

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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MUSICAL HONOURS.

FOR some time past we have intended to draw attention to a growing evil in a few of our Lodges—the according of “Musical Honours” after some of the toasts—a practice which is almost generally condemned by members of the Craft, but which is nevertheless at times indulged in, albeit it is one we should be very sorry to see adopted to any extent in connection with Lodge meetings. That we are not alone in this opinion is evident from a cutting we reproduce elsewhere in this issue, from last month’s number of the “New Zealand Craftsman,” the writer of which is very severe on those who patronise the “boisterous musical jingle—He’s a jolly good fellow,” which he considers is not only out of place at our gatherings, but is actually un-Masonic. We feel disposed to here suggest a distinction, although it does not actually amount to a difference—while it can hardly be considered un-Masonic to say that a Brother is a “jolly good fellow” it is at least not Masonic to boisterously proclaim the fact as is so often done at meetings outside of the Craft.

Our contemporary argues that it may be necessary to proclaim a member of a Football or other outside Club as a “jolly good fellow,” but that Freemasons stand upon an entirely different footing, as if they are not all “good fellows,” from a far broader standpoint than that usually implied when the wretched refrain is bellowed forth, then the fault is with their Lodge. In other words, to be worthy of the title of Freemason is to imply that the possessor is a real jolly good fellow—one of a band of many such.

But besides all this, the particular method of honouring a Brother at the Festive Board here referred to is a departure from Masonic custom, and an innovation that has absolutely nothing to recommend it, and we trust that the few Lodges in which it has so far obtained a foothold will see the error of their ways and refrain from a practice that is repugnant to a vast majority of the members of the English Craft.

THE BALLOT.

WE direct attention to an article which appears elsewhere from an American contemporary, dealing with the rejection of candidates on the ballot, and urging a line of procedure which it is safe to say is wholly opposed to all existing ideas on the subject, but which we think it will be admitted has much to recommend it for general adoption in the few cases where rejection takes place on the ballot.

The writer argues on the basis of there being only two occasions when it is necessary or proper to silently and secretly cast an adverse ballot—one, when the objector is a coward; the other when the proposer is a rascal, and he urges the desirability of an objector

making known his grievance to those more intimately concerned—the proposers and supporters of the would be Mason.

We have been accustomed to hear much of the sacred secrecy of the ballot, and that it is little short of high treason to even suggest an open declaration when an adverse vote is deemed necessary or desirable, but why should it be so? Why, as the writer we quote urges, should not an objector have the courage of his opinion, and by openly declaring himself set at rest all the doubts and difficulties that must beset a Brother whose candidate is adversely received? It is hardly necessary for us to repeat all the queries of our contemporary, his remarks will be found elsewhere, and we deem them worthy of thoughtful consideration, especially by the few who at times consider it necessary to utter a decisive Masonic No!

We can, however, endorse what the writer says as to the grave doubts which are created in the mind of a Mason when his proposition is rejected without any reason being assigned. How is he to treat his friend in the future, when he cannot find out what is the objection to him, and yet knows that some of his Brother Masons deem him unworthy of admission to the Order? Surely it is better in such circumstances to have an understanding and an explanation.

MASONRY AND THE WAR.

SERGEANT MOWBRAY, of the New South Wales Mounted Rifles, and a well-known Sydney merchant, has written to his Lodge from the front the following, among other instances, showing how Masonry softened the hardships and horrors of war. One evening, “weak, starving, and in distress,” after a sixteen mile march, Sergt. Mowbray found himself at a Boer farm. The owner and his wife were outside, and the officer asked him to give or sell him something to eat. They replied they could not, or would not. Sergt. Mowbray, catching sight of a Masonic trinket on the Boer’s chain, determined to “try” him, so he gave the proper Masonic signs, which the farmer returned in regular order, and the latter afterwards invited him inside and gave him what he describes as “the best square meal” he had since he left Sydney.—“Globe.”

Bro. W. W. B. Beach, M.P., Provincial Grand Master of Hampshire and the Isle of Wight, who is now the Father of the House of Commons, and a Director of the South Western Railway Company, presided on Tuesday evening at a public meeting, held in Kingsclere, in favour of the construction of a railway between Basingstoke and Newbury, via Kingsclere and Highclere. The new line will bring the district into direct communication with the South Western and Great Western Railway system, by the junction at Basingstoke and Highclere.

Another evidence of Lord Robert’s great popularity—the Prince of Wales has just given his sanction to the issue of a Warrant authorising the establishment of the Lord Roberts Lodge of Freemasons in London. This is the first Lodge bearing this title established in England, says the “Daily Chronicle.”

CONSECRATION.

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BIRKENHEAD LODGE.

THE prominent position and progress enjoyed by the Masonic Order in the Province of Cheshire, of which Earl Egerton of Tatton is the Provincial Grand Master, were substantially advanced on Saturday afternoon, 25th ult., when another Lodge was added to the already long list specially attaching to Wirral division of the county. Although the "city of the future" has had for years within its borders no fewer than six Lodges, bearing the titles of the "Combermere," the "Mersey," the "Zetland," the "Minerva," the "Rock," and the "Wirral," it was only on this occasion that a new body of Masons had been formed into a Lodge bearing the name of the town of its birth.

The consecration of the Birkenhead Lodge, No. 2826, was an event which aroused the liveliest interest amongst those more immediately concerned, as well as the members of the Craft throughout the district; and the interest of the important gathering was greatly increased by the fact that the impressive ceremony of Consecration was performed by the popular veteran Craftsman—his Honour Judge Sir Horatius Lloyd Past Grand Deacon of England and Deputy Provincial Grand Master of Cheshire.

The scene of the inaugural ceremony was the Masonic Chambers, Hamilton Street, but the regular meetings of the members of the Birkenhead will be held in future at the Park Hotel, Charing Cross.

At the conclusion of the installation proceedings banquet was served at the Masonic Chambers in excellent style by Bro. F. Rollwagen, of the Albion Hotel, New Brighton, and in the course of the evening the standard Loyal and Masonic toasts were given and cordially honoured.

THE CRAFT IN INDIA.

THE Lord Bishop of Bombay was present at the installation meeting of Lodge Orion in the West, No. 415, held at Poona, and in the course of the after proceedings he proposed the toast of the new Worshipful Master Major-General C. J. Burnett, C.B. The Bishop said he was sure it must be a singular pleasure to all present to drink the health of the gallant and distinguished gentleman, who had been installed Master of the Lodge. From a Masonic point of view he had no claim to discharge the function that day. He was sorry he did not belong to any Lodge. Some years ago he was initiated into the mysteries of the mystic Craft in Lodge Victoria. In the interval he had forgotten a great part of what he knew, except, perhaps, the penalty that attached to one who disclosed the secrets of the Craft. Hence it was incumbent upon him to make a personal explanation, as had he not been armed with his diploma, he thought he should have suffered the humiliation of being sent away from their company that evening. He now proceeded to perform the pleasing duty which had been entrusted to him, to propose the health of Major-General Burnett. He must congratulate the Lodge upon having secured such a gallant and worthy soldier as its Master. He was, as they all knew, every inch a man and a soldier. After the confession he had just made of ignorance of the ceremonies of the Craft, it would be unbecoming on his part to speak of the General's qualifications as a Mason. He thought he had conducted himself admirably well in the Lodge, and showed great aptitude for the performance of the duties for which he had been called. It was often said that if a man is a good Mason he cannot be a bad man, and he supposed the converse would be also true; if a man be a good man he cannot be a bad Mason. The General was known to be a good man, and so they were justified in calling him an excellent Mason. They knew he had served his country honourably for over forty years; he has distinguished himself in the field in times of war; he had won medals in Ashantee and in Kandahar. He believed he was also Director of the Commissariat—an office which required great administrative qualities, which they knew the General possessed in a high degree. Those who have come in personal contact with him knew his qualities very well. He last year combated successfully that direful epidemic which was carrying away hundreds upon hundreds of their fellow creatures. His untiring exertions in allaying the sorrows of the afflicted, in smoothing away difficulties, and explaining restrictions, made him respected everywhere.

In connection with that, they could not forget the sad loss he sustained at his own hearth, which touched the hearts of everyone of them, and would never be forgotten. In spite of the heavy hand laid on him he was seen morning after morning moving about, and by his kind sympathies affording every possible relief to the sufferers. He was sure his plague administration was a grand success, because, as he had said, he was a soldier. He knew that a certain thing had to be done, and he saw that it was done properly—or else he would know the reason why. These were, he thought, admirable qualities in a soldier and admirable in the administration of a Lodge. He would be an acquisition to the Lodge, and would, he felt confident, make the already popular Lodge still more popular. He hoped many more recruits would be added to Masonry by his example.

The toast was received with musical honours, and in response the Worshipful Master said he thanked his Lordship for the very kind way in which he had proposed his health, and the Brethren all for accepting it. He felt almost that he was standing there rather as an impostor. His Lordship had made an honest confession like a man. He said he had neglected Masonry for a number of years. He was interested in Lodge Orion many years ago, but he went away, and since that time he had had many other things to do, and he, too, had neglected Masonry; but having been elected to the Office of Master and having accepted it, he intended, as far as lied in his power, to carry out the duties thoroughly to the end of his year. If they all regarded Masonry from its basis—Charity and Brotherhood—and if the principles of Masonry were extended to the whole world, it would be far better for everybody, and especially for the struggling poor. He thanked his Lordship very much for his kind reference to the sad loss he had sustained in his house; and he thanked the Brethren for their kindly-expressed sympathy. He hoped that the Brethren who had been elected to the various Offices would all work with a will, and do the very best in their power; and he sincerely trusted that when the Pro District Grand Master of Bombay paid his official visit, which he hoped to do before the termination of his stay in Poona, that everything would be in thorough working order; that there would be no neglect, no tutoring, no hanging back, and that everyone would thoroughly understand the duties which he had to perform in the Lodge. If they referred they would see that every single Office had a symbol and a meaning, and they would see that these implied not the mere repetition of a number of words. In grasping the principles, in practicing what they preached and in recognising their solemn obligations, Masonry would become for them a bright and guiding star.

CHURCH STONE LAYING.

THE foundation stone of the new Parish Church of Carnoustie was laid with Masonic honours on Saturday afternoon, 25th ult. A good deal of interest was manifested throughout the burgh in the proceedings, and as a result there was a very large turnout of spectators. Brother James Berry Provincial Grand Master of Forfarshire, who was to lay the stone, was accompanied by Brother the Hon. C. M. Ramsay Provincial Grand Master Depute.

Previous to the function proper, a special meeting of the Provincial Grand Lodge was held in the Municipal Buildings. When the Grand Lodge had been constituted, Bro. Berry said he desired the suspension of the standing orders in order that he might move a resolution of sympathy and condolence with the Countess of Airlie. Since they last met they, as a Forfarshire Province, had sustained a distinct loss in the death of Lord Airlie at the front. The nature of the late Earl's calling prevented him from coming amongst them, but he had always evinced a keen interest in Freemasonry throughout Forfarshire. He moved that a letter of condolence be sent to the Countess of Airlie.

