

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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OUTSIDE VIEWS OF FREEMASONRY.

IT is seldom the outside press devotes so much attention to the Masonic Order as is the case just now, when two questions of public interest are being widely commented upon, the one a proposal to hold a special Masonic meeting in association with the annual Church Congress to be held at Shrewsbury; the other the forthcoming "Anti-Masonic" Congress summoned for the 26th to 30th September, at Trent. It is unnecessary to quote all the press comments in regard to these matters, but we made a selection from the many that have come under our notice, and give them in another part of this issue.

OUR RULERS.

THE Quarterly Communication of United Grand Lodge, and also of the Grand Lodge of the Mark Degree, will be held next week, and judging from the Agendas of Business, which we publish in our present issue, the meetings will be particularly tame—there being little or nothing to call for discussion or comment.

The Craft Grand Lodge will have to consider the proposed alterations in the rules of the Benevolent Institution, but we do not anticipate any opposition to the proposed new reading of the law, so that matter should not delay the proceedings. We would, however, suggest the addition, towards the end of the rule, of the words "and Chapters" before the words "recorded in the Freemasons' Calendar, &c." The meaning is quite obvious, we agree, but in these matters it is best to provide for all contingencies.

GRAND LODGE OF SCOTLAND.

THE revised edition of the Constitution and Laws of the Grand Lodge of Scotland, the issue of which has been so long looked for, says the "Mallet," in "Glasgow Evening News," is now an accomplished fact, and, as in former editions, the Grand Master enjoins all members of Grand Lodge, and of daughter Lodges, immediately to provide themselves with copies, and to give due obedience to the laws in all points. The volume, as was expected, is a great improvement on the old edition, being more concise and almost free of the verbosity which formerly made many of the laws perplexing. The additional information, too, given by the Grand Secretary enhances its value and increases its usefulness.

Like the 1848 edition of the Constitution and Laws, the present edition contains the roll of Lodges holding under the Grand Lodge of Scotland, giving in tabulated form the numbers and names from No. 0 to 830; the date on which each Lodge was instituted (or as near as possible); the date of the annual election of officers in each Lodge, and the colour of clothing worn.

In a list of 26 military Lodges which formerly existed, chartered between 1747 and 1856, it appears that the Scots Greys had a Lodge attached to the regiment from 1770 till 1816; and a Lodge existed in the old 42nd regiment from 1811 till 1848.

The first code of laws for the government of the Craft in Scotland was issued in 1804. They were afterwards revised and published in 1836, and, says the Grand Secretary in Appendix 1, there have been editions issued in 1848, 1863, 1866, 1868, 1871, 1874, 1879, 1881, and 1886.

DORSET.

THE annual meeting was held under the genial presidency of Bro. Colonel W. E. Brymer, M.P., Provincial Grand Mark Master, at Weymouth, in the presence of a large and distinguished body of members of the Degree.

The usual routine business was transacted, and the Officers appointed for the year, these including Bro. H. T. George, who again undertook the position of Deputy Grand Mark Master; Bro. G. Habgood, re-elected as Treasurer; and Bro. Hains, who was again chosen as Prov.G. Mark Tyler. We hope to give a list of the other Officers next week.

The business being over, the Brethren adjourned to the dining hall, where the usual Mark toasts were given. Bro. Colonel Brymer, M.P., the popular P.G.M. presided, and sent some splendid fruit from his Ilsington gardens for the table, which was much admired and duly appreciated by the guests.—"Southern Times."

The statement copied into our last issue from the "South London Press," referring to Bro. Harry F. Bussey's connection with the newspaper press, was incorrect as to Bro. Bussey being the first Master of the Gallery Lodge. Bro. Bussey was the first Senior Warden, being designated as such in the Warrant. The Lodge was consecrated in August 1881, and in November 1882 he was elected W.M. of the Lodge. The mistake in the "South London Press" no doubt arose out of a printed circular which was lately sent round asking for subscriptions to a testimonial to Bro. Bussey, to mark his fifty years connection with the press. In that circular among Bro. Bussey's other eminent distinctions he is stated to be the "first elected Master of the Gallery Lodge."

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The Masonic Festival held at Knutsford, on Saturday, 25th ult., was one of those impressive and imposing functions which those outside the magic circle of the Craft must view with curious wonderment, not unmixed with admiration. It was the celebration of the amalgamation of the Educational and Benevolent Institutions in the Province, which go so far to prove the unity and sturdiness of the Brotherhood which Freemasonry recognises, and "the stranger without the gates" has but to read the proceedings of the meeting over which Lord Egerton of Tatton so ably and so graciously presided, to perceive that there is in the principles of the Order a moving spirit which commands a reverential esteem. When we hear of thousands of pounds being voted for educational purposes, and hundreds of thousands for the relief of suffering humanity, we realise the practical good Freemasonry sets itself to do, and when we see such a body of men as those gathered at Tatton Park emulating with their generous head acts of unostentatious charity, we are impressed with the sanctity of the secret bond. Unhappily, the weather interfered to some extent with the pleasure to be derived from a visit to the gardens at Tatton, and in alluding to this fact it will be noticed that Lord Egerton observed that at some other opportunity the invitation would be renewed. Naturally, the promise was received with enthusiastic applause. The meeting was also invested with special interest because of the part the Hon. Alan de Tatton Egerton was assigned in the programme. The opportunity to give him a hearty welcome home after his dangerous exploits in South Africa was not to be lost by his Masonic Brethren, and that he was touched with its warmth and earnestness, expressed in more than speech, was evident to all who heard the unadorned recital of his experiences in the Gwelo citadel and his expression of thanks for his safe return. To the Masonic Brotherhood his recital of the progress of Charter in South Africa must have afforded much satisfaction. There is hope for any country in which Freemasonry is an active principle.—"Stockport Advertiser."

CHURCH SERVICE.

IN connection with the Bangor Union Lodge, No. 746 (I.C.), a special service was held on Sunday, 23rd inst., in the Parish Church, Bangor, by kind permission of the Dean of Down. Rev. Dr. O'Loughlin, rector of Lurgan, was the preacher on the occasion, and there was a large attendance, not only of Brethren, but also of the general public. The collection was on behalf of Masonic charities. The Brethren assembled in the Masonic Hall, where a procession was formed, and the members marched to the church wearing regalia.

Rev. Dr. O'Loughlin, who selected as his text I John, iii. 16—"And we ought to lay down our lives for the Brethren"—said:—When reading the inspired records one becomes conscious of the special style, mode of thought, and manner of stating truth peculiar to each writer. The controlling spirit, instead of destroying or suspending, seems but to have intensified it, and we can recognise the manner of St. Paul from St. John and St. Matthew or any other of the sacred writers by their special peculiarities. In the writings of St. John we read the words of one who reclined on the Master's breast. He comes to us like an angel of light, with the glory of heaven, and he tells us of the love of God revealed in the Christ to whom he witnessed, of whose fulness he had received, and the effect that revelation should have in the dealings of man with man. St. Paul, on the other hand, studies the want of man, analyses his nature, perceives its want, and finds the remedy in that "fulness" which is spoken of by St. John. Now, this diversity in description and standpoint of observation enables us to view the truth from different points of vantage. It suits itself to the different temperaments of humanity, and one supplementing the other, like the various instruments in a well-filled band, reveal in combination a fuller harmony. Also, it gives a key, I think, in the manner of God's dealing with men. He does not destroy their personality, but in a manner intensifies their responsibility, and this suggests the thoughts I would desire to place before you to-day—responsibility to God and obligation to fellow-man.

This thought is not confined to Christianity, but in the teaching of Christ is has obtained a fulness of meaning and a sanction so powerful as it never had before; and any departure from Christian faith must weaken and endanger it. Now, I will make a statement that may seem strange to some and likely to invite contradiction till considered. The practice of this virtue is opposed to nature and cannot be supported by reason. Its only sanction is from the supernatural. The trend of nature is to struggle for existence—to drive the weakest to the wall—and just because it is the weakest. Everywhere around us the struggle is relentlessly waged. The bloom of the garden is a victor's crown, wrung from defeated and destroyed competitors. The song of the bird is the song of victory also, over destroyed competitors—dead individuals, dead races, dead species, crushed out in the struggle—and the struggle goes on. At first nature seems either confused and miserable or exuberant and joyous, just as we approach her. She is like a rough sea taking its colour from the sky; a mass of heaving, broken waters, continually changing, savage and sad or bright or exuberant, leaping in the glory of a bountiful life. Yet, on closer investigation it is changeless and becomes fascinating in its savage sadness. Nature is red in tooth and claw; underneath her smile or her frown it is one continual struggle, unceasing, unsympathetic, and—and it is not nature that teaches us, "We ought to lay down our life for the Brethren."

So far as nature (as we are familiar with her) speaks, this is a breach of one of her fundamental laws. But not only is it unnatural, but it is also unmeasurable, so far as man's reason goes. I do not see in nature any reason why I should give up one pleasure or forego one desire because it may cause sorrow to others, or injure those of the future. Reason tells me to struggle for my own hand, in the game of life, to exercise every power I can, without scruple, that will bring me the greatest amount of pleasure. Why should I deny myself anything for posterity? Posterity has never or can never do anything for me. Why should I consider the weak? Nature tells me to crush them. But the supernatural sanction of religion introduces new principles as guides to human conduct, and philanthropy and benevolence only spring from faith in them. Without faith they have no basis, and only in the Christian religion is there a sufficient basis given for widely extended philanthropy—that philanthropy that breaks across the bounds of family, of race, of clime, of colour; that embraces all in its operations, high and low, rich and poor, cultured and uncultured; the outcome of the recognition of the fact that we are the children of God, and all men are Brethren; that the interests of the individual are subordinate and involved in the interests of the race; that we each are parts of a great whole—an organism full of an organic life, social and spiritual—and that the highest attainment of our being is to be got in the development and perfection of this great body corporate; that there is a higher life than can be got from

meat and drink and pleasure, which is experienced in sympathy, self-denial, and love, and is often found in losing. This God teaches us in the revelations of Himself in Christ Jesus; this is the "narrow gate" which they who find are blest; this is the reign of love, and "God is love."

But in the larger life of the great body corporate the life of the individual, though involved, is not lost; rather it is intensified and ennobled, as was noticed in the effects of God's Spirit on His servants whom he inspired to write, and in the advance of the whole is the advance of the faithful individual, for in its fullest glory, in its highest attainment, in its ideal perfection, when all things are fulfilled, he shall have his share. He himself shall rejoice in the glory of which he partakes. "He shall be like the Master at his appearing." This thought I would desire to place before you—service and reward—whilst speaking of this great corporate life that claims our highest service, and of which we each are integral parts. I would desire to point you to the inspired record, in which it is described as centred in Christ, from whom it is derived. He is the head and centre of it. Like as we possess a common life from Adam, we possess a fuller life from Him. "But the first is of the earth, earthy; the second is the Lord from Heaven." The one is death; the other is life. The one is natural; the other is supernatural. The one is the fight for self against our neighbour; the other is the subjection of self for our neighbour. This comes from the fact that our neighbours are, with us, members of one common body. Their interests are ours. If one part suffers all parts suffer with it. The eye cannot say to the hand it has no need of it, and if the hand suffers pain the eye suffers with it in sympathy.

