

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE THRONE AND FREEMASONRY.

THE following notices have been issued from the Secretary's Office of United Grand Lodge:

MEMORANDUM.—As a Special Meeting of Grand Lodge will shortly be held for the purpose of voting a loyal and dutiful address to His Majesty the King, expressive of the profound sympathy of the entire Craft, on the lamented death of her late Most Gracious Majesty Queen Victoria, Private Lodges will not be expected to vote such addresses. There is, of course, no reason why a Private Lodge should not pass a resolution, to be recorded on its Minutes, expressive of its deep sorrow at the most melancholy event, but such resolutions should not be transmitted here for presentation to His Majesty.

(Signed) E. LETCHWORTH, Grand Secretary.
Freemasons' Hall, 24th January 1901.

UPON the present melancholy occasion of the decease of Her late Most Gracious Majesty Queen Victoria, an event which has occasioned the most profound sorrow to every Member of the Craft, it is ordered that the Grand Lodge, and all Subordinate Lodges, be placed in Masonic Mourning for the space of three months from the 28th day of January instant, the Mourning to be worn by Brethren individually to be as follows:—

Grand Officers, Present and Past—Three rosettes of black crape on the badge, and one at the point of the chain or collar, immediately above the jewel.

Masters, Past Masters, and Master Masons—Three rosettes of black crape on badge, and one on collar where collar is worn.

Fellow Crafts and Entered Apprentices—Two rosettes of black crape at the lower part of the badge.

White Gloves.

By Command,

(Signed) E. LETCHWORTH, Grand Secretary.
Freemasons' Hall, 25th January 1901.

THE order of the Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown is that Grand Lodge and all subordinate Lodges be placed in Masonic Mourning for the space of three months, from the 28th January.

A SPECIAL meeting of the Grand Lodge of Ireland is arranged, for the purpose of expressing condolence with the Royal Family.

THE Grand Master of Scotland the Hon. James Hozier, M.P., on behalf of his Grand Lodge, gave orders for a wreath to be sent to Windsor for the Queen's funeral. The Grand Secretary of Scotland Bro. David Reid has been instructed by the Scottish Freemasons in the Transvaal to send a wreath on their behalf.

THE Worshipful Master of the Anglo-Saxon Lodge, in Paris, Bro. Fountain, has expressed the desire of the members to join in the promotion of any memorial to the late Queen which might be suggested there.

THE Grand Master of New Brunswick has cabled: "The Freemasons of New Brunswick desire to tender his Majesty King Edward VII. their profound sympathy on the death of his Royal mother, our late beloved Queen, and assure him of their devoted loyalty to his Throne and person.—J. Gordon Forbes Grand Master."

At the January Communication of the Provincial Grand Lodge of North Munster, held on the 24th ult., Sir Charles Barrington, Bart., Prov.G.M. in the chair, the following resolution was adopted, and ordered to be telegraphed to His Majesty:—"To His Majesty the King, Marlborough House, London—We, the Provincial Grand Master, Provincial Dep. Grand Master, Wardens, and Brethren of the Provincial Grand Masonic Lodge of North Munster, respectfully express profound and most heartfelt sympathy with your Majesty in this great trouble, and we pray that the Most High may bestow upon you courage and strength to bear it. We pray Him to grant to your Majesty a long, peaceful, and prosperous reign, and that you may worthily follow in the footsteps of her whose loss we all must ever deeply deplore." The Lodge immediately adjourned.

THE proclamation of the King, at Barnstaple, on the 28th was attended by an unfortunate accident. Through the premature discharge of a cannon, Brother Thomas Lee, a foreman of works, was shockingly injured in both eyes, and will never regain his sight. Bro. Lee is the Master of the local Lodge.

It is fully understood in Masonic circles that the King will continue the Offices of Grand Master of Freemasons, Grand Z. of Royal Arch Freemasons, and Grand Master of Mark Masons, in the duties of which he showed so much interest as Prince of Wales. He was nominated for those posts on 4th and 5th December, and will be re-elected on 5th and 6th March, in the ordinary course of things.—"Leicester Post."

FOR many years during the late reign the Prince of Wales was Grand Master of Freemasons, and his influence and interest enormously strengthened this organisation for the promotion of loyalty and benevolence. Following English precedents he would retire on accession to the Throne, but such a severance would, we are sure, be a great grief to Freemasons, and we have not to go further than Sweden to find the reigning monarch Grand Master, and we believe it has been the same in Prussia. We venture to hazard the suggestion that his retention of the position would be most popular, and the only obstacle that we see is that the office is annually elective. However formal this proceeding may be, it would probably be held that the Sovereign could not be submitted to a form of election at the hands of his subjects. If this is the only difficulty, it might be met by an alteration or addition to the rules providing that the present Grand Master should hold office during his pleasure.—"Bristol Mercury."

The Devon Lodge, Newton Abbot, has decided to postpone, until further notice, their conversazione and dance announced for 14th February.

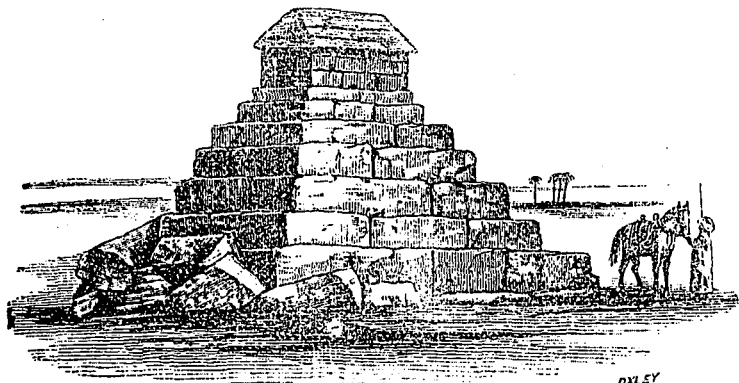
The sixth annual Ladies Banquet and Dance under the auspices of the Wellington Lodge, No. 548, arranged to be held at Cannon Street Hotel, on Wednesday, 6th prox., has been postponed indefinitely.

The installation meeting of the Duke of Connaught Lodge, No. 1524 was held on Thursday, at Anderton's Hotel, Bro. Albert Smith being installed as ruler for the year. As a mark of respect for the late Queen there was no banquet. A full report of the proceedings will appear in our next issue.

Bro. Enos Howes, Mayor of Finsbury, was recently entertained at dinner by the Clerkenwell Lodge, at the Holborn Viaduct Hotel.

SOLOMON'S TEMPLE:**Mount Ararat: Eden: Zion.***"We must study the past to understand the present."—Confucius.*

OUR Manchester representative (Brother E. Roberts) has forwarded us the following sketch, intimating at the same time that he has received permission from the author to publish it in these columns:



A TEMPLE OR HOUSE OF SOLOMON.

Solomon's Temple! What a halo of mystery surrounds that wonderful House of God! How often have we heard of its magnificence, its curious mode of construction—There was neither hammer nor axe, nor any tool of iron heard in the house while it was in building (1 Kings vi. 7),—its wealth of brazen and golden furniture and utensils, its remarkable pillars, Boaz and Jachin, products of the masterly workmanship of Hiram, the widow's son of Tyre, its interesting site—Mount Moriah, at Jerusalem (2 Chron. iii. 1)! Where is it now? The remains of ancient temples, monuments, royal tombs, pyramids, etc., some dating back even so far as seven thousand years, are to be found in India, Assyria, Egypt, Greece, Italy, Mexico, and many other countries, but of Solomon's Temple, where is there a trace? It is the object of this chapter to dispel the mystery, and introduce the reader to the real Temple of Solomon.

The word "temple" is from the Latin, tempus, time, or a portion of time, and the structures known as temples extend to the most remote antiquity. The earliest temples were open at the top, and formed by the setting up of rough-hewn stones, which, by their number and arrangement, represented the twelve signs of the Zodiac, lunar cycles, years, lunisolar periods, or combinations of them. They were intended to do honour to these astronomical subjects, and to keep them in remembrance. Amongst the various remains still extant are to be found represented every cycle known except that of 666, the "Mark of the Beast" (see Chap. ii. p. 641). The temple was thus a microcosmic representation of the starry vault of heaven, the real Templum. These collections of stones, familiarly known as Druidical circles, were not, however, the only means employed to indicate the plan of the universe. In Morier's "Travels in Persia" is depicted a curious structure of cyclopean architecture, i.e., formed of large, rough-hewn stones, which could evidently be laid in position "without sound of hammer, axe, or tool of iron." It is of great antiquity, and attributed by the Persians to Solomon; they call it "Madré Soleiman." Seven flat towers, laid upon one another, forming steps at each side, are surmounted by a house of simple construction. (See illustration.)

Each layer represents an orbit of one of the planets; the house stands for the sun, the source of life and light, the highest or most perfect emblem then known to man of the divine energy to which all things owe their being. This fabric may fairly be regarded as the simplest form of a "Solomon's Temple." On the north-west frontier of India is a range of mountains called Solyman or Suleman, i.e., Solomon, amongst which is a snow-capped mount known as "Tukte Soleiman," or Solomon's Throne; the people of the district believe that the Ark rested upon it after the deluge. On the opposite side of the range from India is Afghanistan, whose natives claim descent from Saul, and bear an undeniable likeness to the Jews. Sir William Jones found their language very like the Chaldaic. Bernier, in his "Travels," describes a Tucht Soliman, of Cashmere, which the Mohammedans declared to have been built by Solomon in very ancient times. Temples of Solomon are yet to be found in Tartary on the frontiers of China; at Mewar, the great city of Oude, and at Telmessus, in Asia

Minor. They are simply, like other temples, types of the universe as observed by the ancients, depicting specifically the sun surrounded by the seven planets (as known to the ancients), viz., Mercury, Venus, Earth, Moon, Mars, Jupiter, and Saturn.

Solomon's Temple was said to have been built on the sacred Mount Moriah. Most ancient countries had each a sacred mount, an Olympus, an Athos, etc., all corresponding with the Sacred Mount Meru of the Hindus. In Egypt in lieu of a mount was the sacred island of Phylæ or Meroe. Meroe and Moriah were evidently variants of Meru. The mystical Hindu Meru was a hill encircled by seven belts of land, all separated from one another by seven seas, and the whole surrounded by a greater sea called the Ocean; here we have again the Sun and the seven planets in the ocean of the firmament. Meru was also called the Mount of Saba or Sabha, the heavenly host or stars; from this comes the expression Lord of Sabaoth, i.e., Lord of the Starry Heavens. Another name was Il-avratta or Id-avratta; the prefix signifies 'holy,' while Avaratta is 'Ararat,' the combination meaning Holy Ararat. On the top of Mount Meru was Brahmapore or Brahma-puri, the City of the Gods. There the Gods were said to assemble in consultation, 'on the side of the Mount of the North.' Whether this last phrase refers to the North Pole, as some think, or to the inaccessible heights of the mighty Himalaya at the North of India, it is certain that the sites of the real Meru and Brahma-puri were regarded as far beyond the reach of man. The Hindu religion further teaches that the Garden of Eden is Mount Meru, and that out of it flowed four rivers, Brahmapouter, Ganges, Indus, and Oxus. According to the author of Nimrod, Babylon was built with a square tower in the middle of it, surrounded by seven concentric squares of houses. Troy, Rome, and Constantinople were each built upon seven hills, evidently to resemble a Meru or a Tucht Soliman. Zion (Heb., Ziun) means a stone mount; it will be remembered that David chose Zion for his city (2 Sam. v. 7).

