

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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UNITED GRAND LODGE.

THE Quarterly Communication was held on Wednesday, when Bro. General J. W. Laurie, M.P., Prov. G.M. Western Division of South Wales presided, in the unavoidable absence of Earl Amherst Pro G.M.

The acting Grand Master moved the vote of sympathy and condolence with H.R.H. the Duke of Connaught Grand Master, on the death of the Empress of Germany. The motion was seconded by Colonel Davis, A.D.C., Provincial Grand Master for Surrey, and carried, all the Brethren standing.

Bro. Strachan, K.G., Grand Registrar supplemented the vote by another, conveying the heartiest sympathy of Grand Lodge with King Edward VII, late Grand Master, on the same sad event. This was seconded by Bro. Littler, K.C., and carried in the same form as the previous vote.

A resolution conveying the thanks of Grand Lodge to Sir Albert W. Woods Grand Director of Ceremonies, and Bro. Frank Richardson Past Deputy Grand Registrar, for the admirable arrangements at the Royal Albert Hall on the occasion of the Duke of Connaught's installation on 17th July was moved by General Laurie, seconded by Col. Davis, A.D.C., and carried unanimously. Bro. Frank Richardson returned thanks for himself, Bro. A. C. Spaul, Bro. J. H. Matthews, Bro. Charles Hopkinson, and the numerous other Brethren, without whose able assistance, he said, he should not have been able to carry out the work.

The other business on the agenda was regularly disposed of, and Grand Lodge was closed.

MARK GRAND LODGE.

AT the Quarterly Communication, held on Tuesday, the Earl of Euston Pro Grand Master presided, and proposed a vote of condolence and sympathy with the Duke of Connaught Grand Master, on the death of his sister her Imperial Majesty the Empress Frederic; the vote to be recorded on the minutes of Grand Lodge and a copy to be sent to the Duke of Connaught. The motion was seconded by Bro. Charles Letch Mason Provincial Grand Master of West Yorkshire, and carried unanimously, all the Brethren standing.

A similar motion, made by the Earl of Euston, and seconded by Bro. W. E. M. Tomlinson, M.P., as an old colleague in the House of Commons of the late Bro. W. W. B. Beach, first Grand Warden of the Mark Degree Deputy Grand Master from 1863 to 1866 and Grand Master from 1866 to 1869, expressing condolence with the widow and family on the death of the right hon. Brother, was also carried unanimously, all the Brethren standing. This vote was likewise ordered to be recorded on the minutes and a copy forwarded to Mrs. Beach.

CORNWALL.

THE annual Provincial Grand Lodge of Mark Master Masons of Cornwall was held in the Guildhall, Looe, under the banner of St. Anne, No. 361, on Wednesday, 28th ult., when a full attendance included Bro. P. Colville Smith Dep. P.G.M. (who presided in the absence of the Prov.G.M. the Earl of Halsbury).

The Guildhall was most tastefully arranged as a Lodge Room.

A grant of £5 5s was made to the Mark Benevolent Fund and £5 5s was voted Bro. Colville Smith for the Girls Institution. Brother Sholto H. Hare was elected Charity Steward for the Province on the Mark Benevolent Fund.

The following Brethren were invested as the Provincial Officers for the ensuing year:

Bro. H. Shapcott 351	...	Senior Warden
W. Hammond 379	...	Junior Warden
J. Crossman 351	...	Master Overseer
E. A. Broad 73	...	Senior Overseer
A. Hancock 379	...	Junior Overseer
Ferris 73	...	Chaplain
A. T. Hunter 351	...	Registrar
W. J. Johns 78	...	Secretary
J. C. Whetter 275	...	Senior Deacon
Warrin 78	...	Junior Deacon
W. Gundry 94	...	Dir. of Ceremonies
Dunstan 175	...	Assist. Dir. of Cers.
A. E. Morcom 379	...	Sword Bearer
J. Harris 351	...	Standard Bearer
R. Faull 379	...	Assistant Secretary
H. Harris 351	...	Inner Guard
H. C. Johns 94	...	Steward
Harrison 175	...	Ditto
King 101	...	Ditto
Parsons 78	...	Tyler.

After the business the Brethren adjourned to the Drill Hall, where luncheon was served. Loyal and Mark toasts were honoured, and the D.P.G.M. complimented the Brethren of St. Anne's for the admirable arrangements made.

The visiting Brethren having been shown the picturesque town of Looe, including Hannadore and neighbourhood, left by special train, arranged by the Looe traffic manager, amidst general expressions of delight and pleasure.

MEMORIAL TO LORD AIRLIE.

THE ceremony of laying the memorial-stone of a monument to be erected on Tulloch Hill, Forfarshire, to the late Lord Airlie, who was killed in South Africa, attracted a large and representative gathering on Saturday.

The late Earl was exceedingly popular, and had seen active service in India and the Soudan, as also on the veldt. The Tulloch Hill, on which the memorial is being constructed, is 1,230 feet high, and when the structure of 80 feet is completed the monument will be a conspicuous and picturesque object amid the beautiful surroundings of the home of the Ogilvy family.

Full Masonic honours were observed, about 400 Brethren representing Forfarshire Lodges taking part. The laying of the stone was performed by the Hon. C. M. Ramsay Deputy Provincial Grand Master.

The part of the "Annals of the Grand Lodge of Iowa" just received contains the last report of the esteemed Grand Secretary, the late Bro. T. S. Parvin, and at its conclusion our worthy Brother's son, who was then Deputy Grand Secretary added:—During the past few months that your Grand Secretary has been confined to his room, the most of the time to his bed, there has been brought to him tender messages and loving tokens from all parts of the country, and from correspondents of most every clime; delegations from neighbouring jurisdictions have called to see him; Masonic bodies have wired him their sympathy and well wishes for his recovery; personal calls have been made by many of his associates in Office; the red and the white rose, the carnation and the little forget-me-not, and even the first flowers of spring, have been his constant companions; the young and aged of both sexes have been frequent callers at his bedside; the special letters which have touched a responsive chord in his breast have been the resolutions of sympathy from our own Lodges and the letters from the rank and file of our own members whom he has served for more than half a century; some of these coming from those whom he has known since their first advent into the Masonic Institution, many of them more than a quarter of a century ago, among whom are numbered those who were students

of his in earlier days. These tender messages have caused the tear to come to the eye, and the voice to tremble as he asked that they might one and all be acknowledged, and his benediction and kind regards returned to each. He had always hoped that while life lasted he might be able to meet with his Brethren in Grand Lodge, and it is a great disappointment to him that he cannot be with you this year in person, as he is in spirit.

The installation meeting of the Upton Lodge, No. 1227, will be held on Thursday next, 12th inst., at the Great Eastern Hotel, Liverpool Street, when Bro. Walter J. Carroll will conclude a very successful year's Mastership by installing Bro. R. F. Thomson as his successor. The meeting is called for the early hour of 3 p.m., there being a good amount of business to be transacted in front of the chief ceremony of the year, comprising four raisings, four initiations and the election of a Brother who desires to join the Lodge. The annual banquet will afterwards take place, at 7.30 p.m.

A Charter has been granted for the formation of a new Lodge at Ashington. Bro. R. Crawford P.M. of Lodge de Ogle, Morpeth, will be the first Worshipful Master; Bro. Arthur A. Askwith P.M. of Blagdon Lodge, Blyth, the first Senior Warden; and Bro. J. R. Turner P.M. of St. Cuthbert's Lodge, Bedlington, the first Junior Warden. The consecration ceremony will, in all probability, take place at the annual Provincial meeting which will be held in Newcastle, under the presidency of Viscount Ridley Provincial Grand Master.

Brother Sergeant R. C. Butters, of the Scots Greys, a member of the Clydesdale Lodge, No. 556 (S.C.), writing from what he terms a pleasant little town about eighteen miles from Johannesburg, says the Masonic Lodges in the town are not in working order, but there is a splendid Freemasons' Hall—the principal Hall in the town—Krugersdorp. Brother Butters had just been discharged from hospital, where he had been sent through an accident, and was looking forward to being fit for duty soon. He sent Fraternal greetings to the members of 556.—"Glasgow Evening News."

The first meeting of the session of the West Middlesex Lodge of Instruction, No. 1612 will be held at the Feathers Hotel, Ealing, on Monday next, 9th inst., at 8.15 p.m., when, in accordance with the 10th bye-law, a Preceptor, Treasurer, and Secretary have to be elected, and a Committee of three members appointed to audit the Accounts, &c.

"A SPRIG OF ACACIA."

THE quaint church of Northwick, Gloucestershire, was crowded on the afternoon of the 30th ult., a circumstance never before known in the memory of the oldest inhabitant, as the parish contains only sixty-eight souls. It was, however, an occasion of sad interest to a large number of persons, not merely in the immediate neighbourhood, but also in different parts of Gloucestershire and Monmouthshire, as well as in Bristol. The funeral of Brother Oliver Norris brought together those who had respected him in business relations, and admired his many sterling qualities. He had been a member of Colston Lodge, No. 610, and several Brethren of the Craft were among the assembly, while there were also present representatives from Chepstow Board of Guardians, of which he had been a member, of the Thornbury District Council, and of the local Parish Council, besides a numerous contingent of officials of the G.W.R., who had been often brought into contact with the deceased. At the graveside Canon Way delivered a brief address. He said, "It behoves me this day, in the sad circumstances, to say a few humble words in relation to one whose memory has been held dear to all the neighbours here and across the Severn. This man's days were long and full of service, and marked by great generosity. Could he have commanded the education that we command, he would have made his mark in a wider sphere of men, and would have been well known in the nation, as he was in local relationships. May it be given to us to meet him at the close of our day, through the blood of Jesus Christ, on the resurrection morning. I add no more; it is only right to say such words about such a man."

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: PROVINCIAL.

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Lodge of Sympathy, No. 855.

A SPECIAL meeting was held at the Swan Hotel, Wotton-under-Edge, on Tuesday, 27th ult., for the purpose of making a presentation to Bro. W. Window P.Prov.G.Tyler, in recognition of his long and valuable services, to the Lodge and to Freemasonry generally in the Province. The testimonial was in the form of a purse of gold, with a finely executed illuminated address, handsomely framed in carved oak.

The presentation was made by Bro. E. C. Lloyd W.M., who referred to the fact that Bro. Window had acted as Tyler to the Lodge for nearly forty years, and as Provincial Grand Tyler for ten years. He, had, however, been obliged to relinquish these Offices on account of ill-health, and Bro. Lloyd expressed the sympathy of the Brethren with Bro. Window in his illness.

Following the address was a list of subscribers, including the names of Bros. Sir Michael Hicks Beach, Bart., M.P., Prov.G.M., R. V. Vassar-Smith D.Prov.G.M., and many other prominent Masons in the Province.

Bro. Window, in accepting the presentation, expressed a wish that his heartfelt thanks might be tendered to all the subscribers.

Sackville Lodge, No. 1619.

INSTALLATION OF BRO. W. H. HILLS.

