

# THE Freemason's Chronicle.

## A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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### DEVONSHIRE.

THE annual Provincial Grand Lodge of Devonshire was held at Honiton, on Wednesday, the 14th instant. The Committee of Petitions was held in the forenoon, when votes were made to cases in connection with Lodge Friendship, Lodge Harmony, and Lodge True Love and Unity. Afterwards there was a luncheon at the Dolphin Hotel, presided over by the Deputy and Acting Prov. Grand Master Bro. G. C. Davie.

The Loyal and Masonic toasts were proposed. Bro. Rev. T. Russell gave the Most Worshipful Grand Master and the Grand Lodge of England, coupling with it the names of Bro. Rev. R. Peek and Bro. John Stocker Prov.G.Sec.

Bro. Stocker was very cordially received and said he was glad to respond to the toast on that, the first occasion since Grand Lodge had conferred the honour of Office upon him.

Bro. F. C. Gould proposed the Prov. Grand Master and Prov. Grand Lodge, and mentioned that he had heard from Lord Northcote a few days ago, and his lordship said he never enjoyed better health, and frequently remembered his old friends.

The Provincial Grand Lodge was held in All Hallows' Schoolroom, which had been admirably fitted up for the occasion. The Acting Prov. Grand Master Bro. G. C. Davie presided, the Rev. Thomas Russell P.P.J.G.W. acting as Deputy Prov. Grand Master.

There was a very large attendance of present and past Provincial Officers and other Brethren.

The Prov.G.Secretary Bro. Stocker presented his report, showing the number of members in the Province to be 4,149 and the amount received in dues and fees, £459 18s. The names of 300 members were removed from the register during the year, and there were 384 new admissions. The number of Past Masters was 929. He desired to thank the whole of the Lodges and Brethren for the generous support accorded to his Stewardship to the Royal Masonic Benevolent Institution, which enabled him at the recent Festival to hand in a list of no less a sum than £745 10s, the largest sum on the list of any individual Steward. Two new Masonic Halls had been erected during the year, viz., at Tavistock and Okehampton. The former was dedicated on the 13th, and the latter will be dedicated on Monday, the 26th of the present month.

The Prov. Grand Secretary said the Prov. Grand Treas. Bro. Mutton regretted that he was quite unable to attend, and had asked him to present his report. The report showed that the year began with a balance in hand of £354, and ended with a balance of £328, the total sum being £877.

Bro. C. R. M. Clapp Secretary presented the report of the Fortescue Annuity Fund, which showed steady progress. In 1895 the income was £152 13s, last year it was £338 10s. £450 was paid in annuities during the year.

Bro. E. H. Shorto, in moving the adoption of the report, said he had a very pleasing announcement to make. They had a sore distress at Exeter at the beginning of the year, when a most worthy citizen, a young man blessed with good heart and large means, was suddenly called to his rest. But his reason was preserved to the last, and he was able to settle his affairs before he died. One part of his bequest of his great wealth was to put a sum of £50,000, free of legacy duty, at the disposal of his executors to be devoted to Charities in which he had taken an interest. It did not at first come into their minds that any of the money would come to the Masonic Charities, but Bro. Richard Bowerman West was initiated in Apollo Lodge, at Oxford, and was an earnest

member of St. George Lodge, Exeter. It was suggested that he (Bro. Shorto) should give the executors such information as was necessary about the Masonic Charities, and the result was that on Saturday morning he had an intimation that the Fortescue Annuity Fund would benefit to the extent of £500 free of legacy duty. Bro. George Dunsterville seconded the adoption of the report, and afterwards a vote of thanks to the executors of the late Bro. R. B. West was proposed and carried by the Provincial Grand Lodge.

Bro. J. B. Gover, in the report of the Committee of Petitions, stated that at the last election all the Lodges sent in their votes, which was most gratifying. During the year they had succeeded in electing a widow and a boy. Too much credit could not be given to Bro. Westlake for the admirable manner in which he conducted the business. There had been of late years a large increase in the voting power of the Province. Some years ago it was only about 700; the votes last year were 5,022. But in the former days an election could be carried with 700 votes; now it required 5,000; and, without neglecting their local Institutions, a strenuous effort should be made to support more largely the grand Masonic Charities. Last year their contributions had been exceptionally good, amounting to £1,100, and approaching more nearly to the amount the Province received annually.

Bro. S. Jones proposed the election as Treasurer of Bro. R. D. Renwick 338, Torquay. Bro. J. R. Lord seconded, observing that no one was better entitled to the Office, and no one would fulfil its duties more worthily. Bro. Renwick, who was unable to attend, was unanimously elected.

Bros. Henry Stocker and Frederick Sanders were elected Auditors.

The Acting Prov. Grand Master then proceeded to invest the Officers for the ensuing year, as follow:

Bro. R. Peck 39	...	Senior Warden
H. Bulteel 1255	...	Junior Warden
Rev. T. H. T. Child 2806	...	Chaplain
Rev. T. Ward Brown 1753	...	Ditto
R. D. Renwick 328	...	Treasurer
W. Forward 494	...	Registrar
John Stocker 39	...	Secretary
F. W. Harding 444	...	Senior Deacon
W. H. Evans 1181	...	Ditto
E. W. Hellier 847	...	Junior Deacon
C. J. Jeffery 2189	...	Ditto
J. C. Revell 1855	...	Supt. of Works
J. R. Lord 1247	...	Dir. of Ceremonies
H. Banfield 847	...	Dep. Dir. of Cers.
W. Sweet 1212	...	Asst. Dir. of Cers.
H. Skinner 282	...	Ditto
C. Barrett 2595	...	Ditto
W. A. Staton 1099	...	Sword Bearer
W. H. Puddicombe 489	...	Standard Bearer
Wm. Farrant 164	...	Ditto
T. H. Griffin 372	...	Organist
Wm. Winget 1402	...	Assistant Secretary
H. Warren 159	...	Pursuivant
C. F. Matthison 2025	...	Assistant Pursuivant
J. R. Gibbard 1254	...	Steward
F. Hubber 1284	...	Ditto
G. Leach 70	...	Ditto
T. G. Taylor 2725	...	Ditto
Robert Chase 1486	...	Ditto
E. Andrews 303	...	Ditto
H. Shooter 112	...	Tyler.

The Acting Prov.G.Master said that among the many who had recently received the honour of Office in the Grand Lodge of England, no one had better deserved it than their Secretary Bro. John Stocker. He knew something of the work of the Province and of the duty that devolved upon the Brother who filled the Office of Secretary. But they knew how Bro. Stocker loved the work, and a very high authority in England said to him that he looked upon Bro. Stocker as

one of the best, if not the best, Provincial Secretary in their vast Order. He had to ask Bro. Stocker to accept from them some small mark of their esteem for him, and their gratitude for the labour he had performed. It was particularly pleasing for him to be the mouthpiece of the Brethren and the channel through which the testimonial should be given to Bro. Stocker, for his work in connection with the Province as well as the work of Lord Northcote had been materially lightened and made pleasant by the admirable way in which Bro. Stocker had discharged his duties. The foundations of the work of Secretary of that Province were laid by Bro. John Brewer, who had passed away, but it was an Office which required both business habits and tact. The testimonial had been subscribed to by 781 Brethren and thirty-nine Lodges as such, which showed the general estimation in which Bro. Stocker was held. He would ask Bro. Gould to read the inscription on the vellum which was part of the presentation.

Bro. Gould read as follows:

The Brethren and Lodges in the Province of Devonshire whose names are inscribed herein desire to offer to W. Bro. John Stocker (P.M. 39, Assistant Grand Director of Ceremonies, England; Past Prov. Grand Treasurer, Devonshire; Past Prov. Grand Warden, and Prov. Grand Sec. of Devonshire) their hearty congratulations on his having been appointed by the Most Worshipful Grand Master to the distinguished Office of Assistant Grand Director of Ceremonies in the Grand Lodge of England, and desire to present him with his Grand Lodge regalia, together with a cheque for one hundred guineas, as a further mark of their regard and a grateful recognition of the valuable services he has rendered to Freemasonry in general, and to the Province of Devonshire in particular.—F. W. HARDING 444 Hon. Sec.; JOSEPH GOULD 39 Hon. Treas.

The Acting P.G.M. then formally made the presentation, expressing the hope that Bro. Stocker would be spared to serve them for many years to come.

Bro. Stocker, who was enthusiastically received, replied. He said their kindness would encourage him, if possible, to do even more than he had in the past. Their goodwill and affection was not shown only there that day; he had often experienced it, and words failed him to express the gratitude he felt for their now giving it to him in this tangible shape. He thanked them especially for the support they gave his Stewardship last January, to which he had alluded in his report. It was that wonderful list they enabled him to make that brought him more prominently before those in authority, and brought about his appointment in April last. Letters of congratulation then poured in upon him from all parts of the Province. As long as God gave him health and strength, and he was acceptable to the Brethren, he hoped to continue the work of Secretary. The cheque of 100 guineas was a valuable gift, but he hoped they did not think he intended keeping it himself. He thought at first to divide it among the three Provincial Charities, but the Acting Prov.G.M. had given him a better idea, and he was going to pass it over to the Treasurer of the Devon Educational Fund, on conditions which Bro. Davie would name.

The Acting Prov.G.M. said his proposal was that it should constitute not a Life Governorship but a perpetual Governorship, Bro. Stocker holding the votes as long as he lived, and that afterwards they should be held by the Prov. Grand Secretary, and be known as "The Stocker Votes." Bro. Stocker's name being thus kept green among Devonshire Freemasons in perpetuity.

Bro. Lord, in accepting the cheque as Treasurer of the Devon Masonic Educational Fund, said the gift proved once more Bro. Stocker's great interest in their local Institutions.

On the proposition of Bro. S. Jones, seconded by Bro. J. R. Wilson, a vote of thanks was passed to the Master Bro. H. Key and the Wardens of Lodge Fortescue, for their excellent arrangements and hospitality.—"Western Morning News."

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#### AN HOUR'S TALK.

IN the "Old Rules of the Grand Lodge at York, 1725," there appeared the following regulation, numbered 13: "An hour shall be set apart to talk Masonry." Well for us if such a rule were in force and under observance to-day. Taking for granted that this rule was observed as it should have been in those times, what must we conclude with regard to the Masonry of to-day? Must we admit a general

intellectual decline, or must we admit that the charm of Masonry lies no longer in the intellectual but rather in the social phase? Such a rule at that time must have been of immense value to the Craft, and, if so, of what incalculable benefit would it prove to us of these later days, when there is so much more to be learned, so much more history to be investigated? These Craftsmen of a century and three quarters ago evidently realised what we strive so strenuously to teach the Apprentice of to-day—that there was more in Masonry than the ritual and social intercourse. The greatest problem that confronts those who would be Masonic teachers now-a-days is to induce the young Mason to learn not only the what but the why of Masonry. How much might this simple "hour of talk" accomplish in a Lodge!

