

# THE Freemason's Chronicle.

## A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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### LODGE FINANCES.

IN dealing with the affairs of an Association like English Freemasonry—which is not a Benefit or Friendly Society in the general acceptation of the term—the authorities have many difficulties to contend with, from the fact that what is done is voluntarily and freely undertaken by the individual Lodges and their members, and as a consequence hard and fast regulations on matters of detail are all but impossible. Grand Lodge may “suggest” this, that, or the other, but there are very few matters outside those which really concern the ritual and the ceremonial observances of the Craft, in which it has power to “command,” and afterwards enforce obedience from its subordinates; and it is probably on this account that, comparatively speaking, so little is undertaken by the authorities in the way of directing the affairs of Private Lodges, or ordering how they shall be conducted.

Grand Lodge might direct that certain conditions should be observed, but what could be done if its edicts were disregarded—edicts, we mean, concerning the management of a Lodge's private affairs, rather than matters generally affecting the welfare of the whole of the Brotherhood? The same argument equally applies to many of the affairs of the outside world, and even in dealing with the requirements of different Acts of Parliament those who are best informed draw a marked distinction between regulations or orders to which penalties are attached for non-fulfilment, and those which are not made so exacting—in the one case the orders have to be acted upon, in the other they may be, and generally are, treated as mere “suggestions.”

The question of the financial arrangements of our Private Lodges may be cited as a case in point. We have dealt with this subject on previous occasions, and are still of opinion it would be far better for Freemasons and Freemasonry if some stringent regulations could be enforced, putting this subject on a proper basis; for we are afraid the happy-go-lucky way in which it is now often treated hardly deserves such a designation. Yet, we suppose the general opinion will be, this is a matter which only concerns the individual Lodges, and is one quite outside official interference.

In a large number of cases we fear the Treasurers of Private Lodges, which are not actually in debt outside, have to find funds rather than mind them on behalf of their fellow members; that is to say, there are very many Lodges which are actually in debt, or at least working on balances which exist on paper, rather than in hard cash. We do not mean that this latter course is actually wrong, but it is particularly difficult to dictate what a Treasurer should do, when he is acting as banker to his Lodge, and regularly advances money out of his own pocket, on the security of unpaid subscriptions and other possible futures. It would be absurd in such cases to argue that a separate banking account should be opened on behalf of the Lodge, while on the other hand it is almost equally out of place to do so directly the balance is on the credit side and the Lodge begins to accumulate a cash surplus—yet that is the only correct method, and the only course which complies with the dictates and requirements of

sound finance. But what would be thought of Grand Lodge if it ordered some such course to be adopted by its subordinate Lodges? It would be impossible to enforce the order, and so things would virtually remain as they were.

On the other hand, however, we think Grand Lodge might do well if it promulgated “official suggestions” on such a point, and urged on Private Lodges the desirability of placing their finances on a firm and uniform basis. If this had been done, and acted upon, we know of more than one scandal that would have been prevented and more than one defalcation that would probably have been impossible. Our Lodge Treasurers, as a body, are worthy of our greatest respect and confidence, but misfortunes and mistakes happen in the most unexpected quarters, and we do not think it is a wise course to leave the financial affairs of our Lodges where they can be adversely affected by troubles which may come upon individual members, no matter what position those members may occupy, or however much they may be regarded as wholly above suspicion.

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### AT LABOUR AGAIN.

JOHANN CHRISTIAN GAEDECHE, of Berlin, born 1763, who was made a Mason in 1804, says: “Labour is an important word in Freemasonry; indeed, we might say the most important. For this and this alone does a man become a Freemason. Every other object is secondary or incidental. Labour is the accustomed design of every Lodge meeting. But do such meetings always furnish evidence of industry? The labour of an Operative Mason will be visible and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by the tempest. He knows that he has done his labour. And so must the Freemason labour. His labour must be visible to himself and his Brethren, or at least it must conduce to his own internal satisfaction. As we build neither a visible Solomonic Temple nor an Egyptian Pyramid, our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labour was well done.”

The opening of the Lodge, the work, the business of the Lodge is labour. Its work may be divided into business, labour and refreshment. The reading of minutes, reports of Committees, balloting for applicants, the examination of visitors, may be said to belong exclusively to the business of the Lodge. Initiation is actually Masonic labour—the working on the rough ashlar, to which the candidate may be likened, as the completion of the finished piece of work which he represents as a Master Mason.

It is said that “Laborare est orare” was the saying of the mediæval monks, and they merit close meditation. Mackey says “there is no other human Institution under the sun which has set forth this great principle in such bold relief. We hear constantly of Freemasonry as an Institution that inculcates morality, that fosters the social feelings, that teaches Brotherly Love; and all this is well because it is true, but we must never forget that from its foundation stone to its pinnacle, all over its vast Temple, is inscribed in symbols of living light the great truth that labour is worship.”

During the past few months the majority of the Lodges have been closed for rest. We trust the Brethren have enjoyed this permitted rest. After a restful night's rest, one is prepared to perform a day's labour. Rest is the sweet source of labour. In long work, sleep will sometimes surprise,

Every Officer, the Master in particular, will be eager for the coming work when he opens his Lodge. He will show his pleasure at the attendance and attention of the members and visitors, and he should not forget that there is a twin brother to the Masonic word "Labour," and that is "Refreshment." Then the Lodge is, Masonically speaking, under the orders of the Junior Warden, whose duty it has been to call the Craft "off" from "Labour to Refreshment." The term is found in the earliest forms of Lodge work. The refreshment may consist of what the Master or the Lodge may please for the inner man or it may be "a feast of reason and a flow of soul," the song or the toast. It does not signify merely eating and drinking, but simply a cessation of labour. Here is where the social enjoyment of Masonry is manifest. The companionship of the high or low, rich or poor, the member and visitor here all meet upon the same level. After Refreshment to Labour again, and then the Lodge is closed until the next meeting or at the will and pleasure of the Master. Brethren, when the Lodge has been closed remember that it cannot be called to Refreshment again unless by order of the Worshipful Master, and then only in his presence. We trust the labours of the Craft in the several Lodges during the season of work now at hand may be great and the work well done.—"Keystone."

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#### MASONIC IGNORANCE.

IT is astonishing how profoundly ignorant the average man is in regard to what pertains to the duty of an editor and the successful running of a journal. Many men think that their views ought to be the editor's and that the mere mention of the fact to the editor is sufficient to justify his change of opinion or suffer a boycott. Show us a journal, either secular or religious, run on these lines, and we will show you a journal which will surely die. The successful editor of this time, also of years gone by, is the man who has honest convictions and dare utter them, even though he is alone in his views. Over thirty years of active journalism, in all departments of the business, some twenty years ago, taught us that candour and honesty, especially in our writings, met with more favour and yielded a greater profit than "namby-pambyism," trying to please all classes, to the detriment of honest convictions. We were "raised" in a different school altogether. In our day we were taught to call things by their proper names and attack both men and measures whenever the public welfare demanded it. In our day negative men were not in it. It was the positive editor, provided he had the nerve to back his convictions, who always found employment. Then it was that the editorial was read more eagerly than any other department of the paper, especially so by public servants and men in high places. And in those days, as now, the influence of a well-edited journal kept them "in the straight and narrow path" and deterred them from doing many things the commission of which would outrage the public and forever damn themselves. In our early journalistic days in this country it was very fashionable—indeed, it was the fad—for an editor to back his opinions to the satisfaction of his adversary or "eat crow." We have seen the "crow act" performed twice, and in both instances the journal died within six months.

Being "raised" in the old school and devoting the largest part of our young life to journalism, it is but perfectly natural that we should offend some of the younger class of the present day by our writings. They seem to think that what we write is directed especially at them, and they proceed to "lecture us for our own good," and warn us that our "writings are too severe." On the other hand, we are made the personal recipient of many congratulations, aside from what the mail brings us, approving our efforts and begging us to "keep it up for the good of the Craft."

To those whom we have offended, and will continue to offend, we desire to say that we do not mean to be severe; it is just our way of stating the proposition. Is it not just barely possible, Brother, that in our efforts to "point a moral and adorn a tale" the garment which we weave fits you so uncomfortably close that you, as an honest man, cannot continue in the way best suited to your liking for fear of future developments? No, no, Brothers; we have lived beyond the baby form of editorial work; we have swapped our swaddling clothes for a man's size garment, and, true to the school in which we were "raised," shall continue to "hew to the line, let the chips fall where they may."

"Oh," but you say, "we are a crank and will make enemies by our course." We deny being a crank, but admit that we make some enemies, only, however, those who want to be made, and view us through prejudiced glasses. We have never yet, in our long connection with "The Commercial Appeal," personised a Brother, in our efforts to correct evils and improve surroundings. When occasion required it, we have spoken truthfully but honestly and in a general way.

Say, Brother, examine yourself with the light of an X-ray, and see if the fault is not with you that our writings do not suit you.

You say you "do not read them." Oh, yes you do; otherwise you would have "no kick coming." That is what we write for, is to make you read. This you have done for years past and will continue to do as long as we write, and we will wager "dollars to doughnuts" that you never read an article from our pen, or any other Masonic editor, that did not give you something to think about for many moons, and had you profited as you should by our advice you would have no cause for complaint, but be in close touch with the angels—that is, as close as a fault-finding man can get while on earth. It is said by physicians that when patients begin to "get cross and kick," they know they are convalescing. So also with us. When a Brother begins to pout and "do" us, we feel assured that he is approaching the convalescent state, and ere the rising and setting of a few more suns, we will have fully restored him to a healthy Masonic state. See, Brother?—Bun F. Price, in Los Angeles "Freemason."

#### "A SPRIG OF ACACIA."

THE death of Bro. John Hughes, a prominent and highly respected resident in the town of Amlwch is much regretted. The deceased took a prominent part in local affairs. In addition to his responsible duties as local estate agent to Lady Neave, Llysduelas, he acted as the local Secretary of the National Lifeboat Institution. He also filled a prominent position in Masonry, having been for several years a member of the St. Eleth Lodge, No. 1488, of which for two years in succession he was W.M. He also obtained local Grand honours, being P.Prov.G.Std.Bearer of the Grand Lodge of North Wales. His funeral, which took place on Monday, 9th inst., was attended by a large number of Masons. At the graveside Bro. Jas. Smith P.P.G.Chaplain delivered an appropriate discourse. At the Lodge held after the funeral a vote of sympathy with the widow and family of the deceased was unanimously passed. Numerous letters of apology for absence, containing expressions of the warmest sympathy from absent Brethren, were read by the Secretary.

THE death is announced of Bro. Samuel King, of Orchard Cottage, Malton (who had been a prominent public man in the town for many years) at the advanced age of eighty-eight, after an attack of bronchitis. He was a member—at one time Chairman—of the old Local Board of Health, almost from the commencement, as after being unsuccessful at the first election, in 1854, he was elected in October 1855, and continued, till the formation of District Councils, to sit for the Old Malton Ward. He had also for several years (down to 1900) been a member of the Malton Board of Guardians. He was initiated a Mason in 1856, was one of the Founders of the Camalodunum Lodge, being Worshipful Master in 1860, and had held the Office of Provincial Grand Junior Warden.

THE death occurred on Saturday morning, at his home at Ramsbottom, of Bro. Edward Hoyle, one of the best known residents in the district. He was a Past Master of the Starkie Lodge, No. 1634. For twelve years he was organist at the New Jerusalem Church, Ramsbottom.

