

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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AN OPPORTUNITY FOR ACTION.

BEFORE the members of the Craft have time to recover from the excitement of this most exciting Jubilee week another event of paramount importance in Freemasonry looms in the immediate future, and, for a time at least, will prevent our returning to the routine of ordinary life. The doings of the past few days have, in very many cases, consisted of continuous endeavours to ensure the enjoyment of ourselves; now we are asked to face the stern realities of life, and make an effort to provide the necessaries of existence for some of our less favoured fellow creatures. In the week now ending we have endeavoured to prove our loyalty to the Queen, next week we shall have the opportunity of showing devotion to the Craft, by aiding one of its Charity funds—the Royal Masonic Institution for Boys.

The ninety-ninth Anniversary Festival of this most useful Institution is to be held on Wednesday next, at the Hotel Cecil, Strand, under the presidency of the Provincial Grand Master of Cumberland and Westmorland the Right Hon. Lord Henry Cavendish Bentinck, M.P., and despite the numerous counter attractions of this most memorable year, we are sanguine enough to believe that the Craft will have no occasion to be disappointed at the result, although in saying this much we are fully alive to the many other calls lately addressed to the Masonic brotherhood, and even now urged on their consideration. One may almost feel that the Festival itself falls at a somewhat awkward time, when so many who would be likely to support it are continuing the festivities of the Jubilee; but even that consideration may be regarded from two points of view—for while it is true that Brethren and Ladies may be absent on account of the numerous engagements elsewhere, it is equally probable that some at least of the distinguished visitors now in London may honour the gathering with their presence, and may be so impressed as to go away with the determination to work on behalf of the Fund on their return home. Therefore, what is lost in one direction may come back in another.

The Boys School—apart from Jubilee considerations—is just now in a very peculiar position, as this ninety-ninth Anniversary celebration, although as necessary as any which have preceded it, is regarded in some quarters as a mere stop gap, unworthy of attention in face of what is to come next year, when the Prince of Wales will preside at the Centenary celebration; but unfortunately the 279 boys on the funds of the Institution cannot be maintained, clothed and educated on the possibilities of glories to come, in association with the Grand Master's presidency on that occasion—the current expenses of the year have to be met, and it is for that purpose the Chairman of the Festival will appeal to the Craft on Wednesday next, and, let us hope, will receive a satisfactory response. The Craft is well aware of what is being done by this particular Fund, but if there are Brethren who desire enlightenment we may simply repeat the fact that 279 boys are now on the foundation of the School, being clothed,

educated, and maintained—not in any niggardly spirit, or with the cold surroundings of commonplace charity, but in such a way as to fit them for any station in life to which they may aspire, and their good fortune lead them. It is for these sons of Freemasons we now crave the devotion of the Craft next week; we hope the response may be as hearty as has been its loyalty to the throne during the past one.

BOARD OF BENEVOLENCE.

THE June meeting of the Board of Benevolence was held on Wednesday, at Freemasons' Hall, Bro. J. H. Matthews presiding. Among the very few other Brethren who attended were Bros. D. D. Mercer and C. E. Cottebrune Vice Presidents, and Bros. E. Letchworth G.S., W. Lake A.G.S., W. Dodd, G. S. Recknell, Walter Martin A.G.P., George Graveley, Henry Garrod, C. J. R. Tijou P.A.G.P., W. Fisher, S. H. Goldschmidt.

The Brethren, after confirming £350 worth of grants recommended at the May meeting, voted £665 to the new list, among the grants being one of £75, three of £40, eight of £30, two of £25, six of £20, one of £15, three of £10, and three of £5.

CHESHIRE.

ON Saturday afternoon the annual meeting of the Provincial Grand Lodge of Mark Master Masons of Cheshire was held in the Town Hall, Frodsham, and was attended by the Provincial Grand Master the Hon. Alan de Tatton Egerton, M.P., and fifty Brethren from all parts of the Province.

After the presentation of various reports and the transaction of general business, the appointment and investiture of Provincial Grand Officers took place, as follows:—

Bro. Col. Dean	-	-	-	-	Deputy
H. Gordon Small	-	-	-	-	Senior Warden
St. Davies	-	-	-	-	Junior Warden
Charles Edwards	-	-	-	-	Master Overseer
John Mayers	-	-	-	-	Senior Overseer
F. A. Smith	-	-	-	-	Junior Overseer
Rev. George Johnson	-	-	-	-	Chaplain
T. D. Timmins	-	-	-	-	Treasurer
R. Cecil Davies	-	-	-	-	Registrar
Richard Newhouse	-	-	-	-	Secretary
Henry Tilley	-	-	-	-	Senior Deacon
Ernest Hampson	-	-	-	-	Junior Deacon
W. E. Cannon	-	-	-	-	Inspector of Works
John S. Derbyshire	-	-	-	-	Director of Ceremonies
W. B. Flower	-	-	-	-	Assistant Dir. of Cers.
A. C. G. Wallace	-	-	-	-	Sword Bearer
J. G. Holmes	-	-	-	-	Standard Bearer
A. Morganthaler	-	-	-	-	Assistant Secretary
C. P. Higginbotham	-	-	-	-	Organist
H. G. Linaker	-	-	-	-	Pursuivant
Dr. Selby	-	-	-	-	
A. W. Boncher	-	-	-	-	Stewards
A. Grundy	-	-	-	-	
A. Huxley	-	-	-	-	Tyler.

The Provincial Grand Master made reference to the celebration of Her Majesty's Jubilee, in fitting terms, and Bro. Stephenson was elected to attend the Masonic Festival in London, a handsome subscription being voted for him to take for the funds of one of the charities.

DURHAM.

THE Provincial Grand Master Sir Hedworth Williamson, Bart., has resolved to hold a special commemoration service in Durham Cathedral, on the afternoon of Wednesday next, 30th inst., when the Brethren then assembled will not only affirm their loyalty to the Queen, but will assist the Durham Masonic Charities by contributing to the offertory.

GLOUCESTERSHIRE.

WE briefly reported the annual meeting of this Provincial Grand Lodge in our issue of 12th inst., and now append further interesting particulars of the meeting. This Provincial Grand Lodge, which was founded in 1856, with five Lodges under its jurisdiction, now controls sixteen flourishing Lodges, in all parts of the county, from Tewkesbury in the north to Avonmouth in the south, and members of all these Lodges were present to the number of over 200. This number is a much larger one than can be received in the Masonic Hall, where the Cheltenham Freemasons usually assemble, and the arrangements made on this occasion were similar to those made four years ago, when Provincial Grand Lodge last met in Cheltenham. The large Assembly room was utilised as a Lodge room, and the subsequent entertainment of the visitors took place in the Pump Room at Pittville, which had been kindly lent for the occasion by the Corporation. Both rooms were appropriately and tastefully decorated.

The customary formalities at opening of Provincial Grand Lodge having been observed, the report of the Prov.Gr.Treasurer Bro. Bruton was presented, from which it appeared that after making the usual payments and contributions to charitable purposes, with a special vote of 40 guineas to the Operative Masonry fund, there remained a balance of £61 in hand. Bro. Bruton also presented a separate report upon the work of Operative Masonry undertaken. The public is already aware that this work had been the restoration of the North Cloister in Gloucester Cathedral. It was estimated by the Cathedral architect that the cost of the restoration would be about £500. Including a memorial brass placed in the wall of the cloister, by permission of the Dean and Chapter, the total cost had been £546, and Bro. Bruton was able to make the satisfactory statement that after meeting all demands upon the fund, he had a surplus of two or three pounds, which he suggested (and the suggestion was at once acquiesced in) should be handed to the Benevolent Fund of the Province. It should be stated that the work of restoration undertaken by the Province had been supplemented by the generous gift of stained glass for the windows of the cloister from Bro. the Baron de Ferrieres P.G.D., whose absence on the Continent prevented his attendance on this occasion, but whose generous help was cordially acknowledged by the Prov.G.Master. The work now completed is the second distinctive mark of operative zeal which modern Freemasonry has placed upon the old Cathedral, says the "Cheltenham Examiner." The beautiful reredos (erected twenty-four years ago, and since gilded and coloured) was the gift of the Province, at a cost of nearly £3,000.

In congratulating Bro. Bruton on the manner in which he had carried out the financial arrangements, the Prov.G.Master recalled with pleasure the fact that the initiative of Prov. Grand Lodge had been so loyally followed that every Lodge in the Province had contributed to the fund. The result was in every way satisfactory. No one could see the work, now that it had been completed, without being struck by its beauty and by the fidelity and skill with which Bro. Waller, the architect, had carried out the work as one of restoration only.

Following the reports of the Treasurer, Bro. Sumner, as Charity Secretary, presented his record of the labours of the Committee during the past year. It was a very satisfactory one. Two candidates from the Province had been elected to the Boys and Girls Schools respectively, while the position of a third had been made secure for the next election in October; the voting strength of the Province had been well maintained; and, notwithstanding the claims made upon it, there had been a considerable augmentation of the Benevolent Fund of the Province. Whilst this was so, Bro. Sumner referred to the fact that the Grand Master H.R.H. the Prince of Wales had undertaken to preside at the Centenary of the Boys School next year, and he said he had no doubt that the Province would make a special effort in connection with that event, and the concurrent movement for the removal of the School to a more suitable site than that at Wood Green. The Prov.G. Master also gave expression to the confident hope that the Province would do justice to its reputation on the occasion referred to, and he incidentally justified the action of the School Committee in deciding to remove the School from its present situation to a greater distance from London.

Bro. Bruton having been unanimously re-elected Treasurer, and the usual charity votes having been passed, the roll of the Lodges was called and their reports taken. These were in every case satisfactory. The Officers of Provincial Grand Lodge for the ensuing year were then appointed.

Shortly afterwards, with the usual ceremonial, Provincial Grand Lodge was closed.

Brakes and carriages were in waiting to convey such of the Brethren as could remain, to Pittville, where a party of about 150 sat down to an excellent cold collation, in the Pump Room.

In giving the Queen and the Craft, the Provincial Grand Master said he usually employed as few words as possible in proposing that toast, because he felt that no words could adequately express the loyal devotion of Masons to their Queen, or their love for the honoured and ancient Craft of which they were proud. But they were approaching a very memorial epoch in the reign of their Queen. Comparisons and statements without end had been made as to the advantages to this country of Her Majesty's great and glorious reign. He would not attempt to paint the lily, but this he would say, that there never was a queen, there never was a sovereign in the whole history of the world, who lived more completely in the affection of her subjects, or whose conduct, throughout a span of years longer than the lives of nine-tenths of those over whom she now reigned, had commanded to so great an extent the universal regard and admiration of the world. And this, at any rate, Masons could remember with pleasure and with pride, that during the Queen's reign, perhaps not the least of the many benefits which that reign had brought to England was found in the fact that the Craft, of which they were proud, had increased its numbers and extended its ancient borders, and that the light of Masonry, which in their own Province, for instance, was sixty years ago upheld by a few choice spirits alone, had spread, and was spreading daily, until it had come to be recognised as a force and a power in the land for good, hardly second even to the Churches of our country.

