

THE Freemason's

Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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SELF-GOVERNMENT FOR LONDON.

IN another part of this issue we insert a letter from a correspondent who criticises our recent remarks on the "Scarcity of Provincial honours." Undoubtedly there is much to be said on the two sides of the question, but we do not propose to deal with the subject on the present occasion, rather going direct to a far more important item in our correspondent's letter—the division of Metropolitan Freemasonry into District Grand Lodges, and the creation thereby of a means of rewarding some of the many deserving London Brethren with the much coveted purple of the Craft.

This is no new question; it has been advocated time after time by worthy and distinguished members of the English Brotherhood, and it speaks volumes for the loyalty of the Craft towards their rulers, and the implicit faith they repose in the Grand Master, that the matter has not long since been brought to an issue by direct action in Grand Lodge. We shall of course be told by the lawyer section of the Craft that such action would be out of order, and unconstitutional—of course it would; any proposal for a radical change in our organisation is out of order and unconstitutional, but we have lived to see many such proposals carried to a successful issue, without any resource to violence, or aught that could give offence to the most sensitive upholder of ancient traditions.

Independent Grand Lodges have been established in our colonies, and have been cordially recognised by the home authorities; but in a number of cases the Brethren who took the initiative towards their formation were out of order, and not a few of them have been accused of acting in an unconstitutional manner, some even being designated as traitors to the existing form of Masonic government. But the right of independence for Brethren in far-off colonies has now been recognised by Grand Lodge, and it is no longer necessary to act secretly, or with fear and trembling, if it is felt desirable to form an independent Grand Lodge in any far off district. Why should not the same privilege be given to the Brethren of London? Why should they not be allowed the same facilities for discussing the desirability of forming District Grand Lodges for the government of the Lodges of the great metropolis, as is accorded our colonial Brethren who may desire to set up independence for themselves?

It is not actual independence, however, which is required for London Freemasonry, but an arrangement by which its Lodges may manage some of their affairs for themselves, and have the means of rewarding those specially distinguished among them, just as is done in every Provincial or District Grand Lodge under the English Constitution; and we fail to see any good reason for those privileges being any longer withheld; but the question is, who is to take the initiative in securing what we believe would be willingly and

speedily accorded by the Grand Master, if the facts of the case could be brought under his notice, backed up as they undoubtedly would be by the majority of the Metropolitan Lodges, if a constitutional means could be devised of ventilating the whole subject, without any necessity for the feeling on the part of individual Brethren that they were doing anything of an unconstitutional nature, or lending themselves to a movement that could in any way be regarded as rebellious or traitorous to the existing heads of the Craft.

NEW HALL AT CALSTOCK.

THE foundation of the new Masonic Hall for the Cotehele Lodge, No. 2166, Calstock, is to be laid on Tuesday next, the 21st, at 3 p.m., by Bro. P. Colville Smith P.G.D. England and Deputy Prov. G.M. Cornwall, acting on behalf of the Earl of Mount Edgcumbe Prov. G.M. For the convenience of Brethren a steamer will leave the Promenade Pier, Plymouth, at 11 a.m., calling at Saltash at noon, so as to reach Calstock just before two o'clock, returning in time for the down trains at Saltash. The Lodge was formed in 1885, and has proved quite a success.

DEVONSHIRE.

THE Provincial Grand Lodge is to assemble at the Freemasons' Hall, Plymouth, on Tuesday, 28th inst., at 3.30 p.m. Bro. Major G. C. Davie P.G.D. acting Prov. G.M. will preside.

Besides the usual business, Bro. F. B. Westlake Past D.G.D.C. of England will be presented with Patronships of the three great London Charities, in recognition of his services as manager of the county votes as London representative.

Return tickets by both Railway Companies will be issued at a fare and a quarter to parties instead of to individual members as formerly, which is a change for the worse, and the reverse of advantageous to the Brethren.

CHESHIRE.

THE hold that Freemasonry has on the English people, conversant with its principles and advantages, received an unqualified demonstration at Stockport on Wednesday, when the Cheshire Provincial Grand Lodge held its annual meeting in the Mechanics' Institution in the town. Of the arrangements for the comfort of the Brethren attending, we can only speak in terms of the highest praise. In the fact that the town was selected for the gathering, local Freemasonry was distinctly honoured, but in a far greater ratio was that honour emphasised in that the attendance of Provincial Brethren was the largest on record, perhaps since the establishment of these annual business conferences. As was officially stated at the meeting, every Lodge in the Province was represented, and many Brethren journeyed very long distances to share in the mystic glories that attach to the unity and Brotherly Love of the Craft. The one jarring note in the whole of the happy and harmonious proceedings was the announcement of the Right Worshipful Grand Master of the Province that increased public duties

exacted by his Queen led him to the conclusion that it was desirable that he should resign the position he has so honourably, so generously, and so characteristically filled for a period of nigh upon fifteen years. In Earl Egerton the Province of Cheshire, indeed, possesses an ideal head, and in the interests of Freemasonry we sincerely endorse the appeal so admirably expressed by the Deputy Grand Master Sir Horatio Lloyd, that his Lordship will reconsider his decision. His Lordship's influence, his urbanity, his integrity of will and purpose have all fitted him in a peculiar manner for the Master's chair, and his gentility of action and tenderness of rebuke, whenever that quality has been drawn upon, have endeared him in no limited degree, and to every Brother who has owned loyalty to his sway. Of these things the interested body of spectators who watched the procession to the church know literally nothing, but to those bound in such Fraternal fetters, signalled and symbolised by the gorgeous apparel which is just as little understood, all we have said or can say will be fully appreciated. The choice of local Brethren to fill vacancies in the Provincial appointments is also another feature that yields its unquestionable joy to the Brotherhood, and if for reasons that we can well understand there was not that general display of welcome and gait that has been extended to the Provincial Lodge in neighbouring towns, Stockport was at the core none the less satisfied, and gratified that it was again the centre of everything that is good in principle and practice, if only for a single day.—"Stockport Advertiser."

BANQUET TO SIR GEORGE HARE PHILIPSON.

A MEETING of the Brethren of the city of Newcastle and district was held at the Grand Hotel, Barras Bridge, on Friday evening, 20th ult., when it was resolved to entertain Sir George Hare Philipson, M.A., M.D., D.C.L., F.R.C.P., at a complimentary banquet, in celebration of his receiving knighthood. An influential committee, under the presidency of Bro. Ald. R. H. Holmes Deputy Provincial Grand Master of Northumberland was appointed, and having Bros. Seymour Bell P.P.S.G.W., and Dr. Jos. W. Luck P.M. as Secretaries. It is understood the banquet will be held towards the end of September, when it is hoped the Prov. Grand Master Sir Matthew White Ridley, Bart., M.P. may be able to take the chair. Judging by the support already accorded to the movement, and the worthiness of the object in honouring a distinguished Brother, who, by his exemplary services in the cause of suffering humanity, has brought reflected honour upon the Craft in his native city, the gathering will be of a most enthusiastic and successful description.

The "Temperance Record" rejoices over the establishment, at Southport, of a Freemason's Lodge, a feature of which will be "total abstinence from alcoholic liquors on the part of the Brethren."

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The Lodge de Goede Hoop, Cape Town, is the mother Lodge of South Africa, and a good idea of its popularity may be gathered from the fact that during the last twelve months it has entertained no less than 750 visitors.

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We lately had the pleasure of visiting the Aldgate Hotel and Restaurant, 76 and 77 Aldgate High Street, City, and renewing our acquaintance with Bro. G. P. R. Hille, who has great pleasure in informing the Brethren and his numerous friends that he has taken the management of this establishment, where he offers good accommodation for large or small parties. We can vouch for the cleanliness of the place, and the reasonableness of the charges.

* * *

The wildest popular delusions respecting Masonic rites are put into the shade by a report in the Irish papers of "the making of an Orangeman." It is the report of a case at Limavady, in which James Warke, a farm servant, summoned his employer and three other men for assaulting him. Warke's story was that the defendants told him they would make him an Orangeman, and that they then tied his legs together, put a cloth over his eyes, and branded him

with a pair of red-hot tongs. This was his initiation. Two days later there was a further ceremony, in the course of which the defendants stripped him naked, fastened his feet together with one rope, suspended him from a beam with another rope passed round his waist, and then swung him, backwards and forwards, while they stung him with nettles and pricked him with pins, a process which was continued till he fainted. I do not know whether this barbarous form of practical joking is much practised in County Kerry; but in any event the Limavady Bench were extremely lenient in permitting the defendants to escape with fines of £2 each and costs.—"Truth."

CORRESPONDENCE.

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We do not hold ourselves responsible for the opinions of our Correspondents.

All Letters must bear the name and address of the writers, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to return rejected communications.

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SCARCITY OF PROVINCIAL HONOURS.

To the Editor of THE FREEMASON'S CHRONICLE.

SIR,—I notice that you have a leading article in connection with the above in your issue of the 4th inst., and whilst it is possible that, in some of the Provinces, there may be a few cases of actual hardship, yet I think your suggestion that the Provincial Grand Master should have authority to amend the present sliding scale so as to award Collars in proportion "say three to every four Lodges," would be, to my mind, and many old Masons, most absurd.

I am not a Provincial Officer myself, and so write from an impartial standpoint. The Provincial honours are naturally sought after, and, I believe, very highly esteemed by the recipients; and the Brethren who are not so highly favoured naturally look upon the Provincial Officers, at the present time, with some considerable degree of respect, knowing that the honour has been nobly won by hard and efficient work in Masonry, and with few exceptions, well deserved; but if, as suggested, "three Collars were given to every four Lodges" it would practically mean that, with very few exceptions, every P.M. would be a Provincial Officer, in consequence of which the value of the honour would be very greatly depreciated, and the Collars scarcely worth acceptance.

