

The Pentagram.

Vol. III., No. 1. Singapore, November 17th, 1911.

The Official Gazette of the
District Grand Lodge of the
Eastern Archipelago and
Masonic Magazine of the E. A.

Published by the Library Committee of the D.G.L.

PRINTED BY FRASER & NEAVE, LIMITED, SINGAPORE.

MASONIC DIARY.

The following is a list of stated meetings only. When the day of a regular meeting falls on a Sunday or a holiday the meetings are entered a day earlier, but it should be understood that such meetings may, optionally, be held a day later.

DATE.	DECEMBER.	JANUARY.	FEBRUARY.	DATE.
1	Klang Edaljee	.....	.....	1
2	Kinta	.....	Klang Edaljee	2
3	.....	Prince of Wales	Kinta	3
4	.....	Dalhousie R.A.O.	.....	4
5	St. George R.A.O.	Klang Napier	.....	5
6	Napier	Kinta	St. George R.A.O.	6
7	.....	.....	{ Prince of Wales } { Napier }	7
10	.....	Perak Jubilee	.....	10
12	.....	Zetland	Zetland	12
13	Perak Jubilee	.....	.....	13
14	Perak R.A.O.	.....	Perak Jubilee	14
15	.....	.....	Eastern Gate	15
16	Read	.....	.....	16
17	.....	Victoria R.A.O.	{ Read } { Kinta R.A.O. }	17
18	.....	Eastern Gate	.....	18
20	.....	Read	.....	20
21	Eastern Gate	.....	.....	21
22	.....	.....	Scotia	22
23	St. George	St. George	St. George	23
25	.....	Scotia	.....	25
27	{ Zetland } { Prince of Wales }	Selangor R.A.O.	.....	27
28	Scotia	.....	.....	28
29	.....	St. Michael	Batu Bertanda	29

Our readers are reminded that the *Pentagram* is an Amateur Magazine, and that if it is to fulfil its purpose and maintain its interest, they must help by sending articles for publication, newspaper cuttings, drawings, photographs, notices of events, &c., to the Honorary Editors, c/o Freemasons' Hall, Singapore.

LODGES AND BODIES MEETING IN THE DISTRICT.
UNITED GRAND LODGE OF ENGLAND.

DISTRICT GRAND LODGE OF THE EASTERN ARCHIPELAGO.	
<i>Dist. G. M.—F. M. Elliot</i>	<i>Secretary—W. Craig</i>
<i>P. D. H. G. P.—G. F. H. Edlin</i>	<i>P. D. B. of B.—Ven. Archdeacon H. O. Izard</i>
ZETLAND, No. 508, Singapore	
<i>Master—O. J. W. Burt</i>	<i>Secretary—A. J. Ouckney</i>
ST. GEORGE, No. 1152, Singapore	
<i>Master—T. O. Naughton</i>	<i>Secretary—A. H. Todd</i>
ROYAL PRINCE OF WALES, No. 1555, Penang	
<i>Master—F. Daniel</i>	<i>Secretary—W. Hamilton</i>
PERAK JUBILEE, No. 2225, Taiping	
<i>Master—J. W. J. Manington</i>	<i>Secretary—E. Wallace</i>
READ, No. 2237, Kuala Lumpur	
<i>Master—D. St. L. Parsons</i>	<i>Secretary—</i>
ST. MICHAEL, No. 2933, Singapore	
<i>Master—W. A. Sims</i>	<i>Secretary—W. Craig</i>
EASTERN GATE, No. 2970, Singapore	
<i>Master—J. B. Mead</i>	<i>Secretary—J. C. Barrett</i>
KINTA, No. 3212, Ipoh	
<i>Master—F. B. Sewell</i>	<i>Secretary—R. Reid</i>
KLANG, No. 3369, Klang	
<i>Master—F. O. Sander</i>	<i>Secretary—H. B. Dudley</i>
NAPIER, No. 3118, Teluk Anson	
<i>Master—W. M. Phillips</i>	<i>Secretary—R. H. Phillips</i>

SUPREME GRAND CHAPTER OF ENGLAND.