Brethren will repudiate the regulation of olden days as impracticable; yet its very impracticability proves its necessity. Small wonder that Masonry loses its interest to men of good minds if the intellectual element is eliminated. Here is a way of improving, and a simple way. We who make such a boast of the splendid condition of the Craft in a great and growing Republic where Masonry does not increase rapidly enough to satisfy us, must we be forced to admit that, so far as intellectuality is concerned, we fall below the standard set by our Brethren of a long-past century? Humiliating thought.

An "hour of talk" about Masonry does not mean dry sermons or stilted speech on threadbare topics. Far from it. There is more of interest in Masonry than is dreamed of by those who have never made of it a conscientious study. To the Lodge which would pose as great among Lodges, we commend this simple, old-fashioned, yet wonderfully valuable rule of "An hour set apart to talk Masonry." What a wide range of topics may be considered under this little head. Try it.—"Masonic Sun."

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Leaders of English Freemasonry express sympathy with an appeal which has been made, curiously enough, to the Grand Lodge of Scotland. This appeal is formulated by the Grand Lodge of Denmark, which in a letter has protested against the Grand Lodge of Hamburg creating a Daughter Lodge at the Danish capital. The Danes declare that this is an outrageous and even wanton invasion, and the Scottish Masons are asked to use their aid in drawing the attention of foreign Lodges to it. The English Masons have a direct interest in this matter, by reason of the fact that the Crown Prince of Denmark Grand Master of the Order in the kingdom is also a past Grand Master of England. The incident is probably unparalleled in the modern history of Masonry.—"Manchester Guardian." [This is not the first notice we have seen of this matter. It is also referred to in the report of the proceedings at the Grand Lodge of New South Wales, as given in our last issue. Most probably the complaint has been duly communicated to our Grand Lodge, but with the usual apathy of Englishmen in dealing with the affairs of their neighbours—in Masonic as well as outside matters—has not been deemed worthy of special reference by the authorities of Grand Lodge.—Ed. F.C.]

#### "A SPRIG OF ACACIA."

ON Monday afternoon, 19th inst., at the Glossop Cemetery, the funeral took place, amidst many manifestations of regret, of Bro. Charles Davis, late Town Clerk of Glossop, coroner for the High Peak Hundred, and registrar of the Glossop County Court. The funeral cortege comprised hearse and five coaches, besides a number of private carriages sent by Lord Howard, of Glossop, and the gentry of the district. Amongst those present were his Honour Judge Waddy, K.C., County Court Judge; the members and officials of the Corporation, the borough police, the Brethren of the Devonshire Lodge of Freemasons, Grand United Order of Oddfellows, representatives from the Conservative Club, and other societies with which the deceased was connected. A large number of persons witnessed the procession.

THE funeral of Bro. W. Memery at St. Mary's Churchyard, Brixham, on Sunday afternoon, was attended by a large number of the Brethren of the True Love and Unity Lodge, of which deceased, who was eighty-one years of age, was an old and respected member. The Brethren carried sprigs of acacia, which they cast upon the coffin in the grave.

## MEETINGS NEXT WEEK.

## Monday.

- 48 Industry, F.M.H., Gateshead  
 61 Probity, F.M.H., Halifax  
 89 Unanimity, Angel, Dukinfield  
 148 Lights, Austin Cham., Warrington  
 264 Nelson of the Nile, F.M.H., Batley  
 302 Hope, F.M.H., Bradford  
 307 Prince Frederick, Hebden Bridge  
 408 Three Graces, Masonic Room, Haworth  
 433 Hope, Duke of Well'ton, Brightlingsea  
 491 Royal Sussex, Masonic Temple, Jersey  
 557 Loyal Victoria, F.M.H., Callington  
 699 Boscawen, F.M.H., Chacewater  
 999 Robert Burns, Albion, Manchester  
 1177 Tenby, F.M.H., Tenby  
 1271 Friendship & Unity, Bradford-on-Avon  
 1272 Tregenna, F.M.H., St. Ives, Cornwall  
 1286 Bayon, F.M.H., Market Rasen  
 1325 Stanley, F.M.H., Liverpool  
 1399 Marlborough, Woodstock  
 1486 Duncombe, F.M.H., Kingsbridge  
 1542 Legiolium, F.M.H., Castleford  
 1600 Hamilton, F.M.H., Alford  
 1753 Obedience, White Hart, Okehampton  
 1977 Blackwater, Blue Boar, Maldon  
 1991 Agricola, F.M.H., York  
 2068 Portsmouth Temperance, Landport  
 2279 Thornham, F.M.H., Oldham  
 2547 Llangattock, F.M.H., Cardiff  
 2553 Rufford, F.M.H., Nottingham  
 2654 Arter, Moseley Institute, Moseley  
 2759 Rolle, F.M.H., Exmouth

## Tuesday.

- 253 Tyrian, F.M.H., Derby  
 814 Parrett & Axe, Town Hall, Crewkerne  
 910 St. Oswald, F.M.H., Pontefract  
 979 Four Cardinal Virtues, Royal, Crewe

- 990 Neyland, New Masonic Hall, Neyland  
 1007 Howe & Charnwood, Loughborough  
 1016 Elkington, F.M.H., Birmingham  
 1052 Callendar, F.M.H., Manchester  
 1168 Benevolence, F.M.H., Sherborne  
 1214 Scarborough, Station Hotel, Batley  
 1266 Honour & Friendship, Blandford  
 1482 Isle of Axholme, F.M.H., Crowle  
 1580 Cranbourne, Red Lion, Hatfield  
 1609 Liverpool Dramatic, F.M.H., L'pool  
 1650 Rose of Raby, Scarth Hall, Staindrop  
 1675 Ancient Briton, F.M.H., Liverpool  
 1779 Ivanhoe, F.M.H., Sheffield  
 1902 St. Cuthbert, King's Arms, Bedlington  
 2025 St. George, F.M.H., Plymouth  
 2404 Lord Beresford, Sun, Chatham  
 2518 Charles Edward Keyser, Hoddesden  
 2595 Trinity, Assembly Rm., Buckfastleigh  
 2692 Hastings, Castle, Hastings

## Wednesday.

- 2626 Leyton, Technical Inst., Leyton  
 220 Harmony, Garston Hotel, Garston  
 258 Amphibious, F.M.H., Heckmondwike  
 304 Philanthropic, F.M.H., Leeds  
 320 Loyalty, F.M.H., Mottram  
 320 Brotherly Love, F.M.H., Yeovil  
 366 St. David, F.M.H., Milford  
 368 Samaritan, F.M.H., Sandbach  
 372 Harmony, F.M.H., Budleigh Salterton  
 380 Integrity, F.M.H., Morley, Yorks.  
 387 Airedale, Saltaire Inst., Shipley  
 420 Scientific, Masonic Rooms, Bingley  
 461 Fortitude, Commercial, Newton Moor  
 533 Eaton, F.M.H., Congleton  
 555 Fidelity, Crown, Framlingham  
 697 United, George, Colchester  
 724 Derby, F.M.H., Liverpool  
 1024 St. Peter, F.M.H., Maldon  
 1119 St. Bede, F.M.H., Jarrow

- 1283 Ryburn, F.M.H., Sowerby Bridge  
 1529 Duke of Cornwall, St. Columb  
 1544 Mount-Edgcumbe, F.M.H., Camborne  
 1645 Colne Valley, F.M.H., Slaithwaite  
 1756 Kirkdale, Skelmersdale Hall, L'pool  
 1760 Leopold, F.M.H., Scarborough  
 1775 Leopold, Comm., Church, Accrington  
 1783 Albert Edward, F.M.H., Huddersfield  
 1808 Suffield, Angel, North Walsham  
 1967 Beacon Court, Ghuznee, N. Brompton  
 1989 Stirling, F.M.H., Cleator Moor  
 2019 Crook, F.M.H., Crook  
 2064 Smith Child, Town Hall, Tunstall  
 2149 Gordon, F.M.H., Hanley  
 2320 St. Martin, Church Inn, Castleton  
 2355 Chantrey, Lic. Vic. Bdgs., Dore  
 2444 Noel, St. James Hall, Kingston-on-T.  
 2448 Bradstow, F.M.H., Broadstairs  
 2571 Holmes, F.M.H., Newcastle-on-Tyne  
 2655 Queen Victoria, St. Budeaux

## Thursday.

- Gen. Com. Girl's School, F.M.H., at 5.  
 39 St. John the Baptist, F.M.H., Exeter  
 590 La Cesaree, Masonic Temple, Jersey  
 636 De Ogle, F.M.H., Morpeth  
 807 Cabbell, 47 St. Giles Street, Norwich  
 1151 St. Andrew, F.M.H., Tywardreath  
 1166 Clarendon, Queen's, Hyde  
 1578 Merlin, F.M.H., Pontypridd

## Friday.

- 810 Craven, Victoria Bdgs., Skipton  
 1822 St. Quintin, Bear Inn, Cowbridge

## Saturday.

- House Committee, R.M.B.I., Croydon, at 3.  
 1284 Brent, Globe, Topsham  
 1462 Wharncliffe, Rose & Crown, Penistone

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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. We do not sanction anyone attending Lodge meetings as our representative without a specific invitation.

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## CRAFT: METROPOLITAN.

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## New Concord Lodge, No. 813.

THE Brethren of this popular and prosperous Lodge have changed their regular meeting place from the Guildhall Tavern, Gresham Street, to the Cannon Street Hotel, and accordingly an emergency meeting on Friday, 16th inst., was held at their new mode.

As usual at this Lodge there was a very good attendance, including Bros. John Howard W.M., J. Keiser S.W., R. Fletcher J.W., A. J. Potter P.M. Secretary, W. M. Johnson I.P.M., R. Clark P.M., H. D. Blake P.M., J. I. Moar P.M., W. A. Carter acting Deacon, W. Chittock acting I.G., R. H. Tickle Organist, A. K. Tuberfield Tyler; F. M. Wenborn, G. Bennett, C. Cook, H. Garratt, W. Venner, T. H. Coles, A. G. Denton, Percy Cordell, L. Wild, W. E. Schroder, R. Nickols, C. G. Cantley, &c.

The Visitors included Bros. C. J. Andrews J.W. 165, Dr. Morley Agar 165, G. Goddard 733, W. G. H. Irish 340, J. Wynman.

The Lodge being duly formed was advanced to the second degree, and Bros. T. H. Cole and Morley Agar (the latter by request of the W.M. of Lodge Honour and Generosity, No. 165) were examined, entrusted, and retired. To economise time the Lodge was resumed to the first degree, and Bro. C. G. Cantley and W. E. Schroder, who were initiated at the previous meeting, were examined, and having answered the questions in a faultless manner were entrusted. The Lodge was opened in the second degree, and in due course those Brethren were passed as Fellow Crafts. The Lodge was advanced to the third degree, and Bros. Morley Agar and Cole were raised to the sublime degree of Master Mason. The working, including the explanation of the working tools, was faultless, was impressively rendered, and was highly appreciated by the Brethren and Visitors.