There is no doubt the honours are fairly well distributed on the whole, and, as I said before, designate the worthy Brother as one who has performed the duties connected with his various offices with credit to himself and honour to the Craft, and, in all probability, contributed handsomely to the various Charities.

Now, Sir, what I think you might with advantage propound is, that "no more than one Collar should be given to one particular Lodge in any one year." I have noticed in some of the Provinces two, three, and in some cases as many as four Collars given to one particular Lodge, and this, in not a small Province, whilst other Lodges have been totally without, and although there may be expressions of regret and disappointment at not being able to bestow more Provincial Collars on Provincial Brethren, still I think they might comfort themselves with the thought that there are thousands of Metropolitan Masons, good and worthy men, who have discharged their duties faithfully as Masons, given liberally to the Charities, and yet have no opportunity, nor ever will have, of receiving any purple collar, simply because they are London Masons. If an increase of higher Officers is desirable, I think it wants making in connection with the Grand Lodge, for the Town Brethren, and not in the Provinces.

Why not divide the Metropolis into say four "District Grand Lodges," so that the thousands upon thousands of London Masons would have an opportunity of wearing the purple, which to my mind is not hard, but easily obtained in the Provinces—even our largest Provinces?

Whilst speaking about Provincial matters might I say that I visited recently a Provincial Grand Lodge for the first time. I observed that my invitation summons "commanded" me by order of the Provincial Grand Master to wear "Dark morning dress." What was my surprise on entering the Provincial Grand Lodge to find one of the Past Provincial Grand Officers of the very highest rank in "White duck trousers"! Now, Sir, I believe even in the obligation we are taught to obey any summons we may receive, and I ask is this carrying out the tenets of Freemasonry? Is it respectful to the Provincial Grand Master, whether he be Earl or Commoner? Is it a good example to the younger and many Brethren attending the Grand Lodge?—and if a Grand Officer be permitted to attend in such a dress (presumably for the sake of comfort) then why not allow others to attend in flannels and any description of light apparel for comfort?—and then I ask what would the Grand Lodge degenerate into? Simply a summer outing, with no respect or dignity attached to it. Still the youngest Brother has as much right to attend in white duck and flannels as any other Brother of higher rank and dress, seeing that we are all supposed to be on the level.

Pray pardon my lengthy epistle, and allow me to remain,

Yours faithfully and Fraternaly,

14th August 1900.

A LONDON 1889 P.M. AND D.C.

BOOKS RECEIVED.

Jan Oxber. By Orme Agnus. Illustrated by Bertha Newcombe (3s 6d).—Ward, Lock and Co., Limited.

A Millionaire of Yesterday. By E. Phillips Oppenheim. Illustrated by Stanley L. Wood (3s 6d).—Ward, Lock and Co., Limited.

L ODGE Summonses, Lists of members, Menus, &c., of every description Morgan, Printer, Freemason's Chronicle Office, New Barnet.

"A SPRIG OF ACACIA."

THERE was a large and sorrowing assembly in the picturesque little churchyard of Cropwell Bishop on the afternoon of the 8th inst., when the remains of the late vicar of the parish, Bro. the Rev. A. J. L. Dobbin, were laid to rest. His friends and admirers gathered together from all the villages round, and the proceedings were exceedingly impressive. The deceased had been vicar of the parish for no fewer than twenty-three years, and during that time had endeared himself to the hearts of all his parishioners in no uncertain manner. During the time he resided over the affairs connected with the church, the building—small but pretty—was considerably improved and beautified. In 1893, owing to his efforts, it was partially restored, and even at the present time orders have been placed through his instrumentality for further works. He held numerous public offices, and was a Past Grand Chaplain of the Nottinghamshire Provincial Grand Lodge. The following were among those present at the funeral: Bros. His Honor Judge Masterman Deputy Provincial Grand Master, Dr. W. C. Peskett Provincial Grand Secretary, J. P. Marks Provincial Grand Assistant Secretary, J. Windley Worshipful Master of the Royal Sussex Lodge, Euan Powell Past Master Sussex Lodge, F. W. Boot Pelham Lodge, and A. Huthwaite Royal Sussex Lodge.

BY the death of Bro. Holroyd the 2nd V.B. Manchester Regiment has lost one of its oldest and most valued members. He had recently been appointed one of the staff sergeants of the battalion. He was a well-known rifle shot and a familiar figure at the Wimbledon, Bisley, and Altcar meetings. To the provision and working of the new range of the battalion at Diggle Staff Sergeant Holroyd devoted much time and labour. His funeral took place on the 19th ult., and it was the desire of Colonel Bridgford, C.B., the officer commanding the 2nd V.B.M.R., that Bro. Holroyd should be buried with military honours, but in deference to the wishes of his relatives this was abandoned. The permanent staff and staff sergeants and the sergeants of the company to which the late Staff Sergeant belonged, however, attended in uniform and acted as bearers. Lieutenant-Colonel J. Howarth Clark and a number of non-commissioned officers and men of the corps were present. There also attended the funeral a deputation from the Newall Lodge, No. 1134, Manchester, of which the deceased was a Past Master.

IT is with regret we record the death of Brother Robert Wilson Leadbeater, of Scarborough, which took place at Edinburgh Infirmary, on the 12th ult. Bro. Leadbeater had not been in the best of health for some time past, and, accompanied by his wife, he left Scarborough for a short holiday in Scotland. On Monday morning, 9th ult., while staying at the Waverley Hotel, Edinburgh, he was stricken with a brain seizure, which necessitated his removal to the Edinburgh Infirmary, where, notwithstanding unremitting attention, he died at eight o'clock the following Thursday morning. For over twenty-five years he had been connected with the York City and County Bank, and the news of his death came as a great shock to his many friends in Scarborough. Brother Leadbeater was a Director of the Scarborough People's Palace and Aquarium, and was Auditor of several public companies in the town. In cricket he took a great interest, and though never an active member, was for many years on the Scarborough Cricket Club Committee. He was also a prominent Mason, being a Past Master of the Old Globe Lodge, No. 200.

REPRESENTATIVES of the Arkwright Lodge, No. 1495, and other Lodges of the Province of Derbyshire, were present on the occasion of the funeral of the late Bro. T. Cooper Drabble, J.P., who was buried at Darley Dale, on the 13th ult. There were a large number of floral tributes laid upon the vault, among them being wreaths from the Arkwright Lodge, and the Okeover Chapter.

THE funeral of the late Bro. E. M. Gardner, which took place at Oswestry, on the 12th inst., was largely attended by members of the Fitz-Alan Lodge, No. 1432, of which he was a member, as well as by a large assembly of other local friends.

CHURCH SERVICES.

AS briefly recorded in our issue of the 11th inst., those present at the annual meeting of the Provincial Grand Lodge of Cheshire, at Stockport, on the 8th inst., attended Divine Service at St. George's Church, where Bro. Rev. F. H. Mentha 1357 Prov.G. Chaplain preached the sermon, taking as his text Romans xiv., 7—"For none of us liveth to himself." The preacher said:

These words form one of those frequent sayings which strike us from time to time in the Holy Scriptures, to startle us with their anticipation of what we sometimes think the enlightened conclusions of modern thought, to remind us, if we will accept their suggestion, that notwithstanding the intellectual and moral progress of to-day whatsoever we have of things that are true, and pure, and of good report, these things are given us from above. For when we engage, formally or informally, in that most interesting of all human studies, the study of ourselves, i.e., the study of man, the study of human nature, we recognise that it is not enough to confine our attention to the individual with his faculties and powers, intellect, emotion, will, our study is incomplete if we isolate man from his fellows, unless we consider him in his relation with others, acting upon them, and acted upon by them; we have to study not only man the individual, but man the member of society, to use language with which every newspaper reader is familiar, we pass from the individualist to the collectivist standpoint.

This is the point of view of modern science, and I say it is a striking fact that it is after all no way in advance of the point of view adopted nineteen centuries ago, by an inspired apostle, and contained in the words of my text, "None of us liveth to himself." This, then, is not merely a luminous suggestion, dependent for its acceptance on religious faith, but one of those great declarations of science which we call natural laws, and which appeal to experience for an attestation of their truth. "None of us liveth to himself." It is inevitable; you cannot escape from it. The slightest reflection shows you how we all depend upon one another; in trade, the consumer upon the distributor and the manufacturer, the manufacturer upon the workman; the skilled labourer upon the producer of the raw material; in our home life it is the same, we are all dependent on the service, on the good feeling, on the sense of duty one of another.

Nay, take the man who will unblushingly confess to you his whole aim in life is success in business, the acquisition of wealth by whatever means the law allows; even he must influence the life of the world. Through him national interests are served; the commerce he promotes feeds the hungry and clothes the naked, and serves to advance the general well-being of the world. The profligate, the drunkard, live not to themselves, but in the lower sense of the words, not in the higher; in the evil they work, in the ruined home, in children destined to hand on to future generations the tainted blood, the weakened brain of the victim of excess. So likewise in the moral sphere, the power of personal influence, the power of example for good or evil, whether it be in the wide arena of public life, in the more restricted activity of the house of business or the club, or in the quiet circle of domestic life, these teach us with unmistakable accuracy that for weal or woe, for better or worse, whether we evade or accept the responsibility, "none of us liveth to himself."

No man of reverent mind can recognise the existence of this law, can feel himself the possessor of this power without the added consciousness of responsibility as to its righteous and proper exercise. The wisest, the best, the most honoured, the most useful are those who feel this responsibility the most keenly. It is thus we find men of wealth and rank the most illustrious in the land renounce a life of luxurious ease to serve their country, on the battlefield, in Parliament, on the platform, in the committee, in connection room, with the multifarious agencies, whose aim is to make the lives of other men happier and better. And surely on none can this sense of responsibility be more fittingly impressed than upon ourselves, upon us who have been solemnly associated in mutual fellowship and true Brotherhood.