DISTRICT GRAND CHAPTER OF THE EASTERN ARCHIPELAGO.	
<i>G. Superintendent—F. M. Elliot</i>	<i>Scribe E.—W. Craig</i>
DALHOUSIE, No. 508, Singapore	
<i>Principal Z.—J. W. Littlefield</i>	<i>Scribe E.—A. Andrews</i>
ST. GEORGE, No. 1152, Singapore	
<i>Principal Z.—Ven. Archdeacon H. O. Izard</i>	<i>Scribe E.—V. V. Lemberger</i>
VICTORIA JUBILEE, No. 1555, Penang	
<i>Principal Z.—R. Owen</i>	<i>Scribe E.—J. R. Evans</i>
PERAK, No. 2225, Taiping	
<i>Principal Z.—R. Pinkney</i>	<i>Scribe E.—F. R. Wilson</i>
SELANGOR, No. 2337, Kuala Lumpur	
<i>Principal Z.—G. H. Day</i>	<i>Scribe E.—F. H. English</i>
KINTA, No. 3212, Ipoh	
<i>Principal Z.—</i>	<i>Scribe E.—R. L. Corbett</i>

GRAND LODGE OF MARK MASTER MASONS OF ENGLAND.

EDALJEE MARK LODGE, Singapore	
<i>W. M. M.—F. Apps</i>	<i>Secretary—A. H. Todd</i>
BATU BERTANDA, Kuala Lumpur	
<i>W. M. M.—H. C. E. Zacharias</i>	<i>Secretary—F. H. English</i>

SUPREME COUNCIL OF THE A. & A. R. FOR ENGLAND.

MOUNT CALVARY IN THE EAST ROSE CROIX CHAPTER, Singapore	
<i>M. W. S.—A. W. Bean</i>	<i>Recorder—F. M. Elliot</i>

GRAND LODGE OF SCOTLAND.

SCOTIA, No. 1003, Penang	
<i>Master—J. Craig</i>	<i>Secretary—S. Riley</i>

Mrs. BESANT AND THE THEOSOPHICAL SOCIETY.

New Head-Quarters in London.

Mrs. Annie Besant, President of the Theosophical Society and Vice-President and Grand Master of the "Supreme Council of Universal Co-Masonry," yesterday performed the ceremony of laying the foundation-stone of the new head-quarters near Tavistock-square, W.C. A lease of 200 years has been taken of a building site on the Bedford estate. An imposing building is to be erected from designs by the well-known architect, Mr. E. L. Lutyens. It is estimated to cost at least £40,000, and Mrs. Besant is asking the members of the Society to raise a fund of £50,000 for the purpose.

The stone-laying ceremony was performed with full "Masonic" honours. A temporary "Masonic" Lodge was first opened, and the brethren then formed in procession, and wearing their regalia and headed by sword-bearers, officials, Knights of the Rose Croix, and others of the Order bearing standards and lodge banners, marched round the plot of land. The Fellows of the Society brought up the rear, making the procession a distinctly imposing one.

Mrs. Besant delivered a brief address, in the course of which she said that the scheme for providing head-quarters was practically assured of success. The necessary business preliminaries had progressed with gratifying results, and she was already possessed of £11,000 as the result of two days' collecting. They had met together to start the building in that mighty city of a temple which should stand for human brotherhood without respect of race or creed or class or colour, and they hoped to labour there for very many happy years to come. Mrs. Besant mentioned that she was about to depart for India to take part in the work of the Society there, but said she was leaving the continuance of the work here in loving and able hands, and in this connexion she expressed her indebtedness to the Vice-President of the Society, Mr. A. P. Sinnett.

A hymn of praise was then sung, and the stone having been formally laid, the hymn "Hail Eternal! by Whose aid" was sung, and the proceedings terminated with the singing of the Society's version of the National Anthem.--*Times*, Sept. 1.

