M., Sec.; R. S. Hird, S.W.; Jno. W. Bland, J.W.; T. P. Sykes, J.D.; Fred. Kinder, as S.D., and Stwd.; John Harland, as I.G.; R. B. Nichols, Org.; A. E. Harris, John Morton, J. B. Fearnley, W. Durrance, C. Wood, and W. H. Townend. Visitors: Bros. J. C. Pierce, P.M. 1753, P.P.G.D.C. Devonshire; and John C. Cooper, 1698, Allahabad (E.C.).

After the lodge had been opened and the minutes of the previous meeting confirmed, pursuant to notice Bro. Bland moved a resolution, which, if carried, would have completely revolutionised the custom of the lodge as regards refreshment after labour, it having been established upon the peculiar lines of such lodges as the King Solomon Lodge, at Manchester, the Londonderry Lodge, at Sunderland, and the Prudence Lodge, at Leeds. The resolution having been seconded, was stoutly opposed by a number of brethren, who alleged that they had joined it entirely on account of its peculiar lines, and that it would be manifestly unfair to change its character, unless the members of the lodge were practically unanimous that it should be done, which was far from the case at present. After a prolonged discussion, the resolution was withdrawn without taking any vote thereon. The W.M. expressed the gratification it had given him at the resolution having been withdrawn. Pursuant to notice, a resolution was passed voting a sum of £10 10s. from the lodge funds to the recently-established West Yorkshire Masonic Educational Fund. The Committee was appointed for auditing the Treasurer's accounts, and notice given regarding a joining brother. After "Hearty good wishes" from the visitors, the lodge was closed.

After dining together, the usual loyal and Masonic toasts were duly honoured. In responding to the toast of "The Visitors," Bro. J. C. Pierce, P.M. 1753, Devon, expressed the pleasure it had afforded him to visit the lodge, and, as an outsider, to listen to the interesting debate in the lodge; he also referred to the advantages which lodges in large towns enjoyed as compared with the lodge in a small country town. The former by combining could jointly use a fine Masonic hall at a comparatively small expense to each individual lodge, whereas, the latter frequently and almost of necessity was compelled to be content with the somewhat restricted accommodation provided by the local hotel. He thanked the brethren for the very cordial manner the visitors had been received and intimated that the hospitality he had enjoyed that evening would be as cordially reciprocated by the members of the Obedience Lodge, Okehampton, if any of the brethren would honour his lodge with a visit.

The Tyler's toast concluded a pleasant meeting, at which the various toasts were interspersed with songs and music by Bros. Kinder, Sykes, Pierce, Last, Nicholls, Holmes, and Durrance.

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NIGHT SERVICE (Sundays excepted), PADDINGTON, depart 9.45 p.m., WEYMOUTH, depart 2.15 a.m., reaching GUERNSEY about 6.45 a.m., and JERSEY about 9 a.m. There is no Night Service from the Islands.

EXCURSIONS will leave PADDINGTON STATION as under:

EVERY SATURDAY, 8.50 a.m. (Special Day Service Express), and 9.45 p.m. (Night Boat Express), for GUERNSEY and JERSEY for 3, 8, 10, 15, or 17 days. RETURN FARE, THIRD-CLASS and AFTER CABIN, 24s. 6d.

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Steamers lighted by electricity.

During AUGUST, and SEPTEMBER, SPECIAL FAST EXCURSIONS will leave PADDINGTON STATION as under:

EVERY FRIDAY NIGHT, 10.10 p.m.—For EXETER, Dawlish, Teignmouth, PLYMOUTH, Devonport, Bodmin, Wadebridge, NEWQUAY, Truro, FALMOUTH, St. Ives, PENZANCE, Scilly Islands, &amp;c., for 3, 8, 10, 15, or 17 days.

12.25 Midnight.—For Chepstow, Newport, CARDIFF, SWANSEA, Llanelly, CARMARTHEN, Pembroke Dock, Tenby, Cardigan, New and Old Milford, &amp;c., for 7 or 14 days.

EVERY SATURDAY, 7.55 a.m.—For MINEHEAD, LYNTON, LYNMOUTH, Barnstaple, ILFRACOMBE, Plymouth, Tavistock, Launceston, Devonport, NEWQUAY, Truro, FALMOUTH, St. Ives, PENZANCE, &amp;c., for 3, 8, 10, 15, or 17 days.

8.10 a.m.—For Wellington, SHREWSBURY, Church Stretton, Leominster, HEREFORD, Oswestry, Welshpool, ABERYSTWYTH, Llangollen, Corwen, BALA, Blaenau Ffestiniog, DOLGELLY, BARMOUTH, Harlech, Criccieth, CHESTER, Birkenhead, LIVERPOOL, Rhyll, LLANDUDNO, BETTWS-Y-COED, Bangor, CARNARVON, Llanberis (for Snowdon), &amp;c., for 3, 8, 10, 15, or 17 days.

8.35 a.m.—For FROME, Shepton Mallett, Wells, YEOVIL, Bridport, Dorchester, WEYMOUTH (for the Channel Islands), Portland, &amp;c., for 3, 10, or 17 days.

9.30 a.m. and 4.45 p.m.—For DOUGLAS (ISLE OF MAN), for 3, 8, 10, 15, or 17 days.

11.5 a.m.—For WESTON-SUPER-MARE, EXETER, Dawlish, Teignmouth, TORQUAY, Dartmouth, &amp;c., for 3, 8, 10, 15, or 17 days.

12.5 noon.—For Newbury, Savernake, Marlborough, Devizes, Trowbridge, Warminster, &amp;c., for 3, 10, or 17 days.

12.40 noon.—For CLEVEDON, WESTON-SUPER-MARE, Bridgwater, TAUNTON, MINEHEAD (for LYNTON and LYNMOUTH), Barnstaple, ILFRACOMBE, Wellington (Som.) Tiverton, &amp;c., for 3, 10, or 17 days.

4.0 p.m.—For Swindon, Stroud, Cirencester, GLOUCESTER, Cheltenham, HEREFORD, &amp;c., for 3, 10, or 17 days.

6.5 p.m.—For Chippenham, BATH and BRISTOL, for 3, 10, or 17 days.

10.10 p.m.—For WESTON-SUPER-MARE, EXETER, Dawlish, Teignmouth, TORQUAY, Kingswear, PLYMOUTH, Truro, FALMOUTH, PENZANCE, &amp;c., for 3, 8, 10, 15, or 17 days.

A FORTNIGHT IN IRELAND.

THURSDAYS, SEPTEMBER 9 and 23—3.35 p.m.—For CORK and KILLARNEY.

FRIDAYS, SEPTEMBER 10 and 24—6.10 p.m.—For WATERFORD, Dungarvan, Lismore, Clonmel, Tipperary, Kilkenny, KILLARNEY, &amp;c.