But not only is there a common life existing in this corporate body; there is also a common purpose. Men are described as living stones in a spiritual house, each occupying his own place, supporting and being supported by others. Now, the cement of this building, the life of the body, is love. It radiates from its foundation, its heart, its head. It is revealed in the love that gave His life for us, and because of it "we ought to lay down our life for the Brethren." Note how our Divine Master impresses that common duty upon us. In bulk He did not leave His Church much at His departure, but what He gave it was living—the seeds of great things, which should fill the whole earth. Two sacraments and one prayer the Church only possess immediately from Him. And what is a leading thought in each of them? Is it not Brotherhood? The baptising into the one body; the drinking from the same cup; the eating from the same broken loaf; the uniting in a common prayer beginning with the words, "Our Father?" These sacraments, this prayer, has done more than all the armed hosts this world has ever seen, all the agitation, all the life struggle of this world in furthering the welfare of men not only for eternity, but for time (which is, after all, but a link in the chain of eternity), for they are the expressions of Him who is the new life, and who conveys Himself to us!

It is worth noticing, as may be expected, how this life revealed itself in philanthropic and benevolent action. How men were so influenced by it that they gave their life, not so much for a cause as for men. The operation of love, that did not measure cost, or weigh consequences—nor consider the glory to be gained by success—but only the betterment of those to whom they brought the message. Men who felt the obligation, and did not shrink from it—the duty of laying down their life for the Brethren. And every man who is doing honest, self-denying work is doing that more or less. The army of faithful followers is not confined to those who have witnessed with their blood and made a good confession in the presence of a scoffing multitude who did them to death, or to missionaries surrounded by teeming masses of heathen. It is just as truly working—it may be in a smaller way (God knows)—in the slum, when one woman whom God has blest with this world's goods brings to another who has not, because she is her sister (and as a sister), some of her blessings and shares them then with her, making, as it were, these common things a sign in a great sacrament of love. It is acting when the strong helps the weak; when some pleasure is given up to make another happy. The young girl, turning her back on the pleasant afternoon at the tennis match, with its bright and pleasant company, and staying at home to make the hours of the invalid less wearisome, is influenced by it. Opportunity is ever present, and also, thank God, we see it so much practiced. The daily loss, the daily sacrifice of self, in love for others (which is the following of the Master) is not so unusual as to demand comment; any man who sacrifices himself for the good of others, with a disinterested love, is influenced by it. It may be in what is called spiritual work; it may be in social or political work; it may be mistaken work done on wrong lines; it may be unsuccessful work, that invites thoughtless contempt and derision; but before God it must be a great religious work, having in it the spirit of the Master—the spirit of sacrifice and love. It is the laying down one's life for the Brethren.

In addition to the evidence of this life in the faithful actions

of disinterested love in the case of individuals, it is interesting to note its transforming effects on associations of one kind or another. Around us are many organisations, which are now purely philanthropic and benevolent, which were called into existence for the mutual benefit of the original members, and the benefit confined entirely to themselves. Their transition is like the transition of the changed man, who has experienced the change from the earth earthy to that Lord from Heaven. Our Order, in one sense, has, more or less, passed through that progress; at least is in a state of transition. So far as I can understand the history of our Order, it sprang into existence from the necessity of protection and assistance of the builders of the middle ages, whose grand work, still standing, is an evidence of faith, patience, and skill which compel the reverence and admiration of even the flippant and superficial smartness of the holiday-trippers. These men, in the pursuit of their calling, had to go into strange lands and live for a considerable time amongst strangers. They had many interests in common, as well as common dangers, and the advantage of combination would be so evident that they formed themselves into guilds, which would secure certain important advantages to their members. These guilds of highly-trained and skilled workmen would be honourable; an exalted position amongst them in a rude and illiterate age would be distinctions naturally desired, as the theoretical and operative masons would be bound together; the architects with the busy brains who planned and devised the noble minsters that dot our land, and the highly-skilled and clever workmen who crystallised, as it were, the architects' thought in stone. The association would become so powerful and honourable an "imperium in imperio" that to become members of it would be desired by the most noble; and the nature of the works on which these guilds were principally engaged—the great cathedrals—would turn the mind of the members by a natural process to a mightier edifice than ever was made or conceived by the hand or mind of man. The order and beauty rising out of confusion, the materials brought from different quarters, combining to produce the noble edifice to the Glory of God, illustrated the history of that world of which they were a part. The minster, which was the expression of the architect's idea, pointed to the world as the embodied idea of God; and they recognised the hand of the "Great Grand Master, the Architect of the Universe." Here speculative Masonry becomes associated with theoretical and operative.

In addition to the recognition of the presence and purpose of the great Architect, another thought, I am confident, began to grow in their minds. Not only is the world the creation of the intelligent mind of a personal God, but they must have begun to perceive He was also in it, building to Himself a temple of which they were the living stones as well as the masons. With this thought their whole lives began to be intelligible, and their work became eloquent; and not only in the great corporate body did they see the likeness, but each individual would see it in himself, a microcosm of the whole. He would see in the tapering spire, gilded with the glory of the sun, above the dust and squalour of the street, the glory of a life with God. He would see in the broken arches supporting the fretted roof reconciliations and purposes of the disappointed hopes of humanity below. He would see in the beautiful carvings the effects of the hammering and chipping of the workshop; and he would understand why the iron of sorrow and the hammer of affliction is permitted to break and buffet the lives of men, and he would understand how Christlike graces are developed in suffering. He would see in the lofty pile of building, whose beauty had but a short time before been hidden in a forest of scaffolding that was necessary to its erection, but whilst up hid its beauty, the glory of the life of man beyond when the scaffolding of this body, with its circumstances, now so necessary, but so confusing, are removed—yes, "when man shall see even as he is seen, and when he is like Him at his appearing." And as each man would express his thoughts, as his work would begin to explain them to him, he would develop more and more the school of speculative Masonry; and the necessity for mutual support and defence in their ordinary avocations would decline, and the greater diffusion of knowledge following the revival of learning would increase; the guild, so far as dealing with operative Masonry, would decay whilst the study of speculative Masonry would naturally increase; so that at the present day in practice there is no connection between one and the other. Operative Masonry has ceased to be part of the Masonic constitution, which entirely devotes itself to speculative Masonry and the benevolent and philanthropic efforts which follow from it. "That Christ may be formed in you" is the prayer of the apostles for His converts. As each Christlike grace is developed, as the practice of Divine love becomes more the rule of our lives, as in the struggle we conquer self, rise above the carnal nature, we are being prepared by Divine grace, like stones in the quarry are prepared by the workman, for our place in that temple that is being reared above; and we have the promise by the Master,

"To him that overcometh will I make a pillar in the temple of my God."—"Belfast News-Letter."

The Masonic Church Festival at St. John the Evangelist, Knotty Ash, under the auspices of the Bootle Wilbraham Lodge, in aid of the funds of the Alpass Benevolent Institution, which takes place on 13th September, promises to be highly successful, says the "Liverpool Mercury." The Right Hon. the Earl of Derby, G.C.B., Past G.W. and P.D.P.G.M. of West Lancashire, gives his patronage, and the sermon will be preached by Bro. the Rev. C. R. Hyde, LL.D., Chaplain 1756, vicar of St. Matthew's, Scotland Road.

Referring to the proposed "International Anti-Masonic Congress" to be held next month, the "Tablet" says:—"The Congress marks a revival of spirit against the tyranny of the Craft which promises much." This is a particularly vague way of putting it, as our contemporary omits to say who is to benefit from what is promised. We should by no means be surprised if the "Anti-Masonic Congress" ultimately proves to be of considerable advantage to Freemasonry and the mission of fraternity it seeks to advance among all classes. Its principles are not usually advertised throughout the world, and we shall be disappointed if the publicity given to its work by this Congress does not bear good fruit, from a purely Masonic point of view.

FREEMASONS AND TOWN MATTERS.

THE following was addressed to the Editor of the "Longton Times and Echo."

SIR,—“An Old Fentonian” commented in your paper upon some remarks made by the Chairman of the Fenton Urban Council, and then proceeded to give his views upon the close connection between the Freemasons and municipal bodies, a connection—in his opinion—not at all good for the latter. I do not know in what position your correspondent stands, but I take it he does not belong to the esoteric circle, but is rather an exoteric. Hence he is scarcely qualified to give an opinion. I would point to Longton as a well-governed town; in the management of its affairs there is less self-seeking, less personal advantage than in any municipal body with which I am acquainted; the good of the mass seems to be the guiding principle of our local legislature, and yet the majority of its members are, I believe, Freemasons. Again! look at the magisterial bench. Where in the Potteries will you find a more intelligent, more honourable, more upright, or more moral body of men than our borough magistrates are—taken collectively? Yet they are also in this case, mainly Freemasons. Take another place—the Cottage Hospital. The Board of Directors carrying on this benevolent work, taking upon themselves the responsibility and labour of administration without troubling the outside public (except for subscriptions)—nearly all Freemasons. They are to the front in every good and noble work, and do not deserve the sneers of “An Old Fentonian.”

Yours truly,
YOUNG LONGTON.

THE Great Eastern Railway Company is running a splendid service of trains to the favourite holiday resorts of Essex, Suffolk and Norfolk, and the promise of finer weather that seems likely to be realised will no doubt attract many holiday makers to avail themselves of the facilities provided. Cromer is brought within three hours of the metropolis, and similar fast trains run at frequent intervals to Yarmouth, Lowestoft, and other parts. This district has long been among the best patronised of the health resorts of the country, and with the comfortable and time-saving trains of the Great Eastern Company, is likely to become increasingly popular year by year.

A SYNDICATE has been formed to acquire and develop a block of Gold claims, 118 in number, situate on the Farm Hex Rivier, in Heidelberg, South African Republic, and the public is invited to provide a capital of £60,000, in shares of £1 each, of which £25,000 is to be reserved for working capital. Some very favourable opinions of the property have been expressed by mining experts, and great success is anticipated to follow the operations of the Company, the Offices of which are at 31 Lombard Street, E.C.

THE free Burglary insurance given to subscribers of "Cassell's Family Magazine" is proving useful to its readers, a subscriber having lately been reimbursed his loss through a burglary.

"A SPRIG OF ACACIA."

SYMPATHY is expressed with Bro. George Richmond Dix, of the Kingsland Lodge, No. 1693, in the heavy bereavement he has suffered by the death of his wife, Mrs. Frances Ann Dix, after an illness protracted through nearly seven years. Mrs. Dix had only reached the age of thirty-eight years, and was much esteemed. The interment took place in the private grave at Finchley Cemetery, in the presence of a large number of relatives and friends.

CONTROL OF RELIEF TO FOREIGN BRETHREN.