Zion, Moriah, Meru, Eden, Solomon's Temple, whether represented by stone circles, stone mounds, temples, or the peculiar configuration of cities, are all one and the same; the names are interchangeable, and refer to the universe—the starry vault, the circling planets, all produced "without sound of hammer, axe, or tool of iron" by the action of the One Inscrutable, All-pervading Life Power, emblematically represented by the most brilliant, most powerful, most constant object known to man, KING SOL.

VINDEK VERI.

FREEMASONRY GRAVE AND GAY.

THE following is the full report of Bishop Welldon's address on the "Grave and Gay Sides of Masonry." [In view of our Brother's name being mentioned in connection with the vacant Bishopric of London, the Lecture, to which reference has been made in all parts of the world, will doubtless be specially interesting to our readers.—Ed. F.C.]

This address is a substitute for a sermon which it was at one time hoped that I should deliver in Christ Church. It was not my thought at first to address a large audience, many of whom are not Masons. In the presence of such an audience, I am debarred from dwelling upon some points and aspects of Masonic doctrine or ritual. No doubt there is a great desire among persons who are not Masons to learn the secrets of Masonry. Nothing, says Bishop Warburton, excites our curiosity like that which retires from our observation and seems to forbid our search. The Masonic Brotherhood is undoubtedly a secret society. Its members are bound to keep its secrets even from their wives, for although ladies have been admitted to Masonic Lodges, at least in France and perhaps in Scotland, yet Masonry has never become what its historian, Dr. Oliver, calls "an androgynal institution." There was at one time an Order of female Freemasons in France, who bore the eccentric name of Mopses, and the female Lodge instituted in France about the year 1740 was called the Order of Perfect Happiness, but perfect happiness soon ceased to exist. I cannot reveal to you the secrets of Masonry, but I can assure you that Masonry is an innocent and beneficent institution—I speak of Masonry as I know it in Great Britain and in India. It is remarkable how such an institution has brought down upon itself the vials of wrath from people who know little or nothing about it. Pope Clement XII fulminated a

bull against the Freemasons in 1736. About a century later a placard posted in the streets of Lisbon declared that "the gallows and the triangles must work conjointly and with energy, and fires must be kindled in every quarter of Portugal to reduce to ashes the bodies and property of these vile monsters." To this excited language a sufficient answer may be found in the names of illustrious men, such as Melancthon, Locke, Sir Isaac Newton, Sir Christopher Wren, Franklin and Washington, who were all Freemasons. Washington spoke of Freemasonry in these terms: "The grand object of Masonry is to promote the happiness of the human race." When the Marquis of Hastings was going out as Governor-General of India, he addressed the Lodge of which he was a member in the following terms: "My real relation to you may be best explained by an Asiatic apologue. In the baths of the East perfumed clay is used instead of soap. A poet is introduced who breaks out into an enthusiastic flow of admiration at the odour of a lump of clay of this kind—'alas'—answers the clay, 'I am only a piece of ordinary earth, but I happened to come in contact with the rose, and I have borrowed some of its fragrance.' I, he added, have borrowed the character of the virtues inherent in this institution, and my best hope is that, however minute the portion with which I have been imbued, I am not likely to lose what has been so fortuitously acquired."

There is no need to recite at length the real or imaginary history of Masonry. Enthusiastic Freemasons have found a pleasure in tracing Masonry back to the remotest possible antiquity; in fact, Dr. Oliver asserts that it "existed before the creation of this globe and was diffused amidst the numerous systems with which the grand empire of universal space was furnished." More modest authorities have been content to claim for Masonry an antiquity no higher than the time of Adam. It has been asserted, with a strange disregard of chronology, that Abraham was a Freemason when he went into Egypt, and that he had there "a worthy scholar that light Euclid," and in the legends of Freemasons Moses is said to have been a Grand Master, Joshua his Deputy, and Aholiab and Bezaleel Wardens. But the received and diffused belief concerning Freemasonry associates it in its origin with the building of Solomon's temple. The names of Solomon, the first Grand Master, of Hiram, King of Tyre, and of the other Hiram called Abif, are the most famous names in Freemasonry. Of the building of the temple, I need do no more than remind you that according to the Scriptural account it was mysterious and in appearance magical. "There was neither hammer nor axe nor any tool of iron heard in the house while it was in building," or as Bishop Heber puts it in his well-known poem:

No workman's steel, no ponderous axes rung,
Like some tall palm the noiseless fabric sprung.

Whatever may have been the origin of Freemasonry, there can be little doubt that in Europe it was derived from the mediæval guild or craft of builders. "The first Freemasons," says Mackey "were builders, they could have been nothing else." That there were guilds of various orders of workmen is a fact familiar to the student of history. They still survive in the City Companies of London, such as the Goldsmiths, the Grocers, the Salters, Company of which I am myself a member, the Skinners and Tanners. These Companies still preserve some characteristics of the ancient guilds, e.g., the system of apprenticeship, the law of obedience to masters and of charity to the brethren, and the peculiar dress from which they are called Livery Companies. Amongst these Companies, the Company of Masons, incorporated in the 15th century, was one. Like other Companies, the Company of Masons possessed its secrets, but they used them to more purpose, for as Masons travelled from place to place in the exercise of their Craft, being especially occupied in the building of the great cathedrals in Europe, it was important that they should guard themselves against intrusion of persons who did not possess a knowledge of architecture or building.

In the history of Masonry, Masons are distinguished as operative and speculative, but there is no doubt that the operative Masons were the parents of the speculative Masons and the speculative Masons have converted the signs and symbols of the art of building to a moral and spiritual significance. It may be asked, what is the origin of the name Freemason? It has sometimes been interpreted as a corruption of Freres-Maçons, or Brother Masons, sometimes as signifying that they worked in free stone and not in rough stone but it properly signifies persons who were not operative

Masons, but who were admitted by special privilege to the Masonic Guild, and who received the freedom of the Guild or were made free of it as distinguished persons still receive the freedom of the City of London. The great change from operative to speculative Freemasonry took place in the beginning of the 18th century. It was then, on St. John the Baptist's day, 24th June 1717, that the new Grand Lodge of Speculative Masons was formed at the Goose and Gridiron, the hostel where Sir Christopher Wren for eighteen years presided over the meetings of St. Paul's Lodge in London. The name of Sir Christopher Wren, indeed, connects the old order of things with the new, for he was the architect of St. Paul's Cathedral, and it is not a little remarkable that when, after an interval of nearly three centuries, a new cathedral was once more built under Masonic auspices, its foundation stone was laid by Masonic ceremonies.

In Masonry, as it exists at the present day, there is a gay side and a grave, on its gay side, which is sometimes exposed to the laughter of the multitude, may be set the predilection of Masons for high-sounding titles, for distinctive dresses, for dinners which sometimes err in the direction of prolixity, and for amusements such as dances, to which the outer world is invited. All this gay side is regarded by Masons as a vestibule to the solemn temple of Masonic doctrine. In itself it is harmless, if not particularly useful. The fondness for titles is a human weakness not confined to the Masonic Brotherhood. In the early days of the United States of America, when it was decided that the President should not be called His Highness or by any other title, Jefferson wrote in a fit of enthusiasm: "I hope the terms of Excellency, Honour, Worship and Esquire will for ever disappear from among us from this moment, I wish that of Mr. would follow them." His heroic policy has not been followed in the world. His indifference to titular distinction is said not to be characteristic of his countrymen and countrywomen at the present day. The Masonic Brotherhood had discovered what others, whether in secular or sacred life, have discovered since—that mankind are easily led by titles and badges, that they associate themselves under voluntary authority, and are encouraged by association to works. As with titles, so with dresses. The dresses in Freemasonry correspond with the medals and ribbons of the outer world; but there is this difference, that their aprons, their sashes, their gloves and their jewels either represent some characteristic of Masonic history, or are fraught with some lesson of Masonic doctrine. It would ill become a Bishop in whose profession the symbolism of dress has assumed a large proportion, to make light of the meaning of costume. What he does say is that society owes all its propriety and much of its beauty and dignity to the care so freely lavished by men, and still more by women, upon dress.

In the practice of dinners the Masons are not distinguished from their human fellow beings. They find dinners in India as elsewhere are motives to charity. The love of dinners all the world over is a characteristic of the English race. Nor can it be said that the Masons in giving dances are departing from a common custom of social life, although they remember that dancing, in its origin, is not a light, but serious institution. It was connected in its early history with Divine worship, as was seen of old in the dancing of the Greek chorus, and may be said still to survive in the dancing before the High Altar in the Cathedral of Seville in Spain.

But the gay side of Freemasonry is only its shell; its kernel is the symbolism by which Masons aspire to impress the lessons of moral and spiritual significance upon men's hearts. It is by the use of symbolism that Masonic teaching differs from others. What is a symbol? A symbol is an external means of impressing truth. A flag is a symbol, nothing more, but it is a symbol of interest and affections, that moves human nature to its core. The use of symbols in Masonry depends upon the principle that teaching conveyed to the eye is more forcible than if conveyed through the ear. Of the symbolisms used in Masonry it is permitted me to speak explicitly, but I quote a passage respecting it from Dr. Oliver, the historian of Freemasonry. "It opens," he says, "with morality in its feeblest state, poor and penniless, blind and naked, and conducts the pious enquirer to a glorious immortality. It begins on earth and ends in heaven. The path below is cloudy and dark, but the summit, like the glory of Mount Sinai, is illuminated with brilliant light. The probation is arduous and severe, but the result clear and pellucid as the fountain of life."

The lessons which Freemasonry teaches above all others by its symbolism are charity and piety. They are like the two pillars, Jachin and Boaz, which stood in the porch of the Temple of Solomon. By charity is meant the tie of sympathetic love which every Mason owes to his Brother Mason, and, in less degree, to his brother-man. The Masons have ever been foremost in good works; they have raised sums of unparalleled amount for Masonic charities, and he who enters into the Masonic Brotherhood is sure of finding friends all the world over. But along with charity the Masonic symbolism inculcates piety. The operative Masons of old lived and worked under the patronage of the Christian Church. The oldest of their constitutions contained invocations to the Virgin Mary and the Saints; and their Patron Saint was in England St. John the Baptist, and in France St. Blaize, as the Patron Saint of shoemakers was St. Crispin and that of Smiths was St. Eloy. But when speculative Masonry succeeded to operative the intimate connection with the Church came to an end. The Mason was then required, as Mackey says, to be "of that religion in which all men agree." Unfortunately men do not always agree as to what that religion is; but speculative Masonry has been ever true to two main doctrines: the existence of a personal God and the fact of a future life. The atmosphere of Masonic Lodges has been at once one of religion and of religious toleration; they are opened and closed with prayer; they acknowledge in all their proceedings the presence of the Great Architect of the Universe. In the little book called "How Hindus were admitted into the mysteries of Freemasonry" it is recorded that the first Hindu Freemason in Calcutta was not admitted to the Brotherhood until he expressed his willingness to make the following declaration: "I am not a Pantheist or Polytheist. I do not identify my Creator with any one of his creatures, I believe in the existence of one Great Architect of the Universe, whose wish is the happiness of all his creatures; His will is Law; whose Laws are impressed on the heart of every right thinking individual, and whose never-failing justice shall reach the transgression of His laws on the Great Day of Judgment to come." That is a splendid and sublime belief. In India, where the division of races and religions are more acute, perhaps, than anywhere in the world, it is the wisdom of good citizens to seek rallying points. Such a rallying point is found in the cult of Masonic doctrine. To myself, though the most convinced of Christians, the opportunity of meeting men of other beliefs than my own, upon a common ground of faith in God and immortality, has been a privilege of great utility and pleasure. So long as it is impossible that anyone shall become a Freemason without professing this intellectual and spiritual adhesion to sublime religious doctrines, and so long as no one can live worthily as a Freemason without developing the fruit of his doctrines in charity and philanthropy, Freemasonry will deserve the confidence of thoughtful and virtuous citizens, and will play a great and salutary part in human life.—Exchange.

