

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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OFFICIAL VISITATIONS.

ELSEWHERE in this issue we record a meeting of the Isca Lodge, No. 683, in connection with which it is therein recorded that members of two neighbouring Lodges made it the occasion of an "official visit;" and we can but feel that the novelty of the event makes it deserving of something more than passing notice.

As is known to our readers, we are of opinion that a more general interchange of visits between members of different Lodges would be of great advantage to the Craft at large, and to the Brethren concerned in them in particular; and we therefore most readily take the opportunity of directing attention to this visitation, hoping it may serve as an example for others to follow, and, it may be, thus lay the foundation of an extended system of Masonic visiting.

From the report given it will be seen the guests were met at the Station by a representative member of the home Lodge, and were received therein with full honours—nothing very much, it may be urged, but quite sufficient to show that the Brethren of the entertaining Lodge were making special efforts to impart to the meeting some particular feeling of hospitality.

There are many ways in which this idea may be extended, and once it becomes recognised that Lodge visits are desirable as a part of our Masonic system no doubt many methods of making them interesting and attractive will present themselves.

In this connection we might suggest that the Visitors be entrusted with the different Offices for the evening, providing there is any work to be done, or, failing it, they might be asked to rehearse one or other of the ceremonies. By this means such visitations would not only prove enjoyable from a social standpoint, but might be made the means of imparting instruction and lead to better results in the matter of uniformity of work than are now customary, because, in many cases, Brethren do not know what is going on.

A remarkable record of Masonic charity was made at the Provincial Grand Lodge of Gloucestershire Freemasons on the 23rd. There are about 700 subscribing members of the Craft, attached to sixteen Lodges (a seventeenth lately consecrated is of too recent foundation to be included in the summary) in Gloucestershire, and Bro. Sumner, as the Charity Secretary, was able to announce that these had contributed to the great Masonic Charities during the past year no less a sum than £3,237, certainly the highest average per member among the Provinces ranged under the Grand Lodge of England. When it is borne in mind that the above amount is exclusive of the mere local Charities, which are liberally and loyally maintained, and that the Freemasons do not pretend in any way to usurp the functions of a Friendly or Benefit Society, the record is indeed a creditable one, and speaks well for the observance in Gloucestershire of the obligation which places Charity in the forefront of the Masonic virtues.—"Cheltenham Examiner."

NORWICH CATHEDRAL.

THE nave of Norwich Cathedral was re-opened on Thursday, 25th inst., upon the completion of the unflaking of the interior at the cost of Mr. S. Hoare, M.P., and Mrs. Hoare. There was a large attendance, but Mr. and Mrs. Hoare were unable to be present, in consequence of the death of Mr. Hoare's brother. A procession, comprising the Mayor and Sheriff of Norwich, Sir H. Bullard, M.P., the High Sheriff of Norfolk, the Provincial Grand Master of Freemasons of Norfolk Bro. Hamon le Strange, and representatives of various local bodies, was marshalled by the Rev. Canon Hervey in the Upper Close, and entered the nave by the great West Door. The service included an address by the Dean of Norwich, and was followed by the first part of the "Creation," rendered by an orchestra and augmented choir.

The Provincial Grand Master of Norfolk was accompanied by his Deputy, and several other of his Officers.

The sermon was preached by the Dean, from I. Chron. xxii. 5—"The house that is to be builded for the Lord must be exceeding magnifical." He said that these were right royal words. They expressed the high purpose of the Hebrew monarch who set apart treasure, skill, time, and patience to the glory of the Most High. They were uttered under circumstances which lent pathos and intensity to that lofty purpose. David's life was almost all behind him, with its victories, its defeats, its sorrows, its joys, its moral discolouration, and its spiritual experience of God's pardoning love. And then, when the old King saw that his kingdom was at the very zenith of wealth, peace, and prosperity, he found in his heart a great, a holy, and a divine discontent with all that he had hitherto been able to accomplish. There was a yearning deep down in that aged soul, there was a longing which empire itself was unable to appease, and that yearning and that longing were expressed in these words—"The house that is to be builded for God must be exceeding magnifical."

For that purpose David was careful to appeal to the generosity of a consecrated people. They gave their silver and their gold, their brass, iron, marble, and precious stones, conscious even then that the God of this fair world was entitled to the best that could be produced, or that he could entrust men with, and thereby, thus early in the story of human life, teaching men the great lesson which this material age was rather dull and slow of learning, that the best of treasure, the best of art, and the best of science that could be given to God were but a consecrated return of what God had given to men.

But it was not only treasure that was given. Artificers were engaged to spend their skill and time upon producing the noblest expressions of art, and the King was careful to make arrangements for the minstrelsy of song and the chanting of those Psalms which, blessed be God, had been chanted in that ancient house of theirs with all the regularity of the ocean tides twice a day since Herbert de Losinga opened it in the early years of the 12th century. The great thought of the Hebrew monarch was "Let the house that is to be builded for the Lord be exceeding magnifical," and with that thought they passed at once to the circumstances under which they were privileged to meet together that day.

That Cathedral of theirs could lay claim to more than eight centuries of existence. It had seen six Royal dynasties come and go. It was in existence 100 years before John laid the basis of what was now our Parliamentary method of government. It had known a literature three centuries before printing was invented, and the voice of prayer and of praise and the proclamation of the everlasting Gospel had been heard within those walls before the Renaissance, before the glorious Reformation, and, of course, before the discovery of

the American world. But no society, no individual, no nation, no church could live upon its past. The individual, the society, the nation, that was content to live upon tradition, however hoary, was as unwise as the East Anglian agriculturist who fancied that the seed sown in the soil this year could be ripened by last year's sunshine. He took it that those present that day believed in the due recognition of the modern spirit, in recognising the importance of beauty, in remembering the ceaseless calls of the Church to men like themselves to meet the new needs of the age.

The Dean went on to speak of the services which were held in the nave with this end in view, and said that the fact that though they commenced at 7.30, yet the people began to come in at 6.30, proved that the old Gospel had lost none of its attractiveness. He regretted that whilst they were rejoicing that day in their work, and in the work of him who had renovated that building, that he who should have rejoiced with them should be at home in sorrow. Alas that it should be so, that whilst they were animated by the presence of the living, he was awe-struck in the presence of the dead. It did seem to him to be very remarkable that the great church should be opened with the shadow of death athwart its beauty, just as the choir was opened with the shadow of the death of the great and holy administrator and bishop, who, for a generation, influenced mankind by what he was, as well as by what he taught. They needed that day the thankofferings of those present. The Chapter of the Cathedral had made up its mind that nothing mean should ever find a place within those sacred walls, that everything, so far as God enabled them to find it, should be of the best. He thought that when their new organ was opened, as he hoped it would be on All Saints' Day, on 1st November, that they would thank God for the efforts which had been made, and which had extended for well-nigh ten years.—"Eastern Daily Press."

CHURCH SERVICE.

A MASONIC Service in aid of the funds of the Home for Little Girls, Nelson Road, Stroud Green, was held on Sunday afternoon, 14th inst., at Holy Trinity Church, Stroud Green. A dispensation was obtained from the Prince of Wales M.W.G.M. permitting the Masons to wear their full regalia. The service was well attended.

The church doors were closed at 3.45, although the service was timed to commence at four o'clock. The spacious church was completely filled, many of the public who had secured admission by ticket having to be accommodated in the seats set apart for Masons. The Brethren clothed in the Iron Room, Granville Road, and while the robing ceremony was in progress Brother H. J. Timothy (Crouch End Lodge), the talented organist of the church, played an appropriate voluntary. The clergy and choir proceeded to the Iron Room, and accompanied the procession to the church, the processional hymn being "Through the night of doubt and sorrow." The scene was very effective, and was viewed with evident interest by a large concourse of spectators.

Ten of the inmates of the Home for Little Girls walked immediately next to a banner-bearer, in charge of a Lady. The Masons followed, about 120 in number. The Vicar, the Rev. Dr. Linklater, and Brother the Rev. G. Bell Doughty, M.A., of Wanstead, were in the rear, and the latter wore his Masonic regalia over his surplice. In the church the inmates of the Home for Little Girls were accommodated with front seats near the chancel steps.

The service consisted of evensong, and was conducted by the Vicar.

The sermon was preached by Bro. the Rev. G. Bell Doughty, from Exodus ii., 5, 6 and 9, and in the course of his powerful remarks he appealed for aid towards the Home for Little Girls. Their Christianity, he said, without charity, was romance, and their profession a dream. If Jesus Christ came again on this earth he would like to see nothing more than the many homes for the waifs of the world. The Home for Little Girls at Stroud Green was the adopted child of the parishioners, and the foster-child of Holy Trinity, and the preacher called on his Brother Masons to give, not simply what they could spare, but to deny themselves in aiding the funds of the Home. The sum of £21,000 was raised by the Masonic Brethren the other night for the Orphan Girls School, and he now asked for an extension of their charity to Stroud Green.

The collection in aid of the Home was afterwards taken, and the clergy and Masons left the church during the singing

of the hymn, "All people that on earth do dwell." Brother W. J. Hiam carried out the Hon. Secretarial arrangements in connection with the Service.

OLD MASONIANS.

IN celebration of the eightieth birthday of Her Most Gracious Majesty the Queen the "Old Masonians" of the South Wales and Monmouthshire district conceived the happy idea of celebrating the event by inaugurating the first of a series of annual re-unions. Her Majesty is Grand Patron of the Institution, and the Prince of Wales at present occupies the position of President of the Royal Masonic Institution for Boys. The movement, therefore, was taken up with the greatest loyalty and enthusiasm, and the dinner at the Angel Hotel, Cardiff, on Wednesday evening was attended by nearly 100 guests representing the principal Lodges of the two Provinces. Bro. J. Munday P.M. 960 P.P.J.G.W. presided.