MUCH has recently been said as to the advantage or otherwise of continuing the present system of appointing Grand Representatives near Sister Grand Lodges, and in our issue of 23rd May 1895 we quoted words of the Grand Master of Pennsylvania, as follows:—

"My experience as an Officer of the Grand Lodge leads me to the conclusion that the system of Grand Representatives has outlived its usefulness. In the early days, when mail facilities were meagre and transportation slow, a representative near another Grand Lodge might have been of some use, as a means of inter-communication and as prompter of fraternal relations, but now, in the closing decade of the nineteenth century, with rapid railroad trains and instantaneous communication by telegraphy, this need disappears. The Committee on Foreign Correspondence in their report submit that the Grand Representative system is detrimental to the perpetuity of fraternal relations between Grand Lodges, and is wholly unnecessary as a factor in Grand Lodge inter-communication, and, further, that the system itself has demonstrated that instead of being a promoter of harmony amongst Grand Lodges it has been an element of discord."

Notably the States of Iowa and Pennsylvania have done away with the system altogether, but this result has been, we think, because no proper understanding of the duties and possibilities of the office have been considered. It must be remembered that only a few of the Grand Lodges of America entertain the opinions held by Iowa and Pennsylvania, while the immense majority of Sister Grand Lodges adopt the system, and have great advantages in the correspondence and mutual good effected, particularly in the interests of Freemasons removed to other lands, and through this circular representation afforded timely help. In our last issue we published a list of the names of those Grand Representatives in Victoria of Sister Grand Lodges, who attended the recent great festival in Melbourne, and at all similar functions in Sydney there has been a good roll call. But the Grand Representative system, as we use it, practically begins and ends with these attendances, and with the formal presentation of "patents" and sometimes of "jewels of office," at the Quarterly Communication of each Grand Lodge. We were recently favoured by P.M. Bro. Peter Gosling Assist. Grand Secretary and Secretary of Lodge No. 76 (Duke of Manchester, Melbourne), with the following correspondence addressed to that Lodge:—

MASONIC BOARD OF RELIEF.

This Board of Relief is composed of the Masters or Representatives of the sixteen Lodges holding concurrent jurisdiction in San Francisco. Said Lodges to contribute to but draw nothing from the funds under the control of the Board, Sojourning Master Masons, their widows and orphans being alone recipients of its charities. Money refunded is again given to the needy of our Order.

Office of the Secretary, Masonic Temple,
San Francisco, Cal., 27th April 1896.

To the Master or Secretary,
of Duke of Manchester Lodge, No. 76, F. and A.M.,
Melbourne, Australia.

DEAR SIR AND BROTHER,

_____ of your Lodge is here, and without money. This Board of Relief has assisted him to the extent of twelve dollars, and will be called upon to render further assistance to the Brother. Will your Lodge kindly remit this amount, and at the same time let us know what your Lodge would advise us to do in similar cases where a Brother of your Lodge applies to this Board for assistance, and greatly oblige,

Yours truly and fraternally,
C. C. HARE Secretary.

The report of the Masonic Board of Relief of the City of San Francisco, 1895, in enclosed. This gives in elaborate detail, Receipts, Expenditure, and names of Lodges and of persons assisted. We cull the following particulars:—

Balance in Treasury, 30th Sept. 1894	...	dols.	161-93
Received from assessment upon the city Lodges	...		3,133-23
" Grand Lodge	...		4,000-00
" Sundry Donations	...		75-00
" Repayments for Relief to Applicants, California	...		1,088-25
" " " " from other Jurisdictions	...		3,118-10
" Interest amounting to	...		2,231-40
Total receipts for the year	...		13,807-91
From which deduct the expenditure of the year	...		13,270-25

and there remains a balance in the Treasury of dols. 537-66

Of the foregoing, the sum of 11,515-40 dols. was disbursed for the relief of the sick and distressed—there was expended

For Masons of the Jurisdiction of California	...	dols.	786-80
" of other Jurisdictions	...		4,743-30
For the Wives, Widows and Orphans of Masons of California	...		2,123-00
" " " " of other Jurisdictions	...		3,640-60
For Sundry unclassified	...		221-70

Making the total relief as above of dols. 11,515-40

The expenditures above enumerated do not include any outlay for members of Lodges of the city of San Francisco, or for their wives, widows or children, as the Lodges of this City provide for their own destitute or distressed.

Among a list of Brethren buried with Masonic honours we find the name on 26th January of Eugenio Bianchi, last a member of Judah, No. 388, Melbourne, Australia. In another column we find fifteen cases from New South Wales (probably simply because New South Wales was their port of departure from Australia), 508-30 dols., and in another column Judah Lodge, No. 358, New South Wales (probably No. 388, Vic.), is credited with 4-50 dols. refunded. At first glance this application appears to be a somewhat paltry and half hearted way of giving relief, with the expectation of a possible return, but when it is considered that this returned money is not used for any selfish or local purpose, but again given to suffering Brethren, it has much to recommend it. It will be observed that this Board of Relief does nothing for the local Lodges by which it has been inaugurated, and which support their own destitute and distressed Brethren. The sixteen Lodges of the City of San Francisco raise an annual revenue of a little over 5,000 dollars, and are assisted by the Grand Lodge to the extent of 4,000 dollars; they meet all the claims of their own members without entrenching upon this fund; they give away 3,000 dollars to Brethren, or wives, widows and orphans of Brethren, in the State of California, and receive again 1,000 dollars in repayment from the Lodges concerned, and they give nearly 5,000 dollars to Brethren of other Constitutions, and get back 3,000 dollars, so that the Board becomes the actual benefactor to the extent of 2,000 dollars to members of other Constitutions, and the Banker for those Constitutions to the extent of advances to 3,000 dollars per annum, the organisation, and the Grand Lodge which assists it, recognising that the city becomes the centre of attraction where relief must be disbursed for the larger proportion of destitute Brethren. We are not without a somewhat similar organisation in these colonies, for the Ballarat Lodges have their local Benevolent Fund and Board for disbursing relief, vote so much to its support, and the poor and needy are helped after due inquiry as this Board thinks fit. But if we apply this system as a comparison to local affairs we find the Grand Lodge of New South Wales reporting in June 1895 that its annual disbursements for relief had been £1,056, and to Brethren of other Constitutions £283, or more than 25 per cent., and in 1896 its total disbursement to have been £1,105 3s 7d, of which £218 13s 6d, or 20 per cent. was to Brethren from other Constitutions. Victoria fails to furnish us with such a useful annual return, but dissecting the so-called quarterly returns covering the period from May 1895 to May 1896 we find the sum of about £450 13s 9d given to Brethren of foreign Constitutions, out of a total of £1,262 16s 4d, or a fraction over thirty-five per cent. of the donations. Now, if either of these Constitutions were to adopt the Californian system, not more than 300 letters per annum would require to be written to the Lodges whose members have been relieved, and if the returns were in similar proportion to those of the San Francisco Board, they would receive back at least two-thirds, or 66 per cent. of their donations, which to New South Wales would be approximately £166 per annum, and to Victoria approximately £300 per annum, without incurring any appreciable increase of the expense of Secretarial duties. There is very much, indeed, to be said in favour of this system, because it engenders a spirit of self-help and proper care of our own distressed Masons, though they may have drifted away from our immediate care and beyond the reach of their cable-tow. Within the last month an instance came under our notice, in which an already poor Brother had been beggared by a speculation into which he had been led by deceitful representation. Application to the Benevolent Fund of his Lodge was suggested to the Secretary, with a proposition that he should reimburse the loan. The suggestion was not unkindly received, but the Secretary objected to any repayment, "for he could not see why the Lodge should be turned into a pawnshop." Now these, we think, were quite mistaken sentiments, for the spirit of self-help, independence, and repayment of debts should be studiously encouraged at every opportunity. This system of the San Francisco Board is an excellent example of the results from the practice of the principle. There may, and probably will be, the objection raised, that this system is unfair to Lodges, because the poor Brethren may have drifted away from them in an unfinancial condition or as undeserving of help; then we answer the San Francisco Board anticipates such a possibility and asks for advice in the event of the recurrence of such a case coming before them, and the Lodge applied to is as free to give or refuse to give back as if the application had come under its personal notice and consideration in the first instance, besides which there is little doubt that a system, evidently so well managed as this is, will provide for searching examination as to the worthiness of the applicant and the genuineness of his case. We then come back to the premises of this article, and contend that if this Grand Representative business were properly organised, as it might easily be, instead of the office being a complete sinecure, such an application as this to the Duke of Manchester should come through the local representative of the Colonial Grand Lodge, and bear the impress of his seal and recommendation. It is

quite evident that a few printed sheets of paper and a little superficial knowledge might lead to fraudulent applications being made, whereas if they had to be sent through the representative of the Constitution that could not possibly be. Just as one State is represented in another by a Consul, so our Grand Lodge ought to be represented near another by an Officer who takes active interest in the affairs which concern it, and whose zeal and tact stamp the Constitution which he represents as one managed on lines not only fraternal and liberal, but strictly business-like, exact, and economical in the use of funds which are essentially trust funds.—“Masonry.”

AS OTHERS SEE US.

THE following are the selected extracts from the outside press of the day, to which we refer elsewhere :

Pope Leo will address a Breve to the forthcoming Anti-Masonic Congress in Trent, in which he encourages the Congress in its labours, and accords his Apostolic benediction. The Viennese clerical papers state that great interest is shown towards the Congress by the higher clergy and laymen, and that the attendance is likely to be very large. At the same time, it is a curious fact that the contributions received up to the present time will not cover expenses.—“Standard.”

Archbishop Bégin, Cardinal Taschereau's coadjutor in the archdiocese of Quebec, has issued a circular to the clergy of the archdiocese, says the New York correspondent of the “Daily Chronicle,” in which he expresses approval of the forthcoming Anti-Masonic Congress. In the course of the circular he denounces the Freemasons as an infernal sect.

The Vienna correspondent of the “Daily News” telegraphs: Preparations for the great Anti-Masonic Congress at Trent are being completed, and the President of the organising committee, Commendatore Alliata, has arrived from Rome to superintend. It is evident that a kind of Council of Trent is planned. The Congress will meet in a church, where 1,200 seats have been prepared. It will, moreover, be opened in the beautiful Cathedral of Trent, on the 25th September.

Referring to the allegation that the Freemasons are “an infernal sect,” a writer in the “Western Morning News” says: English Freemasons do not recognise themselves under this description; and once in a curious mood I sought an explanation of the aversion of Romanists to Masonry from, perhaps, the highest authority in England. He explained with a gentle courtesy, which made his bitterness only the more strange, that Masonry tempted Romanists to enter into religious communion with men not of their faith; and though he admitted that the English Masons, if they stood alone, would not deserve the harsh things which were said of them, he pointed out that they were in association with Continental Freemasons, whom he evidently loathed. My conclusion was that the great Roman ecclesiastics regard the Freemasons as the destroyers of the Temporal Power.

