

# Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## EXCESSIVE HUMILITY. -

THE members of some of the Scottish Friendly Societies appear to possess some strange ideas in regard to the outward display of humility, whatever opinion they may entertain in regard to its practice; and, looking at the matter from a plain, matter of fact point of view, we can hardly refrain from expressing the opinion that there is a considerable amount of hypocrisy associated with the position they have taken up. It appears the foundation stone of a new sick hospital has to be laid, and in order to give the matter some show of importance, and probably in the hope that a few subscriptions might be received, it was suggested that the ceremony should be a public one, the Freemasons and other societies being invited to take part in the celebration. This has called forth the condemnation of some of the local bodies, who are of opinion that the starting of such a work should rather be dominated by humility than rejoicing. It is very difficult, from this distance, to correctly gauge public opinion on this point, but if the facts are as represented to us we think the excuse for non-cooperation in the work is about as trivial and senseless as anything could possibly be, and we can only hope that the parties concerned may never have occasion to regret their excessive humility on this occasion. In the first place, the laying of the foundation stone with full ceremonial does not of necessity imply a day of rejoicing, yet even if it did we think there is ample room for it, for the residents of the district concerned should be ready and willing to rejoice that the good work on which they are engaged has so far prospered that they are able to proceed with the building, it may fairly be imagined with a good prospect of having it completed in due course. It is proverbial the Scotch have some strange ideas of humour, and perhaps some of them are as much unable to see the outcome of this particular work as it is reputed they are to see the point of a joke, but we trust progress will not be delayed or in any way impeded by their absurd objection; rather let us hope they will be led to see the error into which their excessive zeal has taken them, and that in time to come they may be as active in promoting the work as they are now apparently anxious to impede it.

Had we assumed the existence of such an excess of humility in connection with a public work as is here displayed our readers would have thought we were exaggerating, but on the principle that truth is often stranger than fiction, we here have an actual incident which shows far better than any imaginary episode would have done to what an absurd length sentiment can be carried. Yet we venture to think the Masonic world supplies many similar absurdities, if not in connection with such public acts, at least equally prominent in the small world in which they are enacted. A proposal is made for some

particular function to be carried out in a Lodge, which is objected to by some member, on principle; the principle in such cases usually being the most absurd excuse that can be raised by the objector, who knows very well that ordinary argument would fail to gain the point he desires, and as a consequence he has to go outside to create an excuse for his opposition. To those who are in the habit of working up such opposition we would commend the excuse of the Scotsmen here referred to, as it strikes us it could generally be made applicable. No matter what the occasion there can always be found a solemn side to it, and then they would be able to upset the proposal on the ground that it was rather a matter for solemnity than for trivial consideration, such as is to be carried out in a mixed assembly at a Masonic Lodge, or at least some equally absurd excuse could be raised by those who, for the time being, elected to be suffering from an excess of humility. Charles Dickens's portraiture of Uriah Heep might well be studied in connection with this subject;—he was very 'umble.

## SO-CALLED MASONIC JURISPRUDENCE.

BY BRO. JACOB NORTON.

AMONG the Masonic delusions of say twenty-five years ago was the notion of "Masonic Jurisprudence and Ancient Landmarks." The first time I heard about Masonic Jurisprudence was, I believe, in 1845. When Bro. Charles W. Moore told me that his Masonic Magazine was valuable on account of articles contained therein about "Masonic Jurisprudence." At that time we had a Grand Lecturer in Boston, whose whole stock of learning consisted in repeating the Masonic ritual and lectures. I once attended his Lodge of Instruction, and to show that he knew something besides the lectures he strongly recommended to his pupils the study of Masonic Jurisprudence. Bro. C. W. Moore was regarded as an oracle in Masonic Jurisprudence, and was praised up by his admirers as "the greatest authority" on Masonic Jurisprudence in the world." In 1859 Dr. Mackey, of South Carolina, published his Book on Masonic Jurisprudence. In England, besides Oliver, Bro. Paton published a book on Masonic Jurisprudence. Patron's book, however, is a mere reprint of Dr. Mackey's book. Now, one would naturally suppose by the phrase "Masonic Jurisprudence," that all the Masons in the world were bound by one code of laws. That such, however, is not the case I have shown in my last paper; that even what Mackey called "Landmarks," or "irremovable laws," were actually in various Masonic jurisdictions disregarded as landmarks or irremovable laws. Take, for instance, the first charge in Anderson's Constitution, which confines the Masonic creed to belief in God. Yet, though the candidate at his initiation seems to satisfy the Master with a mere profession of belief in God, nevertheless the Master afterwards tells him, in an English Lodge, that "the Bible must be the rule and guide of his faith." In

America he is enjoined to venerate the Saints John as "parallels in Masonry as well as Christianity," &c., and in Sweden none but Christians can be initiated into Masonry. And it is rather curious that while the Grand Lodge of England was horrified at the conduct of the Grand Orient of France, for removing all theology from the Masonic ritual, and denounced it as a violation of an Ancient landmark, yet the same Grand Lodge not only never found fault with the Grand Lodge of Sweden for violating the landmark of Masonic universality, but not very long ago the Grand Lodge of England (I have been told) conferred upon the King of Sweden the title of Past Grand Master of England.

Again, our Modern Masonry started with three degrees only. At the Union of the Ancients and Moderns, in 1813, when the Grand Lodge was obliged to acknowledge the Royal Arch degree as Masonic, it did so with a quibble. In reality they have in England *four* Masonic degrees, but they are called *three* degrees. In America the Royal Arch itself consists of four degrees. Besides which almost every ambitious Mason takes from fifty to a hundred or more other degrees, all which, up to within a few years, were acknowledged by our highest Masonic luminaries to be equally Masonic. About eight or nine years ago, however, the wisecracks of the Grand Lodge of Massachusetts discovered that Masonry consisted: first, of three degrees in "Blue Masonry;" second, of four degrees in "Royal Arch Masonry;" third, of three degrees in "Templar Masonry;" fourth, of (I believe) three degrees in "Royal and Select Master Masonry;" and fifth, of thirty-three degrees of "Scotch Rite Masonry." These degrees, and these only, Massachusetts Masons are allowed to take; providing, however, the forenamed organisations were ruled by certain named high dignitaries. But if a Massachusetts Mason presumed to belong to a Scotch Rite body, &c. ruled by another Sovereign, or if he belonged to Rites not called Masonic in the new law, "he shall be" expelled from Masonry. Subsequently, however, the word *may* was substituted for the word *shall*. But though the law "may be expelled" has been in existence for years, Massachusetts Masons have continued to belong to all kinds of Masonic Rites and degrees, without any molestation from the Grand Lodge; in short the law "may be expelled" is a dead letter, and hence the peace in the Massachusetts Masonic jurisdiction remains undisturbed.

The Masonic wisecracks of Ohio, however, passed a law that Cerneanites *shall be expelled*, and they not only expelled avowed Cerneanites, but even those who found fault with the anti-Cerneanite law, and the result may be read in the following slip, cut from the *Boston Advertiser* of 31st July, viz.—

#### A NEW MASONIC BODY.

OUTCOME OF THE FEUD IN OHIO—THE NEW LODGE RECOGNIZES ONLY THREE DEGREES, BUT DOES NOT PROSCRIBE MEMBERS OF HIGHER DEGREES.

Columbus, O., July 30.—As a result of the feud in the Masonic fraternity of Ohio, growing out of the differences between what is known as the Northern Jurisdiction and Cerneau Scottish Rites, there is a split in the Master Masons' Grand Lodge of this State. The Grand Lodge placed all Blue Lodge Masons identified with the Cerneans under a ban, and this culminated in the creation of the Grand Lodge of Ancient Free and Accepted Masons of Ohio, which to-day received its charter from the Secretary of State. An irrevocable clause in the constitution of the grand body provides: "It shall be a fundamental and unchangeable law and landmark of this Grand Lodge of Ancient Free and Accepted Masons, that it shall recognize as Masonic no degrees in Masonry except those of Entered Apprentice, Fellow Craft and Master Mason, nor shall it recognize any body as Masonic which confers other than those three degrees."

The new grand body, it is announced, while recognizing only the three degrees of Entered Apprentice, Fellow Craft and Master Mason, will not proscribe any one for having taken any of the so-called higher degrees, whether it be the Northern Jurisdiction, Cerneau or other Scottish Rites, or the Royal Masonic Rite.

There, then, we have Grand Lodges who *may or must* expel every Mason from the Blue Lodge who joins what is called high degrees, which are ruled by Cerneanites. We have also Grand Lodges, which make no restrictions whatever about degrees, above the Master Masons' degree. But the Grand Lodge of Hamburg had a law about twenty years ago (and as far as I know it may be still enforced), that if any of its Masons should affiliate with a Masonic body which confers more than the first three degrees he shall be expelled from Masonry. Now, can any body tell me which of the three classes of Grand Lodges have enacted laws in accordance with Masonic Jurisprudence?

Again, I have Bro. Geo. Wingate Charles's "Digest of Masonic Law," first published in 1859. It contains Masonic laws, Masonic opinions, and decisions on laws by Grand Lodges, by chairmen of Committees of Correspondence, and by other Masonic luminaries. But, strange to say, in almost every case, there are conflicting opinions; thus the decision of one Grand Lodge is diametrically opposite to that of another. Nay, one luminary in the same jurisdiction decides differently to what another luminary did, and I found that even one and the same luminary sometimes contradicts himself in the same paragraph; for instance, in 1831 one thousand Masons in New England signed the following declaration, viz. :—

"Masonry simply requires of the candidate his assent to one great fundamental religious truth, viz., the existence and providence of God."

But in 1857 the Grand Lodge of Texas made the following law, viz. :—

"That a belief in the divine authenticity of the Holy Scriptures is an indispensable prerequisite for Masonic admission: and the Grand Lodge does not mean to exclude Israelites, whom it does not regard as disqualified for the mysteries of Masonry."