Bro. the Hon. C. M. Ramsay seconded. He said he did not have the good fortune to know the late Earl as a Mason, but he knew him well otherwise, and had looked upon him as one of the best and kindest friends one could possibly have. He enjoyed a reputation second to none, and his loss was one of the greatest in the war. He worked himself up, and had gained an honourable position by sheer force of merit and persistence. The motion was unanimously carried, and it was also agreed to transmit a donation of three guineas to the Airlie Memorial Fund.

The Brethren from the various Lodges in Forfarshire,

&c., had meantime assembled in Station Road, where they were marshalled in their prescribed order. The procession moved off shortly after three o'clock, headed by the Carnoustie Burgh Band, under the leadership of Mr. J. Chambers. On reaching the Municipal Buildings, the members of the Provincial Grand Lodge joined the procession, which moved along Dundee Street to the site of the new church, where a vast crowd had assembled to witness the ceremony.

The Provincial Office-bearers having taken up their positions, the National Anthem was played by the band, followed by prayer and praise, after which Brother Berry stepped forward to lay the stone. Before he did so, however, Mr. P. Macgregor Chalmers, the architect of the church, presented a handsome trowel to the Provincial Grand Master, while Bro. Gibson R.W.M. of Lodge Dalhousie, Carnoustie, asked his acceptance of a silver-mounted mallet. Bro. Berry returned thanks for the gifts.

At the close of this little ceremony the Prov. G. Secretary and Prov. G. Treasurer placed in a cavity of the stone a jar containing a number of documents, a copy of the "Courier," and coins of the realm. These having been safely deposited, the memorial stone was lowered into position, and the various Masonic implements applied to it by the Prov. G. Office bearers. The work being satisfactory, the three knocks known to the Craft were given, the Provincial Grand Master saying—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice of which we have now laid the foundation with every success." During the singing of a Psalm, the corn, wine, and oil were poured on the stone.

Bro. Berry then said it was now his duty to inform them that the stone was well and truly laid, and he hoped that all blessings would follow their undertaking that day. He congratulated the Rev. Mr. Gibson on the energy he had displayed in the matter, and, in conclusion, expressed the hope that the Church of Scotland might long be able to send out good and learned men to maintain its ancient prestige.

Ex-Bailie Soutar said, as a trustee of the church, he had to express their indebtedness to the Freemasons of Forfarshire for their presence, more particularly the Provincial Grand Master, and also his Depute Master the Hon. C. M. Ramsay, who had always been one of the best friends Carnoustie ever had. It was characteristic of the family to which he belonged. In conclusion, he said that Lodge Dalhousie had taken a great interest in the undertaking, and he hoped all their efforts would prove successful.

An offering from the Freemasons in Forfarshire was then placed on the stone, while an opportunity was afforded those assembled to aid the church building fund. The procession was again formed and returned to the place where it started, the Provincial Lodge being afterwards closed in due form.

After the foundation stone ceremony a large company sat down to dinner in Bruce's Hotel. Mr. R. C. Bowie presided, supported on the right and left by Provost Ramsay and Bro. James Berry Provincial Grand Master for Forfarshire.

After the usual Loyal and Patriotic toasts had been proposed by the Chairman, the Rev. James Philip proposed the toast of "Carnoustie Parish Church." He said it could not be said that all denominations in the burgh did not live in concord with each other, and he hoped that such good fellowship would prevail.

The Rev. A. R. Gibson, in reply, said he rather liked to see rivalry amongst congregations. He did not, however, want to see too much union among the churches, because if there was only one Presbyterian Church in Scotland—it's in the blood—they would be like Roman Catholics; they would be tyrants. The spirit of rivalry had stimulated them to follow a good example, and he hoped the relationships which existed amongst the ministers in the burgh would continue.

PATRIOTIC MASONS.

A VALUED correspondent, just returned to England, forwards the following address given by the Right Rev. the Bishop of Mashonaland, at a Masonic Service held on St. John's Day, in St. John the Baptist's Church, Bulawayo, Rhodesia:—I Peter, ii, 17—Honour all men. Love the brotherhood. Fear God. Honour the King.

To define a patriot is to define a man in his true setting and relationship to his fellow man. To picture a Masonic patriot is to gather into a phrase the whole system of Free-

masonry, taught by precept, illustrated by signs, and enforced in its discipline. If a patriot is a man who loves his fatherland to the death before all other lands, the Masonic patriot may be defined as one who loves to the death and through death his fatherland for the sake of all other lands. The circle of his charity, his service, and his interest embraces the world, while it has its centre firmly established "in strength" in his own native country, his own home, his own heart. The phrase "in my heart" is no unmeaning form of words to the true Mason, for there God has His throne, in fatherly, filial, inspiring relationship, and as God's eye sees all, as His hand holds all, and His heart embraces all, so the Mason who rises from the tomb of mere selfish death-in-life sees in his fellow man, humanity, and in his native land, the universe. As he grasps the hand of his Brother with the true Masonic grip, it is no mere secret form of recognition, but it is the "one touch of nature that makes the whole world kin." He knows, if he knew anything of the circle of his Masonic duties, that though his duty begins in his own heart and home, it does not and cannot end there. His faith, hope and charity may and indeed must focuss themselves around his own hearthstone or his own particular Lodge, but they likewise radiate and distribute their benign influence undimmed by time, unchecked by space, embracing all lands, uniting all hearts, co-ordinating all interests, harmonising all differences, translating all Babels, and transforming all the broken lights of earth into the one all embracing and all pure whiteness of the Light of the Love of God and man.

Patriotism partakes of past, present, and future. The nation that discounts or disbelieves in its past, forfeits its future. The man who despairs of the Commonwealth is its greatest enemy, and the statesman who sees no future for his country is engaged in writing the last pages of its and his own dishonoured history. So faith in the past, hope in the present, and love for all time and eternity, in some form or other, have been the inspiring principles of all true national movements, all real, enduring patriotism. Without faith you have a nation of infidels; without hope, a nation of suicides, without benevolence, a nation of wolves, or rather the nation has ceased to be a nation and has become a mere horde, killing to live and living to kill. It is then that the true patriot arises, representing what is left of the nation's faith, hope, and sacrifice. With a soul above mere personal safety and his faith heedless of failure, he gives himself. If his country has heart enough left to win, the victory is hers not his. If he fails, at least he has triumphed over self, and thereby won a fadeless crown. Out of the countless number of those whose deeds have won a deathless glory on the Roll of Fame, I venture to suggest for your meditation and encouragement two of the brightest stars in the firmament of national heroes—Judas Maccabæus in Jewish history, and King Alfred in English History.

Two hundred years before the Christian era, before the Roman had set his iron heel upon the neck of Israel, the Syrian Antiochus Epiphanes had enslaved the nation, insulted his religion, and profaned its altars by setting up the image of Jupiter Capitolinus in the Holy Place. The national cause seemed hopeless. Might seemed to have taken the place of right, darkness of light, and Satan himself reigned a usurper on the throne of God. The national life was paralysed, the national conscience dead, faith stifled, and hope fled. Then rose Judas the Asmonean with the divine fire kindled in his breast, the faith that removes mountains filling his soul, and the enthusiasm of a supreme call thrilling his whole being. Inspiring his Brethren with his own hero spirit he roused his people to a new faith and hope. Jerusalem was reconquered, the worship of Jehovah re-established, and a possibility of the old national life revived. So too with our old English land and nation in the ninth century of the Christian era. The heathen Danes had overrun the whole country, churches were levelled to the ground, the people put to the sword, and desolation reigned from the Tyne to the Thames, from the Medway to the Severn. On one little spot alone hope had remained alive. In one breast alone was the fire of a nation's faith unquenchable. At one time Alfred the exiled king stood for all that England means to you and me and to the countless millions of our mighty Empire at this present time. Our religion in its broadest and best and fullest sense, our laws in all their guardianship of our liberties, and all that is beautiful and strong and pure in our home and public life at that moment hung trembling in the balance. Alfred knew the need, and felt the call, and kneeling at the altar of God, consecrated his life and his sword to God and England, sounded the trumpet call to arms, gathered an army and went forth,

in the name of the Lord of Hosts, to win England back for England and for God.

All true patriotism is based on religion of some sort. It may be a true or only a partly true religion, but underlying all real love of country there is a belief in its permanent and enduring life growing out of immortal principles. And Judas Maccabæus and King Alfred represent for evermore the faith that believes supremely in a nation's God, the hope that trusts supremely in a nation's destiny, and the love that sacrifices itself supremely for a nation's good.

Brethren, our Order is not without splendid examples of true patriotism. Men known and men nameless have again and again done honour to the Craft by their glorious devotion to God and country. The two foremost leaders in England's present struggle for what she believes will make for unity, based on justice and freedom, after they had laid their victory at the altar of God and sent their homage to their sovereign, attended the Masonic Lodge in Bloemfontein and showed that true Brotherhood which underlies all differences of nationality and religion in the principles of Freemasonry, and it should be a subject of loyal and Masonic congratulation that during the whole siege of Mafeking, our Brethren did not fail to hold Lodge under the presidency of its Worshipful Master. The Temple riddled with the shells of the enemy resounded with the eternal principles of the Brotherhood of man and the fatherhood of God—principles which are at once the sanction and the substance of all true patriotism, the justification of our Order, and its highest and deepest, its first and final inspiration, summed up in the words of the text, "Honour all Men. Love the brotherhood. Fear God. Honour the King."—"Clapham Observer."

Bro. Rev. E. L. C. Clapton, M.A., Chaplain of the Clerkenwell Lodge and Vicar of St. Michael's, Wandsworth Common, has been appointed to the rectorate of St. Margaret's, Lee. The Rector-Designate is himself a native of the parish, having been born in 1863 at Blessington Road, Lee. He was educated at Harrow and New College, Oxford, taking the degree of B.A., and subsequently that of M.A. He was ordained deacon in 1886, and priest in 1887 by the Bishop of Gloucester and Bristol. Bro. Clapton's first curacy was at Lydney, Gloucester. From July 1888, to November 1889, he was curate of St. Peter's, Bayswater, and he was curate-in-charge of St. Matthew's, Lavender Hill, till Canon Erskine Clarke presented him to the living of St. Michael's, Wandsworth, in 1891. He was for one year elected Guardian of the Poor in the Clapham and Wandsworth Union, for three years Hon. Secretary of the Battersea Church Sunday School Association, and for many years has been and is now, a manager of a group of Board Schools and also of evening classes. In the parish of St. Michael's there are large and flourishing Sunday Schools, a Juvenile Temperance Guild, and a smart company of the Church Lads' Brigade. During Bro. Clapton's incumbency in a parish the reverse of rich over £600 has been raised for a new organ, £100 to renovate and clean the church, and over £100 for new heating apparatus and other improvements. This money has been raised locally. Bro. Clapton is married, his wife being a daughter of Mr. G. W. Keeling, J.P., of Cheltenham, and he has two children.