Surely the fundamental basis of Masonry is the thought that none of us liveth to himself. We proclaim it by our corporate action in the foundation and maintenance of

scholastic and other Benevolent Institutions, managed as they are by the unpaid and devoted services of members of our Craft, evidence that the main object of our efforts is the welfare of others, the satisfaction of the claims of benevolence and charity. They are unworthy Masons, and I trust and believe very few in number, whose membership is connected with any thought of personal advantage or gratification. And let us remember, Brethren, that if Masonry is to flourish and abound, and to continue to merit the respect of all men whose respect is worth having, it can only be because we continue to cherish the thought that we live, not each to himself, but to others; we must make it plain to our Brethren first by habitual courtesy and graciousness of demeanour, and this no mere conventional politeness, but the outward sign of sympathy, ever ready and sincere with all members of the Craft, whatever their position in the social scale, showing that the bond of Brotherhood is no mere figure of speech, but an inward reality to the mind of each one of us—by open-handed generosity according to the means with which the providence of God has blessed us, to every worthy object and every needy and deserving Brother, or those depending on him—by gravity and seriousness of speech and action in all that concerns transactions of the Craft, lest our example may lead others to think lightly of its privileges and its obligations.

In the second place we must make the outside world recognise that Masonry widens rather than narrows our sympathies and our sense of duty by a strict discharge of the obligations of citizenship, an observance of the ties of the home and family, an unselfish willingness to help those who need and claim our service not less but more scrupulous than before, so that when anyone is said to be a Mason the world may know that he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended by benevolence. While this is our ideal and our aim, we may pursue our course in an Order and as individuals in firm and unbroken confidence that our work will be blessed from on high to the welfare of man and the glory of Almighty God.

A collection was made on behalf of the Provincial Fund of Benevolence and the Stockport Infirmary.

ON the occasion of the installation of Lord Henniker as Provincial Grand Master of the Isle of Man, which took place at Douglas, on the 19th June, a special service was held in St. Thomas's Church, to which the Brethren marched in procession, in Masonic regalia.

The sermon was preached by Rev. A. S. Newton Prov. G. Chaplain, from the text Romans i., 14: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Our Reverend Brother said: It is next to impossible to attack sin—to assist the helpless—to nurse the sick—or to teach the ignorant, without being charged with sectarian motives. Schools, because they are reared by private zeal, are called sectarian. Our social efforts, because we make them for the love of Christ, are considered sectarian. It is impossible to deny that the epithet sectarian has a sting. The generous heart, cherishing a noble motive, chafes at such misconstruction. A pure conscience is a strength, but no defence. Indeed, the purer the conscience, and the more sincere the effort made, the keener is the sense of suffering under the lash. Surely, then, it will not be out of place if we look into our responsibilities, and ask ourselves how far we share the spirit of St. Paul. "I am debtor," he says, "debtor to all, debtor always, debtor everywhere. We are bought with a price. Christ gave His life for us, that we should give our lives for others, and wherever we are, whatever we do, whomever we meet, we are debtor to the full value of that life blood which is above all price." No doubt the sectarian spirit has been, and is at all times, the bane of Christian effort. It is very easy indeed to lose our hold on high motives, and work for the paltry interests of party. Many a one who has begun for Christ, and with a pure love of humanity, has degenerated into the tool of a sect. But, whilst acknowledging the danger, let us shake ourselves free from the cruel thought that no motives are high, and no devotion genuine.

It is the will of God that all that is done for man should be done by man. We can learn nothing, either concerning the simplest art of life, or the highest mysteries of religion, without the aid of a human teacher. God has willed to work by men. As He sent forth His adorable Son in the form

of human weakness, so He sends forth all teachers by Him to instruct their fellows. Wisdom cries aloud in our streets, "As My Father sent Me, so send I you." To one is given this, to another is committed that, but all are in their several ways and degrees fellow-workers with God. The personal element, therefore, is essential to all work. The motive that starts us on our way is our own. The time, the place, the plan, the energy—all is our own. We cannot see with the eyes of another, or speak with a strange voice.

All work is personal work, done with a personal motive. The higher we rise, the more intensely personal do we become. For even an Apostle speaking by inspiration only becomes the more intensely himself. God speaks by him. The Divinity is hidden, whilst the man's voice stands forth. The man's brain thinks out the lesson—the man's hand writes the inspired page. God has willed never to put aside the ministry of man. In everything touching humanity He works through man, and, therefore, we cannot decline to take the full responsibility of all the work to which He has called us. In contrast with this doctrine of personal responsibility, we are often inclined to plead the necessity of order. God, who has called every man to active duty, has likewise ordained, in all things, holy order. For hearts filled with the fear of God, the claims of order will have tremendous force. "Better not to act at all," they plead, "than act without authority."

But let us remember that it is the order of God to work first from within. The Christian Church has (though it be itself the very type of order) always recognised the fact that Divine authority is first communicated to the separate human soul. The grace of order may never be given until first God has made His will known within the sphere of the personal conscience. And this is God's way. It is related of John Wesley that when asked for the name of his parish, he replied, "All the world is my parish," and though, perhaps, such an answer may savour of human infirmity, yet truly that earnest heart had grasped, more than most, the meaning of those words "I am a debtor."

Again, it was a principle in the Primitive Church that every Bishop was responsible for the whole of Christendom, responsibility for the universal faith being inherent in the episcopal office. Now, whatever special truth was hidden in that current opinion, certainly it forcibly represented that far grander truth, that the personal responsibility of every man is an ocean without shore or bound. "Who is my neighbour?" asked the narrow-hearted Jew. And Jesus, in a parable answered, "Your neighbour is the nearest person that you find in need." We must never wait for responsibility. For the next person we meet we are responsible. For those nearest we are most responsible, because they are nearest; and as the members of the human family approach us, as neighbours, as acquaintances, as friends, as associates, we embrace them with our influence, and become responsible for its exercise.

It ought never to be a question with a Christian—Where shall I begin to work? Whom shall I help? Our circumstances are created for us. We have our own place in the order of life, and in that place, and with such means at our command, we are called to put forth our best powers. The outward order in which we move; the outward frame of society; our own Brotherhood of Freemasonry; the Divine order of the Church, is given, not to strangle zeal, or to impede action, but to direct, develop, and assist the energy that God has given us. Surely the memories of every one of us are strewn with living examples of the fact that the inward call of God must mould, not be moulded by the outward order of the world.

Survey first the life of Jesus. He came, a Jew, born a Jew, trained a Jew, and scarcely ever straying beyond the confines of Jewry; but, whilst He respected and upheld the outward order of His country, He taught a doctrine and lived a life which transformed the narrowest Judaism into that great society of which we are thankful members—the Universal Church. Survey again the life of St. Paul. His change of name implies the strength of the power that worked within him. God made, by interior revelation, of Saul of Tarsus, Paul the Apostle—the man who, teaching in the Jewish Synagogue, with the Hebrew Scriptures in his hands, formed those Christian Churches, some of which have existed to our own day.

Recall, once more, the name of any great teacher, or philanthropist, or benefactor, and you will recognise the same sequence of events in the history of every one of them. Their

best thought, their noblest motive, their worthiest ambition, arose up, they scarcely knew how, within themselves. For themselves, the greater men have been, and the more divine, the less they cared to shake the prevailing Order. It was our Lord who taught, "The scribes and Pharisees sit in Moses' seat; all, therefore, that they bid you observe, that observe and do." The Gospel itself, which has proved the determined foe of slavery, has no commandment against slavery. Slavery has gone down before the idea of Incarnate love revealed in the Gospel, but only after 1800 years of quiet endurance.

But why do I plead such illustrious examples? Only because they are most familiar. A thousand others could be gleaned. We know full well, and our fathers have told us, how quietly, how steadily, and irresistibly God wrought in man first, and so through man and for man every blessing in which we rejoice. Nor need we, Brethren, in our humble way, fear to fulfil the task to which we are called. In small things, as well as in great things, God works from within. He begins by secret inspiration. He offers us the field for exercise—the daily task—and He assures us of success. His word, His thought, His desire, put into our hearts, must accomplish its highest purpose—carrying out our duty we may be brought into collision with those who believe equally that they are doing their duty.

A good work is seldom done without opposition. The mere effort honestly to do the best we can, within our own lives, often reads to another as the challenge of a rival. It is wise to allow a large margin of patience for personal mistakes. Sometimes we are over-zealous, sometimes not eager enough to let an opportunity pass; but, allowing for all personal mistakes, no one can really live a useful, active, Christian life—and that, as Freemasons, is, I take it, the desire of every one of us—without frequently being misjudged. And even then a Christian may well consider that he is armed at all points. "There hath no trial happened to you but such as is common to man." Such misconstructions, and misunderstandings, and misapprehensions may serve a useful purpose. They teach us that there are other people in the world besides ourselves. What we claim for ourselves, that others claim likewise for themselves. And so out of the jars and confusions and collisions of this world God will bring a refined and gentle tolerance. A tolerance that yields no principle, and asks others to yield none. A tolerance based on the highest reverence for God, and the most earnest love of our fellow man, based on those great Masonic principles—Brotherly Love, Relief, and Truth. A tolerance that leaves each free to speak the truth as he knows it, and yet holds all bound to speak the whole truth, to live the whole truth, and to labour always for the highest interests of those about him.

THE INDIVIDUAL CONCEPTION.

IT must be admitted that no matter how strictly a Lodge may adhere to ritual, there is nevertheless a tendency to laxity if the Lodge be large or prosperous. The more candidates are admitted, the greater the tendency to slight the work. This inclination must be strictly curbed. Let it never be said that the Lodge may be blamed in the slightest degree for any lack of proficiency. On the contrary, it should see to it that it encourages the candidate in every possible way and at every opportunity to greater Masonic study and research. After this fashion are the best Masons made. He who loves Masonry most is not he who is most ignorant of its history. To the end that all candidates may become good Masons, let every effort be put forth on the part of the Lodge. Let no portion of the work be slighted. The candidate must make suitable proficiency in each degree. He must not receive more than one degree in one evening. This is, unfortunately, done many times, much to the detriment of the conception of Masonry which the candidate receives. It is an uncalled for and insidious practice. We do not always remember that the individual conceptions of our brotherhood make the fraternity what it is. Every conception must then be builded in the proper manner with all due dignity and impressiveness. No candidate should gain an idea of the Order which is unworthy of it, for every idea so gained is but one more little weight to drag Masonry down. Look to it, then, that our Masonic work receives on every occasion the attention it deserves, and that no trivial cause is allowed to interfere with its proper performance.—"Tyler."