Now, if a belief in the authenticity of the Bible is necessary for a candidate for Masonry, and if the Bible consists of the Old and of the New Testament, and as no Israelite believes in the New Testament, it cannot be said that he believes in the authenticity of the Bible, why then is an Israelite exempted from a *belief in the Bible* law?

In 1856 the Grand Lodge of Ohio declared, as its opinion,—

"That a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the Institution, calling for exemplary discipline."

The above law was condemned by Dr. Mackey, for it excludes all but Christians from Masonic Lodges.

Rob Morris said, that "if the applicant believes in the moral law (the ten Commandments), and governs himself accordingly, we can require no further."

But here is a curious decision by a Mississippi luminary of 1857, viz. :—

"We would require no express declaration of a belief in either the Old or New Testament as an open qualification of a candidate; but we feel bound to adopt the views of the Chairman of the Committee of Foreign Correspondence of Iowa. Without the Bible there is no Masonry."

If the writer of the above paragraph was not a *quibbler*, then I do not know what quibbler means. However, though one chairman of a C.F.C. of Iowa may have said "without the Bible there is no Masonry," on page 210 of my book, I find as follows :—

"The Grand Lodge of Iowa recognises no religious creed or dogma as a prerequisite to gain admission into the portals of her Temple; all she requires is that the candidate should believe in the existence of God, the Creator of all things, and be free-born, of lawful age, and well recommended as a good man and true."—Parvin, 1849.

There are other Grand Lodges in the United States who differ in opinion about the limit to a Mason's creed. But here again comes the question, who shall decide as to which of these opinions shall be accepted by all Masons as Masonic Jurisprudence?

The few specimens on the Bible question from the "Digest of Masonic Law" given above, do not differ from the contradictory opinions of our law luminaries upon all other Masonic Jurisprudence questions; the whole book is a mass of confusion and contradictions, and I came to the conclusion that our books on Masonic Jurisprudence were written either by *dreamers* or *charlatans*.

To illustrate my idea of a specific kind of jurisprudence, I will take the United States Constitution as an example. We all know that every State, and every citizen in the United States of America must obey the laws of the United States Constitution, and words may be sometimes ambiguous and liable to misconstruction; whenever, therefore, a dispute arises about the meaning of certain words, or of a clause in the said Constitution, then the Supreme Court of the United States is empowered, when appealed to, to define the meaning and aim of said word or clause, and the interpretation of the Supreme Court must be accepted and obeyed accordingly. Should any individual, State, or combination of States, presume to disobey the laws in the Constitution, or a law as interpreted by the Judges of the Supreme Court, then the United States has an army, it has prisons, and other means to punish the disobedient, and to enforce the laws of its

Constitution. Now, the word "jurisprudence" simply means *knowledge of the laws*, when, therefore, a man speaks of "United States Jurisprudence," I know that it refers to the Constitution of the United States, or to laws enacted by the Congress of the United States, and when our United States politicians talk about *Constitutional* or *unconstitutional*, I know that they refer to the Constitutions of the United States, which all its citizens are obliged to obey, and as there is no Masonic Constitution which Masons in all parts of the world are obliged to obey, it is simply absurd for a Mason to talk or write about *Masonic Jurisprudence*.

The fact is, in England "Masonic Jurisprudence" means, the last printed Masonic Constitution, with all the laws adopted by the Grand Lodge of England up to the time when it closed its last meeting; but the said Constitution and laws, are no more binding upon Masons who belong to foreign Masonic jurisdictions than English Acts of Parliament are binding upon foreign nations; for each Grand Lodge has its own adopted Constitution and its own laws. Now, suppose the wisecracks of Pennsylvania believe that "sound limb" means that if a man has a slight defect in one of his eyes, or who has lost a joint of his little toe, he is disqualified for receiving the mysteries of Masonry, such nonsensical notions may be made into a Masonic law in Pennsylvania; but "sound limb" is not a Masonic law in a jurisdiction where the phrase *sound limb* is not mentioned in its Constitution. We see now that each Grand Lodge has a right to make its own laws, and it is therefore absurd to talk about Masonic Jurisprudence.

And in a like manner the phrase of "Masonic Universality" is a Masonic delusion; for even in those American Masonic jurisdictions which confine the Masonic creed to belief in God only, as long as the Masters of Lodges in these jurisdictions have to tell candidates to take the Bible as a rule and guide of faith, and as long as Masons must venerate the sectarian patron saints, and as long as the Masonic ritual is interlarded with sectarian allusions, the phrase of "Masonic universality" is as much a Masonic delusion as those of Masonic Jurisprudence and Masonic landmarks are.

In conclusion, I say, that should a Masonic congress ever meet, composed of delegates from all the Grand Lodges in the world, and should the said congress adopt a Masonic Constitution, with a Court of Appeal to decide all disputed or doubtful questions, and should the said Constitution be approved and accepted by all the Grand Lodges in the world, then the phrase "Masonic Jurisprudence" will be understood, and it will have but one meaning. But as long as matters remain as they are the phrase "Masonic Jurisprudence" may be put down as *sheer nonsense*.

BOSTON, U.S., 11th AUGUST 1891.

### FIDELITY OF PURPOSE.

IF Freemasonry teaches anything with emphasis it is the virtue of fidelity. The Entered Apprentice is taught it at the beginning of his Masonic life. When standing erect, upright to all outward appearance, he is charged that it is his duty always to act and walk in that manner. No temptation or personal ease or self aggrandisement is ever to lead him to prove false to any trust reposed in him. He is to be true to his God; to deal justly with all men, and to practise Charity. The great need of the present day in Masonry and out of it is the practice of fidelity. There are no greater heroes or men more honoured than those who have lived lives of faithfulness. Life is considered of little weight when in the balance with fidelity. *Fais ce que dois advenne que pourra* should be the motto of every man, especially a Mason.

Every member of the Fraternity should be faithful to his obligations. There is nothing in any requirements of Freemasonry that is intended to interfere in any respect whatever with the ordinary duties of life. Indeed, the man who neglects his family, fails to pay his just debts, oversteps the bounds of virtue in a pretended devotion to Masonry, is plainly unfaithful to his obligations. Unfortunately, some men allow their zeal for the Institution to lead them to place its imagined demands above everything else. The real demands of the Craft make a man a better citizen, a better father, a better merchant, and consequently a better man. Fidelity to obligation means a strict

adherence to truth, honesty, virtue, and everything calculated to elevate morally.

Applicants for Masonic light should be known to possess a fidelity of purpose in seeking admission to the Fraternity before they are permitted to cross the threshold of the Lodge. No unworthy motive should be allowed to actuate a man in his petition for initiation. Expectation of favours, gain of popularity, increase of patronage, and other selfish considerations that often influence our actions are foreign to the spirit of Masonry. We should unite with the Fraternity with a view to improvement, morally and intellectually. By association with those whose desires are for higher and nobler and better achievements we are sure to be ourselves benefitted. Our aspiration will be for a holier and purer life.

Once within the precincts of the Lodge our obligations become mutual. We are all equal. We all stand upon the same broad platform, and have all sworn fidelity to every principle of right. When elevated from the ground floor to the honoured position of Master our duties are increased, and we owe to the brethren a service of love, and, if possible, a stronger fidelity to the obligations of the Lodge than before. The motives that cause men to seek official positions in Masonry are sometimes in direct violation of the obligation assumed upon becoming members of the great brotherhood. Purity of purpose to lead the brethren to a practice of virtue and uprightness should be found in every Master of a Lodge. It is a sad commentary upon the weakness of human nature when we see a man who has chosen to be embodiment of uprightness so far forgetting himself as to be a profane swearer, a wine bibber, or unfaithful to his trusts. Fidelity of Masters to the duties devolving upon them brings honour and preferment; a want of it dishonour and oblivion.—*The Australasian Keystone*.

### Obituary.

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#### BRO. JOHN PAVEY.

WE regret to have to record the death of Bro. John Pavey, of the Cotham Nurseries—the result of his being thrown out of his trap some three weeks ago. Bro. Pavey, who was formerly a builder, of the Hotwells, married, some two years ago, the widow of the late Mr. Thomas Bush, of the Cotham Nurseries. He represented the Clifton Ward in the Council for two or three years till his marriage, when he retired. Early in the morning of 23rd July he drove to his nursery ground at Brentry. He returned to Cotham at 8 o'clock, and was about to get out of the trap when the pony, frightened by a piece of paper blown from an ash-box, started, and swerving round caused him to fall heavily on to the road. Though he had broken a rib and seriously injured his head, Bro. Pavey walked to Highbury Chapel, and brought back the pony, which had been stopped there. On returning to his house he began to realise how seriously he was injured, and Mrs. Pavey sent for medical aid. Dr. Fendick and others have been in attendance, and at first there was some hope of the patient's recovery, but more serious symptoms set in last week, and death followed on Saturday morning. Though 67 years of age Bro. Pavey, who was of a most genial and amiable disposition, enjoyed good health, was active and energetic, and had the erect carriage of a military man. He for many years sat at the Barton Regis Board of Guardians as one of the representatives of Clifton, and was for some time vice-chairman. He was one of the oldest members of the Colston Lodge. Some years ago he was elected W.M., and in June last he was re-elected to that position. He also held Provincial rank.

The arrangements for the Masonic ceremony—which is to be held on 12th September on the occasion of the laying of the foundation of the new hospital for the sick poor in Dundee—have now been completed. Sir Archibald Campbell, Bart., of Blythswood, the Master Mason of Scotland, will perform the ceremony, which will be taken part in by all the Masonic Lodges in the country.

IMPORTANT NOTICE.—*Confidential Advice* free per post to all in weak and failing health, with loss of strength and vitality. Fifty years experience in Nervous Ailments. Address, the Secretary, 3 Fitzalan Square, Sheffield. Form of Correspondence Free. Write to-day. 60 years experience. All diseases arising from impurity of the blood absolutely cured.

## FROM ANOTHER WORLD.

I.—WALTER MARTIN'S STORY.—JANUARY 1889.