FROM AN OLD JOURNAL.

Gravesend and Northfleet Standard.

Foreign States were always jealous of Freemasonry, Germany, France, Flanders, and Holland having at one time united in oppressing the order. France followed the example of Holland, though many of the greatest men of the kingdom endeavoured to defend the lodges.

The prosecutions at Vienna occasioned by the jealousy of the ladies of that Court, who benefitted in their devices to get some of the tools and agents into the lodges, rose to a great pitch, until his Imperial Majesty pacified the Empress and satellites.

The Court of Rome also poured its bulls and decrees against Masons. Pope Clement issued declarations of damnation, command, prohibition, and interdict against the brotherhood, threatening them with the indignation of the Almighty and of the blessed apostles, Peter and Paul; and these declarations were posted on the gates of the palace of the sacred office of the Prince of the Apostles by the cursitor of the Holy Inquisition.

The only British Monarch who ever attempted to suppress the Order of Freemasons was Queen Elizabeth, whose jealousy of her cousin's beauty and imaginary suspicion of all around and about her, proved a severe drawback upon that happiness she might have enjoyed, surrounded as she was by a galaxy of learning and talent unprecedented in the annals of history.

Elizabeth, having resolved on the annihilation of the craft, sent an armed force from the Tower of London to break up the annual meeting of the Grand Lodge of England, assembled in York, on St. John's Day, 27th of December, 1561. But Sir Thomas Sackville, Grand Master, took special care to make her chief emissaries Freemasons, sending them back after their initiation to justify the institution of Masonry. The Queen was satisfied, and not long after, out of compliment to Masonry, she ordered the Exchange, built by Sir Thos. Gresham, to be called her Royal Exchange.

In after times we find that William III., the Duke of Norfolk, the Emperor of Germany, Frederic Prince of Wales, the Duke of Gloucester, Henry Frederic Duke of Cumberland, and the King of Prussia, were all Grand Masters. Their Royal Highnesses the Prince of Wales, Prince William Henry, and the Duke of York, were all initiated in 1787. On the death of the Duke of Cumberland in 1790, the Prince of Wales (afterwards George IV.) became Grand Master, and in that capacity laid the foundation stone of

Covent Garden Theatre, in 1806. The Duke of Kent (father to Queen Victoria) was also initiated into the Order. The Grand Mastership continued to be vested in one of the male branches of the Royal Family, until the death of the Duke of Sussex, who was succeeded by the Earl of Zetland, who to the present time (1866), has held the office, R. W. G. M.

Note.—It is a vulgar error to suppose that Queen Victoria ever objected to the late lamented Prince Consort becoming a Mason; we happen to know from undoubted authority that preparations were made some years since at the Alpha Lodge, Kensington, for the initiation of Prince Albert and Prince George. The sudden illness of the Duke of Sussex, which terminated in the death of that illustrious personage, however, prevented the arrangements being consummated.—*1st Sept., 1911.*

LODGE ST. GEORGE.

The Installation Meeting of Lodge St. George, No. 1152 E.C., was held at the Masonic Hall on Saturday, the 22nd day of April, 1911, over thirty members and visitors being present.

Bro. T. O. Naughton, having previously been elected by his fellow brethren, was duly installed as W. M. by the Worshipful Installing Master Wor. Bro. W. R. Swan, P. D. G. D. O., and invested his officers as follows:—

<i>L. P. M.</i>	...	Wor. Bro. E. F. H. Edlin
<i>S. W.</i>	...	Bro. A. W. Still
<i>J. W.</i>	...	„ F. Y. Blair
<i>D. of C.</i>	...	Wor. Bro. J. A. R. Glennie
<i>Chaplain</i>	...	„ Ven. Archdeacon H. C. Izard
<i>Treasurer</i>	...	Bro. W. O. Hildred
<i>Secretary</i>	...	„ A. H. Todd
<i>Asst. Secretary</i>	...	„ S. Knocker
<i>Organist</i>	...	„ H. J. O. Large
<i>S. D.</i>	...	„ H. R. W. Lobb
<i>J. D.</i>	...	„ R. V. Cuthbert
<i>I. G.</i>	...	„ J. Henry
<i>Stewards</i>	...	Bros. Boomkamp and Horsfall
<i>Tyler</i>	...	Wor. Bro. J. C. Pattison

Hearty good wishes were tendered by the Worshipful Installing Master and by visitors from Sister Lodges in the District and others and congratulatory telegrams and letters were read.

