

tere in a private matter of the lodge, and the District Deputy Grand Master in charge also declined to do so. That really is the whole case. Grand Registrar Philbrick, said: "I think it will best accord with my duty to advise that the ruling of the District Grand Master be supported and the appeal dismissed. The intended gift was not given. It is purely a matter for the lodge itself, and we cannot interfere." Bro. Thos. Fenn added: "A more insignificant matter I think has never been brought before Grand Lodge. It is perfectly childish; it is something like a baby having a toy promised him, and because he was a naughty child his mother would not let him have it. At all events, I think it is too ridiculous for us to entertain, or for the time of Grand Lodge to be taken up with the consideration of such a matter." I second the proposition of the Grand Registrar." The motion, on being put, was carried unanimously and the Grand Lodge of England dismissed the appeal.

INCUMBRANCES IN MASONRY.

Well, when any Masonic body ceases for any considerable time to gain accessions, and begins to lead a straggling or struggling life, the time is come to wind it up, if it neglects or refuses to perform that office for itself. Their non-action is a rank contradiction to their own professions as well as the fundamental teachings of the Order, and gives sharp witted observers outside the gate abundant opportunity to charge the whole Order, through their unrectified neglect, with inconsistency. Such incumbrances should be summarily cast off when reasonable expostulation fails to effect a change, since their negative influence intensifies the zeal of anti-masons and obstructs the progress of live, energetic Chapters which are true to their high calling.

After observation running through many years, we have reached the conclusion that those who drop out of Masonry may be arranged in two classes;

first, such who are too stupid to master the esoteric work, and because of their incompetency become ineligible to office; these, discovering their inferiority soon weary, and knowing that if they remain they must comply with the financial rules of the body to which they belong or suffer suspension, choose the latter, and save the payments of dues and assessments, flattering themselves that they have gained somewhat by their shrewdness; secondly, those who learn the work parrot fashion, but neither comprehend, nor are able to expound and illustrate its real meaning, and as soon as their inability in this respect becomes pronounced and in consequence they are not selected to impart the word, become indifferent, next non-attendant, then dimit, or what is quite as common, imitate the other class in shirking the duties of members' ip. The first has neither memory, understanding nor conscience; the second has memory, but lacks the other qualities. The love of money rules the first, and the love of place the other. Both are unfitted for co-operative labor. If they remain, as some of them do, they clog the efforts of their fellow-members, who keenly feel the weight of their great responsibilities and endeavour to fulfil them, but find their labors half nullified by the voices of such members. We regard their departure from any Masonic body to which they may belong, as both a blessing and a warning; a blessing by being rid of their fellowship; a warning to be more critical afterwards in investigating the character and qualification of candidates for Masonic honours, and thus avoid the introduction of imperfect material.—*J. H. Brown.*

THE SIGN OF DISTRESS.

Brother Gerard, of Vincennes, France, a retired surgeon of the Imperial Army, in 1840 made public an incident in his Masonic history occurring thirty-two years previously. Brother Gerard and a brother officer obtained a pass from Prince Murat to visit Madrid, then in