THE death of Bro. Isaac Hardy, of Cranleigh, which occurred on the 30th ult., has caused general regret among all who knew him. He had been associated with the local school for thirty years, and passed the chair of his Lodge some time since.

THE funeral of the late Bro. John Holmes P.M. 1325, of Liverpool, took place at Anfield Cemetery, on Sunday morning, 8th inst., and was attended by a number of the members of the Stanley and other Lodges.

BOOKBINDING in all its branches. Prices on application. Morgan, Freemason's Chronicle Office, New Barnet.

## CHESHIRE.

THE annual meeting of this Provincial Grand Lodge is to be held on Wednesday next, 18th inst., at West Kirby, practically a suburb of Liverpool, and will no doubt be well attended.

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Our old friend "The Merrie Villager," of the "Islington Gazette," says the first (local) sign of the Masonic season will be the Consecration, on the 25th inst., of the Borough of Islington Lodge, at Beale's Restaurant. The ceremony will be performed by Bro. Letchworth Grand Secretary of England. "This is to be the Lodge of purple and fine linen, for it is exclusively for members of the Borough Council, and His Worship the Mayor will be the first Master." The Lodge will be opened at half-past four, and a banquet will follow at seven. Bro. "Merrie Villager," you omit to refer to the fact that you are—we believe—to be the first Treasurer of the new Lodge, a position we regard as equally responsible as that of first Master, for the reason that members of new Lodges are very apt to be led to excesses, when applause falls fast upon them as a consequence of the successful launching of their bantling. In such a case it is well to have an experienced Brother to draw the purse strings tightly, and thereby perhaps prevent an adverse balance at the outset. Masters are not always proof against the excitement which results from applause.

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## THE ALL-SEEING EYE.

IF, as positive religions assert, the God of Creation lives incessantly in his own work, watching human actions, in no better place could he reside than the seat of our consciences, where the dazzling rays irradiates that divine light which is called understanding; where the sweet sentiment of charity throbs perennially; where every love is born and has play. Man has no accuser more constant nor judge more severe than his own conscience: It is it which gives him suffocative and racking insomnia when he has performed an evil action. When it sees him on the road to perdition it shouts and detains him. It tenders him the most noble counsels and yields him ineffable satisfaction when he has known how to fulfil his duties on earth. Who is the man so depraved that he has never repented, not even once in his life, the evil he has done? When the soul is completely honest and the intention sufficiently pure, we do not take one step in the world without consulting that judge who at all hours observes us, is disposed to reproach us if we transgress and to reward us with inward rejoicing if we act rightly. This judge is the divine spirit, Jesus or Mohammed, Brahma or Confucius, the reprobation of other men or the judgment of history, according to the religious beliefs of the judged. And that brilliant Eye, which inundates the East of the Lodge with resplendency, always alive, ever alert, attentive to our actions, so that we may never stray from the paths of goodness, surrounds the abyss where all evil passions, like insatiable vultures, rend honour and destroy human greatness. You, neophyte, who now tread for the first time these holy precincts, where you will have to battle against crime and realise apostolic sacrifices on behalf of humanity, must not forget for one moment that this imposing look is fixed on you, to demand of you a strict account of your actions whilst you preserve in your soul the remains of honest sentiments. Remember that you carry it infallibly above you; that it forms part of your own living, as it dwells in the chambers of your cerebrum. That it reserves for you days of repentance and nights of sleeplessness should you become a load for the humanity to which you belong. Ah! But be sure, on the other hand, that if you are always honest and good it will afford you sweetest satisfaction in the sanctity of the domestic hearth, in the loving estimation of your fellow citizens and even in the fervent applause of history.—J. N. Aramburu, in "La Gran Logia" (Cuba), translated by Bro. Eli Broad.

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As Englishmen invariably say, Masonry in America is conducted upon a wonderful scale. There is some possibility that the magnitude of this scale works some detriment to the Fraternity. There are so many Orders and branches to the Craft that even for a man of comparative leisure to do his whole duty by every body to which he belongs, or to be thoroughly active in all branches, is a task to make the most industrious hesitate. The result is that some body must of

necessity be slighted. The Fraternal Editor of the "Brooklyn Times" thinks that it is not to be wondered at that so large a percentage of Masons in the upper branches fall by the wayside and are dropped out of sight. The reason, he says, is that ordinarily as soon as a candidate is made a third degree Mason he instantly becomes a target of attack, and is importuned by day and by night to join this or that branch of the Order, and when he rounds up and takes a moment's reflection, he finds that he belongs to almost everything but his family, and that there are not nights enough in a month to meet the demands that are made upon him to attend the organisations that he has been made a member of. The desire to advance should be allowed to grow on the novitiate, as where he is importuned and cajoled into going into other bodies his Masonic growth is of a mushroom character, and will be void of results. The cause of withdrawals, suspensions, and the generation of a feeling of indifference may be directly chargeable to this forced growth.—"Tyler."

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Our late Bro. Samuel N. Amsbury, of Providence, R.I., bequeathed to his Lodge a gift of between \$25,000 and \$30,000, "as a trust fund to be known as 'the Amsbury Trust Fund' as a memorial of his father and mother, the principal to accumulate until it amounted to \$50,000 or shall have increased twenty-five per cent. of itself, thereafter the fund to be expended annually for the relief of needy members of the Lodge, including now and then if desired an appropriation for the entertainment of the members of the Lodge." The Supreme Court of Rhode Island has lately declared this bequest invalid and unenforceable. The question raised was whether it created a valid trust. "The provision for entertainments to be paid for out of this fund," said the justice, "cannot be considered a charitable use," and since the testator inseparately mingled with his gift for charitable uses a gift for uses clearly not charitable, the Court was obliged to hold the entire bequest invalid.—"Keystone."

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The benefits of Masonry are not confined to its own adherents. When the Fraternity makes a man more righteous, more gentle, more Brotherly, how can he curtail his influence for good by the bounds of the membership of his Order?—"Tyler."

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An excluded or dismembered Mason is totally unlike a dimitted non-affiliate, because he is under a cloud and cannot petition any Lodge for membership, but only the Lodge which excludes him, for restoration.—Committee on Jurisprudence, North Carolina.

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A man is made a Mason but once, and the old rule that "what is worth doing is worth doing well" is all the more applicable when the conferring of degrees is concerned.—Ex.

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### OUR FOREFATHERS IN THE LODGE ROOM.

WE propose to sketch out in a brief way Lodge Rooms as they were in the long ago. Being historical in nearly all points, these articles are culled from various compilers of Masonic history, and as no history can in any true sense be original, so we claim herein little or no originality.

Purity was enjoined in the most strict sense of the word; members were liable to expulsion who enticed or allowed women whose reputation was soiled to approach either Lodge Room or work-shop. All sacred days were respected and no labour therein allowed. If any Brother worked therein, he was liable to ecclesiastical censure and was denied access to the Lodge of Instruction, over which the Master presided, till he had repented. Diligence was enjoined. The old saying, "Who works not eats not," was carried out to the full among mediæval Masons, and a stonemason absent from daily toil without leave was allowed no wages for the time he was away.

Guizot, in his history of civilisation in France, refers to an ancient charter bestowed on the Weavers at the town of Etampes, in which it seems that the labour and trade associations of our day were in vigour at that distant period, another proof of what is said in the sacred book of Ecclesiastes that "there is nothing new under the sun," for even then a solemn agreement was made giving the guild power, and that supreme, to regulate the hours of daily labour, and that all of the Brethren should begin daily toil at such and such an hour and not work beyond such and such an hour.

Any member of these ancient Masonic Lodges could leave his own and seek work elsewhere, but no one might get his "demit" unless he had parted without anger from his Brethren and had left no Fraternal obligation unfulfilled, and if free of these matters he had a right to insist on a certificate of membership to facilitate his way among strange Masons.

No aid, for a mere payment of money, could be received by one Fellow-Craftsman from another; the aid must originate in love only. And to provide against quarrels, which were in the order of the day in these old times, no Mason might bring into the Lodge Room a knife or other weapon over half of an ell in length, nor could such be allowed at a feast or banquet, which were very common things to our ancestors—the beef and ale were in demand weekly.

When actually engaged in architecture, each separate piece of work came under rigid scrutiny by the Brother appointed to oversee all work of his Brethren, who could properly adjust elegantly wrought stones. Yet even here, and it is worthy of remark how the ancient landmark was preserved, no such overseer was allowed to come into direct contact with his Brethren, either in the way of censure or praise; his duty was to report directly to the Master, and it was by him and him alone that the operative was reproofed for want of care or praised because of skill. Neither could any worker receive wages behind the Master's back. No one could leave a Lodge Room which was at the time a working Lodge, unless leave was given by the Master. All Brethren through illness unable to attend to work were nourished by the Lodge, and when well repaid the Lodge's expenses caused thereby.

The ordinances of the year 1254, by royal concession, recognised the supreme authority of the Master over all Craftsmen, and in France he was allowed to inflict corporal punishment, provided in doing so no blood was drawn. (See Lacroix "Les Mœurs et usages au Moyen Age, p. 314.) If a Brother was rebellious and obstinate his working tools were taken away, and, if still obstinate, the civil power of the provost of his town could be invoked, and he could be incarcerated in the jail. In 1275, Rudolph I., then Emperor of Germany, conceded to the Lodge of Strasburg a right to administer justice among its members.

Among our Brethren of the Middle Ages two systems of judicature prevailed, i.e., the greater and the lesser. The smaller, presided over by the Lodge Master, was held within the Lodge enclosure, while the larger settled disagreements (if any existed) among all Masonic Masters, though frequently these came before the Supreme Grand Lodge. But under no circumstances could the members of any Lodge, in session or not, call the Master to account for what he did. The complainant's duty was to at once withdraw from the assembly. Neither was any Fellow Craft Mason allowed to punish an Apprentice; this the Master alone could do. So that all along the line the supremacy of the Master was

upheld to the highest point. Four times in each year the Master was obliged by Masonic law to ask the assembled Lodge whether any envy or hatred existed among them which might injure the building interests in which they were engaged. If so, he settled the same by conversation and other means with the members at variance, and if any one refused to do what the Master ordered on the point, he was discharged from the work then on hand.

On each quarter day it devolved on the Master to ascertain from the architectural superintendents of the edifice being erected, if they knew of any Craftsman not faithful to his task or who was indulging himself in trivial amusements; if so commensurate justice was inflicted.

There was by law a direction that all Masters of all Lodges should assemble once in each year to dispose of all unsettled questions among the Craft; e.g., sometimes one Master was said to have supplanted a Fellow Master about some building contract, and sometimes architects complained as to want of skill in a Master, and to elucidate matters evidence was taken before the Grand Lodge. To this end the Grand Lodge elected a chief justice and the Wardens elected associate judges, making up a judicial court of inquiry.

Any disclosure of things sacred was in the Middle Ages visited by terrible penalties, and it shows how credulity—which has come down to our own day in believing that a wretch called Morgan was put to death by our Order in America—prevailed as far back as the year 1099, when we see a historian called Rebold telling of a Brother in Utrecht killing a resident bishop because he had wrung from his child the secret principles of Masonry; like the case of Morgan, no evidence is furnished.

The mallet of the Masonic Master was a religious symbol in the Middle Ages, and was also used in the establishment of proprietary rights; e.g., it was thrown at full swing, and all the land it traversed in its journey was at once reduced to the possession of the thrower. Mediæval cloisters possessed a wooden one, which was continuously struck on some sounding substance when any monk was in the throes of death, and strange it is, but no less true, that in northern lands of Europe where the northern deities were worshipped, behind the door of each residence where a family lived in common, there was suspended a mallet, used only for the pious, yet in our view cruel purpose, of taking away what life was left in old and infirm relations. And down to modern times the mysteries of Hiram are celebrated with that murderous representation, the "setting maul."—P. Cameron, D.C.L., in "American Tyler."

