

THE FREEMASON.

The Organ of the Craft, a Weekly Record of Progress in
FREEMASONRY, LITERATURE, SCIENCE AND ART

REPORTS OF THE GRAND LODGES ARE PUBLISHED WITH THE SPECIAL SANCTION OF
HIS ROYAL HIGHNESS THE PRINCE OF WALES, THE M.W. GRAND MASTER OF ENGLAND; HIS GRACE THE DUKE OF ABERCORN, M.W. GRAND MASTER OF IRELAND;
RIGHT HON. LORD SALTOUN, M.W. GRAND MASTER OF SCOTLAND; AND THE GRAND MASTERS
OF MANY FOREIGN GRAND LODGES.

VOL. XXXVIII. NO. 1566]

SATURDAY, MARCH 11, 1899.

[PRICE 3d.]

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ABUSE OF THE BLACK BALL.

It is satisfactory to know that on the recommendation of the Grand Registrar, on the grounds set forth by Bro. HERBERT A. RIGG, Dep. G. Registrar, the appeal of a member of one of our lodges in the Argentine Republic against the decision of the District G. Master in upholding the sentence of exclusion passed upon him by his lodge, was summarily dismissed by Grand Lodge at its meeting on the 1st instant. Our knowledge of the circumstances, derived from the statement made by Bro. RIGG, who said that the appellant had been thus severely punished because he had openly avowed his intention of blackballing all candidates indiscriminately, and that "he did so, not because he objected to the Worshipful Master, but because he had said he would blackball every one." On this declaration becoming known to the lodge, the offending member was called upon to "confess, apologise, and resign," but he declined to adopt these several courses, and the lodge, by a majority of 24 votes to four—the number of members being only 29—or considerably more than the prescribed two-thirds majority, voted his permanent exclusion. The law on the subject—as laid down in Article 210 of the Book of Constitutions is very clear. "Every lodge," says the article, "has the power to permanently exclude any of its members for sufficient cause, provided that such member shall have received due notice in writing of the complaint made against him, and of the time appointed for its consideration when he may attend and be heard. This power of exclusion can only be exercised by a majority of not less than two-thirds of the members present." From the description given by the Deputy G. Registrar in his speech in G. Lodge of the grounds on which the appellant rested his appeal, we are justified in assuming that the formalities presented by Article 210 were strictly complied with, and the only question which the Grand Registrar had to consider in his recommendation to G. Lodge of the course it should adopt under the circumstances was whether the sentence passed upon the offender was or was not commensurate with the offence he had committed. We are glad to find that it has been so considered firstly by the Grand

Registrar in the recommendation he made, and afterwards by G. Lodge, which unanimously endorsed the opinion of its principal legal adviser.

To judge from the reasons furnished by the appellant for bringing his case before Grand Lodge, we should conclude that he must have regarded the offence as being one of an exceedingly trivial character. His objections to the sentence were that "the document of information was inadmissible; that the charge against him was too vague; and that there was not sufficient cause to justify his exclusion." We cannot, of course, undertake to interpret what, in the opinion of this individual Mason, constitutes vagueness, or what a sufficient cause; but it must be evident to our readers that a brother who considers an openly-avowed threat to blackball all candidates for membership of his lodge indiscriminately, is either an exceptionally stupid person, or has allowed his vindictiveness against one or more, or perchance the whole body, of his fellow-members, to get the better of his reason. We all know that lodges rely for continuance on obtaining new and worthy members to fill the gaps created in their ranks by death or other causes, and we must all realise that a threat on the part of any member to stop these relays of worthy applicants is tantamount to an avowal on his part that he will do his utmost to wreck the lodge. Such conduct as this we regard in the same light as Grand Registrar, that is, as "a very grave Masonic offence," and we consider the authorities have done rightly in upholding the sentence of exclusion.

It is to be regretted that such cases as this of the threatened abuse of the blackball should ever occur in any of our lodges, but we cannot say we regret the publicity which the circumstances in this instance have obtained. There is nothing on which brethren in authority amongst us so strenuously insist as the necessity for the exercise of the greatest caution in the acceptance of candidates, and we are not without hope that the summary rejection of this appeal, and the circumstances from which it took its origin, will have the effect of emphasising this advice.

FREEMASONRY IN PERU.

No doubt our readers will remember that at the Quarterly Communication of United Grand Lodge on the 1st June, 1898, a communication was read from his Royal Highness the M.W. Grand Master to the effect that trustworthy information had reached him that the Grand Lodge of Peru had adopted a resolution for the removal of the Volume of the Sacred Law from the altars of all its private lodges, and the substitution for it of the Constitutions of the Grand Lodge of Peru; and, further, that in the ritual it had struck out the word "Bible," and inserted in its stead the Constitutions of the said G. Lodge. Under these circumstances, his Royal Highness desired that the sense of Grand Lodge should be taken on certain resolutions to the effect that the Grand Lodge of Peru could no longer be regarded as a supreme Masonic body, and that intercourse must cease between English and Peruvian Masons so long as the obnoxious resolutions adopted by the latter body remained in force. Hardly more than two months had elapsed when intelligence reached us that the party of Grand Master DAM, through whose instigation the resolution suppressing the Volume of the Sacred Law had been brought about, had been defeated, and that a new Grand Master—Bro. J. A. EGO. AGUIRRE—had been elected, whose intention it

was to restore the Sacred Volume to its place on the altars and in the ritual. In our issue of the 13th August, 1898, we had an article on the subject, in the concluding paragraph of which we pointed out that our Grand Lodge would be under the necessity of waiting until a return on the part of the Grand Lodge of Peru "to the fundamental principles of Freemasonry has become officially known to it, before it will be in a position to take any step towards annulling its resolution of non-intercourse with Peru." This information has, happily, reached the Grand Master, who, in his communication of the 1st instant stated that "having satisfied himself that the Most Worshipful Grand Master of Peru" had, in accordance with certain resolutions previously adopted by his Grand Lodge, "issued a decree abrogating the decree of June 17th, 1897," and "ordered the restoration of the Volume of the Sacred Law to its place upon the altar and in the ritual," it was his Royal Highness's opinion that recognition should be extended to the said G. Lodge and the lodges under its obedience, and he requested that the sense of Grand Lodge should be taken upon certain resolutions embodying this opinion, and, as a matter of course, nullifying the resolutions passed on the 1st June, 1898. This was at once done, and for the future, so long as the Grand Lodge of Peru continues "to respect those ancient landmarks and practice pure Masonry," it, and all its lodges, will be "entitled to recognition by English Masons as true and lawful Masonic lodges or bodies." This re-establishment of intercourse between the Peruvian and English lodges and brethren cannot be otherwise than gratifying to the Craft in both countries, and our one regret in referring to it is that the act of a former G. Master of Peru and the faction that supported him, should have brought about a temporary cessation of those friendly, though unofficial, relations heretofore existing between the members of the two Grand Lodges.

FREEMASONRY AS AN ETHICAL RELIGION.

LECTURE BY DR. WASHINGTON SULLIVAN.

"There will be a new church founded on moral science, the church of man to come;" Emerson *Essay on Worship*.

"Religion is morality recognized as a Divine command. Morality is the foundation"—Immanuel Kant, *Critique of the Practical Reason*.

On Sunday last a large and fashionable audience assembled at Steinway Hall, Portman-square, to hear an Address on *Freemasonry*, by Dr. Washington Sullivan, President of the Ethical Religion Society, which meets weekly at that place. The Hon. Treasurer of the Society is Bro. George Briggs, C.C., P.M., P.Z., and many Past Masters and members of the Craft were present. The subject and the well-known eloquence of the lecturer both contrived to fill the large and luxuriously fitted Steinway Hall, Portman-square, and a more elaborate accommodation for an intellectual Sunday forenoon could not be conceived. An excellent choir was in attendance and rendered the hymns and anthems with great effect.

Dr. WASHINGTON SULLIVAN, in opening the Service, said: The first reading to which I will ask your attention is from a Masonic address delivered by a late President of the Court of Cassation of France, and who, himself an illustrious lawyer, explains what is the true nature of Freemasonry. It reads, taking a free translation, as follows: "While generations come and go; while the ages show us nothing but the oppressor and the oppressed, tyrants and slaves; how beautiful; how consoling for humanity to witness an association of men bound only by the ties of virtue and united in the bonds of friendship and Brotherhood. Of all moral phenomena, a Society such as this is the most moving and the most imposing. It is the most illustrious monument which men have ever erected to virtue and the most sublime spectacle which earth can show the Heavens. It is of all the gifts of Heaven the most rare as it is the most beneficent. Yes! if the regeneration of morals is possible it is in Masonry, which alone can work the wonder. What extraordinary influence would it exercise if only all Masons lived up to the sublimity of their ideals. I have said, and I believe it, that the true Mason is the custodian of morality. This high eulogy embraces all others. Only the moral man has a right to claim it, and he is the only statesman fit to rule his fellow men. The art of government may, indeed, work differently according to circumstances, but the time can never come when man can dispense with morality. By their morals the ancient peoples were enabled to accomplish what they did. Morals are at this day the column upon which reposes the prestige of Empires. Given morality, one might dispense with laws, but without morals the wisest legislation is fruitless." Such are the ethics of a French Freemason. I would further quote to you a passage which puts the position of Freemasonry in an admirable light. In 1869 there was issued a statement of the aims and objects of the Portuguese Freemasons, and making a small allowance for the vivacity of our foreign brethren, which sometimes seems to jar a little on our more measured and sober manner of expression, and more moderate and more careful limits of thought, is to be commended and accepted by us. "Freemasonry is a great association of men who have made it their task to live in perfect equality, intimately united by the bonds of mutual confidence, mutual esteem, and friendship, under the name of brothers—the sweetest and truest appellation they could attribute to themselves, and to stimulate each other to the

practice of benevolence and morality. Freemasonry is great in the eyes of the generous, good, and honest—it is nothing to the narrow minded, the wicked, and the faithless. It is sublime; it is everything to the wise and virtuous; it is nothing to the ambitious, the covetous, the false. It is great to the sensible man; the sincere and the generous who is conscious of the infirmities of man, and who feels the obligation of healing them. Freemasonry is neither a conspiracy nor a party affair. It neither serves ambition nor deceit. It is order and truth in all things; it hates all vices; it loves every virtue; it is the Godly Voice which calleth upon us to love and help each other. It is tranquillity in storms, a beacon in shipwreck, consolation in misfortune; it is in a word, the true union of nations, Freemasonry is august; it is everything to those who comprehend it; it is nothing to those whose heart and soul are dead. Freemasonry is an institution which allows no doubt, no contest as to its principles. It is the purest and simplest of all institutions. Its principles are such as to agree with that reason so liberally bestowed on us by the G.A.O.T.U. Freemasonry is neither a religious sect nor a political party. It embraces, however, all parties and sects, in order to unite its disciples in one common Brotherhood. Freemasonry is the touchstone for every truth; is the torch of reason serving to distinguish good from evil, truth from falsehood, courage from cowardice, and generosity from selfishness. It teaches us to overcome the obstacles which ignorance, fanaticism, and prejudice oppose to it."

After the rendering of an Anthem, which was given in most finished style,

Dr. WASHINGTON SULLIVAN opened his lecture. He said: It may appear, at the first sight, somewhat strange that the subject of Freemasonry should figure as one of the items in the list of addresses of an Ethical Society. In the popular belief Masonry is an association of a purely secular character, allied with extreme freedom in the handling of political and religious matters, and, therefore, under the ban of the oldest of the Christian Churches. In the next place, it is said that it is an institution cradled and nurtured in secrecy, that it imposes upon its members the obligations of silence, which preclude the profane from knowing anything definite about the Craft. What, then, could I have to say worth hearing on so mysterious an institution? These reasons are *prima facie* plausible; but not fatal to the undertaking on the part of the uninitiated of such a task as I have assumed this morning. In fact, I believe I have discovered an unexceptionable justification of my somewhat hazardous procedure in the fact that, so far as Masonry discloses its hidden treasures to the world, it reveals itself in a shape well known and well loved by us—in the shape that is of an Ethical Church, with all the marks of Unity, Catholicity, and Apostolicity upon it—which are calculated to conciliate the respect and the admiration of mankind. In the somewhat copious literature of the Craft which is available to the profane—I use the word in its technical sense to designate those who stand *without the gates of the Temple*—we discover that the mystic Society of Freemasonry is built on no other foundation than that designated by Emerson in the famous Essay as the basis of the church of men which is to be, that is, the unshakeable basis of morality. In Oliver's "Signs and Symbols of Freemasonry Explained," a book published in the early part of this century, we read on the title-page, "What is Masonry?" and the reply is: "A beautiful system of morality, veiled in allegory, and illustrated by symbols."