4.45 p.m.—For BELFAST, Armagh, Enniskillen, Larne, GIANT'S CAUSEWAY, &amp;c.

CHEAP THIRD CLASS RETURN TICKETS are issued daily by certain trains to WINDSOR, 2s. 6d.; Burnham Beeches, 3s.; Maidenhead, 3s.; Henley, 3s. 6d.; Goring, 6s., &amp;c.

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## To Correspondents,

J. S. D.—The rank of Past G. Master of England was  
conferred upon H.R.H. the Duke of Connaught in 1891.  
See "Grand Lodge Calendar" for current year.



SATURDAY, AUGUST 28, 1897.

## Masonic Notes.

Of the 10 warrants for the constitution of new lodges which his Royal Highness the M.W.G. Master has been pleased to grant since the June Quarterly Communication, one is for London, five for the Provinces, and four for foreign parts. The new London lodge bears the style and title of the "Victoria Diamond Jubilee Lodge," No. 2675. The five Provincial lodges are, the Victoria, No. 2671, Windsor, in the Province of Berkshire; the Ravensworth, No. 2674, Gateshead, in Durham; the Royal Connaught, No. 2676, named after his Royal Highness the Prov. G. Master, and meeting at Eastbourne, in the Province of Sussex; the Victoria, No. 2669, to meet at Bradford, in Yorkshire; and the Calcaria, No. 2677, to meet at Tadcaster, in the same county. The new lodges abroad are the St. John's, No. 2668, Lagos, on the West Coast of Africa, where there is no Provincial organisation; the Sandgate Lodge, No. 2670, Brisbane, in the District of Queensland; the Yeatman-Biggs Lodge, No. 2672, Calcutta, so called in honour of the new Dist. G. Master of Bengal—Bro. Brig-Gen. Yeatman-Biggs, C.B.—and the inaugural meeting of which, under a provisional warrant, we reported recently; and the Lodge of Northern China, No. 2673, to meet at Newchang.

As regards the new Berkshire Lodge—the Victoria, No. 2671, Windsor—we have much pleasure in announcing that its consecration has been appointed to take place on Saturday, the 9th October, when the ceremony, which will be held in the Masonic Hall,

Windsor, will be performed by Bro. J. T. Morland, Past G.D. England, Dep. Prov. G.M. in charge. The principal officers designate are Bros. Edward Prince, P.M. 209, Past Prov. G.S. of Wks. Berkshire, W.M.; John J. Wolff, 209, S.W.; and John Baynes, 209, J.W. Bro. W. A. Cocks, P.M. 2163, will be appointed to the responsible office of Secretary.

\* \* \*

The next regular quarterly Communication of the Grand Mark Lodge will be held at Mark Masons' Hall on Tuesday next, the 31st instant. The principal business will be to read the Report of the General Board. From this we learn that during the quarter to 30th June last, warrants for two new lodges—the Noel, No. 505, Kingston-on-Thames, in the Province of Surrey, and Mizpah, No. 506, Woodstock, Cape Colony—have been granted, and also for two Royal Ark Mariner Lodges, namely, the Martaban, to be attached to No. 79, Moulmein, Burmah, and the Sarnian, to be attached to the Mark Lodge of the same name, No. 425, Guernsey. The number of certificates issued during the same period is 190 Mark and 81 Royal Ark Mariner.

\* \* \*

The report further announces that his Royal Highness the M.W. Grand Mark Master has been pleased to appoint Bro. William Andrews to be Dist. Grand Master of Jamaica, *vice* Bro. Col. J. C. Macglashan, J.P., resigned, and Bro. Idris Bey Ragheb—Grand Master of the National Grand Lodge of Egypt—to be Dist. Grand Master for North Africa, while he has re-appointed for a further term of three years Bro. the Rev. J. S. Brownrigg, as Prov. G.M. Bucks. Finally the congratulations of the Board are tendered to Bro. Lieut.-Col. A. B. Cook, Prov. G.M. Middlesex, and his Board of Stewards on the success of the 29th Anniversary Festival in behalf of the Mark Benevolent Fund, when the unprecedented sum of £3100 was announced as the total of the donations and subscriptions.

\* \* \*

We call attention to a letter from Bro. J. Ramsden Riley which will be found in our correspondence column. We very sincerely regret the circumstances under which Bro. Riley feels himself called upon to part with his unique collection of certificates, and we fully agree with him as to the desirability of its being retained in England. In fact, we think he deserves to find a liberal purchaser in response to his thoughtful offer, and trust that no serious delay will occur in disposing of it to advantage. It must be a terrible wrench to Bro. Riley to part with such a collection, accumulated with such infinite pains and labour during the long period of 27 years, and so far as it is in our power to be a medium of communication with brethren desirous of treating for the purchase, he may rely upon our doing all we can in furtherance of his project.

\* \* \*

It is with great satisfaction we learn that the brevet rank of Past G. Master was conferred upon Bro. Kivas Tully, a distinguished Canadian Mason of more than 50 years' standing, who for some time past has been the representative of the Grand Lodge of Ireland at the Grand Lodge of Canada. It is, indeed, not so very long since that Bro. Tully visited Ireland and was present at a meeting of its Grand Lodge where, it is needless to say, he met with a most cordial reception. We congratulate Bro. Tully on the distinction which has been conferred upon him and which he fully merits by reason of the length and value of his services.

\* \* \*

The *Freemason's Repository* for the current month contains some interesting particulars as to the new Masonic Hall which is in course of erection in the City of Providence, Rhode Island, a view of the Hall forming the frontispiece to the number. From these particulars we anticipate that the new building, which occupies the site of the hall destroyed by fire in March, 1895, will be in every way a credit to the Masons in Rhode Island.

\* \* \*

We acknowledge with pleasure the receipt of the first number of a new Masonic periodical, entitled *The Masonic Sun*, which was published at Toronto on the 2nd instant. To judge from the contents, our new contemporary, if only it succeeds in obtaining a fair measure of support, is likely to do good service to the Craft in Canada. In its first article it gives an account of the Masonic career of H.R.H. the Prince of Wales, M.W.G.M. of England, which is accompanied, and greatly enhanced in value, by a capital half-tone portrait of the Prince in his Masonic clothing. Of the next article—which we quote elsewhere—our readers

will be able to form their own judgment, while the third, from the pen of the Editor, entitled "Salutation," is an address to the readers, in which the policy of the periodical is foreshadowed. There is also an ample report of the recent meeting of the Grand Lodge of Canada, and, in addition, there will be found plenty of news and sundry well written notes and criticisms. We congratulate the *Masonic Sun* on the success of its opening number, and we trust it may have before it a long career of usefulness.

\* \* \*

In the jurisdiction of the Grand Lodge of New York, which now has on its roll some 93,000 subscribing brethren, a fund has recently been started, out of which to pay to the children of the New York Masonic Home on leaving that institution a something which will enable them to make a fair commencement in life. It is known as the "Joyce Fund," and the amount of the initial list of contributions to it is announced as being in excess of 1100 dollars.