There is to be a demonstration against the wicked Freemasons somewhere. Why are the Freemasons so much detested in Catholic countries? Here we know them chiefly as a charitable body, who assist each other in want, educate poor children, do all kinds of charitable actions, and practice a ritual which is concealed. All kinds of highly respectable people are Freemasons. I am one myself. So are you, my Brother, no doubt. So, also, one is proud to say, is His Royal Highness the Prince of Wales. So is the Emperor of Germany. So are many millions of people. Why, then, does the Roman Catholic Church hate this harmless body? That Church does nothing without a reason. Well, the reason, I take it, is two-fold; first, that on the Continent many Freemasons are actively hostile to the Church; and, secondly, that the ritual of Freemasonry has in some cases been substituted for that of the Church. There is such a thing on the Continent as a Masonic funeral, and there are people in the country who see in Freemasonry a very possible bulwark, if it should become necessary, against sacerdotalism. These, I believe, are the reasons why Freemasonry is denounced and Freemasons are excommunicated. Speaking as one of the Craft, I can conceive no other reason.—Sir Walter Besant, in “The Queen.”

It is now settled that the International Anti-Masonic Congress is to be held at Trent from 26th to 30th September, under the patronage of the Pope, and a large number of cardinals and bishops. The motto chosen is “Freedom for Faith and Fatherland,” and the object is stated to be to “make known the

immense moral and material evils done by Freemasonry to Church and to society, and to seek a remedy by the help of a permanent organisation against Freemasonry.” Meanwhile, here at home the Rev. J. W. Horsley, rector of Walworth, who some time ago suggested that a new feature should be added to the programme of the forthcoming Church Congress at Shrewsbury, in the form of an emergency meeting of the local Masonic Lodges to be attended by all members of the Congress belonging to the Craft, announces that although the proposal met with wide favour it has now been abandoned “because a high Masonic dignitary in those parts, who is also a well-known and respected Churchman, thought it might somewhat, though only for one evening, interfere with the attraction of the Congress.”—“The Morning.”

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Apart from this explanation, adds the “Birmingham Daily Post,” it may be inferred, from certain correspondence that has been going on, that some of the clerical members of the Congress were averse to the latter being mixed up in any way with what may have been regarded as an official recognition of Freemasonry. Some writers having objected to it on the ground that it is a secret society, that it has been condemned by the Popes, and that on the Continent it has been made the cover for revolutionary schemes, the Rev. J. W. Horsley (formerly Chaplain of Clerkenwell Prison, and now rector of Walworth) has taken up the cudgels on behalf of the Craft, and it may interest members of the Fraternity, as well as outsiders, to read the Rev. gentleman's definition of the world-wide organisation. “Freemasonry,” he writes, “is not a benefit society, not a political society, not a religion, not an infidelity, not a feasting club, not a secret society, but it is a Brotherhood of men of all classes, nations, races, colours, and creeds, who are found or believed to be believers in one sole personal God, and in the immortality of man; of good repute, free, sound, charitable, and loyal. It does not profess to be Christian, yet it never can be anti-Christian. Further dogma we leave to the priests and ministers of religion outside. We assert none, but neither do we controvert any. Were all the world Christian, and did all Christians act up to their profession, then, from the moral point of view, Freemasonry would no doubt be needless, though still containing points of interest and advantage to men. But, while the world and men are what they are, none but those who share the ignorance of the Pope will refuse its aid to morality and faith.”

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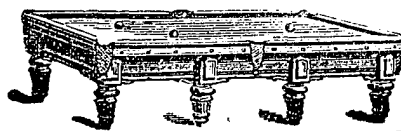
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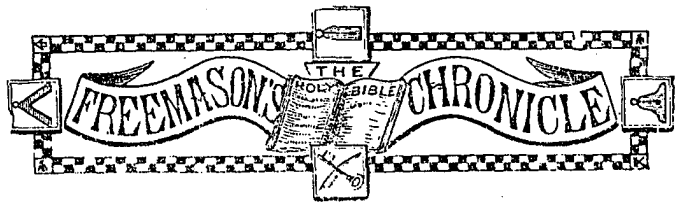
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SATURDAY, 29TH AUGUST 1896.

SPECIAL OR EMERGENT?

THE Grand Lodge, at its convention in June last, passed a law forbidding the Lodges under its jurisdiction to initiate, pass or raise more than five candidates in any one day. The causes which led to the passage of this law are well known. In the minds of many there remains this doubt: "Has the Grand Lodge gone far enough?" I fear it has not!

The Master of Phantom Lodge, No. 999, instead of calling four specials at 2, 3-30 and 6-30 p.m., in addition to the "stated" at 8, may now call the Brethren together for a special every evening in the week, and, beating all record-breakers, as usual, the mill grinds on.

Bro. R. Eckless, of Phenomenal, No. 975, after the new law has come to his knowledge, declares that he will call no more specials at all; henceforth his surplus of candidates is sent to other less busy Lodges, with the request to confer the degree, and the mill grinds on. Although, of necessity, much slower, something has been gained by the new law.

While the action of both these worthies is against the spirit of the law, it is certainly in conformity with the letter thereof, and of the two ways of breaking the law, the latter is surely to be preferred, because some weak Lodge that has work but rarely may thus be assisted. But specials, at which degrees are conferred, should not be permitted, and the sooner the Grand Lodge amends the law to read: "No degree shall be conferred except at a stated communication," the better it will be for the welfare of the Order. The Master proclaims the Lodge closed until its next regular communication, "unless specially convened, in which emergency," etc. I wonder if the Mason can be found who would consider the conferring of a degree a case of emergency?

There is not in my mind the shadow of a doubt that when our legislators permitted the holding of specials in emergencies they had in mind cases of death, dire distress and such like, requiring prompt action of the Lodge, but never the conferring of a degree, for which purpose men, who must support their families, ought not to be called from their avocations. As a rule, it is not the candidate who is in a hurry; on the contrary, it is the Master who is hurrying the candidates, fearful that his record will remain behind that of his predecessor, who by aid of emergency meetings did wonders. Thus should such meetings be denominated, and not specials, and I am sure the Brethren would soon stop emergency communications, called to confer a degree, in their own peculiar manner. Our present specials are largely the primary cause of the appalling defection in our ranks. The love for Masonry, or, on the other hand, the indifference one shows, is the result of the impression made upon him in the Lodge while receiving the degrees. It is impossible in most cases to do the work as well or as impressively at a special as at the stated communication.

Conscientious and zealous Masons, and these are generally excellent workers, who have accepted an office, so arrange their time and affairs as to be at liberty on stated communications; these men cannot be present at specials, and their respective stations and places must thus be filled by someone else. These emergency officers, as a rule, have but a faint notion of the work they are attempting, but when they candidly plead their ignorance the Master reassures them: "Oh, it is only a special; you will do all right," and the mill grinds on. Often the organist cannot attend, and we know that there will be no solemnity. No actor plays well to empty benches, hence, on account of the very few who can attend specials, the work is generally done in a slovenly or perfunctory manner, and everybody, including the recipient of the degree, goes home disappointed.

No, the Grand Lodge did not go far enough. Let degrees be conferred at stated communications and specials be called for real emergencies only; if the number of men who join our ranks will diminish, the number of unaffiliated Masons will do likewise, and that result is much to be desired.—"Past Master," in "New York Tribune."

LABOUR AND PROGRESS.

FREEMASONRY is emphatically a working institution. Work, mental and physical, is practically taught in every lesson of the mystic science. From the time the initiate enters within the portals of the Temple, the duty of practical labour is enjoined in the symbolic instructions given to him, as well as in the illustrations of the ceremonials of the several degrees of Masonry. As an Entered Apprentice, representing youth, he is expected to apply himself to acquiring a knowledge of the duties pertaining to his probationary position and to prepare himself for more active usefulness in a higher sphere, that of a Fellow Craft, representing manhood. Having acquired a knowledge of these duties which, voluntarily assumed, he has obligated himself to, and exemplified practically that the lessons taught him were

impressed upon his heart and conscience, and that he is prepared for further advancement, the veil is uplifted and he is led onward to assume higher duties and additional obligations as a Fellow Craftsman. There can be no progress without labour, and advancement in Masonry is, or ought to be, based upon an intelligent application of the teachings imparted to the candidate. The indolent novitiate, who will not apply himself to the proper study of Masonry, as far as he has received light, or practically exemplify its teachings in his daily life, ought never to be advanced beyond the portals of the Temple. As a hewer of wood or drawer of water he should be held in a subservient position, as a learner, an apprentice. The diligent student alone has a right to advancement to further progress in our mystic science; those alone ought to be promoted to the degree of Fellow Craft, and in due time to sublime degree of a Master Mason. The titles of the several degrees indicate that of a learner, a proficient, and a Master or teacher. The Master's degree, implying that the novitiate and probationary periods have been passed, although representing that time of life when men ordinarily expect to cease from their active duties, it is then that the true Freemason, because of his temperate and regular course of life, having lived in accordance with the teachings of the institution, which are based upon the laws of nature and nature's God, is in the possession of both mental and bodily vigour and well qualified, from his mature age and experience, to be a teacher in Israel. As development and progress, both mental and physical, necessarily result from a strict observance of the laws of nature, and the active exercise of our faculties in harmony with the design of the Creator, so the true Freemason, from the time of his entrance to our mystic Order, will progress in wisdom and knowledge, will unfold the divine nature of his being; his faculties will expand with age so long as he is capable of active usefulness, and even as is taught in the legend of the Master's degree—when passed to a higher sphere, when raised from the earthly to the invisible world, the spirit, divested of its mortal body, will continue as in this life, unceasingly to develop and progress onward and onward, from one degree of excellence to a higher. In God's word, progress is impressed upon all his works. In man, created in His likeness, ultimate the ideal of His creations, and in and through man the grand design of the Creator will be perfected. Indolence and inactivity are incompatible with progress, and, consequently, are inconsistent with Masonic obligations and duties. The teachings of Masonry are in harmony with God's laws, and labour, even when called off at refreshment, does not cease. And neither is the work of Masonry confined to the Lodge Room; it is there are taught those lessons which are to be exemplified in our daily life and practice, and in our intercourse with our fellow man.

The working man alone is the true Mason. The indolent, the ignorant, those who neither acquire a knowledge of the true objects and purposes of Freemasonry nor practice its teaching, are not alone drones and useless, but are stumbling-blocks and impediments to the progress of the institution in fulfilling its mission in the elevation and improvement of the family of man.—Exchange.

TRUE DUTY OF FREEMASONRY.

IT is a little singular that men claiming to be Masons can be found so glaringly obtuse to the simplest requirements of the Craft, notable the duty due to the helpless brotherhood. The subjoined excerpt covers the ground fully although briefly, and Grand Master George H. Morgan, of Tennessee, strikes the keynote of that practical charity which is so often overlooked when he says in his annual address:

One Worshipful Master wrote to this effect: "We have in our Lodge an old Brother who was always a very zealous Mason, but he has become totally deaf. He was a regular attendant upon the Lodge meetings until he lost his hearing, since which he does not come so often. He has become so poor that he is unable to pay his dues. He wants to be in good standing when he dies, so he can have a Masonic burial. What shall we do with him?" I do not desire to report all that I said in reply. I wrote, however, in substance, the following, after looking to see the number of members in said Lodge: "It will cost your members about one and a quarter cents a year each to pay the good old Brother's dues. Carry him on till he reaches the brink of the river, and God will carry him safely over, and you will all feel better by even having given the good old Brother a cent and a quarter apiece, for a short time. Bury his remains with Masonic honours when he dies, and in the sweet bye and bye, when his hearing is restored to him in the Celestial Lodge above, where he can hear the voices of the angelic hosts, may he never hear that you asked the Grand Master the question, 'What shall we do with him?' Go learn again the early taught lessons in Masonry, of brotherly love and relief."—"American Tyler."