In acknowledging the toast of his health, which had been proposed by Sir Brook Kay, Bart., Sir Michael Hicks Beach said it was true, as Bro. Sir Brook Kay had said, that he found something to do, and that it was not every day he was able to make time to come amongst the Masons of Gloucestershire; but when the happy day came that he was no longer Chancellor of the Exchequer, and had, as some great man once said, "A position of greater freedom and less responsibility"—then he hoped to resume those visits to the Lodges of the Province, which he could assure them were a very great pleasure to him. He trusted it might be many years before the connection between the Province and himself was severed, for he could assure them that in all the storms and troubles of political life it was the deepest delight to him to feel that he had a kind haven of friendship among his Gloucestershire Brethren. It was no work to him to come among them, it was pure relaxation. It was a pleasure to him to find himself among those who had known him for a good many years as their Provincial Grand Master, and he hoped they had not found his rule in that capacity a very disagreeable one. He valued the connection more than he could tell them, and if it should be, as it possibly might be, that before long he should again find himself a resident in the Province, he should only feel that the tie between them was closer, and trust it might endure for many years to come.

Sir Michael concluded by proposing the health of the Deputy Provincial Grand Master Bro. Vassar-Smith, remarking that if they searched all England through they would not find a man who possessed more completely the confidence of the Brethren of his Province, or who was better able to extend by his knowledge and experience the valued truths of Freemasonry.

In his response to the toast, Bro. Vassar-Smith stated the fact that there were now 700 subscribing members in the Province.

A prompt, intelligent, energetic, and obliging Secretary of a Lodge can do much to secure its prosperity. He should be a brother of large and varied information, and of considerable experience, so that all the officers, from the W.M. to the Tyler, may draw upon his fund of knowledge and find ample supplies. Not only should he be thoroughly posted as to the ritual and the conduct of the Lodge, &c., but he should always have such a good knowledge of the members—their individualities and idiosyncracies—as to know just how to approach them in any manner respecting the collection of dues or other related subject. Of course he should be accurate and discreet in performing the duties of his office, ready to answer all proper questions, and never in a perverse temper. Blessed is the Lodge that has such a Secretary.—Exchange.

"A SPRIG OF ACACIA."

THE funeral of Bro. James Edward Petifer P.M. Royal Lodge of Faith and Friendship, No. 270, Berkeley, Glos., took place on Wednesday, 16th inst., the whole of the Brethren of the district attending. There were many floral emblems, including a handsome wreath from his Lodge.

In Memoriam.

MORGAN.—In memory of Brother William Wray Morgan, founder of the FREEMASON'S CHRONICLE, who died 23rd June 1893.

SPECULATIVE MASONRY.

IT does not depend for its success upon material prosperity to any considerable extent. It matters little to it whether great business enterprises are successful or otherwise. It is not concerned with overflowing treasuries, with abundant harvests, or with the balances of loss or gain. Its riches are not in lands or houses, in mines or railroads, or freighted fleets. Its interests are not affected by tariffs or financial schemes; and, whether operative Masons are prosperous or not, the Masonry which we profess is not disturbed in its splendid progress or achievements. For true Masonry is a life. Its foundations are laid deep in the needs of our common human nature. It answers to aspirations and sentiments of the human heart which are real and vital. If this were not true, Masonry would have ceased to exist ages ago. That which does not touch human life, and touch it vitally, cannot long survive. The immortality of Masonry must, I think, be attributed to the fact that it is founded and grounded in the deepest necessities of our humanity,—in faith and fortitude, in love and hope, and in all that is best, and truest and holiest in the human soul. And thus it is that Speculative Masonry does and will grow and flourish under all circumstances, under all forms of government, and under adversities which would seem sufficient to crush it.

The danger to which Masonry is most exposed, as it seems to me, is that its true spirit and purpose shall become overlaid with forms and ceremonies. "The letter killeth, but the spirit giveth life." Masonry does not consist in grips and passwords, in signs, symbols and ceremonies; it is not found in formal or pompous pageantries, or in rituals; it is in the depths of the human heart, and in "the still, small voice." Men do not assemble through age after age to mimic and preserve, for their own sake alone, the ceremonies and traditions of an outworn Craft. There is nothing peculiar in the trade of a builder with brick and stone which renders him more attractive than other toilers. The plumb, square and level are tools which the carpenter uses also. It is not the fact that the Masons of the olden time were builders which has rendered them immortal for us; but it is a fact of the mystic Brotherhood they founded which has handed down their names through all the ages of the past. There surely is not enough in the old, old story of the building of the Temple to work so great an influence upon men's lives, if we treat the story as mere history, or mere tradition. There have been ten thousand greater conspiracies than that related in the tragedy of the closing days of the great enterprise which is immortalised in Masonic rituals. Other lives have furnished as great instances of fortitude and fidelity, perhaps, as that of the immortal artist who perished there. The fact which enchains the hearts of men is that a great Brotherhood was founded amid the din and dirt, and busy industry of the toilers in the Temple, a Brotherhood founded upon principles of "Brotherly Love, Relief and Truth," and to these watchwords the souls of men have responded in all ages. It is only when we look upon the story as an allegory—when we transform the Temple, with all its mysteries, its stately walls, its crypts, and vaults and altars, swarming with eager workmen, into terms of human experience, that the traditions of that olden enterprise become a moving force which has in it a perpetual novelty, a perennial youthfulness, a power to stir and uplift the souls of men in all countries, and in all times. Love and loyalty are greater than death. Hope is mightier than despair. Immortality is more than an audacious dream. The acacia blooms forever on the grave. All men are brothers. These truths are as deep and as eternal as human experience. Masonry teaches them; and Masonry shall, therefore, live as long as men gladly listen to the whisperings of their higher natures—as long as Love and Hope endure—as long as man looks upward to the skies and murmurs forth the prayer which proves him half divine.—George P. McMahon G.M. Michigan.

A direct attack was made against the growing practice of trading on Freemasonry at the annual meeting of the Grand Lodge of Indiana, held last month, when the following resolution was adopted: "Whereas individuals, associations, and others, are now using the word 'Mason' and 'Masonic,' and Masonic emblems, as designations for the advancement of their business and personal gains; therefore, RESOLVED, That the Grand Lodge disapproves of all such methods and schemes, and hereafter it shall be deemed a Masonic offence for any Mason or Masonic organisation to use such words or methods to further their business."

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The Tennessee Masonic Home is caring for seventeen widows and eighty-three orphans, making a round hundred. The Lodges of the State observed St. John's Day for the purpose of obtaining money for the Home.

LIMITATION OF MEMBERSHIP.

A POINT which very often causes considerable concern among the members of prosperous Lodges is thus expressed by a correspondent of the "Freemasons Repository": "What do you advise in regard to limiting the membership of a Lodge? Ought not a Lodge to be kept within due bounds as to the number of its members, and thus be better able to fulfil the purposes for which it is established?"

Our contemporary replies to this question as follows: It would be exceedingly difficult to frame a rule restricting Lodge membership that would apply equitably under all the different conditions presented. In the nature of things no general law could be framed. Each Lodge had better be left to decide for itself as to whether or not any limit shall be fixed beyond which the number of its membership shall not extend; or without absolutely fixing such a limit it may be expected to protect itself against over-crowding. We have in mind certain Lodges which seem too large—they appear unwieldy because they have increased too rapidly and too numerous—perhaps, however, the brethren most interesting think differently. It is for them to decide. In our opinion the Masonic Lodge best fitted to express the principles of the Institution and to apply those principles for the welfare of its members, is that Lodge which is not too large for all the brethren so united to be acquainted with each other, to cultivate the family spirit, and to render personal sympathy and help as occasion may require. We have known some Lodges that seemed to have so increased in membership, or to have become so affected by some other influence, as to be lacking in those ministries which are most essential to the right expression of Freemasonry. The quality of membership, however, has more to do with these matters, probably, than mere numbers. Some of the largest Lodges in the country are said to be most illustrative of friendship and fellowship, and of generous ministries rendered at the call of any poor or unfortunate member. Among such Lodges may be mentioned Hiram, No. 1, of New Haven, Conn., having nearly 800 members; Roswell Lee, of Springfield, Mass.; and What Cheer, of Providence, each of which has about 500 members. As a rule, however, a Lodge of one hundred interested and active members may be supposed to have within itself the resources and means of representing Freemasonry in a creditable manner, and to be able to so minister in social and fraternal ways to its own membership as to give the utmost of satisfaction to all concerned.

CONDUCT OF LODGE FINANCES.

IT is important that the financial business of a Lodge should be conducted in a thoroughly business-like manner. For this, as for everything else in the Lodge, the Worshipful Master is responsible. It is his duty to see that the Secretary and Treasurer, through whose hands the money of the Lodge passes, each faithfully performs his duties. The Secretary is to receive all moneys, pay them over forthwith to the Treasurer, taking his receipt therefor. The Secretary is to pay no bills. This is the duty exclusively of the Treasurer.

It is never permissible for the Secretary to act as both Secretary and Treasurer. If the Secretary does not voluntarily pay over the money forthwith to the Treasurer, the Treasurer should demand it from him, and the Worshipful Master, if necessary, should enforce the demand. If the Bye-laws require, as they should, that the Treasurer give a bond, with a surety or sureties for the faithful performance of his official duties, the Worshipful Master should see that this obligation is fulfilled, and properly renewed from year to year. Since Treasurers are usually not salaried officers, at most receiving only a remission of dues, and not even that if they are life-members, it is proper that the expense, if any, of obtaining a surety, should be borne by the Lodge. In all our larger cities there are now surety companies which, for a small compensation, will guarantee a Lodge against loss, so that little trouble or expense attends the performance of this duty. The Worshipful Master should also see that the Treasurer does not mingle the Lodge's funds with his own, but deposits them in a separate account, in his name as Treasurer of the Lodge. This ensures the safety of the money in the event of death or embarrassment overtaking the Treasurer. It is an established rule of the common law that no person acting in a fiduciary capacity can lawfully mingle trust funds which he holds with his own; and in the conduct of the financial interests of the Craft we should adopt the customary safeguards which wisdom and established usage have ordained in the business affairs of life. Business is business, in Freemasonry as in the world at large, and all Masonic business should be conducted in a business-like manner, thereby avoiding the possibility of a default on the part of a Secretary who unlawfully acts as both Secretary and Treasurer, or on the part

of a Treasurer who mingles the Lodge's funds with his own, thereby possibly causing the Lodge inconvenience by his death, or loss through his pecuniary misfortune.