The Chairman, in giving the toast of the Queen, said that was the eightieth birthday of a Sovereign who had reigned over a country of which they were all proud and other countries jealous. They hoped she would long live, although they knew they would have an excellent Monarch in her successor. The toast was received with enthusiasm.

In proposing the Prince of Wales, the Chairman referred to the active interest which His Royal Highness had always taken in Masonry, and spoke of the esteem in which he was held by the Craft in general.

After reading a number of congratulatory letters and telegrams from distinguished Brethren, the Chairman proposed the toast of the evening, the Old Masonians. Those were old boys who had passed through the Royal Masonic Institution for Boys, and who had now formed themselves into an Association for their mutual benefit.

Mr. Stibbs, Hon. Secretary of the local branch, who inaugurated the gathering, briefly replied, and said the Association had been formed to assist old pupils, to further their interests, to present an annual prize to the scholars now in the school, and to promote friendship amongst the pupils. They had also a separate Benevolent and Grant Fund, which was already doing good work.

Each of the "old boys" present responded to the toast, and Bro. J. J. Williams then proposed success to the Institution.

Bro. J. H. Taylor, in response, gave an interesting epitome of the work of the School, and corrected several misleading statements which had lately been made in the Province as to the administration of the charity. A new School was now being built at a cost of £100,000, every penny of which had been subscribed.

Bro. George Clarry also briefly responded, and the toasts of the Chairman and the Visitors concluded the proceedings.

An excellent musical programme was rendered during the evening, a pleasing feature being a phonographic reproduction of a cornet solo by an instrument supplied by the "Western Mail," which also repeated the chairman's speech in proposing the toast of the evening.—"Western Mail."

The Provincial Grand Lodge of Derbyshire is to be asked to consider the question of the formation of a Masonic Library at its next meeting. The Tyrian Lodge (Derby) has taken the matter in hand, and has passed a resolution inviting the co-operation of the other Lodges in the town. The demand for Masonic books, documents, and curios, it is pointed out, is rapidly increasing both at home and abroad, and unless steps are taken at once to preserve for local reference items of Masonic value, and particularly of local interest, it may be found, in time to come, that the Province of Derbyshire has sustained irreparable loss. It is suggested that in Derbyshire there are many valuable relics of the past lying in obscurity—stored away and forgotten—and that each Lodge and Chapter, and individual members thereof, be invited to seek every opportunity of bringing their treasures to light, with a view to their being ultimately under the care of the Province; also that each Lodge and Chapter in the Province be invited to send in a photographic copy of its Warrant, which would form a valuable, lasting, and unique feature in the Provincial archives.

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The seventeenth annual festival of the Vectis Lodge of Instruction, held under the warrant of the East Medina Lodge, took place at the Masonic Hall, Ryde, on Thursday, 11th inst.

IS FREEMASONRY PROGRESSIVE?

WHAT is progress? "To move forward," "to advance," "to make improvement." An acceptance of this literal interpretation will almost be tacit admission that Freemasonry does not come within the category of the conditions. True, the numerical strength of the Craft has largely increased, and its system of philanthropy greatly extended. And while we do not cavil at the latter, we may be permitted to doubt whether indiscriminate numbers constitute additional strength, or an element of weakness. As the strength of the chain is determined by the value of its weakest link, so the general lax tendency of late years, on the question of admissions, serves to demonstrate that there is a small weak link in the apparently strong cable of Freemasonry.

It is customary in other institutions to vary and regulate the internal system and administration to meet the requirements of the spirit of the age. No sane man would start and attempt to run an insurance company to-day on the lines in vogue fifty years ago. Friendly societies have advanced year by year, till now they have but little semblance of their former selves but in name. And a critical review of political, business, or social organisations during the past four or five decades, will make it patent that progression has been a necessary factor in their advancement and well-being, whether natural in operation or forced by circumstances.

Fairly then the questions may be asked—What has the Institution of Freemasonry done during the same period? Are its laws more liberal—has its elaborate ritual ceremonial been passed through the refining fire, leaving its errors, crudities, and incongruities behind, and presenting as a result what might reasonably be anticipated from the combined talent and intellectual abilities of its known leaders? Have its members as a body become more enlightened—and do they practice the inculcated principle of Fraternity by preferring each other in all their dealings? A very cursory analysis must lead to a negative reply. The statutes of Freemasonry are most crude and singularly incomplete. Too much reliance is placed on *lex non scripta*, and every member has his own interpretation of "unwritten law."

With regard to ritual ceremonial, we are unable to note any material change or evidence of "marked progress." On the contrary, the anomalies of the historical incidents and traditions still remain, and the absurdity of Scriptural mis-quotations is uncorrected, while the sublimely ridiculous, and highly illogical relics of barbarism known as "penalties" still form part of the philosophical teachings of our great Institution, and yet we have the audacity to declaim constantly on our "progressiveness." Clearly we assume a virtue though we have it not. It is somewhat humiliating to have to admit that Masons en masse have no literary aspirations, or spirit of Masonic research. Speaking generally, the Freemason zealous for office reaches the acme of his literary ambition in the acquisition of ritual ceremonial on attaining the W.M. chair. To the majority the perusal of Masonic literature is a waste of time, and scientific research about as useful as the provision of warming pans to African negroes. But still the farce goes on, and the same Brethren month after month urge the necessity of making a daily advance in Masonic knowledge.

The fraternal aspect of the Craft in "days of old," and even quite within the memory of many living members, was a concomitant part, a tangible reality, a thing to swear by, and largely constituted much of the power and influence of Freemasonry. To-day, outside the few enthusiastic, real live Masons, to be found and easily located in every community, how many are there who will make sacrifice for his Brother Mason, or even prefer him in his dealings? Individual and collective experience can sadly answer the question and quickly figure up such reply.

Of course we quite recognise that in any attempt at progressive reform the old cry of "innovation" and "landmarks" will be raised as an argument against the house of Freemasonry being set in order. An English writer and Masonic authority tersely sets forth the position in the following lines:

"Of a truth these Landmarks (falsely so-called) are great stumbling blocks in the way of progressive improvement. Brethren who endeavour to eliminate from our ceremonies the mistatements, the anachronisms, and the solecisms, which in the course of time have crept into our working; or to correct misquotations, or errors of grammar, are constantly met by the alarm-cry, 'The Landmarks are in danger,' in any rectification of error which they may advocate. Yet the very men who raise this cry will, in performing the ceremony of the Second Degree, gravely assure the candidate that 'Freemasonry is a progressive science.'"

We have not space in this article to detail the many discrepancies and errors, which permeate the ceremony of the three degrees, neither need we refer to the perpetuation of the abominable penalty business, further than by saying, the Craft puts

admirable weapons into the hands of its opponents, who are not slow to use them, to its manifest disadvantage. An American writer has truly said: "Our Brethren will admit that human work can never be perfect, but its crowning glory is contained in its progressive spirit." All thinking Freemasons deplore the fact that the "progressive spirit" of Freemasonry is not more in evidence. Non-progression can only have one ultimate result—the decadence of the Institution. Intellect will not always good humouredly suffer the infliction of traditional fairy tales, or be insulted by solicitation to subscribe to barbaric impossibilities; a reaction must inevitably supervene, when the Craft of Freemasonry will have to submit to a forced reformation in place of natural progressive development. The initiative remedy lies with the older and powerful jurisdictions, from whom we have little hope at present. In the meantime we trust prominent Masonic writers may be induced to take up the question, with the view of bringing it more generally under the notice of members of the Craft.—"New Zealand Craftsman."

PROPER TREATMENT.

MANY years since a stranger came to reside in Brunswick and represented himself to be a Freemason and wished to be admitted as a member of the Lodge in the village, but those to whom he applied soon found him to be an impostor. Some of the young men thought they would have some sport with him, and told him they were to hold a meeting at Bro. Schworthin's room that evening, and if he would come in they would test him and if they found him versed in the mysteries of the Order they would be much pleased to admit him into their Lodge.

He was punctual to meet them, and taken into the room they had previously prepared by placing on one side of the room four chairs and for want of more chairs had placed pieces of board from one chair to its opposite, and between the chairs a half hogshead filled with water. On the entrance of the applicant to the Lodge they conducted him to a seat, which was the half hogshead covered with a blanket, and told him to be seated. He complied, and found himself immersed in cold water.

After assisting him from his cold bath they only asked him if that was the way he was made a Mason. His reply was that "There was not quite so much water about it."

Two of the young chaps then approached him, one having a long knife and the other a line with which he took the applicant's height, and told him that all the Masons in Brunswick were on an equality, and they found he was a little too high and they would have to take from the top of his head about an inch. Fearing he would lose his scalp he bolted for the door and made his escape, and told his acquaintances that Masonry in Maine was not like Masonry in Connecticut, and he had concluded he would not unite with the Lodge in Brunswick.—"Bath (Me.) Independent."

THE MASONIC PRESS.

THE Masonic press is under no compliment for invitations to "At-Homes," Past Masters' nights, and official visits of Grand Lodge Officers. On the contrary, it is the Lodge that is indebted for even a notice of such gatherings. It is only in exceptional cases that the daily papers chronicle Masonic events, and even in these exceptional cases the practice is not general. So far as we are concerned, we have no cause of complaint in this particular, but we raise our voice on behalf of our contemporaries who are equally deserving of recognition, and are entitled to all the courtesy generally extended on such occasions. The Masonic Press of Canada is able to make or unmake ambitious Brethren, and the sooner Lodges and would-be Grand Officers understand this the better it will be for themselves; once realising this they will recognise the power and influence of a Masonic paper. There are two other Craft journals in this city, and it only requires united action by the editors to bring both Lodges and Brethren that ignore them to a realising sense of their Masonic insignificance.—"Toronto Freemason."

[We hardly think it wise of our contemporary to thus threaten, and further we doubt the power of the Canadian Press, or any other, to do all that is here claimed.—Ed. F.C.]