NON-PAYMENT OF DUES.

A GREAT deal of unnecessary sympathy is sometimes evoked on behalf of those who cannot or will not pay their dues, and are excluded their Lodge. A short time since we saw a most strongly worded letter from a Brother, who, in commenting on a case of exclusion—not in his own Lodge—asked whether a person was required to devote the money necessary for providing food for his family toward payment of subscription to a Masonic Lodge, and characterising the proceeding as "scandalous" and "un-Masonic," giving all the odium to the Lodge, and his utmost sympathy to the defaulter. The proper course, which is also a very plain one, was recently adopted by a

member who, finding himself in arrear, with only a remote prospect of liquidation, resigned his membership, and honestly stated the reason. The Lodge, recognising the truth of the representation, at once remitted arrears, and placed him in good membership. The process of honesty in such cases is simple, effective and not degrading. But when Brethren orate on the "hardships to the defaulter," and the unrighteous taking of bread from his family, they talk most arrant rot, waste sympathy, and display crass ignorance of the first principles of Freemasonry and the laws and regulations of their own Grand Lodge. Every Mason reduced to poverty and distress, and unable to fulfil his pecuniary obligation to his Lodge, has the entire remedy in his own hands. If he declines to take advantage of it, he is entitled not to hysterical sentimental sympathy, but to the fullest rigour of the law. —"New Zealand Craftsman."

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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METROPOLITAN—INSTRUCTION.

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ROBERT BURNS LODGE, No. 25.

AT the Frascati Restaurant, Oxford Street, on Tuesday, Bro. A. Pettit W.M., Nicholls S.W., Williams J.W., C. Bonham P.M. S.D., Phillips J.D., Romily I.G., E. C. Mulvey P.M. Preceptor, Bundell Treasurer, T. Caseley P.M. Sec.; Wells, Truman, Nash, Ellis, McVey, Roberts, Mullins, Hammond, Brickdale P.M., Johnstone, Roberts, Wynman, Stilleto, and several others.

The Lodge was largely attended and the Brethren enjoyed the faultless working of the W.M. Bro. Pettit, who rehearsed the ceremonies of initiation and passing. Bro. Ellis acted as initiate, and Bro. M. McVey as F.C. Bro. Hammond had much pleasure in proposing Bro. Cross and Bro. H. Mullins as members, and they were accepted. Bro. Brickdale P.M. was also unanimously elected, and suitably responded. Bro. Nicholls will preside next meeting.

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ST. JOHN LODGE, No. 167.

THE fact that Bro. Arthur Williams P.M. would occupy the chair at the weekly meeting on Thursday, attracted a large attendance to the regular quarters at the Court House, Harlesden, N.W., when Bro. Williams was supported by Bro. W. H. Handover S.W., S. Hussey P.M. J.W., H. Wood S.D., Tebbitt P.M. J.D., Hagan P.M. I.G., Priest Sec., Hillier P.M. Preceptor, G. Chapman Assist. Sec., Lawrence P.M., Moore, Catt, Wynman, Tydeman, Collman, J. J. Thomas P.M., &c., M. Moss, Fanlinson, and others.

The W.M. rehearsed the ceremony of initiation, Bro. Moss candidate, the working being perfect. After the ceremony the Lodge was called off and on, when the W.M. opened in the second, and proposed to rehearse the ceremony of installation. Bro. J. J. Thomas P.M., who acted as Director of Ceremonies, presented Bro. Hussey as W.M.-elect. The Lodge was advanced and Bro. Hussey was installed. Afterwards Bro. Priest occupied the chair, and invested his Officers in a faultless manner. Bro. Arthur Williams W.M. gave the three addresses.

Bro. Coleman was elected a member, and Bro. Handover as President for the next meeting.

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WESTBOURNE LODGE, No. 733.

AT the Oliver Arms, Westbourne Terrace North, Harrow Road, on Tuesday, Bro. G. D. Mogford W.M. 2362 W.M., R. J. Hearnden S.W., H. Crookes J.W., T. W. Mogford S.D., H. Potter J.D., A. L. Butters I.G., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Sec. and Treas., W. J. Hillier P.M., M. Moss, C. Halston, W. H. Handover, Wynman, and others.

The Lodge was opened and Bro. W. J. Hillier P.M. worked the third section of the lecture, with the able assistance of the Brethren. The Lodge was opened in the second degree, and the W.M. installed Bro. T. W. Mogford, who invested the Officers, and the W.M. gave the three addresses.

A vote of thanks was passed to Bro. T. W. Mogford for the perfect manner in which he invested his Officers for the first time, also a word of thanks was accorded Bro. Hillier for the excellent working of the third section. Bro. Hearnden was unanimously elected W.M. for next meeting. Bro. R. J. Rogers thanked the Brethren for the kindness they had shown him in the letter of condolence they sent.

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EARL OF CARNARVON LODGE, No. 1642.

AT the Elgin Hotel, Ladbroke Grove Road, Notting Hill, on Friday, 21st inst., Bro. W. H. Handover W.M., G. D. Mogford W.M. 2362 S.W., W. Inman J.W., W. P. Hatton acting Secretary, E. Rogers P.M. Treas., G. Davis P.M. Preceptor, W. R. Flack S.D., E. English J.D., H. Hatton I.G., J. Wynman, J. Chubb, H. Harris, J. A. Knight.

The W.M. rehearsed the ceremony of initiation, Bro. Chubb candidate. The W.M. vacated the chair in favour of Bro. C. Rogers P.M., who opened the Lodge in the second degree. Bro. H. Harris having answered the usual questions leading to the third was entrusted, and subsequently raised to the sublime degree. The faultless manner in which the W.M. rendered the impressive ceremony was fully appreciated. By the desire of the W.M. Bro. G. Davis I.M. Preceptor worked the first section of the lecture, with the assistance of the Brethren.

Bros. Harris and Chubb were elected members, and Bro. G. D. Mogford W.M. 2362 W.M. for next meeting.

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PROVINCIAL.

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LULLINGSTONE LODGE, No. 1837.

THE Brethren, together with their friends, spent a very pleasant day at Cobham, on Tuesday, 8th inst. They started from their well-appointed Temple at Wilmington, and drove through some of the prettiest lanes of Kent to the Ship Inn, at Cobham. Here luncheon was provided, to which everyone did good justice, their appetites being sharpened by the bracing air of the Kentish hills. The party then visited Cobham Park, walking round the grand old hall, the seat of Earl Darnley, and returning to Cobham by way of one of the finest avenues of trees in the kingdom. Tea was provided at the Ship, and the return journey to Wilmington was in good time.

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FAIRFIELD LODGE, No. 2290.

ON Wednesday, 19th inst., the members held their first annual picnic, at Chester and Eaton-hall. Being favoured with beautiful weather, the outing proved most enjoyable, and was a complete success in every detail. The party, numbering 56, under the guidance of Bros. R. G. Bradley W. M. and C. H. Barker Secretary, left Lime-street, Liverpool, at 10.25 a.m. A special steamer had been chartered to convey them to Eaton, and luncheon was served on board during the passage. On arriving at the Iron-bridge the party immediately set off for the Hall, where a most enjoyable time was spent, particularly in the beautiful hot-houses. An excellent repast had been prepared by Mr. Smith at the Grosvenor Arms Hotel, Alford, to which full justice was done. After Bro. T. Vernon had proposed a vote of thanks to the promoters, viz., Bros. Bradley, Parkinson, and Barker, the company re-embarked and proceeded on their homeward journey, which was much enlivened by the eccentricities of Messrs. Nelson Jackson and R. Brown.

CONJUGALITIES.

“MARRIAGE, as old men note, hath likened bin
Unto a publique feast, or common route,
Where those that are without would faine get in,
And those that are within would faine get out.”

Witt's Recreations, 1640.

“Beauty,” according to Aristotle, “is the gift of God”; Socrates says “it is a short-lived tyranny”; “an ivory mischief,” adds Theocritus, while Carneades describes it as “a sovereignty which stands in need of no guards.” Mr. Grogan, who hails from Ireland, is a latter-day philosopher, “Wimmin,” he says, “is mighty similar in wan way; no matter how minny of them ye get acquainted wid, they're all alike in bein' different from wan another,” and the few instances of conjugal life which are here adduced would tend somewhat to prove his crude and slightly mixed logic.

There is a good deal of truth in the statement that mutual affection begets mutual confidence, at least so thought that Benedict who made the following solemn confession to a friend: “I always make it a rule to tell my wife everything that happens; in this way we avoid many misunderstandings.” Not to be outdone in generosity, the friend answered, “Well, Sir, you are not so open and frank as I am, for I tell my wife a good many things that never happen at all.”

Tit for Tat.—An elderly lady, telling her age, remarked that she was born on the 22nd of April. Her husband, who was present, observed, “I always thought you were born on the first of April.” “People might well judge so,” responded the matron, “in the choice I made of a husband.”

Pointed.—“Poor John, he was a kind husband,” sobbed the widow on her return from the funeral. “Yes, but it is all for the best,” was the sympathising answer of a neighbour; “you must comfort yourself with the thought that your husband is at peace at last.”

U and I.—“My dear,” said a wife, looking up from her newspaper, “what is the difference between ‘collusion’ and ‘collision’?” “Oh,” responded the husband, “it is simply a personal difference between ‘u’ and ‘i.’” “Oh yes,” retorted the wife, “and the same difference exists in your answer, which is more ingenious than ingenuous.”

He knew.—A man who had foolishly ventured upon a verbal contest with his wife was met, as he was retiring from the scene, by his little son, who had just begun to study grammar. “Papa,” asked the child, “what part of speech is woman?” To which the father replied, “She isn't any part of speech at all, Georgy; she's the whole of it!”

Closed during altercations.—A shopkeeper in the far West, having had a strong discussion with his better-half, put the shutters up, and affixed the following notice:—“Closed during altercations.”

Mistaken.—“I saw Mrs. Becker this morning, and she complained that on the occasion of her last visit you were so rude that she thought she must have offended you,” said a wife to her husband. “Nothing of the kind,” he answered, “on the contrary, I like her very much; but it was rather dark at the time, and when I entered the room at first I thought it was you.”

See for yourself.—“You are mighty free at calling everybody a fool,” said Mr. Jones to his better-half, “can you tell me what a fool looks like?” “Yes, I can, but I won't,” she retorted angrily. “Why not?” asked Jones. “Because you can look in the glass and see for yourself; that's the way I found out.”

A Wife's criticism.—A popular lecturer once announcing to his wife who had her own opinion about his talents, that he was going to lecture at Sheffield, the lady replied, “At Sheffield! I am so glad; I always hated those Sheffield people.”

