

THE

Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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UNITED GRAND LODGE.

THE annual installation meeting of Grand Lodge will take place on Wednesday next, at Freemasons' Hall, London, at 4 for 5 p.m., when H.R.H. the Duke of Connaught M.W.G.M.-elect will be proclaimed as Grand Master and the Officers will be appointed for the year. The Grand Festival will be subsequently held in the large Hall of the Freemasons' Tavern.

BOMBAY.

THE Grand Master H.R.H. the Duke of Connaught has appointed Lord Northcote Provincial Grand Master of Devonshire, Governor of Bombay, to the position of Grand Master of that District, vacant by the elevation of the Duke of Connaught to the Grand Mastership of England.

DURHAM.

THE annual meeting of this Provincial Grand Lodge is to be held at Sunderland on Tuesday, 24th September. It is understood, however, that the installation of Lord Barnard as Provincial Grand Master, in succession to the late Sir Hedworth Williamson, Bart., will take place at Durham, on Wednesday, 26th June.

BOARD OF BENEVOLENCE.

THE Board of Benevolence assembled on Wednesday evening, at Freemasons' Hall, for the April meeting, when Bro. J. H. Matthews President took the chair. He was supported by Bro. D. D. Mercer Senior Vice President, and Bro. Henry Garrod Junior Vice President. Bro. Edward Letchworth Grand Secretary, Bro. W. Lake Assistant Grand Secretary, Bro. W. Dodd and Bro. G. S. Recknell attended from Grand Secretary's Office, and a large number of other Brethren were also present.

Cases which were recommended to the Grand Master at the March meeting for grants of over £20 and under £50 having received His Royal Highness's approval were confirmed, and amounted to £440.

The Brethren then dealt with the new list. This contained thirty-nine cases, of which fourteen were from the metropolis. In the course of the sitting one of them was dismissed, and two were deferred. The remaining thirty-six were voted a total of £1,055. One case was recommended for approval of Grand Lodge for £75, and three for £50 each. The Grand Master was recommended to sanction £40 being given in ten instances, and £30 in eight cases; and immediate grants were made of £20 to each of five petitioners, £15 to one, £10 in each of seven cases, and £5 in one.

IRISH CHARITY.

THE report of the Masonic Boys School of Ireland (Richview, Clonskeagh), for the year 1900 has been issued. The opening paragraph of the Report deals with the new buildings. It states:—Having regard to the importance of the completion and proper fitting up of the new Schoolroom and Class-rooms, the report for the year 1900 cannot more suitably open than by informing the friends and supporters of the Institution of the progress which has been made during the year in these important particulars. It was stated in the last report that the amount promised to the "Century Fund" up to the end of 1899 was £5,515 0s 3d, and it was intimated that a good deal more was likely to be added thereto. It is most satisfactory to be able to record that by the close of the year 1900—the end of the 19th

century—the Fund which was intended to commemorate the close of that century, and for which £5,000 was originally asked, had reached the still more pleasing total of £7,813 8s 6d, and from information which has been received in the office from various parts of the country in which the actual lists have not yet been closed, there is every reason to anticipate that the total of this Fund will exceed £8,000.

It will doubtless prove of interest to the donors of this substantial sum to learn what use has been made of their benefactions. In close proximity to the residentiary portion of the previously existing school buildings, and on the southern side, a handsome building has been erected, distant about thirty yards from the old house. It comprises a large central assembly room, capable of seating 400 people, and five good-sized class-rooms all thoroughly well ventilated and heated according to the best and most modern system; and it has been arranged that the building is to be finished off by the erection—by means of a special fund provided for the purpose by the various Masonic bodies with which the late Grand Treasurer of the Craft Bro. William Comyns was connected—of a clock over the principal entrance, and in such a position as to be easily visible from the dwelling house. This will serve as a memorial of a Brother who took an especial interest in everything which concerned this School. It is to be much deplored that before the building operations were entirely concluded, the contractor Bro. R. F. Lidwill, who had done everything in his power to carry out his work, not only in a most business-like, but also in a thoroughly satisfactory way, was called away by the hand of death. He had taken a great personal interest in the building, and all concerned must regret that he was not spared to see the fruition of his labours.

It is expected that early in the year 1901 the buildings will be entirely completed and suitably furnished and equipped for the use of the School, and it may be hoped that upon the occasion of the formal opening of them arrangements may be made for a ceremony which may be worthy of the Institution and of the Masonic Order itself. It is certainly not too much to say that when these new buildings are in use there will not be in Ireland any school of its size and class better fitted for the purpose for which it is intended; but it is only right to add that while everything has been done to secure efficiency and suitability there has been nothing whatever in the nature of extravagance, but, on the contrary, economy has been studied in every particular. The expenditure upon the new buildings up to the close of 1900 was £4,068 5s 8d, and when the liabilities are all discharged it is anticipated that the total, including furnishing, will not much, if at all, exceed £5,500. These figures show a very substantial excess of the receipts of the Century Fund over the expenditure, but it must be borne in mind that during both the years 1899 and 1900 the ordinary income of the School had fallen considerably below its normal state, as life and permanent official donations had during both those years gone almost exclusively to the Century instead of to the General Fund. The deficiency in 1899 was, as stated in the report for that year, upwards of £600, and in 1900 it was slightly in excess of that amount. The accounts for 1900 show exactly how the figures stand, and do not seem to call for any special explanation. The amount received from legacies was £469 6s 8d, a larger sum than had been received in any year since 1897.

The health of the pupils during the year 1900 was entirely satisfactory. Regarded from the educational standpoint the year now under review may be classed as one of the best in the history of the Institution. At the Intermediate Examinations thirty-eight boys were presented from the School, and of these thirty-four were awarded passes,

They gained amongst them 241 passes in various subjects, and of this number 127 were passes with honours. Amongst the more important distinctions obtained at the Intermediate Examinations were an exhibition, middle grade, value £60, gained by Cyril O. Shaw, and an exhibition, preparatory grade, value £20, gained by T. Owens; while J. Boyd qualified in the senior grade to retain an exhibition gained by him in the junior grade in 1898, also securing sixth place in all Ireland in senior grade mathematics. Several book prizes were gained—one in the senior, the others in the preparatory grade. Two valuable commercial prizes were also secured—one in the middle grade by J. H. M'Ervel, who obtained the highest marks in all Ireland in commercial English; the other in the junior grade by A. V. Richardson. It is also noteworthy that in the preparatory grade five of the pupils of this School obtained full marks in euclid, an achievement not surpassed by any Protestant school in Ireland. The amount of results fees earned by the School in connection with these examinations affords a further proof of the excellence of the work done during the year. In 1898 the results fees were £169, in the following year they rose to £268; but in 1900 they reached the large sum of £443. The examinations held in connection with the General Synod of the Church of Ireland proved conclusively that while the secular education has attained the high level above indicated, the religious instruction of the pupils has been carefully attended to. Of forty-nine boys who presented themselves at the examination, no less than forty-eight were adjudged to have passed; and of these eighteen qualified for first and seventeen for second class prizes. There were eighty-three pupils in the School at the commencement of the year, of whom seven left at midsummer, three left at Christmas, while eight new boys were elected in May, and five in November, bringing up the total number to eighty-six at the close of the year.—Dublin "Daily Express."

NEW HALL AT CALCUTTA.

ON the occasion of the meeting of the District Grand Lodge of Bengal, held at Calcutta, on the 27th December last, the District Grand Master, in addressing his Grand Lodge, said:

Now, Brethren, before I ask you to assist me in closing District Grand Lodge I wish to make a few remarks for your consideration and also for the consideration of other members of the District Grand Lodge who are unavoidably absent, as regards our present position in connection with the building scheme. I know I am treading on what I may call very delicate ground, but after carefully and thoroughly considering the matter I have decided to take the course I am now adopting. We have a piece of land which is at present of no use to us. It is dead stock which yields nothing, and I quite agree with those Brethren who are anxious to utilise it, but I have always been against utilising it in such a manner as will embarrass the Craft for a long series of years, and it was for that reason that I strongly opposed the scheme which was in progress. It, therefore, behoves us to be active in collecting funds to put us in a position that we can safely embark on that undertaking.

Before any further scheme is proposed I want to tell you (and you should bear this well in mind) what were the sound principles which induced me to start the building fund and the object I had in view, which so few of you have ever realised. In what has taken place these principles have never been realised or recognised, nor are they likely to be carried out. At a very early stage of my rule as District Grand Master I realised that the expenses of Freemasonry to individual Freemasons were much too high in this District. Those of you who are Freemasons in England and have an experience of Freemasonry in other countries know that the cost of Freemasonry to individual Brethren is much higher in India than in England and elsewhere. This high cost is due to our surroundings and not, as outsiders sometimes think, to our banquets, and therefore it was my object in starting the building fund to enable you at some time to obtain a suitable building, not a flashy building like what some of you expect to have, but a sound useful building with better accommodation than we enjoy at present. We are however fortunate to have such comfortable accommodation as our present Hall affords till the time comes when we shall get a place of our own. It was my first desire to

reduce the cost of Freemasonry to individual Freemasons in this District.

Now I ask how you can approve any scheme such as that now placed before us, which at the very outset recognises that we shall not, in the most favourable circumstances, be able to pay off the debt for the next twenty-five or thirty years, and that even then we shall have only half of a building, leaving the Brethren at the end of that time to complete the Hall by building the other half. I ask you, do any of you expect to see it accomplished in the course of your lives; do you expect that the expenses of Freemasonry will be reduced by reason of our having such a building of our own, and no large rent to pay? If you reflect upon this point you will see that in managing your affairs I had sound principles at heart and that I have been impelled to act as I have done solely in the interests of the Craft in this District.

Our position now is a very different one. We find ourselves in the unfortunate position which I have already referred to on many occasions. We are now in possession of a piece of land which we cannot utilise, and we must now make efforts to utilise this land which yields us nothing and gives no returns such as we should be getting if the money spent on its purchase were invested in securities yielding interest. We are in this position that we have to bestir ourselves to do the best we can to make the best out of a bad business. I therefore hope that you will all unite in your endeavours to increase the funds of District Grand Lodge for the purpose.