There are two kinds of symbolism. There is that which is the outward expression of the Everlasting, the bodying forth in transitory forms of the imperishable Existence, and that symbolism is good and holy to our eyes. The worlds are full of it. The worlds are it, for they are to the awakened spirit but the Time-vesture of the Eternal Glory of the Heavens, beauty of the earth, fires of the sky, dust of the soil—it is all one—an emblem—transitory, and if you only knew the truth, unreal—of that which is for ever.

"The sun, the moon, the star, the seas, the hills, and the plains,
Are not these, O soul, the vision of One who reigns?"

Is not the vision He? Though He be not that which he seems?
Dreams are true while they last, and do we not live in dreams?

And the ear of man cannot hear, and the eye of man cannot see,
But if we could see and hear—his vision, were it not He?"

This symbolism is true; and this is the symbolism of Masonry which confesses with Tennyson that if only eyes could see and ears could hear, this vision of the earth and sea and sky, this wandering spot in the infinite space called the world, would show itself for what it is. The glory of the One would break through it and transfigure it. But there is another symbolism; that which erects signs to shadow forth the imperfect ideal of the Supreme Reality which the untutored mind of the ages past has conceived. Leaving the vision of the poet, the revelation in the worlds and in nature, men have listened to false voices of teachers and creeds—false only because but partially instructed in past rudimentary times. These teachings have been set forth in dogmas of churches and illustrated in their ritual and ceremonial, and the evil result of their work has been the disruption of the human kind, the breaking up of the human brotherhood. Even Protestant England is suffering for its 'prentice work to-day. Men are so foolish as to think their poor thoughts about the All, worth dividing their words upon, and worse than that, they insist on going back to the fifth and sixth centuries for the truth which is being revealed through this generation as much as through any that preceded it. Ah! foolish men, are ye to look backwards for light instead of watching the signs of the times in the living present! Therefore, shall the Craft of Freemasons be preferred before ye, because they know how to discern symbol from symbol, and to learn their lesson from the age which now is, instead of striving to resuscitate the Past which is dead and gone. The Symbolism which issues in dogmas is stagnation and Death; the Symbolism which issues in Poetry, in Art, in words and forms of beauty, is instinct with life, and such is Freemasonry, rightly understood—"a beautiful system of Morality, veiled in allegory, and illustrated by symbols." Before we enter on a further explanation of this description, which supplies us with a key to the true secret of Masonry, an audience like the present, in which the uninitiated largely predominate, will expect a few words on the genesis of the historic institution which we are discussing this morning. The Craft is proverbially a united body; but there is one subject on which the brotherhood does agree to differ, and that is, the question of its pedigree. There is, indeed, a general consensus of opinion that Masonry is of a very ancient lineage, but beyond that we do not find any substantial agreement amongst its historians and expositors. Some would take it back to the Mosaic era, and represent Moses himself as a Grand Master, Joshua his

Deputy, and Aholiab and Bezaleel as Grand Wardens. Others, again, ascribe its origin to the craftsmen who built the Solomonian Temple amid profound silence, or to Hiram, the contemporary ruler of Tyre. Yet other authorities, such as Dr. Churchward, in a book only published this month, endeavour to identify the Institution with the ancient religion and mysteries of Egypt, in the same way that many trace its connection with the Pythagorean, Eleusinian, and Essenian mysteries of the ancient world. Yet another writer, Dr. Oliver, from whom I have already quoted, boldly makes the Craft coeval with man. It was, he maintains, in effect the aboriginal, true religion practised by humanity in the days of its comparative innocence, and, therefore, all the above-mentioned mysteries of Greece and Rome and the East were so many corruptions of the original rites of Masonry. Not Masonry, therefore, from Egypt, Palestine, or Greece, but the religions of these countries, one and all, took their use in a corrupted form of the positive truth revealed to man as Freemasonry.

Now, it is obvious that Dr. Oliver's zeal has outstripped his knowledge; but he may be readily pardoned because he wrote in days before the evolutionary dispensation was revealed, else he could not have supposed that the perfect came before the imperfect, and that aboriginal humanity possessed that form of Ethical Symbolism and Religion, which we hold to be the goal towards which an advanced humanity is making to-day. Nor, it would seem, does there appear to be any solid ground for assenting to the other theories put forward by various authorities because there really is no evidence actually available to establish them. The truth is that the origin of Freemasonry is undiscoverable because all origins are inscrutable. *Felix qui rerum potuit cognoscere causas*, wrote the Latin poet. The origin of life, intelligence, language, and still more, the origin of Being, that is, of existence itself, are all alike inscrutable. It is the same of human institutions. People commonly think they can explain the Reformation by an off-hand reference to Luther and indulgences. Even Pope Leo X. himself ascribed it all to a squabble among his friars. The truth is that the man who would thoroughly understand the genesis of the religious revolt of the 16th Century must master more than can be learned in a lifetime. It is much the same only more so, of the Christian Church itself. To ascribe it to Christ might be satisfactory in a schoolboy—it could not be sufficient in a scholar. To affirm it to be a super-normal institution, with the unknown writer of Revelations—a city which has "come out of heaven from God"—is the old device of the *Deus ex Machina* which can rescue the desperate from any perplexity. To adequately explain a phenomenon of such extraordinary complexity as the Christian Church, without having recourse to the peremptory solution of a penny Church Catechism, that "God made it," taxes the scholarship and research of this age to its utmost capacity. Every institution, we find, is rooted in the Past. It builds on what it finds and adds something thereto of its own. There is nothing new under the sun. The world itself, and men, and all they do, are but fresh combinations of ancient elements and forces; fresh presentations of some aboriginal Reality whose innermost nature is inscrutable.

Such probably is the genuine character and origin of Freemasonry. No one can say precisely when it began any more than one can say when the Christian Church began. Augustine declares emphatically that that which we call the Christian religion existed in the Pagan faiths, and Clement of Alexandria explains the phenomenon by the action of the Logos, or Word of God, which subsequently incarnated itself in Jesus, antecedently illuminating the minds of Plato, Aristotle, and the nobler lights of antiquity. It is a most convenient doctrine for those who want to vindicate the originality of the orthodox creed. Thus, it is really original, Newman explains, because, although everyone of its tenets was taught and believed by pre-Christian peoples, they were not discovered by the unaided intelligence of man, but by the mysterious inspiration of the Deity through His Logos, anticipating the world he was subsequently to accomplish through Jesus Christ. In the same way Freemasonry is indissolubly associated with the past, and partakes of many of its distinguishing religious and philosophical elements. It is fundamentally a religion because it is a source of brotherhood; a bond of union between man in its enforcement of the sovereign claims of morality. In fact, from all I can gather of its true innermost spirit, I think it must be described essentially as an Ethical Church. Ever since its records have been preserved, the Craft has been a mystic witness, coming down through the ages of the theistic philosophy of the universe, embodied in its belief that Intelligence and Law are the sovereign facts of all existence. It has borne equal witness to that which Emerson describes as the "Sovereignty of Ethics," by asserting the aboriginal claims of the moral law on all rational beings. No Master is installed in the chair of any lodge until the Secretary of the same has charged him in such terms as evince the thoroughly Ethical character of this world wide Institution: "You agree to be a good man and true, and strictly to obey the Moral Law"—so the charge runs—"You agree to be a peaceable subject; to conform to the laws of the country in which you reside; to promote the general good of society; to patiently submit to the decision of the Supreme Legislature." "You admit that no person can be regularly made a Freemason without previous notice and enquiry into his character." "A Mason is particularly bound never to act against the dictates of his conscience. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may possess. Thus Masonry is the centre of the union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance." This passage, from the official "Constitutions of Free and Accepted Masons," witnesses at once to the profoundly ethical and ancient character of the great Craft. It shows us that long before Kant and Emerson formulated in a philosophic manner the truth of a Religion which is Morality, men who were neither philosophers nor prophets, but possessed of a love of truth and freedom of thought, had emancipated itself from the error of supposing the statements of the Old and New Testament were to be accepted as historical and literal facts, and with that, perceived the essential truth of which those statements were merely signs and symbols. In a word, Masonry had arrived at the sovereign knowledge that the one solitary vital element in all the creeds and systems of past and present times was the imperishable truth of Ethic, without which not one of them could have endured a day. And since, in less enlightened times, it would have been perilous to have revealed such a doctrine, its upholders thought themselves justified, or rather bound, to teach their great doctrine in secret, or, at all events, to continue to veil it under a suitable symbolism.

That symbolism is practically coeval with civilisation, even in its rudimentary form: the origin of the thing called Freemasonry is lost

in the night of time. Its emblems are discernible amongst nations divided as the poles in language, creed, and character, and separated by a gulf of ages. On the Pyramids of Egypt, in the caves of Elephanta, on the walls and in the foundations of the classic temples of Greece, on the round towers of Ireland, in the Courts of the Alhambra, and in the architecture of minsters and cathedrals, always and everywhere the symbols and tokens of an order of Eternal Righteousness, established by the Controlling Mind, appropriately described by Masons as the Great Architect of the Universe. They are the sacraments of Morality, visible tokens whereby men may be led to remember that "justice is sovereign of the world." At this very hour, as in the days of Pharaoh, they preach that essential religion which all creeds have endeavoured to embody, mingling it with baser elements inseparable from the stage of civilisation at which they were framed.

"Children of men! the Unseen Power whose eye
For ever doth accompany mankind,
Hath looked on no religion scornfully
That man could ever find.

Which hath not taught weak wills how much they can,
Which has not fallen on the dry heart like rain,
Which has not cried to such self-weary man,
Thou must be born again?"

This purest essence of the Ethic Creed has been the inspiration of Masonic teaching. To build up that which is to the soul, what health is to the body—Character—this has been the aim of Freemasonry throughout the ages. To show men that they may make of themselves living stones whereby a pure, strong, self-reliant state may be raised; to teach them that the keys of the Kingdom of Heaven are in the custody of no priest, corporation, or Church, but in each man's own hands; that no religion can make or unmake him save his own native endeavours; that he must be born again, not of water or absolutions, but by the arduous efforts and persistent determination of his own will; that the battle of life is to those who are strong enough to abstain; that clean living must tell, that "true worth is being, not seeming;" that only the violent, that is the resolute, can carry by storm the Kingdom of Heaven—for this and other solemn truths, Masonry has been a symbol and a witness; and as long as such are the principles which it endeavours to inculcate, it must flourish like the mystic city whose "foundations were laid four square" and imperishable.

There are two great institutions which glory in the proud boast of *Semper Eadem*—Ever the same—Freemasonry and the Roman Catholic Church. The great Ecclesiastical corporation, the Church of Rome, has taken up a position of uncompromising hostility towards its rival, and under no circumstances will it tolerate its adherents associating themselves with the Craft. But the *Semper Eadem* of the Church is a millstone of dogmas, tying it up inexorably to a past from which the progressive people of the world have long departed. A valiant attempt in this direction was made in America by the late Father Hecker, a man of foresight, and impressed with the painful contrast between the modern spirit as illustrated in the life of his adopted country, and the aged ideals of his Church and her creeds. His attempts at reform, or at some sort of harmony between the 19th century and mediævalism, have been given to the world in his biography published a few years ago. An intestinal conflict instantly arose in America, and the matter was referred to Rome for solution, which, as everyone now knows, has repudiated the Americanism of Father Hecker, and in particular condemned the action that the passive virtues of submissiveness, of voluntary self-immolation to the point of the abdication of one's own personality, are not suitable for a modern commonwealth. The *Semper Eadem* of dogma is ever a source of disunion because advancing peoples will not be content to sit patiently under the stigma of apparent retrogression, even where their religion is concerned. But the *Semper Eadem* of Ethic is a root source of unity, binding and lasting as the adamant laws that hold the spheres together, and the symbolism and imagery which illustrates its truth are an inspiration and a source of *esprit de corps* of quite incalculable value.

The symbols of Masonry might be adopted in an Ethical Temple, for in what does the ideal of Emerson differ from that of the wise men in all ages—a church rooted and grounded in Moral Science alone? Only in the absence of the symbols, only in the venerable and historic associations of the body, do we differ from it, but the spirit animating both is the same—the spirit of reason, as opposed to separation; the spirit of freedom, as opposed to mental servitude; the spirit of brotherhood, as opposed to narrow nationalism and sectarianism. The lamp in the sanctuary of both temples, is the unfailing light of Duty, and the man who has once grasped the significance of its inspiring gospel, stands thenceforth and for ever on the broad breezy plains of Universal Humanity, the friend and the kinsman of mankind.