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### AN ELOQUENT DEFENCE.

THE Rev. Keene Ryan, pastor of the Garfield Boulevard Presbyterian Church, of Chicago, a short time since, apropos of the reiterated antagonism of the United Presbyterians to Secret Societies, gave utterance to the following sentiments, which are worthy of reproduction:

I do not hesitate to say in defence of Secret Orders, that they have their place and work in the creation and economy of society as much as the church. The Masons and Oddfellows far outstrip the church in visiting the sick, relieving the distressed, burying the dead, educating the orphans and lovingly and tenderly caring for the aged and infirm. In this one respect the Masons and the Oddfellows are more truly obeying the commission of Christ than is the church.

As long as a man or woman is well and happy, provided with clothes and food and fuel, the church is a good place for them to go to worship; but let them become prostrate with sickness, get in prison or perchance die, and the church become as soulless as the world. The church which tries to legislate Secret Orders from its communion, and unlike the Catholic church, provide some like secret society, will eventually destroy itself, and in no way interfere with the secret societies.

The Masons and the Oddfellows are no more "Christless and undeserving of recognition from the church, because they do not mention the name of Christ in the constitution and bye-laws, nor demand allegiance to Him in their terms of subscription" than is the United States, for it nowhere mentions the name of Christ, nor demands of its citizens allegiance to His name.

Let me say in conclusion, and in refutation of the charges brought against the Masons and the Oddfellows, that the most faithful members of the Garfield Boulevard Presbyterian church, the most spiritual and consecrated in their homes and

lives, the most exemplary in their dealing with their fellow men, the most charitable in their conversation, the most liberal in their contributions, and the most tireless in their endeavours to advance the interest of this congregation and in their attendance upon the worship, are Masons and Odd-fellows. Membership in these two Orders is highly beneficial and productive to Christian growth; and instead of retarding the work of the church, is an actual aid to it. It makes a better church member of a man to belong to these two Orders, and I for one do not hesitate to advocate and advise it.

Any Institution in existence to-day which elevates morals, refines sensibilities, advances education, relieves distress, visits the sick room, buries the dead and cares for the aged and infirm, is from God, is doing the work Christ commanded, and is to be encouraged, commended and upheld; for, after all, what is pure religion and undefiled before God the Father? It is this: "To visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world," and in so far as any man, woman, church, or secret organisation does this they are doing the command of Jesus Christ. And in so far as they refrain from doing this, or interfere with those who do, they become an absolute detriment to Christianity, and a blighting curse to the world, and an enemy to humanity. After all, "By their fruits ye shall know them," said Christ, and the Masons and Oddfellows are content to be so known.—American Tyler.

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#### HOSPITALITY A LOST ART.

FROM a social point of view, nothing could be more lamentable than the obvious decline of hospitality in our western world. Is it because we are too busy to think of others? Is it because we are not at heart social at all and have no desire to open our hearts to others? Is it because we are so self-sufficient that we fancy we shall never ourselves have need of hospitality? Whatever the causes may be, the western world has but a sorry reputation for hospitality, and unfortunately it seems to be growing worse instead of better. We may be superior in our strength, enterprise, inventive genius, military prowess, but in the gentle and yet noble virtue of hospitality, the Orientals are vastly our superiors.

And yet I would not be too severe upon my own countrymen, for as Hugh Miller says, "Hospitality generally flourishes where it is most needed. Where men are planted sparsely it blossoms and matures. It flourishes where the inn and lodging house cannot exist." The typical gentleman of the Southern States has been a man of royal and genial hospitality. Nor was it the vulgar hospitality of lavish expenditure upon social entertainment, but that far nobler hospitality which welcomed the stranger without fear or question. Less courtly, but not less genuine, has been the hospitality of the country inhabitants of our Western states. In my own father's humble country home in Oregon there was a hospitality so genuine and real that it has often reminded me of Washington Irving's words. "There is an emanation from the heart in genuine hospitality, which cannot be described, but is immediately felt, and puts the stranger at once at his ease. Though it used sometimes to seem too costly in food, of which there was all too little, and in labour, of which there was already too much, it has after all ever been to me a sweet memory that my father's house opened to the lightest touch of the stranger's hand. But the cities grow and become crowded. The country tavern supersedes the natural hospitality of the home. The hotel succeeds the tavern. The tenement house succeeds the home, and hospitality becomes a lost art. A thousand pities! Not so much on account of the stranger as for the sake of those who would be blessed by opening their hearts and doors. For as Emerson says, "The magnanimous know very well that they who give time or money or shelter to the stranger, so it be done for love and not for ostentation, do, as it were, put God under obligations to them, so perfect are the compensations of the universe."

It should, therefore, be matter for congratulation that hospitality is by open profession and declaration a characteristic of Knight Templarism. Doubtless many of us behold our faces in the glass of such a declaration as that and then straightway turn about and forget what manner of man we were. Probably in not a few cases, it is but an empty profession. Nevertheless, here is a good point of emphasis. Our brusque Anglo-Saxon, forceful, enterprising, but not too

often a gentleman, needs to be reminded that he has some relations with the rest of the world. It is good to have an Institution in the community, one of whose ideals is knightly courtesy, perhaps best expressed in that fine old word, hospitality.—George L. Perin, Prelate of Boston Commandery.

\*\*\*\*\*

Masonry has succeeded because it has been intensely charitable. It has been charitable for sweet charity's sake. It was the Mason who first grasped the hand of the little orphan, built for him a beautiful home, taught him of the goodness and greatness of God, and made him a useful and honest citizen.—Edward W. Pou, North Carolina.

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Let each of us remember that there is no room for drones in Masonry; that we are by nature but rough and unpolished stones; that it is our duty so to live, so to act, as to reach that state of perfection at which we hope to arrive, by a virtuous education, our own endeavours, and the blessings of God.—Orlando Sheppard, South Carolina.

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The good-natured strife which prevails among Lodges to excel in the exemplification of esoteric and exoteric work is commendable, for whatever has been nearer ideal in either, has been instrumental in promulgating the underlying lessons of the Institution of Freemasonry, which should be our ultimate aim.—W. S. Nay, Vermont.

\*\*\*\*\*

Good ritualism is no sign that a Brother is a good Freemason; nor is it evidence that he is a bad one, but it is evidence that he thinks enough of the Order to devote much valuable time to it, which should always be something in his favour.—"Texas Freemason."

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Through all these vicissitudes of time the tenets of our Order have been guarded, preserved and handed down to this generation in all their ancient glory and perfection.—Willis G. Emerson, Colorado.

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### REPORT OF ANALYST.

The Laboratory, London, E.,  
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For further particulars apply to T. E. Barlow, Director and Manager, 50 King William Street, E.C.

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A Weekly Record of Masonic Intelligence.

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### THE THEATRES, &c.

—:0:—

APOLLO. 8, Kitty Grey. Matinee, Saturday, 2.

AVENUE. 8.30, The Night of the Party. Matinee, Wednesday, 2.30.

CENTURY (Late Adelphi). 8, The Whirl of the Town. Matinee, Saturday, 2.30.

COMEDY. 8.15, When we were Twenty-one. Matinee, Wednesday and Saturday, 2.15.

COURT. 8.30, John Durnford, M.P. Matinee, Wednesday, 2.

CRITERION. 8, The Undercurrent. Matinee, Saturday, 2.30.

DALY'S. 8.15, San Toy. Matinee, Saturday, 2.30.

DRURY LANE. Thursday, 19th September, The Great Millionaire.

DUKE OF YORK'S. 8, The Bishop's Candlesticks. 8.45, A Royal Rival. Matinee, Wednesday, 2.15.

GAIETY. 8, The Toreador. Matinee, Saturday, 2.

GARRICK. Saturday, 21st September, Iris.

GLOBE. 8, H.M.S. Irresponsible. Matinee, Wednesday and Saturday, 2.30.

GT. QUEEN STREET. 8.15, A Royal Betrothal. 9, Charley's Aunt. Matinee, Saturday, 3.

HER MAJESTY'S. Mr. Tree's autumn season will open early in October.

IMPERIAL. 8.30, A Man of his Word. Matinee, Wednesday, 2.30.

LYCEUM. 8, Sherlock Holmes. Matinee, Saturday, 2.

LYRIC. 8, The Silver Slipper. Matinee, Wednesday, 2.30.

PRINCE OF WALES'S. 8, Becky Sharp. Matinee, Wednesday and Saturday, 2.

ROYALTY. 8.15, The Second Mrs. Tanqueray. Matinee, Saturday, 2.15.

SAVOY. 8.15, The Emerald Isle. Matinee, Saturday, 2.30.

ST. JAMES'S. Monday, 16th September, 8.30, The Elder Miss Blossom. Matinee, Saturday, 2.30.

SHAFTESBURY. 7.45, Charity begins at Home. Are you a Mason? Matinee, Saturday.

STRAND. 8.20, Newspaper Nuptials. 9, The Talk of the Town. Matinee, Wednesday and Saturday, 3.

TERRY'S. 8.20, The Lady Wrangler. 9, The Giddy Goat. Matinee, Wednesday, 3.

VAUDEVILLE. 8, You and I. 9, Sweet and Twenty. Matinee, Wednesday, 2.

GRAND. Next week, 7.45, The Despatch Bearer.

OPERA HOUSE, CROUCH END. Next week, 8 The Geisha.

ALHAMBRA. 7.45, Variety Entertainment, The Gay City, Inspiration, &c.

AQUARIUM. Varied performances, World's Great Show, &c. Tuesday, Wednesday and Thursday, Grand Dahlia Show.

CANTERBURY. 8, Variety Entertainment.

EMPIRE. 8, Variety Entertainment. Les Papillons, &c.

LONDON PAVILION. 7.45, Variety Entertainment. Saturday, 2.30 also.

METROPOLITAN. 8, Variety Entertainment.

OXFORD. 8, Variety Entertainment. Saturday 2.15 also.

PALACE. 7.45, Variety Entertainment. American Biography, &c.

TIVOLI. 7.30, Variety Entertainment. Saturday, 2.15 also.

CRYSTAL PALACE. Varied attractions daily. Grand Naval and Military Exhibition. Fireworks every Thursday and Saturday.

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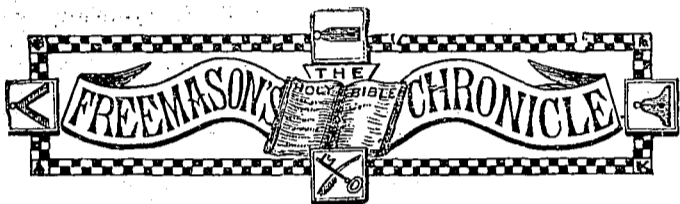
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SATURDAY, 14TH SEPTEMBER 1901.

**THE BOYS SCHOOL ELECTION.**

THE Province of Hampshire and the Isle of Wight having completed the purchase of a perpetual presentation to the Royal Masonic Institution for Boys, in memory of its lamented chief the late Bro. W. W. B. Beach, has nominated for admission to the Institution the boy Leonard Darby, No. 37 on the list of candidates for the election on Friday, 11th October next.