DEVONSHIRE CHARITY.

THE annual meeting of the Committee of Petitions of the Provincial Grand Lodge of Devonshire was held at Exeter on the 28th ult., and was presided over by Bro. G. C. Davie P.G.D.Eng. acting G.M. for the Province.

The acting G.M. said as the Provincial Grand Lodge did not meet until later in the year, he thought that those present as representing the Lodges of the Province would think it but right that they should record on their minutes the great loss the nation sustained by the death of their beloved Queen. Charity, in the widest sense of the word, was the distinguishing feature of Freemasonry, charity as laid down by Saint Paul. They as Masons felt that that had been the great characteristic of her Majesty's life and reign, and the tribute paid by America, of the "Stars and Stripes" flying at half-mast over the White House, was unique in the history of that country, and would probably never occur again; but it showed the feeling of the world towards Queen Victoria. Nations not always in accord with this country were paying their tribute, and even the Boer prisoners in Pretoria had suspended their amusements until the funeral had taken place. Respect such as that for the Queen's memory showed a true feeling of sorrow at her loss and how much she was beloved. It proved that goodness and virtue in this life would always have a wise and beneficent effect on all humanity. He asked them whilst

they joined in recording the deep sense of the loss they had suffered to couple with that the expression of their devoted loyalty to the Grand Master of England King Edward VII.

The proposition was seconded by Bro. F. Westlake, and agreed to in silence, the Brethren standing whilst it was recorded.

An official communication was read stating that whilst Lodges might enter resolutions on their minutes expressive of the loss that had been sustained by the death of the Queen, and recording their loyalty to the King, they must not forward them to the Grand Secretary, as some of them had already done, and should certainly not go so far as to telegraph or communicate them to the King, as some Lodges or Masters had done.

The report of the Secretary, presented by Brother J. B. Gover, was of a most satisfactory character, and, on the motion of Bro. Powell, seconded by Brother C. Piper, was adopted.

On the motion of Bro. Gregory, a hearty vote of thanks was passed to the Chairman, who was unanimously re-elected, testimony being borne to the very able and courteous manner in which he presided over the meetings.

Bro. John Stocker highly eulogised the work of Brother Gover as Secretary. His re-election was agreed to heartily and unanimously.

Bro. Allsford referred to the services which Bro. Westlake rendered the Province as their London representative, and appealed to the Devonshire Lodges to support him to the fullest extent, and give him full power to act on their behalf as he thought best. Bro. Westlake was cordially thanked, and asked to continue to discharge this "labour of love." In response to a unanimous invitation, he thanked the Brethren for their confidence.

Two petitions, from Lodges 1205 and 2035, were accepted, and the Brethren were asked to use their influence on behalf of the Institution for Aged Freemasons and their Widows, for which Bro. John Stocker Prov.G.Sec. is this year the Steward representing the Province of Devon.

WALTER MARTIN MEMORIAL.

THE monument which has been erected in Brockley cemetery to the memory of Bro. Walter Martin P.G.A.P. &c., who was one of the best known and most popular members of the Craft in South London, was unveiled on Saturday afternoon, 19th ult. Owing to the unpleasant nature of the weather there was not so large an attendance of subscribers to the fund which had the raising of the monument for one of its objects, as there would doubtless otherwise have been, but still a large number of Freemasons attended, among them being Bros. the Rev. W. Harrison, James Terry P.G.S.B., E. W. Nightingale P.M., and J. D. Wilkinson P.M. (joint Hon. Secretaries to the fund).

Bro. the Rev. W. Harrison having offered up prayer, the President of the fund Bro. James Terry unveiled the monument, delivering a short address, in the course of which he mentioned that he had first invested the deceased as an Officer. Those present that day were but a few of the many who appreciated his friendship, and no dearer friend was ever found in Freemasonry. The object of the fund was not only to erect the monument, but to raise a sum, the interest of which would be devoted to assisting unsuccessful candidates for the Benevolent Institution, and thus perpetuate his name. Brother the Rev. W. Harrison then delivered an oration, remarking that the deceased Brother had often exceeded the limits of Masonic obligation and charity—charity abounded in his life. The affecting little ceremony closed with the singing of the hymn, "Abide with me," and a bunch of acacia was laid upon the grave.

The monument, which was designed by Bro. Eedle and erected by Bro. W. Richards, of Brockley Road, takes the shape of a Runic cross in red Peterhead granite, with Masonic emblems worked in relief, placed on a diminishing die.

If you ask me what is the relation of Masonry to the church I represent, I tell you it is the chiefest of the allies that the world has produced. I tell you that it is second only to the church—first of all other institutions in the ideal that it has held before mankind, as that toward which it shall direct its efforts; first in its broad and sweeping charity that comprehends all the world; first in its impulse to all that is high and pure.—Rev. R. Perry Bush, Mass.

BOOKS OF THE DAY.

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Books, Music, &c. intended for review, should be addressed to the Editor of the *Freemason's Chronicle*, at Fleet Works, New Barnet.

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Miss Cleveland's Companion. A novel. By Adeline Sergeant.—F. V. White and Co.

A GOOD, brisk story, excellently narrated. The plot is skilfully constructed, and is gradually developed without any undue violation of probability. Miss Cleveland is as clever as she is amiable, and the passages in her life which called for the exercise of her cleverness and amiability were many. Her grandfather, a gentleman of very singular characteristics, left behind him a still more singular will. By that will Miss Cleveland might inherit an estate worth twenty thousand a year, by marrying her cousin, Mr. Devrient; if she refused him she would receive but a pittance. There were other complications in that will; but the conditional inheritance was in itself sufficient to give rise to many incidents. Devrient chivalrously consented to marry Miss Cleveland before he had seen her, but the lady in question was by no means so sure of the desirability of the compact. In several interesting chapters, filled with bright dialogue and incident, the author shows how, by those small happenings which often cause the large issues of life, Miss Cleveland and Mr. Devrient are eventually brought face to face, to find it quite possible to accept each other for better, for worse. But it is difficult to give any adequate idea of the skill with which this novel is written in the space of a brief summary. The writer introduces many characters more than we have named. There is Miss Tressel, the young lady companion who, in compliance with Miss Cleveland's whim, impersonates her, thereby causing much temporary heart-ache in several quarters; there is Frank Tressel, who is "wanted" for embezzlement, by Mr. Reckitt, the well-dressed cad who wishes to marry Miss Tressel, whom he supposes to be Miss Cleveland; and there is Mr. Valentine Saurin, the son of Miss Cleveland's lawyer, who is much at sea during the period of the impersonation, but manages to arrange matters to his satisfaction, and to that of Miss Tressel, after he has fallen over the cliffs in the embrace of Mr. Reckitt, and been picked up for dead. Messrs. White should find no difficulty in disposing of this novel in large numbers.

New Century Library (2s net per vol.).—T. Nelson and Sons.

The Works of SIR WALTER SCOTT, BART.

Vol. i., **Waverley**.

The Works of CHARLES DICKENS.

Vol ix., **American Notes, and A Child's History of England.**

ENTER Sir Walter Scott, Bart. He is always entering, yet, paradoxical as it may seem, he never quits the stage. We could name many editions of the *Waverley* Novels now in course of issue; we do not care to hazard a guess as to how many editions have been published during the last twenty years. "The greatest living novelist" comes and goes, but Scott goes on for ever. Byron, in his "Childe Harold," called him the Aroisto of the North. To very many he is more than that. Mr. Swinburne has reminded us how foolish in the eyes of Scott was that appreciation which likened him to Shakespeare; but the most extravagant laudation is pardonable from one who has just read "The Heart of Midlothian," "The Bride of Lammermoor," or "Ivanhoe." All was gist that came to the mill at Abbotsford. All that had lived in our annals and looked green in song became fit material for a prose fiction when once Scott had turned his attention upon it. It is hardly necessary to say that in the opinion of most readers "Waverley" is not one of the finest romances from the pen of Scott. Yet it is a very fine romance, and—we speak from experience—will bear many repetitions. It is matter of common knowledge that an eminent critic who is wont to moralise at "The Sign of the Ship" considers "Count Robert of Paris" better than any novel written since its publication, and he could hardly deny that "Waverley" is a finer book than "Count Robert of Paris." There is a splendid opportunity now for all who wish to refresh their memories in regard to the "Waverley Novels"; for Messrs. Nelson are providing us with so good a pocket edition that the man who seeks a better is likely to be disappointed in his search. Though printed upon India paper, this first volume almost belies the fact, for the pages are quite opaque and there is hardly a visible trace of the print on the reverse side. If any of our readers have never yet read "Waverley" we can promise them abundant entertainment when they do so. A portrait of Sir Walter Scott is prefixed to this volume.

EVERYTHING from the pen of Charles Dickens is distinctly good. But time changes the value of many things; and nothing but the great name of their author could now keep alive the "American Notes" or the "Child's History of England." Both books have been superseded, though for different reasons. The former work gave much offence to the Americans when it first appeared, and some English authorities have admitted that it is somewhat overcoloured; the latter was an excellent little volume for the purpose for which it was written, but we question whether many, even among the warmest admirers of the great novelist, read it now; and yet it bears upon almost every page some mark or marks of the genius of Charles Dickens. The unessential is skilfully eliminated, the strong points are made to stand out prominently, and the picturesque ones surrounded with a suitable setting, and it is evident that the hand that draws some of the portraits is the hand that drew Fagin, and Pinch, and Quilp. Messrs. Nelson's exquisite reprint of these books in one small volume will be welcome to many, particularly to those who possess the earlier volumes of this issue.

Bones and I, or The Skeleton at Home. By G. J. Whyte-Melville. Illustrated by A. Forestier (new edition, 3s 6d).—Ward, Lock and Co., Limited.

WE have usually a skeleton in our cupboard. Apparently Whyte-Melville had his, for we can hardly help thinking that this book is largely autobiographical. Be that as it may, we have here several brief but sententious colloquies between the novelist and the skeleton. Nobody acquainted with the novels of Whyte-Melville could ever doubt that the versatile story-teller was likewise a philosopher; but a perusal of these essays, strung together under the title "Bones and I" is perhaps necessary before we can test that he was also a critic of rare acumen. The chapters entitled "Through the Mill" and "Gourds" contain weighty reflections well worth pondering, while "Rus in Urbe" is distinguished by its shrewdness, and its touches of admirable originality. But the last chapter is, we think, the best. The writer takes "Guinevere" and bares her character before us as few men save Tennyson himself could have done. The pity, the pathos of the whole story is touched by a master hand, and revealed, with fresh insight, in sentences truly inspired. Messrs. Ward, Lock and Co. have had this book printed in a large, bold type, and its appearance is worthy of its contents. We should like to know it will be widely read.

A work sure to attract much attention is to be issued by Mr. John Long. Its title will be "The Master Sinner," and it will be dedicated to "those Inspired Persons who quarrel amongst themselves whilst attempting to instruct the world by means of religious novels." The author prefers to remain anonymous.

Messrs. Macmillan are to publish "Highways and Byways in East Anglia," by William A. Dutt. The book is, we believe, singularly rich in historic and literary associations, and can hardly fail to be appreciated highly by East Anglians.

Messrs. Digby, Long, and Co. announce cheap editions of "The Loyal Hussar," by Alan St. Aubyn; "The Jolly Roger," by Hume Nisbet; "The Lost Laird," by J. E. Muddock; and "The Desire of Men," of L. T. Meade.