In the jurisdiction of the Three Globes Grand Lodge of Berlin, Germany, when a black ball is cast on a ballot for degrees the Master calls on those casting said black balls to justify their act to him privately within eight days, and if the balloter is silent, or, if in the opinion of the Worshipful Master, he is not justified in his objections, the candidate is declared elected and the degrees conferred.

CATHOLICS AND FREEMASONRY.

THE following additional letters on this subject are extracted from the "Catholic Times":

SIR,—One might suppose that your correspondent "T. May" was, from the expressions of which he makes use, himself a Freemason. However that may be, in reply to him I may state that all secret societies, Druids, Oddfellows, or whatever they may entitle themselves, are condemned by the Church. Leo XIII., in his Encyclical, "Humanum Genus," states: "There are several organised bodies, which though differing in name, in ceremonial, in form, and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the Freemasons, which is a kind of centre whence they all go forth, and whither they all return. Now, these no longer show a desire to remain concealed; for they hold their meetings in the daylight and before the public eye, and publish their own newspaper organs; and yet, when thoroughly understood, they are found still to retain the nature and the habits of secret societies. There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers, but from very many members also; such as their secret and final designs, the names of the chief leaders, and certain secret and inner meetings, as well as their decisions and the ways and means of carrying them out."

If in these "societies Catholics abound," they do so at their peril. The statement that "between both systems"—i.e., the Church of God and Freemasonry, which she condemns—"there is nothing really at variance" is manifestly absurd. In "The Old Constitutions" (ed. 1871, p. 68) will be found: "We being only, as Masons of the Catholic Religion above mentioned." Now what is this Catholic Religion above mentioned? This is found, on page 63, to be "that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished." This is nothing less than the negation of a supernatural religion and therefore "at variance" with Catholicism.

In your issue of the 14th April, in a letter signed "G. F. R." occur the following words: "The best remedy would be the removal of the ban put upon the society by the Church." Does "G. F. R." then, presume to teach the Holy Father his duty?

Yours, &c.,

A. M.

SIR,—English Freemasonry is not quite so harmless an institution as one or two of your correspondents would seem to imagine. Granting that the Craft in Great Britain and Ireland have not the irreligious aims which have gained such unenviable notoriety for their Brethren on the Continent of Europe, there is still enough in the principles of the society to justify the hostility of Catholics towards it.

As a secret, oath-bound organisation it falls under the condemnation of the Church, and accordingly no Catholic worthy of the name can conscientiously become or remain a member of the Fraternity. Masonry makes profession of some invertebrate kind of religion, but certainly not of Christianity, as may be seen from its Constitutions.

In a copy I have before me of the Constitutions of the Ancient Fraternity of Free and Accepted Masons, printed in 1858 by the authority of the United Grand Lodge of England, it is laid down in the first chapter: "Let a man's religion or mode of worship be what it may, he is not excluded from the Order provided he believe in the glorious architect of heaven and earth and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love, &c."

What the fundamental principle leads to is not, perhaps, so apparent in a Christian country, but we see how it works where the society is established among a non-Christian people, in India, for example. In that country this quasi-religious association admits to fellowship Parsees, Hindoos, and Mahomedans, is fact misbelievers of any sect, and amongst the Officers of the Grand Lodge of all Scottish Freemasonry in India, of which the present Grand Master is Lord Sandhurst, Governor of Bombay, are to be found with the Grand Bitle Bearer the Grand Zendavesta Bearer, the Grand Koran Bearer, and the Grand Gita Bearer, which may be taken as implying that the sacred books of the Parsees, Mahomedans, and Hindoos are placed by Masons on an equal footing with the Christian Scriptures.

And in the Bombay "Times of India," received by last mail, I find a lengthy account of the "consecration" of a new Masonic "Temple" in the city a few weeks ago, the function being attended by non-Christian as well as Christian members of the Craft, some of the former taking an official part in the ceremony of "consecration." May we not conclude from these facts that Masonry holds one religion to be just as good as another?—which is pushing toleration to limits a Catholic cannot approve. This indifference to creeds and "modes of worship," which makes no distinction between Christian, Parsee, Mussulman, Hindoo, or what you will, may be edifying in the eyes of members of the "Order," but for us Catholics it is a sufficient ground, even if there were no other (and there are many others), on which to condemn and carefully shun the fraternity.

Yours, &c.,

A CATHOLIC LAYMAN.

SIR,—In response to "G. F. R.'s" desire "to read the opinions of other Catholics on Masonry," may I offer my experiences and deductions?—and let it be distinctly understood that I do not generalise from an individual case; it is only my own personal experiences that I narrate.

Some dozen years ago, being of an inquisitive turn of mind, and having been educated in the idea that Freemasons were, metaphorically speaking, possessed of horns and cloven feet, I resolved to join a Lodge and find out the facts for myself. A dear friend of mine, a priest, remonstrated with me very gravely, but I replied: "I am well aware that the Church condemns Freemasonry: I want to know the reason why. I promise you that if I find anything anti-Catholic or immoral about it I shall immediately give it up." I am not defending this view of the matter: I am merely stating a fact. I suppose it must be called a species of intellectual pride that actuated me. I remained a member for about twelve months, but nothing anti-Catholic or immoral ever happened at a Lodge meeting. I severed my connection simply because I found I was getting too fond of whisky!

Apropos, Freemasonry may very aptly be likened to a cocktail. To a pint of conviviality add a tumblerful of religious ritual, a wineglassful of moral maxims, and a flavouring of philanthropy; beat well up, and serve in a state of froth. It was under the action of this froth that I remember the

W.M. saying to me—we were neighbours, and were walking home together after a "degree" night—"Weren't you impressed by what you saw and heard to-night?" I said: "Not a bit of it—or, rather, I was considerably astonished, for I've frequently seen much the same thing before." "Where?" inquired he. "At the profession of monks," I replied, "and I can well understand that it should impress you fellows. I'm beginning to see my way a bit." My friend's enthusiasm was strongly suggestive of the delight of an African savage over a bit of crystal—ignorant that it is but a piece of glass, and not the genuine article. It is interesting how dear to the average Englishman's heart is a little ceremonial.

Well, the sentiments expressed and embodied in the Lodge proceedings—the early part, before the production of the decanters—were extremely beautiful: very beautiful indeed. But outside the Lodge doors few, if any, of the members lived up to them. Rather the reverse, for, to my personal knowledge, many of my "Brethren" led immoral lives: a statement which, for the matter of that, may be equally made of many Catholics. But it was obvious to me that a large proportion of the Fraternity had joined in order to grind some axe. Which leads me to the question how far the popular notion is correct that commercial advantages flow to a man through his being a Mason. I can only speak for myself. Personally I never derived one farthing's worth of benefit; on the contrary, a lucrative agency in the gift of a local Catholic was, as I learnt later, withheld from me on account of my connection with the Craft. As regards philanthropy, I came to the conclusion that there was a good deal of "balls" about it—the pawnbroker's three balls: two for me and one for you. A large proportion of the income of the Lodge seemed to me to be spent on banquets, suppers, and "refreshments."

To sum up, my impressions were that the world would be a much better place if everybody were a Freemason—of the English variety—and practised what he professed. I saw—and see—no more reason for the prohibition to join English Lodges than there would be to join the Stock Exchange, if the Sermon on the Mount were recited by the chairman every morning before the start of business. But naturally the Church cannot make fish of one and flesh of another. It is Continental Freemasonry that has brought the Order under the ban of the Church; and Continental Freemasonry is what it is, not because it is Freemasonry, but because it has become the instrument of politicians and revolutionists. The action of the Continental governments in smothering attempts at political organisations has forced men to use the only organised body at hand—the Freemasons. My opinion is that the growth of political liberty abroad will gradually purge Freemasonry from the objectionable element that now permeates it, and that, in the coming by-and-by, Catholic Freemasons will, under the tolerance of the Church, be as plentiful and as innocuous as Catholic Oddfellows and Catholic Druids.

Yours, &c.,

PROPHET.

London, 16th April 1899.

ARTICLE CLUB EXHIBITION.

THE opening of the Article Club Industrial Exhibition by their Royal Highnesses Bro. the Duke and the Duchess of Connaught, at the Crystal Palace, on the 30th inst., promises to be an exceptionally brilliant function. A very large number of distinguished personages will be present. After the opening ceremony, at which their Royal Highnesses will be presented with an address by Bro. Lord Suffield, President of the Club, the Royal party will make a tour of the Exhibition, after which they will be entertained to lunch. A special attraction during the whole of the Exhibition will be the court of the Biograph and Mutoscope Company. There will be regularly given up-to-date pictures of what the world is doing. It is expected that a record will be created on the opening day of the Exhibition, as the whole of the opening ceremony, which is timed for 12 noon, will be represented upon the screen before the Royal party leave the Palace. The Exhibition itself will be furnished by about one hundred of the leading British manufacturers, all possessing the Club's membership. No two carry on the same industry, so that each individual exhibit will be absolutely distinct from its fellows. The Colonies, all of which have membership in the Club, will be represented, and the refrigerating process shown in full operation. Notwithstanding this, the public will receive as warm a welcome in this part of the Exhibition as elsewhere. Almost every variety of food that delights the heart of man will be on show, to say nothing of the various drinks furnished both by our own and foreign climes. Many of the processes of preparing these will be shown in operation, and while the inner man is thus cared for his exterior is not forgotten. Almost everything useful to him will be found in some part of the Exhibition. There will be engineering appliances of every description, showing how Nature's forces are harnessed to do the work of man; and showing also, in the shape of guns and torpedoes, how they can be used to destroy it. There will be a very remarkable display of printing machinery in motion, and of type-setting by a number of operators working linotype machines. Electricity will figure brilliantly in the Exhibition, and the newest and latest devices will be on view. It is altogether a show that may be calculated to draw the great British public in thousands to the Crystal Palace during its continuance, helped, as it will be, by the other outside and inside attractions which the directors of the great "glass-house" have arranged for the coming season.

