

THE

# Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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## THEORY AND PRACTICE.

**I**N theory, Brotherly Love, Relief and Truth are the three great principles of the Order of Freemasonry; but if we come to actual practice it is by no means a rarity to find something very different. Envy, hatred and all uncharitableness are as likely to be found among sections of the Craft as among any class of the community, or body of men who have not had the advantage of learning the lessons of Freemasonry, but when we find this inconsistency repeatedly practiced by those high in the Craft, Brethren who should be a pattern for the imitation of their fellows, surprise and indignation result, and we are led to ask whether the time has not arrived for the creation of a Masonic tribunal, with powers to deal with Brethren who openly violate the best principles of Freemasonry, in the ordinary course of their Masonic career?

We are led to these remarks by the receipt of further particulars as to the action of the rival Masonic bodies in New Zealand, and may at once regret the scandal of having to introduce the word rival in speaking of any two sections of the Masonic Brotherhood, but it not only appears necessary, but seems to be the only applicable term to apply to those who are continuing their contemptible conduct—alike defying authority, decency, and all the teachings of the Craft in this particular.

The esteemed correspondent whose previous letters on this subject have been read with so much interest by those members of the Fraternity who regret with us the delay in the official recognition of the Grand Lodge of New Zealand, has favoured us with a further communication upon the question.

After drawing attention to articles on Masonic matters in the New Zealand papers, especially the "Evening Star," of Dunedin, our Brother proceeds:

"I am anxious that you should see how our quondam Brothers still treat us. They had a Masonic Banquet, after an Installation, to commemorate 'the Record Reign,' but only members of the English, Irish and Scotch Constitutions were invited.—Opportunity No. 1 lost.

Although the Grand Lodge of New Zealand is said by so high an authority as the Grand Registrar Wor. Bro. Philbrick to have been fully recognised by the Grand Lodge of England, their District Grand Master here instigates the Lodges still under the English Constitution—there are only three Lodges now left to them—to hold aloof from us, and still treat us as though we were pariahs. Again, on a recent Sunday, they invited the public to attend a special Masonic Service to be held in the New Agricultural Hall, and those who specially gave the invitations were the English, Irish and Scotch Lodges of the different Constitutions. The aforesaid three English Lodges, with one Irish and six Scotch Lodges made up the total. The Hall was crowded, over 3,000 being present, and hundreds could not get in. This was professedly given as a Thanksgiving Service for our Gracious Queen's Record Reign. We were left out.—Opportunity No. 2 lost. It was an opportunity that might have had most beneficial results, but it was neglected.

Do they think that we have no feeling? and that when

they please they may say Heigh, Presto! fly and begone? and are we to turn round and say Thank you? This (Dunedin) is the worst place we have against us, but they are laying up a rod in pickle for themselves, and which will fall on them some day. These two instances will give you some idea of what we have to put up with."

Can any of our readers, after perusing these comments—the truth of which we think is unquestionable—accuse us of harshness when we draw such a strong picture of the difference between theory and practice in Freemasonry?

Who is to blame for the disgraceful exhibition of un-Masonic Freemasonry in New Zealand that is fast becoming a disgrace to the Brotherhood? We do not know whether the authorities in this country are responsible, or whether it is the result of pique or jealousy in the colony, but the Grand Lodge of England is, in a manner, answerable for the actions of its subordinates, and cannot passively allow its authority to be disregarded without being saddled with the results of its apathy. There is such a thing as criminal negligence, and if our rulers stand quietly by and see Masonic crimes committed without raising a voice against them they must not complain if they are regarded as being as bad as those who are the actual offenders.

## GIRLS SCHOOL CANDIDATES.

**T**HE point we briefly touched upon last week, in regard to the apparent dearth of candidates for the benefits of the Royal Masonic Institution for Girls, is one on which very wide differences of opinion are likely to exist, and one that may possibly create most erroneous ideas in the minds of those who give it little more than a passing consideration. We are of opinion the question is one that requires attention at the present time, and in proof of our contention we may quote the report of the Charity Committee of the Province of Essex, wherein it was recorded that the last election of the Girls School was very flat, there being no demand for votes at all, those that could be exchanged for Boys votes being sacrificed at the rate of four to one; while from other sources we are told that even that ruinous exchange was not possible in every case, numbers of votes actually going a-begging, because there was so little competition among those who seemed to regard their cases as secure, and no one was at hand to manipulate one of the outside candidates at the last moment, or was unprepared to take the responsibility of repaying the votes in the future.

There are some who regard such a condition of affairs as direct evidence of the success of the Institution, which, they say, is able to keep well abreast of the claims made upon it; and some even go so far as to argue that with a little extra care in the selection of candidates, elections and their great expense would be unnecessary, as the

candidates would not outnumber the vacancies year by year, or would keep so nearly pace with them that admission to the School might be arranged in order of seniority, instead of by election, all of which is very true, and might possibly be arranged if it was desired to depart from the present custom of holding half-yearly contests; but that would necessitate such radical changes all round as to be outside the scope of our present consideration. We have to take things as we find them, and accordingly have to consider the facts as they bear upon the half-yearly meetings with which we are all familiar, and in that connection we think it must be recognised that a scarcity of candidates may easily become a source of danger to the Institution.

Let us take for the present the case of a Province—Essex, for example, as we have already quoted from the report of its Charity Committee—where organisation in connection with the work of the Masonic Institutions is an accomplished fact, and where the whole district looks to a central Committee for advice and guidance in all that concerns the management and support of the different Funds. In the course of its labours this Committee has to report that one of the elections “was very flat, there being no demand for votes at all,” those that could be exchanged for Boys votes being sacrificed at the rate of four to one. What is the inference to be immediately drawn from such a statement? Why, that as matters stand, the Boys School is four times as popular as the Girls School, and so it comes that what is regarded as evidence of strength by some may easily be pointed to as direct proof of weakness by others.

We are convinced that such a report as that of the Essex Committee—and other Provincial bodies have said as much, and even more—has great influence with Brethren who are in a position to support one or other of our Institutions, but are not wholly decided as to which one. It is true that the good done by a donation is not to be measured by the value of the votes given in return, but one cannot help making unfavourable comparisons when votes received from one Institution are practically worthless, while those received from another Fund, under exactly similar conditions, are eagerly sought after; and those comparisons are not likely to be wholly in favour of the Fund whose proxies are such a drug in the election market.

We are by no means prepared to advocate a general canvass for candidates, but are certainly of opinion some steps should be taken to render such comments as those referred to not only unnecessary but also impossible. Once the feeling gets abroad that the benefits offered by the Girls School are no longer being sought after, the decline of subscriptions to that Institution must follow as a matter of course.

#### BOARD OF BENEVOLENCE.

THE monthly meeting of the Board of Benevolence was held on Wednesday evening, at Freemasons' Hall, London. Bro. James Henry Matthews President, Bro. D. D. Mercer Senior Vice-President, Bro. C. J. R. Tijou P.A.G.P. acting as Junior Vice-President, Bro. W. Lake A.G.S., Bro. G. S. Recknell, and T. W. Whitmarsh, S. V. Abraham, George Read, Henry Garrod, William Vincent, Walter Martin, Henry Sadler, George Graveley, Robert Gowan, Henry Massey, Major H. Vane Stow, and a large number of other Brethren were present.

The day being the regular one for the meeting of the General Committee of Grand Lodge the Board of Masters, with which the proceedings commenced, had submitted to them the course of

business for the next Grand Lodge, of 1st September, and this being disposed of, and the Scrutineers for the porch having been chosen, the Board of Benevolence entered upon its labours, beginning with the confirmation of grants to the extent of £305 recommended for the approval of the Grand Master at the July meeting.

Nineteen new cases had to be adjudged upon, and every one of these was assisted. Grand Lodge's approval was asked of a grant of £75 to the widow of a deceased clergyman, and the Grand Master's sanction was asked to £40 being given to each of four cases, £30 to seven other, and £25 to one other petitioner. The Board gave £20 each to two cases of distress, £10 to one petitioner, and made three gifts of £5. The total sum voted was £535.

#### ROYAL MASONIC INSTITUTION FOR BOYS.

THE complete results of the Examinations in Science and Art conducted under the South Kensington Board last May are now to hand, and we are glad to note the following successes of our Boys:

Geology.—4 passes and 3 marked “Fair.”

Mathematics.—Second Stage, 2 First Class, 1 Second Class.

First Stage, 3 passes and 11 “Fair.”

Inorganic Chemistry.—11 passes and 5 “Fair.”

Geometrical Drawing.—7 passes.

Freehand Drawing.—5 Second Class.

Model Drawing.—4 First Class, 13 Second Class.

Giving a total of 50 Certificates, as against 39 last year.

At the recent examination in Musical knowledge, conducted by the Trinity College, one passed in the Intermediate Division, with honours, and three passed in the Junior Division.

Fourteen Certificates in Pitman's Shorthand have been gained during the last term.

We are also glad to report that Mr. J. A. Coupland, the “Exhibitioner” of the School, has passed in the Second Division of the Preliminary Scientific Examination of the London University, both in Chemistry and Experimental Physics and in Biology. As only eleven Candidates passed in the First, and forty-three in the Second Division, Mr. Coupland's success is very creditable, and augurs well for his future career in Medicine.

#### DEVON.

THE annual meeting of Provincial Grand Chapter was held at Tiverton, when Comp. Matthew Fortescue Prov. G.H. presided, supported by Comp. J. R. Lord as 2nd Prov. G. Principal, and Comp. Henry Stocker as 3rd Prov. G. Principal. There was a large number of Officers and Companions present. The Prov. G.S.E. presented a satisfactory report, which was adopted.