Settling the point.—A minister of the gospel being one day engaged in visiting some members of his flock, came to the door of a house where his gentle tapping could not be heard in consequence of a noisy disputation within. After waiting a little while he opened the door and walked in, saying, with an authoritative voice, “I should like to know who is the head of this house.” “Weel, Sir,” retorted the husband, as he gave a side glance at his partner, “if ye sit doon a wee, we'll maybe be able to tell ye, for we're just trying to settle that point.”

“Book of Rarities,” by EDWARD ROBERTS P.M.

UNITED GRAND LODGE.

THE following is the Agenda of Business to be transacted in Grand Lodge at the Quarterly Communication on Wednesday next, 2nd September, at six for seven p.m.

1. The Minutes of the Quarterly Communication of the 3rd June for confirmation.

2. The Minutes of the Special Grand Lodge of the 29th July for confirmation.

3. To read acknowledgment of Address from Grand Lodge to H.R.H. the Most Worshipful Grand Master on the occasion of the Twenty-first Anniversary of his Installation as Grand Master.

4. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following Grants, viz. :—

A Brother of the Lodge of Philanthropy, No. 940, Stockton-on-Tees	£50	0	0
A Brother of the St. Ambrose Lodge, No. 1891, London	50	0	0
The Widow of a Brother of the Social Lodge, No. 93, Norwich	50	0	0
The Widow of a Brother of the Prosperity Lodge, No. 65, London	75	0	0
A Brother of the Lodge of Freedom, No. 77, Gravesend	50	0	0
A Brother of the Trinity Lodge, No. 254, Coventry	50	0	0

5. 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.

Catalogue of Library of Lodge "Archimedes," Gera, Germany.—Paul Fischer, Librarian.

A Handbook of Jamaica in 1896. Official and other Personages in Jamaica.—W. A. Feurlado P.M. No. 1836.

Royal Arch Clothing of the late Earl of Zetland. Curious old workbox with Masonic emblems.—Lord Bolton Past G. Warden.

A Masonic Manuscript (French).—Ishak Ibrahim (Alexandria).

History of Freemasonry in Rhode Island.—Edwin Baker Grand Secretary Rhode Island.

Warrant of Warmley Lodge, No. 14, Nova Scotia.—Col. F. R. Sewell D.P.G.M. Cumberland and Westmorland.

History of Lodge St. John, No. 16, Scotland.—George R. Ure P.M. No. 16.

Old Masonic Jewel (silver).—J. M. McLeod P.G.S.B.

Old Royal Arch Jewel.—Dr. J. Wilkie Burman P.M. No. 663.

Celebration of 150th Anniversary of the Massachusetts Lodge.—Samuel W. Creech jun.

German Masonic Jewel.—F. J. W. Crowe P.P.G.O. Devon.

Tactics and Manual for Knights Templar. Book of Constitutions and sundry Proceedings of Grand Lodge and Grand Chapter of Kentucky.—H. B. Grant G.Sec. Kentucky.

The Board also submit a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on Friday, the 14th day of August instant, showing a balance in the Bank of England (Law Courts Branch) of £6,992 1s 7d, 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.,

18th August 1896.

A Report of a Special Meeting of the Governors and Subscribers of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, dated 28th July 1896, will be laid before Grand Lodge, in which the following proposed alteration of Rule 18, and the addition to Clause 1 of the Widows' qualifications, then agreed to, are submitted for approval :

"That Clause 18 be expunged, and the following substituted in lieu thereof :—

"In consideration of the Grants from Grand Lodge, the Master of every Lodge in the London District shall at every election for Male Annuitants be entitled to two votes, and at every election for Female Annuitants to one vote. Every Provincial Grand Master, or his Nominee, shall at every election for Male Annuitants be entitled to two votes, and at every election for Female Annuitants to one vote for every Lodge in his Province. And in consideration of the Grants from Supreme Grand Chapter, the First Principal of every London Royal Arch Chapter shall at every election for Male Annuitants be entitled to two votes, and at every election for Female Annuitants to one vote. Every Superintendent of a Province, or his Nominee, shall at every election for Male Annuitants be entitled to two votes, and every election of Female Annuitants to one vote for every Chapter in his Province. In the case of a Province where there is no Superintendent, the votes shall be sent to the First Principal of the respective Chapters. The number of Lodges and Chapters claiming in the Provinces to be determined by the number of Lodges recorded in the Freemasons' Calendar and Pocket Book for the current year."

That in Clause No. 1 of the Widows' qualifications, after the word "Lodge" in the third line, the following words be inserted :—

"Unless in the case of her last husband's Petition having been accepted by the Committee, and he had died before his election, in such case her application will be considered eligible."

List of Lodges for which Warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge.

2616.—The St. George Lodge, Barbadoes.

2617.—The Murchison Lodge, Cue, Western Australia.

2618.—The Lodge of Friendship, Helena Vale, Western Australia.

2619.—The New Brighton Lodge, New Brighton, Cheshire.

2620.—The Cavendish Lodge, London.

2621.—The Military Lodge, London.

2622.—The Beach Lodge, London.

2623.—The Etekwine Lodge, Durban, Natal.

2624.—The Excelsior Lodge, Eton, Queensland.

MARK GRAND LODGE.

THE regular Quarterly Meeting of Grand Lodge will be held in Mark Masons' Hall, Great Queen Street, W.C., on Tuesday next, 1st September, at 5 for 6 p.m. The following is the Agenda of business :

1. Read and, if approved, confirm Minutes of Quarterly Communication of 2nd June 1896.

2. REPORT OF THE GENERAL BOARD.

During the three months ending 30th June 1896, there have been issued Mark Certificates, 337; total number registered, 35,839.

Warrants for five new Lodges, viz. :—

No. 498, Massy, Jullundur, Punjab.

No. 499, Star, London.

No. 500, Royal York, Nottingham.

No. 501, Caldene, Hebden Bridge, W. Yorks.

No. 502, Phoenix, Simons Town, South Africa.

Royal Ark Mariner Certificates, 117; total number registered, 4,996.

The R.W. Bro. Sir Charles B. Graves-Sawle, Bart., Provincial Grand Master for Cornwall has been compelled, through ill-health, to resign this office, which he has filled with dignity and great advantage to the Mark Degree since 1881. The Most Worshipful Grand Master has been pleased to direct that the Province shall for the present remain under the authority of the Deputy Provincial Grand Master.

The Province of Sussex has offered for the acceptance of Grand Lodge a full-length portrait of their Provincial Grand Master M.W. Bro. His Royal Highness the Duke of Connaught, K.G., Past Grand Master, &c., &c., &c., which will be formally presented in Grand Lodge.

On examination of the returns of Preston Lodge, 143, it was found that an alteration of the Bye-Law fixing days of meetings had by some inadvertence not been sanctioned and registered in the Grand Secretary's Office, although submitted to, and approved by, the R.W. Provincial Grand Master, and that Brother Edwin Bush had served the office of Worshipful Master nineteen days short of the full term of twelve months. The Board recommend Grand Lodge to confirm him in the rank and privileges of Past Master.

FUND OF BENEVOLENCE.

The Twenty-Eight Annual Festival was held at Freemasons' Tavern, on the 8th July, under the presidency of the R.W. Bro. Charles Letch Mason Provincial Grand Master for West Yorkshire.

The sum of £2,406 was announced as having been paid and promised. This being the largest result ever declared, the Board have great pleasure in congratulating the Chairman and Board of Stewards.

The Twenty-Ninth Annual Festival will be held in July 1897, under distinguished presidency, and the Grand Secretary will be happy to receive the names of Ladies and Brethren willing to act as Stewards.

(Signed) R. LOVELAND LOVELAND, President.

FRANK RICHARDSON, Vice-President.

C. F. MATIER, Grand Secretary.

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. Recommendation arising out of the Report :—

That Grand Lodge do confirm Bro. Edward Bush in the rank and privileges of Past Master.

6. A Motion will be proposed that the Report be adopted.

7. Presentation of Charity Jewels to the Stewards of the last Benevolent Fund Festival.

PRECEDENCE.

IN answer to a question as to the relative position of Initiates and Joining members in a Lodge, the Grand Secretary of England is reported, in the "Indian Freemason," to have replied as follows :

"It is quite an error to suppose that a Brother initiated in a Lodge has a greater claim to office than a joining member. The W.M. has absolute discretion as to the appointment of his Officers, but the general rule is for the W.M. to offer office to the Brethren according to seniority on the register of the Lodge, unless there be some special reason why a particular Brother should not be promoted.

I know it is often a question whether, in the case of a joining member and an initiate being elected on the same evening, the joining member takes precedence of the initiate. My own opinion is that in strictness he should, as it is quite possible the joining member might be called upon to assist in the initiation; indeed, if an Installed Master, the newly-elected joining member might himself perform the ceremony of initiation, and it would be an anomaly for the initiate, under such circumstances, to take precedence of the member of the Lodge who actually made him a Mason."

CHRISTIANITY AND FREEMASONRY.

THE following letters have appeared in the "Church Times," in answer to the one we extracted last week:

SIR,—As it was my suggestion in your columns that a meeting of Masons who are Churchmen (as the great majority in England are) might profitably and pleasantly be held at the time of the Church Congress and in the town in which it met, I may perhaps answer the letter of your correspondent "Offeiriad." That gathering will not be held at Shrewsbury (though the proposal attracted much attention, and I received letters from all parts approving the idea), because a high Masonic dignitary in those parts, who is also a well-known and respected Churchman, thought it might somewhat, though only for one evening, interfere with the attraction of the Congress. I hope, however, this objection may not be raised, or prevail, in another place next or some other year.

It is to be regretted that "Offeiriad," when attacking Freemasonry does not give his name. It is obvious from his letter that he is not a Mason, and that he knows little of our principles and practices. This fairly detracts from the value of his assertions and arguments. The value of the opinion of a herring as to the merits of mountain air is not great. It is further to be regretted that as he has obviously put his views before some one who is a Mason, and has had his confusion of thought pointed out, that he still prefers his surmises to the statement of facts. His letter is really only an expansion of one sentence—"Rome condemns Masonry; therefore let us eschew it."

Popes, beginning with Clement XII., in 1737, have condemned Freemasonry. Rightly, as regards the caricature of, and departure from, its essential principles as found in Italy, France, and perhaps Belgium. Utterly wrong as regards original and real Masonry. One might as well confuse and equally condemn the Church of England and the Plymouth Brethren as assume, and even, as does "Offeiriad," assert, in the teeth of facts and history, that Masonry is responsible for the atheism and political action of the Grand Orient of France and other bodies which English Masonry has solemnly and utterly condemned. "Offeiriad" has been told the truth as to our excommunication of those Continental bodies that now represent simply degenerate and spurious Masonry; yet he says he may be pardoned for asking whether the separation is more than merely nominal. I, for one, fail to see why he should be pardoned. And he further betrays his ignorance when he asks whether "the Welsh Lodges have followed the example of the English." One might as well ask when England has declared war against Russia if Llanywrtell had done the same? In such matters the Grand Lodge acts for all, and not separate Lodges, whether English or Welsh.