BOOMS.

WE do not believe in "booms." They are entirely contrary to the spirit of Freemasonry. They are cheapening. They do not bring to the Fraternity that sturdy strength and power which comes with a long, sure and steady growth. A Lodge must have a gradual and steady growth in order to obtain the surest foundation. Intermittent periods of prosperity tend to destroy the true spirit of Masonry. Every Lodge should emulate the tortoise in the race, for so at last will the best results be obtained.

Then, again, "booms" look suspicious. A "boom" inevitably carries with it the idea that recruits have been sought in the highways and byways, that encouragement has been given—no matter how slightly—to possible candidates. Let prosperity come slowly, that we may be the better prepared for it. Beware the mushroom growth, for that which springs to full strength in a single night is ephemeral, indeed. Better that the Lodge did not increase in membership by a single member than that it should connect with it unworthy material.—"American Tyler."

Some of our readers may be pleased to know of quarters at Folkestone, and we accordingly recommend the Boarding Establishment of Mrs. Edwardes, at 1 Westbourne Gardens, where we are convinced from personal experience every effort will be made to ensure the enjoyment and comfort of guests. There is special provision made for the housing of cycles, but we would hardly advise those who do not like pushing their bike up hills, and walking them down the corresponding descents to rely too much on their machines for outdoor enjoyment in this district. But there is plenty to see and to do at Folkestone, and round about, to fill up an enjoyable holiday.

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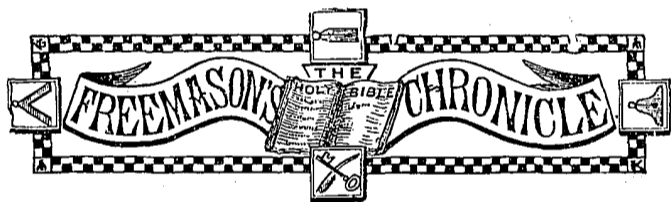
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SATURDAY, 18TH AUGUST 1900.

VISIT OF THE QUATUOR CORONATI LODGE TO GLOUCESTERSHIRE.

EARLY last month the Gloucestershire Province enjoyed a privilege that is unique in its annals—that of entertaining the members of an outside Lodge. The Quatuor Coronati, No. 2076, London, the Lodge in question, has for its *raison d'être*, as Masons are aware, the study of Masonic history and the diffusion of knowledge of the archæology and æsthetics of the Craft among the Brotherhood at large. The establishment of the Lodge was due to nine Brethren, students of Masonic lore, who petitioned Grand Lodge for a Warrant to form a Lodge for the better prosecution of their studies. It is an interesting fact that the name of an Old Cheltonian, Sir Charles Warren, headed the Petition, and he became the first Master. The Warrant was issued in 1884, but owing to the absence of Sir Charles on a diplomatic and military command in Bechuanaland, the Consecration was put off till his return the next year. The other Petitioners were Bros. W. H. Rylands, R. F. Gould (author of the *History of Freemasonry*), the Rev. A. F. A. Woodford, Walter Besant, J. P. Rylands, S. C. Pratt, W. J. Hughan (author of "*Masonic Records*" and many other similar works), and G. W. Speth. The title of the Lodge was derived from the legendary martyrs who met death under the Roman Empire rather than renounce the principles of their Order.

The membership was limited to forty enrolled members. In 1887 it was decided, in the interests of the Lodge and of the literature of the Craft, to establish an outer circle of students, to whom all publications issued by the Lodge should be transmitted, and who should be allowed to attend the meetings of the Lodge and take part in the discussions there. Since the institution of this "correspondence circle"

(of which Bro. R. V. Vassar-Smith and the Mayor of Cheltenham were among the first members) the influence of the Lodge has rapidly widened, until at the present time some 2,800 Brethren in all parts of the world have become affiliated and share the benefit of the valuable publications issued from time to time. In pursuance of its object, the Quatuor Coronati annually visit some quarter of the kingdom which offers opportunity for archæological research. The refreshment of mind thus attainable has not prevented the participation of material refreshment, and the interchange of Fraternal courtesies between the visitors and local Masons has been of mutual advantage in stimulating zeal in the Craft.

The late Brother E. Hulbert, of Stroud, the local Secretary for the Quatuor Coronati in the Province, had long looked forward to the time when the Lodge should be entertained by the Gloucestershire Brethren, and some of the last work he was able to do on behalf of the Craft was the arrangement of the visit which has now been paid. His regrettable decease prevented him from seeing the fulfilment of his hopes, and the duty of filling in the details of the programme for the Lodge's summer outing was handed on to others. The invitation had been proffered in the names of Bro. R. V. Vassar-Smith P.G.D. Dep.Prov.G.M. of Gloucestershire; Bro. G. Norman, Mayor of Cheltenham, P.P.S.G.W.; and Lodges Royal Lebanon, No. 493, Royal Gloucestershire, No. 839, Zetland, No. 1005, of Gloucester; Foundation, No. 82, Royal Union, No. 246, of Cheltenham; and Cotteswold, No. 592, of Cirencester. On Wednesday, 4th ult., about forty members of the Quatuor Coronati Lodge travelled down by special train from Paddington to Gloucester, and took up their quarters at the Bell Hotel. The local arrangements were in the hands of a Committee of Brethren, of whom Bro. J. A. Swithin undertook the duties of Hon. Sec.

The following day the Deputy Prov.G.M. of Gloucestershire (Bro. R. V. Vassar-Smith), the Mayor of Cheltenham (the Mayor of Gloucester being in attendance on a Parliamentary Committee), and several Gloucester Brethren met the visitors in the Price Memorial Hall, in Gloucester, and offered them a Fraternal welcome, whilst Bro. John Bellows gave one of his interesting discourses, charming in the simplicity of its language and the felicity of its illustration, on the advent of the Romans to Britain and the part which Gloucester played in the subjugation of the island. Appre-

ciation of the lecture was expressed in frequent applause. After a pleasant hour was spent in the lecture-room, Brother Bellows personally conducted the Brethren to various points in the city where the features of the Roman occupation could be explained and illustrated. Then the party proceeded to the cathedral, where they found Brother A. W. Waller, the Chapter Architect, awaiting them, and under his skilful guidance they were shown the beauties of the venerable edifice.

In the evening the three Gloucester Lodges (Royal Lebanon, Royal Gloucestershire, and Zetland) entertained the visitors to a banquet at the Bell, the Deputy Prov.G.M. being in the chair, supported by Bros. Speth and Chetwode Crawley, members of the Quatuor Coronati, and by the Worshipful Masters of the entertaining Lodges.

The toast list was commendably brief, and the speeches which disposed of them terse but cordial. In giving the toast of the W.M., Officers and Brethren of the Quatuor Coronati, the Deputy Prov.G.M. expressed his pride at the privilege. Amongst them were Brethren who had come from all quarters of the globe, united in the search for fuller knowledge of the principles underlying the Brotherhood and of the history of the Craft. A warm welcome had been theirs that day in Gloucester, and he might tell them that their greeting when they came to Cheltenham the following day would be no whit less cordial, and equally Fraternal sentiments would be evident on their visit to Cirencester. He hoped that when the time came for the visiting Brethren to return to London they would be able to say that their outing had not been altogether without profit to them, and that the Province had been able to prove to them their appreciation of what the Quatuor Coronati Lodge had done for Masonry.

Bro. G. W. Speth P.M. and Secretary of the Lodge, in acknowledgment, apologised for the absence of the W.M. (Bro. T. B. Whytehead), who was detained at his home in York on ecclesiastical business. The Dep.Prov.G.M. had expressed a hope that the present outing should be successful: let him assure Bro. Vassar-Smith that there was no doubt but that the visit would be successful in the highest degree. The remembrance of the Fraternal treatment they had experienced that day and of the eloquent addresses by Bro. John Bellows and Bro. Waller would remain with all the Brethren who were there on that occasion. It was some three or four years since the late Bro. Hulbert had suggested a visit to Gloucestershire, and he had looked forward to an acceptance of the invitation as the crowning point of his Masonic career. They were grieved to find that the fulfilment had not taken place in his lifetime. His decease was the only shadow that had fallen over their proceedings; the royal welcome that had awaited them in that hospitable county had proved to them that, wherever Gloucestershire Masons might be found, there would be right good Brethren and supporters of the Craft.

Bro. Dr. W. J. Chetwode Crawley, of Dublin University, in proposing the toast of the three Gloucester Lodges and of the Deputy Prov.G.M., said that the Quatuor Coronati in a large measure realised the claim of Freemasonry at large—that it bound together those who would not otherwise have become acquainted.

The Deputy Prov.G.M. replied for himself and on behalf of the Masters of the Gloucestershire Lodges, and, having to catch the train, vacated the chair in favour of Bro. James Bruton Prov.G.Treas.

The brevity of the toast list allowed full scope for the excellent programme of music which the Brethren of the Cathedral city have always ready to hand. Among the singers were the St. Cecilia Glee Party (Bro. W. H. Morgan P.P.G.O., and Messrs. J. A. Wilson, C. Eynon Morgan, and J. G. Mott), and Bros. J. D. Shera, F. S. Watts, C. W. Poole, &c.