The Treasurer reported a balance of about fifty guineas. Thirty guineas was voted to the Royal Masonic Institution for Boys, to be placed on the list of Comp. John Stocker, who will act as Steward for the Province at the Centenary Festival, to be held next year. Ten guineas was voted to the Devon Masonic Benevolent Fund for Widows, five guineas to the Devon Masonic Educational Fund, and five guineas to the Fortescue Annuity Fund.

Comp. E. M. Moyle, of St. Peter's Chapter, Tiverton, was elected Treasurer for the year, and Comps. Ellerton and Crabbe Auditors. The Officers for the year were appointed and invested.

Regret was expressed at the unavoidable absence of the acting Grand Superintendent of the Province Comp. W. G. Rogers 2nd Prov. G. Principal, who was prevented through illness from attending.

A cordial vote of thanks was passed to the Principals and Companions of St. Peter's Chapter, for the excellent arrangements they had made for the reception of the Provincial Grand Chapter.

Garrick.—Owing to the great success of the specially selected Company engaged to play in America the musical comedy “In Town,” and which Mr. Brickwell had engaged to give twelve special performances at this theatre, commencing on Monday evening, 9th August, it was found necessary, owing to the heavy advance bookings to try and extend the run, and thanks to certain cablegrams to and from New York the engagement has now been extended until Friday evening, 27th inst., when the farewell performance will take place. Immediately after its withdrawal Offenbach's “La Perichole” will be produced, on a scale of great splendour. Rehearsals are now in full progress, and among the company already engaged may be mentioned Messrs. John Le Hay, Fred Kaye, Richard Clarke, Wilfred Howard, T. Riley, H. Fauton; Mesdames Emma Owen, José Shalders, P. Fraser, Maud Boyd, Edith Johnston, and Florence St. John, who will be assisted by a powerful orchestra and chorus.

## 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.

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## CHURCH SERVICES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I fully endorse your opposition to what the present generation of Brethren are pleased to term Masonic Church Services, not, however, merely on account of the regalia question, which can easily be remedied by an edict of Grand Lodge, but because I believe an extension of these Services—even a continuance of them—will be likely to interfere with the universality of the Craft, and introduce into it questions of doctrine wholly opposed to the principle of freedom in religious matters that has hitherto been one of our principal boasts.

You have lately given us a large number of sermons preached at these (so-called) Masonic Services, and I have carefully read them all; but I think I am within the mark when I say there is not a Masonic sermon among the whole of them. Preachers of distinction have addressed their Brethren in different parts of the country, but it seems to me it has been in the ordinary clerical capacity they have spoken, rather than as members of our Craft addressing their Brethren in Freemasonry. Present and Past Grand Chaplains have preached, in all probability displaying the insignia of the Craft as well as that they are entitled to wear in the Church, but there is not one of them who has kept his remarks within the limits allowed to Masonic conversation, and not one of them—so far as I can see—who has taken the trouble to prepare a special discourse for the special occasion of a (so-called) Masonic Service.

To my way of thinking a "Masonic" sermon should be so worded as to be possible of repetition in any Masonic Lodge, without giving pain or offence to any member of the Craft who might be present—and where can you find such a sermon among the many you have lately given in your pages? There is hardly one of them but is full of Protestant ideas and doctrine, and such as would be wholly out of place if repeated, for instance, in a Lodge which numbered one or two Jews, or other Brethren equally as religious as ourselves, but brought up in a different faith.

Brethren may argue that these Masonic services being held in Christian Churches they must of necessity be Christian in character, but that is a wholly mistaken view to take if the service is described as "Masonic." A Chaplain in an Indian Lodge can preach an excellent sermon on the principles of Freemasonry, and say nothing to jar on the feelings of Christian, Jew, Parsee, Mohammedan, or any other religionist who may happen to be present; and the same is possible amongst English Chaplains if they take a small amount of pains in the preparation of the special sermon they preach at a Masonic Service.

The same Brethren will attend the Consecration of a new Lodge, and deliver a cosmopolitan Oration on the principles of the Craft, but place them in a Church pulpit and they seem unable to recognise the true principle of Freemasonry—the Brotherhood of Man. If the same sort of thing occurred with a Catholic priest in the pulpit there are hundreds of Brethren who would be up in arms, saying he was making use of Freemasonry to convert his hearers to the Church of Rome, but because the majority of us in this country are members of the Church of England we do nothing to stop this departure from the true principle of universality that should be one of the most prominent features in the Craft of Freemasonry.

Yours fraternally,

"FREE" MASON.

## "A SPRIG OF ACACIA."

ON the 11th inst., the remains of Bro. Arthur H. Moon, who was drowned whilst bathing at Chapel, near Skegness, on Monday, 9th inst., just as he was about to return home at the end of his holiday, were interred in the Park Cemetery at Ilkeston, the funeral being an impressive one. The Rutland Lodge, of which the deceased was Junior Warden, was fully represented, and many friends showed their last respects to the deceased, who, although only thirty-five years of age, was one of the most popular young men in the town.

THE news of the death of Bro. Frederick P. Ansle, of the York Hotel, Sandown, on Monday, 9th inst., after a brief illness, came as a sad surprise to residents of Ventnor, where up till 12 or 18 months ago he had been for many years in business as a wine and spirit merchant, says the "Isle of Wight County Press." Deceased was always a very good townsman, his public duties having included the office of overseer, and being of a genial disposition he was generally much respected. The funeral took place the following Thursday afternoon, at Ventnor Cemetery, the Rev. W. T. Storrs, vicar of Sandown, officiating. There was a large attendance of Masons, the deceased having been a prominent member of the Order in the Island. He was a P.P.G.D. of the Craft and a P.P.G.S.O. of the Mark, also an Arch Mason, but not of the Isle of Wight. The remains of the deceased were brought to Ventnor by road, and were met at the foot of Alpine Road by the Brethren, who preceded the hearse to the Cemetery, where the last sad offices were impressively performed, the Masons concluding the ceremonial by singing the hymn "A few more years shall roll" and performing the signs of committal. A number of wreaths were placed on the coffin by sympathising friends.

## REPORTS OF MEETINGS.

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

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## CRAFT: PROVINCIAL.

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## LODGE OF FREEDOM, No. 77.

THE usual monthly meeting of this ancient Lodge was held on Monday, at the New Falcon Hotel, Gravesend. The W.M. Bro. William Gunn presided, and was assisted by his Officers: Bros. George Masters S.W., John Solomon J.W., J. P. White acting S.D., F. W. Martin J.D., Rev. Augustus Jackson Prov.G.C. Chaplain, George Rackstraw P.M. Treasurer, J. C. Biggs P.P.G.D.C. Secretary, Thos. Deane P.M. acting I.G., Frank Hitchens P.M. D.C., E. B. Wilks A.D.C., Robert Matthews Organist. There were also present Bros. G. T. King P.P.G.P., Wm. Barlow P.P.G.O., W. H. Hedges P.M., J. A. Whitfield P.M., R. C. Fowle I.P.M., J. J. Goldfinch, J. Munday, A. Pearson, H. E. Porter, J. G. Prevost, S. J. Stallworthy, W. H. Martin, and many others. The Visitors included Bros. J. B. Colwell P.M. 1791, A. T. Skinner S.D. No. 2 (Scottish Constitution), and W. Wadkinson, of the Bulwer Lodge, of Cairo.

The only business before the Lodge was the passing of Bro. H. P. Mackenzie to the degree of Fellow Craft. The ceremony was very creditably performed by Bro. Gunn, and was much enhanced by the admirable manner in which Bro. J. P. White fulfilled the duties of Deacon.

Bro. Hitchens proposed, and Bro. Fowle seconded, a vote of thanks to the Chaplain, for the excellent Masonic Service arranged by Bro. Jackson, who acknowledged the compliment.

A letter of sympathy and condolence was sent to the widow of Bro. Austen, who was drowned since the last meeting, at which he appeared in such high spirits.

Bro. Fowle I.P.M. was presented with the handsome jewel of the Lodge, as he was absent from the installation, and returned his thanks for this mark of regard. The Master having received the good wishes of the Brethren, the Lodge was closed, and the meeting adjourned.

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## HARMONY LODGE, No. 220.

THE members held their annual picnic on Wednesday, 11th inst., when about forty-five members and friends spent a very pleasant day at Buxton. The W.M. Bro. Griff E. Jones, on behalf of the Past Masters, Officers, and members of the Lodge, presented Mrs. G. W. Hughes, wife of the Immediate Past Master, with a very handsome gold watch and chain, as an acknowledgment of the interest she had taken in the welfare of the Lodge.

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## NEW FOREST LODGE, No. 319.

AT the monthly meeting held at the Bugle Hotel, Lymington, on Tuesday, 10th inst., Bro. R. Catt S.W. was unanimously chosen as W.M. for the ensuing year, and he will be duly installed at the next meeting.

It was agreed to present Bro. G. R. Masters W.M. with a Past Master's jewel in gold, as a mark of appreciation of his services in the chair.

Bro. H. Domain P.P.S.G.D. was re-elected Treasurer for the twenty-sixth successive year, and Bro. Le Roy was again appointed as the Lodge's representative on the Provincial Charities Committee.

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## BLAGDON LODGE, No. 659.

THE annual excursion of the members was held at the ancient and historical village of Bamburgh. The weather was propitious, and a most enjoyable day was spent. The magnificent castle, which is now the property of Lord Armstrong, and where about 200 workmen are now busily engaged renovating and rebuilding it, was visited by the party. The ancient parish church, which is of architectural and historical interest, and contains the burial place of the Forster family—so prominent in the Jacobite insurrection of 1715—was a source of great attraction to the visitors, whilst the tomb of Grace Darling was scanned with much interest. Dinner was provided at the Victoria Hotel, and the excursionists left Lucker Station at seven o'clock in the evening, highly delighted with the day's outing.

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## WELLINGTON LODGE, No. 784.