\* \* \*

According to one of the by-laws or Constitutions of the Grand Lodge of Colorado, "non-affiliation is cause for discipline, and all non-affiliates who have not made application for membership to some lodge in this Grand Jurisdiction within one year shall not be allowed to visit any lodge more than twice during the year or join any Masonic procession, nor be entitled, as a matter of right, to Masonic relief or burial."

\* \* \*

In reviewing the proceedings from which the above law is quoted, Bro. J. C. W. Cox, of Washington, Iowa, in his "Report on Fraternal Correspondence, Grand Lodge of Iowa, June, 1897," remarks that while this is "in harmony with the recent trend of legislation" on the subject, he has repeatedly expressed his dissent from it and believes that it is calculated "to aggravate the very difficulty which it is intended to relieve." He points out that what he calls "the thumb-screw process of enforced affiliation" has utterly failed in New York and expresses his belief that such a result "may safely be forecast for every jurisdiction which attempts to make that a Masonic offence which should always be a matter of private judgment, and is often not even a mistake. If this trend is not in the direction of making merchandise of Masonry we are at a loss to know what more would be required."

\* \* \*

Somewhat similar remarks appear to be contained in the Report of the Delaware Committee of Correspondence, which declares unreservedly that "Compulsory membership is unmasonic, and we have never seen any good result from trying to hold a brother contrary to his will and inclinations." The Committee might have gone still further and declared not only that no good had ever resulted, or was likely to result from any attempt to compel a brother to act contrary to his inclination, but likewise, that it was in direct contravention of that spirit of freedom upon which Masonry so justly prides itself. The only compulsion a brother is under is to obey the laws of Masonry in the jurisdiction of his Grand Lodge. But as regards ceasing to be a subscribing member to a lodge in that jurisdiction, he is as free to quit our ranks as he was to join them. The idea of compulsion in connection with Masonry—except as regards paying due obedience to the laws of the Craft—is utterly foreign to the principles of our Order. It is one of our proudest boasts that we are forbidden to invite men to become Masons; those who join us do so freely and voluntarily, and it ought to be a matter of equal pride that men are as free to quit as they are to join our ranks.

\* \* \*

We are glad to find that Bro. W. Gibson, M.W.G. Master, in his address at the recent annual Communication of Canada, entertains as high an opinion of the "General Masonic Relief Association" to which it subscribes as his predecessors in the chair. He, too, declares that during the last 10 years it has saved many thousands of dollars per annum to the Craft, by the very valuable aid it renders in detecting impostures, and he affirms boldly that "no organisation in connection with Craft work has done more good than the General Masonic Relief Association of the United States of Canada."

\* \* \*

It is to be regretted that some such organisation as this—which is intended not, as its name at first sight seems to betoken, for the relief of Masons, but to put a stop to imposture—is not established in England. The correspondence which has at different times appeared in our columns testifies to there being a considerable amount of imposition practised by vagrant Masons. We have more than once suggested that steps should be taken to stop it as far as possible, but we suppose there is a certain amount of fascination, which kindly-disposed people take in being "done," and, therefore, we are content to make public the cases that reach us. Some day our lodges and their members may find it worth their while to effect a saving which shall be equivalent to the "some thousands of dollars per annum" referred to by Bro. Grand Master Gibson of Canada.

## Correspondence.

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

### UNIQUE COLLECTION OF CERTIFICATES FOR SALE.

To the Editor of the "Freemason."

Dear Sir and Brother,

You will be glad to learn that my autographs were at once distributed. Now I have another matter to bring forward less pleasant—at least to me.

As I am expecting to be able to arrange to join a small party going to the Klondyke goldfields, being absolutely sick for want of employment, I regret being at last compelled to part with nearly all my certificates\* selected during the past 27 years. I may mention that a number of these documents, given to me under special conditions, have already been returned to former owners, but there still remains a very fine and, including the facsimiles taken by myself at various times, an unique collection. Many of the originals are the finest known of their kind, and these alone would form a basis on which even a novice might (with my work occasionally in his hands) build up as complete a set as is possible at this day.

My chief object, however, at present is to state that, having been advised to place the lot in the hands of well-known London auctioneers for sale, I do not feel (and I believe my Masonic antecedents sufficiently prove that in Craft matters Masonic objects have always been paramount in my mind), that such a course ought to be the outcome of my labour in this particular field of research, and, besides, I think the collection should remain in England.

Therefore I want it to be known amongst Masons that I am willing to treat privately for its purchase, either as an important foundation on which to raise a lodge collection, or add to the value of an already established Masonic Museum.

As is well-known my exact size facsimiles are in high repute, both at home and abroad; these for the most part fill blanks otherwise unattainable, but they need not be included, whereas the originals cannot be separated but must be purchased in one lot. The latter include Nos. 15, 17, 18, 19, 20, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 38, 40, 41, 42, 43, 44, 45, 46, and 47 of my list (AQC. Vol. VIII., p. 49). Nos. 39, 48, 49, and 50 being issued during the rule of H.R.H. the Prince of Wales as M.W.G.M., are the easiest of any to add. The facsimiles include Nos. 2, 5, 6, 8, 10, 11, 14, 16, and others, while Nos. 1, 3, and 13 are absolutely unknown. Excepting the three last-named I could supply facsimiles of the few missing numbers if required. Trusting this matter is of Craft interest sufficient to warrant my taking up your space, for which privilege I thank you in advance.—I am, dear Sir and Brother, yours fraternally,

J. RAMSDEN RILEY.

25, Grey-road, Walton, Liverpool.

\* Some intended for Grand Lodge and my own parchments only excepted.

### MASONRY AND SOCIAL LIFE.

A healthy, well-developed mind always finds pleasure in social life, whilst, on the other hand, the shunning of society is a well-known sign of eccentricity and disease. But this natural desire of society is too much limited in our social life. In the first place, there are what are called the *conventionalities*, to which we are in bondage, and because of which some people will travel side by side all day long without exchanging a word, because they have not been introduced to each other. There are further separating barriers of rank and wealth and race and of religion. The titled hold aloof from the untitled, the rich from the poor, the European from the Asiatic. The Englishman shuns the Frenchman, the Christian shuns the Jew and the Mohammedan, the Protestant shuns the Catholic, and the Churchman sometimes passes by on the other side when the Nonconformist appears. Hence, it comes that men who should dwell together in unity are separated from one another and divided into sets and sects and classes and masses, and in extreme cases men are isolated—standing, like savages, alone, or in families.