I expected to hear something on this subject and I was fully prepared to meet any views that might be advanced, but I refer to it now not with a view to excite any contention or comment, but for the purpose of asking you to weigh seriously what has fallen from me in the interests of the Craft.

It has been represented to me that the Brethren will readily subscribe if they know the sum that is wanted, and it has been suggested that a sum should be fixed. Now if I am called upon to fix a sum I should certainly fix a sum much higher than any of you would think could be realised, because I think that nothing good can be done unless we advance safely and prudently, and for this purpose we should all of us make a long pull and a strong pull, and pull all together. I do not think it is a safe thing to build, if to do so would result in burdening the Brethren of this District with a debt which may or may not be paid off in a long or indeed within any term at all for certain. Therefore I say that we ought to do nothing until we have a substantial sum in our hands such as will almost meet the cost of the building and I do not think we should call upon individual Brethren to render themselves liable, unless they choose to do so, on debentures I myself will accept no such responsibility.

I think the amount of debt we should incur should not be larger than we could actually get on mortgage on what is actually our property. If you work this out for yourselves you will see what this comes to. I find great difficulty in addressing you further on the subject without repeating what I have already said to you on more than one occasion.

In respect to Bro. Dr. Forshaw's anthology on the Queen, the following letter has been received: "Buckingham Palace, April 15th, 1901. The Private Secretary is commanded by the King to thank Dr. Charles F. Forshaw for his letter of the 9th inst., and for the accompanying copy of his book 'Poetical Tributes to Her Majesty Queen Victoria.'"

BOOKS RECEIVED.

The Death Ship. Being an account of a cruise in the "Flying Dutchman," collected from the papers of the late Geoffrey Fenton, of Poplar, master mariner. By W. Clark Russell. A new edition (3s 6d).—Chatto and Windus.

A Wild Proxy. By Mrs. W. K. Clifford (6d).—George Newnes.

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

The Works of WILLIAM MAKEPEACE THACKERAY.

Vol. xiii., **Essays, Reviews, &c., &c.**

Vol. xiv., **Contributions to Punch, &c., &c.**

REPRESENTATIVES wanted for the "Freemason's Chronicle," in all the principal towns of the Country. Apply to the Publisher, Fleet Works, New Barnet.

Bro. the Rev. F. St. John Corbett, M.A., F.R.S.L.

AS intimated in a recent issue, we have pleasure in giving a brief sketch of the career of Bro. Frederick St. John Corbett, the genial and talented Rector of Long Marton, in the diocese of Carlisle, Westmorland. Bro. Corbett is the second son of John Corbett, M.A. and LL.D., of Trinity College, Dublin, a former Principal of the Government Training College, Dublin, in which city the subject of our sketch was born on the 28th January 1862. He graduated Bachelor of Arts at Dublin University, in 1884, and was ordained by the Right Rev. the Lord Bishop of Ripon, in 1885, to the curacy of Hunslet, Leeds. Bro. Corbett took his Master's degree in 1887, and in that year his first work was published by W. Denton, of Leeds. This was entitled "An address to Communicants," and met with a most favourable reception, both from the press and the public. In 1891 our Reverend Brother was appointed as the curate of St. Michael's, Chester Square, London, and here he cultivated his literary gifts in a most prolific manner, issuing some half dozen volumes from 1891 to 1896. These were "Echoes of the Sanctuary," a volume of poems (London, Skeffington, 1892), and which with true brotherly love he dedicated to his only sister, Marion Phoebe Corbett. In 1893 appeared a charming poem which ran into several editions, entitled "Led by a Little Child," and the same year he issued "Life from a Parson's point of view," which he dedicated to Dr. W. E. M. Corbett, his only brother, a prominent physician and surgeon at Plymouth. This volume is one of the brightest and best works we ever had the pleasure to peruse. Each page abounds with crispness and humour, and it is saying "a lot in a little" when we assert that there is not a dull line in the book. In 1895 appeared his "Preacher's Year," dedicated to Lord Lyvedon and the same year he issued his "Sermon Outlines," dedicated to his father Dr. Corbett, and also, with the work last mentioned, published by Skeffington. In 1896 two further works were issued for him by this firm of publishers. "The Problem of Life," dedicated to the congregation worshipping at St. Michael's, Chester Square; and "Christ the Way," a sermon preached before the same body on 13th September 1896. From this it will be seen that Bro. Corbett has been a tireless worker in the field of literature, and when we say that he has in addition been a constant contributor to many journals, including the "Literary Churchman," the "Religious Review of Reviews," the "Sunday at Home," and the "Girls Own Paper" it will be felt that our Brother has not had much ground left untilled in this direction, and it would have been strange indeed had he not reaped the full harvest of his labours. His works attracted considerable attention, and in 1896 Bro. Corbett was offered the Rectory of Long Marton, by Lord Hothfield, Lord Lieutenant of Westmorland. The church is dedicated to St. Margaret and St. James, and is one of the most valuable livings in the diocese of Carlisle.

His work as Rector of Long Marton has been crowned with success. During his brief rectorate he has caused a memorial window to be placed in his church to the memory of the Rev. Hay McDowall Erskine, M.A., the late Rector. In 1898, for the first time in the history of the church there was an organ erected by means of a bazaar, which Brother Corbett raised and which realised £120. This was opened by Lady Hothfield. He has also beautified the church to some extent, and preserved it from further decay by stripping off a portion of the ivy, which while taking away nothing of its picturesqueness, has prevented the fall and destruction of the right wall of the building. He has enlarged the National Schools at a cost of more than £300, and so averted a Board School, in fact the number of his good offices in connection with his parish work are legion, and need no enlarging upon in these columns; but it would be unjust not to mention that the Rector of Long Marton is the local Secretary of the Society for Promoting Christian Knowledge, and for the Society for Promoting Kindness to Animals. Last year, too, he was appointed Chaplain to the High Sheriff of Westmorland, no light honour. In 1894 he was created a Knight of the Primrose League, and from 1886 to 1893 he was Chaplain to the Leeds Rifles. In addition to this he is a Vice-President of the Church Society for training the speaking voice, and a Lecturer on Church History in the Diocese of Carlisle.

In 1900 Bro. Corbett married Elsie, eldest daughter of the Rev. E. A. Askew, M.A., Rector of Greystoke, a

neighbouring parish to Long Marton, and Proctor in Convocation for the Archdeaconry of Carlisle. That gentleman is cousin to the Duke of Northumberland, and it is interesting to note that Mrs. Corbett is the great, great granddaughter of Archbishop Manners-Sutton, F.R.S.L., who crowned Her late Majesty.

The distinction of F.R.S.L. conferred upon Brother Corbett only last month is still fresh in the minds of our readers, and is some reward for his many and valued volumes of poetical and theological works. Our author is not content to rest on his laurels, for at the present moment he has in the press "A Thousand Things to say in Sermons." This work will contain some 400 pages, and the Lord Bishop of Carlisle has accepted the dedication.

It now only remains for us to say that Bro. Corbett holds Office in the Vale of Eden Lodge, No. 2493, held in Appleby, that he is a Brother who has the interests of the Craft thoroughly at heart, and who will, we believe, make a similar headway in Freemasonry as he has done both in literature and as a clergyman. We hope from time to time to insert poems from our Brother's prolific pen, but in the meantime we conclude this article with a sonnet addressed to Brother Corbett on his election as a Fellow of the Royal Society of Literature.

To my friend

BRO. THE REV. F. ST. JOHN CORBETT, M.A.

RECTOR OF LONG MARTON,

on his election as a Fellow of the Royal Society of Literature, 27th March 1901.

Our works and ways, dear Friend, are much the same,
And I would visit gentle Ægle's spring,
And deeply drinking unto thee would sing
A song that e'en Thalia could not blame.

In all our deeds we share one common aim,
One common hope that on Time's fickle sands
Our names be writ by no frail, timorous hands;
What were ambition were it not for fame?

To-day carves deeply unto this great end
Thy name in Delphi's temple of renown
To which vast myriads ever onward press;
And I would ask the Parcae to befriend.
To never on thy future harshly frown,
But grant thee now and aye deserved success.

CHAS. F. FORSHAW, LL.D.

Bradford.

AN UNUSUAL VIEW.

WE reproduce the following article on "Secret Societies" in full because it seems to us unique. The position of indifferent tolerance is certainly a peculiar one for a writer to assume who does not believe in Masonry or any other Secret Societies. While we commend the toleration with which this writer regards the object of his criticism, we must confess that, in view of the immense growth, not only of Masonry, but of other secret organisations, his position seems to us very untenable. Masonry—and it seems to us that even the profane cannot but hold to this view—is one of those most important things which to love is to cling to with profoundest affection, and, by the same token, to dislike is to hate with deep-rooted antipathy. At least, an average antagonist of Freemasonry takes the latter view. To believe that Masonry will die out of itself, after all these ages of increasing prosperity, is a strange belief, indeed. Other writers who cry down its influence realise that to bring Freemasonry to its deathbed will require their most strenuous efforts, and their position is the correct one, according to their lights. To those who know better, it is a firm belief that nothing short of extermination of the human race will destroy Freemasonry and its immortal principles:

"Once upon a time a clever American humorist wrote a funny piece about the 'jiner.' Many of our readers remember it as being beloved by professional readers who used to recite it amid much delight at the entertainments which were given under the auspices of the brood of secret societies which then flourished. We have sometimes thought that the humorist produced his skit with an eye to the needs of the readers who found much profit in ministering to the demands of the organisations aforesaid. It was in a time when the secret society was undergoing a renaissance. All the old orders were in a condition of dignified prosperity, while new ones abounded on every side. The 'jiner' was busy. Almost every night he could join a new Lodge, and on the other nights he could take a new degree in an old one. It was a

mighty unpopular man who could not boast of at least one mysterious title. He could at the very least be a Warden of the Outer Portal, the plain English of which was keeper of the outside door, and that was sometimes in the nature of a rather doubtful compliment. Since that time, however, the passion for secret societies has in good measure passed away, and nothing remains of many of the new orders except memory, while that constantly grows dim. The 'historic' orders hold sway, as they have for many years and must for many years more, but the seriousness with which they were at one time regarded by the uninitiate has very materially diminished. In truth, with a large part of the membership there is only a sort of good natured contempt, which laughs at many of their pretensions and which rates them as among the playthings of life. The old type of secret society man, described in a remark made of one of them who was conspicuous in this city years ago, that 'he never took any comfort for fear he would do something that was un-Masonic,' has about disappeared. The times are not so favourable to his evolution as they once were.