The Lodge was resumed to the first degree and a gentleman was proposed for initiation. After some other Masonic transactions the Lodge was closed and the Brethren retired to partake of an excellent dinner.

At the conclusion of the repast, the toast of the King and the Craft was honoured, the W.M. expressing the sympathy the Brethren felt with the King on the loss of his dear sister, who had been a true companion to His Majesty.

In proposing the toast of the Grand Officers the W.M. said the Craft had lost a great friend in Bro. Beach, M.P., and he was sure all the Brethren would sympathise with his family and friends.

Bro. W. M. Johnson I.P.M., in taking the gavel, said the Brethren were well aware that his doing so was to propose the health

of the W.M. He first desired to congratulate the Brethren in their new home, and then wished the W.M. every prosperity. The working the W.M. had done that evening had been again perfect. He could not let the opportunity pass without thanking and complimenting the W.M. for the Masonic treat he had provided for the Ladies, Brethren and Visitors on the occasion of the summer outing. It had been glorious, in fact it was as perfect as his working had been that evening.

The W.M., on rising, was most heartily received. He thanked the I.P.M. for his kind words, and the Brethren for receiving the toast in such a cordial manner. He was pleased to hear his working had given satisfaction. He assured the Brethren that those who wished to work up to the position he then occupied would have the support of the Past Masters. Concerning the summer outing; it was true he had worked hard to make it enjoyable, but the compliments were not alone due to him, for he thought Bro. Potter, their Secretary, had done even more than himself; at any rate it was pleasant to hear the outing had given satisfaction, and that the Ladies and Brethren had enjoyed themselves.

In submitting the toast of the Visitors the W.M. gave them, in the name of the Lodge, a most hearty welcome. At the same time he explained why there was an emergency meeting. He was also pleased to be able to accede to the request of the W.M. of the Honour and Generosity Lodge, to raise Bro. Agar. He considered it an honour to be the W.M. to receive such a request. He could not call Bro. Agar a member of their Lodge but he was a most welcome Visitor.

Bro. Andrews J.W. 165 said he highly admired the excellent working of the W.M., and thanked him for the generosity shown to his friend Bro. Agar in having raised him that evening; it showed the Brotherly love and good fellowship which existed in the Craft. He was pleased to say the W.M. was a personal friend of his, and he sincerely thanked him and the Brethren for their courteous reception.

Bro. Agar said he was highly delighted to have been raised in the New Concord Lodge, and sincerely thanked the W.M. for his great kindness. He should never forget the New Concord members. He also most heartily thanked the W.M. and Brethren for their cordial reception.

Bro. Irish in short but eloquent speech also responded on behalf of the Visitors.

In reply to the toast of the Past Masters Bro. Johnson considered it a compliment that on the occasion of an emergency meeting there were five Past Masters present. He hoped that would be the smallest number ever seen in the New Concord Lodge.

Bro. Potter thanked the W.M. for having coupled his name with the toast. Concerning the summer outing, it was an exceptional success, the expenses had been more than was expected, but he was pleased to hear the Brethren and their Ladies had enjoyed a pleasant outing.

Bro. Fletcher responded on behalf of the Officers. He said a Past Master wished him to thank Bro. Cantley and his wife for their great kindness in adding so greatly to the enjoyment of their summer outing, with their professional talent.

During the evening some excellent songs were rendered by Bro. George Goddard, who was deservedly encored. Bro. Cantley, who

is so well known as a first class professional, was highly complimented. Bro. Nickols also rendered some excellent songs, and Bro. Andrews J.W. 165 recited "Told at the Falcon" in good style.

The Tyler's toast brought a very pleasant evening to a conclusion.

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#### PROVINCIAL.

##### Union Lodge, No. 127.

THE Masonic duties of this famous old Lodge, which was established in 1763 and has proved uninterrupted working ever since, thereby entitling its members to the privilege of wearing a Centenary jewel, were continued on Wednesday, at the Masonic Temple, New Cross Street, Margate, and proved alike interesting and instructive on that occasion.

The meeting was held under the presidency of Bro. E. Tomlin Bugden W.M., who was supported by Bros. E. L. Dixon P.M. 429 P.P.G.D.C. S.W., F. Bennett P.M. 787 P.P.G.A.D.C. Derbyshire as J.W., F. Stanley P.M. S.W. 2753 P.P.G.S. of W. Sec., J. Hosking P.M. 127 2753 I.P.M., J. Brighurst P.M. 127 and 2753 P.P.J.G.W. as S.D., W. F. Franklin P.M. as J.D., Lt.-Col. H. W. Bamber P.M. as I.G., H. Wootton P.M. P.P.G.D.C. D.C., W. Burnham and F. J. Doughty Stewards, Geo. Laurence Tyler; W. Doughty, J. Hay, Boulanger, G. Saxby, F. S. Perrins, W. Bourchier, Ernest Andrew Borg, and others.

The Visitors included Bros. T. Hill 131, D. A. Romaine P.M. 2396, J. Wynman, &c.

The Lodge having been formed, the minutes of the last regular Lodge and of a Lodge of emergency held on 14th August were confirmed. Lodge was then advanced to the second degree and Bro. E. A. Borg was examined as a candidate for raising. He was entrusted and subsequently raised in a Lodge of Master Masons to the dignity of that degree, the Immediate Past Master Bro. Hosking giving the explanation of the Tracing Board in excellent style, and affording especial pleasure to those Brethren who are accustomed to hear that time does not permit of the completion of the work in this particular.

The Lodge was resumed to the first degree, when Bro. Stanley (the Secretary of the Lodge) referred to the fact that at their last meeting it had been unanimously decided to provide a brass memorial, to be placed on the Lodge wall, to the memory of the late Bro. E. Crosier P.M., and which, he said, would shortly be ready. At the same time he was exceedingly sorry to be called upon to propose that a similar memorial should be erected to the memory of the late Bro. George Chexfield P.M. and Organist of the Lodge. He highly eulogised that Brother's ability and said no better man had ever carried out the duties of a Past Master in the Craft, and while he desired that a tribute should be paid to his memory he very much regretted that the occasion had arisen for the proposition he submitted. The vote was seconded and carried unanimously, after which the Lodge was closed, and an hour was spent in social intercourse.

Bro. D. A. Romaine P.M. 2396 seized the opportunity of congratulating the W.M. on his working. He felt sure that Bro. Borg, who had been raised that day, must highly appreciate the impressive manner in which the ceremony had been performed by the W.M. and Bro. Hosking.

The evening was shortly afterwards brought to a close in Masonic form.

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##### Lewis Lodge, No. 1209.

A MOST successful meeting was held on Wednesday, 14th inst., at the Royal Hotel, Ramsgate, when several Brethren of various London Lodges staying at that glorious seaside resort paid the Lodge a visit to witness the working of Bro. Dr. C. H. Tamplin Worshipful Master.

Those present included Bros. F. W. Pointer I.P.M., A. W. Larkin S.W., T. Sinclair Chagney acting J.W., S. R. Wilson P.M. Secretary, Gay B. Courtney P.M., W. F. Gadd P.M., A. Digerson Sackett S.D., J. J. Roach J.D., J. W. Woodhall I.G., G. J. Beer Tyler, G. Buttery H. Brinkler, S. R. Port, J. W. Adams, G. E. Crow, R. Temple, E. Banwell, S. S. Cutler, E. A. Rumney, J. Thearle.

Visitors: Rev. S. J. Rocco P.M. 1540, Crawford Thompson P.M. 2410, J. J. Whiffen (I.C.), F. R. Fletcher 429, and others.

The Lodge being formed, the minutes of the last regular meeting were read and confirmed. The Lodge was opened in the second degree and Bro. Richard Temple being present, answered the questions leading to the third. This having been done to the satisfaction of the W.M. he was entrusted and retired. The Lodge was opened in the third degree and that Brother having been re-admitted was in due course raised to the sublime degree of Master Mason. The Lodge was resumed to the first degree, and Dr. John Joseph Hemming was introduced, the ballot having been taken on his behalf at the previous meeting, and having proved unanimous in his favour. He was duly initiated into the mysteries of Ancient Freemasonry.

Both the ceremonies, including the traditional history of the former degree, and the explanations of the latter, were faultlessly rendered, and were highly appreciated by the Visitors.

The Rev. Bro. Rocco personally complimented the W.M. on his excellent working, and hoped to attend again on a future occasion; the other visitors also declared they had received a real Masonic treat.

A gentleman was proposed by the W.M., as a candidate for initiation, and other Masonic business having been disposed of, the Lodge was closed with solemn prayer until the second week in September.

#### THE MISSION OF FREEMASONRY.

THE Institution of Freemasonry, next to the church of the living God, is the grandest power for good the world has ever seen. Divine in her origin, sublime in her principles, and grand in her mission, she came into the world in answer to man's cry of distress, as he wandered in moral darkness. No blare of trumpets heralded her coming, but silently, gently as the dews distilled upon Hermon, she came from the living God to take her place in the moral kingdom as one of his mighty factors to raise man from the "dead level" where sin had laid him low, to a living perpendicular of truth and righteousness.

Her principles are pure as the crystal waters that flow from the glaciers of the Alps. Her monuments more enduring than brass or marble, more imperishable than the Pyramids of Egypt, for her monuments are human hearts shaped and fashioned by the matchless power of her sublime principles into perfect ashlar, fit material for the Master Builder's use in that house not made with hands, eternal in the Heavens.

The mission of Masonry is character building, faith in God, the "chief corner stone." What wonderful, mysterious power there is in faith; who can measure the height, fathom the depths or grasp the boundless scope of its influence. The trusting heart breathes its wishes; quicker than electric flash it flies along the golden wire of faith to the loving heart of God. In quick response the gates of pearl are wide open thrown, that His messengers on angel's wing may bear his answer to the prayer of faith. It was the wonderful, mysterious power of faith that nerved the arm of the father of the faithful in that hour of supremest test on Mount Moriah's brow. It parted the waters of the Red Sea that the children of Israel might have safe passage out of the land of bondage. It was a pillar of cloud by day and of fire by night as they wandered for forty years. Its mysterious healing power was felt as they looked upon the brazen serpent uplifted in the wilderness. It gave courage to the Prophet Daniel to defy the mandate of the King and thrice daily turn his face towards Jerusalem and his heart towards God in prayer. It threw its mysterious shield of protection about the forms of the three Hebrew children as they walked unscathed amid the fierce flames of the seven times heated furnace.

Its sweet influence is felt as it flows in rhythmic measure through the songs of the sweet singer of Israel, and like the threads of gold it will be woven in the robes of righteousness we shall wear as we stand before the throne of God.—"Masonic Herald."

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Reading makes bright Masons; only bright Masons become enthusiastic, and only enthusiastic Masons make useful and working members.—Orlando Sheppard, South Carolina.

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## BOOKS OF THE DAY.