After the conclusion of the Ceremony the members and visitors proceeded to the Singapore Club, where the usual Banquet took place and the customary toasts duly honoured. During the Dinner the Band of the 3rd Brahmans played numerous musical items all of which were greatly appreciated.

CHAS. A. VAIL:—The Ancient Mysteries and Modern Masonry, New York, 1909, 3½ x 6. pp. 214.

This book is a reproduction in book form of a series of Sunday Evening Lectures delivered in New York to the members of a Congregationalist Church of which the author is Pastor, and unfortunately it retains all the defects inherent in an attempt of loosely stringing together several addresses. In addition to this the book is well, very "American."

All the same, we gladly concede that the leit-motive of the book is admirable, and we endorse, unreservedly, the introductory words of the author (p. 10), that "to confine the interpretation of the symbols and legends of Freemasonry to lessons in morality, is not to grasp the deeper meaning that the glyphs and parables were meant to convey. Many to-day realize this fact and they are seeking still 'More Light'—without, as well as within the tiled doors of our Lodges;" and with all our hearts we echo the words of Bro. Pike (quoted on p. 184), that "there is no sight under the sun more pitiful and ludicrous at once, than the spectacle of the Prestons and Webbs, not to mention the later incarnations of Dullness and Commonplace, undertaking to 'explain' the old symbols of Masonry, and adding to and 'improving' them, or inventing new ones."

With our author, we hold most certainly that, "although the origin of the Masonic movement is modern, it had its source in true Mysticism, and is one of the channels of the Mystic teaching" (p. 145), and that its object, like that of the Ancient Mysteries, was not merely to posit intellectually doctrines of God and the Soul, but "to enable each man to verify these great spiritual facts for himself" (p. 31). Moreover, as in the "Early Christian" Church, the attainment of purity is not the goal, but merely the "beginning" of Freemasonry (p. 106); or, as Bro. Vail might have put it more masonically, Morality is merely the first degree in Freemasonry, Intellectual Comprehension being the second, and Spiritual Realization the third and last.

True, however, as all these conclusions are, there is really nothing more lamentable than the reasoning and arguments by which our author arrives at them. Excepting three chapters on "The Christian Mysteries" and the meaning of true Initiation, which are quite readable, the author leans for the most part on such broken reeds as Oliver and Mrs. Besant. Bro. Vail, for instance, "exhausts" in 37 pages what he is pleased to call the "Egyptian, Hindu, Persian, Druidical, Gothic, Grecian and Jewish Mysteries;" he then plunges into a discussion of "The Origin and History of Freemasonry"

and here his arguments are really so void of all facts and so full of fancies, as to result in a wilful distortion of facts and a perversion of truth, to suit preconceived conclusions. For a Masonic author who—to mention only a few points—treats that notorious forgery the Cologne Record, as a genuine document (p. 148); who considers that the evidence is *conclusive* that the Templars possessed a secret doctrine (p. 164); and who talks of the schism of the Athol Grand Lodge, as if Bro. Sadler's investigations were non-existent (p. 157); cannot be taken seriously. As for the concluding two chapters of the book ("The Symbols and Legends of Masonry,") suffice it to say, that they betray an even greater shallowness and an even more appalling lack of the critical faculty; and with all that they are not even original!