OF course I believe in the truth of all the sublime principles taught in Freemasonry, but —

"Then you have no right to speak as you did a moment since. The fact is that no doctrine is more plainly and distinctively taught by our grand and beloved Order than that of immortality; indeed, it is the corner-stone of the Ancient and Honourable Institution. Rob the brotherhood of their hope and belief, and —"

"That is it, exactly; hope, belief; hope and belief that have been handed down to us through unnumbered ages; hope and belief that I do not doubt found an earlier growth around the old-time altars of primitive Freemasonry than in almost any of the venerable systems of religion that the races of men find it good to live by and to die by; hope and belief—and nothing more."

"Well, Giles Brantford, what more would you have?"

"Knowledge! A certainty that the most devoted Masons—the most devout church members—hesitatingly admit that they do not have; a conviction that admits of no question, in the time of sunniest noon or in the hour of stormiest midnight, in the light of strongest and most vigorous life or in the valley of the shadow of death—a knowledge—"

"But, my dear fellow, you must have faith."

"I have it. You know me too well to think I have not, but faith and doubt are correlatives, and he who holds no more than the one cannot free himself from the other. It is only when one has knowledge—knowledge so sure that faith is needless and its promises meaningless—that doubt dies. I want to know—to know as the scientist knows the laws that govern the universe."

"Well, well," said I, "you ought to shine on the lecture platform, Giles Brantford, instead of hiding your light in a locomotive-cab. Hire a hall."

"Do not talk slang," Brother Martin, expostulated he, "for it don't sound well from your lips. Besides, I have not any light; and God knows I would not wish to shadow any man's soul with the darkness in mine. Sometimes I shrink from speaking with you regarding these matters, half fearing it is a wicked thing to do, though you are the best friend I have in all the world. I understand the lesson taught me the night I was made a Master Mason; I recognize the same lesson in the creeds of Christianity, and I believe it all—all—believe it all—and doubt! Belief, mere belief, necessitates doubt; one can no more exist without the other than the distinctive idea of day could be without the dark background of the idea of night. We could not call men good unless there were sin in the world, and—But you get my thought, do you not?"

"I think so, but let me question you a little. Of how many of the virtues inculcated by Freemasonry—of how many of the tenets taught—have you actual knowledge—knowledge that transcends belief?"

"Why—why—of everything but the one that so troubles me. Brotherly love—relief—"

"Let us see. Has any brother ever done for you an act that would really merit the name of relief; an act that could be said to grow out of brotherly love, rather than from the instinctive adoption of the ordinary civilities of life?"

"Why, no, perhaps not. You see there has never been any need of it. Need conditions the manifestation of such truth."

"Just as it conditions the manifestation of any truth," I replied; "the manifestation of the truth of our trust will come in good time. Beyond the grave—"

"Yes, beyond the grave," he said, half bitterly, "as you say you know, and as I believe. But why not here—now? How much I would give to know—to really know! When my end comes, as it may—as it comes to so many railroad men—under a broken and twisted engine, in the midst of a blazing wreck—it would be so much easier to die if one were only sure of the light beyond the darkness! It would be so much easier to be brave—and stay, when a coward would jump, if one could know the breathless plunge into the blackness did not end all things—if one could be sure that the grave had two doors, instead of one, and that the other door—the farther one opened up and out! Why, man, if I could know for an hour—"

"But the conductor gave him his signal, just then, and I only had time to shake his hand hurriedly as he climbed aboard his engine. He pulled out into the darkness,

symbolical of the darkness in which he wandered—a darkness which has led and hampered so many good and noble men—and I walked slowly and thoughtfully back to my duties in the station and telegraph office. But, having the leisure of midnight on my hands, I wrote down, from memory, as nearly as I could, the conversation I had had with my best, my life-long friend, Giles Brantford.

II.—GILES BRANTFORD'S STORY.—JUNE 1889.

You would like the story of last night, would you? Well, Walter Martin, if you will promise not to laugh at me—promise not to say I must have been asleep and dreaming, instead of wakeful and watchful at my post—I will tell it to you. There is not much to tell, though, that you do not already know.

It may seem a queer way of beginning to tell the story of how I escaped taking my train into the river, last night, this going back a half dozen years to make a start, but it is the only way, so I shall have to do it.

Oscar Felton, bright, industrious, sober, trustworthy, a member of our glorious Fraternity, and a fellow deserving all good things, was out of work and out of luck. I do not pretend to understand why, and you will pardon my trying to explain. His old home was a thousand miles west of here, more or less, and he had drifted east in search of the advancement and appreciation that did not follow him. It may be that his ill-luck came from his home sickness; such things are sometimes true.

Well, I happened to have a little influence with some of the higher officers of the railroad, and I helped Oscar Felton. It was not much I did, and I would not mention it at all if it was not a rather necessary part of the story. I got him work, but he was too good a man to be out of work long, and I think that even he, with all his expressed gratitude and promised return of good if I ever needed it, did not count that as much. But I said some kind things to him, just when he was hungry for that sort of thing, and earned an intensity of thankfulness that I have never known the equal of in any other case. He said some wildly incoherent things in connection with his purposes in regard to me and my future; I have forgotten what he said he would do; I have only a vague idea of the drift of the whole thing. But I think he used language that is not usually found outside of sensational novels—used it, and meant it, too. I have not the slightest doubt he would have come across the continent, if by so doing he could have rendered me assistance, to say nothing of so simple a thing as running up a slippery track, through a narrow cut, in the teeth of a blinding storm, to give me warning of danger. I have no doubt he would have risked his life for me—that he did risk his life for me! But the strange thing about it is the unanswered—the seemingly unanswerable—pair of questions: Where did he come from, and where did he go?

When they put me in charge of the engine of the special, yesterday afternoon, the special carrying the officers of the road, with their families, and with half a hundred invited guests, I was as proud a man as you ever knew; not many of their engineers would have been so trusted and honoured. I did not mind the night-ride, nor care for the storm I saw was gathering, and I had no fears and no cares—neither for the present nor the future. Full of the vigour of life, I had forgotten, for a little, to study and brood over my old unanswered riddle of the centuries: "If a man die, shall he live again?"

You know I never drink. You know I am not an imaginative fellow. You know I never slept on my engine, not for a moment; you know I am morally incapable of neglect of duty. But, were the opposite true, I will ask you to tell me, if you can, how a man in my position could have nodded or dozed? I had been off duty for a week, and going to bed regularly; so there was not the excuse of utter weariness and overwork—an excuse that might justly be urged, even oftener than it is, if railroad corporations were not lucky. Besides, there was the storm, the pride of my job, and the imperative orders to remember I had an absolutely clear track and to average sixty miles an hour. It would be absurd to suppose I dreamt a man came up the track and stopped me!

I had not thought of Oscar Felton for years. I did not think of him then. If I had any uneasy thoughts at all, they were of you. You see I wondered what troubled you.

When I came in sight of your station, I was running a mile a minute. I did not decrease speed in the least,

and yet, I saw so much, as I flashed by your window, that I could, were I an artist, paint every detail of the scene—including the awful fright and horror on your face as the whistle and thunder of my hurrying train were coming—*present—past!*

You were staring at your telegraph instrument; your lips were half open; your face was pale as death; I could see the cold sweat on your forehead; you had half risen from your chair. It was one glimpse—as though into your soul—and I was by and gone. I did not understand then. How could I? How could I know that half the anguish was for me, the rest for the other two hundred lives doomed to go with mine? Your message was suddenly stopped; your reason said the line was broken; your instinct, or some one of the other powers that outrank reason, told you that the bridge was down. You believed there were not five minutes left between me and my answer to the riddle!

We went thundering down the long grade, straight for the river, and I never guessed at danger. I never felt less fear in all my life. Down, down, with the perpendicular walls of that cut of forty feet in depth through the solid granite magnifying and condensing the sound of our flight until one might have wondered if there were any possibilities of silence beyond and below us. Then a man stood on the track, swinging a lantern frantically, and signalling me to stop. I reversed, and put on the air brakes so suddenly that my passengers rolled and bumped about the cars like balls in a box. But, when I stopped, the man and the lantern were gone. We could find nothing of him in the cut, and the low plain beyond, bordering the fierce river, was empty and desolate. Oscar Felton had warned me and gone his mysterious way unthanked! And the pilot of my engine reached into the vacant darkness, beyond where the track ended, and the seething waters had no trace of bridge left over them. Seriously, I almost solved the problem I would so love to know!

### III.—FROM A NEWSPAPER OF EARLY MARCH 1889.

DIED.—Yesterday morning, at his home in Oregon, of consumption, Oscar Felton, formerly well known in railroad circles in this city. He had many friends, and, so far as known, no enemies. His last words, however, were a regret that he could not live long enough to “get even with” a certain Giles Brantford, a name none of his family had ever heard him mention before.

### IV.—WALTER MARTIN FINISHES THE STORY.—DECEMBER 1889.

Yesterday afternoon, at four o'clock, I handed Giles Brantford the old slip I cut from the old and half worn-out newspaper that morning. His hand was already on the lever, and a moment later he was gone. Gone, oh, my God! But the look he gave me, his last look, was rarely eloquent—almost divine. Such a look, I can easily imagine, steals into the glorified faces of those whose earthly smile has taken the form that will not change until time is done.

They took him—the fleshly house that had been the casket of his noble soul—out from the ruins of his train, at five o'clock! He rode to his death—a martyr to his trust. He saved his train-load of passengers. He had his choice between them and himself.