"The Story of Art in the British Isles," by J. Ernest Phythian, is to form the next volume of Messrs. Newnes "Library of Useful Stories." The same firm will also issue "First on the Antarctic Continent," by Mr. Borchgrevink, commander of the expedition undertaken in "The Southern Cross."

Mr. Grant Richards has just published a new and cheaper edition of "The Evolution of the Idea of God," by the late Mr. Grant Allen. This should be a boon to many, for there can be no question as to the extent and variety of curious information gathered by this writer of superhuman perseverance and versatility, whatever may be thought of many of his deductions therefrom.

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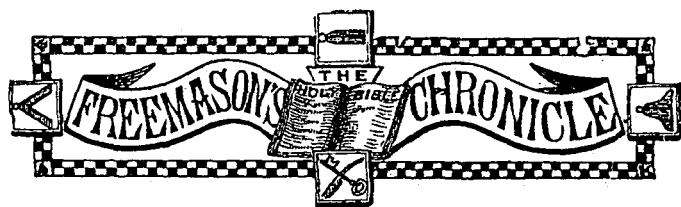
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SATURDAY, 2nd FEBRUARY 1901.

BEACH TESTIMONIAL.

THE Brethren of Hampshire and the Isle of Wight are endeavouring to raise a sum of £1,500 to purchase a perpetual presentation to the Royal Masonic Institution for Boys, as a testimonial to the popular Provincial Grand Master Bro. W. W. B. Beach, M.P., who is to preside at the Annual Festival of the Institution in June next. A vote of fifty guineas for the Fund was made at the installation meeting of the Peace and Harmony Lodge, No. 359, held at Southampton, on the 21st ult.

RICHARD EVE MEMORIAL.

THE Quarterly Court of Subscribers of the Royal Masonic Institution for Boys was held last week, when Bro. Chas. E. Keyser Treasurer of the Institution was voted to the chair.

One of the principal items on the agenda related to the proposed Richard Eve Memorial. Bro. Keyser said that the matter was referred to the Board of Management with power to act. Most of them would have preferred to have a Fund to aid boys educated in the School for advancement when going out into the world. Every one of the Subscribers to the Institution knew that the Board could make grants to boys when they thought occasions arose where something more might be done than giving the ordinary assistance; but on laying the matter before the authorities it was found that if they established a Fund for that purpose in commemoration of Bro. Eve they might come within the powers of the Charity Commissioners, and as they did not want to be so restricted it was resolved to abandon the idea of establishing such a trust, and instead thereof to put a memorial window in the Hall of the new building to perpetuate the memory of the services of the departed Brother who had done such good service for the Institution. For himself he proposed to put up a memorial brass in the chapel as a further testimony to Bro. Eve's work.

Bro. Keyser also referred to the progress which was being made with the new Schools which had been some time in process of being erected at Bushey. The Brethren who were present at the last Quarterly Court would remember that the Committee were not then at all satisfied with the rate at which those buildings were being proceeded with; they thought that the builder was not going on so fast as he should. What was then said produced some good effect, for within the last fortnight there was a state of progress noticeable which might be said to be fairly satisfactory. The roofs were on, and the buildings were in an advanced condition, although the Committee had it from the Architects that the builders were much behind the time when they had promised to complete. They had, however, been kept up to their work, and on the whole it might be said that the state of things was satisfactory.

Having heard that Bro. J. Shaw, a well known member of the Skelmersdale Lodge, No. 1658, of the Duke of Clarence, Vauxhall Street, Lambeth, S.E., had accommodation for Lodges of Instruction, we recently paid him a visit at that establishment, and found the Masonic quarters and Lodge furniture all that could be desired. The host is a popular Brother, well known for his courtesy and attention to his patrons. The Skelmersdale Lodge of Instruction has pitched its tent under the roof of Bro. Shaw, and should prove an attractive meeting place for Brethren who may be seeking improvement or practice. Bro. C. Plant P.M. is the Preceptor of the Lodge, and Bro. B. Cohen its Secretary, either or both of whom will be pleased to welcome visitors to the Lodge on any occasion. The meetings are held on Thursday evenings, at 8 o'clock sharp.

On Monday, 21st ult., under the patronage of Lord Harlech Prov.G.M. of North Wales and other Officers of the Province, a Masonic charity ball was held at the George Hotel, Bangor, the proceeds being disposed of in equal parts to the St. David Lodge, No. 384; Anglesey Lodge, No. 1113; and the Royal Leek, No. 1849. Bro. T. Westlake Morgan W.M. 1113 1849, was Chairman of the Ball Committee, the Secretarial duties being shared by Bros. W. A. Foster and Frank Bellis.

TO THE KING.

WE would to thee Sire, loyal greetings tend,
For Masons' hearts are staunch and true and leal;
Though Ruler now, thou'rt still the Craftsman's Friend,
The highest worker for the common weal.
We pray long years await thee full of joy,
We pray Heaven's rays may ever on thee shine,
With nought to mar, to hinder, or destroy,
The blessings of Our Architect Divine.
That He will bless thee, O we fervent pray—
That He will guard thee, O we fondly hope—
And watching o'er thee each returning day,
Will give thee strength with all thy cares to cope.
And keep beneath the shadow of His wing,
Our Empire's Lord—our Brother, and our King.

CHAS. F. FORSHAW, LL.D.

Bradford.

"A SPRIG OF ACACIA."

THE death occurred on Monday of Bro. Sir John William Maclure, Bart., M.P., one of the Junior Grand Deacons of 1893, and a well known and much respected figure in the House of Commons.

THE funeral of Bro. Stephen Fletcher, a well-known Toxteth resident, took place on the 29th ult., at Smithdown Road Cemetery, Liverpool. The coffin was covered with beautiful wreaths, including one from the members of the Ancient Union Lodge, of which deceased was a member.

ON the 22nd ult. there passed away Mrs. Mary Scott, beloved wife of Bro. Walter Scott (a member of the Wellington Lodge, No. 548; and of the "Duke of Norfolk," 202-4 Westbourne Grove, W.) at the age of 29. The burial took place on Friday of last week, at Finchley, the coffin being covered with wreaths from those who loved and respected her. A great many sympathisers followed the funeral, and attended at the cemetery to pay a last tribute of respect. We tender our sympathy to Bro. Scott, and trust the son born to him two days before his wife's death may prove a comfort to him in the future.

REPORTS OF MEETINGS.

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We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative, to report Lodge or other proceedings. We do not sanction anyone attending Lodge meetings as our representative without a specific invitation.

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CRAFT: METROPOLITAN.

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Mount Lebanon Lodge, No. 73.

INSTALLATION OF BROTHER ALFRED BOOTH.

THE Installation Meeting of this ancient Lodge took place at the Bridge House Hotel, Southwark, on Tuesday, 15th ult. Bro. Alfred Booth was installed as W.M. by Bro. Walter J. Gregory P.M. and Secretary, the ceremony being performed in a most masterly and impressive manner.

There was a large attendance of Past Masters of the Lodge, and among the visitors were Bros. Sydney Davis W.M. 25, Alfred Ford W.M. 2757, Fred. Lewis P.M. 1599, W. J. James P.M. 1708, Wm. Roots P.M. 2539, Robt. G. Minton P.M. 1708, A. Jones P.M. 1949, A. M. Scarff S.D. 1364, D. D. Dennis S.D. 171, Richard Masters J.D. 2467, W. T. Hodges 2182, C. H. Williams 1695, J. Griffiths 1563, and A. C. David 1901.

The Worshipful Master invested the Officers to serve during his term, as follow: Bros. Donald Fairmaner I.P.M., A. J. Jeffrey S.W., George Hook J.W., George Free P.M. Treasurer, Walter J. Gregory P.M. Secretary, G. G. Bidgood S.D., J. H. Wills J.D., Arthur S. Jennings I.G., G. H. W. Grace P.M. D.C., Henry L. Hart P.M. Steward, and H. Gaskin Riches Organist. Bro. A. G. Young was elected Tyler, a duty he has performed at this Lodge for the last eighteen years.

At the banquet which followed, after the usual Loyal and Masonic toasts, the health of the Worshipful Master was proposed by Bro. Donald Fairmaner I.P.M.

Bro. Booth, in reply, said it would be his endeavour to show his appreciation of the honour that had been done him by maintaining the high reputation for which this Lodge was famed.

The toast of the Visitors was responded to by Bros. Sydney Davis W.M., Alfred Ford W.M., Frederick Lewis P.M., R. G. Minton P.M., William Roots P.M.

The toast of the Immediate Past Master was received very enthusiastically. That of the Past Masters was responded to by Bro. Dr. Dixon P.M., who served the Lodge as Treasurer for nearly twenty-four years; and by Bro. George Free P.M. who was Secretary of the Lodge for twenty-eight years.

During the evening a programme of music was given under the direction of Bro. William Brett Plummer, the following Brethren taking part: Duncan Tobey, W. B. Plummer, Gaskin Riches, Arthur Hilton, and Alfred Ford.

Chaucer Lodge, No. 1540.

ON Monday, 28th ult., the usual meeting was held, the Brethren appearing in Masonic mourning.

The Officers were Bros. Wm. Miles W.M., I. Jenese I.P.M., C. Graham P.M. S.W., A. F. Serjeant J.W., A. J. Bailey P.M. Treas., L. Wail P.M. Sec., S. Russell S.D., E. H. Parry J.D., Wm. Cooper I.G., G. W. Cooper Organist, J. Polak P.M. D.C., W. Geddes Steward, and a small gathering of the Brethren.

Bros. Thomson and Purvis were raised to the third degree, and Messrs. Janish, Woodley, and DaCosta, after being duly balloted for, were initiated. The ceremonies were performed by the W.M. in a very admirable manner.

Just before the closing of the Lodge he referred in very sincere and feeling terms to the irreparable loss the Empire had sustained. The W.M. called on Bro. Polak to read the Poet Laureate's Poem, which was impressively done, all the Brethren standing.

When the Lodge was closed the Brethren sang "God save the King." There was no banquet.

Henry Muggeridge Lodge, No. 1679.

A VERY successful meeting was held on Saturday, at Anderton's Hotel, Fleet Street, those present including Bros. T. Fred. Strutt W.M., J. A. Worthington I.P.M., T. Sibley P.M. acting S.W., G. W. Hiscock J.W., A. Sack P.M. Treas., William Boyce P.M. Sec., C. J. Sowton P.M. acting S.D., P. Page J.D., Sidney Roberts Org., Percy Gayer I.G., J. Rawles Tyler; Past Masters J. W. Gomm, S. Stampfer; also Bros. G. A. J. Annegarn, W. Stanley, R. Edwards, F. Gayer, J. Skinner, H. Franklin, G. White, W. Tipton, W. Fisher, R. W. Duce, T. Smallman, T. Baragwanath, and others.

Amongst the Visitors were Bro. W. H. Watson I.P.M. 2664, W. Stevenson 2191, W. H. Pardye Secretary 2310, A. Ryder 1614, B. Whitehead I.P.M. 1329, J. Wynman, etc.

There being a very full agenda the Lodge was opened at 3.30, and the minutes having been confirmed, Lodge was advanced to the second degree. There were four candidates for raising on the agenda but Bro. F. W. Herring was unavoidably prevented from being present. Bros. W. Stanley, G. B. J. Annegarn, and R. W. Duce were examined, and having answered the questions were entrusted; the Lodge was further advanced and those Brethren were raised to the sublime degree of Master Mason.

The Lodge was resumed to the first degree, when Bro. Fred. John Gayer, who was initiated at the previous meeting, being in attendance, was examined, and having answered the questions to

the satisfaction of the W.M. was entrusted. The Lodge was again opened in the second degree, and that Brother was passed as a Fellow Craft.