Add to all this an irritating want of precision in all quotations; a style so slipshod, as to confound "novice" and "noviciate" (p. 194), and to talk of "Musselmen" where "Moslems" are meant (p. 121); and finally, an exuberance of printers' errors (on p. 207 e. g. "acacia" is thereby turned into "areca"); and one will not wonder, that the book—if ever read through to the end—will be put away with a feeling of utter disgust.

This result is all the more deplorable, since, although the conclusions in themselves are perfectly correct (as we have already premised) those other Masonic writers, that approach the whole problem with a purely antiquarian outfit, will once more be able to point triumphantly to the edifice of half-truths and untruths, reared by writers like Bro. Vail, proving to their own satisfaction that the theory of the Spiritual Nature and Origin of Freemasonry does not and cannot be maintained amongst men that prize truth above the allurements of a fond dream.

E pur si muove.

But shall we never get a work on the inward history and meaning of Freemasonry, written by a member of the Craft, who will combine the prerequisites of true scholarship with a personal experience of that spiritual world, which is not contained in musty parchments nor imprisoned in the stone walls of cathedrals, and which, as the scent of the Rose, cannot be produced from the shrivelled-up petals of a herbarium specimen?

THE ROYAL MASONIC INSTITUTION FOR BOYS.

Although this great Institution is, or at least ought to be, well known to every brother under the English Constitution, yet another presentation of its scope by one of this year's stewards will, I trust, not come amiss to the readers of the "Pentagram."

The "Institution for Cloathing and Educating the sons of Indigent Freemasons" was founded in the summer of 1798, when 6 boys were admitted to its benefits; and the remarkable growth and ever increasing importance of the School cannot be better illustrated than by the fact that to-day, after 113 years, there are no less than 514 boys on the books. The magnificent School at Bushey (whither it was transferred from Wood Green in 1902) has dormitory &c., accommodation for 400 boys. The School is now full with this maximum number, the balance of 114 representing those elected between the ages of 7—10 years, who have been placed at schools near the residence of their parent or guardian. The ordinary curriculum provides for the successful candidates to enter the School when they are 10 years of age, and to leave it when they are 15. Deserving boys, however, are retained at the School beyond this age and it is gratifying to know that, since this rule was adopted in 1894, 265 boys have received this further benefit, and that out of this number 175 have successfully passed the Senior Cambridge Local Examination, and 47 entered for the London University Matriculation.

At the present moment there are amongst the Old Boys:—

- 8 Bachelors of Science, (London).
- 1 Bachelor of Surgery, (London).
- 1 Bachelor of Arts, (Oxon).
- 1 Bachelor of Medicine, (London).
- 3 Clerks in Holy Orders.
- 5 Members of the Civil Service, (Home).
- 1 Member of the Civil Service, (Colonial).
- 1 F. R. U. S.
- 3 Members of the Incorporated Law Society.
- 2 Masters of Arts, (Dublin).
- 1 Member of the Pharmaceutical Society.
- 2 Members of the Institute of Bankers.
- 4 Members of the Institute of Chartered Accountants.
- 1 Member of the Society of Accountants and Auditors.
- 1 Asst. Member of the Institute of Civil Engineers.
- 1 Associate of the Royal School of Mines.

The School itself stands on 89 acres of land and consists of five blocks of handsome 15th century style buildings, with a central tower:—

- (1) The Administrative Block with Museum and Library.
- (2) The Educational Block with Assembly Hall, Music School, Arts and Physics, Schools and Class Rooms.
- (3) The Technical Schools, Swimming Bath, Gymnasium, Fives Court, &c.
- (4) The Dining Hall with the Kitchen and Service Departments.
- (5) 4 Residential Blocks at each corner of the main quadrangle, containing the Day Schools, Dormitories, Masters' rooms, &c.,

all of which various blocks are connected by cloisters.

Having availed myself of a courteous invitation to visit the School, I can from personal experience testify, not only to the excellence of all the arrangements, but also, and particularly so, to the general air of happiness which seemed to pervade the whole of the Institution and was unmistakably apparent on the faces of all the boys. I was also present at the Distribution of prizes by the Rt. Hon. The Countess of Radnor on 12th June, when a numerous company were delighted by the attractive programme which included an excellent musical entertainment given by the boys.