On the Friday the two Cheltenham Lodges entertained the Quatuor Coronati. The Reception Committee consisted of Bros. R. V. Vassar-Smith, the Mayor (Alderman Norman), Colonel R. Rogers, J. Waghorne, Lewis Hann W.M. 82, F. J. Palmer W.M. 246, and C. Atkins, the greater share of the work being performed by Bro. Waghorne, to whose hands were entrusted the details of management, which were admirably carried out. Arriving at St. James's Station about 11 a.m., the party first visited the Masonic Hall in Portland Street, where they were received by the Mayor (wearing his chain of office) and by Bros. Hann and Palmer, on behalf of the two Cheltenham Lodges. An inspection of the pretty little Lodge-room and of the objects of Masonic

interest in the building, followed by suitable refreshment, occupied a pleasant half-hour or so, and then the visitors were allowed to enjoy themselves according to their individual tastes until lunch time. Some visited the Ladies' College under Bro. Vassar-Smith's guidance, and by kind permission of Miss Beale; others inspected Cheltenham College, where Bro. the Rev. P. Hattersley-Smith acted as cicerone; others, accompanied by the Mayor, made a round of the municipal institutions and the Parish Church, with its many memorials of Masonic liberality, whilst many more were content to walk and drive about the town under the shade of its leafy avenues. At 1 o'clock they re-assembled at the Masonic Hall, and were thence driven to Pittville, where a "cold collation," of which it is sufficient to say that it was one of George's best efforts, was provided for their entertainment.

In the absence of Bro. the Baron de Ferrieres P.G.D. (who was detained in London but wired his "heartly good wishes"), the Deputy Prov.G. Master (Bro. Vassar-Smith) presided over a party numbering nearly 100, supported on his right and left by Bros. the Mayor, Dr. Chetwode Crawley P.G.D. Ireland, Revs. C. J. Martyn and Canon Childe P.G.Chaps., J. B. Winterbotham P.G.D., G. W. Speth, Le Fevre, &c.

Bros. Hann and Palmer, the Worshipful Masters of the two Lodges, were in the vice-chairs. Again the speeches were of the briefest and the toast list of the shortest.

The Queen was given from the chair and honoured right loyally. Then "Our Visitors" was proposed by the Mayor of Cheltenham, who welcomed the guests in his dual capacity as a Mason and as representing the town in which they had met. As a Mason, he was especially glad to have the opportunity of honouring them, for he felt that the Quatuor Coronati was fulfilling a high service to the Order. He also felt an especial pleasure in coupling with the toast the name of Dr. Crawley, a distinguished member of the Senate of Dublin University and of the Grand Lodge of Ireland, and in acknowledging the unbounded hospitality which he had himself so recently experienced at the hands of Grand Lodge in Dublin.

The toast was enthusiastically honoured and gracefully acknowledged by Dr. Crawley.

The informal toast list concluded with that of the Chairman, received with the cordiality which always greets the name of the Deputy Prov.G.Master in Gloucestershire.

The Brethren then enjoyed a quiet smoke and stroll around Pittville Park until shortly before 4 o'clock, when brakes were again requisitioned to take them to Charlton Park, where the Deputy Prov.G.M. and Mrs. Vassar-Smith entertained the visitors and a number of Cheltenham and Gloucester Masons at a garden party in the charming grounds. Mrs. Vassar-Smith, who received her guests upon the lawn, was accompanied by a few ladies, including the Misses Vassar-Smith, the Baroness de Ferrieres, the Mayoress of Cheltenham, Mrs. J. Bruton, Mrs. Childe, Mrs. and Miss Waller, and others. The Gloucester Brethren and the visitors returned to the city in the evening.

On Saturday, Cirencester was reached just after mid-day, and lunch was taken at the King's Head. The Cirencester Brethren conducted the visitors over their town to inspect the Roman remains and the Abbey Church, concluding with a drive through the Park of Earl Bathurst S.G.W. of the Province. Lord Bathurst, who had hoped to meet the members, was unable to do so owing to his absence at St. Helena.

In the evening the Lodge returned the compliment to their entertainers, and hospitably welcomed a large number of Brethren from Gloucester, Cheltenham, and Cirencester in the dining hall at the Bell, and in addition to the material comforts provided with lavish hand, laid before their guests a capital programme of songs, recitations, and instrumental solos.

Bro. Dr. Chetwode Crawley, representing the W.M., occupied the chair, and had on his right and left the Dep. Prov.G.M., the Mayors of Gloucester and Cheltenham, Canon Childe, Bro. Le Fevre, Bro. Speth (to whose discharge of the Secretarial duties the Quatuor Coronati owes so much of its useful activity), and other well-known Brethren.

On Sunday morning the visitors attended service in the Cathedral, and, after partaking of lunch, took their seats in the saloons provided for them attached to the 1.55 train for Paddington.—"Cheltenham Examiner."

LODGE MEETINGS—HOW TO MAKE THEM INTERESTING AND PROFITABLE.

MANY Masters of Lodges ask themselves, and perhaps also ask others, "How shall I proceed in order to make Lodge meetings most attractive to the members and visiting Brethren?" This question is always an important one, and especially so at the commencement of a new Masonic year, when the Officers are generally unused to their stations, and therefore have something to learn. We are in sympathy with them, for we once stood where they stand, and felt as they do.

The Master should invariably open his Lodge "on time." If all the Officers are not in their stations and places, let competent members be called temporarily to fill them. Never wait for an Officer. Strict punctuality should distinguish Masonic gatherings. It is a tribute to truth, and an evidence of honesty of purpose; it expedites the work, and prevents late hours.

Next, see that the subordinate Officers, elected and appointed, are well informed as to their duties, and perfect in their parts. In order to do this the Master must examine and drill them, and not only once but possibly repeatedly. The key to success in the working of a Lodge is to have all the Officers skilled in their work. The floor-Lodge should be a unit, with no variance of language, and no marks of hesitancy or halting. What is more jarring to one's ideas of propriety than to hear one Officer use one form of words, another another, and still another a third, all in the performance of the same work? Fault-finding in such a Lodge is a matter of course, and true Fraternal harmony is out of the question. To secure the true standard, in drilling his Officers let the Master invite the presence of a skilled Past Master or, should this be unattainable, that of any Brother known to have the true work, and the ability and authority to impart it.

The Lodge having been opened promptly and well, next let the current business be efficiently dispatched. In order to the accomplishment of this, do not permit the continued arrival of tardy members unduly to delay it. It was their duty to have been present at the opening. The Officers are no more under obligation to punctuality than the members. If certain of the latter give the opening a go-by, it is but proper that they should be kept in waiting while the punctual members are discharging the duties of the Lodge, in the prompt dispatch of its business. All of our bodies, Grand and subordinate, are frequently compelled to waste valuable time in admitting tardy members.

Work is probably next in order. What we said of the opening will apply to it—it must be performed uniformly and well, if the interest of the members and visiting Brethren is to be retained. In order to the accomplishment of this, all of the Officers, and more especially the Master and Wardens, must speak clearly and distinctly, so as to be heard in all parts of the Lodge room, and their language should be delivered with impressive emphasis, proper intonation and genuine feeling. There is scarcely any quality more important to a Lodge Officer than a clear, ringing, emphatic utterance. The members cannot be interested in what they do not hear. The Master should set an example of distinct speech, and insist upon its being followed by his Brother Officers. The making of a Mason is no trivial work, and he should be a master workman who undertakes it; and the subsequent advancement of a Brother is no less important. Many a Mason is marred in the making. He pays his money, but he has no choice—he must take what is given him, and hence the grossest injustice is done him when the work is slovenly, carelessly, or even unimpressively performed. Some Brethren appear to think that if they get all the words in, their duty is done, and well done. Words without life, like faith without works, are vain. Words are but the skeleton, which should be clothed with the flesh of an intelligent understanding, and fired with the soul of a living will and determination to implant the seed-thoughts of Freemasonry so firmly in the mind of the initiate, that no flight of years or change of circumstance may efface them.

In the absence of work, or as a supplement to it when there is but little to be done, the Master cannot do better than secure a Masonic address from some skilled Brother. It varies the ordinary Lodge proceedings, opens a new source of interest, and of itself invites visitors, thus tending to unify the great Masonic family. Seek such a Brother

first in your own Lodge—he is likely there, and needs only to be fraternally and earnestly invited to favour his Brethren. If he is not there; or lacks the industry or will to contribute what is within the compass of his ability to add to the interest and value of the Lodge proceedings, then call upon some competent Brother from a neighbouring Lodge. In one or other of these the W.M. cannot fail to find an efficient assistant in imparting instruction to the Brethren, and in renewing their interest in the Lodge membership, Lodge proceedings and work.

Another charge, to be given first, last and all the time, is, let it distinctly appear that those who gather in the Lodge-room are all members of one family—Brethren, among whom the most cordial feelings exist. Banish coldness and formality from your intercourse, as you would an enemy to your well-being. Greet cheerfully those of your own members who only occasionally attend, and all visiting Brethren. Cause every one to feel at home in the Lodge. This is a duty that all of the Officers and members owe to each other, and to their guests; and it should be a pleasure as well as a duty. Other things being equal, that Lodge is always best attended which is most distinguished for the cordial, sociable characteristics of its membership.

Now, to come the climax. In the "good old times" a Lodge supper was a regular supplement to a Lodge meeting—substantial refreshment always following substantial labour. We cannot improve in this regard on the ways of our forefathers of the Craft. That there is an undoubted source of attraction in a lunch, supper or banquet—call it what you will—cannot be denied; mankind love to sit "around the mahogany," and are never in so good a humour as when at table. Freemasons should universally recognise this fact. Many Brethren overlook it because they erroneously think that a Lodge supper necessarily involves Lodge extravagance. Far from it. A surprisingly small sum may procure a frugal but enjoyable entertainment. Food is cheap and a cold cut, with hot coffee and some other adjuncts, may be procured for a very reasonable sum. This amount may readily be raised by voluntary subscriptions and the funds of the Lodge thus be left unimpaired. Try it, Brethren, and our word for it, you will succeed. The meetings will be more fully attended; an increased cordial fraternal feeling will permeate the membership; the Lodge will grow in numbers, and the best interests of Masonry will be subserved.—"Keystone."