The W.M. again resumed the Lodge to the first degree, and the ballot was taken for Messrs. Alfred John Croft and William Whitworth Nightingale and proved unanimous in their favour. In due course those gentlemen had the pleasure of being initiated into the mysteries of Ancient Freemasonry.

The excellent working of Bro. Strutt Worshipful Master being so well known requires no compliments on our part, suffice it to say that the three ceremonies, including the Ancient Charge, were rendered without the slightest hitch or hesitation.

The W.M. informed the Brethren that he would attend the Festival of the Royal Masonic Benevolent Institution for Aged Freemasons in February, and hoped the Brethren would support him. Bro. Boyce P.M. Secretary proposed that the sum of ten guineas be voted from the Lodge and placed on the list of the W.M.

Bro. Sack P.M. Treasurer gave notice of motion that the Lodge should provide as usual a Past Master's jewel and collar for the W.M., to be presented him at the Installation night.

Two gentlemen were proposed for initiation.

Before the Lodge was closed the W.M. proposed that a vote of sincere condolence be sent to His Majesty the King, on the loss he and the nation had sustained by the death of their most beloved Queen. It was decided that the Officers should not dine in their Masonic clothing.

At the termination of the dinner the W.M. with deep emotion called on the Brethren to drink in silence to the pious memory of their ever beloved Sovereign Lady Queen Victoria; after which the W.M. proposed the health—and a prosperous reign—of the Most Worshipful Grand Master the King; the Brethren evinced their loyalty by heartily pledging "God Save the King."

The W.M. in a few words submitted the toast of the initiates.

Bro. A. F. Croft said he sincerely thanked them for having initiated him in the Lodge, and hoped to become a good member of their ancient Society. He wished he were allowed to say more, but as the Worshipful Master had said he desired the speeches to be curtailed, he only thanked them all for having accepted him as a Brother amongst them.

Bro. W. W. Nightingale thanked the W.M. and Brethren for their kind welcome. It had been his intention to become a Freemason twenty-five years ago, but he was told several fairy tales, and was persuaded not to join the Craft. Much to his sorrow he followed that advice, but lately a friend had told him of the excellencies of the Order, which struck him as being one of the very best of societies, and he took the step of becoming a Freemason. He was now thankful for it. He had been very much impressed with the ceremony and sincerely thanked the Worshipful Master for having initiated him. He hoped to prove himself worthy of their confidence.

The W.M. said that sometime ago an Officer of the Lodge, Bro. Baragwanath, left for South Africa to fight for his country. He had now returned and on behalf of himself and the Brethren he gave him a most hearty welcome.

Bro. Baragwanath was most thankful for the hearty welcome he had received from the Brethren; the Lodge was never out of his memory; he found the benefit of being a Freemason when he was in South Africa. Amongst the Boers he found a great number belonging to the Craft. Again he thanked the Brethren for their very kind reception.

The W.M. again rose and said it was a most exceptional privilege to be able to give the toast of two Immediate Past Masters—one of that Lodge, the other, Bro. Watson I.P.M. of the Hygeia Lodge—of both of which he had the great honour of being W.M.

Bro. Worthington said he was pleased to be their I.P.M. The working of the last meeting was really perfection, and that night it had been sublime. He had been told by the Doctor not to go out, but could not resist attending the meeting, although he knew the W.M. would not require his assistance; he rather attended to witness his excellent working. He was pleased to reply to the toast of I.P.M. and appreciated the observation of the W.M., regarding the unique position of having on his left his two Immediate Past Masters. To work the three degrees, including the charges, was not easy matter; the way in which the W.M. had worked them was marvellous; during his career he had never witnessed anything like it. He felt sure that Bro. Watson was equally proud with himself at the position he held of being I.P.M. under such a worthy Master. He hoped to meet Bro. Watson again under more agreeable and pleasant circumstances, the death of Her Majesty the Queen having upset all ideas of social enjoyment.

Bro. Watson I.P.M. Hygeia Lodge said he had long had an ambition to visit his Worshipful Master, as well as theirs, at the Henry Muggeridge Lodge, of which he had heard such excellent accounts. He was not surprised at the excellence of Bro. Strutt's work there that night, he having his two Immediate Past Masters on his left. He had travelled hundreds of miles and had attended many Lodge meetings, but had never seen or heard of such an occasion before. Concerning the working of Bro. Strutt—he had patted him on the head so much that he was afraid he had contributed to the bare result at the top; and as the football season was nearly ended he thought it better perhaps to leave it alone for a little while; still he could not omit to highly compliment Bro. Strutt on his working—it was indeed something to be proud of. Before sitting down he asked the permission of Bro. Worthington their I.P.M. to propose the toast of OUR W.M., and this being accorded, Bro. Watson called on the Brethren to honour their president.

Bro. Strutt responded. He said he was proud of being the head of the Lodge, and highly appreciated the kindness he received from its members. He sincerely thanked them and the Officers for all their kind assistance.

The respect shown the memory of our departed Queen was very manifest on this occasion, none of the hearty social enter-

tainment we are accustomed to at this Lodge being attempted. It was indeed a sad gathering, more marked because at this Lodge one is so accustomed to find mirth and entertainment of the most enjoyable character.

Hygeia Lodge, No. 2664.

AN emergency meeting was held on Thursday, 17th ult., those present including Bros. T. F. Strutt W.M., J. M. Jones S.W., W. H. Grigg acting J.W., J. Young S.D., Gathercole J.D., Taylor I.G., W. W. West, H. S. Schultess Young, T. G. Dee, A. J. Field, J. W. Whipp, J. P. Folland, H. Body, G. D. Lill, F. A. Aris, H. Mar-rable, A. McNair, H. Herriott, A. J. Bobbit, S. E. Bobbit, Karl Kaps, C. Phillips, T. W. Calverley.

The Lodge having been opened to the second degree, Bros. J. I. Roberts (Karl Kaps) and H. J. Schultess Young answered the questions and were entrusted. Lodge was opened in the third degree and they were raised to the sublime degree of M.M.

The Lodge was resumed to the first degree, and Bros. Bobbit, Phillips and Calverley were interrogated and entrusted, and then passed to the second degree.

A ballot was taken for Mr. Harry J. J. Watson and Mr. John Metcalf, Sanitary Inspectors, and Mr. William Reuben Hitchcock, Vaccination Officer, and proved unanimous.

At this stage Bro. W. H. Watson I.P.M. arrived, he having been detained at the Westminster City Council, of which he is a member, and the W.M. vacated the chair to enable him to initiate the candidates, one being his son. The ceremony was performed in a very impressive manner, and was much appreciated by the Brethren present. The W.M. afterwards gave the charge.

Bro. Lacy being unavoidably absent, kindly arranged for his brother to preside at the organ during the ceremonies.

The Masonic business being ended, the Lodge was closed in perfect harmony.

PROVINCIAL.

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Oakwood Lodge, No. 1126.

INSTALLATION OF BRO. THOS. M. DRAPER.

ON the 19th ult., at the Sale Hotel, Sale, Bros. Jas. Rosser W.M., Thos. M. Draper P.P.G.Std. S.W., E. I. Greenhalgh J.W., W. H. Roos P.M. Treas., G. J. Hugton Sec.

The meeting being the St. John's Festival, the Brethren assembled at 2.30 p.m., and the Lodge being duly opened, they prepared to instal Bro. Thos. M. Draper P.P.G.Std. S.W. W.M.-elect. Bro. Jas. Rosser W.M. as Installing Master, was assisted by Bro. John Brine P.M. P.P.G.P. Director of Ceremonies and the Past Masters of the Lodge: J. W. Leathley P.M., Thos. Walker P.M. P.P.G.P. Charity Representative, John Taylor P.M. P.P.G. Std. P.P.G.P., Harry White P.M., Henry Greenhalgh P.M. P.G.Std., W. H. Roos P.M. Treas., and several Provincial Officers.

After the installation the Worshipful Master invested his Officers: Bros. James Rosser I.P.M., E. I. Greenhalgh S.W., Robt. Paterson J.W., G. J. Hugton S.D., J. Bertenshaw J.D., W. H. Roos P.M. Treas., John Taylor P.M. P.P.G.Std. P.P.G.P. Sec., John Brine P.M. P.P.G.P. D.C., J. A. Bennett I.G., S. J. Bruford, G. A. Sainsbury, J. Berry, Thos. Dunham, J. Firth Stewards, John Clark Tyler, J. A. K. Cooper Organist.

After the Officers had been invested hearty good wishes were expressed by a number of visitors present too numerous to mention, including Bros. Richard Newhouse P.M. P.G.S.B. Prov. Grand Secretary, Fredk. Broadsmith P.M. P.P.S.G.W. I.P.M. 2703.

The Lodge was then closed in the usual form, and the Brethren adjourned to the dining hall, where a sumptuous banquet had been prepared by Bro. Molyneux.

Afterwards the Brethren joined the festive board, where the usual toasts were given, and songs were rendered during the evening by several of the Brethren present, under the direction of Bro. J. A. K. Cooper Organist.

As the evening advanced, and most of the Brethren had to leave by train, the whole of the programme could not be gone through. During the evening the Brethren expressed their appreciation of the creditable manner in which the ceremonies had been performed. They also congratulated the Worshipful Master on the unique menu card, which contained a photo of himself and was of his own design.

The Worshipful Master Bro. T. M. Draper P.P.G.Std., on behalf of the Lodge presented Bro. Jas. Rosser I.P.M. with a Past Master's jewel, as a reward for the services rendered by him during his year of Office. The proceedings were brought to a close at 10.30 p.m.

METROPOLITAN: INSTRUCTION.

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Confidence Lodge, No. 193.

THERE was a large and enthusiastic gathering of Brethren at the usual weekly meeting on Wednesday evening, at the Hercules Tavern, Leadenhall Street, City, to support Bro. Green, who had been elected to take the chair. He was ably assisted by Bro. Metcalf Baillie S.W., Bushell J.W., Spice Preceptor, Done S.D., Bygrave J.D., Scoones I.G., Goovearts Treasurer, and the venerable Bro. Pitt Secretary.

Lodge was opened in the three degrees and resumed to the second, when Bro. Chittock, who had answered the questions and been entrusted, was passed. Lodge was resumed to the first degree, when the ceremony of initiation was rehearsed, Bro. Haughton being candidate.

Bro. Robinson P.M., of Crescent Lodge, was unanimously elected a member.

A vote of condolence was passed, and recorded on the minutes,

to Bro. Fells, on the loss he had sustained through the death of his mother, and the grand old Treasurer of the Mother Lodge on the loss of his devoted wife. Several Past Masters and Brethren who were present expressed their sympathy in well chosen tender words, and at a late hour the meeting was adjourned till Wednesday next.

Ranelagh Lodge, No. 834.

A NUMEROUSLY attended meeting was held at the Six Bells Hotel, Hammersmith, on Friday, 25th ult. Amongst those present were Bros. W. Atkinson W.M., F. F. Payne S.W., J. Hallam J.W., F. Craggs P.M. Sec., W. Hinds P.M. Treas., Arthur Williams P.M. Prec., H. G. Cox S.D., R. Reid P.M. J.D., T. W. Hellyar I.G., H. J. Cousens P.M., J. H. Cumming P.M., M. F. Wilkins.

Lodge was opened in the first and second degrees, and Brother Wilkins having proved his proficiency was entrusted. The Lodge being advanced to the third degree the rehearsal of the raising ceremony was gone through. Lodge was resumed to the first degree, and called off and on, after which the Brethren, with the assistance of the Preceptor, worked the second section of the first lecture.