The up-keep of so great a work naturally demands large funds; and although the invested capital of the Institution exceeds £200,000 (in addition to the expenditure of a similar sum on the establishment of the School at Bushey), the annual income is short by £20,000, for which sum, the School depends on voluntary contributions which, so far, one is glad to think, have been regularly forthcoming. As is well known, the method adopted for raising this considerable sum of money every year, is by calling for stewards, who endeavour to collect donations within their respective circles of influence, and to most Home Lodges it is a point of honour of being regularly represented on these stewards' lists every year. This year, for instance:—

536 London Stewards collected	...	...	£10,678
400 Provincial Stewards collected	...	...	10,996
8 District Stewards collected	...	...	469
		a Total of	...
			<u>£22,143</u>

and it is gratifying to know that, out of the £169 collected abroad, the District of the Eastern Archipelago was responsible for £73.10.0.

Every brother, lady or lewis is welcome as a steward—and whilst every steward is called upon to pay a fee of about £2.2.0 to defray the cost of the Annual Festival, it is usual for them to make at the same time a minimum donation of 10 guineas (ladies and lewises five guineas), which entitles them to a steward's badge, if personally attending the Festival.

This Annual Festival is, of course, always one of the great events in the Masonic life of the Metropolis, being the occasion when all the friends and supporters of the Great Institution meet together to dine and afterwards to hear the result of their exertions during the past year. A large banquet is spread, as is usual on these occasions, a galaxy of Grand Officers and distinguished visitors is present, and whilst during dinner "Sweet Music" is discussed, speeches after the cloth is drawn are the order of the day. The Assembly in one big hall of nearly 1,000 brethren, resplendent in their regalia, is a most impressive sight and the mingling and meeting of brethren from all the four quarters of the globe, as enjoyable as it is inspiring. This year the Festival took place at the White City under the Chairmanship of the Earl of Radnor, and the organization of so huge an undertaking was really a marvel of perfection.

A melancholy interest attaches to the fact that the Chair was taken by the Earl of Radnor instead of his brother-in-law, the Earl of Lathom, Prov. G. M. for Lancashire West, who had arranged to preside at the Festival this year, but who was called away to the Grand Lodge above towards the end of 1910.

This sad event naturally disorganized the arrangements then made, especially as the Province of Lancashire West, of course, is one of the wealthiest and strongest in the Kingdom. A Festival Chairman always carries his province with him, and had it not been for the sudden change become necessary at so late an hour, the total results would undoubtedly have been even more satisfactory.

All the more praise is due to the sportsmanlike instinct, which prompted the Earl of Radnor to come forward at such a juncture and to the splendid way in which his Province of Wiltshire responded to his appeal. Distinctions are always odious, but as a truthful chronicler, and I trust, in order to stimulate further the efforts for next

year's Festival, I set down here the total annual income of the Institution during the past:—

Average of 7 years	1884—1890	...	...	...	£14,000 odd.
"	7 " 1891—1897	...	...	...	22,500 "
"	7 " 1898—1905	...	...	...	32,500 "
	1905	...	...	...	34,000 "
	1907	...	...	...	44,000 "
	1908	...	...	...	41,000 "
	1909	...	...	...	37,000 "
	1910	...	...	...	47,800 "

How then can YOU help, my brother ?

Only a paltry \$9 a year is required of you, to give you a vote ; do you not think you could spare it ? Every guinea helps, and unfortunately, help IS needed. If you are blessed with more wealth, it will interest you to know that a single donation of \$45 will make you a life subscriber and give you a vote at each election in perpetuity, and proportionately for donations of multiples of \$45.