Let there be no illusions about the future. So sure as our manhood is strong within us; so sure as the tone of national life is healthy and strong, so sure is it that the emasculating practices of ancient faiths will fade away, for the simple reason that they are unfit to survive. I hear and I read that the attempted resuscitation of the idols of the mediæval market place, is emptying the churches of the establishment of men; that where there was once a division between men and women, the method of classification has now to be abandoned for the simple reason that the men attend no more. They no longer go to Church. Who can wonder? You cannot live in a theatre, and if you attempt it, you will pay the penalty with an *inexpressible ennui*; and so men weary of what does not satisfy the mind, or appeal to the higher emotions than the merely sensuous. "The faith of an intellectual age must be intellectual" says the prophet, and with the continued advance of women's education; with the multiplication of halls and colleges at university centres, more and more will the belated survivals of a superstitious past fail to appeal to the intelligent members of the community. Let there be no illusion. A temporary degeneracy cannot successfully contest the path of progress. The world is too rooted and grounded in reason to permit the triumph of such a conspiracy against morality and truth. Therefore, we are fully prepared to accept the forecast offered in the writings of Masonic authors, such as Pearson, that the inherent tendency of their religion is to supersede and supplant orthodoxy and to become the one sole religion of humanity. We believe this inherent tendency, because we see with Emerson, that "the mind of this age has fallen away from theology to morals" which falling away he rightly considers "an advance." And if we consider the Masonic symbols in detail we perceive fresh evidence of the essentially Ethical character of the Craft. The symbols and emblems of Masonry are well known—that is to say many of them,

"They are borrowed from the Past and both they and the ritual which accompanies their use are unalterable. No one can deny that they are well adapted to designate that Ethic Reality which underlies all the spiritual beliefs of man. The Light and the Darkness are indicative of change which comes with the revelation of the secret, which explains the utterances of all the Scriptures of the world. It may sound commonplace enough to-day, but it was a revelation in by-gone years to learn that when Christ said "Eat my Body," he no more implied the eucharistic sacrifice than the Divinity who told Jeremiah to "eat the sacred book." The Ethical key to the Scripture is worthy of illustration by such symbols as alternating light and darkness. Who can fail to see the propriety of the *Square*? It is emblematic of Justice and Morality. You have the *Level*. It is the type of Equality amongst men—equality between man and man. You have the *Plumb*. It is indicative of Integrity. Take the *Compass*. It is meant to accurately delimit the duty which one man owes to another. Is not Masonry itself an appropriate symbol of the building up of the spiritual house of Character in the same way as the artificer raises the temple of stone by the skill of his art? What more natural than the *Grip*? A token of fellowship. It designates to the initiated that they are dealing with good men and true, whose characters have been tested by admission into a Lodge. Then, the *All-Seeing Eye*. Is it not a ceaseless reminder of the reign of Supreme Moral Law, which "slumbers not, neither does it sleep," while it executes its inexorable judgment upon transgressors? The apparel worn by the Masters and officers of the Craft are again moral symbols, and are expressly understood as such. The *Apron* is a general indication of the two-fold nature of man, by the figurative division it makes of his body. It separates in symbol the reason from the emotional element and thus bids him remember to exercise the habit of self-restraint. In like manner the *Gauntlets* are intended to remind the Mason to keep his hands clean, and himself, as the language of Scripture has it, "unspotted from the world." And thus, throughout the known symbols, and others that are unknown to the profane, the intent and purport of one and all is to suggest that "good living," the promotion of which Emerson indicates as the supreme reason why men should assemble together in religious worship. Can there be a second opinion about such an Institution which makes Morality the sovereign concern of life? Of course, dogmatical churches of all colours frown upon it. To act as though conduct alone were a sufficient passport to present or future blessedness, is to remove the priest's candlestick out of its place. When Jean Valgean is dying, in the immortal romance of "Les Misérables," which he who has not read, let him read forthwith, his fussy old landlady pushes her head into his attic, and asks: "Shall I send for a priest?" "I have one," was Valgean's reply. Valgean was a Mason and an Ethicist. He was his own priest—saviour—redeemer. Believe me in truth and in deed, there is, there can be, no other. It is the penalty we pay for being man. The salvation of your souls can only be worked out by yourselves, individually and alone. Another man can as soon save you as grow for you. The awful responsibility can be shared with no one. Each one stands, severely, inexorably, alone, where the supreme problem of individual destiny is concerned. And, therefore, I say that nothing better could befall a young man at the threshold of his life, so full of possibilities for good or ill, so pregnant with consequences to himself and others, than that he should fall early under Masonic influences, and imbibe the masculine gospel of self-dependence and self-reliance. At the lodge he joins he meets with men who have fought the battle of life and fought it successfully; he hears their conversation; he observes their demeanour; and insensibly learns the secret which has enabled them to survive where others have fallen out of the ranks. He discovers that it is not Church, not creed, not social status that means success. Many who possess each and every one of these advantages, and who have been blessed by all that extrinsic qualifications could confer, have been known to fail. There is but one talisman of sovereign efficacy—that of Character, the slow result of a steady and un-deviating submission of the will to the holiest of all laws—the Moral Law. He who abides by that law acquires the love of freedom; he learns an intense hatred of all intolerance; he attains to the highest efforts in the enthusiasm of humanity in deeds of beneficence, and realises the ideal of universal brotherhood based upon the Good, the Beautiful, and the True.

Some hymns were subsequently rendered, and the assembly dispersed, most of those present giving marked expression of their approval of the eloquent lecture to which they had listened. It may be noted in closing that other Sunday lectures are due during the present month, and Dr. Washington Sullivan's established reputation is bound to make Steinway Hall during the forthcoming weeks a gathering ground, not alone for members of the Ethical Religion Society, but for many inquiring minds who wish to find a reason for the faith that is within them.

CONSECRATION OF THE COMRADES LODGE,

No. 2710.

A new lodge, formed by the Warrant and Non-commissioned officers of the Household Cavalry and the Brigade of Guards, was on Friday, the 2nd inst., consecrated at the Holborn Restaurant, under the above appropriate title.

The consecration was most efficiently rendered by Bro. E. Letchworth, F.S.A., G. Sec., assisted by Bros. J. H. Matthews, President of the Board of Benevolence, as S.W.; Col. J. Davis, A.D.C., P.D.G.D.C., as J.W.; Rev. J. S. Brownrigg, M.A., P.G.C., as Chap.; Frank Richardson, P.G.D., as D.C.; Major J. H. N. Bridges, P.G.S.B., as I.G.; and H. Sadler, G. Tyler, as Tyler.

Both in the address and the oration great stress was laid on the aptness of the title chosen by the brethren; the good fellowship and rivalry which exists between every regiment of her Majesty's Forces; and the great loyalty of all military brethren to the Craft.

The founders were Bros. G. H. Lister, P.M., P.P.G.S.B., W.M., designate; J. W. Baldock, 1604, S.W. designate; J. C. Jordan, 2444, J.W. designate; C. E. Harford, 2444, Secretary designate; J. Carey, P.M. 179, Treasurer designate; S. Wright, 1331; J. M. Walker, 2444; G. Lunt, 2444; E. Bungey, 2444; E. Daniels, 2444; C. Yeatman, 2444; R. Dixon, 2444; J. H. Browne, 1604; H. Corder, 2444; T. Davie, 2444; C. Lloyd, 2444; and W. Armstrong, 2444.

After the ceremony of consecration, Bro. G. H. Lister, P.M., was installed as W.M.; and Bros. J. W. Baldock, S.W.; J. C. Jordan, J.W.; C.

E. Harford, Sec.; J. Carey, P.M., Treas.; E. H. Bungey, S.D.; Bro. S. Wright, J.D.; J. H. Browne, I.G.; R. Dixon, D. of C.; G. Lunt, Org.; C. Yeatman, E. Daniels, and T. Davie, Stwds.; and C. S. Plant, P.M., Tyler, invested as the officers for the year.

The visitors included

Bros. Col. T. C. Pleydell Calley, 2614; Major R. G. Gordon-Gilmour, 2614; F. King, P.M. 209, P.P.G. Std. Br. Berks; Putman, 2444; J. Quigley, 2621; A. Leyden, 2621; G. Handley, P.M., Sec. 2444; W. Fitch, S.W. 179; J. A. Stock, P.M., Sec. 1586; J. C. Chamberlain, 325 (I.C.); J. W. Harris, 153; E. W. Davis, P.M. 1503; G. Boulton, P.M. 1604; W. G. Vaughan, I.G. 1329; W. Hayes, 1331; W. C. Jones, 1604; A. J. Walklin, 483; C. P. Bowen, 483; Jas. Kew, P.M. 179, P.A.G. Purst.; J. Vowles, 1614; J. Hewison, 483; W. Archibald, 160 (S.C.); and W. H. Rowntree, 2621.

After the consecration the brethren adjourned to an excellent banquet, after which the usual toasts were proposed and responded to.

The musical arrangements were very ably conducted by Bro. H. W. Schartau, W.M. 1261, assisted by Bros. Frank Tebbutt, 2098; W. Fell, 1766; and Geo. Stubbs, 771, the pieces rendered being highly appreciated.

Ireland.

GRAND LODGE.

The Quarterly Communication of the Grand Lodge of Ireland was held on the 2nd instant at Freemasons' Hall, Dublin.

The following filled the chairs of Grand Lodge: Bros. Jas. Creed Meredith, LL.D., D.G.M., on the Throne; Robert Keating Clay, G.T., acting G.S.W.; W. J. Chetwode Crawley, LL.D., P.G.D., acting G.J.W.; the Rev. B. Gibson, M.A., G. Chap.; W. G. Huband, G.S.D.; George Drury, G.J.D.; George Scriven, M.D., G.S.B.; Wm. McGee, J.P., G. Stwd.; T. R. G. Joze, Mus. Doc., G. Org.; and Jas. Robertson, W.M., acting G.I.G. Bro. H. Flavelle, D.G.S., and the Clerk to G. Lodge were also in attendance.

There were also present

Bros. Lieut. Col. A. V. Davoren, D.L., Representative from G. Lodge of Spain; Col. R. Pratt Saunders, R.A., Prov. G.M. Wicklow and Wexford; the Right Rev. Lord Bishop of Ossory, Representative from G. Lodge of Manitoba; Thos. Jones, Representative from G. Lodge of Tasmania; Wm. Battersby, J.P., P.G.S.D.; the Very Rev. Dean Humphreys, Representative from G. Lodge of Connecticut; F. H. Wayland, Representative from G. Lodge of North Dakota; the Rev. R. S. D. Campbell, D.D., Prov. G. Chap. South Connaught; Henry Gibson, J.P., Representative from G. Lodge of Hungary; Robt. Montgomery, M.D., Representative from G. Lodge of Maryland; M. E. Solomon, J.P., Representative from G. Lodge of Wisconsin; Dr. J. G. Burne, Representative from G. Lodge of Indiana; Sir Robert Sexton, D.L., Representative from G. Lodge of Victoria; Fletcher Moore, D.L., P. Prov. G. Sec. Wicklow and Wexford; Robt. J. Downes, P. Prov. S.G.D. Wicklow and Wexford; Hume Robertson, P. Prov. G. Stwd. Wicklow and Wexford; and others.

The attendance of brethren was unusually large, as much interest was taken in the business to be transacted by G. Lodge.

The minutes of the preceding communication were read, confirmed and signed, and the seal of Grand Lodge was affixed thereto.

The Right Rev. the Lord Bishop of Ossory (Dr. Crozier), and the Very Rev. the Dean of Killaloe (Dr. Humphreys), were announced by the acting J.G.W. as being in attendance with their Patents of Appointment, as Representatives of the Grand Lodges of Manitoba and Connecticut. They were received and saluted in accordance with ancient form.

The annexed Report of Extension of Premises Committee was presented to Grand Lodge by the Deputy Grand Master:

After the adoption of their former report by the last October meeting of Grand Lodge, your Committee proceeded to reconsider the various objects which it would be desirable to attain by extending, improving, and re-arranging the buildings of Freemasons' Hall. They obtained plans and a survey of the existing buildings, and they invited the assistance of professional brethren as to their alteration. Bros. J. J. Farrall, J. F. Fuller, and R. J. Stirling examined the premises, and gave to your Committee plans for improvement which supplied valuable suggestions.

Your Committee selected Bro. J. J. Farrall as the Architect to prepare full plans and specifications, and they very carefully went over the premises with him, discussed the alterations to be made, and ultimately approved of plans which he prepared, and which they now recommend to be carried out.

These plans are exhibited in the hall, and your Committee invite attention to them.

Your Committee availed themselves of the authority given to them by Grand Lodge of paying for preliminary plans, by paying £10 10s. for the plans and survey of the existing buildings, which would in any case have been required, and £10 10s. each to Bros. Fuller and Stirling, as some recognition of the help derived from their plans—though it was felt that these fees could not be regarded as representing the value of the professional services kindly given in preparing them.