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LODGE MEETINGS NEXT WEEK.

Monday.

1615 Bayard, 33, Golden Square
1745 Farrington (Without), Via. H'tl
557 Loyal Victoria, Callington
827 St. John, Dewsbury
1177 Tenby, Tenby
1218 Prince Alfred, Mossley
1258 Kennard, Pontypool
1748 Castlemartin, Pembroke
1753 Obedience, Okehampton
2229 Lathom, Southport
2279 Thornham, Thornham
2309 Christopher, Eton
2373 Hardwick, Chesterfield

Tuesday.

House Committee, R.M.B.I., at
Croydon, at 3.
310 Union, Carlisle
335 Rectitude, Corsham
357 Apollo University, Oxford
378 Loyal Welsh, Pembroke Dock
386 Unity, Wareham
506 Mundy Grove, Shipley Gate
597 St. Cybi, Holyhead
859 Isaac Newton, Cambridge
1007 Howe & Charnwood, Loughboro
1358 Torbay, Paignton
1479 Halsey, St. Albans
1636 St. Cecilia, Brighton
1650 Rose of Raby, Staindrop
1942 Minerva, Fenton

Wednesday.

898 Temperance in East, Poplar
76 Economy, Winchester
163 Integrity, Manchester
187 Rl. Sussex Hospitality, Bristol
290 Huddersfield, Huddersfield
301 Philanthropic, Leeds
439 Scientific, Bingley
461 Fortitude, Newton
651 Brecknock, Brecon
750 Friendship, Cleckheaton
1083 Townley Parker, Manchester
1119 St. Bede, Jarrow
1219 Strangeways, Manchester
1283 Ryburn, Sowerby Bridge
1403 West Lancashire, Ormskirk
1529 Duke of Cornwall, St. Columb
1714 Albert Edward, Yorktown
1734 Trinity, Rayleigh
1775 Leopold, Church
1868 Unity, Oldham
1939 Stirling, Cleator Moor
2064 Smith Child, Tunstall
2186 Striguil, Chepstow
2259 St. Nicholas, Thorne
2571 Holmes, Newcastle-on-Tyne

Thursday.

10 W'minster & Keystone, F.M.H.
192 Lion & Lamb, Cannon St. Hotel
742 Crystal Palace, Sydenham
1178 Perfect Ashlar, Southwark
1361 United Service, Café Royal
1790 Old England, Thornton Heath
1950 Southgate, Beale's, Holloway
2202 Regent Park, Frascati
2271 St. Pancras, Midland Grand Ho
2411 Clarence & Avondale, Lyt'nst'n
24 Newcastle O.T., Newcastle
31 United Industrious, Canterbury
38 Union, Chichester
110 Loyal Brian, Merthyr-Tydvil
114 British Union, Ipswich
125 Lennox, Richmond, Yorks

195 Hengist, Pournemouth
219 Prudence, Todmorden
249 Mariner, Liverpool
254 Trinity, Coventry
266 Naphtali, Heywood
269 Fidelity, Blackburn
289 Fidelity, Leeds
294 Constitutional, Beverley
295 Combermere Union, Macclesfield
305 Apollo, Beccles
309 Harmony, Fareham
317 Affability, Manchester
419 St. Peter, Wolverhampton
462 Bank Terrace, Accrington
509 Tees, Stockton
531 St. Helen, Hartlepool
539 St. Matthew, Walsall
637 Portland, Stoke-upon-Trent
703 Clifton, Blackpool
792 Pelham Pillar, Grimsby
856 Restormel, Lostwithiel
913 Pattison, Plumstead
1231 Savile, Elland
1284 Brent, Topsham
1324 Okeover, Ripley
1379 Marquess of Ripon, Darlington
1384 Equity, Widnes
1500 Walpole, Norwich
1504 Red Rose of Lanc'ster, Padham
1513 Friendly, Barnsley
1557 Albert Edward, Hexham
1565 Earl of Chester, Lymm
1829 Burrell, Brighton
1899 Wellesley, Sandhurst
2169 Osborne, East Cowes
2255 Philbrick, Chingford
2317 Bisley, Woking
2321 Acacia, Bradford
2342 Easterford, Kelvedon
2350 Corinthian, Hindley
2496 Wirral, Birkenhead

Friday.

1275 Star, Greenwich
2511 St. John at Hackney, Hackney
44 Friendship, Manchester
242 St. George, Doncaster
291 Royal Philanthropic, Highbridge
306 Alfred, Leeds
521 Truth, Huddersfield
837 De Grey and Ripon, Ripon
936 Adair, Aldeburgh
998 Welchpool, Welchpool
1009 Shakspeare, Manchester
1230 Barnard, Barnard Castle
1375 Architect, Chorlton-cum-Hardy
1458 Truth, Manchester
1561 Morecambe, Morecambe
1648 Prince of Wales, Bradford
1664 Gosforth, Gosforth
1754 Windsor, Penarth
1838 Tudor Rifle V'nt's., W'h'pton
1993 Wolseley, Manchester
2433 Minerva, Birkenhead
2491 White Rose of York, Sheffield

Saturday.

1622 Rose, Camberwell
1223 Amherst, Riverhead
1362 Royal Albert Edward, Redhill
1460 Thames Valley, Hampton Ct.
1550 Prudence, Plymouth
1567 Elliot, Feltham
1929 Mozart, Croydon
2148 Walsingham, Wilmington
2205 Pegasus, Gravesend
2442 St. Clement, Leigh
2473 Molesey, East Molesey
2541 St. Andrew, Avonmouth

Chili, Ecuador, and Venezuela are in the control of the Lodges, and governed by the enemies of religion and social order."

Another, a Mexican journal, has this to say:—"One explanation, and only one, is admissible, and that is that the surrender was the result of a Masonic agreement. The Sagasta Cabinet, from the Premier to the lowest officials, are all Masons. They are all, all Masons, and the Government is completely undermined by this accursed society, and the interests of the country, as is universally the case where Freemasonry predominates, are secondary only to those of this satanic organisation."

It would be a good deal more profitable if the patriotic Spaniards who are endeavouring to find a cause for the national disaster would look for it in the shortcomings of the dominant party that has neglected in the times of peace to provide for the education of the people, and for the means of lifting it up to a moral level above that on which it finds enjoyment in brutal bull-fights and similar entertainments. It would be more profitable, because when the real source of the misfortune of Spain is found, her redemption is made possible. The Catholic Church is a power in the country, and should exercise its influence for good in the direction suggested by the course the general progress of the civilisation of the world has taken since the day that liberty dawned upon mankind.—American Paper.

The want of a Freemasons' Hall suitable to the dignity of the Empire City is perennially referred to by a few members in the Wellington Lodges. The champion orator on this subject took the floor at a recent meeting and in a burst of unrighteous indignation characterised the conduct of the Hall Company as disgraceful, in not getting a better building. The W.M. most properly brought the speaker to book, and told him and the Lodge that in place of abusing the Hall Company, the Masons of Wellington should recognise the debt they owed to the small band of shareholders for having fought so hard and invested their money without return to keep a Hall over the heads of the Craft in Wellington. We understand that our Brother of the fierce invective is not a shareholder in the Freemasons' Hall Company, and has not offered to take up a thousand shares in a new company to provide what he declaims so loudly about. However, talk is cheap, tho' sometimes most interesting—to the talker.—"New Zealand Craftsman."

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MASONRY AND THE WAR.

AS a curiosity it may be interesting to note that Catholic papers charge the Masons of the United States and Spain with the calamities that have befallen the latter country. One journal says one object in Masonry is to destroy eminently Catholic nations, such as Spain, and another asserts that the entire political world is under its domination. It says: "In France, in Italy, and lately in Spain, all political measures are in the hands of Freemasons, and subject to their exclusive control. Germany and the Scandinavian States are ruled by it; Asia, Africa, and China are in its meshes, and 'free' England, 'enlightened' England, with her equally enlightened and progressive past and present colonies, is the grand mistress of Masonry throughout the world, for it has made her the mistress of the seas and the possessor of a large share of the wealth of the world. Our American neighbours, Mexico, Brazil, Argentina,

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to friends for a trial, and, like me, they would not by
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EADE'S PILLS. world. You may make use of this letter if you think
proper.

Yours truly,

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The Theatres, &c.