The above rates apply equally to ladies and lewises, who get double votes whilst for Lodges and other bodies the fees are double. Is it too much to expect that there should be no Lodge left in the Eastern Archipelago, which has not at least one vote in perpetuity ? An expenditure item of \$90 is not so very heavy, after all—and I feel sure, once a Lodge has started on this path of charity, it will become a habit with them, and a most pleasant one at that, to go on adding unto themselves vote after vote, as the years roll by. *Ce n'est que le premier pas qui coute*—will you not take this little first step ?

Finally, I will recommend to the attention of District Grand Lodge the " Presentation " scheme, whereby a donor of 1,550 guineas has the right in perpetuity to nominate one boy without election. Writing at this distance, I do not know exactly how our District funds stand, but if they do admit of it, this would seem to me to be one of the finest investments that the Board of General Purposes could suggest.

And just one word in conclusion. "The prosperity of a country is not measured by the number of its workhouses," said an eminent brother to me recently, and this axiom I would anxiously recommend to the attention of all those who are so fond of patting themselves on the back and pointing to the three great Masonic Charitable Institutions, as if they had there found the very essence and *raison d'être* of Freemasonry. Freemasonry, however, is not a Friendly Society, and to me it seems that the undoubted need of these Institutions is a

standing reproach to those who have allowed men to come within our pale, men, I say, who upon their honour declared that they were prompted by no unworthy motive in getting admission, and many of whom must undoubtedly have lied when they did make that declaration.

The three great objects of the three great degrees of Freemasonry are the moral, the intellectual and the spiritual advancement of its members. The principal Masonic method of moral improvement is to offer an opportunity to our brethren of practising charity and any brother that does not avail himself of the opportunities thus offered, therefore stultifies himself thereby *eo ipso* as a Freemason. Let therefore any proposer of a candidate ask the latter whether he is fully aware, that joining our fraternity will mean to him the privilege of practising far more than he has ever done before, the mandates of charity, and let him, secondly, spare no pains of finding out whether the worldly circumstances and prospects of the postulant are such as will warrant the safe assumption that he will be able to indulge in the promptings of his generous heart without detriment to himself or his connections.

Unfortunately, at the present hour, there are hundreds and hundreds and hundreds of our brethren, of their widows and of their children in dire need of assistance: let us, therefore, come to their aid and do our utmost, counting it as a great privilege of being able to do so—but let us likewise and at the same time make sure, that when this generation has passed away, there will in future be no more need for us to give to ourselves, so that the craft may then be able to step forward and direct its princely annual grants towards the *national* alleviation of pain, of destitution and of misery.

So mote it be.

Z 3.

KING EDWARD'S MARK REGALIA.

Mark Grand Lodge held its annual meeting, June 6, at Mark Masons' Hall, Great Queen Street, under the presidency of Mr. R. Loveland-Loveland, K.O., Prov. G.M., Hants and Isle of Wight, supported by Mr. F. Cleaves, Prov. G.M. West Yorkshire; Lord Aldenham, Prov. G. M., Kent; Colonel C. W. Napier Olavering, Prov. G. M., Northumberland and Durham; Mr. A. O. Powell, Prov. G.M., Bristol; Sir John Stanley, Dist. G.M., Bengal; the deputies of Leicestershire and Rutland, Kent, Bucks, Bristol, Notts, Hants and Isle of Wight, and South Africa (West Division).

The chairman informed the meeting that the King had, through the Grand Master, the Duke of Connaught, been graciously pleased to present to Grand Lodge the clothing and jewels of Grand Master which were worn by his late Majesty King Edward VII., who had presided for upwards of twenty-five years over the Mark Degree. The report of the general board stated that during the three months ending March 31, 1911, there have been issued: Mark certificates, 695; total registered, 60,632; Royal Ark Mariner certificates granted, 118; number registered, 10,631. The Duke of Connaught, Grand Master, has appointed Colonel C. W. Napier Olavering to be Provincial Grand Master for Northumberland and Durham, in succession to Mr. J. Cartmell Ridley.