AT an emergency meeting of this Lodge, held on Wednesday, 18th inst., at the Masonic Hall, Deal, under the presidency of the W.M., there was a good attendance.

Bro. Goldfinch having answered the usual questions was most carefully passed by the W.M. Bro. Brown I.P.M. gave the second charge, and the lecture on the tracing board with marked effect.

Afterwards the W.M. proposed the usual Loyal and Masonic toasts, Bro. Newton, Mackintosh and Bird responding for the present and past Provincial Officers.

Bro. Bird P.P.S.G.W. proposed the Visitors, who included Bro. Newton P.M., Keddell P.M. 1185, C. Woods P.M. 2845, Mackintosh P.M. 1096, and others.

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## DUKE OF EDINBURGH LODGE, No. 1182.

THE annual installation meeting took place on Thursday, 12th inst., at the Temple, Hope Street, Liverpool, in the presence of a large and influential gathering of Grand and Provincial Grand Officers.

After the customary preliminary proceedings, the installation ceremony proper was commenced, when Bro. H. B. Wright, a gentleman well-known on "Change and in musical circles, was duly installed for the ensuing year. Bro. A. Morris was the Installing Master, and did his work in a very able manner.

Subsequently Bro. H. B. Wright invested his Officers,

During the evening an excellent banquet was served by Bro. Casey, and the proceedings were agreeably enlivened by the following musical Brethren, most of whom are members of the Apollo Lodge, of which Bro. Wright is Organist:—Bro. George Green, John Lane, E. Edwards, W. Griffiths, F. E. Merry, E. Clayton, Sam Kirkham, W. Lewis, E. Pugh, and H. Hollis.

The usual Loyal and Masonic toasts were honoured during the evening, and a Past Master's jewel was presented to Bro. Holme for his services during last year.

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#### UNITY LODGE, No. 1637.

**A** MEETING was held on Saturday, 14th inst., at the Railway Hotel, Harrow Station. Present: Bros. F. S. Priest W.M., Arthur Jones S.W., W. C. Tebbitt J.W., W. Slyman P.M. Treas., Dr. W. Goodchild P.M. P.P.G.W. P.Z. Sec., Dr. Ralph Dunstan S.D., W. B. Hillier J.D., J. Whiteway D.C., J. Chubb I.G., J. Jefferson Stwd., W. Morley Tyler; Past Masters Stephen Hussey, J. Woodmason; and Bros. H. A. Moore, Mann, F. Turner, Catt, Nevill, Greaves, A. E. Jones.

Visitors: Bros. W. M. Mercer of the Hampden Lodge, Dr. Crone of the Harlesden Lodge, and R. M. Keys of St. John's, No. 167.

After preliminaries Bros. F. Turner and Keys answered the usual questions and were entrusted. Lodge was opened in the second degree and those two Brethren were passed as Fellow Crafts. Bro. A. C. Jones was duly entrusted, and after the Lodge was opened in the third degree was raised by the W.M., who did his work in a very excellent manner.

Lodge being resumed to the first degree, Bro. Arthur Jones S.W. was unanimously elected Master from October next. Bro. Slyman P.M. was re-elected Treasurer, Bro. Morley Tyler, and Bros. Catt and A. C. Jones as Auditors.

Lodge was then closed in due form. After the business of the Lodge the Brethren sat down to a good substantial dinner, supplied by Bro. Weight.

After grace the usual Loyal and Masonic toasts were given and honoured Bro. Dunstan, Doc. of Music, Cambs., presided at the piano, and the following Brethren entertained the meeting to various songs: P.M. Hussey, P.M. Woodmason, P.M. Tebbitt, W.M. Mercer, and Bro. Whiteway. A very pleasant and successful evening was spent.

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#### INSTRUCTION.

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#### PROSPERITY LODGE, No. 65.

**O**N Wednesday, at the Weavers Arms, London Wall, E.C., Bro. H. Saunton P.M. W.M., W. Baker S.W., J. Collins J.W., Grieg P.M. Dep. Prec. Preceptor, T. Meadow P.M. Sec., J. Brown S.D., W. C. Thomas P.M. J.D., G. J. Kinipple W.M. I.G., J. Smith P.M., G. Stevenson, J. Wynman, W. Emden P.M.

The Lodge was opened to the second, and Bro. Stevenson was entrusted, the ceremony of raising being rehearsed. The W.M. gave the traditional charge.

The W.M. resumed the Lodge to the first degree, when Bro. Stevenson, of the Cricklewood Lodge, No. 2361 was elected a member, and suitably acknowledged his admission.

Bro. Baker was elected W.M. for next Tuesday week, the next meeting being Officers' night.

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#### WESTBOURNE LODGE, No. 733.

**O**N Tuesday, at Bro. Barnes's, Oliver Arms, Westbourne Terrace North, Harrow Road, W., Bro. W. H. Handover W.M., C. Halston S.W., G. Knight P.M. J.W., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Treas. acting Secretary, J. Wynman S.D., T. Mogford W.M. 2362 J.D., George Weaver I.G.

The W.M. commenced by rehearsing the ceremony of initiation, Bro. T. Mogford candidate. The Lodge was called off and on. The W.M. proposed to rehearse the ceremony of passing, for which Bro. Rogers P.M. offered himself as candidate. He was questioned and entrusted, the ceremony being then rehearsed. The Lodge was opened in the third degree and closed down. Bro. Halston will preside at next meeting.

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#### ROYAL ALFRED LODGE, No. 780.

**O**N Thursday, at Bro. Purkiss's, Star and Garter Hotel, Kew Bridge, Bro. J. Dinnis W.M., Justin Allen S.W., J. Worth J.W., R. H. Williams P.M., &c. Preceptor, F. J. Larkman P.M. Treas., J. H. Cummings P.M. Sec., R. Robinson S.D., C. Jacob J.W., R. Coff I.G., F. Craggs P.M., J. Wynman, and others.

The Lodge was opened to the second degree. Bro. Larkman offered himself as candidate for raising, and, answering the questions to the satisfaction of the W.M., was entrusted. The Lodge was opened in the third degree and the ceremony was rehearsed. The Lodge was called off and on, when the ceremony of installation was rehearsed by Bro. J. Dinnis, Bro. Justin Allen being installed as W.M. and saluted in the three degrees. Bro. F. Craggs P.M. acted as D.C.

The working of this Lodge under the able instruction of Bro. R. H. Williams as Preceptor is well known; the experience on this occasion was another example of the ability of his pupils. Bro. Justin Allen was elected W.M. for next meeting.

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#### DALHOUSIE LODGE, No. 865.

**O**N Monday, at the Town Hall Tavern, High Street, Kensington, Bro. J. Cox P.M. W.M., P. Howard S.W., R. Reid P.M. J.W., R. H. Williams P.M. Preceptor, C. G. Hatt P.M. Treas. S.D., W. Lewis J.D., M. Spring I.G., E. H. Hart, J. Wynman, H. Robinson.

The Lodge was opened to the second degree and Bro. Hart was entrusted. The Lodge was advanced to the third degree, and the ceremony of raising was rehearsed. By desire of the W.M. Bro. Williams Preceptor gave the ancient charge of the degree.

The Lodge was closed down in the three degrees. Bro. Howard was elected W.M. for next Monday. Brethren wishing to join will receive a hearty welcome. The Lodge meets every Monday, at 8 o'clock.

#### HYDE PARK LODGE, No. 1425.

**O**N Monday, the usual weekly meeting took place at Bro. Stevens's, the Prince of Wales, Eastbourne Terrace, Bishops Road, W., Bro. W. H. Handover W.M., Harris S.W., Major Reed J.W., W. J. Ferguson P.M. 177 Preceptor, H. Dehane P.M. Sec., Riemann S.D., H. Crookes J.D., Bailey P.M. I.G., Butters P.M., Walker, Isaacs, Lumley, and others.

The ceremony of initiation was rehearsed, Bro. Lumley candidate. After the ceremony, by desire of the W.M., Bro. Butters P.M. gave the charge. The Lodge was advanced to the second degree and the ceremony of passing was rehearsed, Bro. Isaacs candidate. Both these ceremonies were rehearsed to the great satisfaction of all present. Bro. Harris was elected W.M. for next meeting.