[The above is copied from the address of the late Clifford P. MacCalla, on his retiring from the Orient Chair as M.W. Grand Master.]—"Keystone."

CONSISTENCY.

IN whatever manner certain members of the Fraternity of Free and Accepted Masons may see fit to carry themselves, the institution itself is a grave, dignified and purposeful organisation. This purpose does not manifest itself through any published tenets; but rather through the worthy lives of those that best represent its spirit.

Non-proselyting and non-aggressive, the Fraternity, as a whole, pursues the even tenor of its way. It frowns on the vulgarism of display. It deprecates political methods as adopted by many who are ambitious for Masonic office. The circular of the ward politician, the button-holing of officious friends and partisans, in fact, any mode of soliciting votes by the candidates themselves, is deemed un-Masonic. Its charities are bestowed modestly and in strict accord with that Biblical injunction which teaches—let not thy right hand know what thy left hand doeth. It exalts physical and moral manhood, teaches self-reliance in health and the tenderest sympathy in misfortune or distress.

There is nothing of the humorous in Freemasonry. Seriously and earnestly, Freemasonry is no joke. We have in mind a now valued and valuable member of the Fraternity who looks back with sorrow to the date of his initiation. He does not regret his initiation. He has no sorrow because he has entered the tyled door, but he does regret the manner of his admission. The Master of the Lodge in which he was brought to light was a joker; the Wardens were jokers. As to the make-up of the other Officers, under these conditions, comment is unnecessary. So imbued was he with the impression gained from contact with these people that Masonry was a huge joke, and that somewhere in the initiation the laugh would come in, that the beautiful ritual and forceful teachings of its symbolism had no effect. A direct injury was done to this Brother that took years to heal.

Brother—you who are tempted, in the exuberance of youth, to have fun with the candidate—pause and think! There is nothing trivial or unimportant in Freemasonry. Will the fun you may have compensate for the injury you may do? Suppose you do lead him to think that he is about to take a cold plunge; do you imagine that his mind is thus better fitted to grasp the lesson to be taught by his mode of preparation? Suppose that you succeed in making him believe that the road is rough and the walk long; will that help him to realise his responsibility to his Maker and his duty to his Brethren? If you impress upon him the danger to himself and the amusement to others from his riding the goat, and that is the reason he must "go it blind," can he then fully comprehend what he sees when he is brought to light? You may win your bet that he cannot stand the initiation in the third degree; but have you helped him to imbibe the lesson taught in the fate of Hiram the builder?

A Mason should at all times be honourable, courteous and dignified. His outward life should mirror his inner soul. As one who has mastered the secrets of Freemasonry, he should be self-contained, kindly and dispassionate. When a profane seeks admission to the mysteries of the Fraternity his character should be subjected to the crucible of thorough investigation. If satisfied of his fitness to be made a Mason he should be carefully divested of all notions of frivolity and be led to look forward to his initiation as laying the foundation of his future Masonic life. Politeness and kindly and thoughtful consideration should actuate all Brethren who are brought into contact with him. His committee should seek him immediately after his election, inform him of the fact and introduce him to the Brother who is to conduct him through the preliminary ceremonies of initiation. This Brother should be of great experience and fraternal disposition. Unnecessary fears should be allayed and the candidate assured that he is entering upon a course of instruction, not one of endurance. Rude and boisterous demands are out of place.

The candidate should be made to realise that no personal indignity will be suffered, and that if he will but attend carefully he will learn in due time the purpose of each step he is asked to take. One so inducted into the Fraternity will gratefully appreciate the attentions shown, and he will be launched upon his Masonic life under auspices that will tend to make him a better man and Brother.—"Keystone."

That a Masonic degree should never be turned into a concert is a proposition too obvious to need stating. There are several facts equally self-evident; that the time available for a

degree does not give an opportunity for much addition to the prescribed ritual; that vocal music, as often introduced, interpolates words into the ritual which are not prescribed and are often incongruous; that many Brethren are so indifferent to music that its frequent or protracted infliction becomes a positive discomfort, a misfortune in a meeting intended for the supreme content of all; and finally, that the introduction of music at all possible points, and in forms dependent upon the taste and musical experience of irresponsible performers, becomes at once the subject of the same inevitable criticism which has been the apple of discord in so many congregations, and, so far from producing its desired effect, is destructive of the harmony which is our chief tenet.—From a report on the subject of ritual, presented to the Grand Lodge of Massachusetts.

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Several of the Lodges under the New South Wales Constitution have altered their Bye-Laws so as to admit Joining Members on payment of the amount of Grand Lodge dues only. Such a course widely extended would go far towards reducing the large number of non-affiliates we read so much about.

LODGE MEETINGS NEXT WEEK.

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

Monday.

26 Castle Harmony, Savoy Hotel
1910 Shadwell Clerke, M'kmasons'-h.
2397 Columbia, Criterion
491 Royal Sussex, Jersey
557 Loyal Victoria, Callington
999 Robert Burns, Manchester
1110 Tyrian, Eastbourne
1177 Tenby, Tenby
1258 Kennard, Pontypool
1325 Stanley, Liverpool
1399 Marlborough, Woodstock
1688 Buxton, Buxton
1752 Ogmora, Bridgend
1753 Obedience, Okehampton
1861 Claremont, Croydon
1991 Agricola, York
2068 Portsmouth Temperance, L'dp't.
2279 Thornham, Thornham
2363 Minnehaha Minstrel, M'chester.
2547 Llangatlock, Cardiff
2553 Rufford, Nottingham
2582 Lewisham, Smethwick

Tuesday.

299 Emulation, Dartford
335 Rectitude, Corsham
1007 Howe & Charnwood, Loughboro
1358 Torbay, Paignton
1650 Rose of Raby, Staindrop
1779 Ivanhoe, Sheffield
1942 Minerva, Penton
2414 Wychwood, Burford
2549 Benevolentia, Woodford

Wednesday.

Festival of the Royal Masonic Institution for Boys, Hotel Cecil, Strand.
898 Temperance in East, Poplar
163 Integrity, Manchester
187 Kl. Sussex Hospitality, Bristol
304 Philanthropic, Leeds
321 Unity, Crewe
439 Scientific, Bingley
461 Fortitude, Newton
1083 Townley Parker, Manchester
1219 Strangeways, Manchester
1283 Ryburn, Sowerby Bridge
1775 Leopold, Church
1989 Stirling, Cleator Moor
2064 Smith Child, Tunstall
2186 Striguil, Chepstow
2330 St. Lawrence, Pudsey
2571 Holmes, Newcastle-on-Tyne

Thursday.

10 W'minster & Keystone, F.M.H.
1288 Finsbury Park, Highbury
1383 Friends in C'ncil, 33, G'den Sq.
1445 Prince Leopold, Aldgate
1724 Kaiser-i-Hind, Café Royal
1790 Old England, Thornton Heath
1950 Southgate, Beale's, Holloway
1963 Duke of Albany, Camberwell
24 Newcastle O.T., Newcastle

110 Loyal O'brian, Merthyr-Tydvil
123 Lennox, Richmond, Yorks
195 Hengist, Pournemouth
219 Prudence, Todmorden
249 Mariner, Liverpool
266 Naphtali, Heywood
269 Fidelity, Blackburn
289 Fidelity, Leeds
294 Constitutional, Beverley
300 Minerva, Ashton-under-Lyne
305 Apollo, Beccles
317 Affability, Manchester
462 Bank Terrace, Accrington
509 Tees, Stockton
531 St. Helen, Hartlepool
637 Portland, Stoke-upon-Trent
703 Clifton, Blackpool
792 Peiham Pillar, Grimsby
856 Restormel, Lostwithiel
913 Pattison, Plumstead
1231 Savile, Elland
1284 Brent, Topsham
1324 Okeover, Ripley
1384 Equity, Widnes
1500 Walpole, Norwich
1513 Friendly, Barnsley
1565 Earl of Chester, Lymm
1829 Burrell, Brighton
1899 Wellesley, Sandhurst
2255 Philbrick, Chingford
2261 Armitage, Milnsbridge
2317 Bisley, Woking
2321 Acacia, Bradford
2342 Easterford, Kelvedon
2496 Wirral, Birkenhead

Friday.

2511 St. John at Hackney, Hackney
242 St. George, Doncaster
291 Royal Philanthropic, Highbridge
306 Alfred, Leeds
375 Lambton, Durham
521 Truth, Huddersfield
837 De Grey and Ripon, Ripon
936 Adair, Aldeburgh
1230 Barnard, Barnard Castle
1648 Prince of Wales, Bradford
1664 Gosforth, Gosforth
1754 Windsor, Penarth
2433 Minerva, Birkenhead

Saturday.

1928 Gallery, Anderton's
2182 Sterndale Bennett, Camberwell
1223 Amherst, Riverhead
1460 Thames Valley, Hampton Ct.
1550 Prudence, Plymouth
1567 Elliot, Feltham
1929 Mozart, Croydon
2054 Wilson Iles, Rickmansworth
2077 Epping, Chingford
2148 Walsingham, Wilmington
2205 Pegasus, Gravesend
2323 Bushey Hall, Bushey
2331 Ravencroft, Barnet
2442 St. Clement, Leigh
2473 Molesey, East Molesey
2541 St. Andrew, Avonmouth

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions of our Correspondents.

All Letters must bear the name and address of the writer, not necessarily for publication, but as a guarantee of good faith

We cannot undertake to return rejected communications.

—:o:—

AN HISTORIC PEN.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In your very interesting and accurate report of the grand meeting at the Royal Albert Hall, on Monday last, you do me the honour of noticing my alacrity in securing the pen with which the M.W. Grand Master had signed the important document which had just been read and approved, and you rightly conjecture that it is intended to be added to the unique collection of historical Masonic relics belonging to the Grand Lodge. Very few of those who were privileged to take part in that grand gathering were aware of the fact that this was the identical pen and nib with which His Royal Highness signed a similar address to Her Majesty in the same building on the 13th June 1887, when it was purchased for that purpose by the R.W. Bro. Thomas Fenn, who also lent the handsome Masonic inkstand bequeathed to him by the late Bro. John Hervey. Bro. Fenn subsequently presented both pen and inkstand to the Grand Lodge, and I naturally took them to the Albert Hall for the M.W. Grand Master's use on the 14th. Being in a measure responsible for their safe keeping, and knowing from experience how very easy it is for a small article such as a pen to go astray, I concluded that the best way to prevent the loss to the Craft at large of this now historic and doubly valuable souvenir would be to secure it at once. A suitable case has been made for the pen, and it is now on view with the other Masonic curios at the foot of the grand staircase at this place.