ON Tuesday, 3rd inst., the annual installation meeting was held at the Masonic Hall, East Grinstead, when Bro. Wallace H. Hills was installed by Bro. G. Mitchell P.Prov.G.P. as Worshipful Master for the ensuing year, and subsequently appointed his Officers.

The Brethren, together with a number of visitors from several Lodges in Sussex and elsewhere, afterwards dined together at the White Lion Hotel. The usual toasts were honoured.

Londonderry Lodge, No. 2039.

At the monthly meeting, held at the Masonic Hall, Sunderland, Bro. J. E. Willis W.M. presiding, Bro. J. G. Phillips S.W. was unanimously elected W.M. for the ensuing year, Bro. Nicholas Lee P.G.P. Treasurer, Bro. T. Grieve P.M. Tyler, and Bro. J. C. Moor P.P.G.W. Representative on the Charities Committee of the Province.

Bradstow Lodge, No. 2448.

THE annual election meeting took place on Wednesday of last week, at the Masonic Temple, Broadstairs, those present including Bros. W. F. Whiteing W.M., W. H. White I.P.M., H. G. Harvey I.M. acting S.W., A. H. Hale P.M. Treasurer acting J.W., John T. May P.M. Secretary, H. Swaine S.D., H. B. Langham J.D., A. A. Barnashina D.C., John Wright acting I.G., H. J. Hamilton Tyler, Edgar H. White P.M., A. G. Harris P.M., George Hiller P.M., Harry Bing, A. A. Tyler, J. Wallace, G. E. Scott, H. J. Barrett, T. S. Setterfield, J. C. Aylbregt, W. Stamford, John King, C. Eltham, J. Emery. Visitor, Bro. J. Wynman.

Private business concerning the affairs of the Lodge kept the Brethren busy until a late hour, and as a consequence the two raisings on the agenda had to be postponed.

Bro. W. F. Whiteing was re-elected as Worshipful Master, Bro. Hale Treasurer, and Hamilton Tyler.

The W.M. heartily thanked the Brethren for the compliment they had paid him in electing him to the Office of Worshipful Master for a second year.

The resignation of a Brother was accepted, with regret.

METROPOLITAN: INSTRUCTION.

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Robert Burns Lodge, No. 25.

THE members of this old Lodge, which is widely known for its excellent working under the Preceptorship of the highly esteemed and popular Bro. E. C. Mulvey P.G.P. re-assembled on Tuesday, at their Masonic home, the Frascati Restaurant, Oxford Street.

Being the opening night of the winter season the Brethren received an exceptional Masonic treat, Bro. Mulvey kindly officiating as W.M., supported by Bros. E. F. Groom S.W., W. H. Snoden J.W., H. Raphael P.M. Treasurer, Harry Jones Secretary, T. Kelly S.D., C. S. Collins J.D., Jos. Lieven I.G., Ayres P.M., A. Goldsmith P.M., J. Wynman, Albert Becker, J. Kenny.

The Lodge being formed, the minutes were confirmed. The Lodge was opened in the second degree, when Bro. Kenny answered the questions and was entrusted. The Lodge was opened in the third degree and the ceremony of raising was gone through. The excellent working of Bro. Mulvey being so well known requires no compliment on our part. The Lodge was closed down to the second degree. By desire of the W.M. Bro. Kelly S.D. worked the

first section of the lecture. The Lodge was closed in the second degree.

Bro. James Kenny 1777 was elected a member, which compliment was acknowledged. Bro. E. F. Groom was elected W.M. for Tuesday.

It was proposed by Bro. Mulvey, seconded by Bro. Jones, and unanimously agreed to, that a letter of sympathy be sent to Bro. Tiffin, on the sad death of his father, which occurred in saving the life of his son at St. Ives, Cornwall.

A hearty vote of thanks was accorded to Bro. Mulvey Preceptor, for kindly taking the chair on the opening night of the session, and giving the Brethren one of the most instructive and enjoyable evenings in the records of this old Lodge of Instruction.

Temple Lodge, No. 101.

ON Thursday we paid a visit to this old Lodge, held in Bro. J. G. Shephard's well adapted Masonic Room at the Upland Hotel, Crystal Palace Road, East Dulwich, and on that occasion had the pleasure of seeing Bro. J. Bailey officiating as W.M., with Bros. J. G. Shephard S.W., L. Maybaum J.W., C. Plant P.M. Prec., W. Omer P.M. Secretary, G. May S.D., H. Garrett I.G., R. Hinde, J. Smith, S. Boxshall, J. Wynman.

The Lodge being formed, the ceremony of initiation, including the ancient charge, was rehearsed, Bro. Hinde candidate. The Lodge was opened in the second degree and the same Brother answered the questions and retired. Bro. Boxshall was entrusted. The Lodge was further advanced, and the ceremony of raising was rehearsed. We take the opportunity of complimenting the W.M. on his working, which was rendered without the slightest hitch or hesitation. We also congratulate the Brethren on having such an excellent Preceptor as Bro. Plant.

The Lodge having been resumed to the first degree Brother Shephard was elected W.M. for Thursday next.

Brethren residing in the neighbourhood and seeking Masonic knowledge will do well to pay this Lodge a visit. The meetings are held every Thursday, at 8 o'clock sharp, and any visitor may depend on receiving a most hearty welcome.

Confidence Lodge, No. 193.

THE well known ability of Bro. John Mears P.M. W.M. of the Crescent Lodge proved an attraction for a number of Brethren, who were present at the meeting of this Lodge on Wednesday, at the Hercules, Leadenhall Street.

Bro. Mears was supported by Bros. A. Green S.W., Rowland J.W., T. A. Stenner P.M. acting Preceptor, J. K. Pitt P.M. Sec., J. Cohn W.M. 1668 S.D., A. Smith J.D., W. Chittock I.G., G. J. Davey P.M., Metcalfe Baillie, J. W. Tisbury, G. Bushill, J. Wynman, R. W. Russ.

The ceremony of initiation was rehearsed, Bro. Bushill candidate. The Lodge was opened in the second degree, and the same Brother answered the questions and was entrusted. The Lodge was further advanced, and the ceremony of raising was rehearsed. The Lodge was resumed to the first degree, and the W.M. received well-earned compliment and hearty good wishes from the Brethren. We may add that Bro. Mears was in grand form.

Bro. Davey was pleased to inform the Brethren that Bro. Spice P.M. Preceptor of the Lodge was so far convalescent that he would be able to leave town on Monday, and hoped to resume his Masonic duties shortly afterwards, news which was received with acclamation. Bro. A. Green was elected W.M. for Wednesday next, when we hope to see another good meeting.

Friendship Lodge, No. 206.

AFTER the adjournment for the summer holidays the members of this Lodge resumed their Masonic studies on Monday, at 5 o'clock, at Simpson's Restaurant, Bird-in-Hand Court, Cheapside. Bro. Dr. Chisholm Williams W.M. of the Mother Lodge presided, with Bros. J. Wynman S.W., C. S. Lepine J.W., W. Bartlett acting Secretary, Dr. Christy Clark I.G., and others.

The minutes having been confirmed the W.M. said that before any working was started upon he would be pleased to receive communications and propositions. Bro. C. S. Lepine J.W. brought forward a notice of motion that in future the Lodge should meet at 5.30, instead of 5 o'clock, which was unanimously supported. Several other items were dealt with, and as a result time did not permit of the rehearsal of any ceremonies.

The Lodge being closed the Brethren retired to partake of a little light refreshment, drinking to the prosperity of the Friendship Lodge of Instruction.

We particularly draw the attention of our readers to this Lodge, which has been formed for the convenience of Brethren having their business in the city. The Lodge will meet every Monday, at 5.30 p.m., and Brethren seeking Masonic knowledge at that time can hardly do better than pay it a visit.

Metropolitan Lodge, No. 1507.

ON Monday, at the Globe, Moorgate Street, Bros. George Collins W.M., A. C. Bradley S.W., A. Pidduck J.W., C. Johnson Preceptor, McGivern S.D., R. Hunt I.G., H. Meadows P.M., J. Wynman, and others.

The ceremony of passing was rehearsed, Bro. Meadows acting as candidate. The W.M. vacated the chair in favour of Bro. Hunt, who rehearsed the ceremony of installation, Bro. George Collins being presented as W.M.-elect. He was duly installed and

saluted in the three degrees, afterwards investing the Officers. Bro. Hunt delivered the three addresses. All the working was admirably rendered, Bro. H. Meadows making an excellent D.C.

Bro. Bradley W.M.-elect of the Mother Lodge will officiate on Monday next.

ROYAL ARCH.

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Hornsey Chapter of Improvement, No. 890.

A CONVOCATION was held on Friday, 16th ult., at the Prince of Wales Hotel, Eastbourne Terrace, Bishops Road, Paddington, those present including Comps. H. Foskett M.E.Z. 185 M.E.Z., A. F. Hardymont J. 1489 H., R. N. Larter H. 186 J., H. Dehane P.Z. 890 P.P.G.P.S. Essex S.E., W. J. Lewis N. 890 173 S.N., H. Foskett 890 Treas., H. J. Dunaway 59 P.S., W. Hillier P.Z. 834 1st Assist. Soj., Jos. Bailey P.Z. 1602, F. Marchant P.S. 890, L. Stevens 733.

The Chapter was opened in ancient form, and the Companions admitted. The minutes of the last convocation were read and confirmed. The ceremony of exaltation was rehearsed, Comp. Marchant candidate.

Happy is the man who, learning well the lessons that are taught him, follows the roadways of Masonic truth, observing the great landmarks of virtue and righteousness that rise on every side. Fortunate is the Lodge whose teachers and members seek something more than the alphabet and primer; who endeavour to rise higher in the knowledge of the school of the Lodge than the kindergarten of Masonry. Such a Lodge is as "a city set on a hill," or a light "on a candlestick." The school of the Lodge prepares a man for living and smoothes the pathway of death—"Masonic Standard."

Masonry, whatever its origin, has built itself as a temple into the history and chief works of mankind. Its high regard for human rights, its fealty to true government, its loyalty to the golden rule of doing to others as you would have others do to you, its ideal of Fraternity, have given to it width and altitude in the movement of civilisation. It has been the constant advocate of science, the promoter of knowledge, the teacher of the wise and pure laws of living, and so it has become a large and integral portion of the best governments.—Rev. J. B. Murray.

During our brief Masonic career we have often heard Brethren say, "Oh, yes, I can vouch for Brother —. I have sat in the chapter or commandery with him." Might as well say, "I have sat in a K. of P. Lodge, or the Episcopal church;" either would be as proper as the first named.—Fred. G. Mock, Idaho.

To say that a Brother must affiliate with some Lodge, or be expelled from all Masonic rights and privileges, is contrary to the tenets of the Institution itself.—Marsh O. Perkins, Vermont.

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COMMERCIAL MASONRY.