The Duke of Connaught was proclaimed as Grand Master for the ensuing year, the Earl of Euston as Pro. Grand Master, the Earl of Stradbroke as Deputy Grand Master and the following were appointed the other officers:—

Lord Kensington and the Hon. Gerald Henry Beresford Gibbs, Wardens; Messrs. G. A. King, A. H. Jessel, K.O., and J. Ramsey, Overseers; Rev. Chancellor H. M. Davey and Rev. H. V. Pigot, Chaplains; Mr. H. J. Adams, Treasurer; Mr. John Strachan, K.O., Registrar; Mr. T. H. Gardiner, President of the General Board; Mr. C. F. Matier, Secretary; Messrs. E. Penton, E. J. Collins, and A. B. Sadler, Senior Deacons; Messrs. C. Stokes, J. C. Collard, and R. H. Adie, Junior Deacons; Mr. W. Lawrance, Inspector of Works; Mr. A. J. Thomas, Director of Ceremonies; Mr. A. D. Hansell, Deputy Director of Ceremonies; Messrs. R. Hodgson and H. J. Johnson, Assistant Directors of Ceremonies; Colonel W. H. Drage, D.S.O., Sword Bearer; Messrs. J. C. Gilmore and J. D. Carter, Standard Bearers; Mr. J. B. Gilbert, F.R.C.O., Organist; Mr. E. J. Mills, Assistant Secretary; Mr. G. P. G. Hills, I.G.; Mr. R. J. Godson, Assistant I.G.; Messrs. O. H. Page, P. T. Pearce, G. F. Rogers,

**Poor /
Illegible
Document(s)**

R. J. H. Scott, W. P. Cooper, W. O. A. Holtzapfel, O. F. T. Wyndham-Quin, H. P. G. Steedman, D. Fox, H. P. Monokton, F. W. Chaine, E. A. Dodd, S. O. Grant, and J. Morgan, Stewards.

A model of Noah's Ark was presented to Mark Grand Lodge by Mr. Walter Snow, on behalf of the District Grand Master of North Africa. Mr. Walter T. Fisher was promoted to the rank of P.S.G. Deacon. Messrs. Cloeves, Probyn, Fraser, Briggs, Dorman, and Winsloe were nominated by the Grand Master as members of the general board, and Messrs. Thorpe, Clark, Harradon, Van Duzer, and L. W. Thomas were selected by Grand Lodge. At the conclusion of the proceedings a banquet was held at the Imperial Restaurant, when the usual toasts were honoured.

LODGE EASTERN GATE.

The Installation Meeting of Lodge Eastern Gate No. 2970 I.O., took place on July 20th, 1911, at 5.30 p.m., a large number of Members and Visitors being present. Wor. Bro. W. Makepeace was the Installing Master and was assisted by Wor. Bro. Burt, Wor. Bro. T. O. Naughton, Wor. Bro. W. R. Swan, Wor. Bro. W. A. Sims, Wor. Bro. J. W. Littlefield, and Wor. Bro. F. Apps.

The W. M. elect, Bro. J. B. Mead, having been duly installed with the usual ceremonies, appointed and invested his Officers as follows:—

Wor. Bro. J. O. Pattison	<i>I.P.M.</i>
Bro. F. J. Goulding	<i>S.W.</i>
" A. Andrews	<i>J.W.</i>
" J. Fraser	<i>Treasurer.</i>
" J. G. Barrett	<i>Secretary.</i>
Wor. Bro. J. W. Littlefield	<i>D. of C.</i>
Bro. W. B. Eate	<i>S.D.</i>
" A. W. A. Davis	<i>J.D.</i>
" W. Locks	<i>J.G.</i>
" O. Baugh	<i>Asst. Sec.</i>
" J. Frayne	" <i>D. of C.</i>
" W. R. Birrel	<i>Steward.</i>
" P. G. Lancaster	"
" J. B. McMullen	<i>Tyler.</i>

At the banquet which followed the usual toasts were honoured, and several interesting speeches were given by various Brethren.