By the unanimous vote of the Brethren Bro. J. H. Cumming was elected an honorary member. Thanking the W.M. and Brethren for the honour bestowed on him our Bro. Cumming incidentally remarked that he had been a member of the Ranelagh Lodge of Instruction for twenty-nine years. It was suggested by Bro. Craggs, and agreed, that a letter of sympathy be sent to Bro. Henry Bone, of the Star Lodge, wishing him a speedy relief from his present painful illness.

The worthy Preceptor asked Bro. Craggs, on behalf of those present, to send a letter to the M.W.G.M. expressing their sympathy with him on the great loss he had sustained in the death of his august Mother.

Metropolitan Lodge, No. 1507.

A VERY good meeting was held on Monday, at the commodious quarters at the Globe, Finsbury Pavement, Moorgate Street, those present including Bros. J. W. Doubtfire W.M., G. W. Collins S.W., H. A. Badman J.W., J. F. Saunders Dep. Prec., Chas. Johnson Sec., F. H. Witheridge S.D., J. Webster J.D., R. Hunt I.G., H. F. Meadows P.M., G. Ryon, J. J. Kern, W. Boyden, J. Wynman.

Bro. Saunders Dep. Preceptor, with the greatest regret said that since their last meeting the Craft and country had sustained the great loss of their most beloved Queen, the mother of the Most Worshipful Grand Master. Her excellent qualities were so widely known that it required no further words from him to propose that a sincere vote of condolence be entered on the minute books. Bro. Johnson Secretary said it was with the greatest regret he seconded. It was so strange to them to realise that after having such a beloved Queen for their ruler for so many years for her to be taken away to the Grand Lodge above. She was a great Queen, loved by all nations, whether they were black, green, blue or white. She was an exceptionally good Monarch and her death was a great loss to the Craft and country. She was good to the poor of every nationality.

Kensington Lodge, No. 1767.

ON Tuesday, 22nd ult., the weekly meeting was held at the Town Hall Tavern, High Street, Kensington, and was well attended.

Amongst those present were Bros. W. H. Dresden P.M. W.M., H. Webster W.M. 1512 S.W., R. N. Larter P.M. J.W., W. Hillier P.M. Preceptor, F. Craggs P.M. Sec., T. W. Blott P.M. S.D., H. J. Cousens P.M. J.D., J. H. Cumming P.M. I.G., Arthur Williams P.M., J. H. Neville P.M.

Lodge was opened and Bro. Williams was examined and entrusted, after which Lodge was opened in the second degree, and the passing ceremony was gone through. Lodge was resumed to the first degree, and Bro. Dresden vacated the chair in favour of Bro. Cousens, who resumed the Lodge to the second degree and the ceremony of installation was rehearsed, a Board of Installed Masters being formed, Bro. A. Williams acting as D.C. After the usual formalities, the W.M. was saluted, and the Lodge reduced to the first degree, when Bro. Cousens gave the three addresses.

We may mention that the installation ceremony is worked in its entirety on several occasions during the session at this Lodge, as those who chiefly attend are either occupants of or have passed the chair.

Bro. Dresden resumed the chair and Bro. J. H. Cumming was unanimously elected an honorary member.

Bro. Craggs rose and in a few sentences alluded to the melancholy death of our lamented Queen, only three hours before, and on the recommendation of Bro. Arthur Williams it was decided that it be recorded on the minutes "that the members of the Kensington Lodge of Instruction assembled had received the news of the Queen's death with every possible regret."

Zetland Chapter, No. 603.

INSTALLATION OF COMP. JAMES CLOUGH.

THE usual meeting was held in the Masonic Hall, Bath Road, Cleckheaton, on Monday, 28th ult., when a large number of visitors and members were present.

The installation of the Principals for the ensuing year took place, the following being installed and invested: Companions James Clough Z., Sydney Mortimer H., George Blackburn J., J. T. Last P.Z. S.E., R. F. Rogerson S.N., Dr. Chas. Forshaw, F.R.S.L. (FREEMASON'S CHRONICLE) P.S., H. Thornton 1st Assist. Soj., S. H. Pettit 2nd Assist. Soj., Samuel Halliday Treasurer, and C. H. Powell Janitor.

MEETINGS NEXT WEEK.

Monday.

- 12 Fortitude & Old C., Ship & Turtle
 25 Robert Burns, Freemasons' Hall
 45 Strong Man, Holborn Restaurant
 69 Unity, Westminster Palace Hotel
 83 United Prudence, Albion
 256 Unions, Freemasons' Hall
 1319 Asaph, Freemasons' Hall
 1625 Tredegar, London Tavern
 1669 Royal Leopold, Surrey Masonic Hall
 1731 Cholmeley, Cafe Royal
 1853 Caxton, Freemasons' Hall
 1996 Priory, Berrymead Priory, Acton
 2020 St. Botolph, Albion
 2098 Harlesden, National Schools, Harles.
 2242 Tyssen Amherst, Stoke Newington
 53 Royal Sussex, F.M.H., Bath
 102 Unanimity, King's Arms, N. Walsham
 107 Philanthropic, F.M.H., Lynn
 113 Unanimity, Bull, Preston
 119 Sun, Square & Compasses, Whitehaven
 135 Perpetual Friendship, Bridgewater
 154 Unanimity, F.M.H., Wakefield
 156 Harmony, F.M.H., Plymouth
 199 Peace and Harmony, F.M.H., Dover
 251 Loyal, F.M.H., Barnstaple
 270 Royal Faith and Friendship, Berkeley
 302 Hope, F.M.H., Bradford
 307 Prince Frederick, Hebden Bridge
 328 St. John, F.M.H., Torquay
 331 Phoenix of Honour & Prudence, Truro
 338 Vitruvian, Royal, Ross
 388 Prudence, F.M.H., Halesworth
 395 Guy, Victoria House, Leamington
 428 Sincerity, Angel, Northwich
 431 St. George, F.M.H., North Shields
 441 Three Grand Principles, Cambridge
 467 Tudor, F.M.H., Oldham
 478 Churchill, F.M.H., Oxford
 482 St. James, Wretham Rm., Handsworth
 529 Semper Fidelis, F.M.H., Worcester
 607 Chicheley, F.M.H., Thrapston
 622 St. Cuthberga, F.M.H., Wimborne
 694 Oakley, F.M.H., Basingstoke
 699 Boscawen, F.M.H., Chacewater
 839 Rl. Gloucestershire, Bell, Gloucester
 850 St. Oswald, Town Hall, Ashborne
 928 Friendship, F.M.H., Petersfield
 959 Prince of Wales, F.M.H., Ipswich
 977 Fowey, F.M.H., Fowey
 985 Alexandra, F.M.H., Sutton Bridge
 1045 Stamford, Town Hall, Altrincham
 1050 Gundulph, King's Head, Rochester
 1051 Rowley, F.M.H., Lancaster
 1070 Starkie, Mas. Blds., Southport
 1071 Zetland, F.M.H., Saltash
 1077 Wilton, Red Lion, Blackley
 1180 Forward, F.M.H., Birmingham
 1211 Goderich, F.M.H., Leeds
 1230 Wentworth, F.M.H., Sheffield
 1254 Semper Fidelis, F.M.H., Exeter
 1264 Neptune, F.M.H., Liverpool
 1272 Tregenna, F.M.H., St. Ives, Cornwall
 1282 Ancholme, Masonic Rooms, Brigg
 1399 Marlborough, Mlb. Arms, Woodstock
 1434 Nottinghamshire, F.M.H., Nottingham
 1486 Duncombe, F.M.H., Kingsbridge
 1573 Caradoc, F.M.H., Swansea
 1861 Claremont, Greyhound, Croydon
 1954 Molesworth, F.M.H., Wadebridge
 1977 Blackwater, Blue Boar, Maldon
 2039 Londonderry, F.M.H., Sunderland
 2078 St. Lawrence, F.M.H., Scunthorpe
 2166 Cotehele, F.M.H., Calstock
 2237 Earl of Leicester, New Hall, Wells
 2240 Arrow, Burton, Kington
 2322 E. Lancashire Centurion, Manchester
 2497 Carville, F.M.H., Wallsend-on-Tyne
 2520 Prince Wales, F.M.H., Newcastle-on-T.
 2533 Fitzwilliam, F.M.H., Peterborough
 2541 St. Andrew, F.M.H., Avonmouth
 2586 St. Nicholas, F.M.H., Scarborough
 2753 St. John's Thanet, Mas. Tem., Margate

Tuesday.

- 9 Albion, Freemasons' Hall
 18 Old Dundee, City Terminus Hotel
 101 Temple, Ship and Turtle
 166 Union, Criterion Restaurant
 172 Old Concord, Freemasons' Hall
 217 Stability, Anderton's Hotel
 765 St. James, Bridge House Hotel
 1159 Marquis of Dalhousie, 33 Golden Sq.
 1259 Duke of Edinburgh, Three Nuns Tav.
 1261 Golden Rule, Cafe Royal
 1381 Kennington, Horns, Kennington Park
 1397 Anerley, Clarence Hall, Anerley
 1472 Henley, Three Crowns, Nth. Woolwich

- 1803 Cornhill, Cafe Monico
 2128 Un. North. Counties, Inns of Court
 2150 Tivoli, Frascati Restaurant
 2190 Savage Club, Freemasons' Hall
 2398 Holborn, Holborn Restaurant
 2460 Hortus, Freemasons' Hall
 2524 Train-Bands, Barracks, Finsbury
 2738 Army and Navy, Anderton's
 47 Newstead, F.M.H., Nottingham
 52 Union, 47 St. Giles Street, Norwich
 70 St. John, F.M.H., Plymouth
 103 Beaufort, F.M.H., Bristol
 124 Marquis of Granby, F.M.H., Durham
 158 Adam, Britannia, Sheerness
 209 Etonian, F.M.H., Windsor
 252 Harmonic, F.M.T., Dudley
 265 Royal Yorkshire, F.M.H., Keighley
 315 Royal York, Royal Pavilion, Brighton
 340 Alfred, F.M.H., Oxford
 364 Cambrian, F.M.H., Neath
 393 St. David, F.M.H., Berwick
 421 Loyal Industry, F.M.H., Southmolton
 457 Loyal Monmouth, F.M.H., Monmouth
 493 Royal Lebanon, Bell, Gloucester
 510 St. Martin, F.M.H., Liskeard
 558 Temple, F.M.H., Folkestone
 615 St. John & St. Paul, F.M.H., Belvedere
 624 Abbey, F.M.H., Burton-on-Trent
 660 Camalodunum, F.M.H., New Malton
 673 St. John, F.M.H., Liverpool
 685 Northumberland, Newcastle-on-Tyne
 702 Sherborne, Sub. Rooms, Stroud
 734 Londesborough, F.M.H., Bridlington
 794 Warden, New Royal, Sutton Coldfield
 804 Carnarvon, F.M.H., Havant
 847 Fortescue, F.M.H., Honiton
 960 Bute, F.M.H., Cardiff
 967 Three G. Principles, F.M.H., Penryn
 974 Pentalpha, F.M.H., Bradford
 995 Furness, Masonic Temple, Ulveston
 1002 Skiddaw, Masonic Rooms, Cockermouth
 1072 Aberystwith, F.M.H., Aberystwith
 1096 Lord Warden, Forester's H., Walmer
 1134 Newall, F.M.H., Manchester
 1222 Saint Kew, F.M.H., Weston-super-Mare
 1244 Marwood, F.M.H., Redcar
 1336 Square & Compass, F.M.H., Wrexham
 1395 Wey Side, F.M.H., Woking
 1482 Isle of Axholme, F.M.H., Crowle
 1509 Madoc, F.M.H., Portmadoc
 1533 Loyalty, F.M.H., Marlboro
 1726 Gordon, Assembly Rooms, Bognor
 1780 Albert Edward, F.M.H., Southampton
 1785 St. Petroc, F.M.H., Padstow
 1807 Loyal Wye, F.M.H., Builth
 1908 Cholmondeley, F.M.H., Frodsham
 1970 Hadrian, F.M.H., South Shields
 2129 Dorothy Vernon, Town Hall, Bakewell
 2133 Swan of Avon, Stratford-on-Avon
 2136 St. Michael, Bishops Stortford
 2490 Amphill, White Hart, Amphill
 2561 West Essex, Roebuck, Buckhurst Hill
 2676 Royal Connaught, Grand, Eastbourne

Wednesday.