An erroneous impression has been caused by an announcement that the Gostling Murray and Roll Call Lodges are now without a home, consequent on the closing of the Oddfellows Club and Institute at Hounslow, which has been in existence the past ten years; but an official points out that this is not the case. It appears the bar and billiard room have been closed, but this in no way affects any of the meetings, which are taking place as usual.

The members of the Confidence Lodge of Instruction, No. 193, are arranging for the working of the Fifteen Sections at an early date, at their regular quarters, the Bunch of Grapes, Leadenhall Market.

"A SPRIG OF ACACIA."

THE death is announced of Bro. F. J. Snell, of Dunmow, of whom the "Essex Weekly News" says: No man led a busier life, and no Essex solicitor was better known. He was liked by all classes, and had long held the esteem and confidence of the various public bodies with which he was

connected. Besides his clerkship to the Board of Guardians and the Rural District Council, he was Superintendent Registrar of births, marriages, and deaths; Clerk to the School Boards of Lindsell, Stebbing, Little Dunmow, and Felsted; and Registration Agent for the Conservative party in the Epping Division. He was also captain of the Fire Brigade, and in that capacity rendered valuable service. For many years he had been the life and soul of social functions at Dunmow. As a young man he joined the old Essex Rifle Volunteers early in the fifties, and had as comrades-in-arms his old friends Major Smooty and Major Holmes, of Braintree, and many others still living. Bro. Snell was one of the founders and a Past Master of the Rosslyn Lodge, and Past Master of the Chelmer Lodge. He also assisted to found the Dunmow Lodge of Mark Masons, and was Treasurer of the local Lodges. Years ago, when Dunmow boasted a charter of incorporation, Bro. Snell was a burgess, and once filled the office of bailiff—the nearest approach the town could make to Mayoral dignity. He was, to the time of his death, Chairman of the Dunmow Sports and Flitch Committee—a body which was constituted in the Jubilee year, 1887, to carry out the local celebrations of that historic event. Every year since then the Committee have organised a fete on August Bank Holiday, the chief features of which are, of course, the Flitch trials and, in a lesser degree, the horse and pony races. Bro. Snell succeeded to the chairmanship of the Committee on the death of Dr. R. C. Lyle. He also acted as judge of the races. Among his many other social and public duties, Bro. Snell found time to act as one of the elected lay representatives on the ruridecanal and diocesan conferences. He was a staunch Churchman and a thorough-going Conservative. He served his party well in organising and registration, as the results of the last four contested elections in the Epping Division have shown. He was always kind and courteous to everybody, and to the poor he has often proved himself a good friend. There is a very general and genuine feeling of sympathy with the widow and her young family in their great and sudden bereavement. The funeral took place on Tuesday, 28th ult., a large number of the deceased's Brother Masons being present.

WE deeply regret to announce the death of Bro. Alfred Green P.M. St. Michael, No. 211, which occurred on Wednesday, 29th ult., at his residence at Ilford. Brother Green, who was the father of the Lodge, had been in delicate health for some time past, owing to which he was obliged to resign the post of Treasurer to the Lodge in February last, when, to mark their high appreciation of his services and their respectful esteem, the Brethren presented him with a very beautiful jewel. The funeral took place on Monday at the Parish Church Cemetery, and was attended by the W.M. and several members of the St. Michael Lodge, who journeyed to Ilford to pay the last respects to their departed Brother and friend, and lay a wreath upon his grave.

THE Noel Money Lodge has just lost one of its founders, in Bro. William Stephens, who died from the effects of an accident on the 16th ult., at the age of 69 years. Several members of the Lodge were present at the funeral, which was largely attended by other friends and relatives.

During the eight months which have passed of the year 1900 there has been sad fatality among Officers of the Grand Lodge of England. Death has seized two Provincial Grand Masters, the Earl of Radnor (Wiltshire) Past Junior Grand Warden, and Sir Hedworth Williamson (Durham) Past Senior Grand Warden. The Earl of Portarlington Senior Grand Warden in 1897, also died on Friday last. The Rev. Robert James Simpson Past Grand Chaplain is another Grand Officer deceased in the present year, which likewise claims Bro. Richard Eve Past Grand Treasurer, Charles Barry, F.S.A., Past Grand Superintendent of Works, Lemuel Frederick Littell and Geo. Graveley Past Grand Pursuivants, and Walter Martin Past Assistant Grand Pursuivant. Lord Portarlington was a distinguished Freemason. In April 1897 he received the highest distinction in Grand Lodge of England, next to that of Deputy Grand Master, by the Prince of Wales appointing him to the office of Senior Grand Warden; in the following month he received Past Grand rank in Supreme Grand Chapter of Royal Arch Masons as Grand Scribe N., an office which takes similar precedence with that of Senior Warden in Grand Lodge. His lordship was also a Past Senior Grand Warden in Grand Lodge of Mark Masons.—"Morning Advertiser."

DEVONSHIRE.

IN answer to the congratulatory telegram despatched to Lord Northcote, Governor of Bombay and Provincial Grand Master of Devonshire, on the occasion of its recent meeting at Plymouth, the following reply has been received:—
"John Stocker, Exeter, Devonshire. Thank Grand Lodge for kind message.—Northcote."

We were sorry we were unable to take part in an outing arranged for Wednesday, when Bro. L. A. DaCosta P.M. 1349 Preceptor of the Friars Lodge of Instruction and a few friends took a party of some six hundred cripple children from the east end of London for a day in Epping Forest. It is true the trip was not—in the general acceptance of the term—a Masonic one, but we believe it was chiefly among his Brother Masons that our worthy Bro. DaCosta appealed for the funds which enabled him to extend hospitality to so large a gathering of East London's cripples; and we are convinced all who know him will join us in the wish that he may be spared for many years, to give further evidence of his true appreciation of the best principles of the Craft. From the programme we learn that the cripple children selected for the trip were the least helpless of over 2,000, chosen by Mr. A. E. Varney, the East End Superintendent of the Ragged School Union and Shaftesbury Society, and they met at the appointed local centres and missions (including Bow, Mile End, Whitechapel, Ratcliff, Wapping, Bethnal Green, Shadwell, St. George's, Victoria Park, Hackney, Old Ford, Stepney, Limehouse, Stratford, Poplar, Bow Common, &c.) at 8 a.m. At 9.30 the excursion started in brakes from Bro. Da Costa's house in Mile End, and after a stoppage at the "Wilfred Lawson" Temperance Hotel, Woodford, reached the Shaftesbury Holiday House, at Loughton, about noon, when Children's Dinner (consisting of meat and fruit pies, with lemonade) was served. Various entertainments and games in the Forest occupied the time until 4 o'clock, when the Children's Tea was served, and was followed by a concert, promoted by the children of local residents. The Visitors and Helpers sat down to tea at 5 o'clock, and some short addresses by Mr. John Kirk, Secretary of the Society, and others, occupied the time until half past six, when the brakes were boarded and a start made for the home journey. We know Bro. L. A. Da Costa's enthusiasm for the sections, the ritual, and the ceremonies of Freemasonry; we hope he was none the less delighted with his work on this occasion. Of one thing we are certain, his efforts were thankfully received and heartily appreciated by the large number on whose behalf he laboured, not a few of whom will remember our worthy Brother, with pleasurable satisfaction, for many a long day. After the tea each of the children was presented with a handsome book, selected according to age, and before the departure of the brakes on the return journey packets of sweets and flowers were distributed. The funds for the outing were collected by Bros. L. A. Da Costa, H. Davis and H. Hart, of the Friars Lodge, and Mr. H. Giddings, all of whom wish to thank the friends who subscribed, for their liberal support.

Another American lady on a visit to Scotland has found the advantage of being connected with those of the Craft. It will be remembered I recently recorded an incident of a young lady from the States who was assisted out of her dilemma as to steamboat and train arrangements. This time it is the case of a lady, accompanying her aged father, who had a longing desire to see the Old Country once more. His strength, however, was not equal to the strain, and he died in one of the city hotels. Having no friends in Glasgow, the lady, a member of the Eastern Star, readily turned for advice to the Craft, both her father and her husband being members. The Master of a Lodge meeting in Masonic Chambers got the communication, and cheerfully gave every assistance possible. The task was not easy, but ultimately satisfactory arrangements were made with Consul, doctors, and shipping companies, through the agency of the R.W.M. The lady left on her return voyage to America last Thursday, with a high opinion of Masonry in Scotland.—"The Mallet," in "Glasgow Evening News."

The installation meeting of the Upton Lodge, No. 1227, will be held on Thursday next (by special dispensation) at the Holborn Restaurant, the usual quarters at the Great Eastern

Hotel not being available in consequence of the extensive alterations in progress at that establishment. Bro. Walter James Carroll S.W. is the Worshipful Master-elect, and he will be installed by the present Master Bro. J. H. Rowberry. In addition to the important ceremony of installation and the investment of Officers there are five candidates on the agenda for passing, and two for election and initiation. Bro. Carroll will start his term of office with a substantial balance in hand, while a particularly good record of work done during the past year will set him an example it would be no easy task for the ordinary Master to follow, but the Masters of the Upton are certainly above the "ordinary," and we have little fear but that Bro. Carroll will prove himself quite capable to maintain the reputation long enjoyed by the rulers of 1227. We wish him a most successful year in the chair of his Lodge.

The opening of the Central London Railway has brought the famous Holborn Restaurant within easier access for busy city men for luncheon or other purposes, as a run of six-and-a-half minutes from the Bank Station lands the passenger at the British Museum Station, which is almost opposite the Holborn. As a result the management are now making a speciality of the Table d' Hote Luncheons for city patrons, promptly served in the Grand Salon, Grand and Ladies' Grill rooms; while the usual choice menu is available a la carte. As pointed out by the well known manager, Bro. T. J. Hamp, it is now possible to leave an office in the city, lunch comfortably at the Holborn, and arrive back at the office well within the hour; and as the Londoner has recently learnt, a trip on the Central is a famous appetiser.

The installation meeting of the Commemoration Lodge, No. 2663, will take place on Tuesday next, at the Holborn Restaurant, when Bro. Thos. Feistel, a well known North London Mason, and a prominent member of many of the local Lodges of Instruction, will be placed in the chair of K.S. Bro. Feistel is also very popular as an entertainer and elocutionist, the rendering of Dickens's speech of Sergt. Buzfuz, from Bardell v. Pickwick, being among his most noted contributions.

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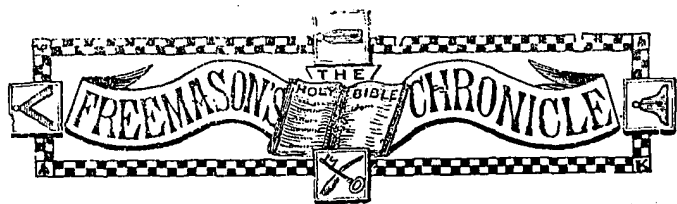
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SATURDAY, 8TH SEPTEMBER 1900.