—: 0 :—

Books, Music, &c. intended for review, should be addressed to the Editor of the Freemason's Chronicle, at Fleet Works, New Barnet.

—: 0 :—

**The Seven Houses.** By Hamilton Drummond. Illustrated by A. Forestier (6s).—Ward, Lock and Co., Limited.

WE are pleased Mr. Hamilton Drummond has found leisure in which to write another romance, for fiction so carefully conceived and elaborated does not come every day to the hand of the reviewer. We were, perhaps, a little afraid lest in turning his attention again to the south of France Mr. Drummond had acted unwisely, for very few can delve again and again into the same mine with success. There can be no question as to the success of the volume before us. The plot is, we think, eminently happy; for the astrologer who comes upon the scene at the outset only tells us sufficient regarding the future of Denise to whet our appetites, and the subsequent unfolding of the story as seven phases of life is well suited to the characters. These characters are few, but well drawn. There is Brother Martin, a monk who enters the household of Lhoec only that he may murder the heiress; but, failing in his purpose, loses his own life; there is Denise de Lhoec, every inch a woman, yet with masculine courage and discrimination which she displays on many occasions; there is the faithful Roger Patcham, almost worthy of Scott; the monk in the plague-stricken village, the wily di Gadola, the patient de Casara. Some of the incidents are depicted with wonderful vividness, the best, perhaps, being the abduction of Caterina, the secret wedding, and the terrible ravages of the plague at St. Agnes. The whole story is told with commendable brevity; and the book might easily have been twice its length. Moreover, Mr. Drummond drops an epigram or an aphorism here and there which is worth committing to memory. "Speed hath its merits, but to do a thing well counts for more than to do it quickly." Such truths are old enough, but the writer who gives them a new dress and bids us look them squarely in the face does us all a service. To be honest, much as we admire this volume, we hardly think it equal to "A man of his age," but we do not look to see such a masterpiece equalled readily. Readers who buy "The Seven Houses" will get excellent value for their money.

**The Time of Transition or The Hope of Humanity.** By Frederick Arthur Hyndman, B.A. (Oxon), of the Inner Temple, Barrister-at-law (6s).—Swan Sonnenschein and Co., Limited.

THERE is so much evidence of careful thought and sincere desire for the world's good in this volume that we are sorry Mr. Hyndman has not expressed himself in a more interesting matter. It is not easy for the irresponsible theologian to obtain a hearing even at a favourable opportunity, and we shall be agreeably surprised if the volume before us is much read. Mr. Hyndman modestly affirms that he has merely set down a few thoughts on the trend of the age, but we fear he has for the most part failed to tell us anything fresh touching the signs of the times. Certainly he does not lack candour, for he is orthodox or heterodox by turns; some of his remarks would have pleased Pusey, some would have found favour in the sight of Spurgeon, some would have caused Huxley to rub his hands together for very joy. Sometimes a passage of scripture is quoted as corroboration of a statement when, in truth, it will hardly bear the strain; but we acknowledge freely that this fault is one which almost every religious controversialist seems prone to commit, from some of the Reformers and Puritan divines to the Oxford school of ritualists and the Salvation Army. You may prove anything from Scripture, as Shakespeare reminds us, and if we wished in turn to prove this statement we should refer to the pages of "The Time of Transition." The book is, we think, of small value intellectually, but of great value morally. We cannot say much for it as a contribution to the thought of the age, but we should like very much indeed to think that more persons regarded these great topics as earnestly as Mr. Hyndman.

**New Century Library** (2s net per vol.).—T. Nelson and Sons.

The Works of SIR WALTER SCOTT, Bart.

Vol. xi., **The Abbot.**

Vol. xii., **Kenilworth.**

READERS who feel an interest in the characters depicted in "The Monastery" may follow their fortunes in the pages of "The Abbot." The interest in the latter romance is brightened by its episodes from the life of Mary Stuart, a life which interests everybody, and which nobody, with the possible exception of Dumas in "Les Stuarts," has depicted so vividly as Scott. We believe we stand somewhat outside of the general opinion of criticism when we say that "The Abbot" is one of our favourites, even among the novels of Scott; for many prefer, for instance, "Kenilworth." Can we blame anybody for losing their heads and sitting up all night over those wonderful pages which tell of the courtesies and discourtesies of the stately Elizabeth and the courtly Leicester? Such a book provides grand reading for the holidays. Varney and Foster, Giles Gosling of "The Black Bear," Flibbertigibbert and Wayland Smith; what a company they are! Who does not remember the romantic figure of the giant porter at Warwick Castle? How is it that we remember details which we read as children in the "Waverley Novels" but forget the plot of the twentieth century romance which we perused last week? The answer is found in the pages of such works as "The Abbot" and "Kenilworth," which put before us those great episodes in the story of our nation which must ever interest an Englishman, whereas so much modern prose fiction deals with topics destined to be forgotten in twelve months.

**The Story of King Alfred.** By Walter Besant. With illustrations (1s).—George Newnes, Limited.

A SKILFUL weaver of stories and a sane and lucid interpreter of history was removed from the literary world in the person of our late distinguished Brother Sir Walter Besant. We think it most fortunate that this admirable little study of a great King has been published so soon after the death of its writer; for many who have recently both thought and written about that truly great writer have now another opportunity of seeing his work at its best. Indeed, we believe we only echo the opinion of the most able critics when we say that although the novels of Sir Walter Besant were many and, for the most part, of high excellence, his best work will be found in his "Westminster," his "East London," and his "Fifty years ago." This little volume is of the same class, and shares the merits of those larger works. Nothing could be better planned or executed than the Introduction and the chapter entitled "England in the Ninth Century," and, in the narrative of the life and times of Alfred the Great which follows, the writer really tells all that is to be known—he has himself pointed out how comparatively meagre are our materials for the life of the great King. And thus Messrs. Newnes have been enabled to add yet another to the long series of most excellent handbooks already issued as "Useful Stories," and it is almost impossible to better understand that progress which Sir Walter Besant so loved and helped than by mastering some of these "stories" and remembering that they can be bought for ninepence each. They deserve to be placed in every cottage where child or parent can read.

**Victoria Vale.** Miscellaneous Pages for the passing Epoch. By Wilfred Woollam, M.A., LL.M. Cam. (6d).—Elliot Stock.

THERE lies upon our table this booklet, published by Messrs. Elliot Stock. The author, Mr. Wilfred Woollam, is known to most readers of our leading magazines and, as may be supposed, some of the trifles of which "Victoria Vale" is composed are distinguished by such originality of thought and literary finish as is expected from one whose pen has been deemed worthy to work for "Cornhill" and "Temple Bar." The booklet illustrates the difference between two widely differing styles—the spontaneous and the perfunctory. The stories, "The price of a pair of shoes" and "Her lifelong evening" were, we believe, meditated at leisure, and are excellent accordingly; but we cannot say that we think highly of the passages, in prose or verse, touching Her late Majesty Queen Victoria. We trust, however, that the booklet is selling extensively; for the profits are for the Memorial Fund.

## BOOKS RECEIVED.

**The Eternal City.** By Hall Caine (6s).—William Heinemann.

**Great Men.** By Harold Begbie. Illustrated by F. Carruthers Gould.—Grant Richards.

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EVERY WEDNESDAY NOON and THURSDAY. To MINEHEAD (for LYNTON and LYNMOUTH).

EVERY WEDNESDAY NOON and FRIDAY NIGHT. To BRIDGWATER, &c.

EVERY WEDNESDAY NIGHT. To MONMOUTH, Newport, CARDIFF, SWANSEA, Llanelly, Llandovery, Carmarthen, New-castle Emlyn, TENBY, Cardigan, Goodwick, MILFORD, &c.

EVERY THURSDAY. To LYNTON and LYNMOUTH.

EVERY THURSDAY MORNING, THURSDAY NIGHT, and FRIDAY NIGHT. To Barnstaple, ILFRACOMBE, EXETER, Dawlish, Teignmouth, TORQUAY, Dartmouth, Kingsbridge, Tavistock, Launceston, PLYMOUTH, &c.

EVERY THURSDAY MORNING and FRIDAY NIGHT. To Bodmin, Wadebridge, Newquay, Truro, FALMOUTH, St. Ives, PENZANCE, &c.

EVERY THURSDAY MIDNIGHT. To CHESTER, BIRKENHEAD, and LIVERPOOL.

EVERY FRIDAY. To Newbury, Savernake, MARLBOROUGH, Patney and Chirton, DEVIZES, TROWBRIDGE, Warminster, &c.

EVERY FRIDAY NIGHT. To the SCILLY ISLANDS.

EVERY FRIDAY NIGHT and SATURDAY. To DOUGLAS (ISLE OF MAN).

EVERY MONDAY. To NEWBURY, WINCHESTER, and SOUTHAMPTON, for 1, 8, or 15 days; and to COWES for DAY TRIP.

MONDAYS, 26th August, 9th and 23rd September, DAY TRIP to SOUTHAMPTON, including STEAMBOAT TRIP ROUND the ISLE OF WIGHT.

EVERY MONDAY. HALF-DAY TRIP to READING, Newbury, Hungerford, SAVERNAKE, MARLBOROUGH, Patney and Chirton, DEVIZES, &c.

EVERY TUESDAY (during AUGUST). HALF-DAY TRIP to Culham, Radley, ABINGDON, OXFORD, and BLENHEIM and WOODSTOCK.

EVERY THURSDAY. HALF DAY TRIP to STRATFORD-ON-AVON, BANBURY, and LEAMINGTON.

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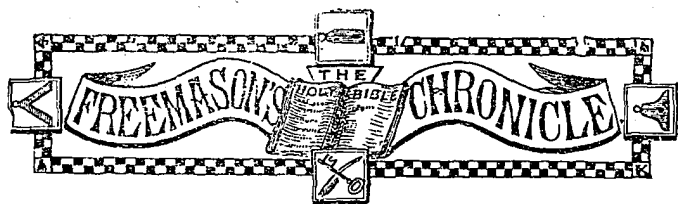
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SATURDAY, 24TH AUGUST 1901.

**BOARD OF BENEVOLENCE.**

THE Quarterly meeting of the General Committee of Grand Lodge and the monthly meeting of the Board of Benevolence were held on Wednesday evening, at Freemasons' Hall, London, when Bro. J. H. Matthews President of the Board of Benevolence presided at both, and at the latter the Senior and Junior Vice Presidents Bros. D. D. Mercer and Henry Garrod took their usual positions.

At the General Committee of Grand Lodge the agenda paper for the Quarterly Communication of the 4th prox. (which is very light) was submitted by the Assistant Grand Secretary Bro. W. Lake to the meeting, and when the General Committee was closed the Board of Benevolence was opened.