The ruin had spared his fine face, and the sublime dignity upon it beggars words to describe. I cannot do it. It is beyond my power. But I think I read its message aright. I think he went to knowledge—with an equal knowledge. I think I know what manner of being saved him in June, and I think he knew, for an hour.—*Voice of Masonry.*

## BROTHERLY LOVE.

WE often boast of our brotherly love, and uniformly early endeavour to impress the great importance of this fundamental tenet upon the initiate. Yet how few of us, comparatively, fully understand the full scope of its meaning, or even put into every-day practice the little we do understand? Judged by their practice, I fear there are many who never had in reality any very violent attack of this valuable doctrine. It is quite easy to make profession, but quite a different thing to carry that

profession into practice. A brotherly love that will not enable you to stretch forth your hand to aid and support a falling brother; that will not enable you to go to an erring one, even though he may know that he is doing wrong and inwardly detest his action, and whisper words of reformatory advice and admonition in his ear; that will not enable you to speak a good word for a brother and vindicate his character when wrongfully maligned and traduced by the foul and slimy tongue of slander; that will not enable you “to write his vices in water and his virtues in enduring brass;” that will not enable us to cheerfully visit the sick-room and moisten the parched lips and bathe the fevered brow of a brother, even though he may happen to be a stranger within our gates; that will not enable us to carry our hands to our pockets and take therefrom a dollar instead of a nickel when applied to for a donation to befriend and relieve the pressing necessities of some needy, worthy, and heart-broken widow or bare-footed orphan; that will not enable us, in the discharge of our various duties, to do unto others as we would they should do unto us, is not the brotherly love that Masons teach, or that any of its votaries should cultivate, because it will not, neither here nor hereafter at the grand tribunal of unbiassed judgment, yield a paying dividend. But if the spirit of brotherly love that pervades your soul is of the character that prompts and enables you to do these things, you have within you the principle taught by Masonry, and when put into actual practice it will yield a paying dividend here, and in the day of final accounts it will shine and sparkle as glittering diamonds in your crown. I know that there are times and occasions when it will require a great deal of self-crucifixion and self-abnegation to enable us to fully carry into active practice our profession in this regard, but once accomplished our reward will be all the more abundant. No grander recompense can anywhere be found than that arising from a consciousness of having rightly done our duty. If Masons everywhere would fully and honestly carry into every day life their profession in this one particular, what a power for good they would be! What a vast amount of heart-burnings, bickerings, fault-findings and discord would be avoided! How the burden of many a careworn Craftsman might be lightened through a knowledge of the fact that the profession of his brethren was a reality, and not idle mockery! A brotherly love that will carry us to the bedside of a dying brother, and arms us with sufficient devotion to enable us to bare our flesh to the scapel of the surgeon, and cheerfully permit its transfer to the body of such dying brother, that he may if possible live, is in my humble judgment the acme of fraternal love. It is the exemplification of the love that Masonry teaches, and, thank heaven, recent exhibitions disclose the fact that there are Masons who, when occasion requires, are ready and willing to practice. Such love will do to live by, and in the dark and trying hour when the clammy moisture gathers about the brow, the cheeks grow pallid, the eyes grow dim, the chin quivers, the extremities grow cold, and warm, loving friends gather close around to catch the last intelligent utterances of expiring breath, it will not forsake us; and in the great day of accounts, when the sun shall refuse to shine and become “black as sackcloth of hair, and the moon become as blood, and the stars of heaven fall unto the earth, and the heaven departed as a scroll when it is rolled together, and every mountain and island is moved out of their place,” before the judge of the quick and the dead, when tried by the unerring square of Jehovah's eternal justice, it will stand out in bold relief over and against our frivolities and imperfections in letters of gold so large, beautiful and brilliant that the wayfaring man, though a fool, may read, “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.” Brethren, if perchance any of you have not already made an investment, do so at the first opportunity, because I am authorised to guarantee that the same will pay; and remember that you cannot escape your responsibility in the matter by exclaiming, Cain-like, “Am I my brother's keeper?” Having voluntarily assumed the obligation, you cannot, if you would, and would not, I hope, if you could, absolve yourselves therefrom. We do not all see and act alike, and as no man can tell what he would or not do under a given state of circumstances in advance of being confronted therewith, let us not be too ready and willing to condemn in others what we might worst under the same circumstances in ourselves. The seemingly proud and erect form may, and frequently does

bear a grievous burden of which we know not; and therefore it becomes us to be ever ready and willing to do what we may toward making the highway of life light and cheerful. Let us not be over-anxious when the air may be filled with some vague and indefinite rumour derogatory to the character and standing of a brother, to exclaim, "I told you so! But rather let us be ready and willing to wait and repeat any reasonable explanation or extenuating circumstances that may be offered in his behalf, and in this manner furnish to the world at large the best evidence of the sincerity of our profession and teachings on this subject, and through them show forth, until He comes, the fascinating beauties of the "Fatherhood of God and the brotherhood of man." Ever bear in mind that Masonry is a reality, founded on a system of morals, underlaid with a beautiful and far-reaching philosophy; and that it is not by any means a "sounding brass or a tinkling cymbal." Brotherly love, relief, and truth, a trio of lofty and comprehensive expressions that will live and shine as jewels in the vocabulary of Masonry, and constitute the guiding star to the actions of all true and sincere Masons, and from the practice of which will be reflected a halo of glory among men when all of the ignorant scoffers and enemies thereof and hypocritical pretenders have mouldered into mother dust, and the places they occupy, and have occupied, shall have passed into utter forgetfulness.

—Grand Master J. D. Gamble.

DIFFERENCE OF OPINION.

ALL men do not think alike, and it is fortunate for the world that they do not. It is by the friction of differences of opinion that the great problems of life are elucidated. If all minds ran in the same groove, if all thought was in the same channel, the monotony of life would be unbearable; and if by chance that channel should be evil the world would be worse than any conception of Dante or any description ever given of hell. It is the difference of opinion that leads to success in anything, because it stimulates effort, research, and determination to assert our own ideas.

No man has a right to thrust his opinion offensively upon another or the world; nor has he a right to withhold his opinion if it be for the good of his fellows. Many an improvement has been brought about in society, in government, in science, in mechanics, in everything, by a proper and persistent presentation of opinion. Columbus differed from most of his fellow men when he asserted his belief that there was another side to the world of his day. His perseverance in presenting it won him immortal fame.

In Masonry there are differences of opinion on many points of policy of origin, and meaning of symbols. Much that has been found out respecting the past of our Fraternity, has been learned because men differed regarding the establishment of the Craft. Pennsylvania is of the opinion that American Freemasonry was cradled within her honoured borders, and Massachusetts differs—the result, a careful investigation that has brought to light much of interest and importance.

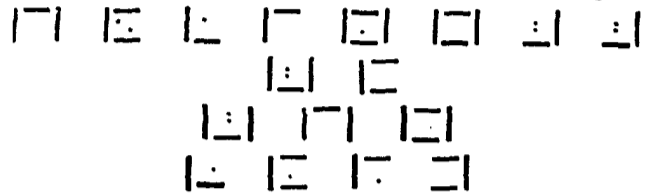
The Master of a Lodge is an autocrat, if he will be; but no Master, with the good of his Lodge at heart, will assert his opinion in direct and offensive opposition to that of his brethren. He is a servant king, and as such should rule. He is king, because his right to govern is supreme. He is servant, because his brethren have, by the exercise of their united opinion, placed him in that position of absolute power. There are times when one's opinion should be exercised and enforced if contrary to that of others, whether Master, Secretary, or Lodge. No one should permit a substitution of his opinion of right. When that is done the man sinks his manhood beneath cowardice. Better stand alone and be right, than go with the multitude to do wrong. Thus it is the duty of a Mason, in Lodge or elsewhere in the Fraternity, to oppose all cliquism, and tricky political schemes to accomplish personal aims of ambitious but undeserving men.

There has been a great deal said and written about "peace and harmony," but peace and harmony begotten of wrongful opinions will soon become a stagnant pool, poisonous and destructive. It needs the stirring up of differences of opinion—the clash of swords. Thus, if a Lodge permits one man to run it in the interests of his own schemes, it will soon be owned by that one man, and after a while there will be but one man in it. There must be

peace and harmony that comes from brotherly love and a desire to benefit the Lodge, the Fraternity, and the world. Thus counselling together, comparing opinions, will be secured that union of effort and sympathy in feeling that will produce the fruit of brotherly love, relief, and truth.—*New York Dispatch.*

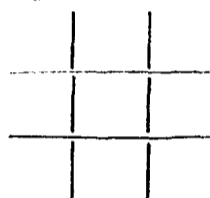
A CURIOUS CIPHER INSCRIPTION.

MANY who have visited the churchyard at Upholland have been puzzled by the inscription on the stone placed upon the grave of Joshua Wood. The stone, which is a very heavy one, has in the left-hand top corner the Masonic emblem of the compass and square, in the right-hand top corner the plummet, the lower corners having mallet and plum-bob, and trowel and sword. Between the emblems at the top is the rayed eye; beneath this the cipher inscription:—



SACRED  
TO THE MEMORY OF  
JOSHUA WOOD, WHO  
DIED NOVEMBER IX.  
MDCCLXIV. AGED LXVIII.  
YEARS.

No attempt has been made to decipher the first part of the inscription, the explanation usually given being that these characters made up of two, three, or four sides of a square had something to do with Masonry. Recently, however, the Vicar of Upholland was showing a visitor round the church and churchyard after service, and it was suggested to the former that the inscription was a cipher one, and that probably the key might be found in the fairly well-known basis for cipher writing formed by two parallel straight lines crossing two similar ones at right angles, as here shown. It will at once be seen that here every form is to be found in the inscription. Usually the cipher key is formed by choosing some word such as CHARITY, in which no letter is repeated, and beginning at one corner, placing one letter in each space, then following on with the rest of the alphabet in order. As there are nine spaces, the letter will go three times round—less one space. The first letter in each space will thus be represented by the line forming the space; the second by the same lines, but with the addition of a point; the third the same, but with two dots. On trial no word seemed to fit, so an attempt was made to read the inscription without a key, a task which was not found to be very difficult.



Beginning with the two shortest lines, a guess was made at TO THE. Then the first letter was (allowing the guess to be correct) H. Only one dot was at first apparent in the second letter, and, strange to say, there should be but one, a mistake having been made probably by the stone-cutter. So this letter was judged to be O; the sixth must be E. Now, the last word was guessed at LORD; then the third letter was L. This came to

H O L — — E — —  
T O  
T H E  
L O R D.