I may add that should any Brother be at a loss for a really good pen with which to write a cheque for the Prince of Wales's Hospital Fund I feel sure His Royal Highness will have no objection to its being used here for that purpose. The inkstand may also be available.

Yours fraternally,

HENRY SADLER,
Grand Tyler and Sub-Librarian.

Freemasons' Hall, London,
21st June 1897.

CHURCH SERVICES.

AT Battle Church on Wednesday, 16th, a Masonic Service of thanksgiving for the Queen's reign was largely attended by Brethren and the general public. Bro. F. G. Ticehurst, as Master of the Ceremonies, made very complete arrangements. The brethren, headed by the choir, walked in procession round the church, wearing full regalia, the hymn being "God of Supreme Dominion." Special Psalms were sung, and for the anthem the National Anthem was rendered. Following the sermon the Brethren sang their hymn, "Now the evening shadows closing." Brother the Rev. G. Hodges P.P.G.Chap. took for his text: "And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." Solomon, said the preacher, came to the throne when 15 years of age, and made a religious pilgrimage to the house of Gibeon, and there made his vow and request before God. There was a parallel of this scene in that which took place in Kensington Palace in the middle of the night, when the high officers of state informed the Princess Victoria that her uncle, the King, was dead. There was a something very touching in the way in which she, feeling, like Solomon, her weakness and insufficiency for such a task, turned to the Archbishop and said, "Pray for me." Those Privy councillors must have been without any sense of feeling if they were not touched by the first words that were delivered by her to them as they came to take the oath of allegiance. "The nation," she said, "has sustained a sad and afflicting loss in the death of my uncle, the King, and by his death there has devolved upon me the administration of the Government of this realm. This responsibility, this awful responsibility, has come upon me at so early an age that I should feel it an oppressive burden if I did not realise that the same Divine providence that has called me to this work will also sustain me in its discharge." He thought that those Privy Councillors, as they looked upon that slender maiden and heard those simple words—and yet so strong—that fell from her lips, must have realised that before them was more than a young girl, and that in her was the invincible strength of the King of Kings. The preacher reviewed the advances made in all directions during the Queen's reign, and the service closed with a Te Deum. Many of the brethren afterwards adjourned to the George Hotel, where a banquet was held. Bro. the Very Rev. E. R. Currie, Dean of Battle, proposed the toast of the Queen, and, later in the evening, the Craft.—"Sussex Daily News."

THE Brethren of Brighton celebrated the Jubilee by a Church Service, which was largely attended. Previous to the sermon the National Anthem was sung, then the Vicar gave an

exceedingly appropriate discourse from the words "The King and all Israel with him." After graceful allusions to Her Majesty's long reign, he pointed out how the strength of a King was in the multitude of the people, while the people's strength was in their king. It was, he observed, that glory of Freemasonry which brought about such combination as ruler and the people that day. During the Queen's happy reign Masonry had played a no small part. For centuries Masonry had existed, and at the present day they had as Grand Master the Prince of Wales, and other Royalty joined hand in hand with Brethren, cementing together in the bonds of love and trust the highest and lowest. Might their badges of heavenly blue remind them of that charity and universal beneficence which in the heart of a Mason should be as pure and as expansive as the blue of heaven itself. The offertory was on behalf of the Masonic Charities.—"Sussex Daily News."

INTERESTING CEREMONY IN SCOTLAND.

ON Saturday afternoon the Earl of Rosslyn was installed as Provincial Grand Master of Fife and Kinross-shires. In the ordinary course this would have been done within that Province, but in view of the ancient and continuous association of the St. Clairs of Rosslyn with Freemasonry, and the attachment to that Order by the more recent Earls, the Committee of the Grand Lodge of Scotland granted permission to hold the function in the chapel of Roslin, which is full of Masonic and historic interest. About 500 Masons travelled from Fife by special train, and walked in procession to the chapel, within which about half of the number obtained seats. In the absence of the Grand Master Mason of Scotland Lord Saltoun, the installation was conducted by Past Grand Master Sir Charles Dalrymple of Newhailes. Later in the afternoon Lord Rosslyn entertained the members of the Grand Lodge, the office-bearers of the Provincial Grand Lodge, and some friends, at a banquet in the Town Hall.

It is stated a movement is on foot on the part of the Barry Lodge for the erection of a Masonic Hall for the district, and a committee has been appointed to choose a suitable site at Barry Docks.

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STRAND.

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(HOT and COLD)—At Popular Prices, in BUFFET and RESTAURANT (on 1st floor). Also Chops, Steaks, Joints, Entrées, &c., in the GRILL ROOM.

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THE GRILL ROOM

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President: His Royal Highness THE PRINCE OF WALES, K.G., &c., M.W.G.M

THE NINETY-NINTH
ANNIVERSARY FESTIVAL
WILL BE HELD IN THE GRAND HALL OF THE
HOTEL CECIL, STRAND, LONDON, W.C.

On *WEDNESDAY, 30th JUNE 1897,*

UNDER THE DISTINGUISHED PRESIDENCY OF

The Right Hon.

Lord Henry Cavendish Bentinck, M.P.

R.W. Provincial Grand Master of Cumberland and Westmorland.

Visitors' Dinner Tickets, for Ladies, 15s, Brethren 21s.

Steward's Fee (Brethren £2 2s, Ladies, £1 1s) includes Dinner Ticket, Badge, &c.

Ladies dine with the Brethren at the same Tables.

A Grand Concert by Madame Clara Samuelli, Meister Glee Singers, &c., &c., will be given after the dinner.

J. MORRISON McLEOD, P.G.S.B.,

Hon. Secretary to the Board of Stewards.

6 Freemasons' Hall, London, W.C.,

3rd June 1897.

** The services of Ladies and Brethren as Stewards on this important occasion, are earnestly solicited, and will be gratefully acknowledged.

The Café Royal,
68 Regent Street, W.

This old establishment contains
Superior Lodge Accommodation,
with large Banqueting Rooms.

HIGH-CLASS CUISINE.

THE FINEST CELLARS IN THE WORLD.

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Adjoining Hampton Court Station,
FACING THE RIVER AND PALACE.

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A MASONIC TEMPLE

with ample Ante-Rooms, Banquet Hall, and every convenience.

FIVE LODGES ALREADY MEET HERE.

Ample accommodation in the new wing of this old-established and noted Riverside Hotel for Banquets for any number up to 100. Every convenience for Ladies' Gatherings. Spacious landing to river, whence Steam Launches can start. Specimens of Menus, with prices, sent on application.

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The Railway Hotel, now entirely re-decorated and furnished contains the best and

Most Comfortable Lodge Accommodation,
with ample Ante-Rooms, Large Banqueting Rooms and every convenience.

THREE LODGES ALREADY MEET HERE.

SPECIMENS OF MENU, WITH PRICES, SENT ON APPLICATION.

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WEYMOUTH to GUERNSEY in about 3½ hours.

GUERNSEY „ JERSEY „ „ 1½ „

DURING the months of July, August and September 1897 (wind, weather and other circumstances permitting), the Service will be as under:—

Day Service (Sundays excepted) Paddington, depart 8.50 a.m., Weymouth, depart 1.30 p.m., reaching Guernsey about 5.0 p.m. and Jersey about 7.0 p.m.; and returning from Jersey at 8.30 a.m., and Guernsey at 10.0 a.m., reaching Paddington by Special Boat train about 7.15 p.m.

Night Service, Paddington (Sundays excepted), depart 9.45 p.m., Weymouth, depart 2.15 a.m., reaching Guernsey about 6.45 a.m. and Jersey about 9.0 a.m. There is no night service from the Islands.

Excursions will leave Paddington Station as under:

Every Saturday, 8.50 a.m. (Special Day Service Express) and 9.45 p.m. (Night Boat Express), for Guernsey and Jersey, for 3, 8, 10, 15 or 17 days. Return Fare, Third Class and After Cabin, 24s 6d.

Passengers pass direct between the Trains and Steamers at Weymouth.

Steamers lighted by electricity.

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

Every Friday Night, 10.10 p.m. for Exeter, Dawlish, Teignmouth, Plymouth, Devonport, Bodmin, Wadebridge, Newquay, Truro, Falmouth, St. Ives, Penzance, Scilly Islands, for 3, 8, 10, 15 or 17 days.

12.25 midnight for Chepstow, Newport, Cardiff, Swansea, Llanelli, Carmarthen, Pembroke Dock, Tenby, Cardigan, New and Old Milford, &c., for 7 or 14 days.

Every Saturday, 7.55 a.m. for Minehead, Lynton, Lynmouth, Barnstaple, Ilfracombe, Plymouth, Tavistock, Launceston, Devonport, Newquay, Truro, Falmouth, St. Ives, Penzance, &c., for 3, 8, 10, 15 or 17 days.

8.10 a.m. for Wellington, Shrewsbury, Church Stretton, Leominster, Hereford, Oswestry, Welshpool, Aberystwyth, Llangollen, Corwen, Bala, Blaenau, Festiniog, Dolgelly, Barmouth, Harlech, Criccieth, Chester, Birkenhead, Liverpool, Rhyl, Llandudno, Bettws-y-Coed, Bangor, Carnarvon, Llanberis (for Snowdon), &c., for 3, 8, 10, 15 or 17 days.

8.35 a.m. for Frome, Shepton Mallett, Wells, Yeovil, Bridport, Dorchester, Weymouth (for the Channel Islands), Portland, &c., for 3, 10 or 17 days.

9.30 a.m., and 4.45 p.m. for Douglas (Isle of Man), for 3, 8, 10, 15 or 17 days.

11.5 a.m. for Weston-Super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Dartmouth, &c., for 3, 8, 10, 15 or 17 days.

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

12.40 noon for Clevedon, Weston-Super-Mare, Bridgwater, Taunton, Minehead, (for Lynton and Lynmouth), Barnstaple, Ilfracombe, Wellington (Som.), Tiverton, &c., for 3, 10 or 17 days.

4.0 p.m. for Swindon, Stroud, Cirencester, Gloucester, Cheltenham, Hereford, &c., for 3, 10 or 17 days.

6.15 p.m. for Chippenham, Bath and Bristol, for 3, 10 or 17 days.