UNITED GRAND LODGE.

THE Quarterly Communication was held on Wednesday, at Freemasons' Hall, London, when Bro. W. W. B. Beach, M.P., Provincial Grand Master Hampshire and Isle of Wight presided, and moved the proposed resolution offering to the Prince of Wales and the rest of the Royal family the respectful and fraternal sympathy of Grand Lodge on the loss sustained by the death of the Duke of Saxe-Coburg-Gotha. The motion was seconded by General Wimburn-Laurie Provincial Grand Master of the Western Division of South Wales, and was carried unanimously, all the Brethren standing.

The other business as set out in the Agenda we published last week was then proceeded with.

MARK GRAND LODGE.

THE Quarterly Communication was held on Tuesday, at Mark Masons' Hall, London, the Earl of Euston Pro Grand Master presiding.

On the motion of the president, seconded by Bro. C. Letch Mason Provincial Grand Master for West Yorkshire, a vote of sympathy with the Prince of Wales Grand Master, on the death of his brother the Duke of Saxe-Coburg and Gotha, was unanimously passed, and a copy was ordered to be forwarded to His Royal Highness.

On the motion of Bro. Frank Richardson Grand Registrar, seconded by Colonel Clifford Probyn Past Grand Treasurer, the Brethren adopted the alteration in the rules of Grand Lodge as to the holding of meetings on other than regular dates.

Bro. Walter Newton, who had been appointed Grand Standard Bearer by the Prince of Wales, was presented to the Pro Grand Master, and invested; and the Earl of Euston announced that the Grand Master had conferred on Bro. Chas. Belton the rank of Past Grand Junior Warden, in recognition of his services to the Mark Degree.

Bro. C. F. Matier Grand Secretary then, in the name of the 297 Stewards of the thirty-second annual Festival of the Mark Benevolent Fund, which was held on 11th July last, when the record sum of £5,113 was raised, presented to the Earl of Euston, who was Chairman of that Festival, an album, in which the thanks of those Stewards were recorded to his lordship, and the signature of each Steward was appended.

The noble earl, who was much affected, in his acknowledgment of the handsome presentation said it was not due to him, but to the Board of Stewards that the handsome sum was raised, and no one could feel more deeply than he the heartiness with which they rallied round him in support of the Benevolent Fund.

Several Masonic functions are to take place in Blackpool during the present month. On the 20th a Provincial Grand Lodge of Mark Masons will be held in the Masonic Hall, Adelaide Street. On the 26th, a new Lodge, to be called the St. John, will be consecrated by the Provincial Grand Master the Earl of Lathom, and Bro. John Wray, the Cemetery registrar, will be the first Master. On the same day, the Allpass Benevolent Institution will hold its annual conference, and this will be followed by a banquet at the Winter Gardens, at which the Lord Mayor of Liverpool will preside.

The Lord Mayor of London, Bro. Sir Alfred Newton, has accepted the friendly invitation of the Paris Municipal Council to the Fetes des Municipalites in Paris, on the 22nd and 23rd inst. It is three years since a Lord Mayor of the City has paid an official visit to the French capital, the last occasion being in May 1897, when Sir George Faudel-Phillips attended the funeral service at Notre Dame in memory of the victims of the dreadful fire at the Charity Bazaar.

REPORTS OF MEETINGS.

—o:—

CRAFT: PROVINCIAL.

—o:—

St. David Lodge, No. 393.

"FURTHEST NORTH."

A REGULAR meeting of this Lodge was held on Tuesday, in the Masonic Hall, Berwick-on-Tweed, when Bro. Robert Marshall W.M. presided, and opened in due form.

The minutes of the last regular meeting were read and confirmed. The ballot was taken on behalf of Mr. Thos. Swasher, and proving unanimous, he was duly initiated into the mysteries and privileges of Freemasonry by the W.M. in a very impressive manner.

A rather sad circumstance occurred during the business, when the Secretary announced that he had received word that night that Bro. John Marshall, a son of Bro. James Marshall P.M., and nephew of the W.M., had been killed on the 7th July in the Transvaal. He was a sergeant in the Imperial Light Horse, and was shut up in Ladysmith during the siege. A vote of sympathy was accorded to his parents under the sad circumstance. The Organist Bro. Wm. Green P.M. played the "Dead March in Saul" on the organ in a very impressive manner, the Brethren standing.

It was agreed to continue the concerts during the winter months same as last year, the proceeds of which will go to one of the Masonic Charities. A Committee was formed, consisting of the W.M., and Past Masters G. Moor, W. F. O'Connell, J. Crow, W. Green, R. Thompson, to carry out the necessary arrangements. Last year these Concerts realised over £10, which was devoted to the Boys' School; there was no charge made and the sums subscribed were given voluntarily.

* * *

INSTRUCTION.

—o:—

Confidence Lodge, No. 193.

A VERY good meeting was held on Wednesday evening, at 7 o'clock, at the Bunch of Grapes, Lime Street, when Bro. W. Latham acted as W.M., and received the support of Bros. A. G. McDonald S.W., J. A. Hobday J.W., J. K. Pitt P.M., &c., acting as Preceptor and Secretary, C. Goovearts Treasurer, Metcalfe Baillie S.D., J. Done J.D., A. E. Green I.G., J. Lewis, J. Wynman, W. Haughton.

The W.M. rehearsed the ceremony of passing, for which Bro. W. Haughton was accepted as candidate, he first answering the questions in a perfect manner and being entrusted. Bro. J. Lewis was examined and entrusted for the third degree, and that ceremony was gone through.

We have seldom heard these ceremonies more perfectly rendered, the working being very impressive.

Bro. A. G. McDonald was unanimously elected W.M. for Wednesday next.

Bro. Goovearts informed the W.M. that he had resigned his post as Manager of the establishment, to improve his position, but he did not like to leave the Lodge, and if the Brethren would continue to put trust in him he should be pleased to continue in the position of Treasurer. The W.M. informed Bro. Goovearts that he did not understand he had resigned the office of Treasurer, therefore he and the Brethren would take it as a matter of course that Bro. Goovearts would continue to act as the custodian of the Lodge funds.

It was proposed that the Fifteen Sections should be worked at an early date, which will probably be arranged on Wednesday next.

* * *

Sympathy Lodge, No. 483.

THIS excellent Lodge of Instruction re-assembled after the summer recess on Monday, at the Star Hotel, Gravesend, when Bro. R. J. Beamish P.M. P.P.G.D.C. acted as Preceptor.

Bro. W. Spencer Bowen, the W.M. presumptive of the Mother Lodge, occupied the chair, and rehearsed the ceremony of initiation, going through the work in a manner that gives capital promise for the future. We were also pleased to hear him deliver the Ancient Charge, which we hope will never be omitted whenever required. Bro. Bowen was ably assisted by Bros. E. Ingman S.W., J. A. Gillett J.W., J. Hewison Deacon, and I. Merchant I.G., while it was gratifying an old Past Master like Bro. W. Hawker acting as the candidate.

At the termination of the ceremony Bro. T. H. Lygo P.M., on behalf of Bro. H. Forss P.M., presented a pair of Deacon's Wands to the Lodge, for which the thanks of the Brethren were accorded. The sum of five pounds was voted from the Lodge Benevolent Fund, for the relief of the widow of a deceased member. Bro. Pettingale was elected W.M. for Monday next.

* * *

Yarborough Lodge, No. 554.

AS announced in our last issue, Bro. L. Norden P.M. Israel Lodge, No. 205 presided at this week's meeting, and we were not surprised to see an excellent gathering on Tuesday, at 7.45, at Bro. Butlin's, the Citizen, Houndsditch. The W.M. was supported by Bros. E. H. Norden S.W., J. Cohn J.W., L. Da Costa P.M. Preceptor of the Friars Lodge acting as Preceptor, A. E. Grabb S.W. 205 S.W., S. B. Lotheim J.W., D. J. George I.G., R. Butlin, W. Andrews, Wynman, and several others.

The ceremony of initiation was rehearsed, Bro. Andrews acting

as the candidate. Bro. L. DaCosta worked the first and third sections of the lecture.

Bro. E. H. Norden was elected W.M. for Tuesday, which compliment was highly appreciated.

Bro. L. Da Costa proposed that a hearty vote of thanks be recorded on the minutes for the very able manner in which the W.M. had occupied the chair for the first time in the Lodge. Considering the present W.M. was a Past Master he was not so surprised to see the working so perfectly rendered as had been done that day. The W.M. thanked the Brethren for their kindness and encouragement; he had not fulfilled the duties of W.M. for nearly twenty years, therefore he was a little rusty, but next time he hoped to give still greater satisfaction.

The Lodge being closed, Miss Maud Butlin gave a few excellent solos on the piano, for which she was complimented; whilst Bro. Andrews obliged the Brethren with some good songs, which the Ladies and Brethren heartily enjoyed.

* * *

City of London Lodge, No. 901.

AFTER a short rest during the summer holidays, the members returned in good number to resume their Masonic duties for the winter season on Tuesday, at 6.30, at the King's Arms, Shore-ditch, when we had the pleasure of seeing Bro. W. H. Jeffries acting as W.M., with Bros. W. H. Haylock W.M. 901 S.W., W. Reeve J.W., W. R. Haylock P.M. Preceptor acting as Secretary, W. Grant J.D., F. W. Henderson I.G., J. Hatton I.P.M. of the Mother Lodge, A. E. Purkiss P.M. 1314, G. Smith, A. P. Hill, J. Bull, J. Almond, J. Wynman, and T. Lingley.

The W.M. rehearsed the ceremony of initiation, for which Bro. Purkiss P.M. kindly offered himself as candidate. The ceremony being completed, the same Brother answered the questions leading to the second degree, and was entrusted. Bro. A. Payne was asked to act as Deacon, and the ceremony of passing was gone through, after which the W.M. kindly vacated the chair in favour of Bro. J. Hatton I.P.M. of the Mother Lodge, who proceeded to rehearse the ceremony of raising, Bro. J. Almond acting as candidate and Bro. W. Grant as S.D.

We need hardly allude to the excellent working, the capabilities of Bro. J. Hatton being so well known, especially among the Brethren of the City of London Lodge. High praise is also due to Brother Jeffries for the able manner in which he rendered the ceremonies of initiation and passing.

Bro. W. H. Haylock W.M. of the Mother Lodge was elected W.M. for Tuesday next, and the capable working of that Brother being well known we expect to see a very good meeting. We are sure visiting Brethren would receive a real Masonic treat.

We again remind our readers that this Lodge meets every Tuesday, at 6.30, and Brethren in the neighbourhood could not do better than visit it, Bro. W. R. Haylock P.M. being a most able Preceptor.

* * *

West Smithfield Lodge, No. 1623.

A CAPITAL meeting took place on Wednesday, 29th ult., at the City Scotch Stores, 27 Knighttrider Street, E.C., on which occasion the ceremony of Installation was worked by Bro. H. Clinch I.P.M. 1623.