THE "Australian Keystone" says: "The Golden Thistle Lodge, No. 840 (S.C.), Coolgardie (W.A.) recently wrote to the Australia Felix, No. 1, requesting them to confer the third degree on Bro. Mole, and offering to pay a fee of one guinea, which fee, however, is never charged in a Victorian Lodge." Until recently we have never heard of one Masonic Lodge charging another for conferring the degrees by courtesy. If a fee is to be charged when one Lodge does the work for another we would suggest that the word "courtesy" be left out in the request and make it strictly a business proposition. Recently St. John Lodge conferred two degrees for a Lodge East and was offered pay for the work, which St. John Lodge refused to accept, explaining that the work was cheerfully done through Fraternal courtesy. On the same evening a bill of ten dollars came to St. John Lodge from a Lodge in San Francisco for conferring a degree for St. John by "courtesy." Moreover, some time ago Arcana

Lodge of this city conferred three degrees for this same San Francisco Lodge without charge. Perhaps the San Francisco Lodge had forgotten the Fraternal courtesy of Arcana when they made the charge to St. John.—"Pacific Mason."

Americans have engaged, are engaged, and for some years will be engaged in a great struggle for the steady attainment of unlimited wealth. History teaches us that when a nation's energies are devoted to the accumulation of wealth, the simpler virtues are overlooked and forgotten. What we need now is a revival of the spirit of equality among men—of fraternity and charity—in order that manhood shall be placed above wealth—and that manhood may be respected and valued on its own account. In the future as in the past, Masonry will be the great conservative force of American national life, causing men to pause in the mad race for riches, for Masons do not worship wealth, nor do they decry it.—Geo. V. Schramm, Utah.

MEETINGS NEXT WEEK.**Monday.**

- 1366 Highgate, Midland Grand Hotel
- 2426 Wood Green, Fish. Arms, Wood Green
- 2611 London School Board, Hotel Cecil
- 40 Derwent, Castle, Hastings
- 68 Royal Clarence, F.M.H., Bristol
- 75 Love and Honour, F.M.H., Falmouth
- 104 St. John, Mechanics Inst., Stockport
- 105 Fortitude, F.M.H., Plymouth
- 106 Sun, F.M.H., Exmouth
- 151 Albany, F.M.H., Newport, I. of W.
- 189 Sincerity, Town Hall, E. Stonehouse
- 237 Indefatigable, F.M.H., Swansea
- 240 St. Hilda, F.M.H., South Shields
- 292 Sincerity, Adelphi, Liverpool
- 296 Royal Brunswick, F.M.H., Sheffield
- 297 Witham, Masonic Rooms, Lincoln
- 303 Benevolent, F.M.H., Teignmouth
- 314 Peace and Unity, Bull, Preston
- 330 One and All, F.M.H., Bodmin
- 339 Unanimity, Crown, Penrith
- 353 Royal Sussex, The Institute, Winhill
- 411 Commercial, F.M.H., Nottingham
- 589 Druid of Love & Liberality, Redruth
- 632 Concord, F.M.H., Trowbridge
- 643 Royal, Foord's, Filey
- 665 Montagu, F.M.H., Lyme Regis
- 721 Independence, F.M.H., Chester
- 797 Hauley, Hauley Hall, Dartmouth
- 884 Derwent, Town Hall, Wirksworth
- 893 Meridian, F.M.H., Millbrook
- 941 De Tabley, Royal George, Knutsford
- 1174 Pentagle, Sun, Chatham
- 1221 Defence, F.M.H., Leeds
- 1237 Enfield, George, Enfield
- 1302 De Warren, White Swan, Halifax
- 1350 Fermor Hesketh, F.M.H., Bootle
- 1380 Skelmersdale, Town Hall, Liverpool
- 1402 Jordan, Masonic Temple, Torquay
- 1408 Stamford & Warrington, Stalybridge
- 1436 Castle, F.M.H., Sandgate
- 1449 Royal Military, Mas. Tem., Canterbury
- 1505 Emulation, F.M.H., Liverpool
- 1611 Eboracum, F.M.H., York
- 1618 Handyside, Riv. Rms., Saltburn-by-Sea
- 1730 Urmston, Victoria, Urmston
- 1792 Tudor, The Institute, Harborne
- 1885 Torridge, F.M.H., Great Torrington
- 1914 St. Thomas, Harecastle, Kidsgrove
- 1948 Hardman, Queen's Arms, Rawtenstall
- 1952 High Peak, Tn. H., Chapel-en-le-Frith
- 1966 Fidelity & Sincerity, M.H., Wellington
- 2144 De Tatton, Town Hall, Altrincham
- 2185 Ardwick, Moseley, Manchester
- 2187 Adur, Assembly Rooms, Henfield
- 2376 Carnarvon, Public Hall, Leyland
- 2382 Loyal Hay, Hay
- 2422 Ebbisham, Spread Eagle, Epsom
- 2457 St. Anne's, St. Anne's-on-Sea
- 2584 Queen Victoria, Con. Club, Cheetham

Tuesday.

- 167 St. John, Jack Straw C., Hampstead
- 1269 Stanhope, Surrey Masonic Hall
- 1922 Earl of Lathom, Surrey Masonic Hall
- 2738 Army and Navy, Queen's Hotel
- 80 St. John, F.M.H., Sunderland
- 93 Social, 47 St. Giles Street, Norwich
- 131 Fortitude, F.M.H., Truro
- 184 United Benevolence, New Brompton
- 241 Merchants, F.M.H., Liverpool

- 272 Harmony, F.M.H., Boston
- 284 Shakespeare, F.M.H., Warwick
- 319 New Forest, Visitors Hall, Lyminster
- 371 Perseverance, F.M.H., Maryport
- 473 Faithful, F.M.H., Birmingham
- 494 Virtue and Honour, F.M.H., Axminster
- 495 Wakefield, F.M.H., Wakefield
- 496 Peace and Harmony, St. Austell
- 573 Perseverance, Drill Hall, Hales Owen
- 593 St. Ann, Masonic Rooms, Alderney
- 603 Zetland, F.M.H., Cleckheaton
- 606 Segontium, F.M.H., Carnarvon
- 626 Lansdowne of Unity, Chippenham
- 650 Star in the East, Gt. Eastern, Harwich
- 696 St. Bartholomew, Anchor, Wednesbury
- 723 Panmure, F.M.H., Aldershot
- 764 Harbours Refuge, M.H., W. Hartlepool
- 829 Sydney, Black Horse, Sidcup
- 877 Royal Alfred, Masonic Temple, Jersey
- 897 St. Helens of Loyalty, St. Helens
- 903 Gosport, India Arms, Gosport
- 954 St. Aubyn, Mas. Hall, Morice Town
- 1021 Hartington, F.M.H., Barrow-in-Fur.
- 1073 Greta, Keswick Hotel, Keswick
- 1120 St. Milburga, Tontine, Ironbridge
- 1138 Devon, F.M.H., Newton Abbot
- 1197 Nyanza, F.M.H., Ilminster
- 1250 Gilbert Greenall, Lion, Warrington
- 1267 Kenlis, Oddfellows Hall, Egremont
- 1314 Acacia, Bell, Bromley, Kent
- 1476 Blackpool, F.M.H., Blackpool
- 1528 Fort, F.M.H., Newquay
- 1545 Baildon, Masonic Rooms, Baildon
- 1713 Wilbraham, Walton-on-the-Hill
- 1837 Lullington, F.M.H., Wilmington
- 1847 Ebrington, Masonic T., E. Stonehouse
- 1942 Minerva, Public Hall, Fenton
- 2090 Ethelbert, Masonic Rooms, Herne Bay
- 2104 Whitwell, F.M.H., Stockton-on-Tees
- 2124 Wilberforce, F.M.H., Hull
- 2222 Frederick West, Castle, East Molesey
- 2324 Horwich, Bridge, Horwich
- 2357 Barrv. Royal, Cadroxton-Juxta-Barry
- 2475 Border, White Hart, Blackwater
- 2492 Concordia, Red Lion, Wendover
- 2582 Lewisham, Blue Gates, Smethwick
- 2708 Holmes, F.M.H., Wigan
- 2714 Temperance, F.M.H., Liverpool
- 2723 Heaton, 232 Shields Road, Byker
- 2799 John Brunner, Overwindsford

Wednesday.

- Committee R.M. Benevolent Inst., at 4.
- 87 Vitruvian, Bridge House Hotel
- 1986 Honor Oak, Anderton's
- 2662 Ealing, Victoria Hall, Ealing
- 2697 St. Michael le Querne, Holborn Rest.
- 2765 Earl's Court, Royal Palace Hotel
- 54 Hope, Spread Eagle, Rochdale
- 84 Doyle's Fellowship, F.M.H., Guernsey
- 128 Prince Edwin, Bridge Inn, Bury
- 146 Antiquity, F.M.H., Bolton
- 187 Roy. Sussex Hospitality, M.H., Bristol
- 204 Caledonian, F.M.H., Manchester
- 225 St. Luke, F.M.H., Ipswich
- 250 Minerva, F.M.H., Hull
- 274 Tranquillity, Boar's Head, Newchurch
- 281 Fortitude, F.M.H., Lancaster
- 288 Harmony, F.M.H., Todmorden
- 323 Concord, Florist, Stockport
- 463 Croydon of Concord, Croydon
- 483 Sympathy, Royal Clarendon, Gravesend
- 567 Unity, Woolpack, Warwick
- 654 Peveril of the Peak, F.M.H., New Mills
- 661 Fawcett, F.M.H., Seaham Harbour

- 666 Benevolence, Wes. School, Princetown
- 679 St. David, F.M.H., Aberdare
- 730 Ellesmere, F.M.H., Chorley
- 731 Arboretum, F.M.H., Derby
- 755 St. Tudno, F.M.H., Llandudno
- 851 Worthing of Friendship, Worthing
- 852 Zetland, F.M.H., Salford
- 854 Albert, Duke of York, Shaw
- 906 Royal Albert Edward, F.M.H., Bath
- 1005 Zetland, Bell, Gloucester
- 1018 Shakespeare, F.M.H., Bradford
- 1031 Fletcher, F.M.H., Birmingham
- 1004 Borough, Bull, Burnley
- 1088 Royal Edward, Mas. Club, Stalybridge
- 1094 Temple, F.M.H., Liverpool
- 1112 Shirley, F.M.H., Southampton
- 1125 St. Peter, F.M.H., Tiverton
- 1140 Ashton, Reform Club, Heaton Moor

- 1181 De la Pole, F.M.H., Seaton
- 1209 Lewises, Royal, Ramsgate
- 1220 Solway, F.M.H., Aspatria
- 1242 Tynwald, F.M.H., Douglas
- 1248 Denison, F.M.H., Scarborough
- 1273 St. Michael, F.M.H., Sittingbourne
- 1331 Aldershot Camp, Imperial, Aldershot
- 1342 Walker, F.M.H., Newcastle-on-Tyne
- 1356 Toxteth, 80 North Hill St., Liverpool
- 1398 Baldwin, Castle, Dalton-in-Furness
- 1400 Curwen, F.M.H., Workington
- 1588 Prince Leopold, Angel, Stretford
- 1643 Perseverance, M.H., Hebburn-on-Tyne
- 1724 Trinity, Golden Lion, Rayleigh
- 1798 Zion, Grand, Manchester
- 1848 Ferrum, F.M.H., Middlesbrough
- 1855 St. Maurice, Working Hall, Plympton
- 1879 Lord Warkworth, F.M.H., Amble
- 1932 Whitworth, F.M.H., Spennymoor
- 1947 Stanford, Town Hall, Hove
- 1958 St. George, F.M.H., Portsmouth
- 2156 Ar. Sullivan, Boar's Head, Manchester
- 2294 Wavertree, Coffee House, Wavertree
- 2330 St. Lawrence, Masonic Rooms, Pudsey
- 2389 Avondale, King's Arms, Middleswich
- 2423 St. Mark, Hare & H's, Connah's Quay
- 2583 St. Thomas, F.M.H., Tibshelf
- 2591 St. Mary, Town Hall, New Shoreham
- 2734 Harlow, Victoria Hall, Harlow
- 2769 East Surrey, Hoskins's Arms, Oxted

Thursday.