There are, however, powerful influences at work counteracting these dissociating forces. Most important of these influences that favour social life are those arising from business relations and the associations of religion. The immediate objects of business and religion are, of course, material and spiritual advancement, but incidentally they both give the greatest help to society. Men's sympathies naturally go out to those with whom they work and worship, and though antipathies and antagonisms are sometimes developed in work and worship, there still remains a large balance in favour of the social principle. For example, it sometimes happens that social life is narrowed down to the members of some religious sect or party, and call it by what name you will, a church that fails to bind men together is not a true church but only a sect. But it is, after all, within the limits even of the narrow churches that scope has been found for the social instinct. Happily, in our day there is a noticeable tendency in the churches to broaden their sympathies and draw together the people who, a generation ago, agreed at best to tolerate each other, and who, two generations ago, were driven by what they called their consciences to bitter controversy and strife.

The influence of Masonry in binding men together in sympathy and Charity is well-known and highly prized amongst Masons. It can never be too highly prized or too carefully cultivated, for in some important respects there is nothing to take its place. Men of all creeds who believe in God, and in His will revealed to men and in the eternal awards of vice and virtue, are brought to dwell together in unity. The prince, the noble, and the millionaire stand together as brethren with the peasant, and the mechanic, and acknowledge the bonds of brotherly love, relief, and truth.

It has been objected that, whilst this may be true of Masons in their feeling and conduct towards each other, it is not true of Masons towards non-Masons. The objection is founded on ignorance of the ancient charges of Masonry, which inculcate the duty of universal benevolence, and impress it upon every member of the Order. The objection is also founded on ignorance of human nature, since a habit of mind once formed tends naturally to spread its influence over the whole life. Kindness and helpfulness cultivated in the family and amongst children naturally extends beyond

the family into all social, business, political, and religious relations. If there are men who are kind only to their own, and careless or unkind to others, it can never be supposed that their kindness to some is the cause of their unkindness to others, or that they would be better neighbours and citizens if they were worse husbands and fathers. Even so, the generous regard for others cultivated in Masonic fellowship would naturally extend to all the world, even if it were not required to do so by Masonic teaching.

Again, it can be said of Masonry that it affords to most men the best and safest occasions for the exercise and satisfaction of the social instinct. Our Anglo-Saxon race is domestic rather than social. This may be accounted for to a great extent from the influences of climate. We must dwell under our roofs and by our firesides during a large part of the year. Hence the long culture and the rare excellence of our people in the home life. The nations of the sunny south, on the other hand, may live out of doors for a large part of the year, and hence their superiority over us in the development of the social qualities. On the whole we are well content with our ways, and would not exchange our northern homes for the cafés and boulevards of the south. But all men amongst us are not blessed with homes and as the next best thing some must find satisfaction in social life. Moreover, men who are devoted to their homes have also a relish for social enjoyment. Exceptions there are no doubt—men who care for no society but that of the home, and cannot understand how other men crave social as well as domestic life. They wonder at it much as we may imagine sober, barnyard fowl to wonder at the perverse desire of ducks to leave the solid earth and disport themselves in the water.

Now, it is the aim of Masonry to have the company of the lodge select—composed of worthy men and of such only. And though it cannot be claimed that there are no men in the lodge who do not at times tax the patience of the brethren, yet, as a rule, the brethren meet in their lodges better company than the average, and oftener better company than they meet anywhere else. Of late years the tendency has been to improve more and more the social tone of the lodges, and to suppress and exclude all that would offend good taste, whilst at the same time free scope is left for all that would improve good fellowship. It is to be hoped that this tendency will continue till even the outer world will learn to distinguish between good Masons and bad, and allow for those occasional failings that "may be found in the best regulated families."

In conclusion, another side of this familiar subject may be noted. It has been feared that the social life of Masonic gatherings involves a loss to the domestic life. There is some danger of this especially in the case of officers of the lodge during their term of office, but on the whole the home life does not lose; it rather gains from the social life of Masonry. One evening in the month is commonly given to the lodge with all its duties of business and Charity as well as social intercourse. Now, just as an outing of a few days usually makes a man all the better pleased with his own home, so those few days of Masonic work and fellowship do not lessen, but rather increase the enjoyment of the quiet domestic life. If there are exceptions to this rule the reason is to be found in something wrong in the home quite as often as in something wrong in the lodge. There is much good-natured chaff sometimes between the Craftsman and his wife and daughters, but the Mason knows that his Craft is a great safeguard of his home, and the wife is happy who has no further trouble from her husband than his provoking silence and tantalising humour as to the mysteries of Masonry.

CHAPLAIN,

St. Andrew's Lodge, Toronto.

—The Masonic Sun.

### DISTRICT GRAND LODGE OF OTAGO AND SOUTHLAND (N.Z.)

The annual meeting was held within the portals of the Lodge of Otago, No. 844, E.C., on the 9th June, in the presence of a numerous assemblage of the Craft. The District Grand Lodge was opened by the D.G. Master, Bro. T. S. Graham, assisted by Bro. S. James, D.D.G.M., and the rest of the Grand Officers.

After the transaction of the routine business of the meeting, the report from the Board of General Purposes was read by the President, Bro. C. de L. Graham, P.D.G.S.W.

The D.G. Master then appointed and invested the officers for the current year as follows:

|                                 |     |        |                    |
|---------------------------------|-----|--------|--------------------|
| Bro. Sydney James, P.D.D.G.M.   | ... | acting | D.D.G.M.           |
| " J. H. Hancock                 | ... | ...    | D.S.G.W.           |
| " J. S. Evans                   | ... | ...    | D.J.G.W.           |
| " Thomas Cole                   | ... | ...    | D.G. Chap.         |
| " H. B. Smith                   | ... | ...    | D.G. Treas.        |
| " J. Johnson                    | ... | ...    | D.G. Reg.          |
| " Charles de Longueville Graham | ... | ...    | Pres. B. Gen. Par. |
| " Sydney James                  | ... | ...    | D.G. Sec.          |
| " D. C. Sharpe                  | ... | ...    | D.S.G.D.           |
| " G. Barclay                    | ... | ...    | D.J.G.D.           |
| " A. Bagley                     | ... | ...    | D.G. Supt. of Wks. |
| " J. H. Moir                    | ... | ...    | D.G.D.C.           |
| " F. Foote                      | ... | ...    | P.G.S.B.           |
| " A. F. Robertshaw              | ... | ...    | D.G. Org.          |
| " W. S. Barnard                 | ... | ...    | D.G. Purst.        |
| " Benkinsopp                    | ... | ...    | } D.G. Stw'cs.     |
| " Oxley                         | ... | ...    |                    |
| " Jacobsen                      | ... | ...    |                    |
| " Purdie                        | ... | ...    |                    |
| " Hastie                        | ... | ...    |                    |
| " Rugg                          | ... | ...    | } D.G. Tyler.      |
| " H. Meyer                      | ... | ...    |                    |

Bro. HANCOCK, D.S.G.W., on behalf of the officers, returned thanks in appropriate terms.