The Lodge was opened with the usual promptitude at 7 p.m., and there were in all twenty-three Brethren present. Bro. J. C. Pratt W.M. 1623 was in the chair, Bro. C. Barter W.M.-E. acted as S.W., P. Waldvogel P.M. 1828 J.W., F. P. Weinell P.M. 1828 Preceptor and D.C., George Henrich S.D., G. Harris J.D., J. Paget I.G., J. A. Hoffmann Secretary. The other Brethren were: Bros. John Gordon, M.D., P.M. 1769 and 1924 P.Z. 140, W. R. Witt P.M. 1745, J. H. Minter, D. F. Weiste, Jas. Brown, Stan. Galpin, Leo. Harris, Chas. Riemann, E. Hipwell, W. H. Linsdell, A. E. Milne, W. H. Hayward, and J. R. L. Daish, &c.

The Master-elect Bro. C. Barter was duly presented and obligated. The Brethren below the rank of I.M. retired and returned when the "Inner Working" had been completed. The W.M. was then respectively proclaimed and greeted in the three different degrees, whereupon he invested his Officers. The I.M. Bro. H. Clinch then addressed the W.M., the Wardens and the Brethren consecutively in a most perfect and impressive manner, well meriting the hearty vote of thanks which was later in the evening proposed by P.M. Weinell and seconded by P.M. Gordon.

Four new members having been unanimously elected, the Lodge was closed in due form and with solemn prayer at 9 p.m.

As already announced, this Lodge has been newly furnished throughout, which should prove an attraction for strong attendances, not only on the part of the members, but also of Visitors, who are at all times most cordially invited.

The Inauguration Supper of the winter session takes place on the 26th inst., at 6.30 p.m. Tickets, 3s 6d each, may be had from the Secretary; Bro. J. A. Hoffmann D.C. 1623, 30-31 Queen Street, E.C.

* * *

Royal Victorian Jubilee Lodge, No. 2184.

LATE TERRIERS.

ON Wednesday afternoon, at 3 o'clock, a meeting was held at the Dover Castle Hotel, Westminster Bridge Road, those present including Bros. F. Allen W.M., B. Cohen S.W., J. Wynman J.W., A. Darch P.M. Preceptor, W. J. Newstead Secretary and S.D., H. Dunyer I.G.

The ceremony of initiation was rehearsed, Bro. Dunyer acting as candidate. The Lodge was opened in the second degree, and by desire of the W.M. Bro. A. Cohen, with the assistance of the Brethren, worked the first section.

Bro. Cohen was elected W.M. for Wednesday next.

Bro. Darch proposed that a hearty vote of thanks be recorded on the minutes for the efficient manner in which the W.M. had rehearsed the ceremony of initiation for the first time in the Lodge, which compliment was duly acknowledged.

CORRESPONDENCE.

—:o:—

MASONIC HALLS IN ENGLAND.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have often thought of writing to you to question an opinion you seem to entertain in regard to the number of Masonic Halls to be found in this country. Your remarks from time to time in connection with this subject would seem to imply that there are very few Masonic Halls in which the Lodges of England hold their meetings, in fact that such accommodation is met with on very rare occasions. My experience is entirely in an opposite direction, and I think it would be found on analysis that in a very large majority of cases separate Halls are available for the meetings of the Brethren, and further that in a large number of places where this is not the case special accommodation, in the form of Masonic rooms, is provided, wholly or in part distinct from Hotel surroundings.

As I have said, I have often thought of writing challenging your opinion on this point, but have not seen my way clear to produce evidence in support of my opinion, although I suppose a summary of the information contained in the Freemasons' Calendar would have helped me. Now, however, I have only to refer you to your own pages to, I think, successfully combat you. Last week you gave your usual Diary of coming events in a new form, adding place of meeting in most cases, and I think if you refer thereto, and regard that week's instalment as a fair specimen of the whole—and I think you may reasonably do so—you will admit you hold a wrong opinion in imagining we English Freemasons are deficient in Masonic Halls. I hope you will continue the publication of these fuller particulars week by week, same as you did last week, as it makes the list of coming events far more useful, while, in addition, it has provided me the means of, I trust, convincing you on a point on which I imagine you were at least a trifle wrong.

Yours fraternally,

ON THE ROAD.

Margate, 3rd September 1900.

[Our correspondent is certainly correct in his surmise that we have always regarded Masonic Halls as a rarity in this country, comparatively speaking; and we agree he has also made out a strong case in support of his opposite view. We shall certainly now look more fully into the matter, and if, as he suggests, our last week's diary is a fair specimen of the whole, then we shall most certainly have to thank him for putting us right on a point upon which we had hitherto been somewhat astray. We cannot understand why our opinion should so long have been at variance with what appears to be the actual state of affairs.—Ed. F.C.]

Crystal Palace.—On the terrace at the Crystal Palace can be witnessed each afternoon and evening for the next week a highly interesting display by the team of the Kansas City Fire Brigade, who recently secured the Challenge Cup at the Paris Exhibition. When an international contest was announced, the Association of Firemen Engineers of America selected Commander Hale and his men, from Kansas City, as their champions, with the result that they easily beat all comers; the second team, hailing from Italy, occupying nearly three times as long in carrying out the task ordained for the competitors. It is not, however, only the men who are smart. They have brought with them two grey horses, most intelligent animals, that at the sound of the bugle perform a number of feats with notable precision. Placed at varying distances from the engine, they gallop straight to their harness, always keeping together, and reaching the goal at the same time. These horses, too, engage in races with the firemen, and though starting from different points contrive always to reach the harness at the same moment. They likewise execute various figures without any prompting, and jump over hurdles, set on fire and surrounded by a blazing flame, placed between them and the engine. As a wind-up to the display, of which a private view was given on Thursday, the horses drew the engine 200 yards along the terrace, the engine was then put into service, the hose was run out, and the water projected in under 40 seconds. Altogether, the American party fairly earned the congratulations of a large number of onlookers. An Indian troupe, also from the Paris Exhibition, has likewise been secured by Mr. Gillman for the Crystal Palace. An elderly and genial member of the company, which has, by the way, been drawn from various parts of India, executes some remarkably clever tricks with eggs, and is successful in re-establishing in a dry form the powders he has previously immersed in a bowl of water. Of interest are the feats of swordsmanship in the Indian style, particularly as regards sword v. stick, and sword v. handkerchief. Then there is a patient but enterprising individual who, having swallowed a ball of thread, makes an incision in his side, from which his companion draws yard after yard of the missing yarn. A troupe of acrobats offer a number of novel feats, which are executed with unflinching neatness and dexterity, and there are other attractive items in the entertainment that should be appreciated by visitors to the Sydenham pleasure-house.

A "JOLLY GOOD FELLOW."

IT may perhaps be necessary at some functions—such as a festive gathering of footballers—to impress on those assembled the fact that some particular person whose health is toasted is a "jolly good fellow," and to announce it in a boisterous musical jingle. But the same procedure is not only out of place in the Lodge refectory, but it is also un-Masonic. In the case of the footballer, the principal qualification necessary for admission to the club is a knowledge of the game, and other members may know nothing of his personal or other characteristics. Hence any particular evidence of his qualities as a player would be sufficient excuse for proclaiming him a "good fellow" at festive gatherings. But Freemasons stand upon an entirely different footing, and if they are not all "good fellows" from a far broader standpoint than that usually implied when this wretched refrain is bellowed forth, then the fault is with the Lodge.

Freemasonry not only provides for the proper conduct of ceremonies in the Lodge, but also that everything at the refreshment board shall be done decently and in order.

There are proper honours ordained after toasts, and if it is desired to add others of a musical character fitting words and music are provided—not an idiotic iteration—but words of meaning, wishing prosperity to the Brother honoured, his Lodge, and the Craft.

The substitution of the "good fellow" jingle is not complimentary, so far as Freemasonry is concerned, as it implies—if anything—a tardy recognition of qualities, which should, if accepted at their true meaning, be acknowledged prior to the admission of any person into the Lodge. In the ordinary way the howling of this stupidity closely borders on license, and as well as the low comic song, or the questionable recitation, should be immediately repressed by the W.M., who is as directly responsible for the proper conduct at refreshments as he is when the Brethren are at labour.—"New Zealand Craftsman."

INTELLIGENT MASONS.

THE Masonic Fraternity holds a deservedly high rank by reason of the general intelligence of its members. It includes men of thought and understanding, whose intellectual grasp on the various matters of social, public, and scientific interest is clearly shown. In its ranks are prominent citizens of every occupation, active and successful business men, scholarly men who adorn the several professions—and it is Brethren of this stamp, possessed of strong and well-stored minds, who help the Institution to hold the advanced position it occupies as a force of intelligence and knowledge.

There is no question that the main body of our Fraternity is composed of men who think and read, and thus are prepared to form wise conclusions regarding all matters of general interest. In matters pertaining to their respective occupations—their business in professional undertakings—they apply themselves diligently, making use of books, magazines, papers, and all the various special publications within their reach, that they may keep in touch with what their associates are doing in similar lines of activity, and acquire the knowledge and suggestions by which they shall be aided to the best possible accomplishments.

The Masonic Fraternity may well be proud of the mind activity and attainments of its members. It is intelligence, not stupidity, which is the distinguishing sign of the Craft; and so long as this class form the majority and exercise the influence they may be expected to exert, the progress of Freemasonry is well assured.

And yet, in some respects, a goodly number, even the class referred to, neglect thought and study respecting subjects which seemingly should interest intelligent Craftsmen. They are not well posted concerning the history of Freemasonry, its jurisprudence, its symbolism, its relations with other philosophies and systems; nor are they any better acquainted with what is being done in different parts of the world, under Masonic auspices, for the expression of the principles of the institution and the accomplishment of its works of practical usefulness. With all the general intelligence that pervades the Fraternity, there is yet a sad lack of thought and study respecting matters that are vital to the system, respecting movements and undertakings that mark the way of its progress and true service in the world.

Many Craftsmen declare they have no care or concern for what is outside the Lodge, or other organisations, in the

expression of Freemasonry. They sneer, perhaps, at "reading Masons," and regard their "bookish Brethren" with little favour. But the trend of things is away from such a class, who appreciate Freemasonry only in its social side and in some way of ministry to the material nature. It has been well said that "a Mason in these days of great and increasing light, who knows of our institution only by what he sees and hears as an occasional visitor to the Lodge, when an election is pending, a degree conferred, or a banquet spread, knows very little of the institution, and needs a new initiation." It is an excellent thing to attend Masonic meetings, more or less frequently as circumstances may allow; to cultivate the social features of the institution; to acquire the esoteric and ritualistic work of the institution; but there is a wider range of thought and interest, worthy the attention of every intelligent Craftsman who desires to know what Freemasonry is—and what it is doing at home and abroad.