But, he says, we have no certainty that even English Masonry is innocent, because it is a secret society. Any question that would prove or disprove its innocence can readily be put by "Offeiriad" to any Mason, and would be freely answered. We have absolutely no secrets as to our principles. And whence comes his objection to a secret society? From the Jesuits of all people in the world! The names of all our members are sent by law to the Home Secretary. Will the Jesuits do the same? Our principles, our creed (which pledges us to a belief in God and immortality), our aims and purpose, are declared openly and with pride and have been printed over and over again. True, we have certain secrets, useful to us, but useless to non-Masons, and harmful to none. So have most families, and most tradesmen. No society is bad because secret, but only if its secrets are to veil bad aims or actions.

Freemasonry is not a benefit society, not a political society, not a religion, not an infidelity, not a feasting club, not a secret society; but it is a Brotherhood of men of all classes, nations, races, colours, and creeds, who are found or believed to be believers in one, sole personal God, and in the immortality of man; of good repute, free, sound, charitable, and loyal. It does not profess to be Christian, yet it never can be anti-Christian. Further dogma we leave to the priests and ministers of religion outside. We assert none, but neither do we controvert any. Were all the world Christian, and did all Christians act up to their profession, then, from the moral point of view, Freemasonry would no doubt be needless, though still containing points of interest and advantage to men. But while the world and men are what they are, none but those who share the ignorance of the Pope and "Offeiriad" will refuse its aid to morality and faith.

J. W. HORSLEY.

P.S.—"Offeiriad's" "pretty dilemma" is too absurd to controvert. No in his instance, or in any other, does the performance of any actual or conceivable Christian duty conflict with the observance of any Masonic obligation.

SIR,—Why does not "Offeiriad," as he signs himself, come out like a man over his own signature? He has undertaken to write disparagingly of that with which he is evidently imperfectly acquainted—to talk of the Ancient Order of Free and Accepted Masons, "as a harmless, if somewhat ludicrous society, patronised by Royalty," &c. Let me—who have been a Mason six-and-thirty years, and have held various offices in the Craft—say that the society, as he calls it, often supplies acts of charity of which there is too evident a lack amongst Christians. If he had seen the Christian acts done by Freemasons, both in the U.S.A. and Canada during the war between North and South—as I did—he would know that Masonry is not merely "harmless?" Harmless, forsooth! Is it merely "harmless" to save the life of an enemy? Is it merely "harmless," or is it "ludicrous," to knock up a "revolver" aimed at a man's head?

As to being "patronised by Royalty," if the words are meant as a sneer, they fall flat, for though all Masons may not be Christians, they all "Fear God and honour the King," and that is more than can be said of all Christians. And there may come a time (which God forbid) when Royalty will find that Masonry to them is not "ludicrous," or a thing merely "harmless," but a strong bulwark of the throne.

DAVID C. MOORE,

Past Grand Master Mason of Nova Scotia, and a Clergyman.
Westhild, Hereford.

SIR,—The letter signed "Offeiriad" in your last issue is, to say the least about it, amusing, inasmuch as the writer is in ignorance of the subject upon which he writes, and makes statements instead of asking questions, evidently with a hope of gaining information.

He will, however, gain no information, as the principles of Freemasonry are, to say the least of them, too kind to encourage controversy with the uninitiated which would hold them up to ridicule. I may be doing wrong in taking notice of the letter of "Offeiriad," but a society which seeks to keep secret the truly religious work it does, and impresses upon its members

charity in its highest form of love and good works is far from being anti-Christian, since the precepts as set forth in the sixth chapter of St. Matthew's Gospel as taught by Christ, as well as those of St. Paul in the thirteenth chapter of his First Epistle to the Corinthians, are the foundation-stones of the Craft.

Forgive my addressing you, but "Offeiriad's" letter is conducive to pain, and is wanting in principles it would be well should be laid.

H. V. T.

Past Prov. G. Chaplain (Craft).

Past G. Steward England (Mark).

SIR,—Having observed in your last issue the letter of "Offeiriad" under the above heading, permit me as a Past Master of the Masonic Fraternity to offer some of the information which your correspondent seeks. The Grand Orient of France having been expressly excommunicated by the Grand Lodge of England on account of its avowed atheistic and seditious principles, all members of the English Constitution would by implication be bound to avoid any Continental Lodge where it appears that similar tenets are maintained.

I may here observe, having devoted considerable attention to the subject, that the French Orient was originally similar in most respects to our own Constitution, and continued until the end of the last century true and loyal allegiance to the Church and Throne, the chair of Grand Master being usually filled by a Prince of the Blood Royal. The last Prince who held this august office was Philip, Duke of Orleans, afterwards surnamed Egalité, who succeeded a Prince of Condé, whose lamentable defection from the paths of Christianity, loyalty, and virtue, and the just retribution which thereupon ensued, need not be here alluded to, except for the purpose of observing that the Craft in France appears to have declined with him, and to have been speedily converted into a hot-bed of treason and sedition.

As to the question concerning the Welsh Lodges, the reply is simple: they all belong to the English Constitution, and are therefore bound by the decrees of Grand Lodge, which, if they contravene, it is at their own peril.

This is by no means a subject for newspaper discussion, or I might add much more, and might well enlarge upon the immense services which the Craft has rendered to the Church in former days, of which so many glorious monuments survive, not the least being Winchester Cathedral, which enshrines the ashes of two of our most illustrious Brethren—viz., William of Wykeham and Peter de Rupibus, who possess many worthy successors in modern times, among whom I may be permitted to name the late Archbishop Magee, of York, and also a noble layman whose more recent loss we now deplore—the Earl of Limerick, who was the oldest surviving president of the E.C.U. [?], and formerly Provincial Grand Master of Bristol.

In conclusion, let me remind your correspondent of the well-known fact, that for many generations, including the Stuart period, our kings have been almost invariably members of the Craft.

As to the general merits of the Order, I can only say, in the words of St. Hildebert:—"Norunt illi qui sunt intus."

ATTICUS.

SIR,—The courteous letter of "Offeiriad" ought not to remain unanswered. He thinks that English Churchmen should refuse to countenance Masonry "in the slightest degree," and asserts that the fact of good Catholics being members of the fraternity "is a hindrance to the Faith." He further states that there "are cases in which the performance of Christian duty would certainly conflict with the observance of Masonic obligation." I have been a Freemason for more than thirty years, and let me assure him that he is mistaken. It is quite a mistake to suppose that any conflict could arise between Christian duty and Masonic obligation. To take his own example: If two equally necessitous persons—one a Freemason, but not a Christian, the other a Christian, but not a Freemason—apply to me for assistance, and I can only aid one of the two, it is not the case that I am under any sort of obligation to choose the former as the recipient of my aid.

Undoubtedly the condition of Freemasonry on the continent of Europe does cause difficulties. I hope that no Continental Lodges have fallen to so low a standard as to connect themselves with Luciferians and other anti-Christian sects; but Lodges under the Grand Orient of France are avowedly atheistic, and for that reason none of their members are permitted to visit our Lodges, and any Freemason belonging to any Lodge under the Grand Lodge of England would be liable to be expelled if he visited one of the Grand Orient Lodges. Not long ago one who had received the honour of knighthood for colonial services was deprived of his position in Grand Lodge for fraternising with Grand Orient Masons in one of our distant colonies.

The severe, but perhaps not altogether inaccurate, description of us given by your correspondent ought, I think, to be excepted as removing us from the category of dangerous persons; he speaks of us as "a harmless, if somewhat ludicrous, society . . . which combines benevolence with conviviality!" There remains the question of "indirectly aiding and abetting the anti-Christian forces of the continent," which, I have no doubt, has often exercised the minds of other Christian Masons besides myself. "Offeiriad" has put the case temperately, but strongly from one side; let me try to show another side.

There are about 2,500 Lodges under the Grand Lodge of England, and allowing the low average of 40 members to a Lodge, we have, it appears, at least 100,000 subscribing members, besides a large (perhaps an equally large) number of men who, for one cause or another, have ceased to take any active part in the concerns of the fraternity. Then there are valuable premises in London, and extensive buildings elsewhere connected with the various benevolent institutions, which, as the property of the Order, all combine to afford an element of permanence. In short, we have to deal with the fact that the Order exists in all parts of the Queen's dominions, that it permeates all classes of society, and that in this changing world nothing perhaps is more certain than that Freemasonry, in some form or other, will continue to exist. If there was anything sinful in the ritual or ceremonies of the Order, it is obvious that every Christian ought to denounce it. But there is not anything sinful, any more than there is in the Oddfellows or the Foresters.

I maintain, therefore, that it would be unwise—rather, it would be wrong—for good Churchmen to withdraw from the Society. The present sad condition of many Continental Lodges is largely, if not entirely, due to the attitude assumed towards the Order many years ago by the ecclesiastical authorities in those countries; it is the action of those authorities which has caused the Order to drift into the control of infidels and atheists. We are not allowed to discuss religion in our Lodges, but in the established ceremonies expressions such as "Great Architect of the Universe" are used, implying a belief in a personal God. It was the removal by the Grand Orient of France of all such expressions, on purpose to suit the wishes of atheists

which led the Grand Lodge of England to protest, on the ground that no one is competent to alter the ancient customs.

If everything could begin de nova it might perhaps be well to arrange that Freemasonry should not exist in the world, but we have to recognise the fact that it does exist, and then comes the question of how best to deal with it.

Surely, the most unwise course possible is to leave it to drift.

CATHOLIC.

SIR,—As a Past Master of an Irish Lodge, will you allow me to suggest to my Brother Masons who may have seen the attack on Freemasonry by an outsider in last week's "Church Times" that the subject should not be discussed by Masons?

In the first place, we cannot discuss the matter either in public or in private with non-Masons, for obvious reasons; and, secondly, it is quite evident that the motive which led your correspondent to write (who, by the way should have signed his name at the foot of his attack) was that the Church of Rome, in the person of the Popes, condemns Masonry throughout the world. If Masons in these countries could agree with your correspondent in the premises of the argument, there would still remain the insuperable difficulty of discussing matters with a non-Mason.

WILLIAM BUTLER P.M.,
Lodge 143, Irish Constitution.

Dublin, 17th August.

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NEXT WEEK.

Further 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.

House Committee, R. M. Benevolent Institution, Croydon, 3.

1177 Tenby, Tenby
1753 Obedience, Okehampton
2279 Thornham, Thornham
2553 Rufford, Nottingham

Tuesday.

Colonial Board, F.M.H., at 4 Mark Grand Lodge, 5 for 6.
1472 Henley, North Woolwich
1662 Beaconsfield, Walthamstow
52 Union, Norwich
70 St. John, Plymouth
103 Beauford, Bristol
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
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
615 St. John & St. Paul, Erith
660 Camalodunum, New Malton
673 St. John, Liverpool
734 Londesborough, Bridlington
804 Carnarvon, Havant
847 Fortesque, Honiton
960 Bute, Cardiff
974 Pentalpha, Bradford
1002 Skiddaw, Cockermouth
1134 Newall, Manchester
1197 Nyanza, Ilminster
1244 Marwood, Redcar
1282 Ancholme, Brigg
1310 Harrow, Harrow
1336 Square & Compasses, Wrexham
1619 Sackville, East Grinstead
1726 Gordon, Bognor
1780 Albert Edward, Southampton
1785 St. Petroc, Padstow
1908 Cholmondeley, Frodsham
1970 Hadrian, South Shields
1981 Arnold, East Molesey
2129 Dorothy Vernon, Bakewell
2136 St. Michael, Bishops Stortford
2260 Ridley, Newcastle-on-Tyne
2290 Fairfield, Fairfield

Wednesday.