As it is not possible for the name to be removed from the list on the voting papers (which have already been issued to the Subscribers) particular attention is directed to the fact, so as to prevent the loss or votes which otherwise might be recorded in favour of this candidate.

Among the accepted candidates for the coming election of the Royal Masonic Institution for Boys is Wilfred Algernon Burfield, the only son of the late Bro. F. G. Burfield, Assistant Secretary of the Tunbridge Wells Gas Company, and previously Secretary to the Gas Institute, who was initiated in the Evening Star Lodge, No. 1719, in June 1894, and remained a subscribing member until his death in December 1899. His widow, who suffers from an affection of the eyes, is left in such poor circumstances that the Evening Star Lodge has taken up the candidature of her child, to assist in his election into the Institution. The case is strongly recommended; and votes for any of the Charities may be sent to the Secretary of the Evening Star Lodge, Bro. Walter T. Dunn, 47 Fentiman Road, London, S.W., or to the offices of the "Journal of Gas Lighting," which is kindly appealing to its readers on the lad's behalf.

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Bro. T. H. Nesbitt, whose appointment as Town Clerk of Sydney, N.S.W., was notified a short time since, is a native of Whitehaven, and was formerly Town Clerk of Douglas, Isle of Man. After seventeen years in Douglas, he, in January 1898, obtained the appointment of Vestry Clerk of the parish of St. George's, Hanover Square, London. A strong majority of the members supported the appointment, and Bro. Nesbitt gave complete satisfaction in the discharge of the duties devolving upon him; so much so, indeed, that when the parish of St. George, consequent upon the passing of the London Government Act of 1899, was absorbed, and became part of the newly-constituted City of Westminster, Bro. Nesbitt was unanimously appointed First City Comptroller under the new Council. Bro. Nesbitt holds high rank in Masonic circles, having been a distinguished Mason for many years. Whilst in the Isle of Man he held the important

Office of Provincial Grand Secretary and Deputy Provincial Grand Master, and shortly after coming to the metropolis he had Grand rank conferred upon him by H.R.H. the Prince of Wales Most Worshipful Grand Master, both in Grand Chapter and United Grand Lodge of England. He will therefore be doubly welcome in Sydney, where Masonry has a strong hold, and where he hopes to arrive by Christmas, says the "Local Government Journal."

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A new Lodge was recently instituted in Brooklyn under the name of Sandalphon. An unusual fact in connection with it is that none of its Officers have ever held an elective Office in a Lodge before. The Master, Robert Frothingham, is said to be the first Brother in the New York jurisdiction to be elected from the ranks to the Office of Master at the formation of a new Lodge. He is a native of Wisconsin and is thirty-six years of age. He was made a Mason in Sylvan Grove Lodge, No. 275, 26th April 1892, and for over five years has been an active member of Polar Star Lodge, No. 245. He enjoys the honour of being the only Mason ever made an Honorary Member of King Solomon's Primitive Lodge, No. 91, of Troy, N.Y. He is also a member of Orient Chapter, No. 138.

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Our worthy Brother Sir Squire Bancroft has been staying at Cromer for some weeks past, and on Wednesday evening, says a London paper, was asked by one of the hotel visitors if he would give them a recitation. With his usual kindness he consented, and gave a selection from Dickens's "Christmas Carol," as arranged by himself. The company was first moved to laughter, then to tears, and after a most artistic performance a youthful visitor, a schoolboy of fourteen, remarked to a lady who was sitting beside him—"I say, that man is jolly good you know; ne ought to be an actor."

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Progress is being made with the formation of a Masonic library in connection with the Bournemouth Lodge of Instruction. Books have been gifted for the library by Bros. Henry Sadler Sub-Librarian of the Grand Lodge of England, and W. J. Hughan, the well known Masonic historian. Promises of books have been made to the Preceptor from other sources.

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The Grand Lodge of Manitoba has forwarded an illuminated address to King Edward expressing its condolences with his Majesty on the death of Queen Victoria, and its congratulations on his accession to the Throne, together with its fraternal greetings.

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Bro. Elliott L. Lord Worshipful Master of Strangeways Lodge, No. 1219, Manchester, on Saturday, 31st ult., entertained the Past Masters and Officers of his Lodge to dinner at the Brooklands Hotel, Brooklands. A bowling match preceded the dinner.

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The local Lodge in Florence, Tenn., had some valuable property destroyed during the war by union soldiers. A bill is being pushed in congress for the relief of the Lodge. If passed, it will enable the Lodge to erect handsome new quarters.

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A Company has been registered, with a capital of £1,000 in £1 shares, to acquire land and property at Northfield, Worcestershire, or elsewhere, and to provide, furnish and maintain a Club room and other conveniences for Masonic purposes.

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The Earl of Euston Pro Grand Master of Mark Masons has informed the Brethren that the Duke of Connaught has not yet fixed the date for his installation as Grand Master of the Degree, but that timely notice will be given.

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The library of the Grand Lodge of England extends to about 7,000 volumes, and the books are much sought after for reference. They are, however, consulted within the precincts of the Library only.

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The Annual Festival in connection with the Alpass Benevolent Institution will be held at Blackpool, on Wednesday, 25th inst.

## 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.

—: o:—

**The Coward.** By Robert L. Jefferson. With Frontispiece by G. Demain Hammond (6s).—Ward Lock and Co., Limited.

THERE is an abundance of entertainment in this story, and readers will wish it longer. Do we indulge an idle fancy, or is it true indeed that incurable wanderers make good story-tellers, whether the story lies in the domain of fiction or of fact? Certain it is that, each in their own way, Mr. Guy Boothby, Mr. John Foster Fraser, and Mr. Jefferson are incomparably skilled in the arts of narration—so much so that even where their subject is not well chosen it invariably gains merit in the telling. "The Coward" is an excellent example of this. The young man who cares not for his father's business; who covers reams of paper, in secret, with pretty platitudes, and shows them afterwards to his lady-love; who ventures to London in search of literary distinction and finds that drinking and boxing and such-like diversions are at least as keenly followed as the making of books—all these matters have been dealt with by more novelists than we care to remember, and yet Mr. Jefferson has used these themes again and used them to excellent purpose. An anonymous author has lately been telling us "How to write a Novel" and insists, very rightly, upon the importance of a good subject. But writers like Mr. Jefferson can go one better; for they can themselves write a good novel with what is often a sorry enough plot—or would be, in the hands of many. "The Coward" will be reprinted, unless the public taste is much altered in the immediate future.

**The Broad Road that Stretches.** By Cecil Hartley (3s 6d).—Thomas Burleigh.

THE road that stretches to literary distinction is broad enough; but it is not given to every man to walk therein. The desire is often present, but to perform is found more difficult than was believed. Nor is it easy, in many cases, to indicate the causes of failure. Mr. Hartley, if we may judge solely from the volume before us, is better equipped than very many aspirants; but we cannot honestly credit him with any large measure of success. Wayside yarns, ghost stories, and midnight assassins have done yeoman service at the beck of some of our ablest writers, and if an author is to win either applause or pence by dishing up such ideas he should at least labour to attain originality of presentation, and such a mastery of style as will suffice to make the dry bones live. Mr. Hartley should try to break fresh ground; for, while we find many sentences of so mediocre a quality that we grudge them room in this tastefully bound volume, we find, too, indubitable proofs that the author would be more successful were his pen engaged with worthier themes. Mr. Hartley will not grudge us this freedom of speech; for, as he must be aware, no man is ever "written down" save by his own pen; but it is equally true that to the same pen belongs the onus of writing him up. Unless fame is a liar indeed, Mr. Hartley has already written one by no means contemptible romance; so we hope he will keep to the broad road already essayed, and forbear to venture into perilous byways.

**De Omnibus.** By the Conductor—Barry Pain—(paper 1s, cloth 2s).—T. Fisher Unwin.

MR. BARRY PAIN can pluck the heart out of any romance, for he sees intuitively where the heart of it lies. Moreover, as his readers know so well, he has a happy knack of writing about trivial matters as though he had devoted a life-time to their contemplation—a knack which is very rare indeed, even among really able writers. If, in the interests of literature, he had actually followed the fortunes of a bus-conductor for a month, he could hardly have given us a more excellent study of the language, the philosophy, the weaknesses of that very useful worthy. He has "hit him off to a hair" just as, in his "City Chronicles" he has hit off certain other characters so successfully that we suspect the cap must seat rather uneasily on many heads. Mr. Barry Pain imagines many incidents and has, we suppose, drawn many from life; but real or imaginary, his stories are characteristic of the man whom he attempts to portray. That man is a mixture of politeness and effrontery, of shrewdness and folly, of Yankee-like smartness, and thick-headedness; and the reader who has ridden on London busses on a few thousands of occasions will hardly deny that the average conductor is none other than the man depicted so wittily in the pages of "De Omnibus." That worthy is sketched skilfully on the cover of the paper edition, and we are sorry to miss him from the cloth-bound book before us. Perhaps we can yet hope to see "The Love-letters of a Bus-Conductor." Who can say?

**The Case for the Factory Acts.** Edited by Mrs. Sidney Webb. With a preface by Mrs. Humphrey Ward (2s 6d).—Grant Richards.

THERE are five papers, on the economic aspects of factory labour, in this volume, and the fact that they are all written by ladies will prove a welcome one to many. Mr. John Morley, in his study of Voltaire, has said that nothing would more conduce to the world's welfare than the ability, on the part of ladies, to appreciate the works of Newton. We can all see the meaning between the lines of this opinion, and, if we judge rightly, its scholarly author will regard the volume before us as a favourable sign of the times. The essays are carefully thought out and, for the most part, ably written. How deeply some of our most busy Englishwomen feel for the needs of the industrial masses needs no assertion here; but

were proof necessary we would refer readers to the sympathetic, shrewd preface to this volume, from the pen of Mrs. Humphrey Ward. To those of us who welcome all such legislation as is discussed in the preface and the succeeding pages, so much eloquent special pleading on its behalf may appear wholly unnecessary; but our opinions are not universal, and the world at large needs converting yet. Let us be thankful when we remember that much has already been done, and that even the abuses to be found set forth in the pages of Mr. R. S. Sherard are less flagrant than formerly. Masters do not now murder their apprentices in order to get further premiums with new ones, nor is the necessity for Factory legislation boldly disputed except by the most ignorant of hereditary legislators. But perhaps the best proof of altered attitude on the part of many is afforded by the fact that this able little book is the work of ladies. It should be bought up by benevolent men and circulated widely.

**Lessons from Work.** By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham (6s).—Macmillan and Co., Limited.

FEW reviewers will transcribe the title of "Lessons from Work" without regret; for the author of this book, a deeply learned and truly great divine, was removed by death from his many labours almost at the moment of its publication. The most modest of men, he probably regarded these stray papers as of very humble worth; but we will vouch for it that in each of them there are indications that Bishop Westcott was no unworthy successor to the even more learned Lightfoot. Perhaps, from the standpoint of the lay reader, the most valuable essay in this volume is the first, on "The Position and Call of the English Church." Such an essay could only have emanated from one whose heart was wholly in sympathy with his Church's aims and aspirations, whose knowledge of her internal economy and polity was searching and profound, and whose outlook over the still wider world at large was at once luminous and sane. The essays on Biblical Study and Revision are distinguished by that wide grasp of a subject in its entirety which so frequently characterises the writings and addresses of our greater prelates, and although perhaps deficient in ease from the standpoint of the journalist, are eminently readable and may be enjoyed by all who are accustomed to read serious literature at all. The works of the late Bishop Westcott are so widely known and esteemed that we may safely predict a large and continued demand for this volume of thoughtful papers, which must inevitably enhance an already great reputation, and tend to perpetuate a revered name.