#### 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).

<p style="text-align: center;">Monday.</p> <p>48 Industry, Gateshead</p> <p>491 Royal Sussex, Jersey</p> <p>999 Robert Burns, Manchester</p> <p>1325 Stanley, Liverpool</p> <p>1861 Claremont, Croydon</p> <p>1991 Agricola, York</p> <p>2068 Portsmouth Temperance, L'dp't.</p> <p>2547 Llangattock, Cardiff</p> <p>2582 Lewisham, Smethwick</p> <p style="text-align: center;">Tuesday.</p> <p>253 Tyrrian, Derby</p> <p>954 St. Aubyn, Devonport</p> <p>1016 Elkington, Birmingham</p> <p>1052 Callander, Manchester</p> <p>1390 Whitwell, Millon</p> <p>1536 United Military, Plumstead</p> <p>1580 Cranbourne, Hatfield</p> <p>1609 Liverpool Dramatic, Liverpool</p> <p>1675 Ancient Briton, Liverpool</p> <p>2025 St. George, Plymouth</p> <p>2518 Chas. Ed. Keyser, Hoddesden</p> <p style="text-align: center;">Wednesday.</p> <p>1017 Montefiore, Café Royal</p> <p>220 Harmony, Garston</p> <p>724 Derby, Liverpool</p> <p>304 Philanthropic, Leeds</p> <p>439 Scientific, Bingley</p> <p>461 Fortitude, Newton</p> <p>1119 St. Bede, Jarrow</p> <p>1283 Ryburn, Sowerby Bridge</p> <p>1296 Vale of Brislington, Brislington</p> <p>1756 Kirkdale, Liverpool</p> <p>1760 Leopold, Scarborough</p> <p>1775 Leopold, Church</p> <p>1989 Stirling, Cleator Moor</p> <p>2019 Crook, Crook</p> <p>2064 Smith Child, Tunstall</p> <p>2149 Gordon, Hanley</p> <p>2320 St. Martin, Castleton</p>	<p>2330 St. Lawrence, Pudsey</p> <p>2357 Barry, Cadoxton</p> <p>2444 Noel, Kingston-on-Thames</p> <p>2448 Bradstow, Broadstairs</p> <p style="text-align: center;">Thursday.</p> <p>General Committee Girls School, Freemasons' Hall, at 5.</p> <p>39 St. John Baptist, Exeter</p> <p>202 Friendship, Devonport</p> <p>346 United Brethren, Blackburn</p> <p>403 Hertford, Hertford</p> <p>475 Bed. St. John Bap., Luton</p> <p>590 La Cesaree, Jersey</p> <p>594 Downshire, Liverpool</p> <p>636 De Ogle, Morpeth</p> <p>787 Beaureper, Belper</p> <p>807 Cabbell, Norwich</p> <p>904 Phoenix, Rotherham</p> <p>1032 Townley Parker, Chorley</p> <p>1151 St. Andrew, Tywardreath</p> <p>1166 Clarendon, Hyde</p> <p>1578 Merlin, Pontypridd</p> <p>1971 Ald'shot, Army &amp; Navy, A'shot.</p> <p>2184 Royal Vict. Jubilee, Rainham</p> <p>2214 Josiah Wedgewood, Etruria</p> <p>2263 St. Leonards, Sheffield</p> <p>2335 Cycling and Athletic, Liverpool</p> <p>2375 Hilbre, Hoylake</p> <p>2387 Manchester Dramatic, M'chester</p> <p>2462 Clarence, West Hartlepool</p> <p>2474 Hatherton, Walsall</p> <p style="text-align: center;">Friday.</p> <p>810 Craven, Skipton</p> <p>1822 St. Quintin, Cowbridge</p> <p>2415 Tristram, Shildon</p> <p style="text-align: center;">Saturday.</p> <p>1541 Alexandra Palace, Holborn</p> <p>1462 Wharnccliffe, Penistone</p> <p>2353 Broxbourne, New Barnet</p>
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#### The Theatres, &c.

Her Majesty's.—On Monday, 1st November, The Silver Key.

Adelphi.—8.15, Secret Service.

Daly's.—8.15, The Geisha; A story of a Tea House. Matinée, Saturday, 2.30.

Vaudeville.—8.15, Round a Tree. 9, A Night out. Matinée, Wednesday, 8.

Prince of Wales's.—8.15, La Poupée. Matinée, Saturday, 2.30.

Savoy.—7.40, Old Sarah. 8.20, The Yeoman of the Guard. Matinée, Saturday, 2.30.

Gaiety.—8, The Circus Girl.

Terry's.—8.20, The French Maid. Matinée, Wednesday, 2.30.

Criterion.—8.15, The Sleeping Partner.

Garrick.—8.15, In town.

Grand.—Next week, The Princess and The Butterfly, &c.

Princess's.—7.45, Tommy Atkins.

Parkhurst.—Next week, at 8, Popular Play.

Alhambra.—7.50, Variety Entertainment. Fregoli, &c., &c. The Tzigane. Victoria and Merrie England. Cinematographe views of the Jubilee Procession.

Empire.—7.50, Variety Entertainment. New Ballet, Monte Cristo, &c.

Palace.—7.45, Variety Entertainment, New American Biograph, &c.

Tivoli.—7.30, Variety Entertainment. Saturday, 2.30 also.

Royal.—7.30, Variety Company. Saturday, 2.30.

Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.

Crystal Palace.—Varied attractions daily.

Royal Aquarium.—Open, 10 a.m., close 11.30 p.m. Constant Amusement.

## MARK MASONRY.

## GRAND LODGE.

THE Quarterly Communication of this Grand Lodge will be held at Mark Masons' Hall, Great Queen Street, Lincoln's Inn Fields, on Tuesday, the 31st inst., at five for six o'clock in the afternoon.

## AGENDA.

1. Read and, if approved, confirm Minutes of Quarterly Communication of 1st June 1897.

## 2. REPORT OF THE GENERAL BOARD.

During the three months ending 30th June 1897, there have been issued:—Mark Certificates, 190; total number registered, 37,094.

Warrants for two new Lodges, viz. :—

No. 505, Noel, Kington-on-Thames.

No. 506, Mizpah, Woodstock, Cape Colony.

Royal Ark Mariner Certificates, 81; total number registered, 5,255.

Warrants for Two Royal Ark Mariner Lodges, viz. :—

Martaban Lodge, to be attached to the Philanthropy Lodge, No. 79, Moulmein, Burmah.

Sarnian Lodge, to be attached to the Sarnian Lodge, No. 425, Guernsey.

R.W. Bro. Col. John Charles Maoglashan, J.P., District Grand Master for Jamaica, having resigned his appointment, His Royal Highness the Grand Master has been pleased to appoint R.W. Bro. William Andrews to that office.

His Royal Highness has also been pleased to appoint R.W. Bro. Idris Bey Bagheb Grand Master of the National Grand Lodge of Egypt, to be District Grand Master for North Africa.

His Royal Highness has been pleased to re-appoint for a further term of three years, R.W. Bro. Rev. J. S. Brownrigg as Provincial Grand Master for Buckinghamshire.

The William Pearl Lodge, No. 283, Mysore, India, having ceased to meet for some years, the Warrant has been returned to Grand Lodge.

Three original members of the Fidelity Lodge, No. 31, in abeyance since 1860, having petitioned for a remission of dues to the present date, the Board were pleased to grant such remission, the petition having been strongly recommended by the Provincial Grand Master, and they were authorised to resuscitate the Lodge.

## FUND OF BENEVOLENCE.

The twenty-ninth annual festival was held at Freemasons' Tavern, on the 7th July, under the presidency of the R.W. Bro. Lt.-Col. A. B. Cook Provincial Grand Master for Middlesex.

The sum of £3,100 was announced as having been paid and promised. This being the largest result ever declared, the Board have great pleasure in congratulating the Chairman and the Board of Stewards.

The thirtieth annual festival will be held in July 1898, under distinguished presidency, and the Grand Secretary will be happy to receive the names of Ladies and Brethren willing to act as Stewards.

The following cases have been relieved :—

Mrs. E. W., Lodge No. 387	...	...	£10
Mrs. A. E. P., Lodge No. 387	...	...	£10

(Signed), R. LOVELAND-LOVELAND President.  
FRANK RICHARDSON Vice-President.  
C. FITZGERALD MATIER Grand Secretary.

3. A Motion will be made that the Report be taken as read.

4. A Motion will be made that the Report be received and entered on the Minutes.

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

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

Invitations for the next meeting of the Provincial Grand Mark Lodge of East Anglia were received, on the occasion of the annual meeting, reported in our last, from George Graveley Lodge, 461, at the Royal Hotel, Chingford; and from St. Nicholas Lodge, 413, at Harwich.

## THE MOTHER LODGE.

THERE was Rundle, station master,  
An' Beazeley of the rail,  
An' Ashman, commissariat,  
An' Donkin o' the jail;  
An' Blake, conductor sergeant—  
Our master twice was 'e,  
With 'im that kept the Europe shop,  
Old Framjee Eduljee.

Outside, "sergeant! Sir! Salute! Salaam!"  
Inside, "brother" an' it dosen't do no 'arm.

We meet upon the Level an' we parted on the Square,  
An' I was Junior Deacon in my Mother Lodge out there.

There was Bola Nath, accountant,  
And Saul, the Aden Jew,  
An' Din Mohammed, draughtsman,  
Of the Survey office, too.

There was Babu Chickerhitty,  
An' Amir Singh, the Sikh,  
An' Castro of the fittin'-sheds,  
A Roman Catholic.

We 'adn't good regalia,  
An' our Lodge was old an' bare;  
But we knew the Ancient Landmarks,  
An' we kept them to a hair.  
An' lookin' on it backwards  
It often strikes me thus:  
There ain't such things as 'eathen, now,  
Except, per'aps it's us.

For monthly after labour  
We'd all sit down an' smoke,  
(We dursn't give no banquets  
Lest a brother's caste be broke),  
An' man on man got bukkin'  
Religion an' the rest,  
An' every man comparin',  
Of the God 'e knowed the best.

So man on man got started,  
An' not a beggar stirred,  
Till mornin' waked the parrots  
An' that dam' brain-fever bird.  
We'd say 'twas very curious  
An' we'd all go 'ome to bed,  
With Mohammed, God an' Shira  
Changin' pickets in our 'ead.

Full oft on gov'ment service  
This wanderin' foot 'ath pressed  
An' bore fraternal greetin's,  
To the Lodges east and west.  
Accordin' as commanded,  
From Ko'at to Singapore,  
But I wish that I might see them  
In my Mother Lodge once more.

I wish that I might see them,  
My brethren, white and brown,  
With the burlies smellin' pleasant  
An' the ag-dan passing down,  
An' the old Khansannah snorin'  
On the bottle Khana floor,  
Like a brother in good standing  
With my Mother Lodge once more.

Outside, "sergeant! Sir! Salute! Salaam!"

Inside, "brother" an' it dosen't do no 'arm.

We met upon the Level an' we parted on the Square,

An' I was Junior Deacon in my Mother Lodge out there.

—Rudyard Kipling, in "Canadian Craftsman."

## GAIETY RESTAURANT,

STRAND.

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Consisting of Tea or Coffee, Cut Bread and Butter, Jam, Cake, Pastry, *ad lib*, at 1/- per head; served from 4 till 6 in RESTAURANT (1st floor).