"At the foundation of the secret society as we know it in this country is undoubtedly the social instinct. In other times and in other lands, and indeed in our own, the secret society has had a political or a religious purpose. But even that, so far as America is concerned, could not have been accomplished had it not been for the desire of men having common motives and common objects to meet in a social way, in some place where all could stand on a common plane. Added to this are two or three influences which appeal strongly to many men, and especially to many young men—mystery, exclusiveness, and pomp. The Secret Society attracts because it has, or professes to have, a secret. To be sure, the initiate often finds that there is no secret worth knowing, but so long as those on the outside do not suspect the truth, no harm is done. Then the Secret Society sets up the claim of rigid selection of membership. Not every one can penetrate to the mysteries. It is worth something to enter a circle which not everybody else can enter. In a way, this is a realisation of aristocracy—and, to be frank, often as good an aristocracy as some other circles which arrogate the name. It has as much and as good a foundation. Surmounting all this is the pomp—the ritual, which says commonplace things in a lofty way, and which frames noble sentiments in turgid language; the regalia, of royal reds and purples, glittering with gold; the whole theatric panoply of initiation; the imposing titles, in which all the glory of mediæval lore is exhausted. It all went straight in times that are past to the hearts of men with a passion for the theatrie—and it does now, for that matter, in men of similar mould. But to the great multitude of men who at early periods of their life find their way into one Lodge or another, it is only a passing show. Hundreds of those who retain membership in the societies in which they once found pleasure do so only from a regard for the memory of their own sentimentality, and not because the thing seems to them now as anything more than a bit of faded acting. It was part of the necessary experience of younger life. Now it is outgrown, and they know it, though they only half make the admission.

"We observe of late some discussion about Secret Societies and their effect upon the religious and social life of the country. Some good men have just been having a convention in Boston, at which they devoted a whole day and evening to dilating upon the malevolence of the Lodge and especially to deploring and attacking its blasting influences upon the Christian church. Not long ago we reproduced from a southern newspaper, published by a negro, an interesting article upon the abnormal rise of the secret society among the coloured people of the south, and a coloured clergyman of this city has stated that the assertions of that article were not overdrawn. In all these instances, the critics were agreed that the secret society constitutes a direct and serious menace to the church and, as a deduction, to the best religious life of the people. The reply of the champion of the secret society to these arraignments is summed up in one sentence, whether the society is black or white—that his Lodge is more Christian than the church. We have no disposition to decide on this point as between the opposing views. Some Lodges may be more Christian than some churches, for aught we know, and some Most Worshipful Potentates may be better followers of the Master than some clergymen. What the foes and the advocates alike overlook is that, barring exceptional cases, the secret

society has no staying power with the most of men. It belongs to an early stage of human experience, which in the majority of instances passes away, and gives place to needs that are not satisfied with ornate rituals and glowing attire and majestic titles. Whatever may hereafter become of the church, we do not pretend to say. That has its own problem which we cannot consider here. But those who see in the secret society a serious foe to the best interests of a race or of social and religious life forget the very plain and decided limitations of such a society. To by far the most men there comes a time when it is outgrown, even if the nominal connection with it continues. Its ceremonies pall, its dress grows tawdry, its titles become wearisome. Summing up all there is of undoubted good and of adaptation to the needs of men in such organisations, it is yet true that all their pomp and glory, all their mystery and exclusiveness, lose their charm when men come into close relation with the soberness of a life which is filled with secrets such as no Lodge could ever expound and of realities beside which the drama of the initiation is childish. For a childish epoch of life the Fraternity has its use, and we cannot deny that it has served more than one noble purpose; but for man grown the Fraternal feeling which the Lodge inculcates in sign and symbol must have a far wider application, and one which is not overlaid with mummeries. And, therefore, we must conclude that all the forebodings of our friends, white and black, who view the Secret Society with dread and with hate, are wasted. In its day it may flourish vigorously; but its day must be like the day of all things human."—
"American Tyler."

ROTATION IN OFFICE.

THE custom of rotation in Office adopted by many Lodges is the root of much harm, as a visit to many Lodges will demonstrate, and is a matter for serious consideration. Qualification and not rotation should govern the selection of all Lodge Officers, especially the Master. To fill this station of honour well is a laudable ambition. To have a Master who can fill this exalted Office should be the pride of every member. The Master is just what his title implies, not merely a chairman or presiding Officer, but Master, and such he must be in fact as in name, if he is not, the Craft suffers at the expense of the Lodge, the members of which are to be blamed, or pitied, for with them rests, primarily, the duty of electing a Master fully qualified, "to open, rule, and govern the Lodge." The person chosen should be one well skilled, not perchance one who has served as Junior or Senior Warden for a term, who owes his election as such to a few new members because they think him a good fellow, regardless of special qualifications, and whose station has been filled, by request, many times during the year, as this vicious policy of rotation in Office would suggest. The better policy, in our judgment, says the "Pacific Mason," "is young men in the South, middle-aged men in the West, and matured men in the East; and the Lodge that adopts this plan will soon see the benefit of having many members Past Wardens and a few Past Masters." In a recent visit to an old Lodge the members present consisted entirely of Past Masters, and when the Degree work was conferred in that Lodge it was simply horrible—and why—rotation in Office; the Master cared not to perfect himself in his work, knowing that at next election the Senior Warden would succeed him, hence he exerted himself to learn the work sufficiently only to enable him to stumble through his term, and at the end be a Past Master, with little or no knowledge of the principles of Masonry, landmarks, regulations or constitution. Keep this rotation up for six or ten years and what is the result? To be a Master in truth is not an easy task, nor one that a man can quality himself for in a day; it requires years of study and experience. He should bring with him to the Office a thorough knowledge of the principles of the Institution and be well versed in the work; from the time of his installation to the end of his term, when another is installed in his place, he is the Master, the source of wisdom to his Lodge, and before he is installed into his exalted station he must assume certain responsibilities, and bind himself by solemn pledge to the ancient usages, to which special attention is called, for the Lodge in particular and the Craft at large has a right to know and demand from every Brother selected to the exalted station of Worshipful Master, that he be a good man and true, a peaceful citizen, obedient to the laws of our country, and not a conspirator against our government;

cheerfully obeying the laws and respecting those in authority—civil and Masonic; to be temperate, peaceful, industrious, discreet, and charitable. In the peculiar organisation of our Institution is found its cohesiveness, the power of the Master in his Lodge is absolute, he is the arbiter of all questions, without the right of appeal except to Grand Lodge; his power is that of an absolute monarchy, his orders must be obeyed, he must be treated with reverence and respect by all members, and it is his duty to instruct his Lodge at every meeting, he should have nothing to learn; with the Constitution, edicts, regulations, charges, and bye-laws he must be familiar, and withal he must be learned, patient, self-possessed, firm, magnanimous and self-dependent, and feel that he is right, and thus act. When a Lodge has a Master thus qualified and willing to serve he should be kept in that Office, that the members may have pleasure and the Craft profit thereby, thus will each member be honoured. Where this is the custom, and rotation in Office is unknown, will be found Lodges where the work is intelligently and well done, the members as a class well posted, bright and useful, and the Masonic community has respect for the Lodge as an institution occupying the place that by right belongs to our Fraternity.—"Masonry." [As is known to our readers we by no means endorse these views. We are of opinion that much more is needed in the Master of a Lodge than mere ability to confer the degrees. A successful Master is he who can make his fellow members happy and comfortable—one, indeed, who can himself be happy, and promote the happiness of others.—Ed. F.C.]

There must be a certain degree of sociability and congeniality in every Lodge. It is a mistake, however, to suppose that the proper kind of sociability is that which is kept up by such events as picnics, ball games, excursions, dances, &c., &c. All these may be very well in their way and indicate a very commendable good fellowship, but they are very apt to indicate that it is from such frivolous sources that the Lodge members derive their chief enjoyments. The great delight of the Mason should be the work of the Lodge. Labour should be his highest pleasure and the beauties of Masonry his greatest enjoyment. When a Lodge exerts itself to provide amusement and entertainment for its members, in season and out, the natural result is that the Lodge grows to depend upon these evanescent pleasures, and, unless there is something unusual going on, the attendance is depleted. Masons who have to have their interest in the Lodge constantly prodded by "functions" and "affairs" and social events of every character begin to have peculiar ideas about Masonry. They are apt no longer to regard it as a system of morals or philosophy, but as a club, an aggregation of good fellows met together for selfish enjoyment. The Lodge—and there may be some such—which excels in self-entertainment, as well as in charity and benevolence and Brotherly helpfulness, not to speak of ritualistic work, is certainly to be congratulated.—"Masonic Sun."

* * *

We meet someone every day who believes that a Mason who has had but three degrees is by no means as much of a Mason as he ought to be. They believe that the blue Lodge Mason is still an apprentice in the workings of the Craft—that he will not be a full-fledged Mason till he has rounded out the full quota of thirty-three degrees. It may be no fault of the Craft that such an impression has gone forth, but it is an idea that we should strive to correct, nevertheless. Without wishing to be understood as crying down the "higher degrees, we believe that Masons ought to publish abroad the fact embodied in the old law defined by the Grand Lodge of England in 1813—that "pure and ancient Masonry consists of three degrees and no more." As a matter of fact, the Mason who does his duty well by the three degrees is a better Craftsman than he who dabbles in thirty-three. Masons of the third degree should prove to the world that they need no higher education in Masonry to properly exemplify its teachings.—"Tyler."

* * *

Bro. T. Rust P.M. Hawthorn, Vic., told rather a good story during his response to the toast of the Visitors, in a country Lodge out West lately. It went something like this—When a visitor rises, the P.M. said, he is generally expected to criticise the work. A hint is never given to me

to that effect but I think of a visiting Brother in a suburban Lodge who said, "I am never asked to express an opinion on the work, but I think of the fable of the lion, who wished to get an honest opinion from other animals; he, therefore, deluged himself with some foul smelling mixture and asked a bear what he thought of his new perfume. Oh, said the bear, most delightful. The truth is not in you, roared the lion, and bruin suddenly left this vale of tears. The king of beasts journeyed on and met a wolf, who, however, had heard of the fate of the bear. The question was repeated. Your Majesty, said the wolf, the smell is abominable. You dare to insult me was the thundered reply, and wolf met bear on the other shore. Still further went the monarch, and at length met a fox—What think you of my perfume? Oh king! said reynard, I have no sense of smell." I therefore, said Bro. Rust, always preface my remarks with an apology for a cold in my head.—"Masonry."