Grand Chapter, at 6.

- 511 Zetland, Anderton's Hotel
 1298 Royal Standard, Holborn Restaurant
 1306 St. John, Guildhall Tavern
 1585 Royal Commemoration, Holborn Rest.
 2562 Papyrus, Anderton's Hotel
 2615 Zodiac, Denmark, East Ham
 2739 Verity, Cafe Monico
 2744 Sydenham, Crystal Palace, Sydenham
 2764 St. Olave, Tower Bridge Hotel
 74 Athol, F.M.H., Birmingham
 94 Phoenix, F.M.H., Sunderland
 137 Amity, F.M.H., Poole
 159 Brunswick, F.M.H., East Stonehouse
 164 Perseverance, F.M.H., Sidmouth
 168 Mariners, Masonic Temple, Guernsey
 279 St. John, F.M.H., Leicester
 282 Bedford, F.M.H., Tavistock
 287 Unanimity, White Lion, Stockport
 298 Harmony, Masonic Room, Rochdale
 301 Apollo, Town Hall, Alcester
 313 United Friends, Great Yarmouth
 326 Moira of Honour, F.M.H., Bristol
 327 St. John, Lion and Lamb, Wigton
 372 Harmony, F.M.H., Budleigh Salterton
 387 Airedale, Saltaire Inst., Shipley
 406 Northern Counties, Newcastle-on-Tyne
 409 Stortford, Bishops Stortford
 417 Faith & Unanimity, F.M.H., Dorchester
 429 Royal Navy, Royal, Ramsgate
 471 Silurian, F.M.H., Newport, Mon.
 533 Eaton, F.M.H., Congleton
 555 Fidelity, Crown, Framlingham
 611 Marches, F.M.H., Ludlow
 633 Yarborough, Grand, Manchester

- 645 Humphrey Chetham, Manchester
 678 Earl Ellesmere, Farnworth
 681 Scarsdale, F.M.H., Chesterfield
 920 Waveney, King's Head, Bungay
 970 St. Anne, F.M.H., East Looe
 992 St. Thomas, Griffin, L. Broughton
 1003 Prince of Wales, Mas. Tem., Jersey
 1004 Athole, F.M.H., Douglas, I. of Man
 1010 Kingston, F.M.H., Hull
 1013 Royal Victoria, F.M.H., Liverpool
 1024 St. Peter, F.M.H., Maldon
 1063 Mallory Abbey, F.M.H., W. Mallory
 1085 Hartington, F.M.H., Derby
 1091 Erme, F.M.H., Ivybridge
 1124 St. Oswald, Wynnstay Arms, Oswestry
 1167 Alnwick, F.M.H., Alnwick
 1205 Metham, F.M.H., East Stonehouse
 1206 Cinque Ports, Town Hall, Sandwich
 1274 Earl of Durham, F.M.H., Chester-le-St.
 1333 Athelstan, Town Hall, Atherstone
 1335 Lindsay, F.M.H., Wigan
 1354 Marquis of Lorne, F.M.H., Leigh
 1369 Bala, Plas Cock, Bala
 1431 St. Alphege, George, Solihull
 1461 Clausentum, F.M.H., Woolston
 1478 Longleat, Town Hall, Warminster
 1491 Athenæum, Criterion
 1520 Earl Shrewsbury, Council H., Cannock
 1532 Beccive, F.M.H., Carlisle
 1544 Mount-Edgcumbe, F.M.H., Camborne
 1610 Northern Bar, Cafe Royal
 1620 Marlborough, Derby Hall, Liverpool
 1645 Colne Valley, F.M.H., Slaithwaite
 1660 Arlecdon, F.M.H., Frizington
 1736 St. John, F.M.H., Halifax
 1808 Suffield, Angel, North Walsham
 1854 Weald of Kent, Tenterden
 1862 Stranton, F.M.H., West Hartlepool
 2193 Queen's Jubilee, Lord Nelson, Nelson
 2200 Lantiles, Pump R., Tunbridge Wells
 2224 Fairfield, Pavilion, Long Eaton
 2334 Jersey, Masonic Temple, Bicester
 2368 Alan, Queens, Alderly Edge
 2391 Orde-Powlett, F.M.H., Middlesbrough
 2453 Duke of York, F.M.H., Cardiff
 2464 Longsight, Club House, Longsight
 2556 Glyn Ebbw, F.M.H., Ebbw Vale
 2560 Earl of Lathom, Royal, Bury
 2690 West Kirby, Tynwald Hall, W. Kirby
 2729 Streatham, Streatham

Thursday.

- 10 Westminster & Keystone, F.M.H.
 192 Lion and Lamb, City Terminus Hotel
 227 Ionic, Criterion
 231 St. Andrew, Freemasons' Hall
 538 La Tolerance, Freemasons' Hall
 1178 Perfect Ashlar, Bridge House Hotel
 1216 Macdonald, Surrey Masonic Hall
 1351 St. Clement Danes, Hotel Cecil
 1361 United Service, Cafe Royal
 1425 Hyde Park, Frascati Restaurant
 1672 Mornington, Holborn Viaduct Hotel
 1707 Eleanor, Great Eastern Hotel
 1724 Kaiser-i-Hind, Cafe Royal
 1765 Trinity College, 13 Mandeville Place
 1772 Pimlico, Holborn Restaurant
 2271 St. Pancras, Midland Grand Hotel
 2291 West Ham Abbey, Town H., Stratford
 2411 Clarence and Avondale, Leytonstone
 2512 Fulham, Town Hall, Fulham
 2550 Piccadilly, Cafe Monico
 2580 Crouch End, Gate House, Highgate
 2665 Past and Present, Freemasons' Hall
 2675 Diamond Jubilee, Castle, Woodford
 24 Newcastle-upon-Tyne, Newcastle-on-T.
 31 United Industrious, Canterbury
 38 Union, Council Cham., Chichester
 41 Royal Cumberland, F.M.H., Bath
 57 Humber, F.M.H., Hull
 110 Loyal Cambrian, Merthyr Tydvil
 114 British Union, F.M.H., Ipswich
 120 Palladian, Green Dragon, Hereford
 123 Lennox, F.M.H., Richmond, Yorks.
 195 Hengist, F.M.H., Bournemouth
 219 Prudence, F.M.H., Todmorden
 230 Fidelity, Masonic Hall, Devonport
 249 Mariners, F.M.H., Liverpool
 254 Trinity, Craven Arms, Coventry
 266 Naphtali, Freemasons' Arms, Heywood
 269 Fidelity, Volunteer Hd. Qts., Blackburn
 289 Fidelity, F.M.H., Leeds
 294 Constitutional, F.M.H., Beverley
 295 Combermere of Union, Macclesfield
 300 Minerva, Ashton-under-Lyne
 305 Apollo, Town Hall, Beccles
 317 Affability, F.M.H., Manchester
 360 Pomfret, F.M.H., Northampton
 361 Industry, Norfolk Arms, Hyde
 362 Doric, F.M.H., Grantham
 419 St. Peter, Wolverhampton

446 Benevolent, Vicar's Hall, Wells, Som.
 450 Cornubian, F.M.H., Hayle
 456 Foresters, Town Hall, Uttroter
 462 Bank Terrace, Hargreaves, Accrington
 469 Hundred of Elloe, F.M.H., Spalding
 472 Friendship & Sincerity, Shaftesbury
 509 Tees, F.M.H., Stockton
 539 St. Matthew, Dragon, Walsall
 637 Portland, Town Hall, Stoke-upon-Trent
 703 Clifton, F.M.H., Blackpool
 761 St. John, F.M.H., Dursley
 792 Pelham Pillar, F.M.H., Grimsby
 803 St. Andrew, Swan, Biggleswade
 856 Restormel, Duchy Palace, Lostwithiel
 859 Isaac Newton Universities, Cambridge
 913 Pattison, F.M.H., Plumstead
 976 Royal Clarence, Blue Ball, Bruton
 1012 Prince of Wales, Derby, Bury, Lanc.
 1231 Savile, Masonic Room, Elland
 1304 Olive Union, F.M.H., Horncastle
 1324 Okeover, Masonic Room, Ripley
 1379 Marquess of Ripon, M.H., Darlington
 1384 Equity, Central, Widnes
 1424 Brownrigg of Unity, Old Brompton
 1473 Bootle, F.M.H., Bootle
 1500 Walpole, 47 St. Giles St., Norwich
 1504 Red Rose of Lancaster, Padiham
 1513 Friendly, F.M.H., Barnsley
 1557 Albert Edward, F.M.H., Hexham
 1565 Earl of Chester, F.M.H., Lymm
 1639 Watling Street, Cock, Stony Stratford
 1741 Montgomerie, King's Head, Diss
 1763 St. Marv, F.M.H., Thame
 1770 Vale of White Horse, Faringdon
 1790 Old England, Art Gallery, Croydon
 1829 Burrell, Royal Pavilion, Brighton
 1874 Lechmere, F.M.H., Balsall Heath
 1899 Wellesley, Wellington, Crowhurst
 2043 Kendrick, F.M.H., Reading

2169 Osborne, F.M.H., East Cowes
 2189 Ashburton, F.M.H., Ashburton
 2195 Military Jubilee, F.M.H., Dover
 2321 Acacia, F.M.H., Bradford
 2342 Easterford, Mas. Temple, Kelvedon
 2350 Corinthian, Bird i' th' hand, Hindley
 2386 Clarence, F.M.H., Chester
 2433 Minerva, Bank Bldgs., Connah's Quay
 2496 Wirral, Claughton Hall, Birkenhead
 2512 Baring, Hotel Metropole, Cromer
 2651 Charity, F.M.H., Warrington

Friday.

33 Britannic, Freemasons' Hall
 134 Caledonian, Ship and Turtle
 157 Bedford, Freemasons' Hall
 177 Domatic, Anderton's Hotel
 1201 Eclectic, Freemasons' Hall
 1559 New Cross, Hotel Cecil
 1704 Anchor, Cafe Royal
 1997 John Carpenter, Albion
 2399 Ordnance, F.M.H., Plumstead
 2552 Stoke Newington, Stoke Newington
 2740 Comrades, Holborn Restaurant
 36 Glamorgan, F.M.H., Cardiff
 81 Doric, Private Room, Woodbridge
 170 All Souls, F.M.H., Weymouth
 404 Watford, F.M.H., Watford
 458 Aire and Calder, F.M.H., Goole
 516 Phoenix, Fox, Stowmarket
 526 Honour, Star & Garter, Wolverhampton
 680 Sefton, Adelphi, Liverpool
 786 Croxteth United Service, Liverpool
 815 Blair, Town Hall, Hulme
 838 Franklin, Peacock and Royal, Boston
 916 Hartington, Queen's, Eastbourne
 1001 Harrogate & Claro, F.M.H., Harrogate

1087 Beaudesert, Ass. Rs., Leighton Buzzard
 1102 Mirfield, F.M.H., Mirfield
 1121 Wear Valley, F.M.H., Bishop Auckland
 1289 Rock, Masonic Chambers, Birkenhead
 1428 United Service, F.M.H., Landport
 1605 De la Pole, F.M.H., Hull
 1661 Newton, F.M.H., Newark-upon-Trent
 1676 St. Nicholas, Cen. M.H., Newcastle-o-T.
 1715 A. J. Brogden, M.H., Grange-o-Sands
 1983 Martyn, Town Hall, Southwold
 2359 Doric, F.M.H., Chorlton-cum-Hardy
 2380 Beneventa, Wheatsheaf, Daventry
 2554 Manchester, F.M.H., Manchester
 2558 Furnival, F.M.H., Sheffield
 2594 Old Priory, Masonic Rooms, Beeston
 2608 Headingley, Parochial Institute, Leeds
 2652 Albany, Kingston-on-Thames
 2660 Crane, George, Cranbrook
 2674 Ravensworth, F.M.H., Gateshead
 2677 Calcaria, Masonic Rooms, Tadcaster

Saturday.