Adelphi.—8th June, La Dame aux Camélias.
Comedy.—8-15, Great Caesar. Matinée, Saturday, 2-30.
Court.—8-30, Wheels within Wheels. Matinée, Saturday, 2-30.
Covent Garden.—Grand Opera Season.
Criterion.—8-20, The Tyranny of Tears. Matinée, Saturday, 2-30.
Daly's.—8-15, A Greek Slave. Saturday, 3rd June, A Gaiety Girl.
Duke of York's.—8, Chums. 8-45, The Adventure of Lady Ursula.
Matinée, Wednesday and Saturday, 2-30. Monday, 5th June, The Cow-
boy and the Lady.
Gaiety.—8-15, A Runaway Girl. Matinée, Wednesday, 2.
Garrick.—8-15, For Love of Prim. 9, A Court Scandal. Matinée, Wednes-
day, 3.
Globe.—8, The Gay Lord Quex. Matinée, Saturday, 2.
Haymarket.—8-10, A Golden Wedding. 9, The Manceuvres of Jane.
Matinée, Wednesday and Saturday, 2-15.
Her Majesty's.—8-15, Captain Swift. 10-30, The First Night. Matinee,
Wednesday, 2-15.
Lyceum.—8, Robespierre.
Lyric.—8-15, L'amour Mouillé.
Prince of Wales's.—8-15, The Only Way. Matinée, Wednesday and Satur-
day, 2-15.
Princess's.—Thursday, 1st June, One of the Best.
Royalty.—8-15, Mr. Cynic. 9, A Little Ray of Sunshine. Matinée, Satur-
day, 3.
Shaftesbury.—8, The Belle of New York. Matinée, Wednesday and Satur-
day, 2.
St. James's.—8-30, In Days of Old. Matinée, Wednesday and Saturday,
2-30.
Strand.—8-15, A Man about Town. 8-45, Why Smith Left Home. Matinée,
Monday, Wednesday and Saturday, 2-30.
Terry's.—8-30, Sweet Lavender. Matinée, Saturday, 2-30.
Vaudeville.—8, A Woman's Love. 9, On and Off. Matinée, Saturday, 3.
Alexandra.—Next week, Our Boys.
Dalston.—Next week, Man's Enemy.
Grand.—Next week, The Man in the Iron Mask.
Queen's Opera House, Grouch End.—Next week, The second Mrs.
Tanqueray.
Alhambra.—7-45, Variety Entertainment. Red Shoes. A Day Off, &c.
Aquarium.—The World's Great Show. The Great Fight. Varied Perform-
ances, twice daily.
Empire.—7-50, Variety Entertainment. Round the Town again, &c.
London Pavilion.—8, Variety Entertainment. My little Octoroon, &c.
Oxford.—7-30, Variety Entertainment. Saturday, 2-30 also.
Palace.—7-45, Variety Entertainment. New American Biograph, &c. Satur-
day, 2 also.
Royal.—7-30, Variety Company. Saturday, 2-30 also.
Tivoli.—7-30, Variety Entertainment. Ugo Biondi, &c. Saturday, 2-15 also.
Agricultural Hall.—Grand Military Tournament.
Alexandra Palace.—Varied attractions daily. Balloon Ascent. Great
Naval Show. Fireworks, &c.
Crystal Palace.—Varied attractions daily. La Loie Fuller. Fireworks.
Grand National Horse Show, 3, 5 and 6 June, &c.
Earls Court.—Savage South Africa, etc.
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
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We shall be pleased to receive particulars of Masonic meetings
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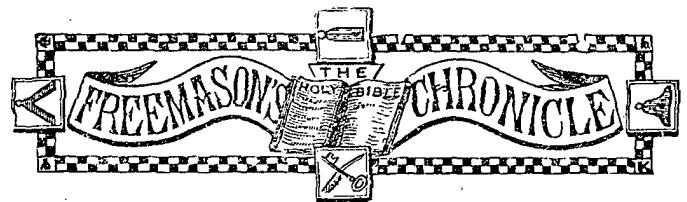
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SATURDAY, 27TH MAY 1899.

BOARD OF BENEVOLENCE.

THE Board of Masters and the Board of Benevolence met
on Wednesday evening, at Freemasons' Hall, London,
with Bro. J. H. Matthews President of the Board of
Benevolence in the chair, and Bro. D. D. Mercer Senior Vice-
President, and Bro. Henry Garrod Junior Vice-President,
supporting him.

The agenda paper for the next Quarterly Communication
of Grand Lodge was read to the Board of Masters, and the
Scrutineers for the election of the Board of General Purposes
were appointed.

The Board of Benevolence confirmed grants to the
amount of £210 recommended for the Grand Master's
approval at the April meeting, and then took up the consider-
ation of thirty-one new petitions. Grand Lodge was
recommended to approve the grant of £150 in one case, £60
in another, and £50 in each of three cases. The Grand
Master was asked to approve of grants of £40 in two instances
and £30 in six cases. The gift of £20 was made to each of
five petitioners, of £10 to six, and of £5 to one. Two cases
were dismissed, and the consideration of four petitions was
deferred.

WISDOM, STRENGTH AND BEAUTY.

A Practical view of the Case.

ONE of the greatest beauties of Masonry is the way in which its mysteries appeal to all intelligence. To the Hebraist and to the Mystic it opens out a vista in which the Kabbalah plays an important part, and by its aid he may see the glorious perfection of all things under the symbol of King Solomon's Temple; to the historian in a lesser degree it opens a vista of historical research dating from the Pyramids of Egypt to the present day; to the antiquarian it appeals through scrolls and manuscripts, jewels, rebus, and what not. And, above all, it appeals to the ordinary man, whose time and tastes do not permit him to extend his reading in any of the above directions, as a perfect system of morality, a state of fraternal equality of symbolism, in some measure within the compass of his attainments. I use this last phrase advisedly, not that I have any wish to decry the power of the ordinary Mason in grasping symbolism, but on account of the very complicated systems of Masonic symbolism which sprang up in the last century, and flourished in the Masonic Lodges held by such men as Cagliostro, Swedenborg and others in various parts of Europe. And perhaps more truth underlies the symbolism of the three columns than in any other path of Masonry. I have in a previous notice of the Sephirath in these pages mentioned the Kabbalistic derivation of the names and relative positions of the three columns and shown how apt the translation is which we assign to them at this day. But there is a practical way of regarding them, which is none the less interesting, which every Mason is at liberty to work out for himself. As we now understand it we find the three columns: Wisdom—S K I; Strength—H K T; Beauty—H A B; and I propose to show that no building can be complete without the conjoint action of these qualities, as the Temple of King Solomon was not complete without the joint action of three great original Master Masons. Let us then consider the subject categorically.

(i) WISDOM.

This was the Wisdom of construction. By this may be understood the general lines of the building and the conception of its undertaking. This was, as is well known, the province of the first of our Grand Masters, and it was from his hands that the general lines of the building emanated. They were, as I have shown in a previous article (of the Jews and their Temple), exactly twice those of the Mosaic Tabernacle. The next point after the dimensions would naturally be the selection of materials, and the readiest method of employing those materials in an economical and scientific manner, and this branch may very aptly be termed the civil engineering of the building; the binding together of the weaker parts and the massing of materials where they are most needed to resist pressure or thrust from the roof. This it will be seen is purely a matter of science, in which beauty has no part whatsoever, as witness the highly utilitarian construction of such

government buildings as barracks, workhouses and such buildings which are erected solely with a view to efficiency consistent with cheapness. In this way construction should never be the sole object in erecting any architectural edifice, but should be modified to a great extent by the hand of the architect who, as will be presently shown, disposes of the beauty of the building. For whereas the civil engineer disposes his material so as to combine a minimum of cost with a maximum of strength, the architect so arranges his work as to allow a margin of strength that he may to a certain extent take liberties with his building, and by this means alone even obtains architectural effects of solidity, which no amount of applied ornament could effect. Take for instance the Egyptians or the Greeks, who were, as I have shown in a previous article, fully acquainted with the use of the Arch. How often do we find it in their buildings? Very seldom. Why? Because it would introduce complications in construction, thrust and pressure, which would tend to tear their edifice to pieces. In latter days, however, this principle became much neglected, particularly by the French and German Freemasons, who rather prided themselves on their skill in construction, and who, in the end, reduced some of their cathedrals to a mass of thick ungainly piers and buttresses. In England, however, it is satisfactory to note that the beautiful vaulting of some of our cathedrals saved the English Freemasons from falling into the evil ways of their French and German confrères. But let it not be supposed that the construction must be disregarded or concealed. The eye naturally seeks for it, and though "mass" is an important factor, it must not overlie construction. Take St. Paul's Cathedral in London, or its prototype St. Peter's at Rome; these all have sufficient strength for architectural effect, but the construction is lost, hidden away, and the main supports grouped together in a few huge masses so much that the spectator cannot estimate the dimensions of the building. Read what Mark Twain says about St. Peter's at Rome, and you will at once see that he did not estimate the size of the building until he saw a workman repairing a pillar hanging by a rope to do so, and he at once described him as being like a spider hanging by a strand of his web. This at once explains all; the huge dimensions of St. Peter's were lost to Mark Twain's eye and he was unable to grasp them. The Gothic architect would have of course adopted a far different plan; he would have split up his masses into a series of piers and thus accentuated the construction instead of hiding it. From these few points both for and against construction we may see that Wisdom, or in other words, purely scientific principles, can never be utilised alone in the rendering of any great architectural construction, but must be aided by the two following considerations of Strength or "Stability and Material," and Beauty or "Artistic Adornment."

(ii) STRENGTH.

By this is meant not only the sheer strength which is to support the roof and resist the various forces at work to disintegrate the building, but also the artistic strength over and above the mere mechanical strength above referred to which makes the

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building as it were a monument likely to withstand the shocks of time. Look at the Pyramids; what more stable than they and the Parthenon, which has been used as a powder magazine, the contents of which even have exploded, and yet it remains. Those readers of the I.M.R., who have read Mr. Henry Holiday's lecture on the Parthenon, and who have seen his beautiful model of the building as restored by himself, can realise its stability. Look at the area of its grand columns at their base, thirty-three feet, an area almost unequalled in the history of that particular epoch. The Pantheon at Rome, though a majestic building, sinks into comparative insignificance beside the Parthenon, though both are much of the same size. Why? Because the pillars of the Pantheon are smaller and taller, because they are more constructive. Take again the chapel of St. John in the Tower, how grand and strong are its columns, though it may be whispered that this was due to clumsiness of the masons rather than to anything else. But the principle applies wherever one looks. Does a brick and slate cottage look as well as a rubble and thatch? Which looks the better? The rubble and thatch undoubtedly. Why? Because the walls are thicker, the roof is thicker, and thus solidity is and always will be more pleasing than mere flimsiness. Therefore, to add grandeur to the building, stability is necessary. But there is yet another kind of strength which is indispensable to the Perfect Temple, and that is the strength of material, and by this is implied not the mere physical strength, but rather the aesthetic strength gained by the use of striking or costly material, as was the case in the building of King Solomon's Temple. And the first consideration of this is size. A wall composed of large stones has more dignity than one composed of small ones, and the Egyptians knew this well when they reared their obelisks and memnons. What is it strikes the observer on the embankment, of Cleopatra's Needle, apart, of course, from its age? Its monolithic grandeur; that indeed was the chief difficulty in transporting it to England. Other buildings, like Temple Bar, for instance, can be taken down and re-erected with but little trouble; but the monolith required care and careful forethought to preserve it intact during its eventful voyage. Such portions of the Temple itself as required stonework were supplied with the largest available blocks—blocks which indeed would strike terror into the heart of the modern contractor. Baalbec again boasts stones, to again quote from Mark Twain, "as large as a street car," and probably weighing as much as some of the largest girders ever lifted by our latter day machinery. Then came pillars whose shafts are of a single stone; are they not always more striking than if composed of several parts? Have any of the readers of the I.M.R. ever noticed the magnificent hexagonal monolithic shafts of the pillars supporting the portico at Secunderabad Station? They are a very sermon in stones on the subject of strength. But this massiveness of stone is more or less lost to us in the present day, and we have to thank our Gothic Architects for the loss; they, however beautiful were their buildings, and they are unquestionably the finest examples of architecture the world has seen, laid over-much stress upon con-