* * *

Freemasonry is the universal solvent in which all the discords weld into harmony. Churches are discordant—sometimes belligerent—but under the Lodges all differences are sunk and forgotten. Protestant has persecuted Catholic—and Catholic Protestant—Protestant has martyred Protestant of differing shade—Southern colonist—and colonist Southern. Freemasonry has never lighted a fire or turned a rack, but always and everywhere stood for the universal fatherhood of God and the universal Brotherhood of man. Others have fought us, but we do not fight, and a million Masons in the United States are living testimony of the beneficence, usefulness, and progress for which the order stands.—H. H. Ingersoll, Tennessee.

* * *

This growing desire to open our doors to the outside and curious, whether it be to installations or anything else, must surely deprive us as a body of the respect which our old-time conservatism and exclusiveness demanded and received from the best elements of the community.—Geo. J. Bennett, Canada.

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M.W. PRO GRAND MASTER

THE RIGHT HON. THE EARL AMHERST
R.W. Prov. Grand Master Kent
IN THE CHAIR.

Brethren willing to act as Stewards on this important occasion are earnestly solicited to send in their names to the Secretary, as early as convenient. Stewards are much needed, and their services will be gratefully received.

F. R. W. HEDGES, Secretary.

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ROYAL Masonic Institution for Boys, WOOD GREEN, LONDON, N.

President.—HIS ROYAL HIGHNESS THE DUKE OF CONNAUGHT,
K.G., &c., &c., &c., M.W.G.M.

AT a Quarterly Court of the GOVERNORS and SUBSCRIBERS held at Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, London, on Friday, the 12th day of April 1901, W. BROTHER CHARLES EDWARD KEYSER, M.A., F.S.A., J.P., Patron and Trustee of the Institution in the Chair, a ballot took place for the ELECTION of 23 BOYS from an approved list of 37 Candidates, the following being declared SUCCESSFUL:—

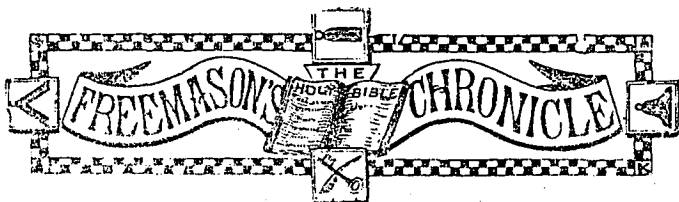
No.	NAME.	Votes.	No.	NAME.	Votes.
1	Edgar Corble	7,462	13	Thomas W. Hobbs	4,980
2	Basil Wm. La Nauze	5,758	14	Charles H. Curtis	4,978
3	John M. Chamberlain	5,720	15	James R. George	4,948
4	M. A. Ransom Logan	5,519	16	George H. Aungle	4,913
5	Stephen S. Gilbert	5,445	17	Sydney Chapman	4,664
6	Wm. Glanville Mason	5,389	18	John H. Fletcher	4,581
7	Frank D. Oldfield	5,382	19	Lionel B. Luget	4,579
8	G. Ernest Roden	5,101	20	Walter Harold Long	4,538
9	Thomas R. C. Jowett	5,091	21	Arthur W. White	4,532
10	Arthur M. Bones	5,070	22	Septimus C. V. Dansie	4,185
11	Edward Oliver	5,006	23	Sidney Richard Cole	3,675
12	Thomas H. Sutcliffe	4,998			

Full particulars of the Poll may be had on application at the Office, 6 Freemasons' Hall, London, W.C.

J. MORRISON MCLEOD, Secretary.

* * The One Hundred and Third Anniversary Festival will be held on 26th June 1901, under the distinguished Presidency of the Right Hon. W. W. Bramston Beach, M.P., R.W. Prov. Grand Master for Hampshire and the Isle of Wight, Trustee of the Institution. The services of Ladies and Brethren as Stewards on the occasion are earnestly solicited, and will be gratefully acknowledged.

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SATURDAY, 20TH APRIL 1901.

ROYAL MASONIC INSTITUTION FOR BOYS.

AT the meeting of the Board of Management of the Institution, held yesterday (Friday) afternoon, Bro. Harry Bevir A.G.D.C. V. President was elected Chairman of the Board for the ensuing year; with Bros. Stanley J. Attenborough P.A.G.D.C. and Major Oliver Papworth Prov. G. Sec. Cambridgeshire as Vice Presidents.

At the half yearly election of the Institution, held on Friday of last week, twenty-three boys were elected from a list of thirty-seven candidates. The names and poll of those who were successful are given in the advertisement above. The following were unsuccessful. It is a matter of considerable regret that No. 10, William Soughton, was unsuccessful on his last application, with 3,193 votes:

No.	Name.	Forward.	Polled.	Total.
30	Robinson, Albert	—	3654	3654
10	Soughton, William	—	3193	3193
16	Reddall, Horace Cecil	—	2566	2566
27	Burt, Arthur Henry Blackburn	—	2465	2465
19	Bates, Herbert Matthew	—	1690	1690
15	Bartlett, William John	—	1582	1582
8	Newsom, Douglas Percy	—	1333	1333
36	Brook, Edmund Lionel	—	1043	1043
31	Austin, Arthur Kenneth	—	993	993
17	Wright, Cecil William Stuart	—	925	925
6	Conway, Reginald	—	312	312
11	Colbeck, William Clarence	—	27	27
29	Borney, William	—	23	23
37	Wessendorff, Francis Reginald	—	14	14

The Fifteen Sections will be worked on Friday next, 26th inst., at the Metropolitan (Victoria) Lodge of Instruction, No. 1056, at the Mail Coach, 60 Farringdon Street, E.C., commencing at 6.30 p.m. Bro. H. Hill P.M. 1305 will act as W.M., with Bros. J. Knight I.P.M. 861 S.W., H. B. Spaul P.M. 145 J.W., F. P. Weinell P.M. 1828 Immediate Past Master,

A. Sayer I.G. 1950 I.G., W. E. Bull P.M. 1828, P. Waldvogel P.M. 1828, and Hayward 1745 Stewards. The Sections will be taken by the following Brethren: First Lecture—Bros. W. Hayward 1745, J. W. Harding P.M. 1585, A. B. Clayton S.W. 1686, H. B. Spaul P.M. 145, J. Knight P.M. 861, G. G. Canning 1623, N. P. Lardner P.M. 1745. Second Lecture—Bros. R. Waldvogel P.M. 1828, G. Newnham J.W. 145, J. D. Webb P.M. 1745, F. P. Weinell P.M. 1828, H. Hill P.M. 1305. Third Lecture—Bros. G. Knights W.M. 1828, W. R. Witt P.M. 1745, R. Fitch Asst. Steward 87.

The action of a Lodge under the English Constitution, and located in the City of London, is going the rounds of our Scottish Brethren just now. It appears a member of the Neptune Lodge, No. 419, Glasgow Province, having been in ill-health, and to whom considerable assistance was extended from 419, the Prov. Grand Lodge, the Grand Lodge, and from the Benevolent Funds in Royal Arch Masonry in Scotland, had to be removed to a hospital in London to undergo an operation. Here he was taken in hand by some of our Brethren across the Border, and a subordinate Lodge made a grant for his aid of £15, and the Grand Lodge Board of Benevolence is reported to have voted £30, making a total of £45 voted in his favour in England. Nothing but praise can be spoken of such generosity on the part of our English Brethren, and Scotland should feel grateful in the knowledge.—"Glasgow Evening News."

"A SPRIG OF ACACIA."

THE death took place suddenly, on Good Friday evening, of Bro. Gustavus Broughton Foster, known to a large circle of friends and to the music hall profession as "Gus" Foster. The deceased was for many years the responsible manager of the Hall-by-the-Sea, Margate, and for the past four years he had been the proprietor of the Station Hotel, facing the L. C. and D. Station, which was in the summer time a regular house of call for members of the profession staying in Margate or Ramsgate. His death was painfully sudden, from rupture of a blood vessel on the brain, and it caused a profound sensation and deep feeling of regret in the town. Gus Foster was but fifty-three years of age, and he leaves a numerous family, all but the youngest being grown up. The funeral took place at the Margate Cemetery, and the remains were followed to the graveside by several Freemasons, of which Order the deceased had been a useful and hard-working member.

THE occasion of the funeral of Bro. Henry Cox called forth on Saturday, 14th inst., a remarkable demonstration of respect. Special trains were run, the whole of the business of the town of Burnham was suspended, some 400 men walked in procession, and deep grief pervaded all classes of the community. Funeral marches were beautifully played. A large company of Brother Masons, with the church choir, formed a guard of honour. In church the lesson was read by the Rev. Preb. Dupuis, M.A., and the hymn, "Days and moments," was sung with much feeling. The church was crowded, many being unable to enter. At the graveside the vicar read the office of committal, and the Rev. E. J. Corlett shared the duties of the office. The floral tributes were several hundreds, and came from all parts of the kingdom. The sympathy of all classes of men has been extended to the bereaved, and on Sunday fitting allusion was made in the pulpits of the town.

THE funeral of Bro. Joseph Wallworth, of Higher Tranmere, Cheshire, took place on Monday, 1st inst., and was attended by a large number of sympathising friends, including representatives of the Temple Lodge, No. 1094, Liverpool, of which deceased was a member.

THE grave closed over the mortal remains of the late Bro. William Thomas Wiggins, in Chatham Cemetery, on Monday afternoon, 1st inst., in the presence of many sympathetic friends. The Brethren of the Royal Kent Lodge of Antiquity, No. 20, were fully represented, those present including Bros. Walter Cuckney W.M., C. E. Skinner P.M. (Mayor of Chatham), G. E. Bond P.M., W. Payne P.M., C. R. Cockburn P.M. and Secretary, W. J. Acworth S.W., A. R. Norman J.W. (Clerk to the Medway Board of Guardians), A. H. Hastings S.D., A. C. Lawrence, T. W. Grieson, C. Fowle, H. Tomlin, W. Hodges, and R. Buxton,

MEETINGS NEXT WEEK.