So the rest was supplied, and

H O L I N E S S  
T O  
T H E  
L O R D

stood revealed. Now, looking back to our key and inserting the letters of the inscription, we have

.	.	Ḥ	Ḷ
D	E	N	Ō
.	H	I	R

Seeing that D and E follow in the second line, F and G were supplied to connect with H and I in the bottom line. The other letters now fall into their places, and the key as completed is—

A	J	S	B	K	T	C	L	U
D	M	V	E	N	W	F	O	X
G	P	Y	H	Q	Z	I	R	—

No one seems to know who this Joshua wood was.—G. F. W.

—Wigan Observer.

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## NOTICES OF MEETINGS.

—:—

## YORK LODGE, No. 236.

A REGULAR Lodge was held at the Masonic Hall, Dancombe Place, on the 17th inst., the W.M. Bro. Brogden presiding, supported by his Officers and other brethren. The Lodge being opened, Bro. Todd P.M. P.P.G.W. Treasurer, was unanimously re-elected Charity Representative, on the motion of the W.M., seconded by Bro. Balmford P.M. The Secretary, Bro. Foster P.M., brought before the Lodge the fact that the Jubilee Festival of the Royal Masonic Benevolent Institution was to be held in February next, and Bro. Todd P.M., remarked that he hoped that Lodge would send a Steward on that important occasion to represent No. 236, and he felt sure the brethren would heartily support their representative. The Province had set a very good example in granting £150, and he felt that the Lodges throughout the Province would send up Stewards, which would ensure a successful result. An appeal was then considered which had been forwarded by the W.M. of the Quator Coronati Lodge, No. 2076, on behalf of a distinguished but distressed brother, and it was resolved to contribute a certain sum from the Lodge, the W.M. Bro. Brogden, making an individual donation. The Lodge was then closed.

## MARINERS' LODGE, No. 249.

THE annual picnic took place on Thursday, the 13th inst., at the "Dukeries." The party was conveyed by a special train, suitably provided with saloon carriages, to Worksop. Leaving Liverpool Central Station at 7.35 a.m., they arrived at Worksop punctually at 11.30 a.m., and they were immediately provided with lunch at the Station Hotel by Bro. Knight, the proprietor, being directly afterwards conveyed in brakes to Welbeck Abbey, where over two hours were spent in seeing the various sights of this beautiful home of the Duke of Portland. An interesting part of the proceedings here was the taking of a photograph of the party on one of the slopes attached to the estate, Bro. John Ashley, of Broad-street, Liverpool, being the photographer. After leaving Welbeck they were taken for a twenty-five mile drive through Sherwood Forest, Clumber, Thoresby Park, &c., arriving back at Worksop at 5.30 p.m. Dinner was partaken of and very much enjoyed, the catering being all that could be desired. The return journey was then made, arriving back in Liverpool at 10.40 p.m., all being perfectly satisfied with their day's outing. Among the Officers present were Bros. Shacklady W.M., Hayes P.M. P.G.S.B. Treasurer, Bradley P.M., White P.M., Bash J.W., Routledge J.D., Amos I.G., Wiggins Senior Steward, Halliwell and Thench Assistant Stewards. Bro. Hewson P.M. was the Director of Ceremonies and Bro. Roberts Secretary.

## BEDFORD LODGE, No. 282.

THE members of this Tavistock Lodge celebrated their Centenary on the 14th inst., by an outing to Lidford. On returning, a Lodge meeting was held, and the company afterwards dined at the Bedford Hotel, the W.M. Bro. J. Squire presiding. During the century the Bedford Lodge has passed under the numbers—578 in 1791; 487 in 1792 on the re-numbering of the Lodges; 529 in 1813, when the United Grand Lodge was established; 351 in 1832, and 282 since 1862.

## NEW FOREST LODGE, No. 319.

THERE was a numerous attendance at the monthly meeting, held on Tuesday, the 11th inst., at the Lodge Room, Bugle Hotel, High Street, the invitation to the W.M. and Officers of the Albert Edward Lodge, Southampton, having been largely accepted. The ceremonies of the day were impressively performed by Bro. Pearse I.P.M. Part of the business was the election of a W.M. for the ensuing year, and the unanimous choice of the brethren fell on the Senior Warden, Bro. A. Best, of Ringwood. Bro. P.M. H. Doman P.P.G.S.D. was re-elected Treasurer, for the 20th year in succession. Bro. H. Pearse P.M. was elected as Lodge representative on the P.G. Charities Committee. A banquet was held in the evening; the brethren separated at 8 p.m.

## PLEIADES LODGE, No. 710.

AT a meeting held on Thursday evening, the 13th inst., at the Masonic Hall, Totnes, the W.M. (Bro. Willcocks) was presented with a magnificent marble clock with Corinthian pillars and cathedral gong, on the occasion of his marriage. Amongst the brethren were the W.M. and Bros. Bennett Maye P.M. Secretary, Dennis P.M. Dir. of Cers., Cole P.M. Treasurer, Adams P.M. P.P.G.Dir. of Cers., Barrett S.W., David J.W., Darke S.D., Eynon J.D., Foot I.G., Ford Assist. Dir. of Cers., Tucker Steward, Loam Organist, Down (Plymouth), Chown, Brinley, Smith, Johnson, Cross, Chaffe. The clock bore the following, nicely engraved, on a silver plate: "Presented by the brethren of Pleiades Lodge, 710, Totnes, to Bro. James Willcocks W.M., on the occasion of his marriage, during his year of office July 1891."

## DERBY LODGE, No. 724.

THE members and their wives and friends determined, at very short notice, to visit the Switzerland of Great Britain, namely,

North Wales, and if there is one part of it prettier than another, the general opinion was, it was the Vale of Clwyd. Mr. Shaw, of the Royal Hotel, Llangollen, catered for the party, and on account of the large number present, he had to engage the Assembly-rooms specially for their accommodation. The donors of the prizes were Bros. Gosling, Armstrong, Stephenson P.M., E. Griffith, M'Donald, Parry, J. Griffiths, Norris and Johnson and Mr. Richmond. The following were present:—Bros. Gosling W.M., Armstrong S.W., Rostock S.D., Parry J.D., M'Donald S.S., Past Masters Cain, Sharples, Beekin, Stephenson, Higson, Bros. Lindsay Moore, Odlin, Masker, S. Griffith, Broadley, J. O. Griffith, Perkins, Hornby, Holland, Godbhere, Dixon, Slack, M'Clalland, Currie, J. Griffiths, Parry, J. A. Griffiths, Watson, Harrison, Scott 1094, Williams 1094, Bovau 843, Bycroft 1086, Reid, Richmond, Sweetman, Pennington, Hudson, &c. The following sports were ably carried out by Bros. Holland, Lindsay, Scott and Williams:—Ladies' race: Miss Keighley,

scratch, 1; Mrs. Gosling, 2 yards start, 2; won by a foot, ten ran. 100 yards, scratch: Lindsay, 1; Odlin, 2; won easily by two yards, eleven ran. Juvenile: Rostock, 1; Higson, 2; three ran. Brethren over 50 years of age: Stephenson, 1; five ran. 120 yards handicap: Lindsay, 1; J. A. Griffiths, 2; Odlin, 3; won by two yards, half a yard between second and third; nine ran. 120 yards handicap (open): Richmond, 1; Williams, 2; Maskere, 3; won by a yard, half a yard between second and third; seven ran. Married ladies: Mrs. Gosling, 1. Tug of war (20 ladies v. 10 men): Ladies won two out of three. After tea the prizes were given to the successful competitors by the Worshipful Master's good lady, and praise was accorded to Bro. Holland for the admirable manner in which he carried out the whole arrangements. The party were photographed, and returned home after one of the most agreeable outings of the season.

## DUKE OF EDINBURGH LODGE, No. 1182.

BRO. ANDREW MORRIS was, on the 13th inst., at the Masonic Temple, Hope Street, Liverpool, duly installed as Worshipful Master for the ensuing year. There was a large attendance of members of the Lodge and visiting brethren, the latter including Brothers Harradon P.G. Treasurer, Bargery P.P.G.S.D., Pilling P.P.G.S.B., Robinson P.P.G.A.D.C., Samuels P.P.G.D., Jackson P.P.G.S.B., Bottomley P.P.G.A.D.C., Hoalding P.P.G.R., Paul P.P.G.S.D., Foulkes P.G.S., Rankin W.M. 1356, Mantle W.M. 823, Johnson W.M. 1756, Morton W.M. 673, Davies W.M. 1035, Robertson W.M. 786, Willings W.M. 667, M'Gaughey I.P.M. 1570, Molineaux I.P.M. 1733, Colister-Jones I.P.M. 1325, Bowyer I.P.M. 667, Britten I.P.M. 823, Arden P.M. 1356, Booth P.M. 1299, Nicholls P.M. 2042, Phillips P.M. 1356, Webster P.M. 1713, Coxou P.M. 1675, Roberts P.M. 1289, and Joseph Shield P.M. 1086. The W.M.-elect was presented for installation by Brother Hesketh P.M. P.P.G.S.B., and Bro. Williams P.M. P.P.G.D., and the ceremony of installation was performed by Bro. Barclay P.M. Subsequently Bro. Morris invested his Officers for the ensuing year, as follow:—Brothers Kawsthorpe I.P.M., Ferguson S.W., Tunncliffe J.W., Hesketh P.M. P.P.G.S.B. Treasurer, Lowthian Secretary, Nicholas S.D., Dr. G. Johnston J.D., Holmes I.G., Jones, Mills, Cliffe Stewards, Wright Organist, Robertson Deputy Organist, Barclay P.M. D.C., and Du Chemin Tylor. The brethren subsequently partook of the annual installation banquet, excellently catered for by Bro. Casey, and the harmony of the evening was contributed to by Bros. Edwards, Nicholls, Latham, R. Robertson, A. Robertson, Lane, Lewis, Hollis, Greenlees, H. B. Wright, T. Wright, and other brethren.