structive skill and ornament, and thus lost to us one of the most important features in true architecture. Apart from mere size, the question of the value of the materials now arises—and that is an important one. People will flock to see the Queen's Crown, in the Tower of London, and will wonder at its beauty and jewels, but who would care to step across the road to see a model equally as beautiful, but an imitation? Again, wherein does the Taj at Agra attract its visitors; its proportions and shape are much the same as other Moslem structures; it is not the building that attracts, it is the marble, and the agate and other precious stones used to adorn it, and it was considerations such as this which led to the lavish employment of cedarwood, brass, gold and silver in the building of King Solomon's Temple. True it is that wood was perishable, but the ease with which it lent itself to carving, its costliness and the evidences of labour bestowed upon it were sufficient justification for its employment in the Temple. As of wood, so of brass, gold and silver. Thus we have seen how necessary both the skill of construction and the solidity, stability and strength of materials are to the perfection of the building; but yet remains the most important hand of all, the hand of the skillful architect who is to combine his forces with the other two in one harmonious whole.

(iii) BEAUTY.

Under this head may be classed those dispositions of the two former sections which meet the eye as work of art. It is essential that Beauty should adorn the edifice before it can be called an architectural effort. But what may be called the Beauty of an edifice and wherein may it be exemplified? This is indeed a hard question. It may consist in the proportion of the length to the breadth and height, in the form of the supports or pillars, or the artistic embellishments of its different parts.

* Referring again to the Parthenon, we have an example of perfect proportions in architecture, and one where the adornment of beauty lies in simplicity. Supposing even its columns were square and mouldings flat, even then the Parthenon would not cease to attract, so well balanced are its several proportions of length, breadth and height. So again is it with the Gothic Cathedral, though in a far different manner. Here we see the height of one part contrasted with that of another, the central aisle towering over the side aisle, and duly subordinating it to its level as a part and adjunct of the whole building. In fact a very barn, provided it be well proportioned, has an artistic beauty; but if to this ornament be added in a fitting manner, then it bids fair to be a work of art and worthy to be ranked among one of the noblest works of man; or again a building whose construction is not ornamental can by sheer force of added ornament become an architectural achievement. For instance, the proportions of Solomon's Temple were hardly such as would find favour with the present day architect, or even with his Greek or Roman predecessor; yet by dint of the lavish and costly added ornament it became at the time it was built quite one of the wonders of the world.

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A very good instance of added ornament, raising what was previously a barrack to the level of architecture, is what is known as the Writer's Buildings in Calcutta; these were formerly of the usual government workhouse stamp of architecture, and were a distinct blot upon the beauty of Dalhousie Square, particularly as they stood next to that really fine attempt at Palladian Art, the Post Office; the anomaly even melted the hearts of stern government servants, and gave them longings for something more aesthetic, with the result that a new facade was added to the old structure, which, though not of surpassing beauty, is yet architecture as opposed to the old constructive appearance of the building. From this then we may deduce that it is the task of the craftsman to work the stone and other materials, and to heap them together speedily and to obtain the desired effort by doing so. The constructive agent, or as we should now term him the civil engineer, uses his materials in such a manner as to be economical and yet effective. Strength and mass are obtained by a slight over-proportion of the engineer's calculations and by the selection of both strong and costly materials. But where these leave off, the true architect, the maker of Beauty steps in. The materials selected are now arranged not so much with a view to the economical as to the artistic effect; light and shade are now employed to produce a form which in itself will be of permanent beauty. Then the ornament is added to accentuate the effect already gained and the work is complete. Thus the harmonious working of the three great Master Masons is an absolute necessity to true architectural effect. The one cannot work without the other, and this I have endeavoured to show by quoting examples of buildings generally known to most readers. Though this is in no way a scientific explanation of the three columns, yet it embodies, I trust, a very practical view of the functions of the three Master Masons, which accords not inaptly with the words, Wisdom, Strength and Beauty.—Frank Stephens, in "Indian Masonic Review."

ROYAL ARCH.

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ESSEX CHAPTER, No. 276.

ON Monday, 15th inst., the annual convocation was held at the White Hart Hotel, Chelmsford, when three Brethren were exalted. Comp. J. P. Green was installed as First Principal.

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HWLFFORDD CHAPTER, No. 464.

THE annual meeting was held at the Masonic Hall, Haverfordwest, on the 5th inst., when Comp. C. A. Brigstock was installed as Z. and appointed the subordinate Officers. Four Brethren were balloted for as candidates for exaltation, and were unanimously accepted.

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TRUTH CHAPTER, No. 1458.

THE regular meeting was held at the Mosley Hotel, Manchester, on Thursday, 27th ult., Comp. Geo. T. Lenard Z.

The minutes of the last regular meeting having been read and confirmed, Brother George John Critchley, De Grey and Ripon Lodge, No. 1161, Manager for Messrs. Kenning, 47 Bridge Street, Manchester, was successfully balloted for and exalted by Comp. Lenard, assisted by Comp. Buckley Carr P.Z., P.G.J., who delivered the historical charge to the candidate.

At the festive board which followed, Loyal and Arch toasts were relieved by songs, &c., rendered by Comps. Thomas Threlfall P.S., Nelson Stokes 1st Asst. S., and Edward Roberts 1055 Prov.G.Jan.

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TRUTH INSTRUCTION CHAPTER, No. 1458.

A MEETING was held at the Mosley Hotel, Manchester, on Tuesday, 9th inst., Companion Geo. T. Lenard Z. in the principal chair, supported by other Officers, as follow:—Comps. Fletcher Armstrong P.Z. 935 P.P.G.A.D.C. Preceptor, C. W. Godby P.Z. 325 11., Rev. W. R. Clayton P.Z. 42 P.P.G.S.N. J., H. Hellewell S.E., and James Cooper 325 Pr.Soj.

The minutes of the previous meeting having been read and confirmed, a successful ballot was taken for Comp. Joseph Haworth, Truth Chapter, No. 1458, who was desirous of becoming a member. The ceremony of exaltation was rehearsed by Comp. Lenard, the candidate being Comp. Frank Dicks S.E. 935. Comp. Alfred Hibbert Z. 935 gave the mystical lecture and address, and also closed the proceedings.

Others present and not mentioned above were Comps. Dr. Thos. D. Foreman P.Z. 210 P.P.G.S.N., Thos. Threlfall P.S., John Renwick P.S. 325, M. Golt P.S. 1459, J. J. Dean Assist.Soj.

Visitors:—Comps. Jas. Bromley J. 268 and John T. Hulse S.N. 210.

The Chapter now stands adjourned until Tuesday, 12th September.

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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: METROPOLITAN.

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SIR HUGH MYDDLETON LODGE, No. 1602.

THE annual installation meeting of this popular Lodge took place on Friday, 12th inst., at the Royal Agricultural Hall, Islington, N.

Bro. H. G. Davenall W.M. took the chair at 4 o'clock, being supported by the following Brethren: Edward Drew S.W. Worshipful Master-elect, W. J. R. Littlewood J.W., J. Weston P.M. Treas., J. Osborne P.M. Sec., G. W. Larter P.M. D.C., W. Wiltshire J.D., W. Wright P.M. Organist, G. S. Collins I.G., G. A. Dowse A.D.C., G. Wales, R. C. Beaumont and J. Porter Stewards, C. Sheppard Tyler, F. C. Everitt P.M., H. Pickett P.M., W. H. Dresden P.M., Captain J. G. W. James P.M., A. J. Cave jun. P.M., C. Dearing P.M., G. Sage, L. C. Foppoli, H. Pope, E. Andress, H. Warmington, J. Caff, A. Rawls, E. Shears, F. Welters, A. Kingston, F. Wise, J. Franklin, J. Duckworth, J. Herbert, R. Edwards, A. Edwards, S. Benjamin, A. E. Prosier, B. Cohen, E. Lamb, Fielding, Turner, E. Jayles, Tout, Read, Dover, L. Levey, and others. Amongst the visitors were Bros. J. J. Roberts S.W. 1076, W. Clark 1531, A. Cooper 901, W. Whiteside S.W. 1897, J. Pinchback 2202, A. White 1693, G. Brown W.M. 2369, W. Lewis 1366, and several others.

The Lodge being duly formed the minutes were read by Bro. J. Osborne Secretary, and were confirmed.

Bro. Cohen was named on the agenda as a candidate for passing, but the ceremony was postponed till the next meeting.

The Auditors' report was received and adopted, it proving the Lodge to be in a satisfactory position.

The Lodge was opened in the second degree, when the W.M. declared all Offices vacant. Bro. Edward Drew W.M.-elect was presented, and Bro. H. G. Davenall W.M. addressed him upon the duties of the high office to which he had been elected and which he agreed to accept, signifying his assent to the ancient charges, and taking the obligation in regular form. A Board of Installed Masters was formed, and Bro. Drew was inducted into the chair. The Brethren were re-admitted, and the new W.M. was proclaimed and saluted, and in regular order Bro. Davenall delivered the charge to the Worshipful Master, Wardens, and Brethren, in an admirable manner.