The Board of General Purposes is composed of the President (Bro. Charles de Longueville Graham), Bros. Hancock, Evans, Green, Cameron, and H. Smith, P.Ms., the D.G.M. and Deputy being *ex officio* members. The Board of Benevolence comprises Bros. Charles de Longueville Graham, Hancock, Evans, and Green, Bros. H. B. Smith and James being *ex officio* members.

It was proposed by the D.G.M., Bro. SHERLOCK GRAHAM, seconded by Bro. SYDNEY JAMES, P.D.D.G.M.—“The District Grand Lodge of Otago and Southland, New Zealand, humbly tender to her Most Gracious Majesty the Queen its respectful congratulations on the occasion of the celebration of the sixtieth anniversary of her glorious and beneficent reign.”

Letters of condolence were ordered to be sent to the Grand Lodge of Victoria, to Bro. D. A. M'Nicoll, P.P.G.M. Irish Constitution, and to Bro. S. James.

ROYAL AND SELECT MASTERS.

The Grand Council of the Royal and Select Masters and Appendant Orders met in annual convention in the Masonic Temple, New Brunswick, on the 9th inst. The following officers for the current year were elected and appointed and installed by M.P. Past Grand Master, Robert Marshall, as follows :

|                         |     |     |                     |
|-------------------------|-----|-----|---------------------|
| Bro. William B. Wallace | ... | ... | M.P.G.M.            |
| John A. Watson          | ... | ... | Dep. P.G.M.         |
| Edwin J. Everett        | ... | ... | R.P.G.M.            |
| Frederick Owen Sullivan | ... | ... | P.G.M.              |
| Jos. Henry Leonard      | ... | ... | G. Treasurer.       |
| Robert Marshall         | ... | ... | G. Recorder.        |
| John Davis Short        | ... | ... | G. Chaplain.        |
| Alexander W. Macrae     | ... | ... | G. Capt. of Guards. |
| Peter Campbell          | ... | ... | G.M. of C.          |
| George D. Frost         | ... | ... | G. Conductor.       |
| John Rubens             | ... | ... | G. Steward.         |
| Frederick Sandall       | ... | ... | G. Organist.        |
| G. G. Boyne             | ... | ... | G. Sentinel.        |

Bros. Edwin J. Everett and Alex. W. Macrae were elected the Audit Committee.

The following report was submitted :

Companions—Again we have assembled in Grand Council. Again we are permitted to salute each other with fraternal greetings, here in the deep recesses of our silent archways. Again we are reminded that another milestone in our Masonic journey has been reached. The year has glided by; our mystic circle remains unbroken; we are still spared to assemble together,beit hoped for the good of our beloved order and benefit of ourselves. Let us therefore humbly thank the great Author of our existence for His many blessings, never forgetting what we owe to Him, the Omnipotent, the Omniscient, the Omnipresent, the Grand Master of the Universe. There is no doubt but that the Cryptic Degrees over which we have jurisdiction were at one time esteemed of little value, but now in many parts of the United States they are required before introduction into Knight Templarism, and I am given to understand that there is a movement on foot to make them a pre-requisite in all of the States. I know there are those who consider this movement in the nature of a looking to other orders for the support and establishment of our own, but there is this to be said in its favour, that no one should be permitted to take a further step in Masonry until he thoroughly understands what he already has received, and that these Degrees are undeniably essential to the correct understanding and proper appreciation of those of Master Mason and Royal Arch, cannot be questioned; in fact, the true lecture of the Master's Degree is now in the Royal and Select. The flight of time reminds us that this is the 30th year of the organization of this Grand Council. In those 30 years we have met with many difficulties. Contentions have worried us. Fire has swept away all our worldly belongings and destroyed many of our valuable records. Death, the great garner of our race, has removed many of our prominent members and officers—the watch-towers of our Order, we realise their absence. But all has not been sad and troublesome. As there are many bright stars in the pall of night, so there are many bright spots in that mantle of time. Our many happy meetings; the parentage and formation by us of the Grand Council of Ontario; the re-union and reorganisation of our Grand Council; the courteous acknowledgment and exchange of representatives by other Grand Councils; the institution of new councils, are all events to which we can look back with pleasure and gratification. It is difficult to ascertain the origin of the Royal and Select Degrees, and it has been said that no one knows their source or where they had their birth, unless they originally belonged to the Scotch Rite. I see by the report of the proceedings of the Grand Council of England and Wales, published a few years ago, that the existence of a Council in England had been brought to light, the origin of which is apparently unknown. We have authentic proof, however, that these Degrees were practised in England in 1760. In the United States the first introduction of them seems to have been at Albany, in the State of New York, in 1766, and they appear to have been brought there from France. In the year 1783 they were brought from Berlin, Prussia, to Charleston, South Carolina, and at various other dates afterwards introduced into the different States, of which the State of Maine, our parent, was one. But although our Grand Council was only constituted on 15th August, 1857, under the auspices of the Grand Council of Maine, which itself was organised in 1865, yet there can be no doubt but that the Cryptic Degrees were practised here a long time previously. It is asserted that they were introduced into this province in 1826 by one Samuel Kidder, who brought them from the State of Massachusetts, but this we cannot authenticate. It is true, however, that a council of Royal and Select Masters held quarterly meetings in the city from the year 1828 to 1837, when fire burnt up all their property and records, and in the *City Gazette*, a newspaper published here under date of 13th February, 1828, you will find a notice of a quarterly meeting of this Body. In fact, our Grand Recorder has informed me that our late companion, Wm. Walker Emslie, at one time an Officer of this Grand Council, convinced the brethren that he had received the Degrees long before our organisation, and it is well known that Comp. Emslie was an active member in all of our Masonic Bodies from 1823 to the date of his death in 1878. There is strong corroboration of the fact that these Degrees were introduced here about the time I have stated. But while talking of our anniversary and history, I should indeed forget myself as a Royal and Select Master if I failed in reminding you that this year is a Jubilee year in the reign of our Royal Sovereign Queen Victoria—her Diamond year, 'tis said. Pure, brilliant, and perfect is the true diamond—the queen of jewels. How appropriate to her whose sexagenary has been celebrated. The type of a true woman, sympathetic, yet dignified; majestic, yet courteous; the wisdom of whose acts, politically, morally, intellectually, and socially has shone as an example to the world. A queen indeed who commands the admiration and respect of all nations by her estimable example of what a ruler who rules well should be. Here in our secret vault, while the plaudits of the vast multitude who have so lately assembled to do her honour, have been ascending from the glens and are re-echoing from the mountain tops of the outside world, let us unite in the universal prayer, “God Save our Queen.” I am sure it is a pleasure to meet with you all at the end of my second term of office. I must acknowledge that my