## JORDAN LODGE, No. 1402.

THIS Lodge held its monthly meeting at the Masonic Hall, Torquay, on the 11th inst., the W.M. Bro. Taylor presiding. A vote of sympathy was passed with Bro. Chapman P.M. P.P.G.D., the founder of the Lodge, in his present illness. Bro. Samuel Wills J.W. was elected W.M. for the ensuing year, and Bro. T. H. Wills I.P.M. was elected Treasurer, in succession to Bro. Lane P.M. P.P.G. Reg., who has been obliged to relinquish the post in obedience to medical instructions. Bro. Newton was unanimously re-elected Tyler, for the seventeenth time. On the motion of Bro. Dodge P.M. P.P.G.T. it was resolved to present the W.M. with a P.M.'s jewel, in recognition of the extremely valuable service he has rendered to the Lodge during the year, and Bro. Taylor was also unanimously elected as Representative on the Committee of Petitions. Presentations were then made to the Lodge library of the newly-published "History of Freemasonry and its Concordant Orders," of which the donor, Brother Lane, is part author, and of the yearly Transactions of the Iowa Grand Lodge of America, of which, said the W.M., "our distinguished brother John Lane is P.G.S. Warden." Other books were received from Bro. Hngham P.G.D. of England, and the donors were thanked for their gifts. The annual banquet was fixed for the second Tuesday in September, at the Masonic Hall.

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**MUSIC.**—Herr Gustav Ernest, Frederick Cliffe, Arthur O'Leary, John Francis Barnett, A. J. Eyre, Mdme. Pereira, Miss E. Tedder, Otto Manns, Robert Reed, Mdme. St. Germaine, Henry Blower, Gustave Garcia, A. Romili, W. A. B. Russell, Mus. Bac. Oxon., Professor J. F. Bridge, Mus. Doc., Ebenezer Prout, B.A. **Dancing.**—M. Louis d'Egville, Miss L. Pear.

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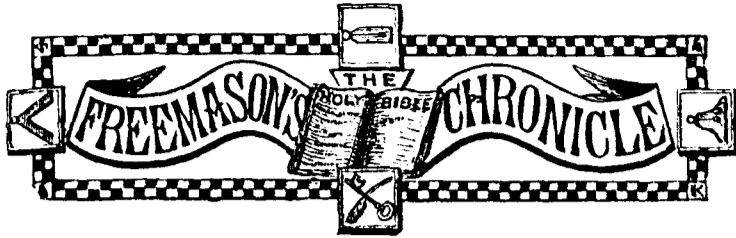
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**INSTALLATION**  
**OF H. R. H. THE PRINCE OF WALES**  
As the M.W.G.M. of England,  
**AT THE ROYAL ALBERT HALL,**  
29th APRIL 1875.

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SATURDAY, 22ND AUGUST 1891.

## ROYAL ARCH.

## CONSECRATION OF A CHAPTER AT PLYMOUTH.

A SPECIAL meeting of the Grand Chapter for the Province of Devonshire was held on the 12th inst., at the Masonic Hall, Princess-square, Plymouth, to consecrate a new Royal Arch Chapter, called Unity, attached to Craft Lodge the St. John's, No. 1247. Ex-Comp. Rogers P.Z. 112 Prov. G. H. sat on the throne, in the unavoidable absence of M. Ex-Comp. Viscount Ebrington Prov. G. Supt., Ex-Comp. Lord P.Z. 70 P.P.G. Treasurer acting as P.G.H., and Ex-Comp. the Rev. Dr. Lemon P.Z. 189 P.P.G. 3rd Principal and P.P.G.P. Soj. as P.G.J., in the absence of Ex-Comp. the Rev. G. T. Warner P.Z. 1138 P.G.J., Ex-Comp. Major Davie P.Z. 251 P.G. Scribe N., Ex-Comp. Aitken-Davies P.Z. 1099 159 P.P.G. Registrar as P.G. Scribe N., in the absence of Ex-Comp. Alexander P.Z. 1358, Ex-Comp. Frost P.Z. 303 P.G. Treasurer, Ex-Comp. Gover P.Z. 70 P.P.G.P. Soj. as P.G.P. Soj., in the absence of Ex-Comp. Fisher P.Z. 494, Ex-Comp. Lavers H. 1255 as P.G. 1st Assist. Soj. in the absence of Ex-Comp. Stoker P.Z. 112, Ex-Comp. Banks P.Z. 156 P.G. 2nd Assist. Soj., Ex-Comp. Hambly P.Z. 156 P.P.G. Registrar as P.G. Sword Bearer, in the absence of Ex-Comp. Rees P.Z. 494, Ex-Comp. Hammond P.Z. 1255 P.G. Dir. of Cers., Ex-Comp. Andrews P.Z. 1125 P.G. Organist, Ex-Comp. Shooter 112 P.G. Janitor. Those present in addition included Ex-Comps. Bird P.Z. 954 P.P.G. Scribe N., Gregory P.Z. P.P.G.D.C., Miller P.Z. P.P.G. Sword Bearer, Cornish P.Z. 223 P.P.G. Treasurer, Coath P.Z. 230 P.P.G. 2nd Assist. Soj., Pengelley P.Z. 70 P.P.G.A.D.C., Jew P.M. 105 P.P.G. Treasurer, Pitcher P.Z. 230, Gidley P.Z. 1025, 2025, Hendry Z. 189, Leonard Z. 202, Spinney Z. 105, Peek P.Z. 1205, Parkhouse P.Z. 156, Allsford P.Z. 202, Nicholson P.Z. and Treasurer 159, Williams P.Z. 159, Pike P.Z. 230, Horswill P.Z. 105, Withell P.Z. 105, Kitt P.Z. 156, Littleton P.Z. and Treasurer 230, Hooper H. 2025, Wescott J. 70, Thomas J. 189, Sweet J. 105, Dunsterville Scribe N. 189, Wallis Scribe N. 1255, Chappell P. Soj. 156, Dillon P. Soj. 1099, Firks P. Soj. 70, Worledge 2025, Tucker 202, and Morgan 1205. The acting Grand Superintendent explained that they were met together to consecrate a new Chapter, and called upon the P.G. Scribe E. to read the warrant or charter, which was done. The warrant, which bears date 6th May 1891, is signed by H.R.H. the Prince of Wales Grand Z., the Earl of Mount Edgumbe Grand II., Lord Leigh Grand J., and Colonel Studwell H. Clerko G.S.E. The names on the warrant are those of Companions Lord as first Z., Firks as II., Eyre as Joshua, Kovern, Goodall, Maton, Nelson, and Roberts, the other founders, being Comps. Sellick P.Z., Bond P.Z., Page, Davis, and Mayne. The founders having given their assent to the officers named in the warrant the ceremony of consecration was proceeded with. Psalms having been chanted, and dedication prayers delivered by the Rev. Dr. Lemon, the acting P.G. Superintendent scattered corn on the Chapter as an emblem of abundance and purity; the acting P.G. 1st Principal wine as an emblem of joy and gladness; and the acting P.G. 2nd Principal oil as symbol of peace and unity. Salt was then thrown on the Chapter and incense. The second part of the dedication prayer was then read, after which the acting P.G. Superintendent declared the Chapter duly dedicated and consecrated to Freemasonry. Ex-Comp J. R. Lord having been installed as Z., Comps. Firks and Eyre were ably installed by Ex-Comp. Lord as H. and J. respectively. The Chapter was then closed.

## THE HON. THOMAS COCHRANE PROVINCIAL GRAND MASTER OF AYRSHIRE.

THE Honourable Thomas Cochrane, of Dankeith, is, briefly stated, a Freemason, a soldier, and a benedict. He first saw the light of this world in 1857, and that of Masonry in 1884. His scholastic teaching was imparted to him at Eton, and the esoteric teachings of Masonry in Lodge "The Prince's," 607, on 6th October, 3rd and 24th November, respectively. He has served in the 93rd Highlanders and Scots Guards, and in 1880 married Lady Gertrude Boyle, eldest daughter of George, 6th Earl of Glasgow.

Brother Cochrane, who is a brother of the present (12th) Earl of Dundonald, succeeded the Right Honourable R. W. Cochrane-Patrick in the office of R.W.M. in Mother Kilwinning Lodge some two years ago, and in virtue of that office was installed as Prov. Grand Master for Ayrshire on 23rd December 1889, by Colonel Sir Archibald Campbell, Bart., Grand Master Mason of Scotland. Bro. Cochrane has proved his possession of qualities necessary in a Provincial Grand Master, and conducts the duties devolving upon him with patience, forbearance, energy, and amiability. The Province of Ayrshire, which was practically disorganised for a number of years, is, under Brother Cochrane and an able staff of Officers, being gradually wrought up to a state of unity and efficiency.

The Provincial Grand Master of Ayrshire made a supreme effort in his Province for the Grand Masonic Bazaar, in which he was

substantially supported by his Depute and Substitute. It is worthy of note that the ladies of these three brethren, Lady Gertrude, Mrs. Wallace, and Mrs. Arthur respectively, collected for the Bazaar Fund by individual effort over £100 in cash. The sum netted by the Province, after paying expenses, amounted to close upon eleven thousand pounds sterling.

Bro. Cochrane's zeal in Masonry is, one might almost think, hereditary, so long has the Cochrane family been connected with the Craft in Scotland. William, Lord Cochrane, the eldest son of William, 1st Earl of Dundonald, and father of John, the 2nd Earl, was a Warden in Mother Kilwinning in 1678. It is interesting to note from a historical point of view that William, Lord Cochrane, was the father of Lady Jean Cochrane, who married first Claverhouse, and second, William, 3rd Viscount Kilsyth. William, 7th Earl of Dundonald, was one of the first members enrolled in the old Renfrew County Kilwinning Lodge, and was initiated in 1751. This representative of the Earldom of Dundonald had his horse killed under him at the West Port of Edinburgh in 1745, and seven years after his admission to the Craft (1758), lost his life at the siege of Louisburg.