Bro. Drew invested his Officers as follow: Bros. H. G. Davenall I.P.M., W. J. R. Littlewood S.W., W. Wiltshire J.W., J. Weston P.M. Treas., J. Osborne P.M. Sec., G. S. Collins S.D., G. A. Dowse J.D., R. G. Beaumont I.G., C. Dearing P.M. D.C., G. Wales A.D.C., W. Wright P.M. Organist, J. Porter, E. J. Hiscock, A. Raines, J. Taylor and W. J. Bartlett Stewards, C. Sheppard Tyler.

Other items of business were disposed of, hearty good wishes were tendered, and the W.M. closed the Lodge, the Brethren afterwards adjourning to the banquet table, where an enjoyable dinner was provided by the well known firm of A. Probyn and Co., caterers. This was followed by the usual Loyal and Masonic toasts, that of the Worshipful Master being especially well received and responded to in very feeling terms.

A very handsome and well deserved Past Master's jewel was presented to Bro. H. G. Davenall, for the excellent manner in which he had carried out the duties of the chair during his year of office. Great credit is due to those who had the arrangement of the programme, for the perfect way in which the annual event passed off. No small part of the success of the gathering was due to the music, so well provided by Bro. Willie Wright P.M. P.Z. P.P.G. Organist Middlesex Organist of the Lodge; among those who supported him being Miss Emily Davies, Miss Amy Spencer, Bro. Herbert Linwood, Bro. W. L. Cockburn, and Bro. Sam Wright, whose efforts to please added greatly to the enjoyment of the evening.

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RAHRE LODGE, No. 2546.

AN ordinary meeting was held at the Frascati, Oxford Street, on the 9th, Bro. T. G. A. Burns W.M. in the chair.

Bros. Tucker, Lewis, and Kennedy were raised to the third degree, Bro. Stack was passed to the second, and Mr. C. J. Heath was initiated into Freemasonry.

Bro. R. J. Reece, M.D., was elected W.M. for the ensuing year. Bro. Godson was re-elected Treasurer and Bro. Madden Tyler.

It was decided that for the present no steps should be taken to found a Royal Arch Chapter in connection with the Lodge.

Forty members afterwards dined together, and during the evening a wedding present, subscribed for by some members of the Lodge, was presented to Bro. Burns.

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ALLEYN LODGE, No. 2647.

AN emergency meeting of this Lodge, at Dulwich, attracted a good attendance of members and visitors.

One special reason for the meeting was the presentation to Bro. C. J. Axford P.P.G.D.C. Middlesex, the original Founder of the Lodge, of a very handsome wedding present, subscribed for by the members.

Previous to this, the ceremonies of initiating Mr. Adams and passing Bros. Terry and Wyatt were worked in a very satisfactory manner by Bro. Joel Worshipful Master, after which the presentation above referred to was made by him, and, in a short, well-chosen speech, he referred to the many years Bro. Axford had spent in teaching the ritual to so many young Masons seeking office in their respective Lodges, and to the very splendid services he had rendered to their own Lodge since its foundation. He felt sure the Brethren who knew Bro. Axford would all testify to the fact that he was a Mason of the highest class, gentlemanly in demeanour, courteous in address, and kindly in disposition to all with whom he came in contact, and he trusted that the Great Architect of the Universe would preserve him and his good wife for many years to come. He then handed to Bro. Axford a very handsome case of silver fish knives and forks, as a wedding present from the members of the Alleyn Lodge.

Bro. Axford, who was deeply touched by this expression of affection

and esteem from the members, made a very feeling reply, heartily thanking them all for their gift.

The Brethren then adjourned to a well-served repast, and the remainder of the evening was spent in a very enjoyable manner.

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INSTRUCTION.

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PROSPERITY LODGE, No. 65.

ON Wednesday, at the Wellington Hotel, Moor Lane, Moorgate Street, E.C., Bros. W. G. Read W.M., J. Stokes S.W., W. Gernon J.W., D. Harlow P.M. Prec., H. T. Meadows P.M. Sec., A. Ferguson S.D., W. Baker J.D., S. Emden I.G., Farr, H. Brooks, O. Rix, W. Robeson, Gray, Wynman, and others.

The ceremony of initiation was rehearsed, Bro. Rix acting as candidate. The W.M. vacated the chair in favour of Bro. Robeson, who rehearsed the ceremony of passing, Bro. Harlow Preceptor kindly acting as candidate.

The W.M. then resumed his chair, and opened the Lodge in the third degree, when, by desire of Bro. Harlow, the Brethren went through their Masonic drill. The W.M. resumed the Lodge to the first degree, and Bro. Stokes was elected W.M. for Wednesday, 7th June, next Wednesday being Officers' night.

Being Her Majesty the Queen's birthday, Bro. Baker sang the National Anthem, in which the Brethren most heartily joined.

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ROYAL ALFRED LODGE, No. 780.

ON the 18th inst., at the Star and Garter Hotel, Kew Bridge, Bros. Langdon W.M., Stewart S.W., Wilcox J.W., W. B. Larkman Treasurer, Johnson Assistant Secretary, Ridley S.D., Dowling J.D., Hall I.G., R. H. Williams P.M. Prec., D. Heath, H. R. Worth.

Lodge was opened to the third degree and resumed to the first, when the ceremony of installation was rehearsed. Lodge was resumed to the third degree, and the ceremony of raising was rehearsed.

Bro. Stewart was elected W.M. for the next meeting.

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ALFRED NEWTON LODGE, No. 2686.

ON Tuesday, at the Royal Palace Hotel, Kensington, Bros. A. J. Naughton W.M., H. J. Seal S.W., R. Liddiard J.W., R. H. Williams P.M. Prec., W. Flack P.M. Dep. Prec., E. Vernon acting Sec., A. J. Cousens W.M. 172 S.D., W. Binfield J.D., H. Redgrave I.G., H. England, Wynman, J. W. Jupe.

The ceremony of initiation, including the ancient charge, was rehearsed. The Lodge was called off, and on resuming the ceremony of passing was gone through, Bro. Flack candidate. Both the ceremonies were perfectly rendered, for which the W.M. was highly complimented by Bro. R. H. Williams P.P.G.D. Preceptor. The Lodge was resumed to the first degree, and Bro. Williams, with the assistance of the Brethren, worked the first section of the Lecture.

Bro. H. J. Seal was elected W.M. for the next meeting.

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PROVINCIAL.

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EMULATION LODGE, No. 299.

THE installation meeting took place at the Bull Hotel, Dartford, on Tuesday, 16th inst., and was largely attended.

Bro. A. Engley was installed in the chair, the ceremony being performed in a most impressive manner by Bro. Light.

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LOYAL LODGE OF INDUSTRY, No. 421.

FRIDAY, 18th inst., was a red letter day in the annals of this Southmolton Lodge, the occasion being a visit from the Hon. Sir Stafford Northcote, Bart., C.B., M.P., P.G.M. of the Province of Devon to the Lodge, and he was subsequently entertained at a banquet held in the new Assembly Room, which was prettily decorated with plants, kindly lent by Lord Ebrington, who, owing to the training of the Yeomanry at Barnstaple, was unable to be present. The chair was occupied by the W.M. Bro. Pearce, who was supported by the Prov.G.M. and Bro. Geo. Lambert, M.P.

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ISCA LODGE, No. 683.

THE Beaufort Lodge, No. 103, Bristol, and the Striguil Lodge, No. 2186, Chepstow, paid an official visit on Wednesday evening, 17th inst., to the Isca Lodge, Newport.

The visitors were met at the Station by Bro. Forsyth P.P.J.G.W., and were received at the Masonic Hall with full honours, there being present to greet them a number of Brethren from the Silurian, Albert Edward, and St. George (Tredegar) Lodges.

The ceremony of the third degree was undertaken by Bro. Gill Williams W.M. of the Isca Lodge.

Afterwards the Brethren adjourned to the Westgate Hotel, where supper was served.

It was mentioned during the evening that Bro. Alfred Taylor, of Newport, that day celebrated the 46th anniversary of his initiation as a Freemason, and that during this period he had held every office which the Prov. G.M. could give him.

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ST. JOHN LODGE, No. 1039.

THIS Lodge met on Wednesday, 24th inst., at Lichfield, under the presidency of the W.M. Bro. Alfred D. Parker.

After the Lodge had been duly opened, the W.M. proposed a resolution standing in his name to the effect that a loyal telegram of congratulation be despatched to Her Most Gracious Majesty the Queen, from St. John's Lodge, on the great and unique occasion they were celebrating that day. To his mind, words altogether failed to describe or depict the great blessings which

had descended on the nation through the Great Architect of the Universe, and by the instrumentality of Queen Victoria. Future generations would look back to the era as one of surprising progress—as a period when Religion and Morality took the place of Contempt and of Excess—a period when the varied steps of the Queen's reign would be summed up as tending towards social progress, equalisation and amelioration. Historians would, he believed, conclude that a woman's rule was the salvation of the nation, for at the very outset it saved them from revolution, and in its effect opened up the highest destiny ever set before a nation to be accepted or refused. And standing as they did on the brink of another century, and cognisant as they were of the march of events, they believed that Britain would accept—nay had accepted—the sacred trust, and that the time would come when, under the dominion of the English speaking race, there would be opened up that great ideal of the Federation of the Nations and the Brotherhood of Man. The following is a copy of the telegram despatched:—"The Freemasons of Lichfield now in Lodge assembled, thankfully and loyally congratulate their Empress and Patroness on the attainment of her Majesty's eightieth birthday."

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PENTANGLE LODGE, No. 1174.