labours have been light, yet I hope what commencements have been made may bring good results. The publication of our proceedings from 1857 to 1895 has been completed and distributed, and has already had the effect of arousing some interest in our work and inquiries as to our rites. We have lately received a communication from our Comp. T. A. Cossman, of Halifax, who is considering the advisability of reorganising “Chibucto Council, No. 4.” With this end in view I have appointed Comp. Cossman Inspector General for the Halifax district. We hope to hear from him favourably at an early date. We have made little progress towards establishing new councils at Montreal and Fredericton, although we are in communication with them as well as with New Glasgow, Yarmouth, and Sidney. In conclusions, companions, as I return to you my gavel of office, let me remind you that you will never be able to accomplish anything by being luke-warm. You require much zeal and execution, and a great amount of patience in this work. In all sincerity let me say further: You cannot expect your officers to do all the work. It is often forgotten that while by your suffrages you have conferred the honour of office on your brother, it is necessary for him, if he has the welfare of the Order at heart and an honest intention of performing his duties, to sacrifice a great deal of time, and be subjected to considerable worry in endeavouring to make his incumbency a success. Do not criticise too severely the work and motives of others, but rather assist them with brotherly counsel and advice. Remember it takes a superior Craftsman to be a successful critic. I am aware I have fallen short of what a Grand Master ought to be, and would very much like that we had made more progress during the year; but we must not be despondent. Much has been done in the past; there is yet much to do; and we must press forward with vigour, and endeavour to show those companions who are not yet within the circle how important to them it is to be a Royal, Select, and Super-Excellent Master.

KEYS.

By G. H. R.

The origin of keys dates back to antiquity. Among the Egyptians they were not only used to open locks, but were symbols of silence, and played their part as a hieroglyphic in the mysteries of Isis. With the Romans, Greeks, and Hebrews, the key was a symbol of authority and power. One of the marriage customs prevalent among Romans and Hebrews was the giving of a key to the bride, in token of her authority over the house, and the taking away of the emblem in case of her divorce. The Bible contains many allusions to keys as the symbol of power. In Isaiah we read: “The key of the house of David will I lay upon his shoulders; so he shall open and none shall shut; and he shall shut and none shall open.” Matthew's gospel also contains reference to the significant emblem: “Thou art Peter \* \* \* and I will give unto thee the keys of the kingdom of heaven.”

In the Roman Catholic Church the key as a symbol of power is frequently used, especially so to designate supreme authority in the church which the Roman Catholic believes is vested in the Pope, as Saint Peter's successor. Naturally, the key is often seen among the devices and insignia of the Roman Church, and is frequently represented on its buildings as well as in its heraldry.

There are numerous quaint and curious customs connected with keys. It is said that many of the keys which open the doors of the old world stables have attached to them a stone, with a hole in it, and a piece of horn. This comes from the ancient belief that the holy stone was a talisman against the fiend, Mara, or nightmare, and that the horn ensured the protection of the cattle by their god, Pan.

To throw the keys into the pit was a French custom. If a widow was unable to pay her deceased husband's debts she threw into his grave her girdle with its bunch of keys, and this act absolved her from all payments of her husband's debts. The record does not state how prevalent the act of throwing the keys was among the French widows of early times, or whether they abused the privilege.

“The key shall be upon his shoulder” is an expression denoting authority. On public occasions the long keys of wood or metal were borne over the shoulder by the steward, and the Court Chamberlain always carried a key as a sign of his office. An old English custom used in the detection of thieves was called the key and bible. A key was placed over an open bible at the words found in the first chapter of Ruth; “Whither thou goest, I will go,” and, with fingers held in the form of a cross, someone repeated the text. The names of suspected persons were then recited, the key jumping about (?) when the thief's name was uttered.

There are many famous keys shown among the curiosities and relics of historic buildings and localities. In the arsenal at Venice, visitors are shown the Key of Death which is apparently a large key but which is so constructed that, by pressing a concealed spring, a fine needle is driven with force into the chosen victim's flesh. The flesh closes over the wound, leaving no mark, but the death of the unfortunate person is almost instantaneous.

Among the huge keys which are relics of historic edifices is that taken from the door of Kenilworth Abbey, which is kept securely encased in a block of wood. The key measures 11 inches in length and weighs three-quarters of a pound. The key to the door of Anne Hathaway's Cottage would not be a comfortable appurtenance for my lady's chatelaine, and the brass key which opens the main entrance of Blenheim Castle is 10 inches long, though at Windsor Castle modern locks have almost entirely replaced the massive fastenings thought necessary in former times. The Tower of London is locked every night at eleven o'clock with ceremonies which have been in use for centuries, and the impressive custom has been well described in a poem called “The Keys of London Tower,” by George Bancroft Griffith.

In Freemasonry the key has always been recognised as a symbol both of silence and authority. As in ancient secular history the key denoted silence and circumspection, so in the ritual of the Order it stood for abstinence in speech and forbade the brother's indulgence in slander or evil speaking. The modern system of Masonry uses the symbol of the instructive tongue to denote this silence as it is interpreted in the Second Degree. The key, as an emblem of secrecy, is still used, however, in the Royal Arch and Scottish Rite Degrees. In some of the lodges in Germany an ivory key is worn by each member to remind him that Masonic secrets should be locked within the heart.

As the key was commonly used to signify authority over men and affairs, so it became the emblem of power in modern Freemasonry and has been adopted as the official insignia of the Lodge Treasurer, he who commands the source of the organisation's material power. As interpreted by Freemasons the key is a beautiful and significant emblem, pointing to those hidden truths which members of the Fraternity do well to study and enjoy.

The key, imaginatively used, is the synonym for all opportunities and observations which unlock the closed doors of life's mysteries and reveal its hidden treasures. Have we a talent, it is a key to some store-house filled with the glories of another world; have we an acquisition, a proud possession, it may mean an entrance into a realm of unselfishness, an abode of bliss! Have we friends and fortune, they may be golden keys which will unlock heaven's gates, or with false glitter make easy our admission to the orchards filled with Dead Sea fruits, to the inferno of blasted hopes and unfulfilled desires! Have we a hope, a thought; it may be the key to some great achievement, to some victory that shall win the world's admiration and praise. The key of life is power over self. Its use will unlock the doors which bar the way to success, the success which is not merely temporal, but eternal, the birth of a soul into everlasting life. This key has many forms, it unlocks strange doors which lead to dark and dreary chambers where the pilgrim suffers and is strong, but if he clings to his key of life he passes from gloom to brightness and reaches the height he seeks.

The key of life hast thou, oh Brother mine?  
Then use it daily, keep its lustre bright  
'Twill ope the gates that lead to truth divine,  
To fields elysian, realms of love and light.

Freemasons' Repository.

### TESTIMONIAL TO BRO. HUDSON.

The following cutting from the *Newcastle Daily Chronicle* is of a most gratifying character, proving, as it does, how hearty is the appreciation of Bro. Hudson's invaluable services as Prov. Grand Secretary throughout the whole Province of Durham.