At the Board of Benevolence, the Brethren confirmed to the extent of £240 grants above £20 and below £50 remitted for the Grand Master's approval at the July meeting, and which he had sanctioned. Twenty cases only appeared on the new paper, and these were dealt with in the following way:—four were deferred for incompleteness, and one was dismissed; £515 was voted to the remainder in these proportions:—£100 and two £50 for the confirmation of Grand Lodge; three grants of £40 each, five of £30 each and one of £25 for the Grand Master's sanction, and one grant of £10 and two of £5 each.

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**NEW HALL.**

ON Sunday afternoon the ceremony of laying the foundation stone of the new Masonic Hall for Lodge St. John No. 484 (S.C.), was performed by ex-Provost Christie Prov. Grand Master of Stirlingshire, who was accompanied by Bro. Wm. Black D.G.M., and other Officers of the Provincial Lodge. Bro. Christie, after laying the stone, said that Freemasonry was not a religion, but a handmaid to religion. The

charges which were given to candidates in the first, second, and third degrees contained the highest principles of morality, and it would be strange if they did not, seeing they were excerpts from the best of all books, the Bible. A silver trowel was presented to Bro. Christie, with which he performed the opening ceremony.

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The members of the M'Cammon Lodge, No. 221 on the Register of the Grand Lodge of Ireland, have resolved to form a Benevolent Fund for the Lodge. Rich in institutions and special funds as Masonry is in Ireland, it is nevertheless a fact that Lodges in the sister Constitution have not regarded a Benevolent Fund as a necessity, says "The Mallet," in "Glasgow Evening News." The M'Cammon Lodge is, of course, now an exception, and no doubt others in Belfast and elsewhere will follow suit. It is pleasing to note, adds our contemporary, as a proof of the value of an interchange of visits, that the idea of forming a Benevolent Fund in 221 is an outcome of a visit to the Lodge by some Glasgow Brethren last January.

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In consequence of the untimely death of our respected and lamented Bro. W. W. B. Beach the title of "Father of the House of Commons" has now fallen upon our equally distinguished Bro. Sir Michael Hicks-Beach, Bart., Chancellor of the Exchequer, Provincial Grand Master of Gloucestershire.

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There are old Masons who never get beyond the Entered Apprentice stage of thought—others who remain, until the evening of life, hard workers among the Fellow Craft, to whom the philosophy of Masonry ever remains a secret and to whom wisdom never comes except as a fleeting guest. If we take our view of Masonry from the limitations of the Lodge Room and apply its principles only to its occupants, we at once dwarf ourselves, and belittle our Fraternity. Masonry from that standpoint becomes frivolous and trifling. If it does not teach us the universal brotherhood of man and embrace all races and conditions as the object of its benevolent action, it sinks itself from its exalted position and becomes merely something to conjure with, with which to impose on the unwary.—Arthur M. Clark, Michigan.

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**GALLANT ATTEMPTED RESCUE.**

WHILE Bro. Victor Charles Mulvey, of New Barnet, son of Bro. E. C. Mulvey P.G.P., was bathing on Monday, 12th inst., in front of the parade, at Eastbourne, his attention was called to a man who appeared to be in difficulties in the water, about 100 yards from the shore. There was a heavy sea running, and a strong wind blowing, but, notwithstanding this, Bro. Mulvey swam towards him, and reached him after a hard struggle against the waves. He saw that the man was dead beat, and that if the poor fellow was to reach the shore he would need help. The man made several desperate efforts to get hold of Bro. Mulvey, but the latter knew the danger of getting into the clutches of a drowning man, and kept out of reach. He told the man to turn his back to him, and he would push him ashore, but this the man would not do, and, instead, renewed his efforts to get hold of Bro. Mulvey. After a few minutes the man ceased to struggle, threw up his arms and sank. As he was sinking Bro. Mulvey tried to catch him, but at that moment a heavy wave rolled over them, and when Bro. Mulvey reached the surface again the poor fellow had disappeared. Three times did Bro. Mulvey dive to save the man's life, but failed to reach him. Exhausted with his efforts he then made for the shore, which he reached after a hard struggle. He was complimented by many spectators on his plucky conduct. The body of the drowned man was recovered two hours later. The unfortunate fellow, who, by the way, hailed from Saxony, was a waiter at the Grand Hotel, Eastbourne.

The plucky efforts of Bro. Victor Mulvey were referred to at the Eclectic Lodge of Instruction—of which he is a member—at the meeting at the Frascati on Sunday evening, and it was then unanimously decided that a letter should be sent him by the Secretary, congratulating him on his gallant attempt to save life. Many kindly words were expressed to Bro. E. C. Mulvey, who is the Preceptor of the Lodge, complimenting him and his family on his son's courage. The Lodge meeting was presided over by Bro. Saunior, with Bros. Powell and Riemann in the Wardens' chairs.

Bro. Victor Mulvey is a member of the Middlesex Hospital Lodge, where he was a student, and was initiated a few months since.

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AN appeal is made on behalf of the seaside camp for London working boys, the object being to send lads away for a week at nominal cost to themselves. Contributions will be thankfully acknowledged by Mr. R. T. May, Assistant Secretary, Northumberland Chambers, Charing Cross, or may be paid direct to the Bankers, Messrs. Cocks, Biddulph and Co., 43 Charing Cross,

### HUNTING FOR MANUSCRIPTS.

Entertaining interview Between Bro. Morang  
and Bro. J. Ross Robertson, the Canadian Masonic Historian.

THE last time I had a talk with Bro. Ross Robertson about matters Masonic was on a sunshiny day in the early part of June of 1900, while we were comfortably seated in deck chairs on board the Cunard liner "Lucania."

I had a lot of writing to do the next day and, consequently, a promise made by Bro. Robertson to tell me something about his collection of Masonic manuscripts, more especially those connected with the "History of Freemasonry in Canada," did not materialise. Another contributory reason for the non-fulfilment of the promise was that I had a day's packing to do before landing at Queenstown, and all Atlantic travellers know what that means. And I had more than myself to look after.

So I disembarked at Queenstown and Bro. Robertson went on to Liverpool, and I had half made up my mind that I should have to wait until I met the Past Grand Master in Canada before I could hear the rest of his interesting story.

The fates, however, were kind. I whirled through Ireland and crossed over from Belfast to Glasgow and north—yes, away up to the Lewes, the islands which as schoolboys we knew as the Hebrides—and after a pleasant passage across the Minch—it's generally a rough trip—I landed at Stornaway, the chief town of the island of Lewes.

What made my trip of more than ordinary interest was the discovery, in a chat with some friends at the Imperial Hotel, that Bro. Robertson was even known here in this far northern region. My friend, who was a member of Fortrose Lodge under the Grand Lodge of Scotland, warranted in Stornoway in 1767, took me by surprise when he said that Bro. Robertson's grandfather, a Mr. Hector Sinclair, had lived there from about 1796 until about 1823, and that he had been a member of that Lodge for over twenty years.

"Yes," said the Brother, "your Past Grand Master's mother was born a hundred years ago in the old farmhouse on Goathill, and it is just one hundred and two years since her father was made a Mason in Fortrose Lodge. We see Bro. Robertson every two or three years and he is always welcome."

I had some business in the town and after a day's rest I went south to London, thence to Paris and down to Munich and Oberammergau to see the Passion Play. I had a day or so at Zurich, and then by the advice of a friend I headed for the highest, driest, and one of the sunniest health resorts in Europe—the Engadine of Switzerland, where they have air as aseptic as it is made, where germs and dust do not corrupt and where you are protected from winds by the ranges of Alps that vary from 10,000 up to 13,000 feet in height. I found this at St. Moritz after a ten hours' jaunt in a Swiss diligence over the Julier Pass of the Bernese Alps.

I arrived in the evening, rather tired after the drive and turned in early. The next morning I was up with the lark, threw open my window in the Bavier Hotel, and as I did so, much to my surprise, I saw Bro. Robertson and his son evidently taking a constitutional before breakfast. My lungs did good service at that moment and we renewed our friendship of the Atlantic liner at our breakfast an hour later.

Here you have two breakfasts—one small and early, a cup of coffee and bread and butter—and at eleven o'clock you have your meat breakfast.

This morning I had my first Alpine climb. Bro. Robertson said a short climb would give me an appetite for my second breakfast and I, therefore, assented most willingly to accept the P.G.M. as a guide. Yes, it was a short walk if you take it on the level, but when it means a walk up a slope that eventually brings you about 800 feet above your starting point, then it is no mild task. We started out, Bro. Robertson's son leading the way, the pater came next and then "yours truly."

I do not believe that Bro. Robertson has any malice in his composition, nor do I think he would deliberately invite me to perform a sort of hari kari, as they do in Japan, but no more Alpine short walks for me just at the present writing, for I am jotting this all down an hour after my return to the hotel.

But I am anticipating. Bro. Robertson's son, young and vigorous, shot upwards like a veteran Alpine guide and his paternal relative kept close behind him. Talk of the highest

degrees in the Craft—I was getting all the degrees I wanted for all time. The route to the Habensee, or the peak that rises about 800 feet above St. Moritz, is given as an hour and a half walk. I had an idea that Bro. Robertson said half an hour. But the half hour passed and our feet kept moving. Every half hour we rested by the wayside on benches which some kind spirit had placed by the path, and finally in nigh two hours' time we saw the national flag of Switzerland floating over the upper plateau of land, and just two hours from our start rested in the bandbox restaurant that private enterprise had placed upon the top of this mountain peak.

A two hours' rest revived my wearied frame, and while Bro. Robertson's son went off exploring I sat, and over a cigar and a cup of delicious coffee, reminded Bro. Robertson of his promise to tell me of his quest for manuscripts, without which his exhaustive work could not have been written.

"I'm afraid," said he, "that I hardly realised all that that promise meant."

"How so?"

"Well, while it's an easy task to talk of hunting for pictures, it's rather difficult to tax one's memory regarding manuscripts."

"Why, it seems to me that you would remember where you found your manuscripts much more readily than where you found your pictures."

"Not at all. That's just where you are mistaken. A picture, you know, once seen, impresses itself on the mind, doubly so if you are interested in the subject. You can take in the whole perspective at a glance. You, so to speak, size up the scene—if it's a landscape—so much so, that if you are handy with a pencil you can make a rough drawing of it from memory. As I say this I think of a sketch of Halifax, Nova Scotia, which I found one morning in the British Museum as I turned over a number of maps issued about 1760. It was a rare find—fancy Halifax in 1750. It was just a village, and yet Masonry was founded in Nova Scotia before Halifax was thought of. The founder was Erasmus J. Phillips, a British officer in the garrison at Annapolis. He was initiated in the first Lodge at Boston in 1737 and on his return to Annapolis founded a Lodge. That was about twelve years before Edward Cornwallis, the first Governor of Nova Scotia, obtained a Warrant from Phillips for Lodge No. 1, Nova Scotia. Bro. Edward Cornwallis was a brigadier general and an uncle of Lord Cornwallis of Yorktown fame."

"Are there any traces of Phillips' work?"