Under Bro. Farrall's advice the works shown on his plans were surveyed and measured, the quantities were taken out, and tenders were invited from eight well-known builders, but it was left open to any others who desired to tender.

Four tenders were received, varying in amount from £6440 to £5695—the lowest being that of John Good. Your Committee recommend that this tender be accepted, and that the works be proceeded with and completed as rapidly as may be found convenient with carrying on the work of Freemasons' Hall during their progress. If this be the desire of Grand Lodge, your Committee recommend that, on the adoption of this report, the matter be referred back to them, with authority to complete the contract, and carry out the works, on behalf of the Grand Lodge.

If this report is approved, your Committee would desire authority to arrange with the several bodies concerned as to the provision for their accommodation, and as to the terms on which the portions of the premises allotted to them are to be held. It would appear to the Committee that the several bodies should be satisfied before further expense is undertaken to accept the proposed new accommodation in lieu of what they at present occupy, and should bind themselves to occupy them on definite terms. Having regard to the improvement of the accommodation on the one side, and on the other to the fact that the funds for carrying out these improvements have been provided by the Order at large, it occurs to your Committee that the amounts of the existing rents should not be altered, and they suggest that the existing terms should be continued. The same observation applies to the offices of the Charities.

It is to be observed that by the letting of parts of the basement, and by setting 16, Molesworth-street free for letting, by removing the office of the Schools, your Committee anticipate that a considerable amount will become available in reduction of the cost of the new buildings.

The report was unanimously adopted after a full discussion.

On the suggestion of the acting J.G.W., Bro. Dr. CHETWOODE CRAWLEY, it was resolved to include a complete electric installation at a cost of £1000, additional to foregoing estimate.

The reports of the Board of General Purposes and the Committees were taken into consideration. Two new warrants were granted, and one warrant was sent in, to be held in trust during the usual interval before the cancellation of the warrant.

On the report of the Committee of Charity and Inspection the following grants, previously passed, were confirmed:

To the widow of a brother of Lodge No. 171	...	£100
To the widow of a brother of Lodge No. 100	...	50
To the widow of a brother of Lodge No. 730	...	10
To the widow of a brother of Lodge No. 500	...	5

and the following grants were passed:

To the widow of a brother of Lodge No. 100	...	20
To a brother of Lodge No. 139	...	10
To the widow of a brother of Lodge No. 531	...	5
To the widow of a brother of Lodge No. 728	...	20

These sums are, in every case, additional to the *ad interim* grants of £5 by the Committee.

The Auditors submitted their report on the accounts of Grand Lodge in the following terms:

We have examined the Abstract of the Accounts of the Grand Lodge of Ireland for the year ending 31st day of December, 1898, and compared same with the Audited Weekly Statements of Receipts and Expenditure, and find same correct, and that there was at the close of the Accounts for 1898, a balance as above to the credit of the Trustees of Grand Lodge of One Thousand Nine Hundred and Fifty Pounds Twelve Shillings. We have also seen the Certificate for a sum of Four Hundred and Ninety-seven Pounds Seventeen Shillings India Three per Cent. Stock, and deposit receipts for Two Thousand Five Hundred Pounds. There appears from the ledger to have been at the same date, the sum of Four Hundred and Fifty-nine Pounds Eighteen Shillings and Eight Pence due to Grand Lodge.

Signed, OLIVER FRY, P.M. 50 } Auditors.
HUME ROBERTSON, P.G. Stw. Wicklow }

Dated this 13th day of February, 1899.

We have examined the Charity Account, and find same correct, leaving a balance of Five Hundred and Thirty-six Pounds Five Shillings and Elevenpence, as above, to the credit of the Charity Fund.

Signed, OLIVER FRY, P.M., 50 } Auditors.
HUME ROBERTSON, P.G. Stw. Wicklow }

13th Feb., 1899.

The appeals and other ordinary business having been transacted, the Grand Lodge was closed.

LADIES' NIGHT OF THE EARL OF ZETLAND LODGE AND CHAPTER, No. 1364.

The second ladies' night given by the Earl of Zetland Lodge and Chapter was held on Saturday, the 4th instant, at the Guildhall Tavern, Gresham-street, E.C., when about 150 ladies, brethren, and friends, assembled to do honour to the occasion, under the able presidency of Bro. W. P. Forbes, W.M., and Comp. S. J. Cross, P.Z., M.E.Z. A reception was held in the chapter room at 5 p.m., and the guests were presented to the W.M. and M.E.Z. by Bro. H. W. Gompertz, P.M., D.C.

The reception ended, the company proceeded to the ball-room, where dancing commenced at 5.45 p.m., and was continued until 11.30, a sumptuous supper being served at 7.45 p.m. Bro. Tom Leabon acted as M.C. and Bro. H. H. Cooper, P.M., as A.M.C., and by their unflagging energies the brilliant success of the "Cinderella" was secured. High compliments are due to the following brethren for the admirable arrangements made by them either as members of the Dance Committee, Stewards, or in other ways: Bros. W. P. Forbes, W.M.; A. F. Lay, P.M., P.Z., Treas.; H. H. Cooper, P.M.; H. W. Gompertz, P.M.; J. E. Cockett, P.M.; W. R. Jeffray, P.M.; H. Lowe, P.M.; J. F. Saunders, P.M.; W. H. Turner, P.M.; J. Moore, S.W.; H. G. Taylor, J.W.; M. Tuck, J.D.; G. Billings, T. Leabor, G. Cashford, W. J. Hiam, H. I. Dormer, G. T. Lupson, R. S. Low, C. Lloyd, and others.

"Laudi Spiritualli" having been sung after supper,

The W.M. proposed the loyal toast of "The Queen and the Royal Family," and remarked that the brethren were of course well aware a lady rules over every household, and it is only right and proper that a lady should govern this mighty empire.

Miss Haskins, who has a charming voice, sang the National Anthem, accompanied by her father, Bro. J. F. Haskins, P.P.G. Org. Herts and Essex, who at all times renders excellent service to the Earl of Zetland Lodge.

The next toast was that of "The W.M." proposed by Bro. J. F. SAUNDERS, P.M., in terms of great cordiality and high admiration of his many excellences.

Bro. H. W. GOMPERTZ, P.M., Sec., proposed "The Health of Comp. S. J. Cross, P.Z.," and in very congratulatory terms expressed the thanks of the brethren and of the ladies for the energy and skill which he devoted to the whole of the arrangements, not only on the present occasion, but also in the case of the previous "Cinderella."

Bro. H. G. TAYLOR, S.W., put the proposition to the brethren, who received it with great acclamation.

The next was the toast of the evening, that of "The Ladies," proposed by Comp. S. J. CROSS, P.Z., in a most eloquent and graceful manner. He amused the company by many humorous quotations and stated that it was hardly necessary to say that the proper study of man is woman, as all the members of the Earl of Zetland Lodge and Chapter felt, with that notable man, who on enquiring "Where is my wife Maria," was told that he never seemed happy if "Maria" was out of the room for a moment, retorted, "I am not; that is why I married her." As an example of the strong attachment which exists between the sexes, he pointed out, that no man would think of going on his honeymoon alone, on the grounds that it is so expensive to pay for two to travel. He informed the assembly that some of the horrid arguments used by those terrible bachelors were as follows:

Woman is a good idea—spoiled.

Man's life is divided into two epochs—first trying to get a wife, and then trying to keep her.

Woman was taken out of the side of man, and it is not to be wondered at if she wants to get back to her old quarters.

While thanking the ladies for their company, he expressed the hope that they would have a most enjoyable evening.

Bro. W. R. JEFFRAY, P.M., in suitably replying for the ladies, assumed that, by command of the W.M., he was for the time being one of their good-looking sisters, and thanked the lodge and chapter most heartily for the handsome fans of ostrich feathers which had been presented to the ladies, who would keep them as souvenirs of the occasion, and look forward with pleasure to the time when they would again have the opportunity of meeting the brethren.

Dancing was then resumed, and the blue, purple, and gold clothing of the brethren, flashing jewels, and exquisite dresses of the beautiful ladies, made up a picture which will long be remembered.

Rumours were whispered in the ball-room that the next occasion on which the ladies will have the opportunity of attending will probably be a summer outing.

THE LATE BRO. SIR FRANK LOCKWOOD.

UNVEILING OF A MEMORIAL IN YORK MINSTER.

The means adopted by the many friends of Bro. the late Sir Frank Lockwood, Q.C., for the purpose of perpetuating his memory would hardly have been complete without the placing of some memento within the ancient city which he represented for 12 years in Parliament, and the decision that a stained glass window should be placed in the cathedral met with general approval. The ceremony of unveiling the memorial was performed on the afternoon of the 7th instant by Mr. Justice Lawrence, who had been associated with him in professional life and by the ties of closest friendship. The memorial represents the figure of St. Paul, and is a reproduction—not a restoration—of a window which, according to Torr's "Manuscript of York Cathedral," formerly occupied the same position in the eastern aisle of the north transept. Underneath it, on a brass tablet, is the following inscription: "To the memory of Sir Frank Lockwood, Knight, born a Yorkshireman, 1846; died in London, 1897. M.P. for the City of York for 12 years. Sometime Solicitor-General. Honoured as an advocate, beloved as a friend by all ranks and conditions of men; whose sunny humour was the light of many lives; this window has been erected in the Cathedral Church of York by those who mourn his early death." The words which thus so simply and beautifully express the feelings of those who have caused the memorial to be erected furnish also a touching evidence of the sincere regard and affection in which the late Sir Frank Lockwood was held by their writer, Lord Rosebery. Originally his lordship wrote the word "untimely" in reference to Sir Frank's demise, and though he clung with some resolution to it, when it was pointed out that it conveyed some sense of a disaster having occurred, ultimately gave way to the suggestion that "early" should be substituted.

A numerous congregation attended the opening ceremony. Mr. Justice Lawrence, attired in his judicial robes, and accompanied by the High Sheriff of Yorkshire (Mr. R. J. Foster), the High Sheriff's Chaplain (Archdeacon Brooke) and the Under Sheriff of Yorkshire (Mr. E. Gray), was received at the south transept door by the Lord Mayor and Corporation, who attended in state, and the Dean and Chapter, by whom he was conducted to the place of the ceremonial. Seats were here occupied by Lady Lockwood, Miss Lockwood (daughter), and Mr. Alfred Lockwood (Sir Frank Lockwood's eldest brother), representing the deceased brother's family; and amongst those present who had enjoyed a close intimacy with him were Mr. Charles Mathew and Mr. Jardine. The bar of the North-Eastern Circuit was represented by Mr. Milvain, Q.C., Mr. W. A. Meek (the Recorder of York), Mr. C. Haigh (Recorder of Scarborough), &c.

The LORD MAYOR, as representing the City, requested Mr. Justice Lawrence to unveil the memorial. He referred to the services of the late Sir Frank Lockwood to the City, and to the high appreciation in which they were held by the citizens, and said the regard felt for the late Sir Frank Lockwood by his constituents was that of affectionate friendship, and the feeling was shared in by all classes of society, irrespective of political or party ties.

The HIGH SHERIFF OF YORKS, as representing the county, supported the request in appropriate terms.

Mr. Justice LAWRENCE said it might not be altogether inappropriate that that duty should be discharged by one who had had the great pleasure of being for many years a friend of the late Sir Frank Lockwood. He thought it might be said of Sir Frank Lockwood—and he knew of nothing better that could be said of any man—that his social side was, if possible, that which appealed most directly to everybody who was brought into contact with him. Of him he thought that he might honestly say that he believed no man died more deeply regretted by a larger circle of admiring friends, and he firmly believed that he left not one single enemy behind him. Many persons of greater distinction and greater fame might have been buried in, or might have memorials in, that cathedral; but he firmly believed that not one of those persons, however great or however distinguished they might be, was more sincerely lamented than he whom they had met to honour.

His Lordship then unveiled the window. The Dean of York, on behalf of the Dean and Chapter, received the memorial. Subsequently Mr. Justice Lawrence, and the Lord Mayor and Corporation, attended evensong in the choir. The anthem was, "Then shall be brought to pass," and "O, death, where is thy sting," from Handel's "Messiah."

Royal Ark Mariners.

Prince Leopold Lodge, No. 238.

A meeting of this lodge was held at Anderton's Hotel, Fleet-street, on the 28th ult. Among those in attendance were Bros. F. F. Bonney, W.C.N.; F. W. Driver, M.A., P.M., P.W.C.N., as J.; the Rev. R. C. Fillingham, M.A., P.M., P.W.C.N., as S.; and Major T. C. Walls, P.W.C.N., P.G.C., Scribe.