Monday.

- 4 Rl. Somerset H. & Inverness, F.M.H.
 26 Castle of Harmony, Savoy Hotel
 28 Old King's Arms, Freemasons' Hall
 144 St. Luke, Holborn Restaurant
 706 Florence Nightingale, Woolwich
 1017 Montefiore, Trocadero
 1744 Royal Savoy, Criterion Restaurant
 2396 Bishopsgate, Great Eastern Hotel
 43 St. Paul, F.M.H., Birmingham
 48 Industry, F.M.H., Gateshead
 112 St. George, F.M.H., Exeter
 491 Royal Sussex, Masonic Temple, Jersey
 999 Robert Burns, Albion, Manchester
 1008 Royal St. Edmunds, Bury St. Edmunds
 1325 Stanley, F.M.H., Liverpool
 1752 Ogmore, F.M.H., Bridgend
 1991 Agricola, F.M.H., York
 2042 Apollo, F.M.H., Liverpool
 2068 Portsmouth Temperance, Landport
 2257 Powell, F.M.H., Bristol
 2363 Minnehaha Minstrel, Manchester
 2502 Gatwick, Chequers, Horley
 2547 Llangattock, F.M.H., Cardiff
 2654 Arter, Moseley Institute, Moseley
 2724 St. Lawrence, Church Sch., Northfield

Tuesday.

- 92 Moira, Albion
 145 Prudent Brethren, Freemasons' Hall
 186 Industry, Freemasons' Hall
 205 Israel, Holborn Restaurant
 259 Prince of Wales, Hotel Metropole.
 1158 Southern Star, Bridge House Hotel
 1348 Eburv. Criterion Restaurant
 2696 Arcadian, Hotel Cecil
 112 St. George, F.M.H., Exeter
 253 Tyrian, F.M.H., Derby
 370 St. George, F.M.H., Chertsey
 406 Northern Counties, Newcastle-on-Tyne
 564 Stability, Talbot, Stourbridge
 788 Crescent, Mitre, Hampton Court
 859 Isaac Newton Universities, Cambridge
 943 Sincerity, 47 St. Giles Street, Norwich
 1016 Elkington, F.M.H., Birmingham
 1052 Callendar, F.M.H., Manchester
 1390 Whitwell, F.M.H., Millom
 1536 United Military, F.M.H., Plumstead
 1609 Liverpool Dramatic, F.M.H., L'pool
 1675 Ancient Briton, F.M.H., Liverpool
 1678 Medway, F.M.H., Tonbridge
 1834 Duke Connaught, F.M.H., Landport
 2025 St. George, F.M.H., Plymouth
 2328 Albert Victor, F.M.H., York
 2404 Lord Beresford, Sun, Chatham
 2405 Ionic, Impl. Bldgs., S. Helens, Lanc.
 2518 Charles Edward Keyser, Hoddesden
 2641 Dart, Raleigh, Dartmouth
 2692 Hastings, Castle, Hastings

Wednesday.

- 201 Jordan, Freemasons' Hall
 212 Euphrates, Holborn Restaurant
 898 Temperance in East, Assy. R., Poplar
 2626 Leyton, Technical Inst., Leyton
 32 St. George Harmony, Adelphi, L'pool
 76 Economy, F.M.H., Winchester
 82 Foundation, F.M.H., Cheltenham
 117 Salopian of Charity, Shrewsbury
 163 Integrity, F.M.H., Manchester
 220 Harmony, Garston Hotel, Garston
 250 Minerva, F.M.H., Hull
 257 Phoenix, 110 High Street, Portsmouth
 304 Philanthropic, F.M.H., Leeds
 439 Scientific, Masonic Rooms, Bingley
 461 Fortitude, Commercial, Newton Moor

- 540 Stuart, Swan, Bedford
 651 Brecknock, Castle, Brecon
 724 Derby, F.M.H., Liverpool
 785 Twelve Bros., F.M.H., Southampton
 818 Philanthropic, F.M.H., Abergavenny
 887 Leigh, F.M.H., Birmingham
 996 Sondes, F.M.H., East Dereham
 1039 St. John, George, Lichfield
 1083 Townley Parker, Grand, Manchester
 1110 St. Bede, F.M.H., Jarrow
 1219 Strangeways, Boar's Head, M'chester
 1283 Ryburn, F.M.H., Sowerby Bridge
 1633 Avon, Mosley, Manchester
 1714 Albert Edward, D. York, York Town
 1723 St. George, F.M.H., Bolton
 1733 Sunbury, Assembly Rooms, Sunbury
 1756 Kirkdale, Skelmersdale Hall, L'pool
 1760 Leopold, F.M.H., Scarborough
 1775 Leopold, Comm., Church, Accrington
 1809 Fidelis, Masonic Temple, Guernsey
 1868 Unity, F.M.H., Oldham
 1953 Prudence and Industry, George, Chard
 1967 Beacon Court, Gluznee, N. Brompton
 1984 Earl of Clarendon, F.M.H., Watford
 1980 Stirling, F.M.H., Cleator Moor
 2019 Crook, F.M.H., Crook
 2064 Smith Child, Town Hall, Tunstall
 2140 Gordon, F.M.H., Hanley
 2158 Boscombe, Boscombe Club, Boscombe
 2186 Striguil, F.M.H., Chepstow
 2216 Egerton, Conservative Club, Swinton
 2320 St. Martin, Church Inn, Castleton
 2373 Hardwick, F.M.H., Chesterfield
 2385 Godson, Talbot, Oldbury
 2444 Noel, St. James Hall, Kingston-on-T.
 2448 Bradstow, F.M.H., Broadstairs
 2571 Holmes, F.M.H., Newcastle-on-Tyne
 2630 Tutbury Castle, Tutbury
 2684 St. Ivo, Mas. Temple, St. Ives, Hunts.
 2701 Radcliffe, Boar's Head, Radcliffe
 2762 Lindisfarne, F.M.H., North Shields

Thursday.

- Gen. Com. Girl's School, F.M.H., at 5.
 66 Grenadiers, Freemasons' Hall
 99 Shakespear, Albion
 858 South Middlesex, Walham Green, S.W.
 861 Finsbury, Great Eastern Hotel
 871 Royal Oak, Trafalgar, Greenwich
 1056 Victoria, Guildhall Tavern
 1563 City of Westminster, Cafe Royal
 1601 Ravensbourne, Board of W., Lewisham
 1974 St. Mary Abbott, Bailey's Hotel
 2319 Scots, Holborn Restaurant
 2621 Military, Hotel Cecil
 2625 Guardian, Ship and Turtle
 39 St. John the Baptist, F.M.H., Exeter
 51 Angel, Three Cups, Colchester
 78 Imperial George, Middleton, Lanc.
 111 Restoration, F.M.H., Darlington
 129 Union, St. George's Hall, Kendal
 202 Friendship, F.M.H., Devonport
 214 Hope and Unity, White H., Brentwood
 309 Harmony, Red Lion, Fareham
 346 Un. Brethren, Grosvenor, Blackburn
 348 St. John, F.M.H., Bolton
 410 Grove, F.M.H., Sutton, Surrey
 475 Bedfordshire of St. John Bap., Luton
 590 La Cesaree, Masonic Temple, Jersey
 594 Downshire, F.M.H., Liverpool
 626 De Ogle, F.M.H., Morpeth
 784 Wellington, Public Rooms, Deal
 787 Beaureper, Red Lion, Belper
 807 Cabbell, 47 St. Giles Street, Norwich
 809 United Good Fellowship, Wisbech
 935 Harmony, F.M.H., Salford
 966 St. Edward, Literary Institute, Leek
 1032 Townley Parker, Mas. Rms., Chorley
 1097 St. Michael, Swan, Tenbury

- 1151 St. Andrew, F.M.H., Tywardreath
 1163 Emulation, F.M.H., Birmingham
 1166 Clarendon, Queen's, Hyde
 1313 Fermor, F.M.H., Southport
 1322 Waverley, Queen's Arms, Ashton-u-Ly.
 1345 Victoria, Cross Keys, Eccles
 1392 Egerton, Stanley Arms, Burv, Lanc.
 1404 St. Vincent, F.M.H., Bristol
 1418 Fraternity, F.M.H., Stockton-on-Tees
 1501 Wycombe, Amersham Hill, H. Wycom.
 1519 Albert Ed., Albion, Clavton-le-Moors
 1578 Merlin, F.M.H., Pontypridd
 1705 Prince of Wales, India Arms, Gosport
 1817 St. Andrew, Cambridge, Shoeburyness
 1884 Chine, F.M.H., Shanklin
 1957 Grove, Cock Inn, Hazel Grove
 1971 Aldershot Army & Navy, Aldershot
 2101 Bramston Beach, F.M.H., Godalming
 2131 Brownlow, Town Hall, Ellesmere
 2214 Josiah Wedgwood, F.M.H., Hanley
 2215 Anfield, Sandon, Anfield
 2263 St. Leonards, F.M.H., Sheffield
 2269 Peace, F.M.H., Wigan
 2335 Cycling & Athletic, Adelphi, Liverpool
 2771 Felix, Bath, Felixstowe
 2375 Hilbre, Market Hall, Hoylake
 2387 M'chester Dramatic, Albion, M'chester
 2415 Tristram, F.M.H., Shildon
 2418 Hedworth, F.M.H., South Shields
 2462 Clarence, F.M.H., West Hartlepool
 2463 Bootle-Wilbraham, West Derby
 2474 Hatherton, Stork, Walsall

Friday.