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From 5.30 till 9 at Fixed Prices (3/6 and 5/-) and à la Carte. Smoking after 7.45.

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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 (Sundays excepted).—Paddington depart 9.45 p.m., Weymouth depart 2.15 a.m., reaching Guernsey about 6.45 a.m. and Jersey about 9.0 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.

**R**ETURN FARE, Third Class and After Cabin, 24s 6d.

Passengers pass direct between the Trains and Steamers at Weymouth.  
Steamers lighted by electricity.

DURING AUGUST AND SEPTEMBER, SPECIAL FAST

**E**XCURSIONS 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, &c., for 3, 8, 10, 15 or 17 days.

12.25 midnight for Chepstow, Newport, Cardiff, Swansea, Llanelly, Carmarthen, Pembroke Dock, Tenby, Cardigan, New and Old Milford, &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, Shafton 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.

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

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

### A FORTNIGHT IN IRELAND.

Thursdays, 26th August, 9th, 23rd September, 3.35 p.m. for Cork and Killarney.

Fridays, 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.

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Every Friday, until 24th September inclusive, to Dublin, Ballina, Galway, Sligo, and South of Ireland; also on 27th August, and every fortnight until 24th September, to Belfast and North of Ireland, and every Saturday, until 25th September, to Londonderry. Cheap Excursion Tour Tickets also issued to Belfast, and the North of Ireland. Every Friday during July, August, and September. See Bills for routes, fares, &c.

### FORTNIGHTLY EXCURSIONS TO SCOTLAND.

For 5, 11, or 16 days.

From Friday, 27th August to 24th September inclusive, for 11 days from St. Pancras at 9.15 p.m., to Edinburgh, Glasgow, Helensburgh, and other North British Stations; and at 10.0 p.m. to Carlisle, Glasgow, Ayr, Kilmarnock, G. and S.W. Line, and Newton Stewart, Stranraer, Wigtown, and Whithorn.

Also from Friday, 27th August, for 5 or 11 days, to 24th September inclusive, from St. Pancras at 9.15 p.m., to Stirling, Perth, Dundee, Arbroath, Forfar, Brechin, Montrose, Stonehaven, Aberdeen, Inverness, Fort William, &c.

Return tickets at a third class single ordinary fare for the double journey will also be issued by the above trains to return any day within sixteen days from date of issue.

Also fortnightly excursions to North of England, from Friday, 27th August, for 11 or 16 days, to 24th September inclusive, from St. Pancras at 8.30 p.m., to Northallerton, Richmond, Darlington, Durham, Newcastle, and Berwick.

### GENERAL EXCURSIONS, SATURDAY, 28th AUGUST.

To Leicester, Birmingham, Walsall, Wolverhampton, Nottingham, Derby, Burton, Matlock, Buxton, Stockport, Southport, Liverpool, Manchester, Accrington, Blackburn, Burnley, Bolton, Rochdale, Oldham, Bury, Preston, Wigan, Blackpool, Lancaster, Morecambe, Carlisle, Windermere, Barrow, Whitehaven, Stoke, Hanley, Burslem, Macclesfield, &c. Tickets will be available for returning on Monday, 30th August, or Thursday, 2nd September.

Also on Monday, 30th August, to Birmingham for one or four days from St. Pancras, at 6.35 a.m.

### NEW CHEAP WEEKLY EXCURSIONS.

#### ISLE OF MAN, ENGLISH LAKE DISTRICT, &c.

Every Friday, at Midnight, and every Saturday at 5.15 a.m. and 10.5 a.m. until 24th and 25th September inclusive, also at 9.0 a.m., on Saturdays until 4th September inclusive, to Douglas, Isle of Man, for 3, 8, 10, 15 or 17 days.

Also every Saturday until 25th September inclusive, to English Lake District, Morecambe, Lancaster, Liverpool, Southport, Blackpool, Matlock, Buxton, &c., for 3, 8, 10, 15 or 17 days. See Bills for times.

Tickets and Bills may be had at the MIDLAND STATIONS and City Booking Offices, and from Thos. Cook and Son, Ludgate Circus, and Branch Offices.

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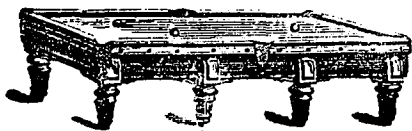
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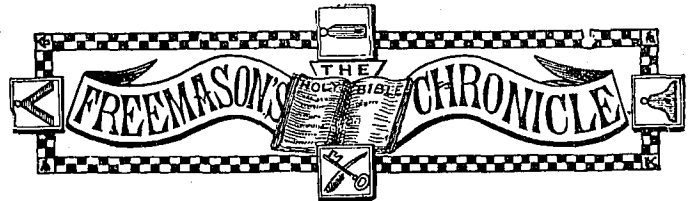
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SATURDAY, 21st AUGUST 1897.

**LOWERING THE DIGNITY OF FREEMASONRY.**

**WE** think it can hardly be denied by anyone who closely watches the signs of the times that the Order is not now so "close" as it was in years gone by. Its numbers are rapidly increasing, and every day the danger of unworthy candidates being admitted to its mysteries and privileges is becoming more and more imminent. There is great need for the utmost precaution being taken, and in this connection we would quote a manly, outspoken address, delivered by the District Grand Master of the Transvaal at his installation recently. Would that the precepts laid down in the sentences quoted below were strictly adhered to. Thus did the District Grand Master importune the Brethren of his District:

"Let me impress upon you never to lose sight of the dignity of the Craft which has honoured you by admission into its ranks, and take heed that you do nothing, in either word or act, which may tend to lower the dignity or cheapen the prestige of our Order in the eyes of either your own Brethren, or of the outside world that are not Masons. I feel that it is due to the important and responsible trust committed to my care to speak with no uncertain voice upon this point, for I have seen, during my five years' residence in this State, many instances of that lowering of the dignity of Masonry to which I have referred. I have heard Freemasonry publicly discussed at street corners and in public bars by Brethren whose presumed acquaintance with the tenets of the Order should at least have taught them greater caution. I have known of wrongs done to and advantages taken of Masons by their Brethren, evidently without a single thought or care for the solemn obligation of the points of fellowship. I have known of Lodge differences, party and personal, and of private piques and quarrels between Brethren, causing one to wonder whether our grand motto, 'Brotherly Love, Relief and Truth,' is not regarded by some of our Brethren in the light of a Masonic jest, and I have also known Masons who have so abused their privileges and traded on their membership in the Craft to such unworthy extent, that my heart has sickened at the deterioration of moral principle in men, whose Brethren must at one time, if true to their obligations, have pronounced them as fit and proper persons to be made Masons. Brethren, this is not as it should be, for no Brother who strives to carry out the principles and tenets of our Order can deteriorate in moral character, so that in the cases to which I have referred it is not our system which is in fault, but the individual members. Let us then earnestly strive to elevate the individual tone and character of our Brethren and ourselves, and thus add to the lustre and dignity of our Order. Let us forbear to cheapen Masonry, or to let others think that our degrees can be bought with money, as one might purchase fancy articles in a curiosity shop. Let us so act towards each other, that honour and integrity may become synonymous terms for Freemasonry; that this race for wealth, this indecent haste to become rich, which specially characterises the community of this State, may not be able to destroy in us that purity and uprightness of life and conduct which we are taught is necessary to qualify us for that Grand Lodge beyond the mystic veil, where we hope to pass from the labour of life to the refreshment of eternal rest. Let our Masonic Brotherhood be not merely an idle boast or empty name, but through storm and sunshine, weal and woe, through good report and evil report, let the conduct of our daily life be based upon the firm rock of friendship, upon perfect trust and perfect faith and unsullied honour, so that the world may be better for our having lived in it."—"Craftsman."

### EULOGY ON MASONRY.

Address delivered by Henry W. Rugg, D.D., at the laying of the Corner-stone of the Masonic Building in Pawtucket, Thursday, 15th April 1897.

THIS is a day of special interest and suggestiveness to the Masonic brethren of Pawtucket; and to them, first of all, I desire to make expression of my hearty congratulations in view of what this occasion signifies. The service in which we here engage takes place under conditions which justify our expectation of an increase of the strength and usefulness of the Masonic Institution in this city. The erection on this site of a commodious and attractive edifice, admirably adapted to Masonic uses, may well be assumed to mark a new era of progress and prosperity for the Fraternity in Pawtucket. The new Masonic home in itself will be a factor of help toward the accomplishment of the desired result.

In the service in which we here engage, we may pause for a moment to turn our thoughts backward along the way that has been trod, to note what has been already gained and made secure. Eighty-nine years ago the organic life of Freemasonry in Pawtucket began, authority having been given by a dispensation from the Grand Lodge of Rhode Island, dated 15th April 1808, empowering the brethren whose names appear in that paper to meet and do Masonic work, under the name of Union Lodge. The Lodge thus organised almost immediately set about the building of a Masonic Hall, and showed so much of ardour in the undertaking, that the new structure was dedicated to Masonic uses 28th June 1809. After some years of occupancy by the Craft, this first Masonic building passed into other hands. Then followed a considerable period during which the Brotherhood held their meetings in leased apartments, sometimes having quarters but poorly adapted to the desired uses. When the storm of anti-Masonry raged most violently, Pawtucket Masons were forced to suspend their meetings; but Union Lodge was the last Lodge in the State to give up Masonic work, and it was the first to resume.

The corner-stone of the present Masonic building was laid 4th Dec. 1845, under the auspices of the Grand Lodge of Rhode Island, on which occasion Rev. George Taft Grand Chaplain delivered an appropriate address. The dedication took place 28th September 1846, and Rev. Geo. M. Randall, who a few years later was Grand Master of Masons in Massachusetts, delivered the address. From that date until now more than fifty years of activity and progress have intervened. During these years new bodies have been organised, representing the different departments of the Order, and there has been a clearly marked advance in numbers and in resources.