Grand Master W. P. Innes of Michigan, in his recent address to Grand Lodge, presents this matter in forcible and suggestive words. He says: "In the Craft to-day the bright Mason is the Mason who reads, and who is able to answer satisfactorily the question, 'What is Freemasonry?' To-day we have in our ranks the brightest minds and most sublime intellects the world boasts. To-day the ethics of Freemasonry are being placed one by one in the crucible and subjected to the intense heat of a knowledge which has burned brighter and more fiercely as the ages have rolled into the eternity of the past. To-day the philosophy upon which the institution of Masonry rests is being purified of the dross and sediment of past ignorance, coming out brighter, better, clearer, fairer, and more adaptable to human needs." After showing how inviting and glorious the Masonic situation now is, he asks the question, "What has caused this mighty leap in Masonic progress?" He responds to the question in this wise: "Because the Mason of to-day reads, thinks and digests. The tenets of our Order stand dressed in the best culture and refinement of the age. The ancient landmarks have been adorned and decorated with the jewels of intelligence, in full fruition. Masonic literature stands pre-eminently high in the world of letters, because the ablest minds and the wisest pens of the age are engaged in giving to men a clear solution of the question, What is Masonry? We ought to glory in the progress made by our beloved Fraternity in this direction."

It is a cause of congratulation that progress is noticeable in the direction of more thought, more study, and more reading on the part of Craftsmen. Masonic papers and magazines, and all the various publications of the Craft, obtain a more general regard than was formerly the case, and this increase of appreciation enforces the demand for a Masonic literature of the best quality and broadest range possible.—"Freemasons Repository."

A MISTAKEN ESTIMATE.

I KNOW what Masonry is from beginning to end, said a young man in the presence of the writer of this paper, and he added to his statement by saying, "I went through it all at as rapid a pace as possible, for I wanted to finish the whole thing and have as good standing in the Order as anybody else." Less than two years ago he was initiated an Entered Apprentice, and now he is entitled to write K.T. and 32nd degree after his name. He has gone forward at a flying pace and is to be congratulated at the proficiency so quickly attained. He has gratified what seems to his friends a laudable ambition and obtained the right to sit in almost any Masonic assembly that may be convened.

In the nature of things, however, such an one cannot have mastered the whole system of Masonry, and if he entertains the idea that he has come to fulness of knowledge respecting the Institution, he is sadly in error. There must be some confusion in his mind, we assume, even as regards technicalities, and for some time yet he will need to be careful as regards words and signs, passes and their explanations, lest he confound the one with the other. The work and lectures of the different degrees and orders so rapidly passed through must be differentiated in the thought, else there will be no clear understanding of the ceremonial in any one of the departments. At the best the knowledge gathered with such rapidity will consist very largely of words, and these will be retained with some difficulty.

Thus the story is told of a boy sent on an errand to the grocery store and charged not to forget his commission. To ensure correctness he was bidden to keep repeating his errand all the time he was going to the store. Thus the lad started

out saying "Pepper, allspice and ginger." He encountered a playmate who asked him where he was going so fast, and the only reply given was "pepper, allspice and ginger." A little further on his way a neighbour accosted the boy, asking him the question: "Has your father returned home?" and the reply was the same, "pepper, allspice and ginger." The boy seemingly had a firm grasp on the form of words and would have executed his errand in the best manner possible had he not, in passing through a ship yard stumbled over a lot of tar barrels and other belongings of the place, by which his ideas were considerably discomposed. The boy scrambled to his feet, however, a little shaken by his fall, and sang out: "I have not forgotten it—'Pitch, tar and turpentine.'" The form of the words had got twisted by the unlooked for experience, but the lad remembered to the last that he had been put in charge of a phrase of doubtful meaning and he was determined to have something to show for that.

But assuming that all technicalities are sufficiently understood by the Brother who passes so rapidly forward—that he makes himself familiar with the ritual of every part of the Masonic system as it is presented to him—there is yet no acquiring of the royal art in such haste, and by so limited a use of time and thought. The most gifted candidate—the Brother alike ardent and studious in trying to interpret Freemasonry—cannot assimilate its teachings, either mentally or morally, in the brief period of time mentioned. To master the system and come to fullness of knowledge respecting its various features is the work of years. The earnest, progressive Masonic student never expects to come to the finish—to find there is nothing more to be investigated or learned.

In another and higher sense the progress must be slow—that of applying to the character the principles and precepts that belong to Freemasonry. It is one thing to be a nominal Mason, having high rank, perhaps, in all the departments; it is quite another thing to be a genuine Mason, having the characteristic features of the Institution stamped indelibly upon the heart and illustrated in daily conduct. We must expect to come somewhat slowly to this highest appreciation and best experience of Freemasonry.—"Freemasons' Repository."

THE BALLOT.

THERE is a great deal of mischievous nonsense for which a wrong understanding of this principle is responsible. Some Masons seem to think that the doctrine means that a Mason must not make known his objections to a candidate, if he has any. Such a theory is absurd. We are a family of Brothers, and can discuss as such the admission of new members to the family. We are not afraid of each other nor malacious toward each other.

The secrecy of the ballot must be protected. We can imagine a case when the appeal to such a right would be valuable. But it is a shelter for extreme cases, nor for every day—a cyclone cellar, not a living-room. The writer has seen nearly five hundred men brought into his Lodge and has never yet seen the time when he was afraid to tell everything he knew or believed or had heard or thought about any one of them.

Suppose I bring in a petition in good faith and it is rejected and no one vouchsafes to me a reason. My situation is very unpleasant. I am tormented with a dozen suspicions. Am I deceived in my friend? Ought I to be on my guard against him? If so, in what way? Ought I to refuse to lend him money, or to keep my wife from his company? Or is it only that I am not a judge of what is good material? But have I no longer the confidence of my Brothers? Do they think me unworthy of it, or why do they conceal from me their objections? Do they think me so unjust that I would not listen to objections, or so spiteful that I would seek for revenge? Do they think I am mean enough to betray their confidence? Such are some of the reflections that are certain to occur to the unfortunate proposer; and justly? Where a candidate is rejected in silence it is a slap in the face to the Brothers that proposed him, and also to the members of the investigating committee, if they recommended him.

We believe that such conduct arises from a misapprehension of a Mason's duty. It is true that one must not say either, "I will black-ball so-and-so." But with these two exceptions he may say whatever he is man enough to say. He may go to the proposer and say to him, "You are mistaken in the character of so-and-so," or "There is something about so-and-so which you may not know, and which in my opinion makes him unsuitable material for Masonry;" or, "Mr. So-

and-so is perhaps entitled to the privileges of Masonry, but he is very offensive to me, and I advise you to get leave to withdraw his petition and let him send it to some other Lodge." If for any reason that step is not agreeable, he can go to the Master or to the investigating committee and tell them what he knows or what they should investigate. There can be but two occasions when it is necessary or proper to silently and secretly cast a black ball: One is when the objector is a coward and the other when the proposer is a rascal.—"Tyler."

FREEMASONRY AND CHURCH.

I HAVE on this subject often expressed my views in words and print, and I may reiterate here in brief that Freemasonry, although it promotes and propagates highest virtue, strictest morality and undoubted faith in God, it is not a religion in the literal sense of the word; and if one says, as sometimes we do hear it said—Freemasonry is good enough religion for me, he has not the true conception of either Freemasonry or religion. Each has a different sphere of usefulness, and both can stand side by side as God-given means to improve man for life here and hereafter. I have been inspired to write this by a report I read in the "American Tyler," where at a church conference at Toronto, Canada, a Mr. Jones with perturbed spirit laments the lack of attendance of his church and lays the blame at the feet of Freemasonry, in which his preacher, Rev. Mr. Rosch, concurs fully.

From my humble observation I cannot see how the Lodge, Masonic or any other, can conflict with the church, when their meetings are not held at the same time. At least Masonic Lodges never hold meetings on Sundays, and I presume it is in very deference to the churches, while they do meet on Friday nights, when the synagogues are open for services, yet I had no occasion to complain. On the contrary, I find the Jewish Masons are as good Jews as they are Masons; and as to Christians, I have a host of noble Brother Masons among them, staunch supporters of both the church and Freemasonry, giving their personal attention to both in equal shares, and love both as two distinct institutions.

If, then, there is a church that lacks attendance, change the preacher; do not blame Masonry, the best friend religion has. The preacher is to blame, mark my word!

If a Lodge would lack attendance, see whether the Master is able to interest the Craft and give them wholesome instruction, that none go away dissatisfied. The same holds good in church. The Freemason goes to Lodge for Masonic instruction, to church for religious instruction, and both can fail or prosper, according to the guidance they have.

Let the preacher make long, meaningless prayers, and deliver dry, spiritless sermons—perhaps a little too long too—and the lack of attendance will be the ultimate result, although the preacher and his fanatic confreres will not recognise it.

Let the preacher, on the other hand, make short, proper prayers, deliver bright and instructive not too long sermons, and he will find Freemasons ready and willing communicants. If Bros. Jones and Rosch would try this method of conducting their services, methinks they would change their minds.—Rabbi L. Weiss.

THE HONEST MASON.

THAT all Masons ought to be honest does not admit of dispute, and as it is generally conceded that no man ought to be dishonest, it seems somewhat strange that there are so many people who, if measured by the Masonic gauge, would be found short of the standard; if squared by the square of virtue would be found awry; if tested by the level and plumb, would be found out of line and so far out of plumb as to be a menace to their surroundings. Anomalous as it may seem and absurd as it is, nevertheless it is a fact that every being entitled to the name man believes that all other men ought to be honest. It is barely possible that even a thief may know that it is wrong to steal; that a liar may believe that it is wrong to deceive, yet some unexplainable influence, some unholy spirit—devil—controls his actions, thereby making him an enemy to his fellow man, an enemy to himself, an enemy to God. Whether there is a reasonable excuse for the frightful lack of honesty, apparent in all the walks of human life or not, is not a question for Masons to discuss. It is enough to know that something is wrong and that as men seeking for light it is our duty to, at least, attempt

to right the wrong, not as missionaries seeking to save souls, but as men endeavouring to work out the problem of our own lives, that we may have souls fit to be saved. To accept something he has not earned is abhorrent to the good Mason. To demand something from your Brother, for which he has not been paid, is un-Masonic. To be a mere hanger-on, a drone, is unworthy of one whose name appears on the roll of membership of a Masonic Lodge. If you have gained the respect, the esteem, the love of your Brethren, you have earned jewels which will be yours through life; they will be with you in sunshine and in rain, in sickness and distress, and, finally, when your throbbing heart becomes weary and death confronts you like a spectre, ready to strangle you with his iron grasp, tender hands will minister to your wants and loving words will assure you that you have fought the good fight, and that you have earned a priceless reward. How much more glorious is the life of one who has lived for others rather than for himself; one who has kindled the beacon light which has guided others into a safe harbour when his neighbours slept, or, sought to lure them to destruction. There can be no more glorious life than that of a good, honest Mason. Masonry may not of itself be all that is required to admit your tired soul into eternal rest, but it goes a long way toward preparing you to make your peace with God.—Exchange.