THE OBLIGATION OF A MASTER MASON

COVERS all classes of people, all civilised races of men, and all religious creeds.

It embraces Americans, Mexicans, Canadians, Englishmen, Irishmen, Scotchmen, Welshmen, Frenchmen, Dutchmen, Germans, Spaniards, Italians, Grecians, Russians, Swedes, Danes, Norwegians, Austrians, Hungarians, Bulgarians, Turks, Egyptians, Arabians, Persians, Afghanistans, Beluchistans, East Indians, Siamese, Burmese, Chinese, Japanese, and all other enlightened races of the earth.

It extends its protecting arm over all classes of people, over rulers of empires, kingdoms, aristocracies, and republics, emperors, kings and queens, presidents and governors, statesmen and patriots, courts and suitors, ministers, priests and congregations, soldiers and sailors, lawyers and clients, doctors and patients, time-grocers and farmers, bankers and borrowers, misers and spendthrifts, employers and labourers, sheriffs, marshals, policemen and their victims, democrats, republicans, independents and populists, and even over the enterprising politicians of our country, regardless of their past party affiliations or political faith. It has, embraced within the circle of its protection, the rich and poor, the strong and weak, the old and young, male and female, widow and orphan, in every age and clime, from the day of its birth down to the present administration of our worthy Worshipful Master, the next Grand Master of the Grand Lodge of Georgia, Max Meyerhardt.

It covers all creeds and quarrels with none. If a Master Mason complies with his Obligation, he may corral, in the spare chambers of his brain, any religious faith or dogma, that does not exclude belief in God. He may believe in immersion, the final perseverance of the saints, and close communion; or in predestination and cold dinners on Sunday; or in sprinkling, free-agency, and the baptism of infants; or in separate Sunday school celebrations, and in Apostolic succession; or in the infallibility of

the Pope, the Virgin Mary, and the confessional; or in Athanasianism, Arianism, or Judaism, or in the Salvation Army, Christian Science, Spirit Rapping, local option, or prohibition; or in beautiful female preachers; sometimes I do not blame them for believing in them, for, as the little Sunday school scholar said, when the Lord came to make our Lady Ancestor, he caused a deep sleep to fall on Adam, and then he cut out his back-bone and made a woman of it; or he may believe in and love his own old, ugly pastor, or he may believe in Mahommedanism, as set down in the Koran, "God is God, and there is none other, and Mahomet is his prophet." He may pray with his face to Mecca, and rejoice in anticipation of the pleasure he will have with his beautiful black-haired, dark-eyed wives in Paradise; or, believing in God, he may adopt that form of Buddhism, now seen only through the dim and misty past, that once prevailed in the buried and forgotten city of Siam, "Angker the Great," a city whose army contained six million foot soldiers and seventy thousand elephants, and whose temple covered a space of ten acres, he may brood over its ruins, believe in its Leper King and priests, in its six heavens and three kingdoms above them, and in Nirvana, the highest heaven of them all. He may believe that good spirits occupy the first heaven; that the architects of the houses of the priests, each with sixteen thousand wives, occupy the second; that those who wore white clothing, and continued, while on earth, in prayer, each with thirty thousand wives, occupy the third; that those of both sexes, that performed works that were specially meritorious, while on earth, occupy the fourth; that extra pious men, like some we have in this community, perhaps, each with six hundred thousand wives, occupy the fifth; and that those "who have perfect peace," each with one hundred and five million wives, occupy the sixth and live in the midst of song and dance, and splendour and luxury, forever. This beats Solomon to death. Buddha, unlike Mahomet, does not discriminate against the blondes. Doubtless he and Solomon believed in all shades of hair and eyes, and in the new, as well as the old woman. Imagine Solomon, on his bended knee, making love to a new woman, see him at the critical moment, as he seizes her manly hand, and submits that momentous question, "Dear, will you be mine?" Hear her, as she, rigid and erect, in the dignity of her new womanhood, answers, "Sir, you should not propound such a discriminating question to me, you should have said, 'Shall we be ours?'" For my part I think this is the way it ought to be, it would give liberty to woman, and support to many of our unfortunate men, who are now unable to maintain themselves. Or he may go further, and believe in the three kingdoms and nine apartments of Siamese Buddhism, which lie above the six heavens, inhabited, some by sanctified people of both sexes, some by men only (the Lord excuse me from that heaven), some by women only (that settlement will be very sparse), some by angels and little children (a very beautiful combination), or he may believe in their highest heaven, "Nirvana," or quiescent existence in the outer and upper darkness, into which we enter from the heaven below, as Buddha says, as powder disappears, when lighted in the open hand.

Angker the Great is but a fading memory, dimly seen through the mist of the dead past, buried beneath the dense tropical foliage of a great forest, inhabited by birds, bats, and chattering monkeys. It sleeps in silence and solitude. Well has a distinguished writer said, "Time sweeps away men, and kings as well as men, and palaces, and temples as well as palaces. Righteousness and its fruits alone are immortal."

Or he may believe in the Witch of Endor, or in any of the doctrines or dogmas of the religious world, or he may discard all theories, believe in good deeds alone, walk uprightly before God, and keep in the shadow of our Order, and lean on its strong arm for support.

The Master Mason's Obligation touches not your creed, whatever it may be; it deals not in dogmas, fanaticism or superstition. It is eminently tolerant of all religious faiths. It embraces the practical features of religion, of love to God and love to man.—"Masonic Herald."

Bro. J. C. Remington, General Manager of the Mutual Life Association of Australasia, has been re-elected without opposition Grand Master of New South Wales.

PRACTICAL WORK FOR MASONRY.

THE eloquent and scholarly address given by Brother Professor Lewis at the ceremony at the Goede Hoop Temple, furnishes much food for reflection on the part of the thoughtful Mason. The distinct keynote of his discourse was the necessity of Masonry justifying its existence in the eyes of men of culture, by some special work of its own. Far be it from us to assert that the inculcation of brotherly love and its kindred virtues, and the immense practical work carried on by the Order in the direction of charity, are not, in themselves such as to prove that we do not lead an entirely useless existence, but the question before us as thinking Masons is, whether we cannot go even beyond all this, and establish a claim to the consideration of the outside world by engaging more than we do in pursuits of a scientific or educational character. If the truth must be told, the intellectual work of Masonry is a sadly attenuated quantity. It is indeed a scandal to the better class of Masonic thinkers, that, even in the elucidation of our symbolism, the study of our lectures, and the unravelment of problems connected with the history of the institution, very little work is done, and that not as a matter of routine on the part of the ordinary Mason, but by a tiny band of workers, who, very often, are in the Craft, rather than of it. It is a patent fact that any Brother may attain the highest eminence in the Order, without ever having learnt a line of a lecture, still less acquired the power to exemplify our work otherwise than by repeating it after the fashion of a fairly educated parrot. So far as the great mass of Masons to-day are concerned, we have arrived at the position of regarding the rituals of the three degrees as the be all and end all of Masonry, instead of their being merely the portals through which the neophyte acquires the opportunity of commencing his Masonic studentship. We have before compared this state of things to the manifest absurdity of a parson being considered "au fait" in his calling when he had arrived at the pitch of being able to repeat the services of baptism, marriage, and burial. And we have the less justification for our very illogical position, when we remember that it is a distinct retrogression, in this enlightened nineteenth century, from the practice of our predecessors of a hundred years ago, who regarded the rehearsal of the lectures, with extemporaneous explanations and discussions thereon, as a part of every day Lodge routine. Surely something more might be done than is done, to bring Masonry back to at least this comparatively humble standard. As Professor Lewis very aptly observed, Masonry is no longer under the reproach of having no literature. The failing is that that literature has so few students. If every Lodge had a library, and made it compulsory on its Brethren that they should carry into practice what is at present a meaningless precept, the obligation to make a daily advancement in Masonic knowledge, we should better commend ourselves to the intellectual lights of the Craft, who too often, after entering into our ranks full of enthusiasm, leave it in disgust, because, as a very able Mason once aptly phrased it, they find the three degrees so many carefully contrived locks, leading to an empty room after all. Any ordinary benefit society can dispense charity after its fashion. We, with all our glorious traditions, ought to do this, and much more also.—"South African Freemason."

We recently paid a visit to the King William Restaurant and Tavern, King William Street, near London Bridge, of which Bro. W. Robbins is the popular proprietor, and there found excellent accommodation for Lodges of Instruction. Brethren intending to change their quarters should, before making arrangements, pay Bro. Robbins a visit. The House has been wholly renovated, and fitted with electric light. The Grill and Dining Rooms are well appointed, while all the articles supplied are of the very best quality.

Our congratulations to Bro. Charles Weeden, who has been created by Lord Wantage Provincial Grand Standard Bearer of the Province of Berkshire. Bro. Weeden is one of the best known Masons in North London, and is ever ready to coach a friend in the science which he knows so well.

The Brother who obeys the lessons taught in the Ritual of the Masonic Order is the unyielding friend of morality, and education, and liberty, and the sturdy foe to ignorance, vice, deceit, and intemperance.—Exchange.

REPORTS OF MEETINGS.

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We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative, to report Lodge or other proceedings.

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CRAFT: PROVINCIAL.

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DUKE OF EDINBURGH LODGE, No. 1182.

CONSECRATED at Wavertree in 1867, the meeting place subsequently chosen being the Masonic Hall, Hope Street, Liverpool, this Lodge, bearing an honoured Royal name, has experienced a prosperous career during its thirty-three years existence, being well-known in the Province of West Lancashire for its consistent and liberal support of the various Charities and the sound Masonic position it has always held.