Grand Lodge, 6 for 7.
74 Athol, Birmingham
137 Amity, Poole
159 Brunswick, East Stonehouse
168 Mariner, Guernsey
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
838 Franklin, Boston
970 St. Anne, East Looe
992 St. Thomas, Manchester
1003 Prince of Wales, Jersey
1004 Athole, Douglas, Isle of Man
1013 Royal Victoria, Liverpool
1085 Hartington, Derby
1167 Alnwick, Alnwick
1274 Earl Durham, Chester-le-Street
1335 Lindsey, Wigan
1354 Marquis of Lorne, Leigh
1431 St. Alphege, Solihull
1461 Clausentum, Woolston
1532 Bective, Carlisle
1620 Marlborough, Liverpool
1660 Arlecdon, Frizzington

1736 St. John, Halifax
1862 Stranton, West Hartlepool
2368 Alan, Alderley Edge
2382 Loyal Hay, Hay
2391 Orde-Powlett, Middlesborough
2453 Duke of York, Cardiff
2464 Longsight, Longsight
2495 Goodacre, Bootle
2560 Earl of Lathom, Bury

Thursday.

1155 Excelsior, Upper Norwood
1178 Perfect Ashlar, Southwark
1445 Prince Leopold, Aldgate
1790 Old England, Thornton Heath
1963 Duke of Albany, Camberwell
24 Newcastle O.T., Newcastle
31 United Industrious, Canterbury
110 Loyal O'brian, Merthyr-Tydvil
123 Lennox, Richmond, Yorks
195 Hengist, 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
317 Affability, Manchester
362 Doric, Grantham
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
803 St. Andrew, Biggleswade
856 Restormel, Lostwithiel
976 Royal Clarence, Bruton
1231 Savile, Elland
1284 Brent, Topsham
1304 Olive Union, Horncastle
1324 Okeover, Ripley
1384 Equity, Widnes
1473 Bootle, Bootle
1504 Red Rose of Lanc'ster, Padihun
1513 Friendly, Barnsley
1557 Albert Edward, Hexham
1565 Earl of Chester, Lymm
1829 Burrell, Brighton
1899 Wellesley, Sandhurst
2169 Osborne, East Cowes
2317 Bisley, Woking
2321 Acacia, Bradford
2350 Corinthian, Hindley
2386 Clarence, Chester
2496 Wirral, Birkenhead

Friday.

1275 Star, Greenwich
2511 St. John at Hackney, Hackney
44 Friendship, Manchester
242 St. George, Doncaster
291 Royal Philanthropic, Highbridge
306 Alfred, Leeds
521 Truth, Huddersfield
751 Eastnor, Ledbury
837 De Grey and Ripon, Ripon
936 Adair, Aldeburgh
1230 Barnard, Barnard Castle
1295 Gooch, New Swindon
1375 Architect, Chorlton-cum-Hardy
1405 Southwell, Nottingham
1648 Prince of Wales, Bradford
1664 Gosforth, Gosforth
1754 Windsor, Penarth
1993 Wolseley, Manchester
2433 Minerva, Birkenhead
2491 White Rose of York, Sheffield

Saturday.

1223 Amherst, Riverhead
1362 Royal Albert Edward, Redhill
1388 Canynge, Bristol
1458 Truth, Manchester
1550 Prudence, Plymouth
2077 Epping, Chingford
2148 Walsingham, Wilmington
2205 Pegasus, Gravesend
2323 Bushey Hall, Bushey
2442 St. Clement, Leigh
2473 Molesey, East Molesey
2541 St. Andrew, Avonmouth

Mr. T. J. White and Mr. Edmund Ellis, as representing the Haverfordwest Freemasons, were summoned for letting the Masonic Hall for the purposes of a theatrical play, the same not having been licensed. The Bench, after hearing the case, which was not contested, imposed a fine of 1s without costs.—"South Wales Daily News."

LISTS CLOSE ON MONDAY, 31st AUGUST.

THE GOLDEN HEX RIVIER MINES, LIMITED.

Incorporated under the Limited Liability Acts.

CAPITAL £60,000, in 60,000 Shares of £1 each ;
£25,000 Shares are reserved for Working Capital.

Payable, 2s. 6d. on Application ; 2s. 6d. on Allotment ; 5s. in One Month ; and the Balance as and when required.

DIRECTORS.

COLONEL MONTAGUE HICKS, Director of Transvaal-Westralian Concessions, Limited.

CAPTAIN J. EDWARD HUNTER, R.N., F.R.G.S., Director Walworth Gold Mines, Limited.

A. COLQUHOUN JEFFREY, Rumford Place, Liverpool.

R. SUMMERSIDE SIMPSON, Chairman Ballarat Gold Fields, Limited.

(And one Director to be nominated by the Vendors after allotment.)

Solicitor—HENRY MURRAY, Esq., 18 Warwick Street, W.**Bankers**—AFRICAN BANKING CORPORATION, LIMITED, 43 Threadneedle Street, E.C.**Consulting Engineer**—A. H. MANNING, Heidelberg, S.A.R.**Secretary** (*pro tem.*)—MR. C. ERNEST.**Offices**—31 LOMBARD STREET, E.C.

PROSPECTUS.

THIS Syndicate is formed to acquire and develop a block of 118 Gold Claims, situated on the Farm Hex Rivier in Heidelberg, South African Republic.

These Claims are bounded on the north by Ecksteins Mijnpacht, and another block lying between this block and the well-known Claims of the Nooitgedacht Syndicate ; on the South by Messrs. McFarlen, Wurzburg and Youngelson. These Claims are approached by good roads from all directions. Coal has been opened up in the district and can be delivered on the property at a moderate cost. There is plenty of water, a stream being on the northern boundary of the property, where the water right will be situated.

Mr. A. H. Manning, M.E. (late Manager, Nigel Gold Mining Company), who has consented to act as Manager or Consulting Engineer to this Company, has reported upon this property, and is now, and has been for some years, resident in the District, states :—

"On your northern boundary there is a stream of water, on which your water right will be situated. This boundary runs nearly east and west with the course of the stream. From this line your Claims extend up a gently rising ridge of ground to the southern boundary, which includes an outcrop contact of shale and sandstone, with a banket reef or pebble bed in the contact. All the formation is dipping from south to north, hence whatever reef lies in the contact of this shale and sandstone must dip through the whole of your ground.

For some years past I have paid great attention to the geological features of, and especially to, the characteristic pebbles in the numerous banket reefs (conglomerate beds) in this district, and after a careful inspection of your property, I have come to the conclusion that the whole of your Claims cover a section of the same reef series as that found in the properties of the Molyneux Gold Mining Company, the Heidelberg Roodepoort Gold Mining Company, the Heidelberg Daspoot Gold Mining Company, and the Nooitgedacht Syndicate, the latter almost adjoining your Claims on Hex Rivier."

"On the property of the Nooitgedacht Syndicate, which is the nearest to your Claims, the outcrop of the Reef is almost barren ; but this being to some extent developed, I have taken 20 samples of ore from the 80 feet level, which has given me the very satisfactory milling assay of 25 dwts. of gold per ton of ore ; and from official returns of fire assay, which I have seen, the Reef yields up to over 3 ozs. of gold per ton from the lower levels, and I believe that there is every probability of the Reef on your Claim giving at least equally good results."

Mr. Manning says in conclusion :—

"I have pleasure in stating that in my opinion, taking into consideration the great and proved value of the gold properties near at hand—the proximity of coal, the good water supply, and the general facilities for working and the extent of your property, that you have a legitimate and sound mining venture."

Since the above report was sent, Mr. Manning writes in a letter received the 11th May, as follows :—

"The owners of the adjoining Claims have struck rich ore ; the assay value of the Reef is 1oz. 17dwts. of gold per ton. This Reef lies to the south of our Claims, and dips into our ground with the outcrop distant about 500 feet from our boundary. We therefore have, in addition to the Reef, actually found in the Claims the first dip of this new Reef."

Mr. Manning writes again (letter received 18th June) :—

"The Deep Level Claims of your Reefs have just been sold locally for £250 sterling per Claim."

It is not intended to call up the whole of the Capital at present, but to commence at once development work by means of a rock drill. This, it is estimated by Mr. Manning, would cost about £2,000. The anticipated result from this operation would so thoroughly prove the great value of the property, that there would be no difficulty in disposing of such portions of the Claims should the Company so desire, at a very large profit, themselves retaining a good interest in the same.

The only Contract entered into is one dated the 16th July 1896, between the Founders' Prospecting and Agency Syndicate, Limited, the Vendors, and

C. Ernest, as Trustees for this Company, and which provides for the payment of the amount of the Claims, which is fixed at £35,000, £20,000 of which will be taken in Shares, being the largest amount allowed the Vendor under the Stock Exchange rule, and the balance in cash. The Vendors will pay the preliminary expenses incurred in the formation of the Company, except brokerage.

Applications for Shares must be made upon the accompanying Form and forwarded to the Bankers, or to the Secretary of the Company at the Offices of the Company, accompanied by the deposit named thereon.

The Report and plan of the Property and the Memorandum and Articles of Association, and the Contract, can be seen at the Offices of the Solicitor of the Company.

Prospectuses and Forms of Application can be obtained at the Offices of the Company.

August 25th, 1896.

FORM OF APPLICATION FOR SHARES.

This Form should be filled up and forwarded with a cheque for the amount of the Application Money to the Company's Bankers, the African Banking Corporation, Limited, 43 Threadneedle Street, London, E.C.

To the Directors of

THE GOLDEN HEX RIVIER MINES, Limited.

Gentlemen,—Having paid to your Bankers the sum of £ being a deposit of 2s 6d per Share, payable on application for Ordinary Shares of £1 each in the above Company, I request you to allot me that number of Shares, and I hereby agree to accept such Shares, or any less number you may allot to me, upon the terms of the Prospectus of the 25th August 1896, and the Memorandum and Articles of Association of the Company, and to pay 2s 6d per Share on allotment, and the balance thereon according to the terms of the Prospectus, and I authorise you to place my name on the Register of Members for the Shares so allotted to me ; and I agree with the Company (as Trustees for the Directors and other persons who may be liable) to waive any claim I may have against them for further information or compliance with Section 38 of the Companies Act, 1867, than that contained in the Prospectus or otherwise.

Name (in full).....

(Mr., Mrs., or Miss)

Address.....

Occupation.....

Date.....

Usual Signature.....

To be retained by the Bankers.

FORM OF RECEIPT.

London.....1896.

Received of the sum of £ being the deposit of 2s 6d per Share on application for Ordinary Shares in the Golden Hex Rivier Mines, Limited.

For the African Banking Corporation, Limited,

£.....(Stamp).....

Cashier.