THE SERIOUSNESS OF MASONRY.

WE have had occasion more than once to undo the work of well-meaning Brethren who have intentionally led candidates for the mysteries to suppose that they were about to undergo an embarrassing and painful ordeal. Whenever we have talked with a candidate who has such notions we have said to him something like this: "You need be under no apprehension of any sort. And it would be well for you in receiving the degrees to remember this. Freemasonry is designed to impress upon the mind wise and serious truths, and if at any time you should find yourself apparently gratuitously placed in an embarrassing situation, you may rest assured that the serious purpose thereof will in due time clearly appear. Remembering that, no such situation will be really painful to your mind. Remember, too, that while it would seem that some of your friends would be best pleased to have you exhibit timidity and apprehension, the majority of the members will be best pleased if you show only thoughtfulness and seriousness."

We think that a candidate who enters the Lodge room after assurances of that sort is in the proper frame of mind to be benefitted by the ceremonies. We strongly deprecate the thoughtlessness that would seek to fill his mind with a different set of ideas.—"Tyler."

SENTIMENT IN MASONRY.

FREEMASONRY affects life for good in a thousand ways. It fosters Fraternal feelings and inculcates tender and noble sentiments in its disciples. Freemasonry is charged with sentiment. Take away sentiment, and it would be left cold, formal and unattractive. Let not the sentiment which belongs to the Masonic system be undervalued. Ian Maclaren says, "Thank God for sentiment. Thank God that people are sometimes carried away by sentiment in the service of man and the worship of God. Take sentiment out of literature, what do you find? The most repulsive realism. If you take it out of politics, what do you leave? Hard, dry doctrinaire theories. If you take sentiment out of religion, what becomes of it. It will have no heaven, no beauty, no hope. Masons may well rejoice that their Fraternity is permeated by so much sweet and holy sentiment which enables them to render the best service to their fellowmen, not growing weary in well-doing, but counting it all joy to labour for truth and love's sake, even to the end of earthly existence. An institution having for its aim the elevation of humanity, causing men to become perfect in the image of their Divine Creator, must be of more than human origin. So it is. It has withstood the opposition and persecution of ages and stands to-day unsullied with thousands upon thousands who are proud to wear "Holiness to the Lord" upon their forefront."—Masonic Sun.

MASONRY FOR BOYS.

THE recent proposition of Right Rev. Henry C. Potter, Bishop of New York, that a new Masonic degree be

contrived for the reception and training of boys, has called forth a great deal of comment from the Masonic press, but none better than the following thoughtful paragraphs printed by the Palestine Bulletin of Detroit:

"Undoubtedly Masonry ought to have a part in the training of youth because it is the most important work in which men engage. Undoubtedly, too, it would be well if boys who are to become Masons were brought early under the influence of Masonic principles. But we need not wait for official action. Every Mason ought to have apprentices in Masonry and morality. If he has no sons he should select a few boys of his acquaintance and so put his mark upon them and exert such an influence over them that when they are grown they will become not only Masons, but good Masons and intelligent Masons.

The first great advantage of such a course would be that the preceptor would feel the need of making himself a worthy exemplar and a competent teacher of the science and the morality of the Craft."

THE EXTERIOR VIEW.

SOME one has said that it is not numbers nor wealth that indicates the prosperity of a Lodge, but rather the manner in which the members live up to Masonic principles. This may be, undoubtedly is, true, but it is also true that the wealth of numbers and material riches almost invariably indicates that greater wealth of brotherly affection and devotion. It is hardly likely that a Lodge which was "rotten at the core" would be entirely pleasing to the exterior view, though there may be such exceptional cases. Inner prosperity naturally leads to outward prosperity and is, in fact, the sine qua non of that delectable condition which says to the outer world that Masonry is deservedly flourishing.—Exchange.

Masonry, says a contemporary, is a noble Institution. Its object is to promote the happiness of men—its laws are reason—its intention peace. Every member voluntarily subscribes to these principles, by obligation is bound to them. Remaining true to the trust reposed in him by his fellows, he earns the honoured title, Brother. A member who wilfully violates these trusts by any act intended to injure a Brother forfeits his claim to the honoured title in an Institution having the motto emblazoned on its standard—Brotherly Love, Relief, and Truth.

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. Matinée, Wednesday, 2.30.
 Daly's.—8.15, San Toy. Matinée, Saturday, 2.30.
 Drury Lane.—On Saturday, 15th, The Price of Peace.
 Gaiety.—8.15, The Messenger Boy. Matinée, Saturday, 2.
 Globe.—On Tuesday next, 8.30, Colonel Cromwell.
 Gt. Queen Street.—8.15, A Boer Meisje. 9, The Private Secretary. Matinée, Wednesday and Saturday, 3.
 Haymarket.—8.30, Sweet Nell of Old Drury. Matinée, Wednesday and Saturday, 2.30.
 Her Majesty's.—8, Julius Caesar. Matinée, Saturday, 2.
 Lyric.—On Tuesday, 8, Florodora. Matinée, Wednesday, 2.30.
 Prince of Wales.—8.30, English Nell. Matinée, Wednesday and Saturday, 2.30.
 St. James's.—8.30, A Debt of Honour. Matinée, Wednesday, 2.30.
 Savoy.—8.15, The Outpost. 8.45, The Pirates of Penzance. Matinée, Saturday, 2.30.
 Shaftesbury.—8, The Casino Girl. Matinée, Wednesday, 2.
 Strand.—8.15, Punctured. 9, In the Soup. Matinée, Wednesday, 3.
 Alexandra.—Next week, 8, The Favourite.
 Opera House, Crouch End.—Next week, 8, Hearts are Trumps.
 Surrey.—Next week, 7.45, Honour thy Father.
 Standard.—Next week, 7.45, Lady Godiva.
 Alhambra.—8, Variety Entertainment, Soldiers of the Queen, &c.
 Aquarium.—Varied performances, daily.
 Empire.—8, Variety Entertainment. Sea-side, War Pictures, &c.
 Oxford.—7.30, Variety Entertainment. Saturday, 2.15 also.
 Palace.—7.30, Variety Entertainment. New American Biography, &c.
 Royal.—7.30, Variety Company. Saturday, 2.30 also.
 Tivoli.—7.40, Variety Entertainment.
 Agricultural Hall.—8, Mohawk Minstrels.
 Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
 London Hippodrome.—2 and 8, Varied attractions. Siberia, &c.
 Crystal Palace.—Varied attractions daily. Thursday and Saturday, Fireworks, &c.
 Madame Tussaud's (Baker Street Station).—Open daily. Portrait models of modern celebrities, &c.

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

MEETINGS NEXT WEEK.

Monday.

- 1366 Highgate, Midland Grand Hotel
 2426 Wood Green, Fish. Arms, Wood Green
 2611 London School Board, Hotel Cecil
 40 Derwent, Castle, Hastings
 68 Royal Clarence, F.M.H., Bristol
 75 Love & Honour, F.M.H., Falmouth
 102 Unanimity, Kings Arms, N. Walsham
 104 St. John, Mechanics Inst. Stockport
 105 Fortitude, F.M.H., Plymouth
 106 Sun, F.M.H., Exmouth
 151 Albany, F.M.H., Newport, I. of W.
 189 Sincerity, Town Hall, E. Stonehouse
 237 Indefatigable, F.M.H., Swansea
 240 St. Hilda, F.M.H., South Shields
 292 Sincerity, Adelphi, Liverpool
 296 Royal Brunswick, F.M.H., Sheffield
 297 Witham, Masonic Rooms, Lincoln
 302 Hope, F.M.H., Bradford
 303 Benevolent, F.M.H., Teignmouth
 307 Prince Frederick, Hebden Bridge
 314 Peace and Unity, Bull, Preston
 330 One and All, F.M.H., Bodmin
 339 Unanimity, Crown, Penrith
 411 Commercial, F.M.H., Nottingham
 543 Cleveland, F.M.H., Stokesley
 589 Druid of Love & Liberality, Redruth
 632 Concord, F.M.H., Trowbridge
 643 Royal, Foord's, Filey
 665 Montagu, F.M.H., Lyme Regis
 699 Boscawen, F.M.H., Chacewater
 721 Independence, F.M.H., Chester
 797 Hauley, Hauley Hall, Dartmouth
 827 St. John, Masonic Tem., Dewsbury
 884 Derwent, Town Hall, Wirksworth
 893 Meridian, F.M.H., Millbrook
 941 De Tabley, Royal George, Knutsford
 985 Alexandra, F.M.H., Sutton Bridge
 1174 Pentagle, Sun, Chatham
 1221 Defence, F.M.H., Leeds
 1237 Enfield, George, Enfield
 1271 Friendship & Unity, Bradford-on-Avon
 1272 Tregenna, F.M.H., St. Ives, Cornwall
 1282 Ancholme, Masonic Rooms, Brigg
 1302 De Warren, White Swan, Halifax
 1350 Fermro Hesketh, F.M.H., Bootle
 1380 Skelmersdale, Town Hall, Liverpool
 1402 Jordan, Masonic Temple, Torquay
 1408 Stamford & Warrington, Stalybridge
 1436 Castle, F.M.H., Sandgate
 1449 Royal Military, Mas. Tem., Canterbury
 1477 Sir Watkin, F.M.H., Mold
 1486 Duncombe, F.M.H., Kingsbridge
 1505 Emulation, F.M.H., Liverpool
 1611 Eboracum, F.M.H., York
 1618 Handyside, Saltburn-by-Sea
 1730 Urmston, Victoria, Urmston
 1748 Castlemartin, Assembly R., Pembroke
 1792 Tudor, The Institute, Harborne
 1885 Torridge, F.M.H., Great Torrington
 1914 St. Thomas, Harecastle, Kidsgrove
 1948 Hardman, Queen's Arms, Lancaster
 1952 High Peak, Tn. H., Chapel-en-le-Frith
 1966 Fidelity & Sincerity, M.H., Wellington
 1977 Blackwater, Blue Boar, Maldon
 2111 De Tatton, Town Hall, Altrincham
 2185 Ardwick, Moseley, Manchester
 2187 Adur, Assembly Rooms, Henfield
 2376 Carnarvon, Public Hall, Leyland
 2382 Loyal Hay, Hay
 2422 Ebbisham, Spread Eagle, Epsom
 2457 St. Anne's, St. Anne's-on-Sea
 2584 Queen Victoria, Con. Club, Cheetham

Tuesday.