The annual installation meeting, which took place on the 9th, at what is sometimes called "The Temple," Hope Street, was very numerous and influentially attended, amongst the chiefs present being representatives of the Provincial Grand Lodge, several popular P.M.s. of the "Duke," and a large number of prominent visitors from other Lodges in the district.

The chair at the opening of the proceedings was occupied by the retiring chief Bro. Isaac Grace jun., and Bro. David Robertson was subsequently very impressively installed Worshipful Master for the ensuing year, the ceremony being admirably performed by Bro. R. Wright, a respected P.M. of No. 1182. Bro. Isaac Grace jun. was presented with a Past Master's jewel.

After the banquet, served by Bro. Casey, the usual Loyal and Masonic toasts were heartily honoured, and a musical programme was given by Bro. J. T. Jones, R. Wynne Jones, T. Morgan, D. J. Davies, and R. Harvey (accompanist).

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JORDAN LODGE, No. 1402.

AT the monthly meeting, at the Masonic Temple, Torquay, on Monday, 13th inst., the W.M. Bro. J. D. Beer presiding, Bro. R. D. Scholes S.W. was elected W.M. for the ensuing year. Bro. Samuel Wills was elected Treasurer, Bro. T. H. Wills P.P.A.D.C. Rep. on the Committee of Petitions, and Bro. J. E. Newton Tyler.

On the proposition of Bro. J. Glanfield J.W., seconded by Bro. Winget, a cordial vote of thanks was passed to the Organist Bro. Heaton Bailey, organist of St. Luke's Church, for the excellent musical service he had specially composed for the Lodge, the dedication of which had been accepted by the Acting Prov.G.M. Bro. Major Davie P.G.D. England. The music was described by Bro. D. Edward Hopkins, the late organist of the Temple, as "sound, simple, and appropriate," and by Bro. J. W. Hinton, M.A., Mus. Doc., the Organist of the Mark Grand Lodge, as "musicianly and very practical," whilst Bro. T. Westlake Morgan P.G. Mark Organist of England, and Organist of Bangor Cathedral, said that "the care displayed in its compilation commended it very highly."

It was reported that nearly £400 had been contributed by the Province to the British Red Cross Fund in response to Lord Northcote's appeal, and that the Jordan Lodge was second on the list, with the St. John's Lodge, Torquay, third.

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GEORGE ANDREWS LODGE, No. 258(I.C.).

WHAT was generally conceded to be the most successful and delightful assembly ever held in connection with this flourishing Lodge took place on Wednesday, 8th inst., when the Brethren and their friends to the number of sixty-two went on their annual excursion to Castle Kennedy. Comfortably seated in two luxurious saloon carriages kindly placed at the disposal of the party by Mr. Cowie, traffic manager of the N.O. Railway and his popular and energetic lieutenant, Mr. Joseph Martin, a prompt start was made for Larne at 9.5 a.m., where on arrival all were soon aboard the ss Princess Victoria, Captain M'Neill being assiduous in his attentions in getting the party comfortably fixed up, and generously placing his own cabin at the disposal of the ladies. Arrived at Stranraer a sumptuous dinner was partaken of at the King's Arms Hotel, where the capable manageress (Miss Lyall) did her best to make all happy. Brakes were taken at 2.30 for Castle Kennedy, where on arrival Bro. Kilpatrick took several photographic groups of the party. The beautiful demesne having been explored and admired, a return was made to Stranraer, where tea was provided. A start for home was made per steamer in good time, and during the sail across a most enjoyable concert was held in the dining saloon.

During an interval, and while the courteous and attentive Stewards (Messrs. Dunlop and Paton) were attending to the corporeal wants of the party, the Worshipful Master Bro. W. Walker, in most cordial terms, proposed a vote of thanks to Captain M'Neill for his characteristic kindness and attention to the party, which was carried enthusiastically. A rapid and comfortable journey from Larne, arriving at York Road terminus at eleven o'clock, concluded the programme, and all separated loud in their praise of the day's enjoyment. A word of thanks is due to the Worshipful Master Bro. Walker, Bro. Eakins Sec., Bro. Harpur Treasurer, and Bro. Henderson P.M., who were indefatigable in their efforts to make all feel that the day had been pleasantly and profitably spent.

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METROPOLITAN: INSTRUCTION.

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CONFIDENCE LODGE, No. 193.

ON Wednesday, 8th inst., at the Bunch of Grapes, Leadenhall Market, E.C., Bros. Hobday W.M., Baillie S.W., Goovearts J.W., Spice P.M. Prec., Goodchild I.G., J. K. Pitt P.M., &c. Sec.

After preliminaries the Secretary worked the 1st, 2nd and 3rd sections of the first lecture, assisted by the Brethren. The Lodge was opened in the second degree, when Bro. Lewis was instructed in the questions leading up. Bro. Secretary worked the first section of the Lecture, assisted by the Brethren.

Bro. Goovearts proposed Bro. John Lewis of the Villier Lodge, No. 1194 as a member and he was elected unanimously. A vote of thanks was

recorded to Bro. Hobday, for his conduct of the duties of the chair, which was well deserved, this being the first occasion he had presided.

ON the 15th inst., Bros. Baillie W.M., Mears S.W., Hobday J.W., Spice P.M. Prec., Goovearts J.D. and I.G., Pitt Sec. and S.D., Lewis candidate.

The ceremony of initiation was rehearsed by the W.M., with excellent care and precision, and the Preceptor rendered the ancient charge. The Lodge was opened in the second degree and Bro. Lewis was instructed in the questions leading to the third. Bro. Baillie vacated the chair in favour of Bro. Hobday, who rehearsed the ceremony of raising, Bro. Goovearts acting as the candidate.

Bro. Mears was elected to preside on Wednesday next.

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ECLECTIC LODGE, No. 1201.

AT the Frascati Restaurant, Oxford Street, W., on Sunday, 12th inst., Bros. Hudson W.M., Riechman S.W., Henderson J.W., E. Mulvey P.G.P. Preceptor, J. W. Williams Sec., Moir S.D., Godrich J.D., Quianton I.G., Wall P.M., Evans, De Maid, and others.

The Lodge was opened in due form and the minutes of last meeting read and confirmed. The ceremony of initiation was rehearsed, Bro. De Maid candidate. The W.M. worked the ceremony in his usual impressive manner. The Lodge was opened in the second degree, and Bro. Preceptor Mulvey worked the first section of the lecture.

It was proposed and seconded that Bro. S.W. Riechman be elected W.M. for the ensuing week. The W.M.-elect replied in a suitable manner, and appointed his Officers in rotation.

THE CRAFT IN BULAWAYO.

THERE was a large gathering at the Bulawayo Lodge on Saturday evening, 23rd June, of members of the Craft, to witness the installation of Bro. H. Marshall Hole, in the chair of King Solomon. There were gathered together representatives from the four ends of the earth, as if showing the universality of Freemasonry. There was a splendid array of Past Masters of the Order, including two from Australia.

Bro. Henry Lamb was the Installing Master, and he was assisted by Bros. J. W. Howard, Shakespeare, Baxter, Cowley, Campbell, Cameron, Parker, Cannon, and Bishop Gaul. Among other Past Masters present were Bros. Judge Vincent, Henderson, Loewenstark, and Powys-Jones.

After the ceremony a banquet was held at the Palace Hotel. Everything was as it should be, and it was astonishing that after an eight months cutting off of supplies what the host was able to put on. The usual toasts were duly honoured.

On Sunday, 24th June, being St. John's Day, a special service was held at St. John's Church, and the Right Rev. the Bishop of Mashonaland (Bro. Bishop Gaul) delivered the address. There was a large attendance of Freemasons of all Constitutions.

FREEMASONS AT PLAY.

BRETHREN of the Camalodunum Lodge, Malton, paid a visit to their Brethren of the Eboracum Lodge, York, on the 13th inst., and a most enjoyable day was spent. In the afternoon cricket and bowling matches took place on the York Cricket Club ground, and at night the visitors attended the meeting of the Eboracum Lodge. The outdoor proceedings were favoured by delightful weather, and a numerous gathering of the friends of both teams, including a fair sprinkling of ladies, assembled to witness the play. The Eboracum Lodge gained an easy victory at cricket, whilst the Malton Brethren won the match at bowls.

THE OLD MASONIANS.

THE following is the Committee's report for the year 1899-1900, as given in the "Old Masonians' Gazette":

During the past season the subscriptions have been paid up much more readily, placing the position of the Association on a more satisfactory financial basis. There is still in arrear for subscriptions about £7, which the Hon. Treasurer will be pleased to receive.

Thirty-two new members have been added to the ranks of the Association, and twenty-five members have resigned, or had their names struck off. The present membership is 249—London, 107; Provinces, 120; Foreign and Colonial, 22. The Committee have done their best to make the social gatherings as successful as possible. They arranged one Smoking Concert, two Bohemian Concerts, one Soirée, two Debates and one Club Night. The attendance this year has been better all round, but the Committee would like to see more present.

A very successful "Smoker" was held, with Mr. J. Swinford Francis, who kindly provided the programme, in the chair. The attendance of the members was very good, and gave great encouragement to the Committee on this, the first night of the season.

Two entertaining Debates were held, and created great interest. Mr. A. P. Shaw opened one in support of the Stage v. Pulpit, which led to a lively discussion, resulting in the upholding of the Pulpit. Mr. E. E. Whale read an excellent paper in support of the proposition that Queen Elizabeth was justified in signing the warrant for the execution of Mary Queen of Scots. The sympathies of the meeting were, however, with the condemned Queen, and the motion was lost by the Chairman's casting vote. The attendance at these gatherings was not large, but all present took some part in the debates. The summing up of the Chairman, Mr. R. S. Chandler, was a feature on each occasion. The Committee think these debates may be repeated.

The attendance of members at the Benevolent and Grant Fund Concert, the Committee regret to say, was not satisfactory. Our President most kindly and ably occupied the chair, and a very good programme was provided.