- 1155 Excelsior, Bridge House Hotel
- 1227 Upton, Great Eastern Hotel
- 1558 Duke of Connaught, Surrey Mas. Hall
- 1642 Earl of Carnarvon, Notting Hill
- 2168 Derby Allcroft, Midland Grand Hotel
- 2417 Bolingbroke, Mun. Bg., Lavender Hill
- 2509 Barnet, Assembly Rooms, New Barnet
- 2809 Capital and Counties, Hotel Cecil
- 35 Medina, F.M.H., 85 High St., Cowes
- 97 Palatine, F.M.H., Sunderland
- 130 Royal Gloucester, M.H., Southampton
- 132 Unity, Crown, Ringwood
- 139 Britannia, F.M.H., Sheffield
- 191 St. John, Knowsley, Bury
- 216 Harmonic, Adelphi, Liverpool
- 333 Royal Preston, Castle, Preston
- 344 Faith, Ram's Head, Radcliffe
- 369 Limestone Rock, Swan, Clitheroe
- 381 Harmony & Industry, M.H., Darwen
- 437 Science, F.M.H., Wincanton
- 442 St. Peter, F.M.H., Peterborough
- 487 Portsmouth, F.M.H., Portsmouth
- 546 Etruscan, F.M.H., Longton
- 561 Zetland, F.M.H., Guisborough

586 Elias De Derham, F.M.H., Salisbury
 588 St. Botolph, Corn Exchange, Sleaford
 732 Royal Brunswick, Pavilion, Brighton
 739 Temperance, F.M.H., Birmingham
 816 Royd, Falcon, Littleborough
 973 Royal Somerset, F.M.H., Frome
 991 Tyne, F.M.H., Wallsend
 1035 Pr. of Wales, Skelmers. Hall, Liverpool
 1055 Derby, Victoria, Manchester
 1061 Triumph, County & Com., Lytham
 1099 Huyshe, F.M.H., Stoke
 1107 Cornwallis, Bull, Chislehurst
 1144 Milton, George and D., Ashton-u-Lyne
 1145 Equality, Red Lion, Accrington
 1147 St. David, F.M.H., Manchester
 1182 Duke of Edinburgh, M.H., Liverpool
 1213 Bridgwater, Assembly Rooms, Eccles
 1387 Chorlton, M.H., Chorlton-cum-Hardy
 1416 Falcon, F.M.H., Thirsk
 1429 Albert Edward P. W., Newport, Mon.
 1583 Corbet, Whitehall House, Towyn
 1697 Hospitality, Royal, Waterfoot
 1750 Coleridge, Public Hall, Clevedon
 1863 Priory, F.M.H., Tynemouth
 1915 Graystone, Foresters H., Whitstable
 1992 Tennant, Masonic Temple, Cardiff
 2109 Pr. Edward, Assy. Hall, Heaton Moor
 2132 Egerton, F.M.H., New Brighton
 2217 Windermere, Mas. Room, Windermere
 2227 White Horse, F.M.H., Westbury

2234 Onslow, F.M.H., Guildford
 2262 Dagmar, Anglers Rest, Wraysbury
 2285 Eden, Masonic Rooms, Workington
 2311 St. Alkmund, Victoria, Whitchurch
 2343 Sir W. Harpur, Assy. Room, Bedford
 2372 James Terry, Falcon, Waltham Cross
 2420 Ferdinand de Rothschild, Aylesbury
 2428 Gracedieu, F.M.H., Coalville
 2449 Duke of York, Albion, Manchester
 2501 Ixion, Roebuck, Buckhurst Hill
 2606 Fforest, Masonic Rooms, Treharris
 2619 New Brighton, Victoria, New Brighton
 2568 Delaval, Central, Newcastle-on-Tyne
 2640 Sir Francis Drake, F.M.H., Plymouth
 2806 Three Pillars, Parish R., Cockington

Friday.

780 Royal Alfred, Star & Garter, Kew Bdge.
 1602 Sir Hugh Myddelton, Agricultural Hall
 2663 Commemoration, Holborn Restaurant
 36 Glamorgan, F.M.H., Cardiff
 81 Doric, Private Room, Woodbridge
 170 All Souls, F.M.H., Weymouth
 458 Aire and Calder, F.M.H., Goole
 516 Phoenix, Fox, Stowmarket
 526 Honour, Star & Garter, Wolverhampton
 815 Blair, Town Hall, Hulme
 951 Prince of Wales, F.M.H., Stow-o-Wold
 1001 Harrogate & Claro, F.M.H., Harrogate

1087 Beaudesert, Ass. Rs., Leighton Buzzard
 1102 Mirfield, F.M.H., Mirfield
 1121 Wear Valley, F.M.H., Bishop Auckland
 1289 Rock, Masonic Chambers, Birkenhead
 1295 Gooch, Queen's Royal, New Swindon
 1428 United Service, F.M.H., Landport
 1605 De la Pole, F.M.H., Hull
 1676 St. Nicholas, Cen. M.H., Newcastle-o-T.
 1715 A. J. Brogden, M.H., Grange-o-Sands
 1983 Martyn, Town Hall, Southwold
 2359 Doric, F.M.H., Chorlton-cum-Hardy
 2554 Manchester, F.M.H., Manchester
 2558 Furnival, F.M.H., Sheffield
 2608 Headingley, Parochial Institute, Leeds
 2674 Ravensworth, F.M.H., Gateshead
 2677 Calcaria, Masonic Rooms, Tadcaster

Saturday.

1446 Mount Edgcombe, Holborn Restaurant
 1607 Loyalty, London Tavern
 1685 Guelph, Town Hall, Leyton
 1839 Duke of Cornwall, Freemasons' Hall
 2384 Mitcham, Lower Mitcham
 2579 Lewisham, Parish Hall, Lewisham
 869 Gresham, Great House, Cheshunt
 1755 Eldon, Royal, Portishead
 2246 Cyclist, Castle, East Molesey
 2278 Kingswood, Crown, Broxbourne
 2442 St. Clement, Bell, Leigh

PARSEE AND CHRISTIAN.

A DEVOUT Presbyterian, who was a very wealthy man, was travelling through Palestine. On his journey he met a Parsee, or Sun Worshipper. Both were Freemasons, and in conversing on the merits of the ancient Fraternity the Christian told the Parsee that he could not understand how a man who bowed down before the sun to worship it could be a Freemason. The Parsee smiled and said: "We regard the sun as the great symbol of the Life Giver. Without the light and warmth of the sun all animal and vegetable life would perish from the earth. When we behold the sun our eyes are dazzled by its brilliancy. It is our symbol of all creative power. You bow down before a cross of inanimate wood or metal. Doubtless the cross is symbol of your faith. You may not worship the cross, but use it only as a symbol. To the Parsee the cross is but two pieces of lifeless wood without meaning, but the glorious sun is our symbol of life everlasting."

PRINCIPLES OF FREEMASONRY.

DR. C. M. CARTER, of Kansas City, Secretary of Heroine Lodge, No. 104, A.F. and A.M., is the author of the following outline of the principles of Freemasonry, apropos of the recent attack on Fraternal Orders made by a number of ministers of the city:

"Freemasonry regards no man on account of worldly wealth or honours, but teaches that humanity which is so necessary to the acquisition of true knowledge. It teaches man to divest himself of all the vices and superfluities of life—to stand and act by the square of virtue, and to live by the plumb line of truth. The initiate is presented in the beginning with an emblem representing purity of life and rectitude of conduct. He is taught to so divide his time whereby he may devote eight hours to the service of God and distressed humanity, eight hours to the common vocations of life, and eight to refreshment and sleep. He is taught to look with admiration upon the handiwork of his Divine Creator. He views with delight the starry heavens, whither every good Mason hopes to arrive by aid of that theological ladder, the principal rounds of which have been denominated faith, hope and charity, and which admonish us to have faith in God, hope in immortality and charity to all mankind. His attention is directed to the mosaic pavement, the indented tassel and the blazing star, to remind him that life is checkered with good and evil, that surrounding it hangs, as it were, a beautiful border of comforts and blessings, which he may enjoy through his own virtues, efforts and a firm reliance upon Divine Providence. He is taught not to be a drone in the hive of nature, wasting his time in idleness and luxury, while surrounded by suffering fellow creatures. The three living principles of man's earthly happiness, Brotherly Love, Relief, and Truth, are impressed upon his mind, and practical exemplification of the four cardinal virtues—temperance, fortitude, prudence and justice—leave with him an ever

present reminder of his duty to God, his neighbour and himself. As he progresses in Masonry he is taught to govern the unruly tongue, and instructed in that greatest of all charity which teaches us that where we cannot say aught of good report about our fellow man, we can at least be silent.

Such teachings, not classed or claimed as being a part of any religious creed or dogma, have been and will continue to be a benefit to mankind, and having existed for hundreds of years, will continue to exist throughout all time, notwithstanding the attacks of the clergy, who, possibly, do not even know the form of a Lodge."—"Tyler."

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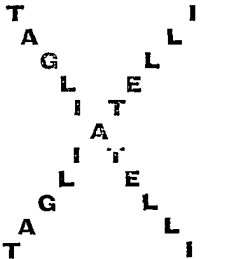
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October 17th, 1899.

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—:0:—

APOLLO. 8, Kitty Grey.

AVENUE. 8.30, The Night of the Party. Matinee, Wednesday, 2.30.

CENTURY (Late Adelphi). Wednesday, 11th September, The Whirl of the Town.

COMEDY. 8.15, When we were Twenty-one. Matinee, Wednesday and Saturday, 2.15.

COURT. 8, John Durnford, M.P. Matinee, Wednesday, 2.

CRITERION. On Saturday, 14th September, The Undercurrent.

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

DRURY LANE. Thursday, 19th September, The Great Millionaire.

DUKE OF YORK'S. 8, The Bishop's Candlesticks. 8.45, A Royal Rival. Matinee, Wednesday, 2.15.