THE annual installation was held at the Sun Hotel, Chatham, on Monday, 8th inst., when Bro. Major C. G. Matson, R.M.L.I., was most impressively installed by the outgoing Master Bro. F. F. Smith.

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BLACKPOOL LODGE, No. 1476.

THE annual installation was held on Monday evening, 2nd inst., at the Clifton Arms Hotel, Blackpool. The W.M. for the current year is Bro. W. Nuttall, the esteemed second in command of the Borough Surveyor's department of the Blackpool Corporation. There was a large attendance of members of the Lodge and other Masons at the ceremony.

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MERLIN LODGE, No. 1578.

ON Monday afternoon, 15th inst., the installation of Bro. Hill-Male as W.M. took place at the Masonic Hall, Pontypridd, in the presence of a large number of Brethren. The ceremony was impressively performed by the retiring Master Bro. William Phillips, and the new occupant of the chair invested his Officers.

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LIVERPOOL DRAMATIC LODGE, No. 1609.

THE last meeting previous to the usual two months' summer vacation in June and July, took place on Tuesday afternoon, 23rd inst., at the Masonic Hall, Hope Street, Liverpool. Bro. Eustace Baxter Worshipful Master was in his place shortly after the appointed meeting time (1.30 p.m.), and was well supported.

The business of the afternoon embraced initiations, passing, and raising, the candidate for the M.M. degree being Bro. Frank Coyne, the popular variety artiste. Bro. Joseph Fineberg D.C. received the congratulations of his fellow members on his preferment to the Senior Deacon's rank in the Provincial Grand Lodge of West Lancashire.

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WHITWORTH LODGE, No. 1932.

AT the monthly meeting held in the Masonic Hall, Spennymoor, on Wednesday evening, 10th inst., the Brethren were favoured with a visit from the Officers of Provincial Grand Lodge. The W.M. Bro. Thompson Raine presided.

The W.M. proposed the toast of the Provincial Brethren. Bro. R. Hudson complimented the W.M. upon the excellent work done in the Lodge, and proposed the W.M. Subsequently Bro. G. Stewart responded on behalf of the Provincial Grand Lodge.

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HAMPSHIRE LODGE OF EMULATION, No. 1990.

THERE was a numerous attendance on the 5th inst., at Portsmouth, on the occasion of the installation of Bro. J. Brickwood P.P.S.G.W. as W.M. for the third time since the establishment of the Lodge, the ceremony being conducted by Bro. C. J. Lawrence.

The Lodge was established as one for Past Masters only, but it was recently decided to convert it into an ordinary Lodge; and on the occasion of the installation the first initiation of a candidate was gone through by Bro. Williams. The Lodge will, as soon as circumstances permit, be removed to Eastleigh, from its present home at the Masonic Hall, Landport.

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ACACIA LODGE, No. 2321.

AT the Masonic Hall, Bradford, on the 11th inst., a Lodge of emergency was held.

There was a large attendance, the special feature being the unfurling of a fine new banner for the Lodge by the Deputy Provincial Grand Master of West Yorkshire Bro. Richard Wilson P.G.D.Eng. The Lodge was presided over by Bro. James Banks Fearnley W.M., who was supported by Bro. J. C. Malcolm P.G.D.Eng., and a number of other Provincial Officers and representatives of many Lodges in the Province. The ceremony is the first Bro. Wilson has performed since his appointment as Deputy.

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FOSTER GOUGH LODGE, No. 2706.

A MEETING was held (by dispensation) at the Town Hall, Stoke-on-Trent, on Saturday, 29th ult. A unique feature of this Lodge is that all its members are or have been Masters of Lodges. Its membership extends over the whole of the Lodges in the Province, and it serves to bring the leaders in Masonic opinion and work in the Province closer together than was possible before its formation. In all, about seventy Brethren were present, including a few visitors. The Master of the Lodge Bro. John Bodenham P.G.A.D.C. England presided.

In the course of the proceedings in Lodge, eight new members were balloted for and were unanimously elected. Those were Bros. Herbert Manley, West Bromwich; T. Buxton, Fazeley; J. Newton, Wolstanton; G. Bennett, Stoke; T. H. Spencer, West Bromwich; J. N. Lester, Wolver-

hampton; W. Hamblett, Wolverhampton; and W. G. Lowe, Burton-on-Trent.

Bro. Bodenham proposed that Bye-law No. 6 be amended as follows:—"The Masters, Wardens, Past Masters, Treasurer, Secretary, and four other members of the Lodge, to be elected at the regular meeting in January each year, shall be a Committee of Management and make arrangements for the meetings." He explained that in the original bye-law only the I.P.M. was on the Committee with the Master and Wardens, and it had been thought desirable that the Past Masters, as well as the Secretary and Treasurer, should be added. The motion was unanimously agreed to.

The principal feature of the meeting was an address by Bro. Speth on "The Development of the Masonic Ritual," in which he gave an interesting sketch of the progress of Freemasonry from early times down to the present day.

On the motion of the Worshipful Master, seconded by the Senior Warden, Bro. Speth was cordially thanked for his able address, and was unanimously elected an Hon. Member of the Lodge.

In the evening a banquet was held at the North Stafford Hotel, the Worshipful Master presiding. After dinner, the toast of the Queen and the Craft was given from the chair and duly honoured.

Bro. W. Vernon proposed the health of the Grand Master H.R.H. the Prince of Wales, the Earl of Derby, the Earl of Warwick, and the Officers of Grand Lodge present and past, the toast being coupled with the name of Col. Bindley, to whose work on behalf of Masonry in the Province of Staffordshire Bro. Vernon bore very cordial testimony.

Col. Bindley was very warmly received on rising to reply, which he did briefly, expressing deep regret at the loss of Lord Lathom, who on several occasions did good service to that Province, and a hope that the Prince of Wales would continue for many years the chief ruler of the Craft.

Major Harding proposed the health of the Earl of Dartmouth, Lieut.-Col. Walker, and the Officers of the Prov.G. Lodge present and past. He referred to the valuable services rendered by Lord Dartmouth and to the confident hope entertained that Col. Walker would follow in the footsteps of his predecessor; and coupled with the toast the name of Bro. J. T. Marson Secretary of the Lodge, whom he congratulated upon having worthily attained to the position of Senior Grand Warden in Prov.G. Lodge.

Bro. Marson having responded and expressed his high sense of the honour done him, the Worshipful Master proposed the Honorary Members of the Foster Gough Lodge, coupled with the name of Bro. Speth, mentioning that next day was their distinguished Brother's birthday, and wishing him many happy returns of the day and many happy returns to Staffordshire.

Bro. Speth, in responding, said in what he had told them that day he did not intend to advocate a dead uniformity of Masonic working throughout England, because there were peculiarities to be found in certain Lodges which were of very old standing, and which formed links with the past, and unless such usages were subversive of their principles he should be sorry to discard them. But he would ask them to remember that a Masonic generation was only some thirty years; so that some little custom soon became immemorial usage in the eyes of the present generation. He had tried to make them realise that there was a standard, that that standard was based on good authority, and that they could not do better than follow it as nearly as they were able.

The health of the Worshipful Master was proposed by Bro. Pepper, who recalled the valuable services rendered by Bro. Bodenham for many years as President of the Masonic Charitable Association, and his good, sterling work for Masonry generally.

The toast was drunk with musical honours, and the Worshipful Master, in responding, contrasted the small beginnings of the Staffordshire Masonic Charitable Association twenty-seven years ago with the vigorous infancy of the Foster Gough Lodge, which he hoped would prove a most auspicious event in the history of Freemasonry in Staffordshire. He concluded by proposing the toast of Portland Lodge, and thanking the W.M. and members for the assistance which they had given in holding that meeting at Stoke. Bro. W. T. Copeland responded.

Bro. Spierpoint Prov. G. Std. Bearer Warwickshire responded for the Visitors, and several other toasts were honoured, including the Masonic Charities, proposed by Bro. Wood (Litchfield), and responded to by Bro. T. Taylor President of the Staffordshire Masonic Charitable Association.

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MARK MASONRY.

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STREONSHALH LODGE, No. 337.

THE installation of the Worshipful Master took place at Whitby, on Monday, 8th inst., Bro. J. H. Harrowing being installed into the chair by Bro. W. F. Halliwell Prov. G. Sec. The Worshipful Master appointed and invested the Officers for the ensuing year.

The Brethren afterwards sat down to a sumptuous spread at Mr. Botham's restaurant, the usual Mark toasts being honoured.

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GRANVILLE LODGE, No. 390.

THE annual installation meeting was held in the Masonic Hall, Park Street, Deal, on Tuesday, 16th inst., Bro. C. B. Wellden W.M.

The W.M.-elect Bro. T. Ayling having made the usual declaration, a Board of Installed Masters was formed, and he was installed in the chair, the ancient charges and proclamations being effectively given by Bro. Wellden, who undertook the entire ceremony.

The W.M. referred to the approaching visit of the Provincial Grand Mark Lodge of Kent to Deal, in October next, the invitation extended by the Granville Lodge having been accepted. The permanent Committee were re-elected, and it was understood that special meetings would be held to make early arrangements for the coming event.

A cordial vote of thanks was proposed by Bro. J. W. Court, seconded by Bro. Frost, to the retiring W.M. for his efficient services in the chair during the past year, and the W.M. in gracious terms presented Bro. Wellden with a handsome Past Master's jewel, as a further token of the Lodge's appreciation.

The Lodge having been closed the Brethren adjourned to the Clarendon Hotel, where an excellent banquet was served.

Bro. Wellden proposed the toast of the W.M., and referred in eulogistic terms to the long Masonic service of Bro. Ayling, who was one of the founders of the Lodge.

The W.M., in his response, said he had always taken an interest in the working of Mark Masonry, and had attended the meetings of the Deal Mark Lodge whenever he had had the opportunity.