The minutes of the previous meeting were read and confirmed. Bro. Alfred Tisley, P.W.C.N., was unanimously elected W.C.N.; Bro. the Rev. R. C. Fillingham, P.M., P.W.C.N., was elected Treasurer; and Bro. Goddard, Tyler. A vote of thanks was passed to Bro. F. F. Bonney, W.C.N., for his services during the past year. Apologies for non-attendance having been read, the lodge was closed.

The members dined with the Prince Leopold (Craft) Lodge, under the presidency of Bro. T. B. Dodson, W.M.

During the proceedings "The Health of the W.C.N." was duly proposed, and responded to by Bro. F. F. Bonney.

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Summary of the Report presented at the FIFTIETH
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ORDINARY BRANCH.—The number of Policies
issued during the year was 64,708, assuring
the sum of £8,420,580, and producing a New
Annual Premium Income of £353,113.

The Premiums received during the year were
£2,987,501, being an increase of £103,237
over the year 1897.

The number of Policies in force at the end of the
year was 534,138.

INDUSTRIAL BRANCH.—The Premiums re-
ceived during the year were £4,960,756, being
an increase of £167,165.

The claims of the year amounted to £1,891,039.
The number of deaths was 198,308, and 2181
Endowment Assurances matured.

The number of Free Policies granted during the
year to those Policyholders of five years' standing,
who desired to discontinue their payments, was
66,379, the number in force being 604,564. The
number of Free Policies which became Claims during
the year was 12,231.

The total number of Policies in force at the end of
the year was 12,949,679; their average duration
exceeds eight and a half years.

The Assets of the Company, in both branches, as
shown in the Balance Sheet, are £33,599,708,
being an increase of £3,161,371 over those of 1897.

Public attention having been for some time past
directed to questions of thrift and provision for old
age, the Directors have had under consideration how
they can further assist those Policyholders who from
age and diminished earnings find some difficulty in
maintaining the payment of Premiums on their
Policies, and they have therefore made provision for
all Policyholders in the Industrial Branch who have
been assured for twenty-five years to be free from
the payment of further Premiums as they attain the
age of 75. This alteration takes effect at once, and
has of course necessitated a considerable addition to
the Reserves.

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examined the Securities, and their certificate is
appended to the Balance Sheets.

THOS. C. DEWEY, } Joint
WILLIAM HUGHES, } General
FREDERICK FISHER, } Managers.
W. J. LANCASTER, Secretary.

The full Report and Balance Sheet can be obtained
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Your votes and interest are solicited on behalf of

LUCY WHILE,

aged 60 years, Widow of the late Bro. JOHN WHILE,
Journalist, who died on January 20th, 1892. Bro. WHILE
was initiated in the Lodge of United Strength No. 228, on
December 10th, 1867, and became W.M. of that Lodge in
1875, continuing a member of it until the time of his
death. He was also for two years a member of the Gal-
lery Lodge, No. 1928; was a Royal Arch Mason, exalted
in the William Preston Chapter, No. 766, and a P.Z. of
the Chapter of United Strength. He was a subscriber to
the three Masonic Institutions, and in 1875 a Steward of
the Benevolent Institution, of which he was a Life
Governor. His Widow is also a Life Governor of this
Institution.

The case is strongly recommended by—

R.W. Bro. Sir John B. Monckton, P.G.W., Guildhall, E.C.

W. Bro. J. C. Parkinson, P.G.D., P.D.P.G.M. Middlesex,
Reform Club, S.W.

W. Bro. Lennox Browne, F.R.C.S., P.D.G.D.C., 15, Mans-
field-street, W.

W. Bro. Thomas Catling (Editor Lloyd's Weekly), P.M.
2190 and 2127.

W. Bro. John Northcott (Daily Chronicle), P.M. 2190.

Bro. John Lobb, C.C., M.L.S.B., 228, 4, Bride-street, E.C.

W. Bro. Robert Griggs, P.M. 228, 11, Gray's-Inn-square, W.C.

*W. Bro. George J. Dawson, P.M. 1853, 41, Holland-road,
Brixton, S.W.

W. Bro. E. F. Peacock (Morning Post), P.M. and P.Z. 1928,
1, G. 2190.

W. Bro. Orton Cooper, P.M. 211, J. 1928, H. 483, Tilbury,
Essex.

Bro. C. F. H. Smith, 1928 (late 228), 42, Blythwood-road,
Crouch Hill.

Bro. J. Bunc, 1928, Clent, Thurlow-park-road, West
Dulwich.

Bro. J. D. Irvine, 1929, 149, Acre-lane, Brixton, S.W.

W. Bro. W. T. Perkins, P.M. 1928, 36, Norwood-road, Herne-
Hill, S.E.

Bro. William Senior, 2190, 9, Parkhill-road, N.W.

W. Bro. Percy W. Husk, P.M. 1928, M.E.Z. 1928, 125,
Brixton Hill, S.W.

* Bro. W. W. Morgan, 177, New Barnet.

*W. Bro. H. Massey, P.M. and P.Z. 619 and 1928, 1, Cliford's
Inn, E.C.

W. Bro. George Kenning, Patron ("Freemason"), P.M. and
P.Z. 192 and 1657, P. Prov. G.D. Middlesex, Upper
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Votes will be thankfully received by the brethren against
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Masonic Notes.

SATURDAY, MARCH 11, 1899.

The Quarterly Communication of the Grand Lodge of England on March 1st, and the Quarterly Communication of the Grand Lodge of Ireland on March 2nd, were mainly occupied with the enlargement of their abodes. Our Grand Lodge proposes to expend nearly £20,000 on the extension of our premises in Great Queen-street, and the Grand Lodge of Ireland proposes to lay out about £10,000 on their premises in Dublin, with the view of providing additional accommodation. Certainly, it does not look as if the Fraternity were falling off either in England or Ireland. We publish elsewhere a report of the proceedings at the March Communication in Dublin.

The Cambridge Local and College of Preceptors' examination returns have been received, and show the following results: In all, the large number of 110 were sent up by Miss Redgrave for public examination. Four were prevented by whooping cough from

presenting themselves. Of the remaining 106, those successful in passing reached the satisfactory proportion of 93, viz., two Senior Cambridge, nine Junior Cambridge, and 22 preliminary Cambridge. College of Preceptors' certificate examinations 46; Junior forms 14; with a goodly number among these of "Honours" and "Distinctions."

As regards the Boys' School, the result of the Cambridge Middle-Class Examinations was as follows: For the Junior Division (age up to 16 years) three took 1st Class Honours; four, 2nd Class; and nine, 3rd Class; while 11 others satisfied the Examiners, there being, in addition, four distinctions awarded for Mathematics and Latin—average age 14 years 3 months. For the Preliminary Examination (age up to 14 years), one boy took 1st Class; seven, 2nd Class; and 11, 3rd Class Honours; while 29 others were able to satisfy the Examiners, as many as 13 distinctions being awarded, in addition, for Religious Knowledge, Arithmetic, Geography, English, French, and Euclid. The average age in the case of these was 13 years 2 months.

We are still more pleased to report that at the January Matriculation Examination of the London University E. J. W. Barker, aged 16 years three months, was placed in the First Division, and H. R. Corner, aged 16½ years, in the Second. During the last three years as many as six of "Our Boys" have been placed in the First Division at these examinations, which, as most people know who are conversant with the nature of these tests, are very difficult, particularly in the case of such youthful competitors. We congratulate the Head Master and the Board of Management on these successes, which demonstrate clearly the wisdom of the policy that has latterly been adopted of retaining in the School Boys of exceptional ability after the usual age for leaving.

At the regular monthly meeting of the Committee of Management of the Royal Masonic Benevolent Institution, which was held at Freemasons' Hall on Wednesday, under the presidency of Bro. John A. Farnfield, P.A.G.D.C., Treasurer, the Secretary reported the deaths of one male and two widow annuitants, and one accepted candidate on the Widows' Fund. The name of a candidate for the Widows' Fund has also been withdrawn at her own request. Bro. Terry then announced that the Annual Festival was held on Wednesday, the 22nd ult., under the presidency of Bro. Lord Llangatock, Prov. G.M. of South Wales (E.D.), the total of the donations and subscriptions announced being £18,207 18s. 6d., with 18 lists still outstanding, the amount having been since increased to £18,580 10s. 6d. A vote of thanks was unanimously passed to his lordship for his kindness in presiding, and it was ordered that the vote should be engrossed on vellum, and presented at his lordship's convenience. Subsequently, on the proposal of Bro. Lieut.-Col. Durrant, seconded by Bro. Thomas Jones, P.G.D., a vote of thanks and congratulation to the Secretary, Bro. James Terry, was unanimously agreed to, and ordered to be engrossed on vellum and presented to him.

Our attention has been drawn to an appeal which is being made in behalf of Codrington College, Barbados, which was founded by General Codrington in 1710, for the purpose of training West Indian youths who were desirous of devoting themselves to the Christian ministry, in their native country or in West Africa, without putting them to the expense and trouble of seeking the necessary qualifications in Europe, and, with one interval, it has been able to carry on this excellent work very successfully. At the time of its establishment General Codrington endowed it with two estates, the income of which was sufficient for its maintenance; but the depression in the sugar industry, which has well nigh ruined our West Indian possessions, has so reduced the income, that unless the present appeal is successful, the College will be compelled to close its doors on the 29th June next.

It will materially strengthen this appeal to those benevolent persons who may feel disposed to contribute towards so deserving an institution, if we state that it is signed by the Archbishop of Canterbury, the Earls of Stamford and Bessborough, the Bishop of Durham, Bro. Sir J. E. Commerell, Admiral of the Fleet; Bishop Mitchinson, the Dean of Durham, the Bishop of Barbados, Bro. the Rev. Canon H. B. Tristram, and representatives of the Codrington family.

It is with very sincere regret we announce the death of Bro. Leopold G. G. Robbins, P.G.D. The deceased was a distinguished member of our Order, who, in the 30 and more years he had belonged to it, did all in his power to strengthen and promote its interests. At the outset of his career he was an Oxford brother, and in 1865 was appointed Prov. G.D.C. Oxfordshire. Subsequently he joined lodges in the metropolis, and was P.M. of more than one prominent lodge and P.W. of a Royal Arch Chapter. In 1893 he was appointed S.G. Deacon of Grand Lodge and Deputy Grand Registrar of Supreme Grand Chapter. He was a Vice-Patron of the Benevolent Institution and one of the Trustees of its Sustentation of Building Fund; a Vice-President of the Girls' School; in addition to which he had served as Steward for the Benevolent and Girls' Institutions. We shall give full details of his Masonic career next week, but in the meantime we beg to express our sympathy with the family and numerous friends who mourn his loss.

We gather from the particulars published in the *Voice of Masonry* for last December that Royal Arch Masonry in Maryland is in a prosperous condition. The reports that were presented at its 101st Annual Convocation in Baltimore on the 8th November, 1898, show that the number of chapters on the roll of its Grand Chapter was 19, with an aggregate membership of 1880, while as regards its statement of account for the year, there was a balance to the good of between 100 and 200 dollars. Comp. W. H. Martin was installed G.H.P. for the ensuing year and Comp. G. L. McCahan re-elected G. Secretary. We deeply regret to hear, however, that Comp. E. T. Schultz, who for several years has been charged with the duty of compiling the Report on Correspondence, has been compelled to resign his office owing to impaired eyesight, and that the report he then presented was his final and farewell one. Comp. Schultz has for long been one of the ablest and most prominent members of the Royal Arch in Maryland, and his retirement is a serious loss to the G. Chapter. He has our warmest sympathy in his enforced resignation of a position he has so long and so honourably occupied.

The *Cape Argus* of the 5th January publishes some very gratifying evidence of the prosperous condition of Freemasonry in South Africa during the year 1898. Mark Masonry, in particular, made such progress that the constitution of a District Grand Lodge of the Western Division was held to be desirable, and Bro. C. J. Hogg, who had been recommended for the position, received his patent of appointment, and was formally installed in office on the 18th July, and we are glad to hear from our contemporary that the establishment of this new District has already exercised a beneficial influence on the Mark Degree.

The same may be said of Royal Arch Masonry, which has every reason to congratulate itself on the progress made last year. In August a second Chapter—the Metropolitan, No. 2538, attached to the Lodge bearing the same name and number—was consecrated in Capetown, increasing the number of chapters in the Western Division to four. The Transvaal too, has been erected into a District, with Comp. George Richards as G. Superintendent; while the District G. Chapter of Natal has been strengthened by the addition of the Addington Chapter, No. 1937, and there is a new chapter in Buluwayo—the Buluwayo, No. 2566.