"None whatever. We know that he was made a Mason in Boston and he appears to have been Provincial Grand Master of Nova Scotia as early as 1750, for in that year he was addressed by Bro. Cornwallis and others as such when they asked for a warrant for a Lodge at Halifax. Phillips lived at Annapolis and undoubtedly held a Lodge there, but of this there are no records. I have searched everywhere without finding the slightest trace of his work prior to 1750."

"Did you ever come across a picture of Cornwallis? I mean Edward—"

"No, never. He was never engraved nor put on canvas. The same of Bro. Thos. Carleton, the first Governor of New Brunswick. His picture can't be found; neither can that of Col. Simon Fraser, of the 78th Highlanders, be found. He was the eldest son of old Lord Lovat. Anyone who has the picture of any one of these three can get his own figure for them. Fraser, you know, was the Provincial Grand Master that installed the Officers of the Lodge at Quebec in 1759."

"What about Upper Canada manuscripts? Those are more directly connected with your history."

"That is just what I am thinking about. I have so many that I scarce know where to begin. Why, the manuscripts of the first three Provincial Grand Lodges that worked in Upper Canada from 1792 to 1858 are in my library. They fill very comfortably about ten portfolios of a hundred pages each and all these are classified and indexed—yes, and type-written. This does not include the manuscript minutes of a hundred and twenty of the pioneer Lodges, such as Zion Lodge, No. 10, of Detroit, that was under Canada from 1794 to 1805."

"Why, was Zion not an American Lodge?"

"Yes, after 1805, but from 1794 until the close of that year it worked under a warrant granted by the Provincial Grand Lodge of Lower Canada at Quebec."

"Was there a Zion Lodge at Detroit prior to 1794?"



"No, the first Zion Lodge was that warranted by the Grand Lodge of Lower Canada. There were Lodges in Detroit from 1764, but they were all known as 'Lodges at Detroit in Canada.' In 1785 there was a Harmony Lodge and in 1787 a Lodge called No. 1, New York. Bro. William Hull, the Governor of Michigan, was a member of Zion, and in May of 1807 he entertained the Lodge at his residence in Detroit. Of course, our American friends criticise Hull for surrendering Detroit in 1813, but nevertheless he was a good Mason and popular with the Brethren."

"Are the old Craft warrants of Michigan in existence?"

"Yes, very much so. The military warrant of 1764, held in the 60th Regiment and issued by Bro. Geo. Harison of New York, when he was Provincial Grand Master, was for a hundred years in the archives of the Grand Lodge of New York and the Zion warrant of 1794 was in the same keeping for about ninety years. Through the efforts of Bro. Ehlers the Grand Secretary of New York, both these documents were sent to Zion Lodge by order of the Grand Lodge of that state. For many years the 1764 warrant was missing. It had been put away by Bro. Austin, a former Grand Secretary of New York, and search was frequently made for it but without avail. Bro. Ehlers had never seen the document and was satisfied that it was not in any of his safes nor in the fire-proof strong room, where he keeps his documents of value. During my frequent visits to New York I had many an entertaining chat with the Grand Secretary. Once I suggested to him that the old warrant was 'somewhere' among his treasures, reminding him of the fact that Bro. John Barker, of New York, the former Grand Librarian, and the late Bro. Herman Carter had both declared that it was in the Grand Secretary's office after Bro. Austin's death. On one occasion I spent a morning in his office turning over scores of dusty old parchments, warrants of old New York Lodges that had ceased work. When I got through my hands were as black as the ace of spades and I had to confess that I was beaten, so much so that Bro. Ehlers smiled at my wasted time and said: 'Bro. Robertson, I told you so.' But all things come to him who waits. I always insisted that the warrant would turn up; indeed, I often wondered how the Grand Secretary stood my frequent reminders, for I was very persistent. But Ehlers is a prince in good nature and only expressed a wish that some day my 'hope deferred' would be realised. Well, sure enough it was. A Brother from the northern part of New York called on Bro. Ehlers one morning about three years ago to talk about American Masonic history, for the Grand Secretary is well informed and most interesting on all that concerns the early history of the Craft in the state. During the conversation Ehlers said: 'New York is the only state that has a Provincial warrant from England and I have it in the safe.' 'Let me see it,' said his friend. 'I will,' replied Ehlers, and with this stepped briskly to the strong room and opened one of the safes. Armed with his precious parcel he returned to the Grand Master's room, where his friend was sitting. Here he opened the large envelope, unfolded the Provincial warrant and in doing so found another smaller parchment within the larger one. This he also opened, and what do you suppose the smaller package was? Why, nothing but the long-lost Detroit warrant of 1764, which for safety had been carefully preserved within the folds of the Provincial Grand Lodge warrant for probably fifty years. Bro. Ehlers was more than delighted. The long-sought-for parchment had in due course turned up and, in accordance with resolution of Grand Lodge, was sent to Zion Lodge at Detroit. Thanks to Bro. Ehlers I have been able to reproduce the warrant full size in my history of Zion Lodge."

"What records have you of early Upper Canadian Lodges?"

"I have the manuscript minutes of a few of the Niagara Lodges from 1795, but the minute books of the first Provincial Grand Lodge are not to the fore. I have, however, a fair lot of the proceedings of the Provincial Grand Lodge at Niagara, for each Lodge was supplied with a copy of these minutes. Then I have type-written copies of the minutes of Barton Lodge at Hamilton from 1796. I remember that they charged ten dollars for the first step. Bro. Davenport Phelps was the first W.M. He was a great friend of Chief Joseph Brant. The old chief visited the Lodge and listened to a sermon preached by Phelps when he was W.M. Bro. Phelps was afterwards rector of an Anglican Church at Geneva, N.Y. The papers and records of Barton Lodge are

in splendid condition, all classified and indexed, thanks to Bro. A. T. Freed, of Hamilton. Then there is old No. 6 at Kingston, now Ancient St. John's. Its history is more perfect and continuous than any of the early Lodges. It hasn't one break."

"Was not the Niagara district a good Masonic centre, with plenty of records?"

"Yes, in a way. The town of Niagara with all its old Lodges has only the records of one private Lodge, but Grimsby Lodge, No. 15, of 1799-1822—that was the Lodge at the Forty Mile Creek—has complete records. This Lodge did a little business on its own account. It bought two swarms of bees and went into the manufacture of honey. Two of the Brethren managed the swarms and the profits were shared by the Lodge. This Lodge, however, ceased work from 1812-16 during the war. Union Lodge, which met at Ancaster and Dundas, had a short but eventful history. John Brant, a son of the chief, was its Secretary. I've given in my history facsimiles of his writing."

"Were all these manuscripts easily found?"

"Well, it was easy to find some of them and hard to find others."

"I suppose you found all the old minute books you wanted?"

"Yes, whenever a Lodge had an old minute book I was always welcome to it. Rawdon Lodge, the first in Little York (now Toronto), had minutes that long since—perhaps fifty years ago—disappeared. I have a certified copy made by Bro. Alfio de Grassi in 1849, but even then four pages—the first four—are missing. Then I have the minutes of St. John's Royal Arch Lodge, No. 16, which met in Toronto in 1800, succeeding to the antiquity of Rawdon. My impression is that the first four pages of the minutes of Rawdon will never be found."

"But, Bro. Robertson, why is it more difficult to get manuscripts than pictures?"

"Now that is going back to the beginning. Well, in hunting for pictures you have a fairly well defined area for research. You have the great libraries of England, the British Museum and the Guildhall in London, and you have the Lenox and Astor libraries in New York, and the library of Congress at Washington. The best library I know for my purposes is the library of the Grand Lodge of England. I found a number of Kingston Convention documents there, as well as volume upon volume of Masonic periodical literature for 1800-60. Then in Canada the library of Parliament at Ottawa has many books containing Canadian pictures of use in illustrating Masonic history. So has the Public Library at Toronto. The collection of Canadiana in the Toronto Library is the best in Canada—if not in the world. Then the Chateau Ramsey, the old residence of the Governors of Quebec, has a fine collection of steel engravings. My own collection has given me many of my best reproductions. I think I have about 10,000 Canadian pictures and portraits, so you see I have a fair number to select from. These include about 2,000 connected with Masonry. I have, as well, every picture—about a hundred—that Mrs. Simcoe made while in Canada from 1792-6. You have to hunt for these pictures if you want them. You can pick up a lot in the second-hand picture and book shops of London and New York and Paris. So that your quest is in the libraries, the shops and the private collections. The picture shops and old book stores have treasures in books and pictures. But that is the story I gave you on the 'Lucania' last June."

"What about manuscripts?"

"Well, hunting for manuscripts is a good deal like hunting for a needle in a haystack. You are never certain of your find until you have your hand on it. Canadian Masonic manuscripts have queer hiding places. Through the kindness of Bro. Sadler, the sub-librarian of the Grand Lodge of England, I obtained nearly three hundred manuscripts relating to Canada. Many of these had been put away in the vaults at Freemasons' Hall eighty or ninety years ago. Yes, some of them as early as 1800. In Canada I have had a lively search for hidden manuscripts."

"An old certificate of William Emery, issued by Lodge No. 9, Cornwall, one of the Jarvis Lodges in 1799 was found between the leaves of a family Bible at Williamstown in Stormont County."

"The minutes of New Oswegatchie Lodge, which met

in Leeds County in 1787, were found in 1899 in the drawer of a cupboard in an old farmhouse near Augusta, in Grenville County. It is the best kept minute book I have seen prior to 1800. It is well worded, neatly penned and fruitful in incident."

"That Lodge was on the Quebec Register, was it not? I remember that your history states that it was an American Lodge. How could it be both American and Canadian?"

"Very easily. It was warranted as No. 7, New York, in 1783, and named Oswegatchie. It met at Ogdensburg, the Indian Oswegatchie, and about 1786 the warrant was removed across the river to Maitland, then known as New Oswegatchie. The Lodge met there for a few months and afterwards at Elizabethtown in Leeds County. I am certain that I have traced correctly the history of No. 7. I submitted it to Bro. Ehlers, the Grand Secretary of New York, and he agreed with me that I had traced it step by step from its first opening to its final closing."

"Did you find much Quebec manuscript in your research?"

"Yes, I was most fortunate in my hunt for early manuscripts of Quebec but I had to cross the seas for some of them."

"Bro. Kerr, of Ottawa, an old friend of mine now dead and gone, gave me six leaves of the minute book of the Provincial Grand Lodge of Quebec in 1787. These leaves contain the minutes of the Provincial Grand Lodge of Quebec in May 1781, and record the granting of a warrant to St. James Lodge, No. 14, at Cataraqui, now Kingston. These leaves were found in a barrel full of waste paper in the backyard of a bookbinder's shop in Quebec in 1850. They comprise the only known writings of the Provincial Grand Lodge of Quebec prior to 1800."