Bro. Robert Hudson (P.G.S.B. of England) was appointed Prov. Grand Secretary of Durham by the Marquess of Londonderry, K.P., in 1882, and has ever since discharged the onerous duties of that office "without fee or reward," and to the complete satisfaction of all concerned.

The R.W. Bro. Sir Hedworth Williamson, Bart., P.G.W., has re-appointed Bro. Hudson (since succeeding the late Lord Londonderry) from 1885, and for certain no one else will be acceptable in this large and zealous province whilst the present Prov. Grand Secretary will kindly continue to wear the collar, and do the enormous work connected with such an office.

A meeting of the Sub-Committee entrusted with the carrying out of the project of making a presentation to Mr. Robert Hudson, the esteemed Secretary of the Durham Province, was held at Durham on the 21st inst. It was stated that the subscriptions now amounted to about £1000, the larger portion of which sum will, at Mr. Hudson's own desire, be invested for the purpose of forming a Benevolent Fund to be named after Mr. Hudson, for the assistance of the widows and children of Freemasons. It was, however, felt at the same time by the many friends of Mr. Hudson that some personal gift should be made to him in addition, and at Saturday's meeting it was decided that this should take the form of a silver tea and coffee service.

## Craft Masonry.

### King Harold Lodge, No. 1327.

The installation meeting of this lodge was held at the Four Swans Hotel, Waltham Cross, Herts, on Thursday, the 19th inst. The W.M., Bro. G. S. Metcalfe, presided, and was supported by Bro. Joseph Priddle, the W.M. elect, and all his officers, viz., Bros. John Mark, I.P.M.; Henry Park, J.W.; W. A. Sproat, P.M., P.P.A.G.P., Treas.; J. Reilly, P.M., P.P.G.P., Sec.; W. Bangs, P.P.G. Org., S.D.; John Robinson, P.M., P.P.J.G.W., D.C.; J. W. Crockett, Org.; H. Trask, P.M., 2372, P.P.G. Supt. of Works, J.D.; Platt and Witte, Stwds.; Young, Tyler; Charles Lacey, P.M., P.P.G.D. Herts.; J. Tydeman, P.M., P.P.A.G.D. Herts.; J. Fisher, P.M., P.P.G.S.B. Herts.; W. A. Rogers, P.M., P.P.J.G.D. Herts.; F. M. Bilby, P.M., P.P.G. Std. Br. Herts.; P. L. Blackmore, P.M., P.P.G. Supt. of Works Herts.; W. H. Bickel, P.M., P.G. Std. Br. Herts.; W. Metcalfe, P.M., P.P.G.P. Herts.; Herbert E. Smith, P.M.; W. J. Robinson, S. Clifton, J. T. Simmons, G. Message, J. Brown, Lewis Cohen, Otto Guttentag, Captain Count Peter Stiens, W. A. Cook, D. J. Shepherd, A. J. Maxfield, J. Hartnell, Frederick Giffree, W.M. elect 2372; J. Parnell, G. H. Carter, H. Brant, T. Keates, T. Paul, A. J. Williamson, P.M., 2518, P.P.G. Std. Br.; J. H. Burgum, W. Harwood, John Jackson, G. H. Chittenden, W. J. Brown, J. S. Gregory, E. W. Newman, J.W. 2518; C. W. Wiggs, W. J. Nash, J. Sharp, and G. Eversfield. Visitors: Brs. John Black, P.M. 700; F. P. Warren, P.M. 2372, P.P.J.G.W.; Geo. Jones, 174; C. H. Webb, 174; M. A. McInernay, P.M. 2340; J. A. Dent, 2346; Stuart Leaman, 217; C. A. McRae, 2045; G. A. Ball, 1981; G. W. Collyer, 1981; W. Rich, 2346; J. Wood, 145; and Burgess, 2372.

The lodge was opened and the minutes were read and confirmed. Mr. John Whyte was initiated and Bro. W. A. Cck elected a joining member. The installation of the W.M. elect then took place, Bro. J. Robinson, P.M., &c., being the Installing Officer, assisted by Bro. Charles Lacey, P.M., as D.C. The following were then invested: Bros. G. S. Metcalfe, I.P.M.; Henry Park, S.W.; Wm. Bangs, J.W.; W. A. Sproat, P.M., P.P.G.P., Treas.; Thos. Reilly, P.M., P.P.G.P., Sec.; Henry Trask, P.M., 2372, P.P.G.S. of W., S.D.; E. G. Platt, J.D.; John Robinson, P.M., &c., D.C.; Lewis Cohen, A.D.C.; D. J. Shepherd, Org.; D. J. Witte, I.G.; G. J. Holdsworth and J. W. Crockett, Stwds.; and A. G. Young, Tyler. There were votes of thanks to all those distinguished brethren who assisted Bro. John Robinson, P.M., in performing the ceremony of installation. The death of Bro. G. Holdsworth, P.M., was reported, and the Secretary was directed to send a letter of condolence to the family of the deceased brother. The W.M. then said he had a very pleasing duty to perform, which was to place on the breast of the I.P.M., Bro. G. S. Metcalfe, a Past Master's jewel of a most unique character, and one which all admired, and were pleased to see on their worthy brother's breast. The jewel was made in such a way that while it reflected honour on the recipient, it also had a patriotic and loyal allusion to the Diamond Jubilee year of her Most Gracious Majesty the Queen. Bro. G. S. Metcalfe, I.P.M., was well worthy the distinguished honour, as he had worked hard for the sacred cause of Charity, and it was unanimously hoped that he might long be spared to wear this handsome memento of a most remarkable year. The accessions to Masonry during his year of office, and the Past Master's jewel was voted to him out of the lodge funds as a mark of esteem and respect, and in appreciation of his services as W.M. during the past year, he being the 27th Master of the King Harold Lodge since its consecration by Bro. Terry, on September 27th, 1870. Bro. Metcalfe is a man of deeds rather than words, but he found sufficient eloquent language to express his heartfelt thanks to the brethren for the unvaried kindness and support they had given him during his year of office. The death of Bro. George Holdsworth, P.M., was reported to the lodge, and the Secretary was directed to send a letter of condolence and sympathy to the family. It was resolved that a testimonial be presented to Bro. Thomas Reilly, P.M., in consideration of his long services to the lodge as Secretary, and that 10 guineas be taken from the lodge funds, and supplemented by voluntary contributions, in furtherance of that object, Bro. Reilly being shortly about to lay down the Secretary's pen, and seek that rest which his advanced age amply justifies. Bro. John Mark, P.M., and Bro. Charles Lacey, P.M., P.P.G.D., spoke in support of the

motion, stating that they had known Bro. Reilly as Secretary for many years. The motion was put and carried unanimously, and a Committee—consisting of the W.M., I.P.M., Treasurer, and other Past Masters—was asked if they would kindly carry out the intention of the resolution.