In Craft Masonry the proceedings in 1898 were even more gratifying. At the annual meeting of the District Grand Lodge of the Western Division in September, the District Grand Master, Bro. the Very Rev. C. W. Barnett Clarke, Dean of Cape Town, was presented with his portrait in oils in token of the esteem and respect in which he is held, and as our Very Rev. Brother in his turn gave this portrait to the British Lodge, No. 334, to be hung in its hall, its members subsequently presented him with a gold watch so that he might have in his possession some personal testimony of their regard. In July the memorial stone of St. Michael's and All Angels Church, Woodstock, was laid with full Masonic ceremonial by the District Grand Master, while in November, a Masonic service was held in St. Georges's Cathedral, Cape Town, when members of the English, Irish, Scotch, and Netherlands Constitutions were present in considerable numbers, the occasion being remarkable from the fact that everyone of the clergy who took part in the service was a member of our Order, among them being the Bishop of Mashonaland, Bro. the Rev. Dr. W. T. Gaul.

LADIES' NIGHT OF THE LODGE OF TEMPERANCE,
No. 169.

The fourth annual banquet and musical evening in connection with this lodge took place at the Tower Bridge Hotel, Tooley-street, on the 22nd ult., and proved a great success. A reception was held at six p.m. by Bro. C. W. Cobon, W.M., and Mrs. Cobon.

Among those present were the following: Bro. Wilmott, S.W., and Mrs. Wilmott; Bro. Burgin, J.W., and Mrs. Burgin; Bro. Woodland, I.G., and Mrs. Woodland; Bro. Cripps, I.P.M., and Mrs. Cripps; Bro. Best, P.M., Sec., Mrs. Best, and Miss Bond; Bro. Wilton, P.M., and Mrs. Wilton; Bro. Johnson, P.M., and Miss Johnson; Bro. Murray, P.M., and Mrs. Murray; Bro. Boyd, P.M., and Mrs. Boyd; Bro. Gundry, P.M., and Mrs. Gundry; Bro. Nicholson and Mrs. Nicholson; Bro. Savory and Mrs. Savory; Bro. Mitchell and Mrs. Mitchell; Bro. Borthwick and Mrs. Borthwick; Bro. Newman and Mrs. Newman; Bro. Smith and Mrs. Smith; Bro. Markham and Mrs. Markham; Bro. Wenman and Mrs. Wenman; Bro. Moss and Mrs. Moss; Bro. Carpenter and Mrs. Carpenter; Bro. Hawkins and Mrs. Hawkins; Bros. Withycombe and Forder, Dr. Hall, Miss M. Glenn, Mr. G. Maud, and Mr. and Mrs. Burrows.

After the toasts of "The Queen," "T.R.H. the Prince and Princess of Wales, and other members of the Royal Family," "The Ladies" (which was most eloquently responded to by Bro. TOM BEST, P.M., Sec.), "The Visitors," and "The Lodge of Temperance," the company adjourned to the spacious Pillar Hall, where the musical part of the programme was carried out, and which lasted well into the small hours of the morning.

Among those who contributed to the success of this part of the programme, with the rendering of some few songs between the dances were: Mrs. Carpenter, Miss M. Glenn, Mr. Burrows, Mr. Geo. Renn, Mr. Geo. Maud, Bros. Wilton, P.M.; Johnson, P.M.; Smith, Hawkins, and Gurney Russell. Bro. Herbert Townsend was the accompanist. Bro. Brown, the proprietor, personally superintended the arrangements, which were carried out in a most efficient manner.

Great credit is also due to the Stewards and to Bro. C. H. Nicholson, who acted as Hon. Sec.

AN ORATION.

At the consecration of the Addison Potter Chapter recently, in the Province of Northumberland, the following oration was delivered by the Prov. G.H., Comp. the Rev. JOHN WALKER, Hon. Canon of Newcastle-on-Tyne:—

At our very first introduction to Masonry, we are told that it is a progressive science, and experience confirms the early lesson. Step by step we are taught to think of the great problems of life's duties and responsibilities. Nor from beginning to end does Masonry ever permit us to forget that the character it aims at forming in the Brotherhood is not only for a temporary, but for an eternal existence. It will not be perfected even by the most devoted Mason in the present mode of our existence. There is a higher and more perfect sphere in which the life trained in the discipline of Masonry will reach its full development and fruition. The lessons of Craft Masonry as they come to us in the several Degrees deal for the most part and ostensibly with the duties towards our fellow men, and of those duties under references to a Divine being who is the Architect of all created nature, designing in His wisdom, all distances, forces, and influences. He is the Great Geometrician whom nothing that can be weighed and measured of material and moral volume escapes. He is the Final Judge with whom abides the great decision whether our lives are to be a continued and never ending approach towards moral perfection or whether we must reap the due reward of wilful negligences and disobedience in the final loss of love and happiness. Craft Masonry makes Him known to us by His attributes and the revelation of His will as well in the Sacred volume, as in His works in the creation and preservation of nature. But Craft Masonry only suggests His personality and does not reveal Him by a personal name. That is the peculiar office of Royal Arch Masonry and the advance we have made in our studies and the aim of our meditation is shown by the very first object, which arrests our attention as we enter a Royal Arch chapter and by the first observance, to which we are individually drawn, and even constrained, by the peculiar features and arrangements of the sacred enclosure. As soon as we pass within the portals of a Royal Arch Chapter we encounter the mysterious symbol of the Divine Presence and Personality, the Name which reveals to us what God is in Himself, not only as He is relatively to the works of His hands and the objects of His providential care, but in His own essence and self existence. In a Craft lodge everything speaks to us of a brotherhood whose principles are found in the volume of the Sacred Law. But in the mysteries of Craft Masonry there are not wanting the suggestions that there is a Great Father, personal and supreme, in whom are gathered up all human relations and sympathies, in whom pity and compassion, benevolence and beneficence, have their highest exercise and manifestation, and that in due concord with Truth and Justice. We feel that something more is wanting—we wish to know and to call by name the All Father. Craft Masonry leaves us with a conscious need; Royal Arch Masonry reveals to us that personal, sacred, and mysterious Name we have begun to desire, and in the Name there is revealed to us more clearly and definitely His Personality, His Majesty, power, glory, and eternity. That He is before all things and over all things, and in Him all things have their order and their form, and depend upon His will for their existence. Well are we taught to regard that name with awe, and to utter it with reverence and fear. We, perhaps only know it by its main features. We cannot be certain of its proper pronunciation, though we possess it doubtless in the forms known to the two great families or races in whom and by whom in ancient days God chose to manifest Himself chiefly and personally; the Jews whom He specially made the keepers of the Sacred Volume, the treasury of the Divine oracles, and the Chaldeans who knew Him chiefly through the works of His Hands, the order and beauty of the universe. By this combination of the two forms of the Divine name we are taught to recognise one only object of human study—one only will for our obedience and fear—one great Ruler, omnipotent, omnipresent, omniscient, whom all nature serves, whose revealed will is the touchstone for all moral actions, and by whom all men must be judged. Brethren, may Masonry in all its branches flourish as well in the lodge room and chapter as in our hearts and lives, and may this the Addison Chapter continue in the ancient traditions. And in the lives of its members may all men see a practical illustration of the noble aims and pure aspirations of Masonry, loving obedience to God, compassionate service to men, loyalty to Queen and country!

Craft Masonry.

Honour and Generosity Lodge, No. 165.

The ordinary February meeting of this old lodge, was held on the 28th ult., at the Inns of Court Hotel, London, Bro. Alfred P. Crabb, W.M., presiding. The other brethren present were Bros. F. E. Rosher, I.P.M.; F. H. Rosher, S.W.; John Woodhouse, J.W.; J. W. H. Thompson, P.M., Treas.; Henry Times, P.M., Sec.; Godfrey Sykes, S.D.; W. Marcus Thompson, I.G.; A. W. Bush, P.M.; F. T. Baggallay, P.M.; C. H. Simmons, W. C. Hulbert, B. B. Van Praagh, H. Bearman, H. W. Clarkson, J. W. Ellis, and F. Barrallier Thompson. The visitors were Bros. Alfred Love, P.M. 1791; F. Ford, 2032; Herbert Grover, 2323; Daniel T. Tudor, 176; J. H. Ford, 2032; F. H. Cheesewright, P.M. 907; W. A. Piggott, P.M. 1670; H. Massey, P.M. 619 and 1928; H. Wharton Wells, W.M. 946; and W. F. Cheesewright, 907.

Bro. Francis Barrallier Thompson was passed to the Second Degree by the W.M., who also gave the explanation of the tracing board. Afterwards he initiated Mr. Frank Samuel Gaylor.

The brethren subsequently partook of an elegant banquet, and honoured the customary toasts, between which the company was entertained with some beautiful singing by Bros. F. H. and W. F. Cheesewright, and Bro. Herbert Grover.

Bro. F. E. Rosher, I.P.M., proposed "The W.M."

Bro. Crabb, W.M., thanked the brethren for drinking the toast, and then proposed "The I.P.M. and the P.M.s. of the Lodge." All the brethren, he said, knew that there was a great deal of work done in connection with a lodge which did not come under the observation of the ordinary members. This was done by the P.M.s., and it was of invaluable assistance to the lodge; in fact, if it were not for the P.M.s. a lodge could not go on. In this lodge a great deal of this work fell on Bro. Times, the Secretary, and Bro. J. W. H. Thompson, the Treasurer. They had to see the manager of the hotel frequently, so that everything should be provided for the comfort and enjoyment of the members of the lodge when they met, and it was due to these brethren to say that to them, as well as the manager of the hotel, the brethren were so well provided for this evening. He hoped they all felt better for their dinner.

Bro. A. W. Bush, P.M., who was called upon to reply, said he did not know why, because Bros. Thompson and Times had done so much, while he had done nothing. With regard to the comfort of the brethren and Bro. Bush's remark as to their feeling better than they did when they came in, for himself he might say he did, and it would be a very poor dinner if they did not feel better after partaking of it than before.

Bro. J. W. H. Thompson, P.M., Treas., proposed "The Initiate," and said it had been stated by one of the greatest cynics of the 19th century, that there were three ages of man—youth and folly, manhood and struggle, and old age and regret. If there was one thing more than another in the world which went to prove the fallacy of such a proposition it was Freemasonry. Freemasonry was a very great power for good; it helped a man to higher things and made him feel that there were a great many to live for in the world besides himself; it taught the utility of unselfishness, proper, many unselfishness. It taught many other things; it taught friendship. A philosopher said 2000 years ago they seem to take away the sunlight from the world who withdraw friendship from life—for we have received nothing from the immortal gods more delightful. If Freemasonry was famous for anything it was for friendship. With such ideas as those words impressed on the minds of all, it was his pleasing duty to bid a right hearty welcome to the newly-made brother, who had come into a great Order, a popular Order, and an Order that stood well in that country and many other countries. If Freemasonry was properly understood by the initiate it would be a great advantage and benefit to him in life, and when he looked back at the third age he (Bro. Thompson) had hinted at he would be glad he entered Freemasonry, and he would know that the principles and precepts of Freemasonry had taught him to look up to other things in life.

Bro. F. S. Gaylor, in acknowledging the toast, said he was extremely gratified with the very kind manner he had been received, and especially with the charming way in which his health had been proposed by Bro. Thompson, who need offer no apology, for the toast could scarcely have been submitted more suitably or in apter words. It not infrequently happened when one anticipated something, the happening of which was to be an epoch in his life, he found that his forecast had been far from correct. There had been occasions in the lives of all of them when they had looked forward with equanimity to what was to happen, and when their expectations had not been at all realised. His ideas of Freemasonry were of a most crude and shadowy description, but what he had seen that day had told him that the ideas such as he had were almost all of them without foundation, and certainly all of them were erroneous. He anticipated that the ceremony would be of an interesting character, but he did not expect to take part in a ceremony at once so beautiful and so impressive, and he was deeply moved by what he saw and the proceedings in which he took part. Bro. Thompson had said that perhaps the fundamental idea of Freemasonry was brotherhood. They had heard a great deal about peace being established among the nations of the world. Without at all attempting to discuss that subject, it seemed to him that the only solution would be not the holding of the conferences, but inculcating in men's hearts the charitable feelings which were the fundamental doctrines of Freemasonry, that was the millennium which every man ought to hope for; it was only to be brought about by remodelling men's aspirations, dispositions, and character, that this was to be done; and even if this was only a dream, Freemasons would resolve to go on as they had gone on under the conscientious belief that it was their duty to their neighbour. He was not at all unmindful of the grandeur of the ceremony he had gone through, he appreciated it to the full, and as far as in him lay should do everything in his power to be worthy of the great honour that had been conferred upon him by his initiation in the Ancient and Honourable Fraternity of Freemasons. (Applause.)