"But the rarest find of all was the certificate of Lieut. Leslie, of Select Lodge at Quebec, issued in April 1761. Bro. J. B. McLean, the publisher, of Montreal, put me on the track of this document. It was on parchment, fairly legible and with letters well formed, but I had to use a strong magnifying glass to decipher the names of the Officers. The name of the Secretary puzzled me; all that I could make out was 'Thos. He,' after which there was space for half-a-dozen letters, followed by the first and last letters of the word Secretary. I had almost given up the job, when I thought of what the camera might do, and it did all I wanted, for the photograph reproduced the apparently undecipherable words. The Secretary's name was 'Heathsop.'"

"Then I found the minutes of St. Peter's Lodge of Montreal, in that city. I forget the name of the Brother who had them, but it was through the late Bro. Hutton that this find came. I suppose that if I ever write the history of the Craft in Quebec I will have to follow up the search in that Province for more manuscripts."

"You said you had crossed the sea to get information about Quebec?"

"Well, when searching for Upper Canada Craft manuscripts I naturally came across matter of interest to Quebec. For instance, the original warrant of the Duke of Kent as Provincial Grand Master of Lower Canada has never been found, that of Bro. Jarvis as Provincial Grand Master of Upper Canada is in my collection, but a copy of the Duke of Kent's warrant is given in full in the minute book of the Athol Grand Lodge for 1792, in 'Freemasons' Hall, London. No one seems to have dropped on to this until I had it copied and then photographed. The find cleared away a lot of doubt as to the exact powers given the Provincial Grand Master of Canada by the Grand Lodge of the Ancients."

"Did you find anything more?"

"Yes, all the correspondence that had taken place between Quebec and England from about 1770 until 1820. Bro. Sadler unearthed the letters from a box full of papers that had apparently been put away for all time to come in one of the vaults at Freemasons' Hall. Bro. Sadler has been of invaluable assistance to me in my work."

"Where did you find the Jarvis warrant?"

"Well, the unexpected sometimes happens. One evening in January 1899, a friend who knew of my hankering for Masonic manuscripts, called at my house to say that he knew where there was a trunk full of old papers, which had come from Niagara to Toronto just before the war of 1812, and which had not been opened nor indeed touched for nearly seventy years."

"What," said I, "a trunk full of papers in Toronto and not opened for seventy years?"

"Yes," he replied, "I'm told there is a trunk full of papers relating to Masonry, with minute books and parchments galore not many miles from Toronto, and what is more you may have them."

"Man," I said, "this is a fairy tale. Where is this treasure box of paper and parchment?"

"Not far—just an hour's drive from the city, and if you want them you must come with me to-night."

"Well," I said, "this is short notice and it's a cold night for even a seven mile drive, but if all you say is true I would drive seventy miles to lay my hands upon that trunk."

"The sleighing was poor and the wheeling not much better, but the latter suited best and, leaving the lights of the city behind us, in a little over an hour we were inside an old-time dwelling resembling an early colonial farmhouse that had served, at least, sixty or seventy years of its day and generation. The man who occupied the farm was an intelligent old fellow. He was not a Mason, in fact, knew nothing about Masonry, but he said his grandfather used to attend Lodge when the Masons met during the war of 1812, out at Barrett's Hotel at Newtonbrook, and at Mrs. Lawrence's on Yonge Street near Hogg's Hollow."

"Well," I said, "that occurred away back in 1817. Did your grandfather tell you any more?"

"No, but I remember him speaking of the time the Masons met in the old schoolhouse in Market Lane in York. That was a long, long time ago."

"Yes," I said, "eighty years ago."

"Oh," he said, "my grandfather was a lad of twenty in those days."

"Well, how did you get this trunk full of papers that my friend has come after?"

"Well, to tell the truth I don't exactly know where they came from. I think it was Niagara—it might have been Kingston. I mind my grandfather saying that he went down to Capt. Richardson's house on Front and the old man told him that his instructions were to hand him over the trunk—it must have been late in the twenties or in the beginning of the thirties—anyhow it was the year that the old Frontenac was burnt at Niagara. Richardson was running the 'Canada' steamer and she ran from York to Kingston and Niagara—so it may have been Kingston. I know that old man Richardson and his son, young Hugh, used to drive out to see my grandfather, and he told me that Richardson had said, in handing the trunk over, that the Grand Lodge of Masons had broken up after the Morgan affair. That reminds me of old Humberstone driving over here from Yonge Street and telling my grandfather that Morgan used to work on his farm near the second toll gate. However, we've had the trunk, it hasn't been opened since it came here and that's nigh seventy years ago."

"Has the trunk been here so long?"

"Yes, the old man put it up in the attic room in the north gable, right under the window, and one of my daughters, to make the room more presentable, for it was a sort of spare room, had the box covered with a bit of chintz and made a cushion filled with cotton batting on the lid, and so it was used for a seat for over twenty years."

"But did no one ever open the trunk?"

"No—no one thought of what was in it. The grandfather some years before his death talked about the box full of old papers in the attic room, but no one thought of climbing the narrow stairway, for the room was only occupied at odd times when friends would come down from the north about fair time."

"While the farmer was giving me all this information my friend and one of the sons were getting down the long-forgotten trunk. I did not expect very much. Many a time I had had my hopes shattered in the search for manuscripts, but as soon as the trunk was uncorded and I opened it I felt sure that my ship had come home. Papers, books and parchments were there, yes and all genuine documents. A turn over of the papers, all endorsed and tied with red tape, a look into two or three of the manuscript books and a glance at a small circular tin box, a little larger than a penny, fastened to a sheet of engrossed parchment told me the whole story. The papers were correspondence with the Grand Lodge of England, the books were the minutes of some of the old Niagara Lodges, and the tin box contained

the red seal of the Athol Grand Lodge of England and was attached to the warrant of Bro. William Jarvis, just as he had received it from the Duke of Athol in 1792. That was what I found. That warrant had been kept out of sight from the day in 1796 when Bro. Jarvis came to Toronto. After his death, in August 1817, it was held by one of his relatives and Bro. H. T. Page, of Ancaster, obtained a copy of it in 1820. But in 1821 it fell into proper hands. Bro. Robert Kerr, when the Provincial Grand Lodge was re-organised in 1822 by Bro. Simon McGillivray, obtained possession of the warrant and other papers and shipped them to Bro. McGillivray at York. This was in 1822. He, however, had left York for England, and the parcel sent to Bro. John Dean at Bath, eighteen miles from Kingston. He held them until the close of the second Provincial Grand Lodge in 1830, and, as there was then no Provincial body, they were given to the care of the old Brother in whose former home I found them. So they had been there in the attic room for seventy years."

"You must have felt gratified by the result of your drive?"

"Gratified! I should say so. When I drove after midnight into Toronto I stopped at Bro. George J. Bennett's house, on Melbourne Avenue, and wakened him out of a sound sleep and then I showed him my find."

"What did he say?"

"Don't ask me—what did he not say?"

"Now you know how I have hunted for Masonic manuscripts."—"Masonic Sun."

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#### TOADYISM.

THE recent raising of Hon. Bird S. Coler, Comptroller of the city of Brooklyn, N.Y., when the Bible used to swear in Washington as President was brought to the Lodge Room to be utilised in the ceremony, is but another instance of what our friend, Bun. F. Price, so aptly calls "toadyism." It is not so much that such proceedings give rise to envy and jealousy—though that is sufficient cause for complaint—as it is that they should disgust every true Mason, who cannot countenance even such slight overlooking of the fundamental principles of the Masonic Fraternity. It is a cause for surprise that many Masons high in authority, and apparently true and devoted to Masonic principles in every other way, should allow themselves to go beyond all bounds of propriety in this respect. It is an easy thing to do, it must be confessed, with all our latter-day hero worship, but it is nevertheless one of the most insidious practices which we can establish, and one which bodes no good to our Order.—"Tyler."

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#### CASTE QUALIFICATIONS.

THE records of the Grand Lodge of England contain a minute of the Colonial Board of 7th June 1864 to the following effect:

"The papers from Bombay relating to a misunderstanding and correspondence between Bro. Judge and the Provincial Grand Lodge of Western India under the Scotch Constitution were referred to the President and Vice-President, together with the letter of the Provincial Grand Secretary of Bombay, dated 13th May, wherein were enquiries whether Parsees are eligible for initiation, and whether Hindoos are eligible for initiation."

The Sub-Committee so appointed made their report to the Board on 2nd August following as under:

"The Parsees are a tribe scattered over our Indian possessions, and numbering about 150,000 in population, including in this estimate the Parsees of Persia. Their numbers, therefore, are insignificant in proportion to the 150,000,000 of natives by whom they are surrounded, and to the wealth and importance which they have themselves acquired. It is computed that more than half of the wealth of the city of Bombay is in their hands. Being chiefly engaged in commercial pursuits they fully appreciate the advantages of British rule, and in the public benefactions of some of their merchant princes they may to some extent lay claim to having substantially acknowledged the blessings of order, civilisation, and civil and religious liberty, under which, as a class, they have made rapid strides towards social and material advancement. Little as the mass of Englishmen know of their Indian fellow-subjects generally,

few are ignorant of the name of Sir Jamsetjee Jeejeebhoy, the fame of whose vast fortune was alone sufficient to have made him conspicuous, had it not been surpassed and perpetuated by the well-directed munificence which has enriched the city of Bombay with hospitals, schools, and public works at a cost of a quarter of a million sterling. As might be fairly presumed, the industry, perseverance and benevolence displayed by the late baronet, are not, except in their extent, exceptional qualities. He may be justly regarded as a representative man, and while many of his class have, like him, started from poverty and accumulated large fortunes, his liberality and public spirit have been as widely emulated as his energy and perseverance. Nor are the springs and sources of this large and intelligent beneficence, which takes no account of distinctions of creed or caste, to be found merely in self-interest or the desire for social distinctions. If the educated professors of their faith are to be heard, these acts proceed from the spirit of charity directly inculcated by their religion. Their morality, which is unquestionably pure, is intimately connected with the doctrines of their religion, and the formation of their morality is the virtue of Brotherly love. Purity of thought, word, and deed is by many moral precepts and religious ceremonies directly sanctioned and enforced. The sacredness of domestic life is fully recognised, bigamy is only permitted in exceptional cases, and woman holds a place of social dignity and respect rarely accorded to her in the East. Charges of idolatry and fire-worship have been brought against the Parsees, but with little justice. Of the former they may be acquitted at once. No idol is to be seen in their temples. With regard to the latter an explanation has been given by intelligent exponents of their faith, which reduces supposed adoration of the element to an act of symbolism. Zoroaster, the founder of their religion, taught that the world was governed by two principles. Ormuzd was the source of all good and light; Ahriman, the author of all evil and darkness, though in his own realm co-equal, was not recognised as co-eternal with the author of good. To the sun, as the fittest image of the Almighty, and Fire, as the purest, the most active, the least corruptible of created things, the devout Persian was to turn his eyes when engaged in prayer. It is not surprising that strangers from without, or the ignorant or superstitious from within, should have confounded the outward sign with the thing signified, the creator with the creature, which was at first intended only to signify his spiritual attributes in bodily shape. Such a mistake is, perhaps, not without a parallel in Western lands and Western creeds. The Parsees present many points of contrast to the Hindoos, and it cannot be denied that the advantages of the comparison are on the side of the former. Both, it is true, believe in the immortality of the soul; both expect a heaven or dread a hell; but the Parsee, when charged with idolatry, throws the burden of proof on his accuser with justice, and perhaps with success. The Hindoo, on the other hand, stands convicted by the idols that crowd both house and temple. "Gods many and lords many" divide the allegiance which was once paid only to Brahma, the creator, and his ministers, Vishnu, the Preserver, and Shiva, the Destroyer. As a consequence numerous barbarisms and degrading superstitions check or neutralise the spread of western civilisation and education. The western conqueror, though he has exchanged the olive branch for the sword, is repelled at the outset by the impenetrable system of caste. While this remains the strongest outwork of the religious and social system of the Hindoos it must not only be an almost insurmountable impediment to the access of true religion and enlightenment, but also to the exercise of anything like large-hearted Charity and Brotherhood between man and man. How can western ideas make their way amongst a people whose superstition so kindles their suspicions that a greased cartridge may become the cause of a general rebellion? How can a man think of another as his Brother, made like himself after God's image, when to touch him is pollution?