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

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

Gr. QUEEN STREET. 8.15, A Royal Betrothal. 9, Charley's Aunt. Matinee, 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. 8, Sherlock Holmes. Matinee, Saturday, 2.

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

PRINCE OF WALES'S. 8, Becky Sharp. Matinee, Saturday, 2.30.

ROYALTY. 8.15, The Second Mrs. Tanqueray.

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

St. JAMES'S. Monday, 16th September, 8.30, The Elder Miss Blossom.

SHAFTESBURY. Thursday, 12th September, 8, Charity begins at Home. 8.30, Are you a Mason?

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

TERRY'S. 8.20, The Lady Wrangler. 9, The Giddy Goat. Matinee, Wednesday, 3.

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

GRAND. Next week, 7.45, La Cigale.

OPERA HOUSE, CROUCH END. Next week, 8, A Night Out.

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 Biograph, &c.

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

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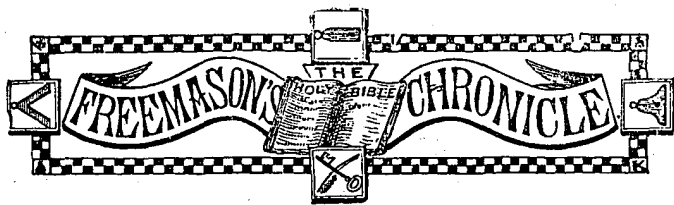
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SATURDAY, 7TH SEPTEMBER 1901.

A POPULAR FREEMASON.

A VERY interesting ceremony was performed on Friday evening of last week, at the Montpelier Tavern, Chumert Road, Peckham, when the final touch was given to an expression of good feeling of very many Brother Masons towards Bro. Past Master Joseph S. Pointon, who for some years has fulfilled the duties of Preceptor to the Star (New Cross) and the Claremont (Nunhead) Lodges of Instruction.

On the 17th July Bro. Pointon, on his appointment as Grand Standard Bearer for the Province of Surrey, was made the recipient of a full suit of Provincial clothing, and Friday's ceremony took the form of the presentation of an illuminated address, bearing the names of the subscribers to the movement. It was at the meeting of the Claremont Lodge of Instruction that Bro. Pointon received the clothing of his Office, and it was therefore somewhat with the view of dividing the honour that it was arranged that the presentation of the address should be made at a meeting of the Selwyn Lodge of Instruction, of which he is Secretary, and whose members along with those of the Star Lodge had also been among the contributors.

There was a large attendance of Brethren, and Bro. Wimble P.M. Preceptor was unanimously voted to the chair. He was supported by Bros. Tuck 1662 S.W., J. Hand 1928 J.W., Haywood 2550 S.D., Arthur S. Jennings 73 J.D., McDonald 1815 I.G., Faull 619 Org., Ellinger P.M. 2222 Past Grand Standard Bearer for Province of Surrey acting Prec., while Bro. Pointon P.M. 1901 had charge of the records. There were also present Bros. Bolton 1901, Clark 1963, Bailey 948, Woodgate 1901, Phillips 1926, Wiberg 1901, Stokes 2332, Fisher 217, Bale P.M. 87, Tossell 1205, Holmes 1901, Abbiss 871, Cooper P.M. 1475, Gurney 1861, Andrews 2022, Potter 1901, J. Clark 2022, T. Dickson 1861, Cutts 1901, Greenland 1861, Reynolds 87, Dickson 879, Tredray 1901, Lightfoot P.M. 1901, Ford P.M. 1901, Merrill 1901, Hart 1901, and Pow P.M. 1901.

The ordinary business of the Lodge having been transacted, the Worshipful Master of the evening said he had a very pleasant duty to perform. Bro. Pointon, whom they all knew so well, had recently been presented with Grand Lodge clothing on his appointment as Prov. Grand Standard Bearer. That might, by many who did not know their worthy Secretary, have been considered enough, but, the presentation having been made, there still appeared something wanting, and that was the address that he had now very great pleasure in asking Bro. Pointon to accept. Continuing, Bro. Wimble said he was glad to be able thus to complete the work already begun, and trusted that Bro. Pointon might be long spared to wear the clothing and look upon the address as tokens of the esteem in which he was held, and of the affection of his many Masonic friends. In conclusion, the Worshipful Master remarked that whether it was in the Masonic world, the world of business, or in the circles of his many outside friends, Bro. Pointon was unanimously regarded as a "good fellow," and it gave him very great pleasure to take the part he had in that evening's ceremony.

Bro. Pointon returned thanks in suitable terms, remarking that the gifts would be treasured by him as long as he lived, as emblems of the esteem and affection in which he was proud to know he was held.

Bro. Ford P.M. having congratulated the recipient, moved a hearty vote of thanks to Bro. Greenland Secretary of the Clare-

mont Lodge of Instruction, Bro. Bolton Assistant Secretary of the Selwyn, and Bro. Blanchard Secretary of the Star, for the immense amount of trouble they had taken in organising the subscription and in preparing the presentations. The vote was unanimously accorded.

Bro. Greenland, in the course of his reply, said the original intention of the promoters was to present Bro. Pointon only with the Masonic clothing, but the amount subscribed was so much beyond anticipations that it could not all be spent on the regalia, and it was therefore decided to prepare the illuminated address that had just been presented. Bro. Ford had referred to the trouble the organisers had been put to in getting up the presentation; he could assure Bro. Ford that there had been trouble, but not in obtaining the money. The difficulty was to think of everybody who would like to subscribe, because the Committee knew very well if anybody were left out there would be a "row." Well, many had been missed, and there had been "rows," and he would like to take that opportunity of apologising to those Brethren who had not received notice of the opening of the list.

Bros. Bolton and Blanchard having also replied, several Brethren offered their personal congratulations to Bro. Pointon. Letters of apology for absence were read from Bros. Harrison W.M. 1901, B. Haylar Grand Lodge of Pennsylvania, Bruce 1928, Taylor W.M. 1364.

The address, which was handsomely executed, the work of Mr. J. Wood, Church Passage, Chancery Lane, ran as follows:

"This testimonial, with a full suit of Provincial Lodge clothing, is presented by the undermentioned Brethren to Bro. Joseph Samuel Pointon, Past Master and Treasurer 1861; Past Master 1901; on his appointment as Provincial Grand Standard Bearer of Surrey, as a token of the Fraternal affection and sincere esteem in which he is held by them, and in appreciation of the eminent services he has rendered to Freemasonry in general, and the Claremont, Selwyn and Star Lodges of Instruction in particular."

Then follow the names of over 100 Brethren who were among the subscribers.

A NOVEL GATHERING.

AT the conclusion of the ordinary monthly meeting of the Alston Lodge, No. 2794, held on Friday evening of last week, the entire company, on the invitation of Bro. J. J. C. Fernan, proceeded to Nenthead in brakes, to partake of lunch, which was provided in the mines. There was a large attendance of members, supplemented by a number of visitors.

The journey to Nenthead was pleasantly made, and the company were conveyed into the mines in waggons drawn by horses. The vehicles were fitted up with seats and lined with straw. This part of the journey was of an interesting nature, and was thoroughly enjoyed. On arriving at the place selected for lunch they found excavations which presented an interesting and imposing appearance, being illuminated by a large number of candles.

The W.M. proposed the health of the King. This, with other Loyal and Masonic toasts, was enthusiastically given.

In reply to a toast to the visitors, Bro. George Renwick, M.P., said that he had come to Nenthead, where he was now staying, to get the fresh and pure air, which was very refreshing. The air at the surface was good, and even the air where they then were was better than what they were accustomed to in the House of Commons. He had spoken in many peculiar places, but, he thought, never in such a place, and under such circumstances as the present. He warmly returned thanks for the toast, and for the opportunity of spending a pleasant and novel evening.

Bro. C. Fernan, in reply to a vote of thanks to the host, made a few interesting remarks on mining, and stated that they were situated at that moment something like 500 feet below the surface. They could travel from that point, underground, and come out either at Allenheads or Alston.

The evening was most enjoyably spent, songs being given by several members, Bro. Renwick, M.P., singing "Cappy," which was received with great enthusiasm. The company were safely conveyed to bank, and thence to their respective destinations.

BRO. WALTER GEORGE I.P.M. Citadel Lodge, No. 1897, is open to book engagements for his company of Light Opera Singers during the coming season. The programme submitted by Bro. George is always of the best, and is admirably suited for Masonic banquets, &c. Full particulars can be had from Bro. Walter George, 60 Canonbury Park South, N.

BOOKS RECEIVED.

The Warrigals' Well. A North Australian Story. By Donald Macdonald and John F. Edgar. Illustrated by J. Macfarlane (6s).—Ward, Lock and Co., Limited.

The March of the Ten Thousand. Being a translation of the Anabasis. Preceded by a life of Xenophon. By H. G. Dakyns, M.A.—Macmillan and Co., Limited.

Henry Bourland: The Passing of the Cavalier. By Albert Elmer Hancock.—The Macmillan Company.

"The French Stonehenge," an account of the principal Megalithic Remains in the Morbihan Archipelago. By T. Cato Worsfold, F.R.Hist.S., F.R.S.L., member of the Council of the British Archaeological Association. Reprinted by permission from the "Journal of the British Archaeological Association," with numerous additions and illustrations (5s).—Bemrose and Sons, Limited.

MASONIC SYMBOLS AND SYMBOLISM.

IN all the Jewish rites of worship we can trace symbolism, and on a close comparison and examination of the symbols of Masonry and those of their rites, we find many wonderful and peculiar analogies.

All the ancient churches, temples and buildings of a devotional character were situated east and west. So is a Masonic Lodge, because the sun rises and opens the day in the east and sinks at the close of that glorious day into the west. The gospel, learning and science originated in the east and spread westward, and since those days what chequered scenes in life have passed, what sorrow and pleasures, what sunshine and storm, all intermingled in one harmonious whole for the benefit of all. Our square pavement symbolises all this and also reminds us of the unseen hand who spreads the earth with gorgeous carpets of fruit and flowers, shady dells and nodding forests, mountain vastnesses and valleys flowing with corn and wine. He hath wrought it as it were in Mosaic work and poured upon man not only the necessities of life but the powers of appropriating them to his uses. He bounds the lands by oceans and places the Isles in the great deeps. No wonder that when all was finished and God saw everything that he had made and beheld it was very good. All these subjects are brought to our minds by beholding the square pavement of the Lodge.

The great Author of all hath also given us the moon and stars to "govern the night" a fit season for solemn meditation when the labours of the day are ended and man's mind is abstracted from cares of life, then it is for our soul's recreation to walk forth, with contemplative mind, to read the great works of the Almighty in the starry firmament and in the innumerable worlds which are governed by His will. We thus discern the smallness of man and the benevolence of God, who numbers the very hairs of our head.