10.10 p.m. for Weston-Super-Mare, Exeter, Dawlish, Teignmouth, Torquay, Kingswear, Plymouth, Truro, Falmouth, Penzance, &c., for 3, 8, 10, 15 or 17 days.

A FORTNIGHT IN IRELAND.

Thursdays, 1st, 15th, 29th July, 12th, 26th August, 9th, 23rd September, 3.35 p.m. for Cork and Killarney.

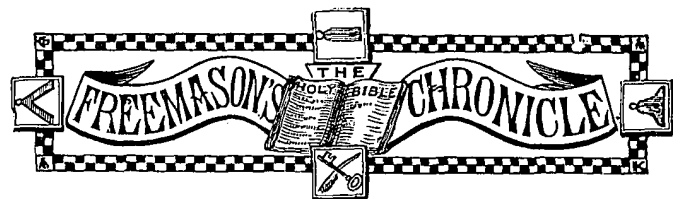
Fridays, 2nd, 16th, 30th July, 13th, 27th August, 10th, 24th September, 6.10 p.m. for Waterford, Dungarvan, Lismore, Clonmel, Tipperary, Kilkenny, Killarney, &c.

4.45 p.m. for Belfast, Armagh, Enniskillen, Larne, Giant's Causeway, &c.

Cheap Third Class Return Tickets are issued daily by certain trains to Windsor 2s 6d, Burnham Beeches 3s, Maidenhead 3s, Henley 3s 6d, Goring 6s, &c.

Lists of Lodgings, Tickets, and full particulars can be obtained at the Company's Stations, and at the usual Receiving Offices.

J. L. WILKINSON, General Manager.



SATURDAY, 26TH JUNE 1897.

FREEMASONRY AND HOSPITAL CHARITIES.

EVERY Masonic Lodge in the United Kingdom has been invited to contribute a guinea to the Prince of Wales's Hospitals Fund, as well as to Guy's Hospital. By many

prominent members of the Craft, however, the wisdom of making such an appeal as this is regarded as greatly open to doubt. In the first place it is held to be ultra vires to dispose of Lodge funds in any other way than for Masonic purposes, while there can be no question that to appeal in this manner for contributions to the funds of an institution which cannot be said to have more claims upon philanthropic Masons than any other charity of the kind is distinctly impolitic. There are many hospitals just as deserving of the united support of the Craft as Guy's; everyone knows that Guy's is in financial difficulties, but it is also equally well-known that many other hospitals in a proportional sense are in a similar state of insolvency. The protest, therefore, is quite sound, namely, why should one hospital be allowed to appeal for assistance from Masons, when no chance is ever likely to be offered to others to do the same. If the members of the various Lodges refuse to accept the invitation to contribute, no doubt the reason will be that they have been unable to admit the expediency or legitimacy of the appeal.—“Medical Press.”

[We shall refer to this subject at a later date. We have already given lists of a very large number of Lodges which have subscribed to the Prince of Wales Hospital Fund, and when the full returns are available we believe it will be a surprise to very many to find what a large proportion of the English Lodges have responded to the appeal of the Grand Master, outside the sum voted direct from Grand Lodge, and the proportion of the Albert Hall entrance fees arranged to be given to his Hospital Fund. As is known to our readers we are opposed to these special outside appeals, and we have to thank our contemporary, the “Medical Press,” for defending the Craft against what might easily become an intolerable nuisance.—Ed.F.C.]

The great meeting of Freemasons at the Royal Albert Hall was remarkable for the presence of many of the Indian Princes now present in the country, and it was stated, at the meeting of the Empire Lodge held at the Hotel Cecil, that the Indian Christians, Parsees, Hindoos, and Mahommedans met together in the Lodges, irrespective of religion and caste, and dined and held social intercourse with each other. In the colonies also, Freemasonry is making great progress, and the Craft was spoken of as forming a bond of Brotherhood among the widely spread subjects of the Queen. Happily, Freemasonry has not been converted in Great Britain or her colonies into a political machine, as has been the case in Europe, but has held itself aloof from all subjects alien to its constitution and purposes, foremost among which stand charity and goodwill towards men. The social element predominates largely in its work, and the good fellowship of Masons among themselves has become proverbial. The charities are magnificent, and are by no means confined to the two great schools and the fund for the relief of Masons who have fallen upon evil times; but the private charities both of the Lodges and of individual Masons to each other are very large. There can be no doubt that the Masonic body exercises a large influence for good, and that it is an institution that has a beneficial effect upon public life in England.—“Evening Standard.”

Some weeks since the Deputy Provincial Grand Master of North Connaught wrote to the different Lodges of his Province, asking them to co-operate in collecting a sum of £100 as a Diamond Jubilee Offering, which he proposed giving to the Victoria Jubilee Masonic Annuity Fund, founded ten years ago for providing annuities for poor old Freemasons or their widows, of 65 years at least, an object which suggested itself by the Queen's desire that subscriptions in her honour should be devoted to the alleviation of her poorer subjects. Bro. F. E. Clarke, with sincere gratitude, now records that his brethren responded so nobly that, instead of the contemplated £100, he was enabled to send a cheque for one hundred and twenty guineas on Saturday last, to arrive with the Treasurer on the Sexagenary Day.

The Tilbury Hotel is now open for the reception of visitors, and being under the able management of Bro. Salter it naturally offers exceptional facilities for summer outings, Lodge dinners, &c. It is easily reached from Fenchurch Street Station, and the revised tariff is exceptionally moderate. We can safely recommend it to the notice of Masters and Secretaries of Lodges,

Several items of interest are held over owing to pressure on our space.

REPORTS OF MEETINGS.

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

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CRAFT : PROVINCIAL.

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LODGE OF FAITH, No. 581.

THE regular meeting took place at the Gransmoor Hotel, Higher Openshaw, on Wednesday, the 16th inst., Bro. William Jones W.M.

The minutes having been read and confirmed, and the general business of the Lodge disposed of, the Brethren adjourned to the festive board, where Loyal and Masonic toasts were pleasantly interspersed with songs and recitations, rendered by Bros. John Smith P.M., Edward Roberts P.M. 1459, Matthew Goth, W. B. Gleave, J. T. Moorhouse, and A. Mellor.

It was announced that the following Brethren, members of the Lodge, had attended the Jubilee meeting held at the Albert Hall, London, two days previously, viz., Bros. Wm. Jones W.M., Robert Adshead S.W., Charles H. Griffiths S.D., W. White McLeod I.P.M. 1166, M. Goth, J. T. Moorhouse, J. Smith P.M., James Pollitt, and J. Harrison. The W.M. gave a very interesting and graphic account of the proceedings, which, being fully reported in our issue of the week, will not need recapitulating.

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SHURMUR LODGE, No. 2374.

A MEETING of this highly successful Lodge, which now numbers some 125 members, was held at the Royal Forest Hotel, Chingford, on the 17th inst., when Bro. Charles H. Bestow W.M. presided, and was assisted by his Officers: Bros. S. C. Kaufman S.W., Joseph Holland J.W., William Shurmur Past Grand Standard Bearer Treasurer, James Pinder P.P.G.Treas. Secretary, Percy Trickett S.D., Walter Fortescue J.D., Tom H. Lloyd I.G., J. Clark Assistant Secretary, J. F. Haskins P.P.G.O. Organist, M. Seigenberg P.M. 188, J. R. Carter, M. Bleick, J. Hamilton, G. Pizey Stewards, John Ives P.M. 1472 Tyler.

There were also present: Hy. Woodington, E. R. Creagh, W. T. Moore, E. Loeb, S. Lewis, G. T. Bagnall, T. Body, A. F. Wildash, T. G. Newman, T. How, W. Job, T. Smith, &c., &c., while the visiting Brethren were: Thomas Lewis I.P.M. 754, C. Thompson 2192, J. W. Hobbs P.M. 749, T. H. Wakefield P.M. 95, F. Dowdall 1178, George Brown 65, C. D. Hanson 2501, and Orilton Cooper P.M. 211.

The Lodge having been formed, the opening hymn was sung, after which the minutes of the last meeting were read and confirmed. Bro. Edward Johnson, a candidate for the third degree, having answered the usual questions, was entrusted, and when properly prepared was raised as a Master Mason, and took his seat in the Lodge. Bros. G. T. Bastard and George Barker proved their proficiency as Apprentices, and were passed to the degree of Fellow Craft.

The ballot was then taken and proved unanimously in favour of Mr. Henry Miller and Mr. John Newlands being accepted as candidates. The latter being in attendance was introduced and regularly initiated into the mysteries and privileges of the Order. All the ceremonies were carefully worked by Bro. Bestow, that of the initiation being particularly well rendered; but as we have frequently pointed out it would have been better for all concerned to have allowed one of the Past Masters to have performed at least the ceremony of passing.

The next business was the election of the Worshipful Master, Treasurer and Tyler for the ensuing year, with the result that Bros. S. C. Kaufman, William Shurmur, and John Ives were elected to those Officers respectively. Bros. John Newlands, Bastard and Barker were appointed Auditors to the Lodge.

The W.M. referred to the honour that had been recently conferred upon Bro. William Shurmur by the Grand Master at the meeting at the Albert Hall, and suggested, as Bro. Shurmur was the Father of the Lodge, and as the honour reflected credit upon them all, that the Grand Lodge clothing should be presented to Bro. Shurmur by the Lodge, as a token of their esteem and regard. This was seconded by the Senior and Junior Wardens, and carried with much enthusiasm.

Bro. Shurmur, in acknowledging the compliment, said he could not adequately express himself in thanks for their great kindness, but he should value the honour all the more highly on account of the good feeling the Brethren had evinced towards him. He trusted he might long be spared to be with them, and render assistance to the Lodge.

Bro. Kaufman proposed that a Past Master's jewel should be presented to Bro. Bestow at the termination of his year of office, in recognition of his services as Master.

Bro. Holland seconded the proposition, and suggested that a Past Master's Collar should be added, to show their appreciation of Bro. Bestow's geniality and goodness. This was agreed to.

Two Brethren were proposed as joining members, and the names of two candidates were given in for initiation at the next meeting. The Secretary announced that the Provincial Grand Lodge of Essex would be holden at Colchester, on 13th July next, when the Earl of Warwick Prov.G.M. would preside.

Bro. James Pinder expressed his desire to be relieved of the office of Secretary, the duties of which he found were more than he could possibly undertake. It was with great regret that he had arrived at this decision, but he found his health very precarious, and as the Lodge was in a flourishing and prosperous condition, he thought he might fairly claim relief. He would still remain with them as a subscribing member, and would always be happy to assist the Lodge by every means in his power.