Bro. W. Marcus Thompson, I.G., proposed "The Visitors." In the lodge a discussion took place which would lead visitors to believe the lodge were throwing cold water upon themselves, and that the brethren were not going to have much enjoyment, and that this was rather curious in a lodge which called itself Honour and Generosity. Subsequent proceedings would lead the visitors to believe that a little trick was tried to be played upon them. The lodge was bound to live up to its title, and yet the visitors had, so to speak, been asked not to expect too much. Although the lodge had somewhat depreciated what they were going to give the visitors, and the J.W. had acted his part to perfection in just now getting up and saying in the presence of those who were experts in the art of dining, that he had fed fairly well that evening, he (Bro. W. M. Thompson) thought the lodge had entertained the guests admirably. (Hear, hear.) In the first place, had they seen in their visits so admirable, while so young, a W.M.? That in itself was a measure of entertainment and pleasure. It was also an exemplification of what Freemasonry really was—it had no distinction of persons—the youngest and humblest might aspire to the highest offices. The W.M. had performed all the work most perfectly. The music of Bros. Cheesewright and Herbert Grover had been charming. The attractions altogether had been great, and included in that he must not omit to mention the speeches which had been delivered by the Treasurer and by the initiate.

Bros. Cheesewright, Wells, Ford, Love, and Piggott responded, and Bros. Van Prough and Rosher replied on behalf of "The Officers."

The proceedings closed with the Tyler's toast.

Lion and Lamb Lodge, No. 192.

The installation meeting of this ancient lodge, held at the Cannon-street Hotel on the 2nd inst., was an indubitable for the following large and influential gathering of brethren and visitors to witness the proceedings: Bros. John G. Robeson, W.M.; F. R. W. Hedges, P.G.S.B., Sec. R.M.I.G.; G. Rawlinson, P.M. 1057; Rupert Smyth, W.M. 1057; Tidman, P.M. 2664; William Baker, I.P.M.; J. G. Marsh, P.M.; G. Abbott, P.M.; James Akers, W.M. 55; H. Legge, P.M. Sec.; C. Garton, P.M.; W. H. Grigg, 2665; Arthur B. Hudson, P.M. 1057; S. Rippin, A. J. Rippin, J.D.; C. Evans, 1421; J. R. Johnson, P.M. 2005, P.P.G.D. Essex; Jones, Fishleigh, Lockett, Stwd.; Chatterton, P.M. 879, Org.; T. Stokes, S.W.; F. Newman, 1310; Francis, C. Thompson, 2374; Pierson, G. Chillingworth, 1228; Ward, A. J. Allen, 2632; T. W. Bamford, 2632; Williams, A. Williams, 2632; Hipwell, A. Millbourn, I.G. 1237; W. M. Graham, W.M. elect 65; T. W. Hyde, 299; G. Wetton, Collins, W. M. Sherring, 1619; Meers, Bayley, Roche, I.G.; Crawshaw, J. Smith, P.M., D.C.; E. Nelson Hole, 2391; Taylor, Davies, Thomson, Welch, Lloyd, T. Delacourt Woodhouse, 704; Farr, J. Miller, 879; Mullins, S.D. 211; Brown, I.P.M.

1446; D. Harlow, P.M. 65, Preceptor; Thos. Cohu, jun.; J. Wyer, P.M. 1314; W. V. Franklin, C. Thwaites, 2319; Bassett, G. K. Durrant, 2291; J. M. Barclay, 2319; Maclarty, W. M. Halbach, 734; A. W. Shonfeld, W.M. 1539; E. H. Taylor, 1000; A. Fergusson, J.W.; T. O. Lewis, P.M. 960; Rawkins, Brough, 1343; Doody, Stwd.; Cowderoy, Hughes, P.M.; Mower, P.M.; H. Bond, P.M. 1314; Lucas, P.M.; A. E. Halfhide, W.M. 1360; and Cohu, P.M., Treas.

Lodge was opened and the minutes of the last meeting read and confirmed, and the report of the Audit Committee adopted. The retiring Master, Bro. William Baker, then installed Bro. Robeson as his successor in a manner which deservedly earned for him congratulations from all present. Bro. Robeson appointed and invested the following officers: Bros. T. Stokes, S.W.; A. Fergusson, J.W.; Rev. T. Selby Henrey, Chap.; T. Cohu, P.M., Treas.; H. Legge, P.M., Sec.; J. C. Peach, S.D.; A. J. Ripplin, J.D.; R. F. Roche, I.G.; James Smith, P.M., D.C.; J. Lockett and F. J. Doody, Stwds.; and G. Couchman, Tyler. On the motion of Bro. H. Legge, P.M. and Sec., a Past Master's jewel was voted to Bro. William Baker on his retiring from the chair, and a donation of 20 guineas made to the R.M.I. for Girls, the amount to be placed on the W.M.'s list.

Lodge was then closed, and an excellent banquet followed, at the conclusion of which the usual toasts were heartily honoured.

"The Queen and the Craft" and "H.R.H. the Prince of Wales, M.W.G.M.," having been duly toasted,

The W.M. proposed "The Health of the M.W. Pro G.M., the Earl Amherst; the R.W. Dep. G.M., the Earl of Warwick; and the rest of the Grand Officers, Present and Past." He said: In presenting this toast I feel I must refer to the great loss Freemasonry has sustained by the death of the late Pro G.M., than whom no man had done more for or taken greater interest in the welfare and prosperity of Freemasonry. In Earl Amherst we have a good Mason and an able assistant to the Grand Master, and, although we have had little opportunity of seeing the work of the Earl of Warwick, I have no hesitation in saying he will prove to be as all the G. Officers are—worthy of the pride we feel in them. With the toast I couple the name of Bro. Hedges, P.G.S.B.

In reply, Bro. Hedges, P.G.S.B., Sec. R.M.I.G., said that the toast of the Grand Officers was one which required very few words to acknowledge; it was one which the Craft were always pleased to honour, and which afforded the Grand Officers pleasure and gratification in knowing it was so honoured; and in the name of the G. Officers he thanked them.

Bro. William Baker, I.P.M., then proposed "The Health of the W.M.," and said: I have now the pleasure and privilege to propose the toast of the evening, and I feel sure that the toast of the W.M. will receive the cordial welcome it deserves. Our W.M. is the right brother in the right place. Most of us have watched with pleasure his progress through the various offices leading to the chair, and the manner in which the duties appertaining to each have been discharged reflect the greatest credit on him. In wishing him happiness and prosperity in his year of office, which rests not only with him, but all the members, they should, and doubtless, will, support him with brotherly



THE WORSHIPFUL MASTER.

kindness and affection, and support him with plenty of work. Our W.M. is a very busy man, who loves work, and it is in this spirit he approaches the chair; and, further, let me urge you to particularly support his list for the Royal Masonic Institution for Girls. I do not propose to plead for that Institution; Bro. Hedges will do that later in the evening much better; but remember the credit of the Lion and Lamb Lodge. You very nobly supported our esteemed P.M., Bro. Garton with £192 for the Royal Masonic Benevolent Institution, and in less than six months I was enabled, through your generosity, to represent the lodge on the occasion of the Centenary Festival of the Royal Masonic Institution for Boys with 192 guineas. Now, brethren, don't leave the Girls in the cold. I ask you to send up the biggest list ever contributed by the Lion and Lamb Lodge. Our W.M. well deserves your support; the more you know of him the better you will like him; in 12 months' time you will say your I.P.M. well knew what he was talking about when he urged upon you the claims of our W.M. for your support in the Lodge, and also of his list as Steward for the R.M.I.G.

Bro. Robeson, who on rising to respond had a most gratifying reception, said: I feel most deeply the honour you have done me this evening, and thank you sincerely for the kind manner in which you received this toast. Five years ago I entered this lodge as a poor candidate, hardly daring to look forward to fulfilling the proudest position a Mason can hold, that is, Master of his mother lodge. I am sensible of this great honour, and nothing I can do for the Lion and Lamb Lodge will be wanting, and my whole energy will be devoted to its welfare, nor will the Charities be neglected.

In proposing "The Visitors," the W.M. said this lodge was never happier than when entertaining visitors, and he rejoiced to find that no less than 39 honoured them with their presence. In giving them all a hearty welcome he trusted to see them all there again.

Bro. Rupert Smyth, W.M. 1657, in reply, said his pleasure in attending had been doubled by the admirable manner in which the ceremony of installation had been performed, and by the excellent seat given him at the banquet. Had he known the able working of Bro. Baker who was present at his own installation, that fact would have made him additionally nervous. As Master of the Aldersgate Lodge he considered himself a grandchild of the Lion and Lamb Lodge, the latter having signed the requisition for the former. He thanked them for the honour given him—enabling him to respond on behalf of the 39 visitors.

Bro. Akers, Shonfeld, Halfhide, and Johnson also responded.

The next toast, that of "The Installing Master," was given by the W.M. as follows: I feel I cannot speak too highly of our I.P.M. or thank him sufficiently for the

perfect manner in which he installed me, it was excellent work, splendidly done; I recognise that in following Bro. Baker I have a hard task before me, if I achieve one half of the success he has, I shall look with satisfaction on my year of office. Bro. Baker has won the affection of ever one, and richly deserves this jewel which I now pin with much pleasure on his breast.

Bro. Baker, I.P.M., in reply, said: I beg to thank you heartily and sincerely for the kindness with which you have received the toast of "The I.P.M." It has given me the greatest pleasure to instal my personal friend, Bro. Robeson. I cannot sit down without also expressing my appreciation of the kindness invariably shown me during my year of office. The jewel presented to me I shall wear on every possible occasion with great pride and pleasure. As the brethren have heard so much of my voice in the lodge and out, I conclude with expressing my gratitude to T.G.A.O.T.U. for sustaining me during the past year, and enabling me to perform the crowning work of my year of office by installing my successor as W.M. this evening.

"The Past Masters" was acknowledged by Bros. Marsh, Abbott, Lucas, Moore, Hughes, and Garton, and "The Secretary and Treasurer" by Bro. Legge.

The W.M. then proposed "The Masonic Charities," saying, these splendid Institutions which stand out as the lasting product of the grand principles on which our Order is founded are worthy of the greatest support we can possibly afford them. In the Old Peoples Institution we have seen great and noble work, and it is the pride of every Mason that their less fortunate brethren do not end their days like the poor of our land, but as the honoured guests of those whom the world has blessed with more ample means. In the Boys' we have another grand Institution, and while possibly this does not appeal so strongly to our sympathies as the dear Old People, still it is carrying on a work that must do much for the benefit of the coming generation. To-night, however, I would specially ask your help on behalf of the Girls. As men and brothers it is our duty to give them our greatest consideration. They come into the world the gentler and weaker sex, far less able to fight the battle of life than the boys, and this Institution is doing magnificent work in making them less dependant. Our worthy Bro. the I.M. has told you that this Lodge has given something like £400 to the two first Charities since February of last year, but let me tell you brethren that this amount does not include a considerable number of individual subscriptions; the total amount contributed by the brethren of this lodge during the period referred to being something like £700, and I sincerely hope my List for the Girls may largely increase this splendid total.

Bro. Hedges, Sec. R.M.I.G., in reply, said after the eloquent appeals made by both the W.M. and I.P.M., he did not propose to trespass on their time. Bro. Baker had previously said he was not pleading for the Girls; but he (Bro. Hedges) made bold to say he sailed closely to it. It had been said that the liberal support, very properly given, to the Boys last year, would prove detrimental to this. To a certain extent this might be, but he did not think it would seriously affect the other Institutions. At the recent Festival of the Benevolent Institution over £18,000 was subscribed, and we need hardly have stronger proof that the Craft does not intend either of the Charities to suffer for a special effort made for one. Bro. Hedges concluded by giving statistics of successes won by pupils at various examinations, demonstrating the usefulness of the sound education derived.

Bros. Stokes, S.W.; Fergusson, J.W.; and Smith, P.M., D.C., having responded for "The Officers of the Lodge," the Tyler's toast was given, and the proceedings were brought to a close by the W.M. announcing that he had 140 guineas promised for his list.

An admirable programme of music, arranged by Bro. Arthur Weston, rendered the evening additionally enjoyable.

The reproduction of the W.M. is from a photo by Bro. Arthur Weston, Newgate-st.

Fellowship Lodge, No. 2535.