The Dinner, held on 31st March 1900, was one of the best in the Association's existence. Our President again proved a most genial chairman, and the Committee were glad to see among the fifty persons present, so many of the Governing Body of the Institution, including our Past Presidents—the Chairman of the Board of Management, and the Secretary of the Institution, and our Vice-President, the Head Master. The following have become Vice-

Presidents during the past season:—Mrs. G. Allison, Bro. R. D. Cummings P.M. and Sec. 2168 (member of Board of Management and Vice-President of Institution), Bro. J. Percy Fitzgerald P.M. 2168 (member of Board of Management), Bro. Robert Manual P.M. and D.C. 1196, Bro. Alfred J. Thomas P.M. 227, &c. (Patron of Institution).

The thanks of the members are very cordially given to V. W. Bro. Harry Manfield, our President for the year, for so kindly interesting himself in the Association. Bro. Manfield has nominated as his successor, and the position has been accepted by, our very good friend, W. Bro. R. Vassar-Smith, J.P. (P.G.D., D.P.G.M. Gloucester, Patron of Institution), whose name is well known to the members of the Association as a supporter for many years.

Two "Gazettes" were issued this year, and, from the letters received, have been much appreciated. The Committee will endeavour to continue these issues.

The Cup presented by Bro. Sholto Hare for swimming, was won by G. Cox. It will be competed for again next season.

Meetings were arranged in Manchester by Mr. A. O. Crompton, who has increased his local membership from six to fourteen. A limited number of meetings will be arranged for next season, and the Committee trust that all Lancashire members will heartily support Mr. Crompton.

The O.M. prize, as in previous years, was awarded for English Composition, and was won by H. W. Roberts. Altogether the Committee consider the past season satisfactory, and feel encouraged for the future. The financial position appearing on the Treasurer's statement is good, and exceptionally strong.

28th April 1900.

LABOUR—REFRESHMENT.

IN no matter was the wisdom of the founders of our Fraternity better displayed than by their inclusion of Refreshment and Labour in the regular curriculum of the Craft. We must have had Labour, but we might not have had Refreshment. It might have been supposed that sufficient social enjoyment could be obtained in the Lodge between the intervals of Labour; but we know it could not. During Labour no proper opportunity is afforded for this enjoyment, the intervals referred to being too fragmentary to allow fit occasion for its exercise. The customary law of the Craft, in this regard, is simply perfect. It was so at the beginning, and it has been so maintained in its integrity to the present day. The conservative power of Freemasonry is wonderful: what has been is, and will be.

Bowmen bend their bows when they wish to shoot, and unbrace them when the shooting is over. Were they kept always bent they would break, and fail the archer in time of need. So it is with men. If they give themselves to serious work, and never indulge a while in pastime or sport, they lose their senses, and become mad or moody.

Imagine a Freemasonry without Refreshment (for you will have to imagine it, since it has never existed in fact), and you will have a work-a-day Fraternity, which would wear out as certainly as a human body, or a wagon. The globe we inhabit could not endure, were it not for the fact that the several seasons regularly succeed and supplement each other. Winter is the period of the earth's rest and recreation, while summer is its time for labour. Man can never go astray in following the example of nature. What is the best for nature is best for man. Did it ever occur to you how very human nature is? Ordinarily it is regular and commendable in its processes—sunshine and shadow, heat and cold, rain and snow following each other in the best possible order.

But, occasionally, there comes a super-heated term, or a drowning rainfall, or a blinding, wounding, killing blizzard, and then we look upon nature with awe. But these are extraordinary proceedings. In human phrase, we should say, nature is then beside herself with passion, or forgetting of her training, or regardless of the feelings of her neighbour—man. We do not wonder that certain ancient philosophers asserted that there is a soul in nature, that it is a sentient entity, that it fell from its high estate, as did man, but will rise again and become regenerate in the future.

But we are not left to conjecture as to what Freemasonry is—it is before us—"a thing of beauty and a joy for ever." It is better than the globe we inhabit, or man that inhabits it. It does not appear to contain the seeds of its own destruction. Certainly the nobility of its principles and the beauty and propriety of its customary everyday life, are calculated to maintain it in perpetual existence. With Refreshment after Labour as the law of its being, it is destined to hold its place in the affections of all of its initiates. It is very well to say that philosophers and moralists could exist without refreshment, but we doubt it. Philosophers and moralists have hearts as well as minds, stomachs as well as craniums, affections as well as wills, and can enjoy amusement and partake of a banquet in a manner that is truly unaffected. Freemasons are all-round men. Besides, there

is room in the Fraternity for all of us. Whether we be devotees to religion, morality, charity, philosophy, the gospel of common sense, or the enjoyment of those creature-comforts which tickle the palate, gratify the ear, and please the eye, we find them all in Freemasonry. If we choose, we may select for our personal enjoyment any one of the many-sided features of the Craft, but the most of us choose to enjoy all. We would not only not dispense with either Labour or Refreshment, but we would not have either of them deprived of any marked characteristic. We have no amendment to propose to "Refreshment after Labour," as we have none to the Landmarks of Freemasonry—nothing to add, nothing to subtract. We have only to desire that the spirit of Fraternity shall continue to permeate the Brotherhood, and bind it together with a power more lasting than hooks of steel.—"Keystone."

LODGE MEETINGS NEXT WEEK.

Fuller particulars as to place of meeting of the undermentioned Lodges are given in the Freemasons' Calendar and Pocket Book (published by Grand Lodge for the benefit of the Charity Fund).

Monday.

77 Freedom, Gravesend
236 York, York
248 True Love & Unity, Brixham
312 Lion, Whitby
359 Peace & Harmony, South'pton
424 Borough, Gateshead
872 Lewis, Whitehaven
900 St. George, Tewkesbury
949 Williamson, Monkwearmouth
1146 De Moulham, Swanage
1199 Ariculture, Yatton
1238 Gooch, Twickenham
1255 Dundas, Plymouth
1443 Salem, Dawlish
1631 St. Andrew, Gorleston
1814 Worsley, Worsley
1833 St. Keyna, Keynasham
2069 Prudence, Leeds
2074 St. Clare, Landport
2208 Horsa, Bournemouth
2327 St. Oswin, North Shields
2425 Ecclesburne, Duffield
2557 Temperance, Newcastle-on-T.
2669 Victoria, Bradford

Tuesday.

Board of General Purposes, Freemasons, Hall, at 5.
1339 Stockwell, Camberwell
1695 New Finsbury Park, Via. H'tl.
223 Charity, Plymouth
418 Menturia, Hanley
663 Wiltshire of Fidelity, Devizes
667 Alliance, Liverpool
830 Endeavour, Dukinfield
958 St. Aubin, Jersey
1006 Tregulow, St. Day
1028 Royal Alfred, Alfreton
1225 Hindpool, Barrow-in-Furness
1570 Prince Arthur, Liverpool
2747 St. Michael, Newquay.

Wednesday.

General Committee Grand Lodge, and Board of Benevolence, 5
220 Harmony, Garston
724 Derby, Liverpool
1756 Kirkdale, Liverpool
1760 Leopold, Scarborough
1967 Beacon Court, New Brompton
2019 Crook, Crook
2149 Gordon, Hanley
2320 St. Martin, Castleton
2330 St. Lawrence, Pudsey
2444 Noel, Kingston-on-Thames
2448 Bradstow, Broadstairs

Thursday.

House Committee, G.rls School, 4.30
202 Friendship, Devonport
346 United Brethren, Blackburn
594 Downshire, Liverpool
787 Beaureper, Belper
1971 Ald'shot, Army & Navy, A'shot.
2184 Royal Vict. Jubilee, Rainham
2214 Josiah Wedgewood, Etruria
2263 St. Leonards, Sheffield
2335 Cycling and Athletic, Liverpool
2375 Hilbre, Hoylake
2415 Tristram, Shildon
2462 Clarence, West Hartlepool
2474 Hatherton, Walsall

Friday.

Board of Management, Boys' School at 4
1296 Vale of Brislington, Brislington
2679 Hope, Patricroft

Saturday.

1541 Alexandra Palace, Holborn
2767 Lord Kitchener, Greenwich
1284 Brent, Topsham
1462 Wharnclyffe, Penistone
1871 Gostling Murray, Hounslow

The Theatres, &c.

Avenue.—8, His Wife's Picture. 8.45, A Message from Mars. Matinée, Wednesday, 3.
Criterion.—8.30, Lady Huntworth's Experiment, except Saturdays. Matinée, Wednesday, 2.30.
Daly's.—8.15, San Toy. Matinée, Saturday, 2.30.
Gt. Queen Street.—8.15, A Boer Meisje. 9, The Private Secretary. Matinée, Wednesday and Saturday, 3.
Prince of Wales.—Tuesday, 21st August, 8.30, English Nell.
Savoy.—8.15, The Outpost. 8.45, The Pirates of Penzance. Matinée, Saturday, 2.30.
Shaftesbury.—8, The Casino Girl. Matinée, Wednesday, 2.
Alexandra.—Next week, 8, The two Orphans.
Opera House, Crouch End.—Next week, 8, His Excellency the Governor.
Surrey.—Next week, 7.45, Dangerous Women.
Standard.—Next week, 7.45, The Absent-minded Beggar.
Crystal Palace.—Varied attractions daily. Thursday and Saturday, Fireworks, &c.
Earl's Court.—Woman's Exhibition.
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
London Hippodrome.—2 and 8, Varied attractions.
Madame Tussaud's (Baker Street Station).—Open daily. Portrait models of modern celebrities, &c.
Agricultural Hall.—8, Mohawk Minstrels.
Alhambra.—7.45, Variety Entertainment, &c.
Aquarium.—The World's great Show. Varied performances, daily.
Empire.—7.45, Variety Entertainment. Round the Town Again, &c.
Oxford.—7.30, Variety Entertainment, Saturday, 2.25 also;