It is a bright record which is disclosed by this survey of the past. It is gratifying to note the fact that there have always been strong and zealous members of the Masonic Fraternity in Pawtucket; men whose influence has been felt in the business and social life of the community; men justly prominent in affairs pertaining to morals and religion; noble and faithful citizens, who well deserved the unfaltering support of their associates. Among the able and devoted Masons who wrought so efficiently in former days, who have now passed on to their reward, mention may well be made of Rev. George Taft, Rev. David Benedict, Barney Merry, Alvin Jenks, William Field, James Hutchison and Lloyd Morton. Had it not been for the leadership of such brethren as these, with others of like character—men who were Masons, not considering so much what they might get from the institution, as what they might contribute to it of added strength, usefulness and influence—the Fraternity of Pawtucket would not come to this day's service under conditions so favourable as those which now exist. Faithful and zealous craftsmen they were who lived and wrought in this community, both before the time of the anti-Masonic crusade, and afterward; and from their worthy living and abundant service comes a rich heritage of blessing, as also an incitement to noble doing on the part of those who now bear the heat and the burden of the day. So do the Fathers

“Live again  
In minds made better by their presence; live  
In pulses stirred to generosity,  
In deeds of daring rectitude; in scorn  
For miserable aims that end in self;  
In thoughts sublime that pierce the night like stars,  
And with their mild persistence, urge man's search  
To vaster issues.”

Passing to the broader field, to which as the Eulogist of Masonry I may be expected to call your attention, I count it a privilege to speak to my brethren here assembled, and to others not members of the Fraternity, of some of the distinguishing features of the Masonic Institution. My purpose is to avoid all extravagant praise, all unwarranted laudation, either of the Masonic system, or of the organisation through which that system finds expression. What I would seek to do, is to point out some of the essential principles of Freemasonry, and to note some of

its chief purposes, which make it a beneficent force in society and in the world.

The Masonic organisation does not seek any undue publicity; but it does not shun public scrutiny as to its aims and objects; its secrets are very few, and pertain to the ceremonies of the Order and the relations which Brethren hold together in the way of fraternal intercourse. Freemasonry does not work in the dark; it declares its message, it announces its mission; it seeks no concealments as to its purposes and objects; it is content to be judged by its principles and by its fruits.

I believe Freemasonry to be a factor of conservative influence in the community. It inculcates obedience to authority and respect for law. One of the old Charges still rehearsed to candidates, in passing through the ceremonies of the Order, reads on this wise: “Whoever would be a true Mason should know that by the privileges of the Craft his obligations as a citizen will not be relaxed, but increased. He is to be a lover of peace and obedient to the powers which yield him protection.” At almost every step of his advancement, a candidate is instructed that while freedom is one characteristic of the institution, it is that freedom which is co-ordinate with the obligations of related life, and which is only made secure by numerous laws and regulations. More than two thousand years ago, one of the Latin writers, in defining the condition of a free people, said: “The republic must be reared on the basis of a genuine liberty; a liberty that consists in the exercise of one's own rights, while not interfering with the rights of other people.”

Freemasonry emphasises both of the elements named in this proposition. It declares the freest and best life possible to man to be that which is duly regulated and held within just bounds. It most exalts that community wherein the utmost care is taken that no man shall be wronged in person or property by another, and where even the humblest citizen receives ample protection under just laws, to which all are amenable, while he is restricted from trespassing on the rights of other people, should he be so inclined. Not only does Freemasonry make frequent declarations of these propositions, thus inculcating the principles of intelligent citizenship; but in its own practice, and by the regulations to which all Masons are alike subjected, it emphasises the same great truths. Among the many salutary lessons taught in the Lodge room is that of prompt and implicit obedience to authority. Brethren must be obedient to rules and regulations justly enacted, and render due respect to those who are placed in authority over them. By the lessons taught, and by the illustration and the enforcement of such lessons within the lines of the Institution, not a little of helpful influence is given to conservative and patriotic citizenship. And in all of this teaching and expression, it seeks to maintain the rule of right over mere force; of intelligence over prejudice; of Brotherhood over selfhood. History justifies the assertion that Freemasonry has always been the foe of tyranny and oppression; of ignorance and of superstition. To-day it flourishes best in lands which are most advanced in conditions denoting the best civilisation and the utmost of freedom and intelligence. Nowhere else has it come to so great preferment as in England and the United States—the countries which are pre-eminent in the elements just named.

The history of our Institution is made bright by the patriotic ardour and heroic service of those who have been leaders in their time; honoured citizens, faithful Masons. We make no undue claim of patriotism on the part of members of this Fraternity; but the historic past abundantly justifies the statement that among those who have rendered conspicuous service to their country in times of peril have been many brave, true men, who have bowed before Masonic altars. Of the fifty-six signers of the Declaration of American Independence, fifty were members of the Masonic organisation. Among the great leaders of the Revolution period, inspirers of others having less faith and courage than themselves, were many distinguished members of the Fraternity, who were bound together, not only by love of liberty and love of country, but by the special and strong ties of the Masonic Order. Such men of heroic spirit and determined leadership were John Hancock, Joseph Warren, Paul Revere, James Otis, Jeremy Gridley, the Randolphs of Virginia, Benjamin Franklin, Nathaniel Greene, and, foremost among them all, the great commander, George Washington, who often met with his Brethren in the tyled Lodge room, marched with them in Masonic processions, and on every proper occasion declared his belief in the value of the principles and teachings which are fundamental to the Institution.

But Freemasonry would but poorly justify its existence were it not for the moral and religious elements wrought into the system and significantly expressed by its symbolism and its ceremonies, as well as by the text of the Ritual. It affirms as the very beginning of its work, faith in a personal God, to whose law of equity all men are justly held responsible. It declares man to be the child of God, morally accountable to the Great Creator, and bound to the discharge of numerous and important obligations to his fellow man, by reason of the fact that all men



share in the same Divine birthright, and have promise of the same immortal inheritance.

Freemasonry is not in itself a religion; it presents no system of ecclesiasticism; it prescribes no one form of worship; it announces no creed beyond the Fatherhood of God and the Brotherhood of man. It does appeal, however, almost constantly, to the religious nature, and demands, in the formation of character and the regulation of conduct, conformity to the precepts of God's Holy Word. Surely it counts for something in these days of agnosticism and unbelief, that at least some of the fundamental principles of morals and religion should be so definitely stated, and so earnestly commended by the teachings of this ancient institution.

In this connection, allusion may well be made to the common popular belief, that Freemasonry is purely a benevolent Order. Freemasonry and charity are indeed synonymous; but the charity for which this institution stands means vastly more than the bestowal of alms on the poor and needy, the relief of suffering, important as these duties are. It is charity, best defined as love, representing the spirit of kindness, forgiveness, toleration, and other noble elements of the heart and soul, that brings men into working accord for the world's advancement and for their own uplifting. Reading this meaning into the charity of Freemasonry, its power and purpose are shown in clearest light. Brethren may give freely out of their abundance to relieve suffering and meet the demands of the needy; yet they may lack the love of which charity, as commonly considered, is but a part. To give alms is comparatively easy; to give one's self is sometimes very hard; yet the latter requirement is what the principles of Freemasonry teach, and nothing less than conformity thereto gives full proof of the applying of the system to the conduct of everyday life. The bestowal of alms may be a temporary blessing; the helping of one's fallen brother by kindly words and deeds, forgetting self in sacrifice, conquering superstition, ignorance and wrong-doing by gentleness and sympathy—this is the generous giving which most helps humanity and makes life best worth living, as it brings heaven down to earth. Charity thus defined is the badge of Freemasonry, than which nothing so much adorns the Institution. Acting in this spirit, brethren will "Grasp the whole world of reason, life and sense, in one close system of benevolence;" petty strife will be forgotten; evil speaking give place to kindly words; unjust suspicion, bigotry and harshness will be subdued by gentleness and kindness. Blessed is the thought that from our institutions, whose banner bears this word "Charity," there goes forth an influence which no eulogist of the Craft is likely to estimate above its worth. Enlisting under such a banner men are made stronger for life's conflicts, however powerful the foe they are called to meet. They can do the best of which they are capable, inspired by the hope that over all the world, in the good time coming, there must float the victorious standard of the cross of the Crucified One, inscribed with the legend which also shines from the pennant of Freemasonry, "Now abideth Faith, Hope, Love; but the greatest of these is Love."

While presenting this high ideal of our institution I may note the fact that there are Brethren who fail to rightly appreciate and use the highest gifts of which Freemasonry is privileged to boast. There are those who think chiefly of some material advantage to be derived by identification with the Masonic Fraternity, who seem satisfied with the social privileges and the goodly fellowship for which this institution of ours provides so many glad and gracious opportunities; and such a class perhaps fail to ask anything more from Freemasonry than that which they so much enjoy in its social ministries and fraternal intercourse.

Freemasonry is a club, composed of excellent material, if so we choose to name it. It is a society where friend meets friend and brother meets brother, in the free and joyous interchanges of many a festal occasion. It is this, but it is something more, as I have tried to show. To the seeker after light, to the student and the men of quickened thought, manifold are the teachings of Freemasonry, and almost infinite its possibilities of advantage on the higher side of life.

A legend is told of a German peasant, a villiage ne'er-do-well, who, having performed a single deed of sacrifice and virtue, is transported to a place where the beneficent dispenser of all blessings is represented as sitting in a homely cottage, surrounded by objects familiar to the peasant's eyes. On being told that he might choose from the collection some gift, as a reward for that service, and as a token of his preferment, he asks only for a time-worn bagpipe which he sees lying in a heap of rubbish. He who might have claimed priceless gifts—who might have asked for guidance, power, wisdom, virtue, is content with a pitiful thing that meets the whim of a passing hour; and, as the legend reads, he is rewarded according to the standard of his low, untaught nature.