- 167 St. John, Jack Straw C., Hampstead
 1269 Stanhope, Surrey Masonic Hall
 1922 Earl of Lathom, Surrey Masonic Hall
 80 St. John, F.M.H., Sunderland
 93 Social, 47 St. Giles Street, Norwich
 126 Silent Temple, Bull, Burnley
 131 Fortitude, F.M.H., Truro
 184 United Benevolence, New Brompton
 241 Merchants, F.M.H., Liverpool
 272 Harmony, F.M.H., Boston
 284 Shakespeare, F.M.H., Warwick
 293 King's Friends, Lamb, Nantwich
 319 New Forest, Visitors Hall, Lymington
 371 Perseverance, F.M.H., Maryport
 373 Socrates, George, Huntingdon
 378 Loyal Welsh, F.M.H., Pembroke Dock
 386 Unity, Town Hall, Wareham
 448 St. James, F.M.H., Halifax
 473 Faithful, F.M.H., Birmingham
 494 Virtue and Honour, F.M.H., Axminster
 495 Wakefield, M.H., Wakefield
 496 Peace and Harmony, St. Austell

- 573 Perseverance, Drill Hall, Hales Owen
 593 St. Ann, Masonic Rooms, Alderney
 603 Zetland, F.M.H., Cleckheaton
 606 Segontium, F.M.H., Carnarvon
 626 Lansdowne of Unity, Chippenham
 650 Star in the East, Gt. Eastern, Harwich
 696 St. Bartholomew, Anchor, Wednesbury
 723 Panmure, F.M.H., Aldershot
 764 Harbour of Refuge, W. Hartlepool
 829 Sydney, Black Horse, Sidcup
 877 Royal Alfred, Masonic Tem., Jersey
 897 St. Helens of Loyalty, St. Helens
 903 Gosport, India Arms, Gosport
 954 St. Aubyn, Mas. Hall, Morice Town
 1021 Hartington, F.M.H., Barrow-in-Fur.
 1073 Greta, Keswick, Keswick
 1120 St. Milburga, Tontine, Ironbridge
 1138 Devon, F.M.H., Newton Abbot
 1168 Benevolence, F.M.H., Sherborne
 1197 Nyanza, F.M.H., Ilminster
 1250 Gilbert Greenall, Lion, Warrington
 1267 Kenlis, Odd Fellows Hall, Egremont
 1314 Acacia, Bell, Bromley, Kent
 1476 Blackpool, F.M.H., Blackpool
 1522 Olicana, New Masonic Hall, Ilkley
 1528 Fort, F.M.H., Newquay
 1557 Baildon, Masonic Rooms, Baildon
 1587 St. Giles, Town Hall, Cheadle
 1713 Wilbraham, Walton-on-the-Hill
 1837 Lullingstone, F.M.H., Wilmington
 1847 Ebrington, Masonic T., E. Stonehouse
 1942 Minerva, Public Hall, Fenton
 2000 Ethelbert, Mas. Rooms, Herne Bay
 2104 Whitwell, F.M.H., Stockton-on-Tees
 2111 Wilberforce, F.M.H., Hull
 2222 Frederick West, Castle, East Molesey
 2222 Horwich, Bridge, Horwich
 2222 Barry, Royal, Cadroxton-Juxta-Barry
 2222 Border, White Hart, Blackwater
 2402 Concordia, Red Lion, Wendover
 2582 Lewisham, Blue Gates, Smethwick
 2680 Kine's Court, F.M.H., Gillingham
 2708 Holmes, F.M.H., Wigan
 2723 Temperance, F.M.H., Liverpool
 2723 Heaton, 232 Shields Road, Byker

Wednesday.

- Committee R.M. Benevolent Inst., at 4.
 87 Vitruvian, Bridge House Hotel
 1986 Honor Oak, Anderton's
 2662 Ealing, Victoria Hall, Ealing
 2697 St. Michael le Querne, Holborn Rest.
 2765 Earl's Court, Royal Palace Hotel
 54 Hope, Spread Eagle, Rochdale
 84 Doyle's Fellowship, F.M.H., Guernsey
 128 Prince Edwin, Bridge Inn, Bury
 146 Antiquity, F.M.H., Bolton
 187 Royal Sussex Hospitality, Bristol
 204 Caledonian, F.M.H., Manchester
 227 St. Luke, F.M.H., Ipswich
 250 Minerva, F.M.H., Hull
 274 Tranquillity, Boar's Head, Newchurch
 281 Fortitude, F.M.H., Lancaster
 288 Harmony, F.M.H., Todmorden
 323 Concord, Florist, Stockport
 372 Harmony, F.M.H., Budleigh Salterton
 387 Airedale, Saltaire Inst., Shipley
 463 Croydon of Concord, Croydon
 500 Sympathy, Royal Clarendon, Gravesend
 500 Eaton, F.M.H., Congleton
 500 Fidelity, Crown, Framlingham
 567 Unity, Woolpack, Warwick
 654 Peveril of the Peak, F.M.H., New Mills
 661 Fawcett, F.M.H., Seaham Harbour
 666 Benevolence, Wes. School, Princetown
 679 St. David, F.M.H., Aberdare
 730 Ellesmere, F.M.H., Chorley
 741 Arboretum, F.M.H., Derby
 755 St. Tudno, F.M.H., Llandudno
 851 Worthing of Friendship, Worthing
 852 Zetland, F.M.H., Salford
 852 Albert, Duke of York, Shaw
 906 Royal Albert Edward, F.M.H., Bath
 1005 Zetland, Bell, Gloucester
 1018 Shakespeare, F.M.H., Bradford
 1125 St. Peter, F.M.H., Tiverton
 1031 Fletcher, F.M.H., Birmingham
 1064 Borough, Bull, Burnley
 1088 Royal Edward, Mas. Club, Stalybridge
 1004 Temple, F.M.H., Liverpool
 1112 Shirley, F.M.H., Southampton
 1127 St. Peter, F.M.H., Tiverton
 1140 Ashton, Reform Club, Heaton Moor
 1181 De la Pole, F.M.H., Seaton
 1200 Lewises, Royal, Ramsgate
 1220 Solway, F.M.H., Aspatria
 1248 Denison, F.M.H., Scarborough
 1273 St. Michael, F.M.H., Sittingbourne
 1271 Aldershot Camp, Aldershot
 1342 Walker, F.M.H., Newcastle-on-Tyne

- 1271 Toxteth, 80 North Hill St., Liverpool
 1398 Baldwin, Castle, Dalton-in-Furness
 1400 Curwen, F.M.H., Workington
 1520 Earl Shrewsbury, Cannock
 1520 Rosslyn, Saracen's Head, Dunmow
 1544 Mount-Edgcumbe, F.M.H., Camborne
 1588 Prince Leopold, Angel, Stretford
 1643 Perseverance, M.H., Hebburn-on-Tyne
 1645 Colne Valley, F.M.H., Slaithwaite
 1721 Trinity, Golden Lion, Rayleigh
 1708 Zion, Grand, Manchester
 1808 Suffield, Angel, North Walsham
 1848 Ferrum, F.M.H., Middlesborough
 18 St. Maurice, Working Hall, Plympton
 Lord Warkworth, F.M.H., Amble
 1932 Whitworth, F.M.H., Spennymoor
 1 - Stanford, Town Hall, Hove
 1028 St. George, F.M.H., Portsea
 2120 Abbey, F.M.H., Chertsey
 2156 Arthur Sullivan, Manchester
 2204 Wavertree, Coffee House, Wavertree
 228 Avondale, King's Arms, Middleswich
 2423 St. Mark, Connah's Quay
 2483 Hadrian, Devonshire, Bexhill
 2583 St. Thomas, F.M.H., Tibshelf
 2591 St. Mary, Town Hall, New Shoreham
 2700 Harlow, Victoria Hall, Harlow
 2769 East Surrey, Hoskins's Arms, Oxted

Thursday.

- 1155 Excelsior, Bridge House Hotel
 1227 Upton, Holborn Rest. (by dispensation)
 1558 Duke of Connaught, Surrey Mas. Hall
 1642 Earl of Carnarvon, Notting Hill
 2168 Derby Allcroft, Midland Grand Hotel
 2417 Bolingbroke, Lavender Hill
 250 Barnet, Assembly Rooms, New Barnet
 35 Medina, F.M.H., Cowes
 97 Palatine, F.M.H., Sunderland
 130 Royal Gloucester, M.H., Southampton
 132 Unity, F.M.H., Ringwood
 139 Britannia, F.M.H., Sheffield
 191 St. John, Knowsley, Bury
 215 Commerce, Commercial, Haslingden
 216 Harmonic, Adelphi, Liverpool
 324 Moira, Wellington, Stalybridge
 333 Royal Preston, Castle, Preston
 344 Faith, Ram's Head, Radcliffe
 369 Limestone Rock, Swan, Clitheroe
 381 Harmony & Industry, M.H., Darwen
 437 Science, F.M.H., Wincanton
 442 St. Peter, F.M.H., Peterborough
 487 Portsmouth, F.M.H., Portsmouth
 546 Etruscan, F.M.H., Longton
 561 Zetland, F.M.H., Guisborough
 586 Elias De Derham, F.M.H., Salisbury
 588 St. Botolph, Corn Exchange, Sleaford
 625 Devonshire, F.M.H., Glossop
 732 Royal Brunswick, Pavilion, Brighton
 739 Temperance, F.M.H., Birmingham
 816 Royd, Falcon, Littleborough
 973 Royal Somerset, F.M.H., Frome
 991 Tyne, F.M.H., Wallsend
 1035 Prince of Wales, Liverpool
 1055 Derby, Victoria, Manchester
 1061 Triumph, County & Com., Lytham
 1099 Huyshe, F.M.H., Stoke
 1107 Cornwallis, Bull, Chislehurst
 1144 Milton, Ashton-under-Lyne
 1145 Equality, Red Lion, Accrington
 1147 St. David, F.M.H., Manchester
 1182 Duke of Edinburgh, M.H., Liverpool
 1213 Bridgwater, Assembly Rooms, Eccles
 1387 Chorlton, M.H., Chorlton-cum-Hardy
 1416 Falcon, F.M.H., Thirsk
 1429 Albert Edward, Newport, Mon.
 1582 Corbet, Whitehall House, Towyn
 1697 Hospitality, Royal, Waterfoot
 1750 Coleridge, Public Hall, Clevedon
 1863 Priory, F.M.H., Tynemouth
 1915 Graystone, Foresters H., Whitstable
 1992 Tennant, Masonic Temple, Cardiff
 2109 Prince Edward, Heaton Moor
 2142 Egerton, F.M.H., New Brighton
 2217 Windermere, Mas. Room, Windermere
 2227 White Horse, F.M.H., Westbury
 2234 Onslow, F.M.H., Guildford
 2262 Dagmar, Anglers Rest, Wraybury
 2285 Eden, Masonic Rooms, Workington
 2311 St. Alkmund, Whitchurch
 2343 Sir Wm. Harpur, Ass. Room, Bedford
 2372 James Terry, Falcon, Waltham Cross
 2420 Ferdinand de Rothschild, Aylesbury
 2428 Gracedieu, F.M.H., Coalville
 2449 Duke of York, Albion, Manchester
 2501 Ixion, Roebuck, Buckhurst Hill
 2568 Delaval, Central, Newcastle-on-Tyne
 2606 Fforest, Masonic Rooms, Treharris
 2619 New Brighton, Victoria, New Brighton
 2649 Sir Francis Drake, F.M.H., Plymouth