- Council Boys School, Freemasons' Hall, 4.
 171 Amity, Ship and Turtle
 197 Jerusalem, Freemasons' Hall
 569 Fitz-Roy, Head Qs. Hon. Artillery Co.
 2693 Pellipar, Holborn Restaurant
 426 Shakespeare, F.M.H., Spilsby
 602 North York, F.M.H., Middlesborough
 712 Lindsey, F.M.H., Louth
 751 Eastnor, Masonic Rooms, Ledbury
 810 Craven, Victoria Bldgs., Skipton
 998 Welchpool, Board Rm., Welchpool
 1074 Underley, Mas. R., Kirkby Lonsdale
 1303 Pelham, F.M.H., Lewes
 1391 Commercial, F.M.H., Leicester
 1435 Anneslev, F.M.H., Nottingham
 1712 St. John, F.M.H., Newcastle-on-Tyne
 1822 St. Quintin, Bear Inn, Cowbridge
 1920 Eurydice, Surbiton
 2001 Narberth, Masonic Rooms, Narberth
 2421 Kingsley, F.M.H., Northampton
 2631 Com. Trav., Alexandra, Liverpool
 2679 Hope, Conservative Club, Patricroft

Saturday.

- 1541 Alexandra Palace, Holborn Viaduct H.
 1706 Orpheus, Holborn Restaurant
 1900 Montague Guest, Inns of Court Hotel
 2647 Alleyn, Crown & Greyhound, Dulwich
 2700 Old Masonians, Anderton's Hotel
 308 Pr. George, Station House, Todmorden
 336 Benevolence, Jolly Sailor, Marple
 1284 Brent, Globe, Topsham
 1293 Burdett, Mitre, Hampton Court
 1462 Wharnccliffe, Rose & Crown, Penistone
 1531 Chislehurst, Bexley Heath
 1871 Gostling Murray, Oddfellows, Hounslow
 1965 Eastes, Parish Room, Bromley, Kent
 2048 Henry Lavender, King's H., Harrow
 2201 Earl of Sussex, R. Pavilion, Brighton
 2353 Broxburne, Red Lion, Barnet
 2421 Carrington, Station Hotel, Amersham
 2460 Ascot, Royal, Ascot
 2609 Travellers, F.M.H., Chester
 2706 Foster Gough, Borough Hall, Stafford
 2720 Loyal Commercial, Mas. Tem., Cardiff

MASONRY AND THE WAR.

In the "Day to Day" column of the "Liverpool Mercury" of 21st January appeared the following paragraph:

"An interesting relic of the South African campaign has just come into the possession of the present chief of a Mark Master Mason's Lodge whose meetings are held in Liverpool. It is a beautifully-designed and very heavy sterling silver snuff-box, whose hall mark shows it to have been manufactured in England when William IV. was king. In the four corners of the lid, whose elaborate chasing is in parts worn smooth by long use, are engraved emblems of the sun, the crescent moon encircled by stars, the square and compasses, and the level. Then there is an inscription in the quaint right-angled characters of the Mark Mason's alphabet, and which when deciphered reads, 'Presented to J. Calf as a token of affection by his wife.' Doubtless the original owner has long been dead; but eventually the box found its way to South Africa, and into the hands of an individual whose name betokens his British descent. This is proved by a sharply-cut inscription on the bottom:—'J. A. Elton to

J. J. Raaff. Friendship, 1-1-95.' Raaff was a Boer who, it is believed, fell at Paardeberg, where the box was picked up by a British soldier. Eventually the last-named was invalided home wounded, and also a passenger on the steamer was the brother of the Liverpool Mason, a gentleman who had been engaged in the transport service at the Cape since the early days of the war, and who secured the interesting souvenir for a mere trifle."

Another chapter in the history of the box has now to be written. The "Liverpool Mercury" circulates extensively in South Africa, and the paragraph was copied by the press, not only of Cape Colony, but of the Orange River Colony and of the Transvaal. Several British officers interested themselves in the matter, with the result that the rightful owner of the box has been found. One officer, a subaltern in the West Yorkshire Regiment, stationed on the lines of communication at Johannesburg, in a letter to the Head-constable of Liverpool, gives some interesting details. In the course of his communication, he says that the box belongs to Mr. J. J. Raaff, now a prisoner of war at Capetown, who was sent over the border in July, shortly after the occupation of Johannesburg. Some time later, in August or Septem-

ber, his wife packed up some clothing for him, enclosing in a waist-coat pocket, at Mr. Raaff's special request, the snuff-box mentioned in the paragraph. The whole parcel was stolen on its way South. It is thought that some soldier en route for home picked up the box, and disposed of it as a "Paardeberg relic." The box is an old and valued one, for which the owner has refused £50. The family is at present in great distress, and the box would come in very useful in case they are still more "hard-pushed." The present owner, at any rate, holds it (says the officer) under a wrong idea, and he is invited to return it to its proper owner.

However, the Liverpool Mason, prior to its coming to his knowledge that the detective department was making inquiries, had already heard that Mr. Raaff was still in the land of the living. The Grand Mark Master of one of the English Provinces has a son serving as a lieutenant in a volunteer company now doing duty at Green Point, Capetown, where the Boer prisoners of war are confined. This officer, at the request of the colonel commanding, wrote to his father asking him to make inquiries. The paragraph states distinctly that the box was in the possession of the present chief of a Mark Master Mason's Lodge, whose meetings are held in Liverpool. As there are not more than six of these Lodges, the present holder was readily found. Needless to say, that gentleman is only too pleased to return the box to the rightful owner, and has already put himself in communication with the officer commanding at Green Point.

Considering the many advantages and privileges we possess and enjoy, says a correspondent of the "Glasgow Evening News," it cannot be denied that the gate to Freemasonry has been standing open too widely. Funds have been accumulating steadily for many years, and with accelerated rapidity during the last decade, but the initial entrance and the annual test fees are still much the same. That this is so argues a lack of courage. To raise those fees would in many cases tend to limit the increase of members, but it would have a corresponding tendency to raise the status of the Craft, and the moment you begin to do that you begin to make the privileges and benefits a hundredfold more valuable and real. For we are fast losing sight of the old Fraternal spirit of personal helpfulness, a spirit which the impersonal money grants from G.L. and P.G.L. can never hope to keep alive. It is pleasant to me to know that A.B. has been generously treated by G.L.B.F. Committee, but he and I would have better realised our relationship had I stepped in earlier with a helping hand ere matters became acute. We do not appreciate the tremendous untapped store of personal influence among us, which if fully realised would minimise the applications to our Benevolent Fund. He is a very poor Brother who can use no influence on behalf of another, and my honest opinion of him is that he is too poor to be a Freemason; but I am afraid that aspect of his poverty is never considered. I do not, however, blame the general body of the Craft. I believe the whole matter rests with those vested with authority, and the higher the Office the greater the responsibility. It would, therefore, be well if the G.M. and the P.G.Ms. of Scotland would set themselves seriously to consider whether the time has not now come for raising the minimum fee, and there are few who really understand the spirit and history of the Order who would venture to raise their voice in favour of the present beggarly and inadequate legal limit.

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.

—:o:—

CRAFT: METROPOLITAN.

—:o:—

Engineer Lodge, No. 2599.

INSTALLATION OF BRO. J. KEARNEY.

THE annual festival of this flourishing Lodge, the members of which are restricted to those serving in or retired from the various regiments of the Royal Engineers, was held at the Frascati Restaurant, Oxford Street, W., on Saturday, with considerable success. So large a number of Brethren attended that the Lodge room must have reminded them of their campaigns on India's coral strand, or the Soudan desert, not to mention the Black Hole of Calcutta, so taxed was the accommodation. Nevertheless did harmony and good fellowship prevail, and great was the interest taken in the proceedings.

Bro. J. Percy White W.M. opened the Lodge with military punctuality at three o'clock, being supported by his Officers, and the following Visitors: Col. A. Knight Prescott P.A.G.D.C. Eng., W. Browne P.P.G.S.B. Kent P.M. and Secretary 1424, W. F. Trydell P.P.G.D.C. Sussex, Major Crichton Walker P.P.G.S. of W. Kent, James Seaton P.P.G.O. Kent, Lawrence Salt P.P.G.P. Kent, W. S. Baldwin P.P.G.P. Kent, Captain Hopkins P.M. 2094, C. Sayer P.M., W. C. Snow P.M. 184, W. Milne P.M. 115 (I.C.), J. Bruce P.M. 726 (S.C.), S. Varren P.M. 184, J. H. Butcher P.M. 184, C. Taylor P.M. 726 (S.C.), R. Ford P.M. 1817, C. Coram P.M. 2552, E. Hopkins P.M. 398, J. Carey P.M. 2740, F. Hawes W.M. 2404, R. Reed P.M. 1275, J. C. Pocock P.M. 224, J. Barnes W.M. 189, A. F. Canut W.M. 1424, F. Bean 188, Henry Jones 193, W. H. Rawlinson 1424, G. Elliott 87, J. H. Hudson 184, W. Button 601 (S.C.), J. Hartley 1890, G. H. Macklin 515, W. M. Higgs 2790, W. H. Webb 2790, J. Miller 1424, H. G. Crouch 184, F. Cook 2404, H. Woodcock 2247, A. Sharman J.W. 2404, E. Lake S.W. 1967, A. Clement 387, W. Harnden 20.

The minutes of the last regular and special meetings having been read, the ballot was taken for the following joining members, all of whom were approved: Bros. Edward Longcroft 2277, Chas. W. Blacking 2203, Walter Johnson 1883, Thomas Haines 1341, Albert E. Crouch 2519, and Walter M. Higgs 2799.

The W.M. then resigned the chair to Bro. J. Coombs P.M., who opened the Lodge in the second degree, when Bros. Ayscough, Gill, Williams, and Chambers were passed to the rank of Craftsmen.

Bro. Percy White again resumed the chair and opened the Lodge in the third degree, when Bro. C. Spillard, a splendid specimen of a British soldier, was raised as a Master Mason, and duly invested.

Considerable interest was attached to the installation of Bro. J. Kearney W.M.-elect, on account of his being the first initiate of the Lodge, and to the fact that Bro. E. Sidney Standing had kindly consented to perform the ceremony. All Offices having been declared vacant, Bro. Standing appointed Bro. A. F. Canut W.M. 1424 as S.W., Bro. F. Hawes W.M. 2402 as J.W., and Bro. C. H. Packham W.M. 184 as I.G. Bro. Kearney was formally presented by his predecessor in Office, and was duly obligated, after having promised to maintain the ancient laws and regulations. In the presence of a very large Board of Installed Masters Bro. Kearney was then placed in the chair of King Solomon, and was heartily congratulated by those present. The whole of the work was per-

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2020 Girls have been provided with Education, Clothing, and Maintenance, the full number of Girls now receiving its benefits being 264.

