

6. Bessbrook Street,
Glasgow. S.W.1.

from Whitley Bay.
30th April 1940.

Dear Bro. Hopper,

Enclosed, please promised
at last meeting night.

I have been moving
round fast since seeing you so have found
little time to remember other than business
obligations. My typewriter is not with me,
so I hope you will understand the script.
I have heard this poem given, and instead
of using the word "THEIR", the word "HER"
has been used, and other slight alterations
to make the using of that word grammat-
ical with the whole.

The weather is dull and cool

in these parts, and so far - few visitors.

Tomorrow I re-cross the Border to Edinburgh and will be at G. Lodge on Thursday afternoon.

Please give my kindest regards to Bro. Buller, and to you both. I say - God Speed, pleasant days, and happy evenings, and may we all meet again, perhaps under Broyle's abutment roof, one day in the not too distant future.

Travelling Yours,

W. Thistle.

Please remember the 1st. Thursdays of the months of - October, November, December, February and March. (Clarence & Avondale 2411) Abercorn Rooms, Liverpool Street Station, Bishopsgate, London. Ask for Gather.
Mac.

The Working tools of the Convivial Degree.

I now present to you the working tools
of the 4th or the Convivial Degree (which
are the F., K., and the T.L.)

The F. is an implement which
enables the most-inexperienced Freemason
to procure, sometimes by reaching across the
table the most delicate and succulent morsels
which adorn our festive board to delight
the eye and stimulate the jaded appetite.

It is further intended to convey the
various portions of the delicacies to that
aperture which has been specially designed
to receive them and which reduces all
nourishment to a common level.

More especially should this implement
be used in partaking of peas, which conveyed
to the mouth by the assistance of the knife
often prove most-elusive.

The K., when properly ground and
sharpened, is used for bringing rude matter
into due form, assisting us to dissect the
anatomy of the most-venerable rooster, and
to further prepare and divide the same into
proper

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proper proportions to suit - the dimensions
of the aforesaid aperture so that it may
not be filled to excess and thus prevent
that flow of eloquence which should at
all times be the distinguishing mark of
the Bonivivial Mason.

The T... enables us with accuracy
and precision to ascertain and determine
the quality of liquor which we may find
conducive to general joviality, and while
all tumblers have not got to make upon
them commonly known as "pretty" yet the
skilful craftsman can measure his lot by
the aid of the two or three gingers rule.

But - as we are not met here as
Speculative but rather Operative or
Energetic Masons, we apply these looks
to our morals.

In this sense the F... points out -
that we should not at all times sit
down and wait for what we most
desire, but should reach out and secure
and retain it - thus profiting by our
opportunities and assimilating the
knowledge gained by our experience.

Nor should we forget that the little
things of life require to be looked after, lest
they slide our grasp and become lost beyond
recall.

As the prongs of the F... are all equal and assist one another, being joined together in one compact structure, the F... should teach us as Freemasons to stand shoulder to shoulder and practise these four qualities which cannot be too strongly brought to your notice; straight-forwardness in our dealings with one another; sympathy with the failings of a Brother; good temper, indifference of opinion and fidelity to the sacred tie which binds us together.

The K... points out the value of assiduity and patience, for it requires to be sharpened and in good condition to cope with some of the problems which confront it; so we are taught to take care of our corporeal and mental faculties that we may not be left behind in the battle of life. It also teaches us not to cut off more than we can chew, but to limit our desires in every state of life, so that experience should be the reward of merit and thus live respected and die regretted.

The T... inculcates the necessity of moderation in all things, for as it has a graduated scale by which one measures its varying contents, the user must exercise his judgement as to the quantity of liquid he pours therein, so we are expected to ascertain and not to exceed the limit of our internal economy, for as the T... will only hold a certain quantity without detriment to its surroundings so we should learn our capacity

capacity and thus avoid either overflowing
with untimely hilarity or confusion of our
mental and physical equilibrium; for as
the Perfect Tumbler rings true, no matter
whether it be empty or full, so should the
Perfect Convivial Mason ring true after labour
in the fourth Degree. A cracked Tumbler is
despised and rejected.

Thus the W... T... of the Convivial Mason
teach us to bear in mind and act according
to the cardinal virtues of Prudence and Temperance,
so that when we are summoned to rise and
drink to the Tyler's toast - after having partaken
of all the good things which a bountiful Providence
has provided for us, we may depart homewards
with the gratifying testimony of a contented
mind, a clear brain and an equal
poise.

S. M. T. B.