It is, however, only fair to acknowledge that the great sagacity of these people, the boundless resources of the country they inhabit, the interest in their welfare now awakening in England, all encourage the hope that, as they enjoy the laws and liberties, so they may be led to adopt the faith and manners of Englishmen; until that day arrives there can be but little hope of friendly intercourse between the dominant and the subject races.

For the foregoing reasons we are of opinion that Parsees are eligible to be admitted to the mysteries and privileges of Freemasonry, care and due precaution being taken that the candidates are of good repute, which must be deemed an essential element in all cases. And while we are unprepared to say that men professing the religion of the Hindoos, believing in the glorious Architect of Heaven and Earth, and practising the pure principles of morality, can be excluded from a participation in such mysteries, yet for the reasons we have expressed, great caution should be observed, and vigilant enquiries made to ascertain whether a candidate of the religion professed by the Hindoos is, or is not, a fit and proper person to become a Freemason.

It does not seem to us requisite to enjoin a candidate (not being Jew or Christian) to make the Book on which he is obligated 'the rule and guide of his faith'; words may easily be selected and used to meet the exigencies of such cases, and we think without any violation of the forms and ceremonies adopted by English Masons."

(Signed) J. S. S. HOPWOOD, President.

JAMES MASON, Vice-President.

This report was ordered to be entered on the minutes, and the Grand Secretary was instructed to lay it before the Grand Master. On 1st November the report was ordered to be printed and a copy sent to each member of the Board, but apparently the subject was never brought before the Grand Lodge.—"Indian Freemason."

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I am not in sympathy with the idea that Masonry punishes a man because he has been convicted by the criminal courts of an offence. While the criminal offence and the Masonic offence may arise out of the same act, that act constitutes entirely independent offences so far as the municipal and Masonic aspects of the case are concerned.—Frank T. Lodge, Michigan.

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The temple of King Solomon has long since been destroyed, but Freemasonry, which exemplifies the location of the temple, and transmits the legend of its building, has defied the ravages of time, withstood the persecutions of ignorance, bigotry and intolerance, and to-day stands in its beauty like a Corinthian column in a desert of ruin, without a rival in point of numbers and stability of organisation.—W. D. Henderson, Tennessee.

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#### SCOTCH HUMOUR.

THE visit of our esteemed Bro. Frank Green P.J.G.W., Lord Mayor of London, to Glasgow, in some of the pomp and splendour he is accustomed to be associated with in the great metropolis, has aroused the mirth of our worthy contemporary the "Glasgow Evening News," which refers to the matter in the following terms:

What the Glasgow Corporation requires (if I may be pardoned the digression) is a Mace. How we have managed to struggle through the centuries without such a weapon, and gained the giddy eminence we occupy among corporations, I cannot conceive. It betrays a pitiful disregard for detail in the civic mind of Scotland. Only the other day (thanks to Bailie Ferguson) we got a city banner for the first time, and I hope we are proud of it now that we have it; by some other unknown benefactor's enterprise the keeper of the City Chambers, who has hitherto plodded along unostentatiously and efficiently in plain tweeds, or broad-cloth, when occasion called for it, was for the first time on Friday appalled wondrously in a new uniform in colour and cut recalling the valiant Robin Hood and Lord Nelson. These innovations lead us to hope that, by-and-bye, we, too, shall have a Mace, and a Macer, whose salary might begin at £500, and work up in a year or two by the customary process to three or four times that amount. I hope that whoever the lucky person elected to the office may be, he took a lesson in the deportment of the office on Friday, and saw the way the head of the weapon was permitted to hang outside the window of his lordship's chariot. It was the most bewitching thing! It looked at one moment like a substitute for a Mayor, and I feared that after all his lordship had not been able to come to Glasgow; at another moment it seemed as if someone were unwell, and perforce compelled to take a more concentrated interest than usual in the street paving of Glasgow. But anyhow, whatever the illusion, it is enough that there was the Mace—a rakish Mace, a regular jolly dog of a Mace temporarily indisposed—sticking with its head outside the window and its feet within, blocking the Lord Mayor's view of the Second City, and expressing whole lectures upon England and the Sense of Humour. The Sword perhaps projected from the opposite window, but I cannot say with certainty that it did so.

As for the "ensemble"—the coach, the bays, the carriages, the James de la Pluches standing behind—all was harmony and the most genteel taste. I have often sighed for the revival of our annual Carters' Trip; now I know that the Carters' Trip at its best was a

meretricious promenade "ad captandum vulgus." I love survivals that are not incongruous—old ways, old costumes, old ceremonials—and ever since Friday I am doing my best to reconcile the Livermore Minstrel sort of thing with my ideas of the monster London with American engineers burrowing in her entrails, and her clerks attired in can hats and frockers, and every mediæval ideal of hers shoved behind her, long ago and far away. It was a glorious—an unforgettable spectacle, on Friday, and it seemed to explain many things hitherto crepuscular. Now I understand why Scotsmen, once they have gone to London, never take the highway home again. It is because they can see the Lord Mayor's Show once a year for nothing, and indulge their native economy and their racial sense of the ludicrous at the same time. A sight like that of Friday would reconcile myself to residence in the Metropolis. They might shut up every other entertainment—the theatres and halls, the Crystal Palace, the Commons, and the Zoo if they left me this—the darling Quaker Oats, tremulous like a blanc-mange upon his perch; the lumbering chariot, and the slightly-indisposed Mace leaning out of the window.

And in other ways the pageant of Friday was a lesson. It not only suggested the reason why London, of all the great municipalities of this or any other country, is the most helplessly antiquated and inept, but it threw a light upon the vast and vital differences between the English and us. Manchester and other English provincial cities are content now-a-days to take their newspapers and their ideals from London, of which these cities are thereby made a sort of distant suburbs. Manchester, probably, would delight in the pomp of Friday, and reverence its "antiquity," its "quaintness," its atmosphere of Wardour Street romance. But the lumbering chariot and its grotesques jolting over our fairly honest streets was something a million miles away from us and our notions of state and circumstance. A parade of Indian sachems would have struck in the general Scottish heart a more sympathetic note. We looked and (let this in politeness go no further than ourselves) we laughed. We saw London—the real old London of Dick Whittington and his Cat, which we thought never existed out of fairy books and pantomime; and, having seen it, we went up the close of the Chartered Accountant and House Factor and laughed. After all there is fun in the world yet.

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#### THE THEATRES, &c.

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AVENUE. 8.30, The Night of the Party. Matinee, Wednesday, 2.30. CENTURY (late Adelphi). Will be opened, early in September, with The Whirl of the Town.

COMEDY. On 2nd September. When we were Twenty-one.

COURT. On 5th September, a new play, by Stuart Ogilvie.

CRITERION. On Saturday, 14th September, Mr. Charles Wyndham and Mr. Arthur Bouchier will produce an original Comedy, by Mr. R. C. Carton.

DALY'S. 8.15, San Toy. Matinée, Saturday, 2.30.

DRURY LANE. In active preparation for production in September, a new and original Drama by Cecil Raleigh.

DUKE OF YORK'S. 8, The Bishop's Candlesticks. 8.45, A Royal Rival.

GAIETY. 8, The Toreador. Matinee, Wednesday, 2.

GLOBE. 8, H.M.S. Irresponsible. Matinee, Wednesday and Saturday, 2.30.

GT. QUEEN STREET. 8.15, A Royal Betrothal. 9, Charley's Aunt. Matinee, Wednesday and Saturday, 3.

HER MAJESTY'S. Mr. Tree's autumn season will open early in October.

IMPERIAL. 8.30, A Man of his Word. Matinee, Wednesday, 2.30.

LYCEUM. On 9th September, Sherlock Holmes.

LYRIC. 8, The Silver Slipper. Matinee, Wednesday, 2.30.

PRINCE OF WALES'S. Tuesday, 27th August, 8, Becky Sharp.

SAVOY. 8.15, The Emerald Isle. Matinée, Saturday, 2.30.

STRAND. 8.20, Newspaper Nuptials. 9, The Talk of the Town. Matinee, Wednesday and Saturday, 3.

TERRY'S. 8.15, The Lady Wrangler. 9, The Giddy Goat.

VAUDEVILLE. 8, You and I. 9, Sweet and Twenty. Matinée, Wednesday, 2.

GRAND. Next week, 7.45, Serving the Queen.

OPERA HOUSE, CROUCH END. Next week, 8, Miss Muriel Wylford's Repertoire Company.

SURREY. Next week, 7.45, The Bellringer.

ALHAMBRA. 7.45, Variety Entertainment, The Gay City, Inspiration, &c.

AQUARIUM. Varied performances, World's Great Show, &c.

CANTERBURY. 8, Variety Entertainment.

EMPIRE. 8, Variety Entertainment. Les Papillons, &c.

LONDON PAVILION. 7.45, Variety Entertainment. Saturday, 2.30 also.

METROPOLITAN. 8, Variety Entertainment.

OXFORD. 8, Variety Entertainment. Saturday 2.15 also.

PALACE. 7.45, Variety Entertainment. American Biography, &c.

TIVOLI. 7.30, Variety Entertainment. Saturday, 2.15 also.

CRYSTAL PALACE. Varied attractions daily. Grand Naval and Military Exhibition. Fireworks every Thursday and Saturday.

EARL'S COURT. Military Exhibition.

EGYPTIAN HALL. 3 and 8, Mr. J. N. Maskelyne's entertainment.

LONDON HIPPODROME. 2 and 8, Varied attractions.

MADAME TUSSAUD'S (Baker Street Station). Open daily. Portrait models of modern celebrities, &c.

St. JAMES'S HALL. 8, Mohawk Moore and Burgess Minstrels. Matinee, Monday, Wednesday, Thursday and Saturday,