The lodge was then closed, and the brethren retired to a banquet, served up in Bro. J. W. Nash's usual style.

The usual loyal and Masonic toasts were given and responded to, and the evening was enlivened by vocal and instrumental music.

After spending a pleasant evening, the brethren dispersed, well pleased with the day's proceedings.

### Lodge of Instruction.

#### PROSPERITY LODGE, No. 65.

A meeting was held on Wednesday, the 25th inst., at the Weavers' Arms, 17, London Wall, when there were present Bros. G. T. Kinipple, W.M.; S. Spencer, S.W.; William Baker, J.W.; D. Harlow, P.M., Preceptor; H. T. Meadows, P.M., Sec.; J. G. Robeson, S.D.; Saunton, P.M., J.D.; Emden, P.M., I.G.; J. Greig, P.M.; James Smith, P.M.; Stevenson, Garton, E. Collins, J. Farr, Brown, Dawe, and Wynman.

The lodge was opened in due form and the minutes of the last meeting read and confirmed. The ceremony of initiation was then rehearsed, Bro. Brown being the candidate; Bro. Collins afterwards answering the questions leading to the Second Degree, was entrusted. The W.M. then opened the lodge in the Second Degree, and the ceremony of passing was rehearsed, at the conclusion of which Bro. G. T. Kinipple gave the lecture on the second tracing board in a most admirable manner. Opening the lodge in the Third Degree, the W.M. put the brethren through Masonic drill, then closing down to the First and dues being collected, the lodge was closed in ample form.

## Obituary.

#### BRO. W. E. WILLBY, P.M., P.Z. 538.

Bro. W. E. Willby, P.M., P.Z. Lodge La Tolerance, No. 538, died on the 25th ult., and was interred at Norwood Cemetery on the 28th. Bro. Willby joined Lodge La Tolerance in January, 1896, and was elected W.M. in December, 1892. He had a very successful year of office, and was a most zealous and energetic member of the lodge. He was also a prominent member of the Vane Chapter, No. 538, and had only recently vacated the Third Principal's chair. The La Tolerance Lodge of Instruction will greatly miss Bro. Willby, as he was a most energetic worker amongst them, and by his unceasing efforts brought the lodge to its present state of prosperity. He undertook the duties of Secretary, which were carried out in a manner highly creditable to him, sparing neither time nor trouble, and his kind and genial presence will be sorely missed by very many of the brethren. Bro. Willby was only 43 years of age, and leaves a widow and daughter to lament his decease. On his daughter he spared no expense in training her as a musician and vocalist, and she promises to become a talented artiste. At the funeral there were upwards of a hundred sorrowing friends, and amongst them many members of the Craft. The lodge was represented by the W.M. and his two Wardens, the Treasurer, and Secretary, in addition to others, and a number of brethren from other lodges who were anxious to pay their last sad tribute of respect to one who was so much beloved and cut off in the prime of his life.

#### BRO. W. R. FELTON.

The funeral took place on Saturday, the 21st inst., at Cheltenham, of Bro. W. R. Felton, whose death occurred at Weston-super-Mare on the previous Tuesday. The first portion of the Burial Service was solemnised in the parish church and was attended by the Mayor, Bro. Baron de Ferrieres, and a number of the officials and members of the Royal Union Lodge, of which the deceased was a member. The brethren, who wore sprigs of acacia as buttonholes, included Bros. C. Williams, W.M.; Alderman Norman, Alderman Lawrence, J. Waghorne, J. Ryland, B. Combe, J. T. Darby, T. A. Huband, G. Dinmer, and others. Bro. the Rev. Dr. Childe and the Revs. C. G. Ledger and P. Nash officiated. Wreaths were sent by the Royal Union Lodge, the Oswald Preceptory of Knights Templar, and Provincial Grand Lodges of Gloucestershire and Herefordshire.

#### BRO. DANIEL SPRY, PAST G.M. OF CANADA.

Bro. Daniel Spry, well-known and prominent in Masonic circles for the past 40 years in the Dominion of Canada, died at his residence in London, Ontario, on the 15th inst. Bro. Spry was a Post Office Inspector, and was considered one of the most efficient officers in the department. He was born at Burrill's Rapids, November 29th, 1835, and was initiated into Freemasonry in King Solomon's Lodge, No. 22, Toronto—of which he was subsequently six times W.M.—March 11th, 1858; he was District Deputy Grand Master of the Eleventh, or Toronto Masonic District in 1876, and Grand Master of the Grand Lodge of Canada during the years 1882-3; he was for many years the Grand Chancellor of the Knights Templar in Canada, and it is not too much to say that his work as Grand Chancellor has contributed much to the success of Templarism in this country; he was well-known to the Craft, and one of the popular Grand Masters. For the past year he had been suffering from Bright's disease, and was very low for some weeks past. About a week ago his old and intimate friend, Bro. Ross Robertson, who had known him for 43 years, went to London and spent a day at his bedside, and at that time Bro. Spry, while weak from his illness, conversed, and was not suffering much pain. Within the next three or four days, however, he became suddenly worse, and died about two o'clock in the morning. His remains were buried in the cemetery in Barrie, Ontario, beside those of his son, a fine young fellow, who died some years ago. The services were under the auspices of the Masonic brethren of Barrie, and in the absence of the Grand Master, Bro. William Gibson, M.P., the Craft ceremonies were conducted by Bros. Ross Robertson and Hugh Murray, Past Grand Masters, and E. T. Malone, Deputy Grand Master. The attendance was very large. In Capitular and Cryptic Masonry, and in the Sovereign Great Priory of Knights Templars he has filled the chief offices, having been elected in 1879-80 Grand First Principal Z. of the Grand Chapter of Canada; in 1872-73 to the office of Grand Master of the Grand Council Royal and Select Masters, and Honorary Grand Master of the Templar body, both in Canada and Australia. He was one of the few selected some years ago by the Grand Master of the Order in England, his Royal Highness the Prince of Wales, for the distinctive decoration of Knight Grand Cross of the Temple. At the time of his death he was Grand Chancellor of the Order. He has also received the 33° of the Ancient and Accepted Scottish Rite, and was a prominent officer of the Supreme Council. In the various rites closely and legitimately allied to Masonry Bro. Spry has been as prominent as in the larger bodies. He in 1871 received the Degrees of the Order of the Red Cross of Rome and Constantine, and was installed as Most Puissant Sovereign of Holy Land Conclave, No. 26, Toronto, in November, 1874. On the formation of the Grand Imperial Council in August, 1875, he was elected Grand Sovereign and held the office for some years. He was the representative of the Grand Imperial Councils of Scotland and of the United States. Bro. Spry was also Grand Master of the Grand Lodge of Royal Ark Mariners of the Dominion of Canada, organised in August, 1875.