After having tried to induce Bro. Pinder to withdraw his resignation, Bro. Shurmur proposed that as a mark of appreciation of his long and valuable services a Past Secretary's jewel, with a suitable inscription, should be presented to Bro. Pinder upon his retirement, which was unanimously agreed to. Bro. James Clark was then appointed Secretary, until the installation of new Master.

Bro. Bestow received the hearty good wishes of the visiting Brethren, and the Lodge was closed in perfect harmony.

The banquet took place in the large Hall, after which the customary Loyal and Masonic toasts were submitted from the chair, and received with great applause by the Brethren.

Bro. William Shurmur for the first time responded for the Grand Officers,

and expressed his sincere thanks for the kind reception accorded them. It was undoubtedly a great honour that had been conferred upon him, and it was a memorable incident in his life. When he shook hands with the Grand Master on his appointment he could not help feeling how Freemasonry had brought about the level of the Prince and the Commoner. The meeting at the Albert Hall was one of the grandest sights he had ever seen. Freemasons assembled there from all parts of the world, and proved most conclusively the universality of the Order. The Prince of Wales had spoken of Freemasons as the most loyal and useful body of men throughout the empire, and no member of the Craft would dispute that statement. Freemasonry certainly worked a great amount of good, and supported three mighty Institutions, which were models for the world. It was a great delight to him to be a Mason, and to think that when his life was spent his memory would be kept green by those among whom he had worked.

Bro. Pinder returned thanks for the Provincial Grand Officers, and hoped the Brethren would muster in good numbers at Colchester on 13th July, when they would have an opportunity of seeing their Grand Master and hearing how the cause of Freemasonry had spread in the Province.

In highly complimentary terms Bro. Shurmur, as the senior P.M. present, proposed the health of the W.M. They all knew how well he could do his work, which he performed in a manner that reflected credit upon and added prestige to the Lodge. He trusted that Bro. Bestow would in the immediate future be enrolled among the number of Provincial Grand Officers.

The W.M. suitably returned thanks for the kind appreciation vouchsafed to him by the Brethren, which had so greatly encouraged him during his term of office.

Having a long distance to travel we were reluctantly compelled to leave this happy gathering at this juncture, but there is every reason to believe that the subsequent proceedings were characterised by the same good fellowship.

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DUKE OF YORK LODGE, No. 2449.

NEITHER the holidays of Whitsuntide—Lancashire's Feast of the Tabernacles—nor the absence of Bro. C. J. Hall Worshipful Master, who was travelling in Sweden, prevented the Officers of the above Lodge from holding their regular meeting, which took place at the Palatine Hotel, Manchester, on Thursday, 10th inst. Under the circumstances there was a good attendance, presided over by Bro. S. Mamelok P.M., who performed the ceremony of passing Bro. George Sawyer to the degree of F.C., being assisted by Bro. William Boden P.M., the latter presenting and explaining the working tools to the candidate.

An early adjournment was made, and the accustomed festive board dispensed with, although the Stewards, Bros. Sutcliffe, Hamilton, and Whatham were not unmindful of their duties, and provided a parting bumper to tide over the impending summer recess.

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INSTRUCTION.

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ROYAL ALFRED LODGE, No. 780.

ON Thursday, at Bro. W. T. Purkiss's, Star and Garter Hotel, Kew Bridge, Bro. R. Robinson W.M., J. Dennis S.W., C. Jacob J.W., R. Williams Preceptor, F. J. Larkman P.M. Treas. acting Sec., J. W. Blaydes S.D., F. M. Ridley J.D., W. Elliott I.G., Justin Allen, E. H. Wilcox, W. Elliott, J. Wynman, and others.

The ceremony of initiation was rehearsed, Bro. Wilcox candidate, after which the W.M. gave the ancient charge of the degree. The Lodge was called off and on. Resuming the working Bro. Justin Allen answered the questions, was entrusted, and the ceremony of passing was rehearsed.

Bro. E. H. Wilcox of the New Finsbury Park Lodge, No. 1695, and Bro. W. Elliott S.W. of the Hammersmith Lodge, No. 2090, were elected members and suitably responded.

Bro. J. Dennis will preside on Thursday next, when the initiation ceremony will be rehearsed.

It was appropriately proposed by Bro. Justin Allen, seconded by Bro. Ridley, and unanimously agreed to, that Bro. F. Craggs P.M. be elected an Honorary Member of the Lodge, for the valuable services he had rendered to it.

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HYDE PARK LODGE, No. 1425.

AT the Prince of Wales Hotel, Eastbourne Terrace, Bishop's Road, W., on the 21st inst., Bro. S. G. Thorne W.M., H. Harris S.W., B. R. Thomas J.W., H. Dehane P.M. 1543 P.P.G.S.D. Essex Sec., A. Leclair S.D., H. Crookes J.D., W. Smith I.G., B. D. Borradaile 1343 Std., W. J. Ferguson P.M. 177 Dep. Preceptor, W. H. Handover, H. Chubb, T. M. Lambie, J. C. Conway P.M.

Visitors:—T. J. Ash 1744, W. Strickland (S.C.), W. Fyfe W.M. 354 (S.C.), E. Wharfield 704.

The ceremony of initiation was rehearsed, Bro. Chubb candidate. After the usual preliminaries the Lodge was opened in the second degree, and the ceremony of passing rehearsed. The Lodge was closed in the second degree. Bros. Borradaile and Ash were elected members, and acknowledged the compliment. Bro. Harris was elected W.M. for next Lodge.

Communications were received from Bros. J. J. Thomas P.G.S.B. and W. J. Mason Vice-Pres. Board Gen. Purps. thanking the Brethren for their congratulations.

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EARL OF CARNARVON LODGE, No. 1642.

ON Friday, 18th inst., at Bro. Foales's, Elgin Hotel, Ladbrooke Grove, Notting Hill, W., Bro. W. P. Hatton W.M., H. Harris S.W., W. Handover J.W., G. Davis P.M. Preceptor, E. Rogers P.M. Treasurer, W. J. Mason P.M. Sec., G. A. Knight P.M. S.D., W. R. Flack J.D., E. H. Thompsatt I.G., A. Morgan, F. M. Coglan, E. W. Tucker, J. French, J. W. Slack, J. Wynman, and others.

The ceremony of initiation was rehearsed, Bro. French candidate, after which the W.M. gave the charge of the degree. Bro. Thompsatt having offered himself as candidate for passing, was examined and entrusted, the ceremony being afterwards rehearsed. The Lodge was opened in the third degree, and closed down to the first. Bro. H. Harris was elected to preside at the next meeting.

ROYAL ARCH.

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ST. LEONARD CHAPTER, No. 1766.

A CONVOCATION was held at the Great Eastern Hotel, Bishopsgate Street, E.C., on Wednesday, when Comp. S. C. Kaufman M.E.Z. presided, assisted by Comp. William Shurmur as acting H., Comp. Orlton Cooper as acting J. (in the absence of those Principals), William Gower S.E., J. Bolton P.A.G.D.C. Treasurer, C. H. Clark S.N., H. Prenton Organist, S. Batchelor, F. Eyre, and John Ives Janitor.

There were four candidates for exaltation on the Agenda, but owing to various causes, chiefly Jubilistic it was strongly suspected, they were unable to be present, and there was therefore no business before the Chapter. The M.E.Z., however, suggested that the three lectures should be delivered by the Principals, and accordingly Comp. Orlton Cooper gave the historical, Comp. Kaufman the symbolical, and Comp. Shurmur the mystical addresses. The Chapter was then closed in due form, and the Companions adjourned to dinner.

The paucity of numbers was more than compensated for by the loyalty and enthusiasm which characterised the post prandial proceedings, and they who were absent have cause for regret.

Comp. Bolton, in responding for the Grand Officers, referred to the great gathering at the Albert Hall on the 14th inst., which proved beyond doubt the respect and affection in which the Grand Master was held.

Comp. Shurmur, in his customary complimentary manner, recalled the virtues and services of the M.E.Z., who had raised both the Lodge and Chapter to their present prosperous position.

Comp. Kaufman briefly returned thanks, and said that his services would ever be placed at the disposal of the Craft.

After proposing the health of Comps. William Gower and Orlton Cooper, who acknowledged the compliment, Comp. Kaufman submitted the Past Principals, who were represented by Comp. William Shurmur, the Father and Founder of the Chapter. His name was a household word; they were proud of him; and were delighted when the Grand Master distinguished his work by making him a Grand Lodge Officer.

Comp. Shurmur, in returning thanks, said he was greatly touched by the manner in which his name was received at the great Masonic gathering at the Albert Hall. He was never more delighted than when assisting at some Masonic function, and he would always be ready to lend his assistance when required. It was a great pleasure to have promoted a Chapter of such good and true Masons, and he hoped they would long flourish and prosper.

The Officers having been similarly complimented, Comp. Ives proposed the Janitor's toast, and the pleasant gathering dispersed.

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MARK MASONRY.

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KEYSTONE LODGE, No. 3.

THE installation meeting was held on Tuesday, 15th inst., at the Ship and Turtle, Leadenhall Street, Bro. A. L. Gosling W.M. presiding. There was no work before the Lodge, save the installation of the new Worshipful Master, says the "City Press," but a numerous company assembled for the purpose of witnessing the ceremony, including several visitors, among whom were some prominent members of Mark Grand Lodge. The ceremony of installation was performed by Major W. E. Williams Treasurer, and the following Brethren were afterwards appointed as the Officers for the year:—Bro. F. G. Ivey S.W., N. Sherwood J.W., Major W. E. Williams P.M. Treasurer, Lieut.-Col. Wyndham Hart P.M. Secretary and Registrar of Marks, C. D. Hoblyn M.O., R. A. Kersley S.O., J. W. Gooding J.O., and R. W. Goddard Tyler.

After the charges had been delivered by Major Williams, the Audit Committee's report was duly adopted. The Brethren afterwards closed the Lodge and adjourned to a charming banquet, served under the personal superintendence of Bro. Ashby.

The usual Mark toasts followed, and the commendably short speeches with which they were introduced and responded to were interspersed with some excellent vocal music by Miss Jessie Hotine, Mr. Sadleir Brown, Mr. Charles Hinchliff, Miss Ethel Bevans, and Mr. Roland Henry.

In giving the toast of the Grand Master the Prince of Wales, the W.M. said if any proof were necessary of the loyal regard in which all ranks and degrees of Freemasonry held the Grand Master, he had only to point to the magnificent meeting on Monday at the Royal Albert Hall.