So it is possible that some who have passed the tests of Masonic investment shall appreciate little else save the material

benefits which the Fraternity affords, failing to perceive its highest gifts and blessings, which might be theirs for the seeking. It is to the glory of the institution that it has a comprehensiveness of ministry so as to touch life at many points, and to give help in so many directions. But it may not be forgotten that only by its expression along the upper ranges of its philosophic teaching and moral suggestiveness does it convey its choicest gifts to the instructed minds and faithful hearts of its true followers.

The Masonic organisation, as it exists to-day, is more powerful than ever before; its membership is larger than at any previous period, and is constantly increasing. New and attractive temples are being erected for its use; benevolent institutions, established under its auspices, are flourishing; and the tokens of its prosperity are evident wherever we look. It is strong in the character of its membership, not less than in the resources which it has gathered, and in the large measure of public favour with which it is now regarded. It has withstood oppression and persecution; it has lived down the calumnies of its opponents; and to-day presents itself to view with a record of noble service. It has advanced with the progress of civilisation; has found expression in the philanthropies of the age; and has made its contributions to art and literature, while it has been discharging the benign ministries of a true fraternity. Other organisations have lost their places on the earth and become extinct; nations have fallen into decay; rulers and princes have died; but Freemasonry has endured, because of the principles for which it stands, and because of its appeals to the highest and best promptings of human nature. Institutions abide and have enduring honour only as they develop these highest attributes. Great thoughts live on when men and nations crumble to the dust. It is because we believe Freemasonry to be charged with sentiments of eternal truth and to have a mission of exalted usefulness, that we find an explanation for its long existence and present strength, and for the prophecy in which we indulge that it must go forward in a way of increasing power and usefulness.

Carlyle but expressed an axiomatic truth when he said, "Human institutions cannot long stand on selfishness, mechanical utilities, economics and law-codes; if there be not something of the moral element in them, as there is a religious element in the relations of men, they are doomed to ruin."

Our abiding hope of the progress and glory of Freemasonry rests upon the conviction that it will continue to cherish the ancient landmarks of the Order, that it will maintain fidelity to Masonic teachings and traditions, and continue to serve the world in a practical way by the application of its great principles to the enobling of character, and the right discharge of the duties of common life. Because of its principles, and because of the service which it seeks to render for love's sake, and for truth's sake, it claims the allegiance of its followers, and deserves to hold a place among the institutions which contribute light and blessing to the human world.—"Freemasons Repository."

## THE EMBLEM OF INNOCENCE.

IN her symbolic teachings Freemasonry uses the common things of life, so that we are hourly reminded of our duties and obligations. Many of her symbols are of great interest from their antiquity and the circumstances of their origin. One of the grandest and most impressive lessons ever presented to the mind of man, when properly understood, is found in the first step in Freemasonry. Before we could enter the door of the Sacred Temple we had to leave behind us every habilament that would hinder us in our upward course to be good men and true. We were divested of the vices and superfluities accumulated in life, and we were received within the portals for what good there was in us. We had to become, as it were, a little child, to be led by other hands, and begin life anew. The grandeur and beauty of this lesson must be apparent to every Mason. Yes, the forms of Freemasonry are instinctively alive, and clothed, as they are, in the sublime habilaments of symbolism, they stand a silent monument of Truth to be read, and comprehended by men of all religions, men everywhere, and men in all ages.

As with the first lesson, so with each succeeding step to reach the sublimity and perfection of Freemasonry. We pity the mental poverty of the man whose soul was not thrilled with joy when presented with the lambskin or white leather apron. And why is it an emblem of innocence and the distinguished badge of a Mason, and why presented when and where it is? Why more innocent now than when he stood at the outer gate; and why the skin of a lamb made white? In the dark background the "Tyler" sees the truth, as it were, in letters of fire, "without the shedding of blood there is no remission." The lambskin of a Freemason speaks of a blood atonement, in the sacrifice of a lamb. It carries, or ought to, our thought to that "Lamb of God who taketh away the sin of the world." In beginning life

anew, as taught in the first great lesson of Freemasonry, the candidate becomes "a new creature," and the mystery that puzzled the philosopher of old as to how the sins of the past could be forgiven and blotted out when repentance was made, is here unfolded in the grand, beautiful, and inspiring lesson of this emblem of innocence—the badge of a Mason!

"It may be that in the coming years upon your head shall rest the laurel leaves of victory; from your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity rest upon your honoured shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honour so distinguished, so emblematical of purity and of all perfections, be bestowed upon you as this which I confer to-night. It is yours to wear throughout an honourable life, and at your death to be deposited upon the coffin which shall enclose your lifeless remains, and with them laid beneath the clods of the valley.

"Let its pure and spotless surface be to you an ever-present reminder of an unblemished purity of life and rectitude of conduct; a never-ending argument for nobler deeds; for higher thoughts; for purer actions. And when at last your weary feet shall have come to the end of your toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and conduct be as pure and spotless as the fair emblem which I place in your hands to-night. And when your trembling soul stands free and alone before the Great White Throne, may it be your portion, oh, my Brother, to hear from Him who sitteth as the Judge Supreme, the welcome words: Well done, good and faithful servant; enter thou into the joy of thy Lord."

The first degree of Ancient Craft Freemasonry is strictly the germ of the third degree. Every step which the candidate takes, and every sign which he is taught, are symbolical of the redemption of the Craft, who in the happening of one event became mysteriously involved in a huge calamity. All the designs on the tracing boards in the first and second degrees are explained in the third, just as all the figures of the Law are answered in the third dispensation of revealed truth. Life and immortality are the unseen mysteries of the Lord's temple. We can here only have a shadowy idea of the glory of the soul and the glory of the flesh in the redeemed state. When the Almighty Master shall approach us from the East to raise the dead, we are assured that none will be invested with a knowledge of the ineffable word until they are raised upon the five hallowed wounds or points of His fellowship.

The "Tyler," then, respectfully, yet earnestly, enters its protest against the substitution of an apron of any other material than that of the white lambskin. Your apron made of linen may be ever so white, but it represents nothing; and to use it as we have lately seen it used by a Grand Lodge at the burial of a Brother is a mockery and also a crime that should not be tolerated. It symbolised the offering of Cain. Masonry is a prophecy with reference to the soul after death. She brings you to the grave, where all the honours and greatness of life perish, and where king and slave lie down together, but she looks, not upon its darkness, as a gloomy materialist. She symbolises the imperishable condition of the spirit and the resurrection of the body. When she buries her dead she buries the apron of a Freemason with them in token that through faith in the sacrifice made—which the white lambskin apron expresses—the soul has admission into the temple where they need no light of the sun, nor of the moon, for the Lord God Almighty and the Lamb are the light thereof. And through her tears at the grave she ever beholds the acacia springing and blooming a sweet emblem of the soul's immortality.

The white lambskin apron also speaks in the language of Masonic symbolism of that great company that the beloved Evangelist saw standing before the throne and the Lamb, arrayed in white robes, who had come up out of great tribulation and washed their robes and made them white in the blood of the Lamb.

Let us then, Brethren, not look upon the work of the Lodge as a series of dead and unmeaning forms, but as an outward representation of some deep duties analogous to those forms; and that no duty is more vital to the Freemason than that connected with the lambskin or white leather apron.

"When the king came in to behold the guests, he saw there a man which had not on a wedding garment; and he saith unto him: Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then the king said to the servants, bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen."—"American Tyler."

## CHARACTER BUILDING.

IT is by various contributing influences that a man's character is formed. What is called the environment of life has much to do with the development and shaping of the individual nature. Daily associations furnish helps or hindrances, as the case may be, to the right moulding of human character. There are ministries of home life, of friendship and of institutions, which cannot be left out of account where an estimate is made of the forces which have contributed to the production of a manly character.

In this work of moulding and building character, Freemasonry furnishes some potent helps. As a system of moral teaching and suggestion it has value in the directions noted. Its precepts touch the higher lines of sentiment and duty. Its lessons bear upon the unfolding and use of man's noblest attributes of being. In all Masonic instruction there is a recognition of man's greatness of endowment—the large and rich possessions with which he is blessed in his equipment of mind, heart and soul—together with a constant reminding of the corresponding truth of his moral accountability. The ceremonies, the symbolism of Freemasonry, and its impressive illustrations of the personages so much honoured in its regard, all have a like contributing influence. So it is, a man being a Mason is taught to respect himself, to believe in the possibilities of his moral being, and to make his life career correspond with the best ideals. The lessons and symbols of Freemasonry not only admonish and instruct in matters pertaining to every-day duty, but they exercise also a potent, though perhaps unrealised influence, in building and advancing character.

And the fellowship of high-minded and true hearted Brethren has a like ministry. Not all Masons are gentle and true, noble and strong, for with all the care that is exercised some men are admitted who are far from being examples in either faith or duty. But the rule is otherwise; Masons generally are men of intelligence and of good reputation, whose characters show many of the elements which most distinguish and ennoble our humanity. The genuine representative Mason is such a one as the poet sketches:

"True and tender and brave and just,

That a man might honour and woman trust."

And the proposition which we seek to establish in this connection is that Freemasonry by its teachings, its ceremonies, and its fellowship, stimulates man's tendencies of good, the higher and better aspirations of his being and thus constitutes an important aid in character building. It may not, it cannot, do everything. The material on which it works is imperfect; yet in the face of many difficulties, and sometimes under adverse conditions, it does succeed in fashioning the rough ashlar into a better form, and so justifies itself in the lives and characters of its followers.