The Apron I referred to so fully in a previous lecture I will only make a passing reference to here. The ancients put on a white garment on the person baptised to denote his having put off the lusts of the flesh, this garment was delivered to them with this solemn charge: "Receive the white and undefiled garment and produce it without spot before the tribunal of our Lord Jesus Christ that you may obtain eternal life."

The Druids were appalled in white at the time of their solemn offices and with the priests of Osiris in the service of Ceres wore snow white cotton under which was symbolised the gift of Providence in the fruits of the earth.

In the three lesser lights of Masonry we find Symbols of—1. The knowledge and worship of the God of Nature in the purity of Eden. 2. The service under the Mosaic law when divested of idolatry. 3. The Christian Revelation.

The Compass symbolically represents reason which is exercised in framing our designs. All the advantages of the light of nature and even of the light of revelation would be lost to us, without the exercise of reason to make use of the light. They teach us how carefully we ought to frame our designs as to our own conduct throughout life that we may carry out our great purpose in the erection of a spiritual temple perfect in its parts and honourable to its builder.

The Cable Tow is one of the most expressive of Masonic symbols, reminding us of the bond of affection which ought to unite the whole Fraternity. As an ancient symbol we find the Prophet Hosea, xi. 4, says: "I drew them with cords of a man, with bands of love." A cable tow always encloses the tracing board of the E.A., to signify that brotherly affection which ought ever to fill his heart and actuate his Brethren, whilst at the four corners it has four Tassels symbolic of the four cardinal virtues, Temperance, Fortitude, Prudence and Justice, that he may always be reminded of these, and may not fail to practice them.

The Gavel, or as it is sometimes called a Hiram, from the name of H.A.B., to whom Solomon gave the chief charge of the construction of the Temple of Jerusalem. The name Gavel is derived from the German Gipfel, a peak, from which also comes the same term applied to the end of a house, the gavel or gable, and in Operative Masonry is used to knock off all superfluous knobs and excrescences. Applying this to our morals, verse 8 of the 3rd chapter of Col. comes to our mind. "Put off all these,—anger, wrath, malice, blasphemy, filthy communications out of your mouth."

He who has tried to "put off" all these has studied in its truest sense the symbolism of the Gavel.

It is to be observed of all the Masonic working tools that in their symbolic use they teach in different ways very much the same lessons. The great principles of morality, as well as the great truths of religion, although few and simple are capable of being set forth in a great variety of lights and by a great variety of symbols. The correspondence in the teaching of so many of the symbols of Freemasonry may thus be regarded as proving its truth, whilst the variety of the symbols gives them greater impressiveness, and tends to increase their usefulness. A circle with a point in its centre is a symbol which is interpreted in two different ways and although these interpretations are different and distinct, they are not conflicting, for from the thoughts that belong to the one, the minds of men have been led to those which arise out of the other.

According to one interpretation of this symbol, it represents God as the centre of the universe, and thus reminds us that we are wholly dependent upon Him, always under His all-seeing eye and subject to His will. The application of this, in reference to piety, and morality, is obvious.

According to another interpretation of this symbol, the point in the centre represents the individual man himself, and the circle marks the limits of the world to which his view extends.

To make the symbol more significant it is common to depict not merely a circle with a point in its centre, but a Bible lying above the circle; and two vertical parallel lines, one on each side of the circle, touching it, but not cutting it. The symbol thus becomes very expressive of the duty of man, of the bounds within which he must keep himself, and the guidance which he must seek for his conduct. The Bible placed above all directs attention to the authority of the G.A.O.T.U. The two parallel lines are symbolic of St. John the Baptist, and St. John the Evangelist, the two "patron saints" of Freemasonry. Keeping ourselves within the limits indicated by the V.S.L., and by these two parallel lines we rest upon that point from which no Mason can err. Every good man desires to keep within these limits, and every worthy Mason, as he contemplates this symbol, feels this desire strengthened and is animated to new endeavours, however he may feel that he has failed before.

The old traditions of Masonry have led to the special recognition of St. John the Baptist and St. John the Evangelist as examples to be studied and followed. These saints then are signified by two parallel lines of the Masonic symbol now under observation. That they are perfectly vertical reminds us how exact is the rule of moral duty; and that they are perfectly parallel, calls our attention to the perfect correspondence of the character of the one saint with that of the other. The symbol teaches us how we ought to live that we may serve God upon earth, and be useful to our fellow men.

Each symbol we examine proves more clearly to us that the science of Freemasonry is worthy of our most patient study and thorough investigation. The grand truths and sublime teachings, and wholesome lessons are not found upon the surface, but are buried deep in the eternal principles and symbolisms of the Institution. One may be a proficient ritualist, and impart the verbiage of the lectures with "strict verbal accuracy" and the greatest precision, and yet be as profoundly ignorant of the science of Freemasonry as the uninitiated.—"Toronto Freemason."

It is reported that the Grand Lodge of Italy, after nearly three decades of abandonment, has restored the letters—A.G.D.G.A.D.U.—to its ritual. The letters are the initials of Latin words meaning "to the glory of the Great Architect of the Universe." This is a wise act on the part of our Italian Brethren. Remove God from Masonry, and its spirit is taken away.—Ex.

When the story of higher civilisation shall be told, intertwined in every part will be found the annals of Masonry; and the essential element in the whole will be that fundamental principle of industrial, social, ethical and religious life, and that vital essence of Masonic life, which is fraternity.—Walter E. Ranger, Vermont.

BE EXCLUSIVE.

FREEMASONRY is sometimes charged with being "exclusive" and justly. It is "exclusive," and it ought to be. It is a sieve which lets through only those who are fitted by nature to get through. You must pass in by the "needle's eye" to reach our adytum. Nay, more—no one can enter the Lodge for the first time except via the very exclusive ballot box. The living question that one meets on the threshold of Masonry is not, how many good men can be got into the Fraternity, but, how many bad men, who are applicants, can be kept out. Freemasonry, by its very genius, seeks not to include, but to exclude; and the same assertion is true of the great kindred mystic societies which preceded it in the early ages of the world.

The Ancient Mysteries owed their downfall to "letting down the bars." When a large membership was coveted, then the qualifications were abridged, and the quality of the initiates deteriorated. Take, for example, the Eleusinian Mysteries. At first only Athenian citizens were admitted. As a consequence, those born out of Attica, who sought initiation, were first adopted, or naturalised, into the Athenian family. Afterward initiation was permitted to all Hellenes who were otherwise approved; and subsequently the mystic rites were granted also to the Romans and only barbarians and slaves were absolutely excluded. What was the result? The gradual decline of the morale of the institution. It became just what its membership was, and no better. The philosophers, thinkers and observers of the time soon noted this fact. Plato complained of the easy accessibility of the mysteries, saying, "If these things contain some secret doctrine, they ought not to be shown to all at no more cost than the sacrifice of a common pig!" A man had only to pawn his coat, to get sufficient to purchase initiation! Apuleius, the pagan philosopher, and author of the romance of the "Golden Ass," history records did this. So common was initiation that it came to be considered scandalous not to be initiated. Not only men, but women and children, "ran to be initiated." Apuleius tells us, "There was an influx of a crowd of those who had been initiated into the sacred rites, consisting of men and women of every degree, and of every age." Thus they not only let the bars down to all men, but also to women and children! There was an "omnium gatherum." It was then as customary to be initiated as it is now to be baptised. Every festival of Ceres brought to Eleusis thirty thousand of the initiated. Then, as now, there were those who "joined" all the secret societies they could find. Apuleius, of whom we have spoken, was one of these. In his "Apology" he says, "I have been initiated in Greece into many mysteries. I carefully guard certain of their signs and tokens which have been committed to me by their priests. I have learned numerous mysteries, and very many rites, and various ceremonies."

Freemasons may learn much from a review of the past, but the great key lesson is, be exclusive.

But how shall we be exclusive? By having no cheap Masonry, no cheap initiations. Freemasonry is worth a good price, and ought always to bring it. To cheapen it is to degrade it. The possession of a certain amount of money is needed to give one character and respectability, and no man is eligible to Freemasonry who has not some visible means of gaining for himself and family an honest and adequate livelihood. The first requisite, then, is that the applicant should be in comparatively easy circumstances. Not only do we want no paupers, but we want no one who cannot easily spare the amount of the required initiation fee. In England the Fraternity goes farther in the matter than we do in America. Not only must every candidate pay the initiation fee, but every Grand Officer (except the Grand Master, Grand Chaplains, Grand Organist and Grand Pursuivant) on his appointment to Office must pay a certain fee, according to rank. This has been the law of the Craft there since the year 1813, and prevails, we believe, not only in England, but also in Ireland and Scotland, and we may add, it is thought to work to the advantage of Freemasonry.

There are other methods of making Masonry properly exclusive, besides the character and the money tests. One of the most important of these is the physical test. This is justified by long experience, and by the analogies of the Ancient Mysteries. The latter excluded those who possessed any bodily defect. The Mysteries were regarded as a sacred

institution, and for many years no one could be initiated who was not physically fitted to be a priest. De Pauw says, "No person who was born with any remarkable bodily imperfection, could be consecrated in Egypt; and the very animals, when deformed, were never used either for sacrifice or in symbolical worship." Freemasons do wisely in excluding those who are of defective physical formation. How can they symbolise perfect ashlar? We must stand by our symbology, for Masonry without it is, what? We are aware that some jurisdictions, at home and abroad, have let down this bar, but in doing so, they have acted unwisely. Freemasonry needs not to be more inclusive, but more exclusive. We want whole men, morally, mentally, pecuniarily, and physically. So long as we have these only, so long will Freemasonry maintain its vaunted high character; but when we fail to require any one or more of these, we lower, so far, the status of the Craft, and invite the coming of the evil day when all men shall "run to be initiated." The Masonic gates should always be strictly tyled, never "stand ajar," far less be thrown wide open. We want no free-and-easy Masonry.—"Keystone."

INANITION.

STIR and noise are the essence of life. A country, a society, or a household, in which no sound struck the ear, would be appalling as a tomb. Everywhere, except in the grave, we look for noise and stir, and failing to find it, we conclude that we are attending a funeral, that the country, society or family is dying or dead, and awaiting burial. We reason justly—action is life, inaction is death. Let us look at this subject Masonically.

There are some Lodges that metaphorically need stirring up with a long pole. They have been prosperous in the past, and mayhap have amassed a respectable permanent fund; they have an excellent paper roll of membership; their history is rich in recollections of diligent Masonic work; their charity has been liberally and wisely dispensed; but now they are sleeping on their honours, and probably without being aware of it are making themselves ready for Masonic sepulture. To such we may say, in Miltonic language, "Awake, arise, or be forever fallen!"

Let us recur to this lethargic condition of Lodges in its incipient stages, when it is easy to correct it, and ward off paralysis and death. When you enter a Lodge in which you find no stir or noise, look out for an early visit from the Masonic undertaker. Where no interest is displayed, where no one has anything to offer for the benefit of Masonry, where the Lodge simply opens and closes, the danger line has been crossed. Brethren, do not be afraid of earnest discussion, even of unreasonable discussion. Such intellectual thunder and lightning may clear the Lodge atmosphere. Let the Brethren exhibit their pyrotechnics. Let there be even a healthy war of words. Let there be anything but deathlike silence.