Viscount Duncarvan responded to the toast of the Pro Grand Master, the Deputy Grand Master, and the rest of the Grand Officers.

The toast of the Provincial and Deputy Grand Master of Middlesex followed, the W.M., in proposing it, saying that Colonel A. B. Cook, whom all the Brethren were pleased to see honoured with the purple on Monday at the Albert Hall, and Bro. Stewart Brown the Provincial Grand Secretary, were to be congratulated on the selection made by the Prince of Wales. Colonel Cook would shortly preside at the Festival of the Mark Benevolent Fund, and the Brethren could show their regard for him by giving a donation worthy of the oldest Lodge in the Province. With regard to the Deputy Prov. Grand Master Sir Reginald Hanson, it had been his privilege to work with Sir Reginald and under him for a good many years, and to him he was indebted for many favours in his Masonic career.

Colonel A. B. Cook responded, thanking the Brethren for the hospitality of the Lodge, and saying with regard to the Mark Benevolent Fund Festival that he was sure the Keystone Lodge would not be behind in its support. Sir Reginald Hanson also replied.

Bro. Gosling I.P.M. proposed the Worshipful Master, and Bro. Spencer W. Morris acknowledged the compliment, promising to discharge the duties of his office so as not to be unworthy of the proud position the Brethren had placed him in.

Other toasts followed.

Parkhurst.—Next week Mr. Perfect is reviving the powerful play "Moths," as adapted from "Ouida's" celebrated novel by Henry Hamilton. The cast, which is one of the finest that has been seen in this play, includes Miss Fortescue, Miss Emmerson, Miss Alice Yorke, Miss Adelina Baird, and Miss Helen Ferrars; Mr. Luigi Lablache, Mr. Stanley Pringle, Mr. Reginald Walter, Mr. Charles Rex, and Mr. Otho Stuart. Some very successful performances are anticipated.

WHAT MAKES A MASON.

IF a Brother should be asked by a qualified member of the Craft "What makes you a Mason?" he might be able to give such answer as would satisfy the inquiry, and yet not tell the actual fact as to what makes a Mason.

Some think that after going through certain forms and ceremonies they are full-fledged Masons; nay, they believe that such is the case when their names are affixed to the Lodge roll. But it requires a great deal more than this to make a Mason. He may become a member of a Lodge; he may attend the meetings and even take part in the work, and yet be no more of a Mason than if he had never joined the Fraternity. It is not membership that makes a man a Mason any more than the mere attendance at a church will make a person religious.

What, then, makes a Mason? It is the following out of the principles taught by Masonry. It is the throwing off of those selfish instincts which actuate the "man of the world," and becoming one of the society of friends and Brothers. It is to set aside self-interest and to devote the heart and soul to the true teachings of Masonry. It is to be charitable to all, not only in action, but in word and thought. It is to do unto others as would be wished for from them. It is to pay a proper reverence to the Creator, and never to mention His Holy Name except in a reverential manner. It is to avoid all intemperance and excesses, so as to keep the mind and body unimpaired, and fit to perform the necessary duties of life. It is to deal justly with all and to walk uprightly before God and man. It is to preserve a spotless reputation, and so to demean oneself as to be beyond censure and reproach.

But some will say, "I cannot spare the time from my business to do all that Masonry requires." There is no reason for a man to neglect his business in order to be a Mason; in fact, Masonry teaches that the ordinary avocations of life must not be neglected. Yet it should be to act as a Mason even in the transaction of business. To be a good Mason there should be honesty of dealing, rendering to every man his just due without distinction.

The employer should act justly and fairly with those he employs, and the workman, to be a good mason, should have the interest of those who pay him his wages as much at heart as if he were working for himself. He should be upright in all dealings, and be worthy to be taken by the hand by everyone and everywhere. He should be a man in every sense of the word, and render unto others those kind offices which he would, under similar circumstances, wish to be rendered unto him.

Such action makes a man a Mason, not membership—"Noah's Times."

MASONIC LAW.

THE Masonic Fraternity is governed only by Masonic law. It cannot regard any other system of jurisprudence. Profane laws, the policy or expedients or compromises that profane societies can adopt are utterly impossible of application in Freemasonry. What is the declared law, the usages, customs, and landmarks and regulations of Masonry, are imperative and commanding in their operation in Freemasonry individually or collectively as a Lodge. Every intelligent and thoughtful Mason will fully comprehend, that in this wise, our ancient and honourable Craft is perpetuated.

The landmarks of Masonry are indestructible. They operate with a power unknown to profane societies. Examples from the rules regulating these societies have no more influence on the administration of Masonic law than the caprices of strangers.

To seek to engraft these examples on the procedure of Masonic law is impossible. The attempt is always a failure. Our Craft is too well instructed ever seriously to listen to such seductive efforts to destroy the very life and spirit of Masonry.

It so may be that very specious suggestions are made on pretexts that profane associations might hear, but in Masonry they are without avail.

Our Craft well knows that to tolerate such propositions would be in direct and open hostility to our laws of Freemasonry.

Loyal to the Craft and its principles, the true, tried Mason would never consent to permit these suggestions to have a place in the mind or morals of Masonry.

In these days of unrest, novelties, experiments, disorganising plans, and violent assaults on "the established," which mark the history of very many associations of the profane, are emphatic warnings to Freemasons to reject any such inimical notions from entering our Temples.

Masonry is built on unalterable foundations. "The Father" laid these foundations in the aforetime, so that they should never be overthrown. To try to impair, weaken, change, ride or mutilate them by interpretation, or examples of societies that have been exposed and are lost to human memory, cannot ever be permitted among Ancient Free and Accepted Masons. Our Lodges are to be the stations at which the watchmen of Masonry are assembled to give warning of approaching danger, to listen to the sound of the approaching enemy, and bar the way to these attempted assaults on our Craft.

Solemn, never-ceasing duty. Obedience to it lies in the holy relations that exist between every Mason and the Brethren. These relations are consecrated by the most solemn of all human ceremonies. Brethren, think on these things.—"Keystone."

OUT OF PLACE.

THE majority of those who pass the lines of Freemasonry, thus obtaining an experimental knowledge of its ceremonies and characteristics, find themselves agreeably placed and in harmonious relations with Brethren, according to what were their anticipations. New members, for the most part, quickly accommodate themselves to the rules and limitations of the Craft, and soon become partakers of the home feeling which forms so delightful a characteristic of our Fraternity. Occasionally, however, a man enters the Masonic organisation with undue haste, and under mistaken apprehensions as to the character of the institution. He does not find what he sought. He is out of place. He is greatly disappointed, and he is somewhat to be pitied though he has only himself to blame.

It is these "out of place" Masons who retard the progress of the institution and stand in the way of its greatest usefulness. They are obstructionists, consciously or unconsciously, never becoming thoroughly identified with the interests of the organisation, but standing aloof as it were to criticise the rules and prevailing methods of procedure in Masonic administration, which have the sanctions of long continued use. Brethren of this stamp constitute a class of iconoclasts who would strike down much that is ancient in the expression of Freemasonry, as they seek to bring the Order into the shape and similitude of some modern society which seems to them to present less burdensome requirements, or to offer more benefits of a financial and social nature. Not long ago a Brother said to the present writer, "I find too much that is precise and formal in the lessons and ceremonies of Masonic practice; there is not swing enough in the Society to suit me. I had no idea when I joined the Lodge that its obligations were so many or its rules so rigid." Here and there are Brethren of such a stamp. They would like Freemasonry better if it were more like some other society with which they are connected, if it were less rigid and orderly in the way it presents itself, both in the conferring of degrees and the transaction of business. These would like to transform a Masonic Lodge into a free and easy club; they would like to abbreviate its forms and ceremonies; they would eliminate the moral and religious elements, substituting, perhaps, something more of a fanciful philosophy or of political aims, at any rate making some new and radical departure for the Ancient Craft.

Failing to succeed as iconoclasts and reformers, they quickly lose interest, and though their names are still borne on Lodge rolls, they add nothing of strength to the Masonic organisation. On the contrary, they constitute an element of weakness to the institution. The best thing they can do for themselves and for the Fraternity is to step down and out. This they do, practically, in numerous instances, for so it is that recruits are added almost every day to the army of non-affiliates.

In the nature of things it may be expected that a few Brethren will be dissatisfied with the Masonic Fraternity, finding it somewhat different from what they had anticipated. The effort should be to reduce this number to the smallest possible limit. To this end every man proposing to apply for admission into Freemasonry should be informed of its essential features, including the moral lessons it teaches and the moral duties it requires of members. The great characteristic elements which distinguish the Ancient Craft Institution should be pointed out, so that there will be less liability to disappointment than when a candidate rushes headlong into the Lodge, having no distinct ideas of the Order to which he proposes to ally himself. Not every reputable citizen is fitted for Masonic intercourse and service. It would be a kindness in some cases to hold back applicants, and perhaps to point them to the open doors of other Fraternities which may supply that for which they are looking, and thus save them from finding themselves sadly out of place in such a society as that of Free and Accepted Masons.—"Freemasons Repository."

THE REFRESHMENT QUESTION.

WE have consistently urged the necessity which exists for curtailing expenditure of Lodge funds for this purpose, and that to such an extent that the charitable work of our Order may not be stinted. We believe that we have been instrumental in checking extravagance and impressing upon many a Freemason the importance of limiting expenditure in this direction. We joined issue a little more than two years since with the most eloquent of all Masonic lecturers, Bro. Batten, on some views expressed upon this question, and whilst still strenuously upholding our former opinions as to the first claims of charity in all expenditure, we are fain to admit that we have experienced not a few instances recently in which legitimate expenditure for refreshments is not wisely made, and where opportunity for social intercourse is lost. It was for the sake of this most important feature of Masonic gatherings that Bro. Batten contended so ably and so eloquently, and we cannot do better than remind those specially concerned in these remarks, of the importance which his teachings possess as a guide to their management. Within a month or two we have been privileged to visit more than one Provincial Lodge. In one case, at the closing of the Lodge, sandwiches and beer in abundance were provided for those who chose to remain standing in the vestibule of the Lodge Room to partake of them, nor was there wanting anything in the way of cordiality or warmth of welcome or hospitality. It seems to us that it should be apparent to members of these Lodges that the necessary expenditure thus entailed should induce a little care and trouble to lay out the provisions on promptly improvised tables, so that members and their guests can be seated around

the social board and exchange views upon various subjects and entertain and be entertained with harmony or literary amusements.