The 113th Anniversary Festival will be held on WEDNESDAY, 8th MAY 1901, under the distinguished Presidency of the

M.W. PRO GRAND MASTER OF ENGLAND,
The Right Hon. The Earl Amherst,

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5 FREEMASONS' HALL, LONDON, W.C.

formed by the various Masters above mentioned in a very admirable manner, though it is but just to say that the ritual is always perfectly rendered in the Engineer Lodge.

The Brethren were then re-admitted, when the W.M. invested the following as his Officers for the year:—John Fitch S.W., C. G. Sleigh J.W., J. Coombs Chaplain, Capt. L. H. Coles (re-elected) Treasurer, J. R. Morgan Secretary, W. H. Snowden S.D., W. Wadkinson J.D., J. Taylor I.G., M. J. Webb and T. Smale D.C., Capt. A. T. Smythe Organist, J. S. Storr, T. H. Watts and J. W. Clemons Stewards, and H. Martin P.M. Tyler.

A letter was read from Lord Roberts, stating that he would have much pleasure in accepting the honorary membership of the Lodge that had been conferred upon him.

Bro. Kearney then rose and said he had now a particularly happy duty to perform, in presenting the Lodge jewel to Bro. Percy White that had been voted by the Brethren in recognition of his services. Bro. White had had the most prosperous year of Office since the establishment of the Lodge, and he could accept the jewel without scruple or diffidence, well knowing that he was justly entitled to it. He hoped that Bro. White would long be spared to assist them, and to witness the continued prosperity of the Lodge.

The I.P.M. suitably returned his thanks for the handsome present, and said that his services were always at the command of the Lodge, and if he could do anything to promote its interests he would never be found wanting.

That the Lodge is bound on a further voyage of prosperity was proved by the fact that no less than nine candidates were proposed for initiation, and arrangements were made for holding emergency meetings to work off this pressure.

The visiting Brethren having tendered their hearty good wishes to the new Master, the Lodge was closed with hymn and prayer, and the Brethren adjourned.

The installation banquet was served in the Grand Hall, the company numbering about a hundred and twenty, and on its termination a flash-light photograph was taken by Messrs. Fradette and Young, of Regent Street, W.

Bro. Kearney submitted the toast of the King and H.R.H. the Duke of Connaught the new Grand Master, both of which were received with enthusiasm.

Bro. Col. Knight Prescott responded for the Officers of Grand Lodge.

Bro. Percy White proposed the health of the Worshipful Master of No. 2599. He said that although so short a time had elapsed since his initiation, Bro. Kearney had proved himself a most capable Officer in the positions he had already occupied, and he entertained no doubt that the choice of the Lodge would be fully justified by the manner in which he would carry out his duties in the chair.

The W.M., on rising to respond, was accorded quite an ovation, and modestly contented himself by thanking the Brethren for their kind reception, and promising to do all in his power to merit their confidence by a close application to study of the ritual, and by visiting other Lodges to see their methods of conducting the work.

In proposing the Past Masters Bro. Kearney paid a well deserved tribute to Bro. Standing for acting as Installing Master, who had certainly excelled himself in his delivery of the beautiful addresses.

Bros. Barnes, Canut, Hawes, and Baldock responded for the visitors; the Officers of the Lodge were duly complimented, and Bro. Martin brought the proceedings to a happy and pleasant termination with the Tyler's toast.

Bro. Herbert Schartau and Miss Lillian Gardner enlivened the intervals between the speeches by some capital songs, and Brother Walter Churcher gave a selection of his humorous recitations.

Temple Lodge, No. 1094.

THE annual meeting was held on the 10th inst., at the Masonic Hall, Hope Street, Liverpool, where there was an attendance of upwards of seventy Brethren of various ranks. Bro. Henry Singleton Jackson was most impressively installed by Bro. R. Rees Roberts W.M., the presentation for the honour being made by Bro. J. Alexander P.M. and Bro. H. B. Jones P.P.G.D.C.

A valuable P.M. jewel was presented to Bro. R. R. Roberts, which will be supplemented at the next meeting of the Lodge by a handsome gift for Mrs. Roberts.

Banquet having been served by Bro. Casey, the usual toasts were given and responded to, and a musical programme provided by Bros. F. Owens, W. E. Redmond, Tom Barlow, John Scott, C. Aspinall, J. Riches, Geo. Smith, Fred. Beedle, and the Minster Quartette.

Eccentric "At Home."—Among the pleasant gatherings of Bohemian London, the annual Ladies Afternoon, given by the members of the Eccentric Club, takes first rank. So large a number of people assembled at the Hotel Cecil on Tuesday, that even the Grand Hall hardly sufficed for their accommodation. As many members of the Club belong to the Eccentric Lodge or Chapter, we almost fancied we were assisting at a Masonic function. The Entertainment Committee were Bros. W. J. W. Beard P.M., H. T. Brickwell P.M., Vernon Dowsett, Frank Glenister, Denby Hare, Sydney Jousure, J. Aft, and W. H. White; and so well had they undertaken their work that nearly every notability in artistic circles, at present in town, appeared on the stage. A hearty welcome was extended to Bro. John Le Hay upon his return from America, and the departing guest, in the person of Miss Ada Reeve, was speeded with all good wishes. It would be invidious to mention any particular artiste, where all gave of their best; suffice it to say it was a most delightful afternoon, and was thoroughly enjoyed. Bros. Bateman, Baylis, Alfred Ellis, Singleton Hooper, Arthur Tite, and E. Lockwood acted as Stewards, and materially assisted in securing the comfort of the company, while Bro. J. A. Harrison, who undertook the direction of the concert, kept the ball rolling with a constant succession of "good things." Tea and refreshments were served in the Victoria Hall during the afternoon.

Empire.—One of the most refined entertainments now being presented in London is to be seen at this handsome house, and the presence of ladies and gentlemen in evening dress sufficiently demonstrates the popularity of the programme among the upper classes. Favourite selections are rendered by the splendid orchestra under the direction of Mr. Leopold Wenzel, and the latest novelties in the music-hall world are introduced. Among the latter are "The Phantom Guards," represented by a number of exceedingly well drilled young women, who go through a series of complicated manoeuvres with military precision. They appear and vanish like magic, which has a decidedly novel effect. English and Japanese jugglery is well sustained by Mr. Henry Taylor and the Nishihama Troupe, all of whom are exceedingly clever. Mr. Ernest Shand is a genuine comic singer; he can really sing, and his songs are humorous and unsuggestive. The truly beautiful ballet "Les Papillons" is still the principal attraction, and it is difficult to imagine a more graceful story or a more pleasing fantasy. The costumes represent every kind of butterfly and moth, while grasshoppers, bees, and dragon flies are introduced in general procession. The dancing of Mlle. Adeline Genée is exceedingly fairy-like, and Mr. Will Bishop performs a grotesque dance, as the Grasshopper, which is clever and effective. The scenery by Mr. Joseph Harker, and the music by Mr. Wenzel are both appropriate and bright, while Mr. George Edwardes has the general supervision of the production.

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2431 Boys have received the benefits of the Institution since its foundation in 1798.

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The ONE HUNDRED AND THIRD ANNIVERSARY FESTIVAL will be held on 26th June 1901, under the distinguished Presidency of

THE RIGHT HON. W. W. BRAMSTON BEACH, M.P.,
R.W. Prov. Grand Master for Hampshire and Isle of Wight, Trustee of
the Institution.

The services of Ladies and Brethren as Stewards are earnestly requested, and will be gratefully acknowledged.

CONTRIBUTIONS EARNESTLY SOLICITED.

Secretary—J. MORRISON McLEOD (VICE-PATRON), 6 FREEMASONS' HALL, LONDON, W.C.

MAKE DAILY ADVANCEMENT.

THE exhortation given to every newly initiated Brother to make a daily advancement in Masonic knowledge is but rarely carried out, from want of subsequent instruction as to the channels in which the best efforts may profitably be employed. In respect of our forms and ceremonies, this can only be done by going back as nearly as possible to the authentic source. Every system of religion, philosophy, or morality is purest at the fountain head, and becomes corrupted by the attempts of subsequent expounders to improve upon that which needed none such aid. In the paths of nature and science much may be found illustrative of the principles of Freemasonry, but the usages, customs, signs, symbols, rites, and ceremonies can only be determined by an examination within the rigid confines of the path of history.—“Australasian Keystone.”

CABLE TOW.

BRO. FREDERIC SPEED, Chairman of the Committee on Masonic law and jurisprudence for the Grand Lodge of Kentucky, has forwarded to us a copy of the report of that Committee to the Grand Lodge at its recent Communication. The first question dealt with in the report is, “What is the length of my cable tow?” The answer given by the Committee is sufficiently instructive to be reproduced entire, for we imagine that by no means every Brother really knows what the length of it is. Bro. Speed says:

A candidate standing at the altar asks this question, and the Master, who had used it a hundred times, replied, “three English miles.” Surely it must have a more recondite meaning, and it has. There has been a good deal of unnecessary mysticism thrown around this phrase, by which its obvious meaning has been obscured. Clearly it has a meaning, as all other Masonic symbols and illustrations have, which appeals to our understanding as reasonable and intelligent men. But it is to be wondered at, that while so much has been written on Masonic symbolism, we get from the books but little real light as to what is intended by the expression “within the length of my cable tow,” and that what little has been written has to be rejected as meaningless or nearly so. Thus, one of the most brilliant Masonic writers, who had studied with great care and profound learning Masonic Symbolism, says: “The phrase would seem to be of nautical derivation. But how it was derived and came into use in Masonry, I am unable to discover. Cable is a word from the Dutch, signifying a great rope, which, being fastened to the anchor, holds the ship fast when she rides. Tow is a word from the Saxon, which means to hale or draw and is applied nautically, to hale or draw a barge or ship along the water.”—Lawrence on Masonic Symbolism. And then the same illustrious writer draws the following deductions: “It is between him and them (the Brethren) a threefold cord not easily broken. No length of time or distance can weaken its binding force; but as the ship is held fast by the cable to the anchor, so he is held fast by the mystic tie in all fraternal duty and kindness to his Brother, whose honour and interest he will consider and promote and whose needs he will protect and relieve,” but happy as is the thought, it does not answer the candidate's interrogatory.