Some Brethren are afraid of the expression of differences of opinion in the Lodge. Instead of being feared, they should be courted. Remember the apostolic precept: "Prove all things; hold fast that which is good." It is natural for thinkers to differ. What is the use of thinking if truth be not evolved. A one-sided argument is disagreeable to most people, and is by no means certain of being correct. We need the balances, the presentation of both sides, the pros and cons of every subject. Of course the old Past Masters will differ. Let them differ and agree to differ. So that Brotherly love permeates all that they say and do, no matter how much they formally differ.

It is but form. All have a common end in view—the good of the Brotherhood and the advancement of the particular interests of the Lodge with which they are connected.

Do you ask what is the healthiest kind of stir and noise? We reply unhesitatingly, work. The making of Masons rejoices the Masonic heart. It brings into co-operation with us good men and true, who will lend their aid, as we lend ours, for the upbuilding of the Masonic edifice; and attracts, as nothing else attracts, a full attendance of members and visitors. What a glow of pleasure mantles each brow in a well-attended Lodge! What a contagion of good feeling there is in a full house! And when all the Brethren labour together, either in the making, passing or raising of Craftsmen, there is mutual satisfaction of the highest possible order.

A few practical words, in conclusion, upon the best methods for promoting a healthy stir and noise in the Lodge. If you have a friend who openly manifests an interest in Masonry, and seeks information concerning it, give it to him, in the interest of your own Lodge. Not to do so is not to fulfil your duty to yourself, to him, and to your branch of the Craft. Freemasonry seeks no members, has no propaganda, but is ever ready to welcome and receive within its mystic circle those of good repute in the outer world, whose character can bear the preliminary test of examination.

In the absence of technical work, let some of the wide-awake Brethren propose and discuss some Masonic subject of general interest to the members. In a season of general dullness there is nothing like sensible debate to awaken new life, and lead to work. The more modest members will be stimulated to express their opinions, and the chronic talkers will have full opportunity to exhibit their gifts. Have anything but continual silence in the Lodge, for it is deadening.

It often is useful to invite other Brethren to visit your Lodge, during a period of inaction, and deliver a brief address upon some topic of importance to the Fraternity. There is nothing that the average American or Englishman enjoys more than a good speech, be it before or after dinner. The comedy of wit, the play of fancy, the stroke of rhetoric, the sound common sense that the best addresses contain, are calculated to promote that reaction in the Lodge which so often is desirable. Brethren, see to it that you never lack, in your Masonic bodies, one, or other, or all, of these enlivening processes, so that there may never be lacking a healthy stir in Masonic life.—“Keystone.”

OBLIGATIONS AND THE “FOURTH DEGREE.”

AT a recent meeting of a leading metropolitan Lodge an old member objected to a vote of £20 for a forthcoming installation banquet on the ground that no such expenditure should take place so long as the sick and suffering were to be found in our midst, and he said he had left the Lodge on a former occasion on that ground. The vote was carried without one hand being held up against it, and the objector then withdrew. Now the question arises, was this objection a proper one or that of a faddist? We feel that so long as a Lodge does its duty in charitable work, does its proportionate share of requisite help to the needy and destitute, all of whom have the sheltering care of the Board of Benevolence to look to, it cannot be blamed for spending a proportion of its funds in such celebrations. That indeed is an established custom amongst us which can only be called in question where a proper use of the custom is departed from. In the case under review the Lodge has a substantial reserve fund and a Benevolent Fund for the benefit of its own members of considerably over £100, and there is no Lodge in the State which is more frugal in its banquet provision than it is. It is wisely said “That it is a poor heart which never rejoices,” and annual celebrations in Lodges are particularly adapted for the interchange of social courtesies. The objection taken then was unfounded, for recently, at least, this Lodge has dealt liberally with every petition for assistance. The broader question is, however, suggested, and that is whether for such social gatherings any of the funds of a Lodge should be paid away, and in this respect we think every Freemason in Australia is deeply interested. We have frequently urged that in every instance in which Lodges are found to be in financial trouble, that trouble can be traced to unpaid bills for refreshments, and for refreshments ordered and consumed when it was well known that the funds of the Lodge were insufficient to discharge claims. In other words, the suppers have been run “on tick” on the prospect of collecting unpaid dues, which, as most Secretaries and Treasurers know, are extremely doubtful assets. Anything of this nature is a source of reproach to the Craft, and there need be little wonder when that exists if honourable men stay away and refuse to countenance such proceedings. Instances have occurred in one State where Grand Lodge has had to remit an amount of unpaid dues, because the money which ought to have been paid to it by the Lodges, and which was essentially trust money and the sole property of the Grand Lodge, had been spent in extravagant suppers, payment for which was even then only partially effected. The members of the Maryborough Mark Lodge contribute one shilling each at the

supper table, Bro. Avison, the Secretary, making “no tick here” the guiding principle of these transactions, and consequently the Lodge is in an independent position. The query is—Why should Lodges themselves cater and really follow a credit system in Australia when it is contrary to the practice of older States and of Lodges under the G. L. of England? There, those who desire to attend the banquet, as is the case here after the installation of the Grand Master, have to pay for their tickets of admission, and if they invite a friend they do likewise for him, as they would do if he were invited to luncheon, dinner, or the theatre. If it is desired to banquet any well-known citizen, politician, or other person of renown, the citizens appoint a Committee to supervise arrangements, and every man pays for his seat at the festive board and thereby confers a compliment to the person whom it is desired to honour. Why should colonial Freemasons in their social customs depart from the safe example set in the old world by Freemasons and by other associations, and also in the profane world, seeing that that departure almost invariably means discredit, trouble and anxiety? There is scarcely a Lodge in the metropolitan area which can accumulate any substantial balance, and consequently they are unable to provide themselves with suitable meeting places and other necessary accessories. The fees need not be so high as now, and the effect of the change would soon be apparent; a large and very undesirable class who nightly patronise supper tables would entirely disappear from our midst and no Lodges would be heard of which could not promptly pay Grand Lodge dues, give to the sick and destitute, and pay every just account as soon as it was presented. Men are weak and Freemasons are only men after all, and out of their desire to be hospitable difficulties very often arise which do much to depress their Lodges and estrange members who properly have no desire to be troubled with financial difficulties when they assemble to spend a social hour. We think that it is a very great pity that a few strong men amongst us do not meet to discuss the advisability of changing dangerous customs and initiating newer and safer methods which are more likely to preserve the credit of our Order.—“Masonry.”

WHY LODGES ARE DORMANT.

THE continual chatter and din about unpaid dues that is kept up in some Lodges year in and year out, cannot be otherwise than detrimental to the interests of any Lodge.

Members grow tired of hearing the same thing at every meeting, and because they cannot close their ears to it, remain away. Then again, those who feel other than a languid interest in the subject, are apt to become sordid and fall into the habit of regarding dues and assessments as a price for charitable deeds and fraternal privileges generally. Such a view of Fraternity makes a \$ mark a more appropriate emblem than the square and compasses or the three links.

While, of course, funds are required to pay running expenses of a Lodge, and it is the duty of the members to share the expense pro rata, there is a right way to collect these funds, and there can be no excuse for lecturing a room full of Brethren, and starting a free-for-all discussion because certain members, who may not even be present, have been slow in squaring their accounts.

Very often during these discussions remarks are made that are so pointed and flavoured with gall that only a very obtuse Brother would not understand who was the object of attack; names might just as well have been mentioned.

Idealists may expect that every member of a Fraternal society will pay his just debts and faithfully perform every other plain duty, but such expectations will never be realised. The carelessly negligent member has always been a thorn in the flesh and always will be. Sometimes he may be persuaded to do the right thing but more often it is impossible to move him. Friendly interviews are alike disregarded, and presently it is whispered around that he and several other delinquents are in danger of being stricken from the roll. Extreme measures are not often taken, however, until the Treasurer and Secretary have had an opportunity to descant upon the growing evil of unaffiliation for non-payment of dues and incidentally to remind the members (who have perhaps paid everything they owe) that if all the money due the Lodge was forthcoming there would be a full treasury instead of an empty one.

Such talk is unnecessary, and often is merely clap-trap,

intended for no other purpose than that of making it appear that the Officers are deeply solicitous for the Lodge's welfare. It is more than anything else the cause of poor attendance, unaffiliation and general stagnation. And yet singularly enough, the active workers fail to see it and attribute the moribund condition of their Lodge to a thousand and one other things.

Lodge members who have to be urged to pay their dues are but a small fraction of the membership, as every Secretary knows. Most of them are careless and forgetful and will cheerfully settle if reminded often enough. They have no real intention of cheating the Lodge out of anything. Such men should not be unaffiliated, nor should they be made the subject of unfraternal remarks. Those, however, who do not intend to pay their just dues, and very plainly say so, should be very differently dealt with. They care nothing for the Lodge and the Order, and ought to be dropped without ceremony. In any event, keep the matter of delinquencies in the background as much as possible, referring it to a committee, if necessary.—Jubelo, in "Masonic Chronicle."

Masonry has always taught loyal and patriotic citizenship. Like the Master, Masonry has held to the law, "Render to Cæsar the things that are Cæsar's." Masonic charges abound in inspiring injunctions to be true to one's country. But the Masonic Institution has done more for political development. Freedom, equality, union are the eternal principles of God that constitute the foundation of a free people. These are our great principles. Who can say that these principles living and increasing for centuries in the hearts of Masons have not been a potent force in the political evolutions of the race. The Freemason, meeting on the level of equality with his Brother, and united to him by a fraternal bond, has been the prototype of the free citizen of the American republic. Masonry has done more than any other organisation in the world to overthrow unjust authority on the one hand and anarchy on the other. To Masonry should be credited a large share of the political progress of our race.—Walter E. Ranger, Vermont.

Our Institution rests upon the broad foundation of human sympathies. Its objects are through the inculcation and practice of God-given virtues to raise the fallen, cheer the faint, help the needy and lift man back to glory and to God. With heart to heart and hand to back, an invincible army, with the banners of peace and the weapons of innocence, with love as our motto and fidelity as our captain, let us charge the intrenchments of avarice, oppression and greed. Let a spirit of helpfulness and consideration, of sympathy, charity and benevolence, nerve our hearts and animate our impulses. Our aims are noble, our mission is grand, our hope is eternal. Let us unite and labour to advance the principles of our glorious Institution. Let fraternity mould our action. Let us live the lives of true Maons, until Masonry and its blessed influences shall permeate every worthy home.—B. Dudley Williams, Alabama.

Permit me to state that, in my humble opinion, the time is coming, and no man knows how soon, when the fees for the first three degrees will be made to cover not only the cost of initiating, crafting and raising, but will include enough to pay for a life membership. Then, instead of being prohibited, life memberships will become universal; then, by wise laws prohibiting the use of these funds during the life of the member, sufficient interest can be obtained to pay annually into the treasury more than can be collected from dues. When that day comes we will have no non-affiliates, no Brethren suspended for non-payment of dues. Then will it be universally known that every suspended Mason has committed some crime greater than the crime of poverty.—Horace T. De Long, Colorado.