We are promised plenty of new literature for the solace of our leisure moments. Among many other announcements we learn that:

Messrs. Macmillan are to publish "A Maid of Venice," by Mr. F. Marion Crawford; "The Sinner and the Problem," by Mr. Eric Parker; and "Aftermath," by Mr. James Lane Allen. They are also about to add to their "English Men of Letters":—"Hazlitt," by Mr. Augustine Birrell, K.C.; "Jane Austen," by Rev. H. C. Beeching; "Crabbe," by Canon Ainger; "Ruskin," by Mr. Frederic Harrison; "Richardson," by Mr. Austin Dobson; "George Eliot," by Mr. Leslie Stephen; "Tennyson," by Sir Alfred Lyall; and "Matthew Arnold," by Mr. Herbert Paul. Here will be a feast of good things for such as love literature for its own sake.

Mr. John Lane promises new editions of George Eliot's "Scenes from Clerical Life," and of Anthony Trollope's "Barchester Towers" and "Dr. Thorne."

Messrs. Longman will presently publish: "A Memoir of Sir George Grey, Bart., G.C.B., 1799-1882," by Mandell Creighton, D.D., late Lord Bishop of London; "The Women of the Salons, and other French Portraits," by S. G. Tallentyre; and "The Old Royal Palace of Whitehall," by Edgar Sheppard, D.D., Sub-Dean of H.M. Chapels Royal.

Mr. Grant Richards has just issued a new edition of "Colin Clout's Calendar," by Grant Allen. The book deserves a very large sale, for it is one of the best of many good works by the same writer.

A new illustrated magazine, under the title of "The Playgoer," is to be started on the 15th of next month. It will cater for all amusement seekers, and several interesting features are contemplated, among them being interviews with prominent entertainers, and a series of full page portraits of leading stage favourites, many of them in pairs, as studies "At Home" and "In Character." The magazine will be issued at 6d net.

## BOOKS RECEIVED.

**The Temptress.** By William Le Queux. Illustrated (3s 6d).—Ward, Lock and Co., Ltd.

**God, the King, my Brother.** By Mary F. Nixon Roulet.—Ward, Lock and Co., Ltd.

**A Modern Slavedealer.** By Archer Philip Crouch. Illustrated by Henry Austin.—Ward, Lock and Co., Ltd.

**The Fighting Troubadour.** A Novel. By Archibald Clavering Gunter. Illustrated by Gordon Browne (6s).—Ward, Lock and Co., Ltd.

**Donal Grant.** By George Macdonald, LL.D. (6d).—George Newnes, Ltd.

**New Century Library** (2s net per vol.).—T. Nelson and Sons. The Works of SIR WALTER SCOTT, Bart. Vol. xiii., **The Pirate.**

EXPERIENCED Reviewer is open to supply a column of criticisms weekly, to Provincial or London newspaper. Will submit specimen notices. T., care of FREEMASON'S CHRONICLE, New Barnet

## MEETINGS NEXT WEEK.

## Monday.

- 720 Panmure, Balham Hotel, Balham  
 901 City of London, Guildhall Tavern  
 2060 La France, Cafe Royal, Regent Street  
 37 Anchor and Hope, F.M.H., Bolton  
 77 Freedom, Public Hall, Gravesend  
 236 York, F.M.H., York  
 248 True Love & Unity, F.M.H., Brixham  
 312 Lion, F.M.H., Whitby  
 359 Peace & Har., F.M.H., Southampton  
 377 Hope & Charity, F.M.H., Kidderminster  
 382 Royal Union, Public Rooms, Uxbridge  
 424 Borough, Masonic Rooms, Gateshead  
 455 Perseverance, F.M.H., Kettering  
 466 Merit, George, Stamford Baron  
 840 Scientific, Victoria, Wolverton  
 872 Lewis, F.M.H., Whitehaven  
 925 Bedford, F.M.H., Birmingham  
 900 St. George, Town Hall, Tewkesbury  
 934 Merit, Masons' Arms, Whitefield  
 940 Williamson, F.M.H., Monkwearmouth  
 986 Hesketh, Grapes Inn, Croston, Preston  
 1030 Egerton, George, Heaton Norris  
 1141 Mid-Sussex, Black Horse, Horsham  
 1146 De Moulham, Mowden Inst., Swanage  
 1199 Agriculture, Assembly Rooms, Yatton  
 1208 Corinthian, Masonic Temple, Dover  
 1255 Dundas, F.M.H., Plymouth  
 1443 Salem, F.M.H., Dawlish  
 1502 Israel, F.M.H., Liverpool  
 1631 St. Andrew, Duke's Head, Gorleston  
 1674 Caradoc, F.M.H., Rhyl  
 1814 Worsley, Court House, Worsley  
 1909 Carnarvon, F.M.H., Nottingham  
 2069 Prudence, F.M.H., Leeds  
 2074 St. Clair, F.M.H., Landport  
 2081 Golden Fleece, F.M.H., Leicester  
 2114 Prudence, F.M.H., Liverpool  
 2208 Horsa, F.M.H., Bournemouth  
 2289 Blundellsands, Ass. Rooms, Gt. Crosby  
 2316 Princes, Deaf & Dumb Inst., Liverpool  
 2327 St. Oswin, F.M.H., North Shields  
 2340 W. Lanc. Century, F.M.H., Blackpool  
 2425 Ecclesburne, White Hart, Duffield  
 2437 Downshire, Town Hall, Wokingham  
 2482 Duchess of York, Victoria, Manchester  
 2557 Temperance, M.H., Newcastle-on-Tyne  
 2669 Victoria, F.M.H., Bradford

## Tuesday.

- Board of General Purposes, F.M.H., at 5.  
 704 Camden, Anderton's, Fleet Street  
 857 St. Mark, Surrey Masonic Hall  
 1805 Bromley St. Leonard, Ves. H., Bromley  
 2045 Wharton, Holborn Restaurant  
 2191 Anglo American, Holborn Restaurant  
 213 Perseverance, 47 St. Giles St., Norwich  
 223 Charity, F.M.H., Plymouth  
 384 St. David, F.M.H., Bangor  
 418 Menturia, F.M.H., Hanley  
 476 St. Peter, F.M.H., Carmarthen  
 551 Yarborough, F.M.H., Ventnor  
 560 Vernon, F.M.H., Stourport  
 667 Alliance, F.M.H., Liverpool  
 707 St. Mary, F.M.H., Bridport  
 830 Endeavour, Queen's Arms, Dukinfield  
 958 St. Aubin, Masonic Temple, Jersey  
 960 Bute, F.M.H., Cardiff  
 1006 Tregulow, Masonic Rooms, St. Day  
 1028 Royal Alfred, George, Alfreton  
 1089 De Shurland, Britannia, Sheerness  
 1225 Hindpool, F.M.H., Barrow-in-Furness  
 1276 Warren, Seacombe Hotel, Seacombe  
 1427 Percy, F.M.H., Newcastle-on-Tyne  
 1551 Charity, F.M.H., Birmingham  
 1570 Prince Arthur, F.M.H., Liverpool  
 1764 Eleanor Cross, F.M.H., Northampton  
 1787 Grenville, F.M.H., Buckingham  
 1903 Pr. Ed. Saxe Weimar, M.H., P'tsmouth  
 1041 St. Augustine, Shrewsbury A., Rugeley  
 2135 Constance, F.M.H., Consett  
 2146 Surbiton, Maple Hall, Surbiton  
 2155 Makerfield, Pied Bull, Newton-l-Willows  
 2360 Victoria, F.M.H., Southport  
 2407 Hicks-Beach, Sub. Rooms, Stroud  
 2572 Tyldesley, Masonic Rooms, Tyldesley  
 2659 Northcote, F.M.H., Exeter  
 2681 Queen, Skelmersdale Hall, Liverpool  
 2747 St. Michael, F.M.H., Newquay  
 2810 Abiff, J. Oddfellows H., Saxmundham

## Wednesday.

- Board of Benevolence, at 5.  
 700 Nelson, F.M.H., Plumstead  
 1278 Burdett Coutts, Great Eastern Hotel  
 1382 Corinthian, George, Cubitt Town  
 1624 Eccleston, Criterion

- 2266 Cator, Public Hall, Beckenham  
 2601 Holloway, Beale's Restaurant  
 20 Royal Kent of Antiquity, Sun, Chatham  
 121 Mount Sinai, F.M.H., Penzance  
 127 Union, Masonic Temple, Margate  
 137 Amity, F.M.H., Poole  
 178 Antiquity, F.M.H., Wigan  
 200 Old Globe, F.M.H., Scarborough  
 210 Duke of Athol, Denton, nr. Manchester  
 221 St. John, F.M.H., Bolton  
 243 Loyalty, Masonic Temple, Guernsey  
 246 Royal Union, F.M.H., Cheltenham  
 261 Unanimity & Sincerity, M.H., Taunton  
 285 Love & Honour, M.H., Shepton Mallet  
 311 South Saxon, F.M.H., Lewes  
 325 St. John, F.M.H., Salford  
 342 Royal Sussex, F.M.H., Landport  
 376 Perfect Friendship, F.M.H., Ipswich  
 451 Sutherland, Town Hall, Burslem  
 537 Zetland, Masonic Chambers, Birkenhead  
 580 Harmony, Wheatsheaf Inn, Ormskirk  
 581 Faith, Bradford, Manchester  
 592 Cotteswold, King's Head, Cirencester  
 610 Colston, F.M.H., Bristol  
 662 Dartmouth, F.M.H., West Bromwich  
 683 Isca, F.M.H., Newport, Mon.  
 726 Staffordshire Knot, Swan, Stafford  
 823 Everton, F.M.H., Liverpool  
 865 Dalhousie, Greyhound, Hampton Court  
 938 Grosvenor, F.M.H., Birmingham  
 950 Hesketh, Crown, Fleetwood  
 962 Sun & Sector, Ass. Rooms, Workington  
 972 St. Augustine, F.M.H., Canterbury  
 1040 Sykes, F.M.H., Driffield  
 1086 Walton, F.M.H., Kirkdale  
 1129 St. Chad, Roebuck, Rochdale  
 1136 Carew, F.M.H., Torpoint  
 1161 De Grey & Ripon, M.H., Manchester  
 1179 Rutland, Rutland Hotel, Ilkeston  
 1212 Elms, F.M.H., Devonport  
 1246 Holte, Victoria, Aston  
 1301 Brighthouse, F.M.H., Brighthouse  
 1334 Norman, F.M.H., Durham  
 1337 Anchor, F.M.H., Northallerton  
 1511 Alexandra, F.M.H., Hornsea  
 1634 Starkie, Grant Arms, Ramsbottom  
 1638 Brownrigg, Sun, Kingston-on-Thames  
 1774 Mellor, Railway, Manchester  
 1797 South Down, Downs, Keymer  
 1988 Mawddach, F.M.H., Barmouth  
 2153 Hope, India Arms, Gosport  
 2203 Farnborough & N. Camp, Farnborough  
 2258 W.D. United Ser., M.H., E. Stonehouse  
 2260 Ridley, F.M.H., Newcastle-on-Tyne  
 2412 Ashfield, Town Hall, Sutton-in-Ashfield  
 2468 St. John, F.M.H., Douglas  
 2514 City, Alexandra, Liverpool  
 2688 Wythenshawe, Tatton A., Northenden  
 2725 Maristowe, Yelverton Hotel, Yelverton  
 2760 Aldermaston, Hind's Hd., Aldermaston  
 2793 Assheton-Egerton, Altrincham  
 2825 St. John, F.M.H., Blackpool