108 London, Ship and Turtle
 173 Phoenix, Freemasons' Hall
 176 Caveac, Albion
 1328 Granite, Holborn Restaurant
 1426 Great City, City Terminus Hotel
 1446 Mount Edgcombe, Holborn Restaurant
 1607 Loyalty, London Tavern
 1612 West Middlesex, Mun. Bldgs., Ealing
 1671 Mizpah, Albion
 1743 Perseverance, Anderton's Hotel
 1839 Duke of Cornwall, Freemasons' Hall
 2369 Cornish, Freemasons' Hall
 2384 Mitcham, Lower Mitcham
 2599 Engineer, 33 Golden Square
 737 Wentworth, F.M.H., Wellingborough
 1347 Lorne, F.M.H., Sutton
 1755 Eldon, Royal, Portishead

INVESTING BY PROXY.

AN amusing instance of the hair splitting views of some Brethren as to what is right and proper, was furnished by Bro. Walter Jenkinson's protests to some of the Past Masters of the Brunswick St. John Lodge, No. 78 (Vic.) after its last meeting. Bro. Bonwick, the Junior Warden nominate, was absent on a holiday tour, and for the smoother working of the ceremonies, such as Address in presenting Pillars, &c., it was decided to invest another member as acting Junior Warden, such portions of the Address as related to attendance at Grand Lodge, &c., being carefully omitted. The Pillars were entrusted and the Address delivered as usual. Later in the evening the acting Junior Warden was relieved from further duty in that position and invested as I.G., and remained at this post until Lodge was closed. Bro. Jenkinson maintains that this was essentially investing by proxy, which is forbidden by the Constitutions, and which we also have always condemned, and he further thinks that it was a case of investing one man in two Offices at the same time. We hear that it is not unlikely that he will submit the matter to the jurisdiction of the Board of General Purposes, and the finding will be interesting. It is the admitted right of every W.M. to appoint any member of the Lodge as an acting Officer in any capacity for any term, from one to 525,948 minutes, and it is usual for that member to get into place and put on the collar as substitute for the absent one. Fancy then the heinousness of a breach of the Constitution, which is said to consist in that Officer being invested as acting Officer and being instructed in the duties expected of him before taking his seat. One would suppose that it deserved every commendation. This is the gravamen of the charge which it is possible will be made, and it is a fair sample of the complaints which are sent in in shoals of foolscap to the Grand Secretary's Office year after year, a great portion of which happily go no further than the waste paper basket.

The question of the right of any Grand Lodge Officer to interfere in any way, except it be the Grand Master or his Deputy, is a nice one which is generally respected with discriminating thoughtfulness, though we fully admit any man's right to appeal to the Board for a ruling. But the instance is interesting as showing that whilst Grand Lodge still refuses to appoint Inspectors of Workings there are any number willing to fill such a position unsolicited and communicate their disapproval to the private ear of any number of willing listeners. Hence, in trams and trains, discussions are too often audible in adjoining compartments between disputants on Masonic rights, and whilst straining at meta-

phorical gnats the Brethren swallow whole camels in the disregard of the proprieties and their obligations regarding their attitude to an outer world. We look upon Bro. Walter Jenkinson as a heaven-sent Inspector of Lodge Rooms, only discovered after years of urging upon our part, but we doubt the wisdom of his discrimination in the present case, and regard the serious contemplation of such a question by the grave and reverend signors who constitute the Board of General Purposes with much interest and amusement.

So far as investment by proxy is concerned, it must, of course, be meant that that act is performed with the intention of investing one who is not present. This, of course, would have been an attempt to illegally qualify the Junior Warden of this Lodge for a higher office when a year had been served, but no such attempt was made, and it was distinctly clear that no such intention existed. As to the investing in two Offices at the same time, it must surely be self-evident that the moment the acting Junior Warden ceased to "act" he was open for investment in the position he was intended to occupy for the year. It cannot be matter of surprise if Past Masters and Grand Lodge Officers hold such confused notions of the meaning of "proxy," and of the intentions of the Constitutions, if less experienced men are caught tripping by the ever critical eyes which surround them; but in this case we presume that Brother Jenkinson has discovered a mare's nest. Still, the case affords an interesting proof that an able Inspector of Workings, with District Inspectors under him, might do as good a work in advising Lodges upon knotty points as Brother Walter Jenkinson has undoubtedly done in the matter of securing greater and much-needed privacy in Lodge Rooms. It would be exceedingly dangerous if every Grand Lodge Officer volunteered to worry Lodges with advice and threats in matters in which they exercise the greatest care and the best of their abilities to obey the Constitutions. "Ne sutor ultra crepidam," is the landmark for their guidance, and is the safer course to follow; but if they be in doubt it would be more courteous to seek a ruling upon such points before laying vexatious and trivial charges. It should always be borne in mind that private Lodges are subject only to the control of the Grand Master and his Deputy, but if they make wilful breach of the Constitutions they lay themselves open to be dealt with by the Board of General Purposes, with right of appeal to the Grand Lodge if they consider themselves hardly dealt with. We hope if anything be done in the matter under review that Bro. Jenkinson will first seek an opinion of the Board before alleging any breach of the Constitutions.—"Masonry" (Sydney, N.S.W.).

A CONCEPTION OF FREEMASONRY.

FRATERNITY is as necessary for the life of man as the traction exercised by bodies among themselves is for the existence of the countless planetary systems. The respect, the interests and the love that a fellow creature should always inspire us have their only base in the duty we have of guarding our existence, in the instinct of conservation, in one word, which conducts us, although it astonishes many, to the ground of the most pure and elevated altruism. The individual cannot exist without the collective, and the collective is impossible without the individual; the man who, seeing a fellow creature in danger does not try to save him even by risking his own existence, does not make a sacrifice and obeys solely the instinct of preservation, because the life of that fellow creature is necessary for the conservation of his own. The man that defends the liberty of a people in slavery whose work is absorbed by the voracity of a tyrant always more worthy of pity on account of his ignorance than of chastisement by reason of his iniquity, who gives his blood and even his life for justice, obeys the instinct of conservation, because the liberty and the right of our fellow beings is the only guarantee of our own liberty, of our own right. The exact knowledge of the necessities of our existence is therefore the most solid base of Fraternity, is the study of matter in its inexhaustible and eternal evolution, the sole germ of infinite and true love, the dawn whose as yet tenuous light offers to dispel the darkness which ignorance creates and error sustains, engraving in us with the burin of experience and the ineffaceable characters of the truth the profound conviction that whilst there exists a man dejected by misfortune, there will never exist for anyone a lasting felicity, that whilst there exists a people submerged in the tenebrosities of slavery there will never exist a people truly free.—Ferdinand Escobar, in "La Escuadra," Cuba.

Forced affiliation will be a serious invasion of the grand doctrine of "free will and accord." In the civil law duress is a wrong that frees the citizen of every act superinduced by it, and nullifies every contract secured through it.—Thomas B. Long, Indiana.

Masonry has stood the test of time, and the experience of every day bears witness of the fact that blessings everywhere follow its advancing footsteps, and wherever found it brings men into friendly and harmonious intercourse.—Wm. H. Martin, Maryland.

If the petitioner is capable of conforming to the "ceremonies of the degrees," even in an imperfect manner, I should not let that defect be a detriment. Brains, hearts and morals are wanted in Masonry more than feet, hands, fingers, &c.—Henry L. Bosworth, Missouri.

That Masonry teaches morality no one any longer doubts; that it is founded upon the eternal truth we, the members, know, and by a full reliance upon the great "I Am" as the author of all intelligence, we need have no fears for the future of our institution.—J. H. Kennerly, Arkansas.

The fact is, that we are very much of an expansionist, and believe fully that the Anglo-Saxon and cognate races are to inherit the earth, restore the waste places, rejuvenate its effete races, and dedicate it to law, liberty and religion. Masonry will be one of its chief instrumentalities.—Cornelius Hedges, Montana.

It is plain to our thinking that the present requirement of a charter to the legality of the Lodge is not a landmark, and for the reason that it is a very modern requirement, the result of special legislation. We do not think, moreover, as we have heretofore expressed, that the formula of our Lodge rituals relating to the subject necessarily means that the charter must be actually present in Lodge hall in order to secure the legality of the work. It refers, as seems to us, to modern legislative requirements that Lodges should exist only by virtue of their charters, and not to any necessity of its actual presence at the place of meeting.—S. Stacker Williams, Ohio.

We do not claim perfection. None but the Grand Master above may do that. And He has not seen fit to inhabit this world with perfect people. If He had, life would not be worth the living, for it is only through storms and struggles, fears and tears, trials and temptations, that we reach the best that is in us. It is with the cement of brotherly love and the mortar of affection that we are attempting to fashion out of the units of society fit material for the great social structure that is to endure as long as time.—Hon. H. E. Deemer, Iowa.

An experience of forty years in the quarries has taught me that in Masonry, as in all human institutions, while men are willing to work without hope of fee or reward, yet there is a proper desire to know that their labours are appreciated, and thus recognition is acknowledged by the conferring of honours within the gift of the Craft. It is a laudable ambition to aspire to Masonic honours, and the reward for faithful service thus held out to every Masonic worker inspires him with renewed zeal, lends enthusiasm to his labours, and adds testimony to the appreciation of his merits.—Christopher G. Fox, New York.

The payment of dues was from the beginning a voluntary affair, and no Lodge or Grand Chapter has ever yet passed a law making it a Masonic crime, and while local Lodges or Chapters may so regard it, yet, where there is no organic law touching this matter, we prefer to be lenient with those who cannot keep up their dues; and while it would seem that in other jurisdictions they are styled as Masonic criminals, and are suspended without trial from all the rights and benefits of Masonry, yet in this jurisdiction suspension is for a very grave offence, the non-payment of dues not being one.—James Southgate, North Carolina.

We admit we never could understand the reason why Masonic writers and speakers always avoid telling what we consider to be the exact truth. As a system of ethical philosophy, every fundamental principle taught by Masonry in any degree is explanatory of the nature of human relations to the Deity, of the supreme intelligence to man, and of the most perfect relations between men. The church of to-day has no fundamental thought but that Masonry has covered the same ground long, long ago. No, Brethren, Masonry has nothing to do with creeds and isms, doctrines and discussions which separate men into sects; but the underlying principles which teach correct life on earth, and a certainty of a happy future, are owned, taught and exemplified in every degree, set forth and illustrated by every symbol. There is not one single wrong or wicked thought or comprehension of Deity, or our relations to Him, found in any section of any degree; hence we frankly acknowledge that in its entire systematic thought, from the first preparation to the final test, Masonry is the most perfect religion ever taught to man.—J. M. Hobson, Oregon.

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