Men do not know, nor can they know, the good that has been done and is being accomplished by the plain, simple lessons of our Fraternity. Not even those who have come within the mystic circle can estimate its full power as a factor in the problem of life. Withdrawing from the gaze of the world, asking nothing from its favour, independent of its

power or opinion, Masonry lives a law and power unto itself, which for ages has directed and preserved it, and will continue to fulfil its mission so long as men are endowed with hopes, desires and aspirations.—Jno. L. Terrell, Texas.

If you wished your non-Masonic neighbour to entertain a good opinion of Masonry, would you point him to what Masons practice out of the Lodge, or to what they are taught within it? If to the latter, is it not because you are conscious that somewhere or somehow, Masonic honour has fallen down? In order to exert a healthy influence Masons must be respected for what they are instead of what they can do by united action. The influence of numbers is the low-bred child of brute force. The influence of character is the high-born spirit of Almighty God.—Rev. John Hewitt, Ohio.

The grandest commentary of Masonry before the world is the model lives of those who profess it. It is what we do and how we live that speaks most loudly in favour of or against the good effects of the Institution of Freemasonry. The centre is always the same; the circumference may be ever widening and extending. Principles never change. The truth is always the same. On these points there can be no controversy. What we want is growth in the knowledge and practice of the great principles of Freemasonry, but no change of faith.—Rev. Andrew H. Barkley, Mississippi.

Masonry is not only a moral but also a religious Institution, and it has contributed abundantly to the religious development of the world. Masonry recognises the dignity and high destiny of manhood. When the story of higher civilisation shall be told, inwreathed in every part will be found the annals of Masonry; and the essential elements in the whole will be that vital, fundamental principle of industrial, political, social, ethical, and religious life, and that vital essence of Masonic life, which is Fraternity.—Walter E. Ranger, Vermont.

I desire to say that ever since I stood before the altar of Freemasonry in St. Thomas Lodge, No. 201, in the town of Muirkirk, Scotland, where I was born, I have looked upon Freemasonry as the patron of morals, the friend of stern justice, the promoter of peace and the moulder of good society. There is no land where its blue flag does not wave, no language wherein its phrases are not found, and no people that have not felt its genial influence.—George V. Schramm, Utah.

That a small Lodge is usually much stronger, in proportion to its membership, than a large one, may seem somewhat anomalous; nevertheless, it is an indisputable fact to the observing and thoughtful Mason. A small Lodge is much more easily handled by its Officers than a large one, each member being brought face to face with his duties, thereby insuring a better understanding of them, and a much more cheerful compliance with their requirements.—"Missouri Freemason."

The antiquity of Masonry forms one of its greatest claims to our veneration and respect. As we contemplate its long and honourable history, the numerous evidences of success which have marked its course, the great leaders of men who have taken pride in their noble work for it—we may be forgiven if there arises a feeling of pride and satisfaction that we in our day and generation are permitted to share in the great work.—Rev. Frank Charters, Quebec.

Must we blame Masonry because some men are false to its teachings? And must we blame the Church because there are those belonging to it who "steal the livery of the Court of Heaven to cloak their devilish deeds"? Every organisation has its faithless members; and it is no reflection on Masonry or on the Church that wicked and perjured men have sought to cloak their infamies beneath the fair robes of purity.—H. T. Smith, Toronto, Ont.

Masonry must from the very nature of things be felt and its influence and power recognised among men. For this

reason it behoves us all to be true to our country, just to the government in which we live, and to the end that we may continue to keep at the front in all refinement and civilisation, let us, like brave men and true, struggle for those rewards which come to those who do not weary in well-doing.—Lucian E. Wood, Michigan.

Oh, the contemptibleness of riches, when Masons and artists and poets and scholars and women and children die of want, while the plutocrat spends for houses and lands, for yachts and horses, for women and wine, for a seat in the United States senate, that which would mean to them happiness, plenty, life itself; and to mankind a step towards that elysium which poets and prophets foretell.—Wm. H. Upton, Washington.

Freemasonry is a patriotic but not a political organisation. Obedience to lawfully constituted authority is one of the first duties of a Mason. The Fraternity is distinctly conservative of existing institutions, and yet sufficiently elastic to adapt itself to changing conditions. No organisation has ever taught more vigorously the sacredness of contracts or the inviolability of private rights.—Jno. E. Sater, Ohio.

Man was placed upon the earth for some specific purpose, to perform some specific act in the great drama of the universe, one of which, I believe, is the acknowledging of the Fatherhood of God and the Brotherhood of Man; and that Masonry was designed, instituted and perpetuated by God to make this principle universal. How else can her marvelous history be accounted for?—J. G. Monahan, Wisconsin.

Perfection on earth has never been attained. Therefore it is not claimed that all Masons reach the high ideal taught in Masonry, but we do claim that any thinking, reasoning man who on bended knee at our sacred altar takes the several Masonic obligations and hears the several Masonic lectures must be persuaded to lead a better and more useful life than he has hitherto been leading.—"Keystone."

Freemasonry, though of the past in its origin, is of the present in the commands and duties it places on its members. With faith in its mission, it bids the many Brethren study science, for Masonry would move in the forefront of the advancement of the people and reach to that full dominion of power given in the divine order to till the earth and subdue it.—Jno. L. Terrell, Texas.

Let us live and die as Masons. With faith in God, and hope in immortality, and charity for all mankind, with hearts as pure and unsullied as the white lambskin apron, let us meet all men on the level of honour, and when our summonses come be prepared to stand without fear in the presence of the Mason's God, the Supreme Architect of heaven and earth.—"Masonic Herald."

We do not think that there can be a shadow of doubt but that the degrees of the symbolic Lodge were worked both in England and on the continent of Europe as early as the fifteenth century, and probably much earlier. As to the esoteric work, the phraseology no doubt has changed, but the teachings are the same as always.—T. V. B. Bingay, Nova Scotia.

The Masonic Order is the friend and protector of individual liberty and of local self-government. Let us continue loyal to these fundamental principles. Let us not be carried too far away from our ancient national landmarks. Our children will declare our wisdom and posterity will rise up and call us blessed.—Edward W. Pou, North Carolina.

THE MEDICAL STUDENT.

THE "Students' Number" of the "Lancet" for the Session 1901-02 was published yesterday, and contains, as usual, all the information that is required by the medical student to guide him in his educational curriculum, whether he is already engaged in medical study or is now entering upon his chosen career. In particular the "Students' Number" is designed to be a guide to

both parents and students in their selection of a medical school. The regulations of the examining boards in medicine attached to the different bodies recognised by the General Medical Council are published at length. A list of the English—metropolitan and provincial—Scotch, and Irish medical schools, able to afford the student a complete medical education, are given, together with full information concerning the clinical practice in each. The scholarships and prizes offered for competition at each school are set out, and an inclusive list of the teaching and lecturing staffs are added; so that the student will find in this special issue in portable form all the information that he can possibly desire to obtain concerning any medical school. The numerous institutions in the kingdom offering a partial or ancillary curriculum in the form of classes dealing with particular subjects or adapted to special circumstances are also noticed. Under the heading "The Students' Library" a list is published of the necessary books on the various subjects required from the candidate for qualification and also for success in obtaining the higher degrees. The "Students' Number" also contains full information upon the medical course required for the naval, military, civil, and public health services, and upon dental schools and the proceedings to be taken to obtain a dental diploma.

THE SWEET MINSTREL "HOPE."

OH! What should we do in the night of our trouble,
When friends had departed and left us alone;
When the help they had promised had burst like a bubble,
And the hearts of each one had proved hard as a stone?
Oh! what should we do with our trials to cope
If we e'er should lose sight of that sweet minstrel "Hope"?
Of what should we think in the day of misfortune,
When poverty's pang stared us all in the face;
When a cold, blank refusal met every importune
For help or assistance to soothe our sad case?
Of what should we think when all blindly we grope
If memory stole from us that sweet minstrel "Hope"?
And how should we pray when from all sides deserted,
When sneered and despised at because we were poor,
When everything tended to make disconcerted
The heart that had always been trustful and sure?
Of what should we pray if we grasped not that rope,
Whose strands are decayless, that sweet minstrel "Hope"?
CHAS. F. FORSHAW, LL.D.

Bradford.

ENTERTAINMENT NOTES.

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Grand.—The autumn season at this Islington Theatre commenced on Monday, when the great Drury Lane drama "The Price of Peace" was introduced. Crowded houses have been the rule during the week. Next Monday "La Cigale" will be given for six nights; to be followed on the 16th inst. with the stirring drama "The Dispatch Bearer," and on the 23rd with the successful comic opera "The Fisher Girl."

Egyptian Hall.—It is always with great pleasure we pay a visit to this Hall, where we see Bro. J. N. Maskelyne and his clever assistants mystifying large and appreciative audiences with their wonderful tricks and illusions. The series of Magical Problems by Herr Valadon are most bewildering, whilst the Psychological Problems by the same gentleman and Madam Valadon are wonderful. The writer of this notice quite enjoyed his game of "Nap" with a gentleman in the audience, but must admit he had not much to say in the matter, as Madam Valadon told both players what cards to play without seeing the hands. Bro. Maskelyne's magical romance, entitled "The Entranced Fakir," is a marvellous invention, and the way the author raises the Fakir in mid-air is as big a mystery as ever. The animated photographs shown are exceptionally good.

Mohawks' Hall, Islington.—A pleasant hour or two is to be had at this Hall, where the Royal Animated and Singing Picture Co. is presenting each evening some wonderfully clever illustrations of the different events of the day. The picture of the funeral of Her late Imperial Majesty the Empress Frederick is alone worth a visit. The singing pictures are exceptionally good. It is a feature of this entertainment that new pictures are always being shown; some clever ones have been added this week, including Mr. Montagu Holbein's channel swim, and several relating to the voyage of the "Ophir," with their Royal Highnesses the Duke and Duchess of Cornwall and York on board. A word of praise is due to Mr. William Neale's orchestra, which discourses pleasant music during the evening.

THE New Palace Steamers announce that "La Marguerite" will make a special trip to Dunkirk on 17th or 18th inst. (which-ever date is fixed for the Naval Review), to view the French Fleet which is there to be reviewed by the Tsar of Russia; leaving Tilbury at about 8.30 a.m., with special first class trains leaving Fenchurch Street at 7.30 a.m. and St. Pancras at 7.5 a.m., fare for the return journey one guinea, but only a limited number of tickets will be issued. This vessel will continue her trips to Boulogne and Ostend until Thursday, 19th inst., and on Sunday, 15th, will make a special trip to Calais and back, calling at Southend and Margate. The Palace Steamer "Royal Sovereign" will continue sailing to Margate until Monday, 23rd inst., but will cease going to Ramsgate after Sunday, 8th inst.