Bro. Mackey, in his Encyclopædia, under the title “cable tow,” says: “The word ‘tow’ signifies properly a line wherewith to draw. Richardson (Dict.) defines it as that which tuggeth, or with which we tug or draw.” A cable tow is a rope or line for drawing or leading. The word is purely Masonic, and in some of the writings of the early part of the last century we find the expression cable ropes. Prichard so uses it in 1730. The German word for cable or rope is *cabel tau*, and thence our cable tow is probably derived. In its first inception, the cable tow seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the Entered Apprentice's degree. But in the second and third degrees a modern symbolism has been introduced, and the cable tow is in these grades supposed to symbolise the covenant by which all Masons are tied, thus reminding us of the passage in Hosea (xi. 4), I drew them with cords of a man, with bonds of love.

And in giving his explanation of the length of a cable tow, the same illustrious Mason says: “Gadicke says that according to the ancient laws of Freemasonry, every Brother

must attend his Lodge if he is within the length of his cable tow. The old writers defined the length of a cable tow, which they sometimes called a ‘cable's length,’ to be three miles for an Entered Apprentice. But the expression is really symbolic, and, as it was defined by the Baltimore Convention in 1842, means the scope of a man's reasonable ability.”

The dictionaries tell us, a cable is a large rope or chain used to retain a vessel at anchor and for supporting weights, as the cables by which a suspension bridge is carried. “Tow” is an Anglo-Saxon word which means to lead, to draw; towline, a towing line, the rope by which a vessel is drawn through the water; it is also Old English and had the same meaning. Custom has made a ship cable one hundred and twenty fathoms or seven hundred and twenty feet in length.

Doubtless our Brethren in the early days of Masonry, in England, found in the tools of their handicraft and in the common implements of trade and labour by which they were surrounded, many of their most expressive symbols and gave to them simple and obvious meanings, and it was but natural that, desiring to express the idea that theirs was a strong tie of fraternity, they should have seen in the rude form of a ship's cable the means of producing a lasting impression upon the minds of those who were admitted to their fellowship. Seeing that the idea of an indissoluble union was conveyed by the strong rope by which vessels were fastened or propelled, no doubt they adopted it as conveying that idea—the tie that binds us together into one body, and, used in that sense, it becomes one of the most expressive symbols by which Masonry teaches, but it is evident that it has a much more significant meaning. The explanation sometimes given, that it means “the length of a ship's cable,” which is but seven hundred and twenty feet or, as some of the mystagogues say, “three English miles” must be discarded as too fanciful, if not absolutely absurd, for the length of the Masonic tie, as Bro. Lawrence so well says, is not to be measured by time or distance. It is perpetual and extends wherever a Mason is to be found—into the furthest and most remote spot where a Masonic altar has been set up.

We find the phrase used in two connections, one of which need not be referred to, as being but the name given to an implement used in a ceremony, the use of which in the connection in which it is employed, is its sufficient explanation, but the question which we are endeavouring to answer presents it in another and far more significant relation. We tell the candidate that he is to perform certain mutual and reciprocal duties, which extend to the entire Fraternity, wherever any of its members are to be found and he promises conformity to our laws and usages, as they have existed from the beginning, but there is a reservation as to certain of his promises, which need not be specified, that their performance is not to be exacted, unless they are “within the length of his cable tow.” It is absurd to say that these things are to be done if he is within the distance of seven hundred and twenty feet or yet, three English miles. To adopt so puerile a definition would be to practically nullify the promise. The definition said by Bro. Mackey to have been made by the National Masonic Convention, which assembled in Baltimore in 1842, although a careful examination of its proceedings fails to disclose any deliverance on the subject, comes nearer to our views than anything we have seen, that it is “the scope of man's reasonable ability,” and yet this is not just the form we would use in answering the question.

It seems to us that the phrase, as we are considering it, has a plain and very comprehensive meaning, which must have been the real one in which it was originally employed. We take it, that it clearly means and is but another form of saying, he will do that which is within the spirit of a Mason's obligation, that which binds him to his fellows and the Craft at large; that which may be reasonably construed to fall within the scope of his undertaking. Hence, neither a Brother, nor a Lodge, can exact that of a Mason which is not reasonable, just, or expedient; that which would subject him to unnecessary hardship, undue loss or obloquy. For instance, it cannot be said that a cable tow is so long that a Lodge in Jackson can summon a Brother in Corinth to appear in person before it, and if it did he would be under no obligation to respond, nor can an individual demand of another the doing of an immoral act or one which would cause him to forfeit his self-respect or lower him in the estimation of the public, for these things are not within the

spirit of his obligation. It cannot be that a cable tow is so long that it would be the means of working injury or that one is outside of it who does not respond to every demand that may be made upon him. He is to do those things, which with a proper regard for the circumstances by which he is surrounded, an upright, honorable, law-abiding, God-fearing man may do, tempered with friendship and Brotherly love. It is within the spirit of his obligation that he shall respond as a Brother should do, to the demands upon his time, labour, or means, which are contemplated by his covenants with his Brethren, and more he ought not to be called upon to render; this we understand to be the spirit of his obligation, and hence, the length of his cable tow.—“Tyler.”

Lodges of Instruction are an unknown quantity in Scotland, and why it is so is difficult to understand. There have been, certainly, a few exceptions, but these exceptions have been individual efforts. There is no authorised system of instruction, and the absence of recognition by Grand Lodge has made any individual effort prove abortive, or, at most, short lived. Yet there is an ever-recurring call for instruction, but not having the required authority, the question dies down, only, however, to burst out again after a brief lapse of time. The demand proves their necessity, and when the report of the Committee on “Essentials” is approved, there will be an absolute need for such meetings. The alteration, with a view to uniformity, must be properly discussed and understood by the members and Office-bearers of the various Lodges. There is no time at Lodge regular meetings to thoroughly comprehend such changes as we may reasonably look for from this Committee, and the special meetings that may be found necessary would much better be Lodges of Instruction, authorised by the Grand Lodge. Let Grand Lodge give every daughter Lodge the opportunity of constituting a Lodge of Instruction, place, date, and time of meeting to be sanctioned by Provincial or District Grand Lodges, and, where there is no Province, by the Grand Lodge. These meetings, with regularly constituted Officers, would then have a special interest; Brethren who have, under existing circumstances, no means of gaining further knowledge in Masonry, and who, in consequence, are being quietly elbowed out of Masonic circles, would find that these meetings would create for them a new attraction to Freemasonry, and many that would otherwise become of the “lapsed masses” would brighten into prominent members and Office-bearers.—“The Mallet,” in “Glasgow Evening News.”

* * *

Every spark of good feeling in the human breast has been fanned into a flame of devotion to high principles and noble purposes, and men have grown strong in character and in moral fibre as they have preserved inviolate the secrets and honour of their Brother Masons which have been confided to them and which they have felt proud in holding safely within their bosoms. Freemasonry in all that it teaches of moral precept and religious truth, both in the sober injunctions and lessons of its lectures, and in the attractive influences of its degree work, sets out to elevate the mind and heart, and to improve the condition of the individual equally in his own life, and in his fraternal relations with his Brethren. It seeks to overcome selfishness and to instruct its votaries in making life more honourable and society better and happier.—The Rev. Archdeacon. Browne, California.

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I have sometimes heard Masons say: “The Lodge is a good enough Church for me.” But men who say that are not good Masons, and I can prove it. Masonry is founded on the Bible, is it not? The Bible goes along with the compass and square as one of your most honoured emblems, does it not? Well, then, take your Bible and learn what it says about the church. As Masons you claim the same right as that on which Protestants take their stand—the right of private interpretation of the scriptures. You may come out a Roman Catholic at one extreme, or a Congregationalist at the other extreme, or as an Episcopalian or Presbyterian in the middle, but you are bound to come out a believer in the church in some form, that is if you accept the Bible, for the doctrine of the church as the community of those who love God as revealed by it is there.—Rev. W. R. Taylor, New York.

The blazing star, one of the oldest symbols of Masonry, represents material overshadowed and illuminated by the spiritual; the two merged into one becomes the emblem of light. “The wise men saw his star in the east, and went forth to worship him.” The east represents the place from which material light comes, and is emblematical of that greater spiritual light. Every man and woman has the star within themselves; it is the star of destiny, the light which will forever lead them onward and upward toward perfection. This star will not shine bright at all times, there may be long periods of darkness, but the night is ever followed by the day, and in this knowledge let us rest content.—C. A. Mead.

* * *

Lodge meetings, whether stated or special, should be conducted so as to be elevating and instructive, and hence attractive to the members. Lessons of charity, forbearance and brotherly love should be not only inculcated, but exemplified. The Worshipful Master should preside with dignity and conduct the ordinary business with promptness, fairness and courtesy. Any work done should be marked with impressiveness. Much depends upon first impressions. Slipshod practices in the transaction of the ordinary business of a Lodge, or in the initiation or advancement of a candidate, are undignified and un-Masonic, and can only breed contempt.—G.M. Africa, Pennsylvania.

* * *

Think of the immense importance of an order so widespread, so international. The inventive wit of man has devised nothing that can be compared with it. The good that may be accomplished through it for the elevation of mankind and the promotion of human Brotherhood are only measured by the fidelity of its members to rise to the full height of their great possibilities. How earnestly then should each one strive to illustrate the principles of its constitution and practically demonstrate the love, loyalty, and self-sacrifice that permeate the teachings of all its rites and ceremonies.—Walter W. Wells, Nebraska.

* * *

Masonry is on a higher plane and doing more good than ever it did before. Our past is something to be proud of, but I believe the time will come when the historian will write that of all that went to make for the best interests of the Republic, no greater moral influence was ever exerted than that of the Masonic body.—William Sherer, New York.

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If Masonry be charged with infidelity, let it be known that true Masons, with reverence and adoration, ascribe to the Almighty One the power and honour and glory by which the lives of Masons are ennobled and redeemed. It is God who makes true Masons. He is acknowledged the source of all light and life.—Walter E. Ranger, Vermont.

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