## Thursday.

- House Committee, Girls School, Battersea, at 4.30.  
 813 New Concord, Cannon Street Hotel  
 1365 Clapton, Great Eastern Hotel  
 1420 Earl Spencer, Stanley, Lavender Hill  
 1613 Cripplegate, Albion  
 1632 Stuart, Frascati  
 1716 All Saints, 117 High Street, Poplar  
 42 Relief, Grey Mare, Bury, Lanc.  
 56 Howard of Brotherly Love, Littleh'pton  
 57 Humber, F.M.H., Hull  
 98 St. Martin, Town Hall, Burslem  
 203 Ancient Union, F.M.H., Liverpool  
 245 Mechanics, Masonic Temple, Jersey  
 267 Unity, Macclesfield A., Macclesfield  
 268 Union, Queen's A., Ashton-under-Lyne  
 286 Samaritan, Green Man, Bacup  
 322 Peace, Bulkeley Arms, Stockport  
 343 Concord, Bull and Royal, Preston  
 345 Perseverance, Old Bull, Blackburn  
 350 Charity, Railway, Bolton  
 363 Keystone, Red Lion, Whitworth  
 367 Probity & Freedom, F.M.H., Rochdale  
 394 Southampton, F.M.H., Southampton  
 425 Cestrian, F.M.H., Chester  
 430 Fidelity, Pitt & Nelson, Ashton-u-Lyne  
 489 Benevolence, F.M.H., Bideford  
 523 John of Gaunt, F.M.H., Leicester  
 600 Harmony, F.M.H., Bradford  
 659 Blagdon, F.M.H., Blyth  
 663 Wiltshire Fidelity, F.M.H., Devizes  
 758 Ellesmere, F.M.H., Runcorn  
 802 Repose, F.M.H., Derby  
 940 Philanthropy, F.M.H., Stockton  
 1000 Priory, Middleton, Southend  
 1011 Richmond, Old Boar, Manchester

- 1037 Portland, F.M.H., Portland  
 1042 Excelsior, F.M.H., Leeds  
 1184 Abbey, F.M.H., Battle  
 1299 Pembroke, Bear's Paw, Liverpool  
 1332 Unity, F.M.H., Crediton  
 1386 St. Hugh, F.M.H., Lincoln  
 1393 Hamer, F.M.H., Liverpool  
 1432 Fitz-Alan, Wynnstay Arms, Oswestry  
 1459 Ashbury, Justice Birch, West Gorton  
 1534 Concord, District Council, Prestwich  
 1562 Homfray, F.M.H., Risca  
 1594 Cedewain, M. Tem., Newtown, Mont.  
 1776 Landport, F.M.H., Landport  
 1821 Atlingworth, Royal Pavilion, Brighton  
 1869 Sandown, F.M.H., Sandown  
 1893 Lumley, Estate Office, Skegness  
 2261 Armitage, F.M.H., Milsbridge  
 2268 Hallamshire, F.M.H., Sheffield  
 2305 Stour, Bank Street Hall, Ashford  
 2325 Rose of Lancaster, F.M.H., Southport  
 2341 Clemency, F.M.H., Oldham  
 2390 Exmoor, Public Hall, Minehead  
 2430 Runnymede, Anglers' Rest, Wraysbury  
 2495 Goodacre, F.M.H., Bootle  
 2555 England's Centre, Weedon  
 2598 St. Sampson, Commercial, Guernsey  
 2703 Wallsend, F.M.H., Wallsend  
 2745 Ambleside, Queen's, Ambleside  
 2819 Widnes, Central, Widnes

## Friday.

- Board of Management, Boys School, 2.30.  
 975 Rose of Denmark, Horns, Kennington  
 2346 Warrant Officers, F.M.H.  
 2712 Jubilee Masters, Hotel Cecil  
 152 Virtue, F.M.H., Manchester  
 347 Noah's Ark, Waggon & Horses, Tipton  
 541 De Loraine, F.M.H., Newcastle-on-T.  
 904 Phoenix, Masonic Bldgs., Rotherham  
 993 Alexandra, Midland, Levenshulme  
 1108 Royal Wharfedale, Mas. Rooms, Otley  
 1311 Zetland, F.M.H., Leeds  
 1330 St. Peter, Swans, Market Harborough  
 1357 Cope, Brooklands, Sale  
 1626 Hotspur, Newcastle-on-Tyne  
 1773 Albert Victor, Town Hall, Pendleton  
 1794 De Vere, F.M.H., Nottingham  
 2005 Brooke, Royal Forest, Chingford  
 2063 St. Osyth Priory, Clacton-on-Sea  
 2231 Talbot, Council Offices, Old Trafford  
 2447 Palatine, Albion, Manchester  
 2644 Chaloner, F.M.H., Melksham  
 2657 Liscard, Concert Hall, Liscard  
 2695 Doric, F.M.H., Harrogate

## Saturday.

- 1229 Sphinx, Surrey Masonic Hall  
 1767 Kensington, Royal Palace Hotel, W.  
 2308 Viator, Anderton's, Fleet Street  
 2513 St. Walter St. John, Holborn Restaur.  
 452 Fredk. of Unity, Public Hall, Croydon  
 811 Yarborough, Royal Pavilion, Brighton  
 1126 Oakwood, Sale Hotel, Sale  
 1326 Lebanon, Railway Hotel, Feltham  
 1597 Musgrave, Greyhound, Hampton Court  
 1851 Ewell, Sun, Kingston  
 2035 Beaumont, F.M.H., Kirkburton  
 2318 Lennox Browne, Roebuck, Buckh'st Hill  
 2458 Eton, Christopher, Eton  
 2770 Earl of Yarborough, Great Grimsby  
 2816 Bowen, Crown, Chesham

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## 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: PROVINCIAL.

—:0:—

## New Forest Lodge, No. 319.

## INSTALLATION OF BRO. J. W. BOGGELYN.

THE annual meeting of this Lodge was held on Tuesday, 10th inst., at the Masonic Hall, Lymington, under the presidency of Bro. G. S. Love W.M., who was supported by Bros. J. W. Boggelyn S.W., S. H. Humphry J.W., R. E. Jackman P.M. P.P.A.G.D.C. Treas., J. S. Doman Sec.; Past Masters A. Best, S. Dore, J. W. Joline, A. Algar, G. R. Masters, T. Schafer; E. A. G. Stone J.D., S. Foster I.G., and other members of the Lodge, together with a large number of visitors, who assembled to witness the installation—by Bro. A. Algar P.M. P.P.G.A.D.C.—of Bro. Boggelyn.

The ceremony of the year was regularly completed, and after being saluted the new Master appointed the following as the Assistant Officers of the Lodge: Bros. S. H. Humphry S.W., E. A. G. Stone J.W., R. E. Jackman P.P.A.G.D.C. Treasurer, J. S. Doman Secretary, S. Foster S.D., C. Roberts J.D., T. Schafer D.C., G. C. Cooke I.G., E. C. Elliott Organist, G. O. Vores, C. W. S. Wareham, R. W. Hallett, E. Payne Stewards, J. Bailey Tyler.

The retiring W.M. Bro. G. S. Love was presented with a Past Master's jewel in gold, a gift from the Brethren of the Lodge to mark their appreciation of his services in the chair.

The annual banquet was served at the Assembly Rooms, the usual toast list being honoured.

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## Western District United Service Lodge, No. 2258.

THE annual banquet of this Lodge was held at the Freemasons' Hall, Plymouth, on Wednesday, 4th inst., the W.M. Bro. F. Mortimore, R.M.L.I., presiding.

Bro. F. B. Westlake P.G.D.D.C. Eng., responding for the Grand Lodge, said it must be gratifying to them as a service Lodge to know that they had now at the head of the Order one of the finest soldiers in the land. They had the King as Patron, and his only brother the Duke of Connaught as Grand Master. As the members of that Lodge travelled all over the world they must feel that it was a great advantage to them that Royalty should be connected with the Order. He had heard it said in Grand Lodge by Colonial Brethren that they were first attracted to the Order by the fact of the Prince of Wales, as he then was, being at its head. He (Bro. Westlake) had been entrusted by Devonshire Freemasons with the votes of the Province for the great Masonic Charities, and he did his best to get their candidates elected. He could say that there were very few deserving cases came before them which did not get help. Freemasonry was not a benefit society, but they were a great Brotherhood, and it was a comfort to all of them to know that those who they might leave behind them would not be neglected. With regard to their local Charities, he was glad to say they had recently received two noble additions. Through the sympathy of the trustees of the bequest of the late Bro. R. B. West, the Fortescue Fund for Aged Devonshire Freemasons received 500 guineas, in addition to 500 guineas to the similar Institution in London. Then they knew a presentation had been made to their esteemed and deserving Bro. Stocker, and the cheque, which formed part of the presentation, Bro. Stocker had handed over to the Devon Educational Fund. He would now commend to their special support the Devon Widows Fund, so that the Fund should not come far short of the other two in means, to carry on its beneficent work. The management of all their local Charities was a labour of love, and all they gave was devoted to the purpose for which it was given. Some people complained that it was not so with the great London Charities; but they had such enormous sums to administer that they were obliged to have good officials giving their undivided attention to the work.

Bros. D. Cross P.P.G.T., and John Davidson P.P.G.St.B. replied to the toast of the Provincial Grand Lodge.

The Senior Warden Bro. F. H. Teague, R.M., proposed the health of the W.M., which was very heartily received, and Bro. Mortimore having acknowledged the compliment, proposed the I.P.M. Bro. G. H. Clark, M.S.C., and presented him with a Past Master's jewel and collar, as a mark of the respect and esteem in which the Lodge held him, and in appreciation of his excellent work as Master during the past year.

Bro. Clark, in returning thanks, said he should treasure their gift as long as he lived, and he should always look back with pleasure upon the happy hours he had spent in the chair during his year of Office.

The Treasurer Bro. H. S. Best P.P.G.St.B. and the Secretary Bro. J. Davidson were next toasted.

The Treasurer stated that their finances were satisfactory. During his eight years of Office they had given £200 to Charities, which was not bad for a Lodge with half its members abroad. They also had a benevolent fund of their own, amounting to £70, which our worthy Brother might have referred to as another particularly pleasing feature, considering the class from which the members are drawn.

## METROPOLITAN.

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## Upton Lodge, No. 1227.

## INSTALLATION OF BRO. ROBERT FULTON THOMSON.

"With dying hand, above his head,  
He shook the fragment of his blade,  
And shouted 'Victory!—  
Charge, Chester, charge! on, Stanley, on!'"

We were reminded of these last dying words of Marmion, as given to us by Scott, when on Thursday we witnessed the last acts of Bro. Walter J. Carroll as Worshipful Master of the Upton Lodge, and could almost imagine him also shouting "Victory," urging his successor to continue his efforts, and his Lodge to go on in the same course as had lately led to its great success. In truth was he entitled to claim a "Victory;" and a noble heritage and a just cause was he able to hand over to his successor. But happily the simile was not wholly complete, for whereas Bro. Carroll on this occasion waved the gavel of Master on high for the last time, and died as actual chief of the Lodge, we trust there is a long and brilliant career before him as one of its Past Masters; and that in his new position he may continue to enjoy the respect and esteem of the members which has fallen upon him in such abundance during the period of his management of the affairs of his Mother Lodge.