It is not difficult to delineate the character of a true Mason. He should have a noble heart and a worthy purpose in living. He should be generous, gentle and brave, a lover of truth and a lover of humanity. He should fill up the measure of the poet's sketch, being a man who is,

"Slave to no sect, who takes no private road,  
But looks through Nature up to Nature's God;  
Pursues that chain which links the immense design,  
Joins heaven and earth and mortal and divine;  
Sees that no being any bliss can know,  
But touches some above and some below,  
Learns from this union of the rising whole  
The first, last purpose of the human soul,  
And knows where faith, law, morals all began,  
All end—in love to God and love to man."

—"Freemasons Repository."

## THE ALL-SEEING EYE.

WHAT would a man be without memory? Memory connects us with the past. And yet how many people there are who are only living in the present. How many there are, too, who, if they make use of the faculty of memory, only remember grudges, injuries, scandals, but do not remember goodness of God or the kindnesses of their friends. How few there are, too, that ever take time to lift their faces from the earth? If Masons, they see "the sword pointing to a naked heart, demonstrating that justice will, sooner or later, overtake them; but they forget "that although their thoughts, words and actions may be hidden from the eyes of man, yet that All-Seeing Eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart." But, forgetting a truth does not destroy it; neglecting a duty, because it may be deemed trivial, is not being faithful; denying that every transgression shall not be brought to light does not remove either the transgression or the light. Dr. R. H. Conwell says that in London one of the banks had a very unique and ingenious arrangement to watch their watchman. Each square in the marble floor of the bank rested upon a steel point, and that steel point connected with an electric wire, and each square in the bank was numbered. Those wires ran through the building to the private office of the bank officials. The watchman was told to keep awake and to keep moving all the time. He thought it was very foolish for him to keep moving. He said the place was safe. So he took a newspaper or a novel, and sat down on a chair by a light. There he would sit and read, when he should have been looking about. One day they sent word to him that his services were unsatisfactory. He went in great indignation to see

why he was discharged. They told him that he had been reading or sleeping in his chair. He said that was not so. He knew there was no person that could see him, and that there was no person allowed in the building; he knew he had the keys, and the time lock was on that safe, so he felt sure that no one could have seen him. In indignation he threatened the president of the bank for accusing him of telling a lie when he denied that he had sat down at all in that chair. Then they called him into the office. They took out a piece of paper which represented all the squares on the floor, and then, taking the timelock checks, put them beside it. "Now, my man, at three minutes of eight you stepped on that square, and then on that one, and then on that; then you immediately turned around, and went back and stepped on this one, and you did not step from this one for two hours. Here it is. Every time you stepped on a square it telegraphed that you were on it. And so all night these squares told just where he was." There was not an instant that they could fail to tell just where he went. God has wires under every man's feet and heart—the All-Seeing Eye is never turned aside or closed in sleep—and you do not make a move, you never did make one, that was not telegraphed directly to the Grand Lodge above.—"American Tyler."

### QUALITY.

"IS it of your own free will and accord?" "Is the candidate worthy and well qualified?" are two very important questions. The first one clearly teaches that all who knock at the door of Freemasonry do so of their own will. A free will, no coaxing, no pleading, no soliciting. In the anxiety for making a showing of a large amount of work done, to break records, to get the fees, to build up a strong Lodge, many masters and zealous workers overstep the bounds and solicit for candidates. That this is being done and has been done needs no denial, and this over zeal has not only broken down the first fundamental principle of our fraternity, but has gone to a more dangerous position, that of admitting men who cannot bear the query: "Is he worthy and well qualified?" Men have been initiated who were not worthy, but in every sense unworthy, and the knowledge of the unworthiness of the candidate was known to the Officers of the Lodge. Has it come to this? Must and shall Freemasonry be debauched to the level of the average secret society? Must the fact of being a Mason bring a blush of shame to the face of the self-respecting man? We cry out stop! "quality, and not quantity," should be the end and aim of every master and member. Stop wholesaling Masonry. The candidate must be a man in every sense, morally, intellectually. We pity the Master, Secretary, or members whose moral standard is so low that every blackleg who applies, or is solicited to apply can gain admittance. Stop it in Kansas City, stop it everywhere. Your Lodge needs no un-Masonic methods, and if you sow to the winds you will reap the whirlwind.—"Orient."

### MASONRY AND THE DRUSES.

A FEW months ago I had occasion to enter into a business contract with one of my Druse farmers. When we were about to draw up the agreement, the Druse suggested that as he could neither read nor write, we should ratify the bargain in the manner customary among his people. This consists of a solemn grasping of hands together in the presence of two or three other Druses as witnesses, while the agreement is recited by both parties. Being always on the "qui vive" to gain a practical insight into the manners and customs of the Druses, I readily consented to this form of contract, hoping thereby to learn something more of their methods of procedure.

Accordingly the farmer brought three of his neighbours to me, and the terms of our contract having been made known to them, one of them took the right hand of each of us and joined them together, while he dictated to us what to say after him. To my great astonishment, the Druse who was grasping my hand gave me the grip of a Master Mason. I immediately returned it, to his equal surprise. He asked me how and when I had learned their secret sign, and this set me on the track of further inquiries, the result of which has been to render what was before a very strong belief on my part an absolute conviction.

I now feel morally certain that my theory is correct, and speaking as a Freemason and as one who has also searched somewhat fully into the mystic tenets of the Druse, I can assert that in many particulars the esoteric teachings of both systems is more or less identical. Owing to the extreme secrecy and exclusiveness of the Druse character, it is most difficult to gain an insight into their rites and tenets, and it requires many years of intercourse with them and the firm establishment of relations of mutual confidence and trust before one can be in a position to learn anything concerning them.—"Blackwood's Magazine."

### CORNWALL.

THE annual meeting of the Provincial Grand Lodge is to be held at Liskeard on Tuesday, 31st inst., at 11.15 a.m. The members are requested to assemble at 10.45, so as to be in their places to receive the Provincial Grand Master the Earl of Mount-Edgumbe at the time stated, when the Provincial Grand Officers

will enter, and the Provincial Grand Lodge will be opened in due form at the Public Hall, the Parade. The entertaining Lodge is the St. Martin's, No. 510, which was formed in 1845, and owns the handsome Masonic Hall, which is entirely free from debt. The W.M. is Bro. Arthur E. Morcom, and the Secretary is the indefatigable Bro. R. A. Courtney P.M. P.Prov.S.G.W.

There are thirty Lodges in the county, which returned 1,868 members for December 1896, being the largest number yet made, according to the Official Directory edited for the Province by Bro. J. C. R. Crewes P.Prov.S.G.D.

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

The agenda is of a very full character, the business to be transacted being even more than usual; and as at ordinary times it is not easy to conclude in the time specified, the well-known ability of the Prov. Grand Master in the chair will be called into requisition, and doubtless will secure brief speeches and prompt decisions. After the several reports have been made, and Officers of the local funds elected for the ensuing year, several alterations will be proposed in the rules of the Cornwall Masonic Annuity and Benevolent Fund—which is in a most flourishing condition—one especially concerning an increase in the amounts of the annuities will be sure to be favourably received by the Brethren. Two annuities are recommended to be granted to widows, and two educational grants, the Committee of Relief stating the amounts they deem suitable, though it is left to the subscribers really to decide.

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

The Province of Cornwall is to be congratulated on the appointment of Bro. Bernard F. Edyvean to the rank of Past Grand Sword Bearer of the Grand Chapter of England by H.R.H. the Prince of Wales First Grand Principal. Sixty appointments were made for England and the colonies, in commemoration of the Diamond Jubilee of her Majesty the Queen, so that Cornwall is most fortunate in securing one of the special compliments. Brother Edyvean is the able charity representative of the Province, and well deserves the honour, which is also looked upon as one granted to the county.—"Western Morning News."

The Whittington, Moor Lane, Moorgate Street, has recently changed hands, and is now under the direction of Brother George Stevenson, who has already become well known to several members of the Craft, although he has not long been admitted to membership. His desire is to adapt a portion of his premises to Masonic purposes, and he should be able to afford good accommodation, especially to the members of a Lodge of Instruction, should they be seeking new quarters, or should there be Brethren desirous of forming a new Lodge. The establishment has already acquired recognition as one of the dining establishments of the city, hot joints being served from 12 till 3 daily, and we hope its reputation in this and all other departments will be enhanced under the régime of its new proprietor.

### GREAT WESTERN RAILWAY.

WE may again direct attention to the announcement, given elsewhere in our pages, of the principal cheap excursion trains run by the Great Western Railway to various parts of their system, among the chief attractions being the new service, by the quickest and best route, to the Channel Islands, via Weymouth, excursions in connection with which are run every Saturday at 8.50 a.m. and 9.45 p.m. from Paddington Station, the tickets being available for return in 3, 8, 10, 15 or 17 days, at a return fare of 2s 6d. Two express services are arranged daily by this route, which also possesses the advantage of the shortest sea passage to the Islands, and is splendidly served throughout.

There is also a long list of trips for various periods to the West of England and the principal Great Western Stations, while fortnightly tours are arranged for visitors to Ireland. Coming nearer home we have the day trips to the Thames Riverside Stations, which take the traveller to the finest parts of the upper reaches of the Thames, and provide the means of probably the most enjoyable holiday trips it is possible for one to experience, especially to those whose business precludes their taking more than a few days holiday at a time.

### MIDLAND RAILWAY.

SIMILARLY we may again refer to the fortnightly trips of the Midland Company to Scotland and many north of England Stations, while each week excursions allowing a fortnight in Ireland are run from St. Pancras Station, from whence a general excursion will also be run on Saturday next, to the principal midland and other Stations served by this Company. On Monday, 30th inst., there will be a trip to Birmingham, for one or four days.

The Isle of Man and the English Lake district is also specially attended to by this Company, excursions being run every week to Douglas, for 3, 8, 10, 15 or 17 days, and to different points of attraction among the English Lakes for similar periods.