An hour after the Lodge has been closed is certainly not wasted if wise chairmanship controls the occupation of time so spent. It is moreover an excellent school for the less experienced Brethren, is a good medium through which to overcome diffidence or nervousness, and also to make the mutual acquaintance of Brethren more intimate and cordial. We know of many Lodges in and near the metropolis whose fare from Installation to Installation is not more bountiful than that provided in the case we have alluded to, and yet after Lodges are closed the rooms are cleared, the tables—or boards upon trestles—are arranged, and the frugal fare is tastefully spread before the Brethren, whilst harmony is always forthcoming. It is generally at these meetings at which the true social opportunities are made so apparent and at which members and their visitors become more closely and fraternally associated. In the country districts such frugal fare is often superseded on quarterly nights by set suppers of a more sumptuous character, and then some entertainment is provided. We think these distinctions are invidious; we doubt the benefit, or even wisdom of establishing these quarterly nights or of extending special invitations for such occasions. The spirit of Freemasonry teaches the right of visit to Lodges, and the social character of the Institution prompts the extension of a hearty welcome to all visitors to the festive board. The measure of that welcome certainly should not be gauged by the sumptuous character of the repast provided. Some country Lodges have a supper only at the annual meetings, and for the remaining months of the year the members separate without having any opportunity of social intercourse unless it be at the bar of some neighbouring public-house, a practice which is most undesirable in the best interests of the Craft. A single "ship's biscuit" and a small glass of beer should be sufficient for all ordinary purposes. Should it be too much trouble to spread even such fare as that around tables, at which the Brethren could gather and hold fraternal and social intercourse of an elevating character?

We do not know of a single instance in which a Lodge which neglects this duty is as prosperous and live and attractive to its members as it ought to be. We do not for one moment suggest that the object or even ulterior view of the gathering should be the enjoyment of the supper, but we do urge that the more live and attractive the Lodge meeting itself, the better the opportunity of spending a profitable hour socially afterwards, where the pros and cons of the meeting may be even further weighed and provision made for useful work for future gatherings. When visitors reach country Lodges from great distances, from other parts of the same colony, or from neighbouring Constitutions, their presence in the Lodge Room is about all that is known about them, and the benefit of an exchange of experience and knowledge is prohibited. The attractiveness of such a supper need certainly not be gauged by the abundance or variety of the provisions, but in the neatness of preparation and in the cordiality of the welcome to the board, and in the amusement there provided. It were also a pity that members should be allowed to rust, but a wise and active chairman would know how to spur them on to prepare something for the entertainment of their comrades. In the thousands of visits paid by our staff in the course of the year, the brightest ideas transcribed in these columns for the edification of our readers are gathered from the meetings in the S., and not in the Lodge Room. Unfortunately Lodge Room meetings are narrowed down too much to routine and degree work. In the S. Brethren find opportunity to relate their experiences, give some gems of thought to their Brethren which we conserve for a much wider range of readers, and there can be no gainsaying the fact that these gems are nearly always forthcoming only at the festive board. That the uses and opportunities of our Lodges are sadly curtailed by the practice which we follow of crowding degree work forward goes without saying, and it is a pity that it should be so; the pity is greater when opportunities are still further narrowed by the negligence of social gatherings when Lodges have been closed. It is really the attractiveness of the meetings which holds the members and causes them to be active or indifferent workers in the cause of Freemasonry. We hope that those Lodges to which these remarks apply will carefully consider our suggestions, and apply them, if possible, to improving their own opportunities.—"Masonry."

HUNGRY FOR SOCIAL ENJOYMENT.

IT is a great mistake to suppose that Freemasons are gourmands, devoted to the pleasures of the table. It is true they hunger and thirst like other men, but only because appetite is a universal malady. Nevertheless, the feast that is merely filling has no special charms for the average Freemason. It is what follows the feast which gives zest to a Craft banquet since that is its Masonic charm. This is one of the cases in which the after-piece is better than the play. The "knife and fork degree" would be a vain thing, were it not succeeded by what might be styled the "tongue degree." Loosen the tongues of Freemasons, cause them to break forth into singing, speaking and story-telling, and then you have Masonic enjoyment par excellence. The ordinary tongue may be an unruly member, but the tongue of the Freemason, which has learned to obey the voice of the gavel, is all that could be desired. It is liquid with music, flexible with story, and eloquent with speech. Some of the old English had a tenure denominated "gavelkind" (give all the kin), whereby land, contrary to the law of primogeniture, descended from a father to all of his sons in equal proportions. Freemasons have a law of "gavelkind" of their own. All who

have learned to obey the gavel share in the enjoyments of the Craft, and know what to do and what not to do, when to do it and how to do it. The gavel is an emblem of authority, and the tongue is quick to obey it, for the gavel is kind, even when it is most authoritative.

Once acknowledge the truth that Freemasons are fond of the banquet because they hunger after social enjoyment, and you strike the keynote of the melody of Refreshment. The Refreshment which refreshes is the Refreshment that commences after the knife and fork are laid down. The stomach, if it lacked satisfaction before, has now been satisfied, and the mind and heart are craving food for their wants, and are in the truest receptive state. The lower nature has been lulled to rest and the higher nature is in full play. Let it play. Let wit scintillate, humour prevail, song and jest alternate with recitation and story and there will be tuneful melody in the air of the banquet hall, harmonising with that in the hearts of the Brethren.

At Masonic Refreshment Freemasons recognise in the fullest sense what completeness, and at the same time what contrasts there are in Masonry. The distance from Labour to Refreshment, from sobriety to levity, measured from one temper of mind to the other, is a long one, but Freemasons place both in juxtaposition, so that they may pass almost imperceptibly from the one to the other. This was wise. He that has laboured is entitled to be refreshed, both in body and mind, and Freemasons know no feasting which is merely material. Just as the mental and moral accompany the physical in the Lodge room, so the mental and social accompany the material in the banquet hall. But labour must precede Refreshment, and it must be actual, not imaginary, or else the refreshment should be imaginary also. But who

"Can cloy the hungry edge of appetite

By bare imagination of a feast?"

No more can a Lodge live upon imaginary work.

One thing is certain. There are no "riotous feeders" in Freemasonry. The Gavel is ever before their eyes. We have witnessed stormy scenes at profane banquets, but never at Masonic ones, where the discipline is perfect. There, there is amusement that amuses, a measure of abandon matched with a measure of conscious responsibility to observe the proprieties of the occasion. There is complete social and fraternal unity. The company is as one man—what pleases one pleases all. All are happy, because all are finding their hunger for social enjoyment satisfied. The language which Lord Bacon applied to the profane cannot be brought against Freemasons. He said: "We love to see a well-worn apron; but then let it be soiled with the marks of honest work, and not merely stained with wine and meat, that have fostered in glorious ease." The Freemason's apron is never stained by dissipation. It is for labour, not Refreshment, and Refreshment is for rational enjoyment, not for revelry or excess.—"Keystone."

VICTORIA THE GOOD—EMPRESS-QUEEN. 1897.

O! Queen of many kingdoms, but of none
More sure than the great kingdom of our hearts—
The Sovereignty the proudest thou hast won
Throughout the realm, in its most distant parts.

Mohammedan and Hindoo own thy sway;
Zulu and Kaffir happy are at peace;
Dominions welded after many a fray,
Or calm debate. When shall our Empire cease?

Carib and Creole look to thee as Queen;
Maori and Bushman glad allegiance give—
Never was nation happier, I ween,
Than in these halcyon days in which we live.

We Anglo-Saxons over all the world,
'Neath Afric suns, or cold Canadian skies;
In tropic Western Isles, where, unfurled,
The meteor flag of England ever flies.

In Australasian lands, or Guinea's Isle,
And all the Islets of the Southern Sea;
Where'er our race hath made the earth to smile,
There thou art loved, our Mother shalt thou be.

Boundless extension of the Royal power,
Mild and beneficent, for all are free;
When over other realms the storm clouds lower,
We fear no foemen over land or sea!

How shall we greet thee, venerable dame?
Our liege-lady whom we greatly love—
Empress of Britain! thee we now acclaim—
Call down blessings on thee from above.

We bought our freedom in the days gone by;
We hand it on to nations yet unborn;
Thy name, Victoria, I dare prophesy,
Shall glorious be, for ages, as this morn.

So then to-day, when sixty years are fled
Since thou first sat on thy ancestral throne,
I pray the King of Kings upon thy head
To place His signet, mark thee for His own.

EMRA HOLMES, F.R. Hist. Soc.

Aberdeen, 1897.

We are pleased to learn that the above Jubilee composition of our old friend Bro. Emra Holmes has just been printed in the "Levant Herald" (Constantinople) and the "Daily Echo" (Halifax, Nova Scotia), while it is being published in various papers of the United States, India, and the Colonies. It originally appeared in the "Northern Figaro" (Aberdeen), and the "West Briton" (Truro).

JUBILEE HONOURS.

A MEETING took place at the Prince of Wales Hotel, Eastbourne Terrace, W., with Bro. H. Dehane in the chair, and a large gathering of Brethren to offer their congratulations to Bro. H. Crookes, on the honour conferred by her Majesty on his father, now Sir William Crookes, Vice-Pres. of the Royal Society.

Bro. Crookes expressed his thanks for the good wishes of the Brethren, in a manner worthy of the son of a worthy and celebrated father.

Music arranged by Bros. Thorne and Borradaile enlivened the proceedings, which ended with "God Save the Queen" sung by all.

SPECULATIVE MASONS.

TO one who is constantly coming in contact with Masons in a general way, it appears that too many who join this Order do so with the speculative idea in their mind. Among the young men who are now coming in we find too large a percentage of those who are Masons only by virtue of their initiation. They seem to have the wrong idea of the design of the Masonic institution, and remember but little of the charge they receive when they are made. They are some of them elected to an office in the Lodge and beyond committing to memory the small part pertaining to their office go no further, and Masonry to them consists of a series of questions and answers for the benefit of the candidate and not themselves. They are often very proficient in the Lodge work, and we hear them spoken of as "bright Masons," and in their own minds they are perfectly satisfied they are such, but beyond that, what? Darkness! They read nothing pertaining to Masonry, have not the time to read a Masonic publication, and cannot see where they would be benefited by it.

Fancy the remark, "Masonry has never made a dollar for me," from a young Master. What else but the speculative idea could have been in his mind? and he has never lost sight of it. We also find the young man with the desire to go higher, a laudable one if he appreciates the honour; but how often we find his object for going higher is the 32 degree charm and to be a Shriner. Where else is the speculative idea more strongly shown? If the young Master Mason, who would find it hard work to prove himself one, has failed to appreciate the beauties of the Blue Lodge, why should he go higher? There should be more operative and less speculative Masonry.—"W. C.," in "Masonic Advocate."

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