The extensive alterations and additions which are in progress at the regular home of the Lodge, the Great Eastern Hotel, Liverpool Street, necessitated another migration of the members—just as was the case at the corresponding meeting of last year—and it was fortunate that both the Masonic Temple and the Venetian Salon of the Holborn Restaurant were available for the gathering, as it would be a very hard task indeed to find two more commodious or handsome apartments in which to hold an annual Installation and Festival.

Lodge was regularly opened by the W.M. Bro. W. J. Carroll at the hour of 3 p.m., he being supported during the meeting by the following Officers: Bros. R. F. Thomson S.W., A. J. Noble J.W., C. Gieseke P.M. Treasurer, C. J. Free P.M. Secretary, H. J. Rowberry P.M., E. M. Jeffery P.M., C. Schmidt P.M., G. A. Peters P.M., W. Athol Bray P.M., Edwin Hill P.M., G. W. Flatman S.D., C. W. Cooper J.D., W. T. Hustwayte I.G., H. Hyde P.M. D.C., W. Hartwell, T. G. Gunn, F. J. Lover Stewards, E. C. Holmes Organist, T. Bowler P.M. Tyler.

The dispensation from Grand Lodge, allowing the temporary removal, having been read, the minutes of the last meeting of the Lodge were confirmed, and the Report of the Auditors was received and adopted.

The ballot was next brought into requisition, and proved favourable on behalf of three gentlemen, candidates for initiation; and Bro. Gustave Fischer, as a joining member. Lodge was now opened in the second degree, and Bros. Herbert Dale and Percy James Emons were examined and entrusted previous to raising, which ceremony was afterwards impressively performed on their behalf, and they were invested as Master Masons.

Lodge was resumed to the first degree and Messrs. Frank Binns, Joseph Brickland, and Christopher Norman Cox—the three gentlemen previously elected—were introduced and admitted to the benefits of Masonic Light. At the conclusion of this ceremony the Lodge was called off for a short time, and then labour was regularly resumed.

The W.M.-elect Bro. R. F. Thomson was presented by Bro. Hyde P.M. D.C., to receive from his predecessor the benefits of installation, and having agreed to the ancient regulations, and being obligated, he was installed, proclaimed and saluted in the three degrees. He afterwards invested the Assistant Officers for the year, as follow: Bros. A. B. Noble S.W., G. W. Flatman J.W., C. Gieseke P.M. Treasurer, C. J. Free P.M. Secretary, R. M. B. Laing Assist. Sec., C. W. Cooper S.D., W. T. Hustwayte J.D., W. Hartwell I.G., H. Hyde P.M. D.C., C. H. Phillips A.D.C., E. C. Holmes Organist, T. G. Gunn, F. J. Rover and G. E. Smith Stewards, and T. Bowler P.M. Tyler.

The outgoing Master then completed his work as Installing Officer by a splendid delivery of the three addresses, and was warmly greeted on the eloquence he manifested. The W.M. had particular pleasure in investing him with the Past Master's collar provided by the Lodge, to it being attached a handsome P.M. jewel, which Bro. Thomson said had been well earned by Bro. Carroll by his zealous and efficient discharge of the duties of Master of the Lodge during the past year. He—and he was sure every other member of the Upton Lodge, and its visitors, joined him—trusted that Bro. Carroll might be spared to be with them for many years yet to come.

A vote of thanks was passed to the Auditors; a Brother was proposed for election as a joining member, and nominations made of two gentlemen who desire to be initiated in the Lodge; a resignation was accepted, with regret; a Brother placed on the country list; and the Lodge was closed in peace and harmony, the company, which numbered upwards of eighty, adjourning to the Venetian Salon for the annual banquet.

The following Visitors were present: Bros. H. J. Leroy W.M. 1278, J. B. Mansfield 871, Frank J. Reynolds 871, W. M. Foxcroft P.M. 177 and 2063, E. W. Miller 1681, W. W. Morgan 177, A. Greenwood 2346, B. H. Joseph P.M. 43 P.P.G.D. Warwicks., W. H. Nichol 1507, J. W. Harvey P.M. Sec. 25, S. E. Coad 2744, Frank Francis 2703, J. T. Whitehead J.W. 1441, E. Gairdner J.W. 1351, John Petch P.M. 2278 P.P.G.St.B. Herts., Francis Hole 228, Fredk. Gurney S.D. 2518, W. Woodward 2513, J. Mears I.P.M. 788, E. E. Jenkins 1446, J. Foxcroft 9, W. G. Guthrie 1489, W. N. Caldwell Moore P.M. 142, &c., F. Button 1364, W. J. Gough 145, W. C.

Ferris, W. S. Jones 753, H. Jenkins 2361, J. H. Duckham P.M. 1593, and others.

At the conclusion of the banquet the W.M. proposed the toast of the King and the Craft, expressing the wish that His Majesty might enjoy long life and a prosperous reign. As Freemasons they recognised the honour conferred upon the Order by His Majesty, who was so long at its head.

The Grand Master H.R.H. the Duke of Connaught was next honoured, and then the other Officers of Grand Lodge. The W.M. said he was sure their new ruler would look after the interests of the Craft as ably and zealously as did his Brother when he ruled over it.

Bro. Carroll next assumed the gavel. He said the only toast he should have the privilege of proposing that night was that of the W.M. of the Lodge—a Brother who gave great promise for the future. Bro. Thomson was initiated at the meeting immediately following his admission into the Lodge; they had worked together since. If the Brethren would only give to the new Master the same hearty support as they had accorded him during the past year he felt convinced they would please their new ruler, and find, at the close of his term of Office, that he had not only kept up the reputation of the Lodge, but had even added to its present lustre—he predicted they would find it a year hence in an even better condition than it was at the present time. The toast was heartily received.

The W.M. replied, tendering thanks to the I.P.M. and the Brethren, for the proposition and reception of the toast. He had always striven to do his best from the first day when he was appointed to Office in their Lodge, as Assistant Director of Ceremonies, and should endeavour to do so in the high position in which he now found himself. He hoped he might be able to conduct the affairs of the Lodge in such a way as to maintain, and even add to the reputation gained for it by the Masters who had preceded him in the chair.

The W.M. next proposed the toast of the worthy Installing and Immediate Past Master of the Lodge, Bro. W. J. Carroll—whose popularity among the Brethren was manifested by the marked compliment paid to the mention of his name. The Worshipful Master said that Bro. Carroll—as they all knew—had just vacated the chair after a very successful term of Office. He had initiated seventeen or eighteen new members into the Lodge, and his general success as ruler had been great. He had secured the honourable position he then occupied by hard work, both in their Lodge, and in Freemasonry generally. They trusted he might be spared, in health and strength, for many years to be among them. A pleasing duty now devolved upon him, as he had the pleasure of asking Bro. Carroll's acceptance—from the members of the Lodge—of a diamond ring for Mrs. Carroll, as a mark of the esteem in which the members of the Upton Lodge regarded her husband in Freemasonry.

Bro. Noble S.W. then, on behalf of the Officers of the Lodge during Bro. Carroll's year of Mastership, presented him with a miniature gold Past Master's jewel with best wishes, and sincere desires that Bro. Carroll would accept and wear it in the same spirit as his Brother Officers had provided and presented it.

Yet another gift had to be made to the I.P.M.—this time on behalf of the Brethren he had initiated during his term of Office. The Brother who acted as spokesman on behalf of the new members said that since he joined the Lodge, now a few months back, he had spent some very pleasant hours among the members, but no more pleasurable time had fallen to his lot than the present, when he was asked to express the thanks of Bro. Carroll's initiates for the way in which they had been conducted through the three trying ordeals most of them had experienced at his hands in connection with the ceremonies of the Craft. The present provided by the younger Brethren took the form of a gold ring, with square and compasses set in diamonds, and the donors hoped Bro. Carroll would be pleased to accept it, and wear it as a memento of the kind sentiments he had won from the Brethren he had initiated.

Bro. Carroll—who was evidently impressed with the many compliments paid him—said he could assure the W.M. and Brethren that they had taken him somewhat by surprise. It was true they had always given the ladies something, and he was aware of what was in store for his wife, and he hoped the Brethren would believe that he highly appreciated their action in that direction; but the other two handsome presentations he was wholly unaware of; he was surprised to find how quiet it had been possible for the Brethren to keep in regard to them, as he was so often in the company of many who must have known what was being done. He feared he did not deserve all the good things that had been said of him that evening, and this made him all the more heartily thank them for their kind actions, and the good feeling evinced towards him. He hoped to long continue a member of the Lodge and so enjoy the association of its members for many years to come.

The W.M. next proposed what he considered a very important toast—that of the Brethren admitted into the Lodge that evening. He trusted they would never regret the step they had taken in becoming members of the Craft of Freemasonry in the Upton Lodge.

Bro. Frank Binns said he could not find words to properly express his feelings. He had attained that night a position he had long desired, and was proud of having been admitted a member of the Craft.

Bro. Joseph Brickland said it had also afforded him considerable pleasure to have been made a Mason.

Bro. C. N. Cox added his thanks, and trusted he might become a good Mason, and a credit to the Brethren of the Lodge who had been good enough to admit him among them.

Now came the toast of the Visitors, proposed by Bro. Jeffrey Past Master at the request of the W.M. The toast, he said, was always well received in the Upton Lodge, and would be, he was convinced, on the present occasion, when they were honoured with

the attendance of so many guests. He might claim for the Upton that no Lodge in the kingdom gave a heartier welcome to visitors than they did. He could hardly ask all the guests to respond, but coupled some half dozen names with the toast.

Bro. Leroy said he had had the pleasure of witnessing the work of Bro. Carroll on many occasions in Lodges of Instruction, and he was not at all surprised at the brilliant way in which he had acquitted himself in the Lodge that day, not only performing the first and third ceremonies of the Craft, but installing his successor in most brilliant style. The members of the Lodge over which he presided—the Burdett Coutts, No. 1278—looked upon the Upton as really a sister Lodge, the two having been very closely associated with each other for many years, particularly through their respective Lodges of Instruction, and on that account it afforded him particular pleasure to be with them that day, and tender thanks for the toast and congratulations on behalf of the visitors at the marked success of the Lodge.

Bro. Joseph P.P.G.D. Warwickshire next responded. He had also experienced great pleasure in being present that evening, and had to specially thank Bro. Carroll for the invitation—which he was delighted he had been able to accept. Generally he had to thank the members of the Lodge for the hearty hospitality they had displayed. It was usual on such occasions for the visiting Brethren to say something complimentary as to the working, but he could conscientiously say that after forty-three years experience he had never seen work done better than had been the case that day in the Upton Lodge. The present Worshipful Master gave promise of being a worthy successor to their Bro. Carroll, and he wished him every success during the term of his Mastership. He felt it spoke a great deal for Masonry and its universality, when they saw so large a number of Brethren—strangers as it were—assembled at a Lodge and welcomed as the visitors had been that day. He should like to see any of the Brethren who could make it convenient to be present at his Lodge—the St. Paul, at Birmingham. On behalf of the visitors he thanked them most heartily.