The Honourable Charles Cochrane, son of Thomas, 8th Earl of Dundonald, was also a member of the Craft, though not more fortunate in war than was his father's immediate predecessor to the family title. The Honourable Charles Cochrane was initiated in Canongate Kilwinning Lodge, No. 2, on the 10th of July, 1764, and was subsequently killed in the American War of Independence.

Lady Gertrude's father, the 6th Earl of Glasgow, was made a member of the modern Renfrew County Kilwinning Lodge, No. 370, on 27th December, 1888.

Bro. the Hon. Thomas Charles Cochrane is an Arch Mason, Companion of the Prince's Royal Arch Chapter, No. 189, and a Knight Templar in the Priory of Glasgow. In the exalted office of Provincial Grand Master he gives, as I have already indicated, most hopeful promise, and with renewed strength, which I trust may be vouchsafed now that he has recovered from his recent illness, there is every prospect of Ayrshire Province being not only the largest, but in the future one of the best organised Provinces in Scotland.

—Glasgow Evening News.

## MASONIC HALL AT PAIGNTON.

PAIGNTON new Masonic Hall, erected by the brethren of the Torbay Lodge, No. 1358 was, on the 11th inst., formally dedicated to Freemasonry by the D.P.G.M. Bro. Rogers, assisted by Bro. Major Davis P.G. Sec., acting as P.G.S.W., and Bro. Stoker P.G. J.W. The new hall was designed by Bro. Bridgman P.M. of the Torbay Lodge, architect of Torquay and Paignton, who generously gave his services as well as the site on which the hall stands. The external elevations have a very pleasing effect, being built of brick-faced limestone with Hamstone dressings and traceried windows. The Lodge proper is situated on the first floor, and is of handsome proportions, measuring 32 feet by 21 feet, the dining hall beneath being of similar dimensions. The Lodge is lit with lights of an ornamental pattern, emblematically inserted in geometrical stone windows. There is an open roof with principals resting on stone corbels and plastered corb ceiling. A raised dais runs round the Lodge, and a dado and entablature adds to its attractiveness. Other rooms comprise those of tyler, steward, and secretary, with kitchen and other domestic offices, and the whole has been well carried out by Messrs. Rabbich and Brown at a cost of £700. Bro. Rabbich, one of the contractors, has given the screen behind the Master's chair, and Brother Ellis the handsome gas chandelier. The ceremonial began with a procession of the brethren to the Lodge, the Prov. Officers present in addition to those named being Bro. Lane P.P.G. Reg., Bradford P.P.G. Reg., Taylor P.P.G.D.C., Friend P.P.A.G.D.C., Palk P.P.G. Purst., Wakeham P.P.G.St.B., and Shooter P.G. Tyler. Bro. Taylor efficiently acted as Director of Ceremonies, and the Lodge having been duly opened the brethren saluted the D.P.G.M., after which Bro. Bradford, the secretary, asked the Deputy Provincial Grand Master to dedicate the building. Bro. Rogers expressed his pleasure so to do, and was then presented with the plans and tools by the architect, Bro. Bridgman, who complimented the contractors on the faithful fulfilment of their work. Corn, wine and oil were duly scattered, and prayers offered by Bro. the Rev. A. H. M. Hare, acting as P.G. Chaplain, after which the D.P.G.M. declared the building duly dedicated, and vacated the chair in favour of the Worshipful Master (Bro. Jarman), who gracefully conveyed the thanks of the Lodge to the D.P.G.M. for his kindness in attending that day. After the impressive ceremony they had witnessed, he trusted that Temple would never be desecrated by the admission of unqualified men. Freemasonry was not a mere ceremonial, and he trusted its principles would find a true response in worthy Masons, whose influence would be for what was right. Bro. Rogers was glad to assist them in getting a hall in which they could meet, and congratulated the Lodge on having such an excellent Worshipful Master, who understood not the ritual only, but the principles that governed it. He regretted that they had not been able to take up the old Lodge warrant that existed a hundred years ago, but still it was always open to them to take precedence of other Lodges by the excellence of their work, and the principles they enunciated. He wished them every prosperity. Bro. Friend added a few congratulatory words on behalf of Dawlish, where Brother Bridgman had designed a Masonic hall, and they desired to acknowledge the Masonic spirit with which Bro. Bridgman had been animated. The proceedings then ended, a cold collation following in the evening in the new dining-hall.

FUNERALS properly carried out and personally attended in London and Country, by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

THE LATE BRO. F. T. BARRETT, OF  
SOUTHEND.

AT St. John's Churchyard, Southend, last week, Bro. Thomas Hood, the Worshipful Master of the Priory Lodge, No. 1000, unveiled the handsome memorial which has been placed over the grave of the late Bro. Thomas Firmin Barrett by his Masonic friends. Bro. Barrett was for a number of years prominently connected with the Priory Lodge, of which he was a Past Master and the Director of Ceremonies. He was also a Past Provincial Grand Registrar of Essex, the Secretary of the Priory Lodge of Instruction, and one of the Principals of the Priory Chapter of the Holy Royal Arch.

The brethren who assembled to witness the ceremony included Bros. Albert Luoking, W. D. Merritt, F. Wood, the Rev. T. W. Herbert, G. R. Dawson, C. Floyd, J. R. Brightwell, W. E. Bridgland, B. Thomas, A. Vandervord, W. Tyler, John Taylor, E. J. Bowmaker, W. M. Peacey, W. Wallis, W. T. Darke, F. Cantor, and A. W. Martin. Masonic clothing and regalia were not worn, but most of the brethren were attired in mourning. Amongst those also present were Mrs. Hood, Mrs. Brightwell, Mrs. Dawson, Mrs. Thomas, Mrs. A. Vandervord, Miss Vandervord, Mrs. Bridgland, Mr. T. A. Barrett (eldest son of the late Bro. Barrett), Mr. E. H. Taylor, Mr. J. Borland jun., and several others.

The proceedings were commenced by the Wor. Master calling upon the Chaplain (Bro. the Rev. T. W. Herbert), who, in the course of an address, said:—We have met here to perform a very pleasing duty, and the difficulty I have is this—I know what I want to say, but I am afraid I am not equal to saying it. I wish I could; but, any way, I know you will accept the word for the deed. Of course, we wish to pay great reverence—I may say, homage—to our dear friend who has departed. His remains of humanity rest here, but we have confidence that his immortality has gone where it will rest in peace for evermore. I knew our departed Brother for many years, and learnt to love and respect him; and I am sure one and all of you—whether you are Freemasons or not—who knew him in some way, regarded him in the same spirit. We did not all know him in private life as we ought to have done, and as some did; but the feeling of those who knew him in private life was one of great reverence and great devotion for such a tender and loving friend. I knew him more especially as a Freemason, and Freemasons—I say it in the presence of ladies—ought to be the best men in the world. From his calling in the Craft, no man ought to be so good as a Freemason. All Freemasons believe in the Bible, and believe it to be the word of God; and I shall not be disclosing any secrets of the Craft when I say that they desire to carry out the principles of that Holy book. I had the very true pleasure of speaking to and holding communion with our dear brother several months before he was taken from us. I was very thankful for that, and I should have had great grief at heart if I had not had that great privilege. He was an accomplished Mason. Some Masons are not so fully able to discharge their duties as others are; but he was, in every respect, a credit to the Craft, a credit to himself, and an ornament to his Lodge. I have never met with such respect—I can go farther and say, I have never met with so much kindness and sympathy from any one—as I did from our dear brother whose remains are lying here. I trust his name will ever be honoured and respected—may I say revered?—in the locality in which he lived. In conclusion, the rev. gentleman invited those present to join with him in repeating the beautiful confession of the church to which their brother belonged.

The confession was thereupon repeated, and a short prayer having been offered by the Chaplain,

Bro. F. Wood P.M. said: As the oldest member of the Lodge to which our brother belonged, I feel it is incumbent upon me to say a few words. We, in the Fraternity, value the services he rendered to us. You, who do not belong to it, often benefitted by his kind words and sympathy. And, as we all know, he was ever ready to do what he could to ameliorate the condition of those who were lower down the social scale than himself. He was summoned from this earthly sphere, and we hope and believe he has ascended to the mansions of the Great Architect of the Universe.

Bro. W. D. Merritt P.M. also made a few appropriate remarks, referring to the late Bro. Barrett in the following terms: To one and all he was a sincere, kind friend—in Freemasonry or outside it. Throughout the town in which he resided he endeared himself to all classes of society. Indeed, he made a mark for himself; and we have assembled here to do honour to his name.

The Worshipful Master, with the assistance of the Tyler (Brother Martin), then withdrew the white cloth which had covered the memorial, and, addressing those present, he said: Brethren and Friends,—In the presence of my Past Masters, I will more say that, having unveiled this tomb, I trust that, when looked upon by you and myself, it will be to us a monument of what may be attained in the matters of perfect home-love, perfect home-happiness, great Masonic love, the highest esteem of neighbours; and devotion to the Great Architect of the Universe, to whose holy name be all honour and glory.

The blessing was pronounced by the Chaplain; and, after inspecting the memorial, the company quietly dispersed.

The memorial is the work of Mr. R. Wright, stonemason, Southend, upon whom it reflects the greatest credit. At the head of the grave are three blocks of monumental marble, surmounted with a plain marble cross; and upon the marble blocks are the words:—

In Memory of  
THOMAS FIRMIN BARRETT,  
Who died 18th August 1890,  
Aged 56 years.

This monument is erected by his Masonic brethren, as a token of their brotherly love and esteem, and of the great respect due to him for his services to the Order.

“One of the brightest characters recorded in the annals of Masonry.”

The grave is enclosed with a marble curb, and is paved inside the curb with small squares of black and white marble, representative of the carpet of a Masonic Lodge. In the centre of the grave is a block of marble, measuring one foot square, and representing an ashlar. Engraved on three sides of the block are Masonic emblems, representing the offices held by the late Bro. Barrett; and beneath the emblems are the following inscriptions:—“P.G. Reg. 1882;” “W.M. 1000, 1882;” and “J. 1000, 1889.” On the south side of the tomb are the words: “Here also rests Henry Layton Barrett, who died 25th January 1886, aged 21 years.”

WORK ON FREEMASONRY.

To the Editor of the St. Helen's Reporter.

DEAR SIR,—My attention has been called to some remarks of yours, introduced in a review of the excellent history of the Harmonic Lodge, Liverpool, by Mr. Joseph Hawkins. It is often rather difficult to get at the actual facts of the history of an “Ancient” Lodge, owing to a very reprehensible practice of that Grand Lodge. They were in the habit of selling to new bodies the old charters which had been returned to them. Thus a charter might lie in their office many years, and then be sold to a distant part of the country; which was really equivalent to dating the new body backwards, and giving it a precedence to which it was not entitled. Thanks to Mr. John Lane's work “Masonic Records, 1717-1886,” it is now an easy matter to get at the chief points of the history of all Lodges that have been chartered by the Grand Lodge of England, compiled from official documents preserved in the Grand Lodge.

It appears that the “Ancient” Grand Lodge chartered at Liverpool, on the 27th December 1755, a body which returned its charter to the Grand Lodge in 1785. Out of its debris (I use the word in no offensive sense, but only because it is expressive) was formed Lodge No. 32, chartered 30th May 1786. It is impossible to see, upon ordinary lines, how this can give No. 32 a date, or any precedence, beyond 1786. If they have a continuous record, and history, beyond that date, the best thing that they can do is to imitate the Harmonic Lodge, and gratify us by printing their history. But all actual precedence is governed by charter date, and Mr. Hawkins' contention as regards the Prescott Lodge is correct.

What no really intelligent Mason can understand is the supineness of the rich and influential Provinces of Lancashire, not inaugurating a higher standard of intelligence by the encouragement of Masonic literature; while the highly-placed officials of the Craft are often, in this point of view, the least capable of all. I am pleased to see that the excellent history of the Harmonic Lodge has met with due appreciation from you. Not only is it one of the best and most interesting of all private Lodge histories, but as printers' work, it is equally excellent.

I may mention that the Quatuor Coronati Lodge, No. 2076, London, is giving a better tone to Masonry, in the respect to which I have alluded, by printing their efforts, and distributing them amongst about 1000 members of their Correspondence Circle. They are further re-printing in *fac simile* some of the more ancient and valuable works on Masonry. A gem of this kind is a vellum MS., written not later than 1450, which has been bound to imitate the original in boards of ancient oak, taken from the Arundel Chapel. The latter part of this book is without doubt the Saxon Charges of the Masons of the time of Athelstan.

Yours truly,  
JOHN YARKER P.M., P.Z. &c., 33, 90, 96,  
Past Senior Grand Warden of Greece, &c.

Withington, near Manchester,  
7th August 1891.

MEMORIAL WINDOWS AT HEALEY CHURCH.—In a recent issue we gave a report of Archdeacon Wilson's fine sermon at the unveiling of six memorial windows at Christ Church, Healey. The day's services were very successful. In the afternoon there was a flower service, the preacher being the Rev. John A. Lloyd, M.A. (Past Grand Chaplain and vicar of Mere, Wilts). Some 110 children carried bouquets of tastefully arranged flowers, and their procession from the Sunday school to the church was headed by the two tiny children of the late Mr. Roger Chadwick Leach, in whose memory one of the windows is placed. The flowers were collected and placed on a table provided for them near the chancel steps by Mr. Lloyd and the vicar of Healey, where they remained until the close of the evening service. They were afterwards sent, some to various sick people in the parish, some to the Rochdale Infirmary, and others to the Rev. Robert Leach, vicar of St. Silas, Pentonville, for the use of his sick people. Mr. Lloyd gave a simple and touching address, and at the evening service preached on the visit of the Queen of Sheba to King Solomon; “Behold the half was not told unto me.” In connection with the window placed in memory of the late Mr. Albert Hudson Royds, touching allusion was made to his long and honourable association with the Freemasons of Lancashire and his connection with the church at Healey. It was a singular coincidence that Sunday was the anniversary of the laying of the foundation stone of the church, and that among the large congregations were many who were present on that occasion. At each service an anthem was sung by the choir. Mr. T. Howarth presided at the organ. On Saturday evening there was a public tea meeting, when about 400 persons were present. The vicar (the Rev. J. J. H. Cottle) presided, and addresses were given by the Rev. G. Thompson (vicar of Harley Wood, near Todmorden), and Mr. Robert L. Tweedale formerly of Healey Hall. The latter distributed a number of Sunday school prizes.

## THE THEATRES, &amp;c.

—:0:—

**Criterion.**—The operatic comedy by Messrs. F. C. Barnaud and E. Audran, entitled "Miss Decima," has proved successful enough to crowd this pretty theatre to excess even during the warm evenings, and will doubtless be found sufficiently attractive to last until the popular manager returns for his winter season. Madlle. Nesville, who is the life and soul of the piece, performs the Mowcherian heroine in a sprightly humour that speedily engages the attention and applause of the audience; while Mr. David James is highly diverting as the Rev. Jeremie Jackson, many of whose funny sayings will pass into catch words. Mr. Charles Conyers sings well, and looks the part of Paul Rolleston, and Mr. C. Olcott makes the most of the Chevalier O'Flanagan. Miss M. A. Victor is well placed as the Senorita de Varganez, and her daughter Lucy finds an agreeable representative in Miss Josephine Findlay. The fine voice of Mr. Templar Saxe is heard to advantage in the somewhat difficult but pleasing music allotted to Bertie Brown, and the duet with Mr. Conyers, "The ideal She," is generally obliged to be repeated. Mr. Welton Dale plays the silly part of Marmaduke Jossop with much tact, and numerous pretty girls and handsome men sustain the supplementary characters. The single scene of the valley of Inter-laken is artistically painted by Mr. T. E. Ryan, while the stage arrangements are under the direction of Mons. Marius.

**Comedy.**—There is much humour and pathos in Mr. T. G. Warren's little sketch, "Houp La!" which was produced here last week, yet somehow it misses its mark. A handsome circus rider, Rosabel, has two suitors, one an aristocratic patron of her father's show, and the other "The Great Little Sammy," the clown of the establishment. The lady falls a victim to the blandishments of her wealthy admirer, and Sammy consoles himself with a pretty equestrienne. The little piece is capitally played by Miss Jeanie Dawson, as Rosabel; Mr. Gerald Gurney, Mr. W. Wyes, and Mr. Ernest Cosham as "Sammy," and forms an excellent prelude to the rollicking farcical comedy "Husband and Wife." This latter piece should be seen by everybody who enjoys a good laugh.

The Freemasons are inclined to act the part of mediators and peacemakers between the disputants regarding the laying of the foundation-stone of the new sick poor hospital—the Parochial Board on the one side, and on the other the various trades that have been invited but refuse to attend the ceremony. At the meeting of the Sub-Committee of the Provincial Grand Lodge of Forfarshire, appointed to take charge of the arrangements for the Masonic demonstration, explanations were offered which should tend to dispel some of the misconceptions that have helped to cloud the situation. The Trades have effectually made their protest against what they consider parochial mismanagement. Having done this, it would not only be a graceful act on their part to reconsider their decision not to take part in the ceremony of 12th September, but it would also add moral weight to any further criticism they may advance and any further action they may see fit to take.—*Dundee Advertiser.*

A meeting of Master Masons was held in St. Andrew's Masonic Hall, Banff, on Wednesday, 5th inst., for the purpose of allowing Captain Read, of Ardmellie, to present his commission from Grand Lodge of Scotland, empowering him to act as Provincial Grand Master of the Banffshire Province. Captain Read was accorded a very hearty reception. The following Officers were also appointed:—Bros. James Simpson Substitute Master, Francis George Senior Warden, R. Y. Mackay (Buckie) Junior Warden, James Gray (Macduff), Senior Deacon, J. C. Grant (Portsoy) Junior Deacon, Dr. Findlater (Dufftown) Secretary. The whole of the Lodges were well represented. It was carried by a large majority that the installation of the Office Bearers should be held in Buckie about the first week in October next.

On the 13th inst., on the Ramsey shore, clothes were found belonging to Mr. A. W. Mason, Heathside, Altrincham, Cheshire, who has offices at 56 Cross-street, Manchester. His father and brother are in Ramsey, and Mr. Mason arrived from Douglas, having attended a Masonic gathering there. Not being able to get into the Queen's Hotel, where his people stayed, he put up at the Albert Hotel, and gave instructions for towels to be left out, as he intended bathing. He went out at seven o'clock in the morning and nothing has been seen of him since. His brother has identified the clothing. Mr. Mason was twenty-seven years old, married, and had two children.

On the 16th inst. a special service arranged for by the Freemasons of Cheshire, was held in All Saints' Church, Marple. There was a large attendance of members, some of whom came a considerable distance. The sermon was preached by the Rev. E. Bigoe Bagot, of Manchester, Past Provincial Grand Chaplain of Cheshire and Lancashire, from Mark ix. 50—"Salt is good: but if the salt have lost his saltness, wherewith will ye season it?"

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

Honourable age is not that which standeth in length of time, nor that which is measured by number of years. But wisdom is the gray hair unto men and an unspotted life is old age.

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Constituent bodies of Masons nowadays have gumption enough to manage their own affairs in all ordinary cases. Why, then, require them to obtain a dispensation to remove from one hall to another in the same village or city, or to fill vacant offices, provided each member thereof has notice of such purpose? A half-dozen other like annoyances might well be avoided if Grand Bodies would limit their regulations to matters of general concern. They are not the embodiment of the wisdom and legal knowledge of their respective orders, and modesty should dictate to them the impropriety of attempting to make their constituents, in representative governments, mere dependents, privileged to act in the smallest matters only under express commission or command.—*John H. Brown.*



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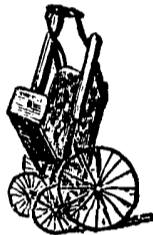
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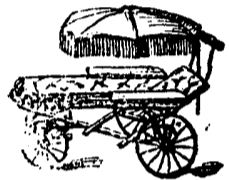
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