Bro. Petch P.P.G. Standard Bearer Herts also responded. He was proud indeed to have visited the Upton Lodge that night. He had had experience of Freemasonry for a quarter of a century, and had visited many Lodges. With that experience he could assure the members that the working of their Lodge had been such as to win general admiration. Particularly was this the case in regard to the work of the Installing Master, which was indeed excellent from so young a man as the I.P.M. of the Lodge. No wonder the Lodge was a success—as evidenced by the presence of so many Brethren that day and the fact, which he had gleaned from their Treasurer, that the membership included some eighty Brethren. While Masonry was worked on the lines of allowing young men with ambition to attain to the position of Worshipful Master—as was done in the Upton Lodge—he had little fear but that it would go on and continue to prove itself one of the grandest Institutions ever devised.

Other toasts were given and responded to, the whole of the proceedings being most enjoyable.

The musical arrangements were, as usual, in the hands of the Organist of the Lodge, and the artistes engaged acquitted themselves to the entire satisfaction of the company.

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#### METROPOLITAN: INSTRUCTION.

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##### Robert Burns Lodge, No. 25.

ON Tuesday, at the Frascati Restaurant, Oxford Street, Bros. E. F. Groom W.M., W. H. Snoden S.W., T. Kelly J.W., E. C. Mulvey P.G.P. Preceptor, Harry Jones Secretary, C. S. Collins S.D., Jos. Lieven J.D., J. Sweeney I.G., C. N. Modena, J. Kenny, T. Robinson, W. Pearman, W. G. Evans, Ross, Carbar, J. Wynman.

The Lodge being formed and the minutes confirmed, the W.M. proceeded to rehearse the ceremony of initiation, Bro. James Kenny acting as candidate. Bro. Evans S.D. 1732 answered the questions and was entrusted. The ceremony of passing was gone through, including the full explanation of the working tools.

Bros. W. G. Evans S.D. 1732 and T. Robinson were elected members, and Bro. W. H. Snoden chosen to preside on Tuesday next.

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##### Friendship Lodge, No. 206.

ON Monday, at 5.30, at Simpson's Restaurant, Bird-in-Hand Court, Cheapside, the second meeting for the winter season was held, and we were pleased to notice a great improvement in the attendance; the Lodge deserves well, the working being all that could be desired, and the hour and place of assembly so convenient for city Brethren.

The minutes having been confirmed the ceremony of initiation was rehearsed, Bro. Christy Clark acting as candidate. The perfect working of Bro. Patten was highly appreciated. The Lodge was called off, and on resumption was opened in the second and third degrees, then resumed to the first. The motion submitted by Bro. C. S. Lepine, that the Lodge should meet in future at 5.30, instead of 5 o'clock, will remain for the present in abeyance.

Bro. Smiles was elected W.M. for Monday, and his ability as a worker being well known we expect an exceptional Masonic treat will be experienced by any who are able to attend.

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##### Upton Lodge, No. 1227.

ON Monday, at the Great Eastern Hotel, Liverpool Street, there was an exceptional good attendance to witness a rehearsal of the installation ceremony. Bro. H. Hyde P.M. 1227 officiated,

on account of Bro. Carroll W.M. of the Mother Lodge having a severe cold. The W.M. received faultless support from Bros. F. Clark S.W., G. Flatman J.W., H. J. Rowberry P.M. acting Prec., C. Free P.M. Treasurer, G. Peters P.M. Secretary, T. J. Rover S.D., S. C. Farrow J.D., W. J. Hustwaite I.G., R. J. A. Bennett, Gardner, Whitehead, Johnson, Hartwell, Clark, Thain, Phillips, Walker, Carter, Smith, Citron, Pegg, Metcalfe Baillie, G. Smith, W. J. Carroll W.M. 1227, H. Dale, R. F. Thomson W.M.-elect 1227, Cooper, Holmes, J. Cohn W.M. 1668, Schmidt P.M. 1227, J. Wynman, and others.

The minutes being confirmed, the Lodge was opened to the second degree, and Bro. H. Dale answered the questions leading to the third. Bro. Whitehead was entrusted, the Lodge was advanced and the third ceremony was proceeded with. Bro. Hyde deserved great compliment for the faultless and impressive manner in which he rendered the ceremony. The Lodge was resumed to the first degree, and the W.M. most wisely called the Lodge off. On resumption Bro. Hyde intimated his intention of vacating the chair in favour of Bro. H. J. Leroy W.M. of the Burdett Coutts Lodge, who would kindly rehearse the installation ceremony. Bro. Leroy thanked the W.M. for his kindness. Bro. R. F. Thomson was presented, obligated, and duly installed and saluted in the various degrees, Bro. Hyde P.M. making an excellent Director of Ceremonies. The W.M. proceeded to rehearse the investiture of Officers which was well done. Bro. Leroy in a very dashing manner delivered the three addresses.

Bros. Metcalfe Baillie S.W. 103 and R. J. A. Bennett Treasurer of the Stuart Lodge of Instruction were elected members, which compliment was duly acknowledged.

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#### Stuart Lodge, No. 1632.

THE members of this steady go ahead Lodge of Instruction held their usual weekly meeting on Friday of last week at the commodious rooms at the Deacon's Restaurant, Walbrook, E.C. Bro. C. Farrow acted as W.M., with Bros. R. S. Cobden S.W., S. D. Clark J.W., W. J. Carroll I.P.M. 1227 Preceptor, R. J. A. Bennett Treasurer, J. T. Whitehead Secretary, H. Thain S.D., J. T. Uglo J.D., Metcalfe Baillie I.G., H. Goyner Steward, H. Hyde P.M. 1227, R. F. Thomson W.M.-elect 1227, W. J. Yardley (General Manager), J. Wynman and others.

The Lodge being formed the ceremony of initiation was rehearsed, Bro. Yardley acting as candidate. The W.M. kindly vacated the chair in favour of Bro. Carroll Preceptor of the Lodge, who in his usual able and winning manner rehearsed the ceremony of installation, Bro. R. F. Thomson being presented by Bro. H. Hyde P.M. as W.M.-elect. Having taken the obligation he was installed and saluted in the three degrees, and then proceeded with the ceremony of investiture of Officers, which was perfectly done. Bro. Carroll delivered the addresses in grand style, without the slightest hitch or hesitation. The working throughout was highly admired and appreciated.

The W.M. having resumed his position in the Lodge, Bro. Cobden was elected W.M. for the next meeting. Bro. Clark J.W. said he was pleased to hear that Bro. Cobden had been elected W.M. for next Lodge, and trusted the Brethren would attend in strong force; if they did not he was sure they would miss a real Masonic treat, Bro. Cobden being an excellent worker. Bro. Cobden in a few well chosen words thanked the W.M. and the Junior Warden for their flattering remarks.

Bro. Carroll proposed that a hearty vote of thanks be passed and recorded on the minutes for the very able manner in which Bro. Farrow had officiated as W.M. for the first time in that or any Lodge. He was especially proud of the working of the W.M., he being the first candidate he had in his year of Office as Master of the Upton Lodge. Bro. Hyde P.M. said he was also pleased to see such a young Mason occupy the position. Bro. Clark said it was a great credit to Bro. Carroll their Preceptor. The W.M. thanked the Brethren for their indulgence, and sincerely thanked Bro. Carroll for the great attention he had paid, not alone to himself, but to the Brethren generally.

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#### MARK MASONRY.

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#### Unity Lodge, No. 381.

##### INSTALLATION OF BRO. S. CRANE.

THE annual festival in connection with this Lodge was held at the Masonic Hall, Crown Hotel, Ringwood, on Tuesday evening, 3rd inst., when there was a good gathering of Mark Masons. The installation of the Worshipful Master-elect was impressively performed by the retiring W.M. Bro. R. Homewood P.G.S.D.

A resolution of condolence on the death of the late Provincial Grand Master Bro. W. W. B. Beach, M.P., was passed.

At the installation banquet which followed, the new W.M. presided, and the usual toast list was gone through, that of the Visitors being responded to by Bros. Pearce, Brazier, Fowler, and Merrick.

The new W.M. and his Officers were heartily congratulated on the success attending the Lodge.

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#### ENTERTAINMENT NOTES.

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**Imperial.**—The title of a piece now running at Mrs. Langtry's pretty house is one which cannot fail to interest our Fraternity, for of what use is Masonry if it does not promote personal honour?

"A Man of his Word" is the sort of man of which good Masons are made, and Mr. Boyle Lawrence has given us an ideal worth imitating, which Mr. Herbert Waring has acceptably portrayed. At the same time we fancy that jewels look better in a setting of gold than they do when embedded in lead, and the contrasts presented to public gaze at Westminster are rather glaring. The play is up to date, both in smart phrases and scenic incidents; its background of military matters affording abundant opportunity for girding at War Office incapacity. The situations are occasionally thrilling, and have been well thought out, but they sometimes require some power of imagination on the part of spectators, as when a man is struck down by an unseen foe. But the chief interest is provided by an ambitious colonel (Mr. H. B. Irving) who, having been dangerously wounded in action confides to a junior officer (Mr. H. Waring) under an oath of secrecy, that he was guilty of a cowardly action which prevented him dying at peace. His cowardice when known was attributed to the junior; who, having been sworn to silence, dared not disappoint his neighbour "though it were to his own hindrance." The penalty for such virtue was a damaging court martial and social ostracism—while the real culprit recovered and received promotion. A concurrent love story, of both men loving the same woman, helps to display their true natures and finally brings restitution. The play is far cleaner and healthier than many modern productions, but the introduction of a lady villain to act the part of temptress seems purely gratuitous, and adds nothing to the interest. The principals are well supported by a first rate company, and this venture of Mr. Herbert Waring deserves a long and prosperous season.

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#### FAITH AND HOPE.

THESE are twin heavenly sisters  
Who cheer the drooping heart;  
They whisper words of comfort  
And joy and strength impart.  
They tell of golden gateways  
And speak of happier climes,  
In that sweet land of glory  
We read about sometimes.  
They fill the soul with gladness  
And banish worldly cares;  
They dispel gloom and sadness  
When trusting in our prayers.  
They bring us thoughts of Zion  
Of a Lodge Room in the skies,  
When casting off earth's raiment  
On Angel wings we rise.

CHAS. F. FORSHAW, I.L.D.

Bradford.

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The necessity and advantage of possessing a home of its own cannot be too strongly urged upon every Masonic Lodge. It is a most desirable and necessary object which a proper management of Lodge finances should be able to secure. The vast majority of Lodges, with proper economy, and with an earnest desire to possess their own abiding-place, can accumulate sufficient funds to own a modest Lodge Room, even if it be not palatial. It is the fact of ownership, the feeling of possession, that assists the Lodge more than the mere investment. It generates a keener interest in Lodge affairs, a greater pride and a greater stability. The general condition of the body being improved, the members feel the necessity of a greater activity, there is better attendance, better work. Save the Lodge funds for building or buying purposes instead of expending them on the "social side," and you will produce a more stable Masonry. The Lodge home should always come first. A surplus is a good thing; keep it, let it grow, and make a pleasant home with it.—"Tyler."

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Freemasonry does not drop her sacred dead at the portals of the yawning grave, or fall in her despair upon the great world's altar stairs, that lead through darkness up to God, but leaves them as we have left our Brethren in the intervening years, in the hope of a blessed resurrection.—Hugh McCurdy, Michigan.

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It is the duty of every Brother to study with care, not only the ritual, but also the laws, the history and the literature of Masonry. The hours spent in search of Masonic knowledge are well-spent hours; they will be a source of pleasure and profit.—James D. Murdoch, Utah.

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But one thing is permanent, one thing alike defies time and endures throughout eternity—goodness—for goodness is born of God and exists with God. Greatness in man dies with man, but goodness in man is as eternal as his and its Creator.—R. T. W. Duke jun., Virginia