This lodge which is now in the fourth year of its existence, yet stands in the front rank of lodges for its balance of funds in hand, between £700 and £800, and for the enormous amount it has contributed to the Masonic Charities, over £1500, held its installation meeting on Monday last at the Frascati Restaurant, London. The presiding officer was Bro. W. Thomas, P.M. 2168, &c., W.M., and about 130 brethren were present. The attendance book showed the following signatures: Bros. E. Rogers, S.W.; Benj. Carter, J.W.; John Welford, P.M., Treas.; James Stephens, P.M., P.D.G.D.C., Sec.; W. H. Making, S.D.; Stephen Hussey, D.C.; W. G. Rudderforth, I.G.; Arthur W. Briggs, acting Org.; W. H. Robinson and H. Carman, Stewards; W. H. Bailey, P.M., P.G. Treas.; George Miller, Henry Sams, C. A. Batho, J. Stevens, P. Eragsch, George J. Sibley, J. W. Morrell, John Mytton, Andrew Clubb, Robert A. Daniel, J. W. Ward, B. A. Sutton, H. Higgins, Percy J. Daniel, R. W. Morgan, W. F. Sanderson, C. Pearson, W. Christie, F. C. Potts, Edwin Gibbs, Robert Pleise, W. J. Dickinson, Bruce Morison, F. Fletchur, H. Briggs, F. W. Peirce, N. Hartman, C. W. Rippon, C. Deering, H. Schingliff, Alfred Allistone, J. F. Ayton, E. M. Jones, C. Mills, jun., Louis Levy, and T. E. Edmonds, P.M., Tyler. The visitors were Bros. E. W. Rogers, S.D. 1238; G. N. E. Ward, 1585; H. Bolt, P.M. 164, P.P.G.D.C.; H. Dehane, P.M. 1543, P.P.G.D.C. Essex; W. J. Mason, P.M. 1328, V.P. Board of General Purposes; F. J. Shopland, P.M. 1238; B. Dowsett, P.M. 101; Jas. March, W.M. 1238; G. V. Wood, P.M. 1608; J. Gow, 619; A. F. Hardymark, S.W. 2698; E. M. Lander, P.M. 1642; W. R. Halton, W.M. 1642; J. M. Wilson, 1708; J. H. Kearton, P.M. 1920; J. French, P.M. 1642; C. W. Mayal, P.M. 1238; A. Towers, S.W. 1491; H. G. Powell, P.M. 2437, P.P.J.G.W.; H. W. Russell, P.M. 194; J. H. Mills, 1614; R. C. Davis, W.M. 1963; G. Gill, I.P.M. 1641; H. Foskett, P.M. 1642; W. J. Parks, 1708; S. H. Parkhouse, P.M. 1642; A. H. Debenham, W.M. 60; T. W. Williams, 1601; J. H. Greener, 1708; G. Foster, 1563; Jas. Chappell; C. Dodds, P.M. 1194; H. Slade, P.M. 63; Wm. Eydelmann, Treas. 780; Robert R. Banks, 1347; T. Cooke, P.M. 1347; Reuben Green, P.M. and Sec. 1642; T. E. Skidd; J. W. Westmoreland, P.M. 1259; A. C. Everett, 172; J. T. Chancellor, P.M. 60, P.G.S.; F. Crocker, 2698; W. Rogerson Annesley, P.M. 1435; S. Lloyd, 1201; W. Weaver, W.M. elect 1974; H. Massey, P.M. 619 and 1928; H. A. Turner, P.M. 1608; J. Lewis Thomas, P.A.G.D.C.; W. L. Cosens, 1366; L. Hollingsworth, 1507; Dr. W. H. Kempster, P.G.S.; J. E. Culverhouse, 534; H. J. Lardner, P.M. Grand Stewards' Lodge; J. J. Thomas, P.G. Std. Br.; R. D. Cummings, 2168; C. H. Cooper, 1382; Wm. Yeo, 753; F. W. Smyth, 1238; G. L. Bonner, 1382; Geo. S. Elliott, 749, &c.; W. Callingham, 1599; F. Heywood, S.D. 862; F. Wortham, P.M. 733; John T. Winkfield, P.M. S. A.G.D.C.; S. R. Walker, P.M. 733; J. Townsend, 1503; J. W. Dake, 765; H. Millson, 813; W. E. Hill, S.D. 2580; G. W. Andrews, 2021; A. R. Finch, P.M. 1238; F. L. Chandler, P.M. 1056; W. Godson, 2150; W. H. Kempster, P.M. 60; S. Wiangson, 901; H. M. Bates, P.M. 91, P.G.S.; J. Perkins, 1327; G. Davis, W.M. 167; Sir J. B. Monckton, P.G.W.; G. W. H. Johnson, 1708; and John Kinnell, 2518.

The lodge, according to its usual custom, met punctually at the time named for meeting, and immediately commenced work, Bro. James Stephens, P.M., P. Dep. G.D.C., the Secretary of the lodge, acting with the greatest efficiency as Director of Ceremonies. There was no work before the lodge but the installation ceremony and the investiture of officers, and after the confirmation of the minutes, Bro. W. Thomas installed Bro. Eliab Rogers, P.M. 62, P.G. Stwd. (the owner of Black Fury, which won the Waterloo Cup), as W.M. of the lodge for the year ensuing. Bro. W. Thomas was invested as I.P.M., and the other brethren invested as officers were Bros. B. Carter, S.W.; W. H. Making, J.W.; J. Welford, P.M., Treas.; James Stephens, P.M., P. Dep. G.D.C., Sec.; W. H. G. Rudderforth, P.M., S.D.; S. Hussey, J.D.; W. J. Batho, I.G.; M. S. Rubinstein, D. of C.; H. Carman and B. A. Griffin, P.M., Stwds.; and T. C. Edmonds, P.M., Tyler. Before the lodge was closed, Bro. W. Thomas, I.P.M., was presented with a valuable Past Master's jewel. Bro. James Stephens made the announcement that the W.M. and Sir John Monckton, P.G.W. were going to be Stewards for the Girls' School Festival, that the lodge ever since it had commenced had subscribed 25 guineas to Sir J. Monckton's list for the Girls' School, but this year he proposed that it be 50 guineas, which Bro. Heap Bailey, P.M., P.G.T., seconded, and it was carried. The lodge was thereupon closed.

On the closing of the lodge Black Fury was introduced, and of course secured the admiration of all the brethren. He passed through the ordeal with admirable equanimity, if not total indifference. However, he deserved to be admired, for he is a splendid specimen of a greyhound.

The banquet was magnificently arranged, and in addition to the liberality of the cuisine, which satisfied the whole of the company, the musical entertainment clearly showed that every detail necessary for a thoroughly successful evening had been carefully attended to. Bro. James Stephens was so energetic in carrying round the W.M.'s Steward's list for the Girls' School Festival that he was able to announce contributions

to it to the amount of £375. The musical performers under the direction of Bro. Arthur W. Briggs were Miss Annie Bartle and the Westminster singers, Bros. George May, Harper Kearton, Charles Ackerman, and W. H. Brereton.

Bro. John T. C. Winkfield, A.G.D.C., responded to the toast of "The M.W. Pro G.M., Earl Amherst; the R.W. Dep. G.M., Earl of Warwick; and the rest of the Grand Officers, Present and Past."

Bro. W. Thomas, I.P.M., proposed "The W.M." In Bro. Rogers they had a brother who had occupied the chair of a W.M. four times, and from his (Bro. Thomas's) personal knowledge he could say that the W.M. of the Fellowship Lodge was capable of maintaining the dignity of the Craft and of the lodge. It had been his (Bro. Thomas's) proud privilege to know Bro. Rogers 20 years in the Earl of Carnarvon Lodge, and Bro. Rogers could work all the three Degrees before he (Bro. Thomas) could perform the work of I.G. But he was proud to have the honour of installing Bro. Rogers in the chair of the Fellowship Lodge. The brethren having elected him unanimously was a sufficient proof that he was a brother worthy to fill the chair of such an important lodge. He looked forward to a very interesting year of work and of presidency at the banquet table. He was quite certain that the prestige of the Fellowship Lodge would be maintained during Bro. Rogers's year.

Bro. E. Rogers, I.P.M., thanking the brethren for drinking enthusiastically the toast so flatteringly proposed by Bro. Thomas, said he was the possessor of two great honours the same year, than which he knew nothing that a man might be more proud of—he was Master of the Fellowship Lodge, and the owner of the winner of the Waterloo Cup. The Fellowship Lodge held such a position in Masonry that there was scarcely a Masonic Lodge in which the Fellowship was not mentioned as having accumulated in a short time an immense amount of money: people could not understand how it had been done. To be Master of such a lodge must be gratifying to any Mason, and particularly a not very old Mason. During his year he should do everything he could to promote the welfare of the lodge and conduce to the pleasure of the lodge evenings.

Bro. E. Rogers, W.M., proposed "The Masonic Charities," which were a thing talked about outside Masonry. Whomsoever the brethren talked to wondered where the money came from: year to year. He answered them that if they belonged to Masonry they would not have the slightest doubt where it came from because the brethren were thoroughly good hearty fellows, and able to put their hands in their pockets and support their three noble charities. In the person of Sir John Monckton they had one of the grandest supporters and ablest workers of the Charities, more particularly of the Girls' School. This year Sir John had allowed him to join him as a Steward for the Girls', and the lodge had voted 50 guineas to the list. All the Institutions did good work, and it was the duty of the brethren to support them.

Sir John B. Monckton acknowledged the toast, and after referring to the great success of the Boys' School Centenary when it obtained £145,000, and of the Benevolent Institution this year when it obtained more than £18,000, hoped that under the chairmanship of Viscount Dungarvan the Girls' School would have a good year. The Girls' School was very successful as an educational establishment; it had among its pupils a girl who was a B.A. of London University, three girls got the senior Cambridge honours, and only five failed; and ill-health during the last half-year had much to do with the result; 40 passed the College of Preceptors, and only three failed. Over 80 came out exceedingly creditable and well. Probably they would make good governesses, good wives, and good mothers. He hoped the W.M., in conjunction with himself (Sir J. B. Monckton), would take up a list which should be a pride to the lodge, if they did not they would be in a Black Fury. (Applause.)

Bro. E. Rogers, W.M., proposed "The I.P.M. and Installing Master." Bro. Thomas had done splendid work in the past year, and all the brethren acknowledged the able manner in which he did his work; he had worked the three Degrees, but he had been spared a part of the installation ceremony because he (Bro. E. Rogers) was already a P.M. Nevertheless, Bro. Thomas could have performed the whole of the ceremony if it had been necessary. Long might he live to be a Past Master of the Fellowship Lodge! He had now the pleasure of pinning on his breast a handsome Past Master's jewel.

The toast having been drunk, Bros. Sheriffs Alliston and Clifford Probyn entered the room amidst applause.

Bro. W. Thomas, I.P.M., responded to the toast, and thanked the brethren for the Past Master's jewel, and said that he had two sons, one six years of age and one four. He did not know whether he should ever have the privilege of initiating them, but whether or not he hoped they would look back on this jewel as a token that their father was honoured by the brethren of the Fellowship Lodge. He thanked the brethren for having contributed to the success of his year of office.

Bro. W. H. Bailey, P.M., P.G. Treas., proposed "The Sheriffs of London," to which Bros. Alliston and Clifford Probyn responded, the former brother informing the company that was the sixth ceremony the Sheriffs had attended that day. Soon after 9 a.m. they had to be at the Central Criminal Court, another function at 1 p.m., the Queen's Levee at 2, a meeting to commemorate King Alfred at 3, a dinner at 6.30, and the Fellowship Lodge afterwards, which was by no means the least, where he was a stranger he was a brother. He was delighted as a citizen to find when he got over the border of the City the popularity of the Corporation was not confined within that border.

Bro. Sheriff Col. Clifford Probyn, G. Treasurer, also spoke; but said it was an unwritten law in the Corporation that only one Sheriff should respond to a toast.

Bros. Debenham, Paice, and Dr. Kempster responded to the toast of "The Visitors."

The other toasts followed before the brethren separated.

Acacia Lodge, No. 2321.

The regular monthly meeting was held at the Masonic Hall, Rawson-square, Bradford, on Thursday, the 2nd instant, and the presence of a number of visitors rendered the meeting very interesting. Bro. James B. Fearnley, W.M., was supported by Bros. T. P. Sykes, S.W.; Wm. Docksey, J.W.; J. Merton, I.P.M.; S. A. Bailey, P.M., as Chap.; J. Bland, Treas.; J. T. Last, P.P.G. Reg., Sec.; J. S. Hedley, S.D.; T. H. Bedford, J.D.; J. S. Cooper, Tyler; John Niven, P.M.; and a number of the brethren. Visitors: Bros. S. Whiteley, W.M. 1034, P.P.G.O.; W. A. Forshaw, 1034; A. Hodgkiss, 1034; John Rogers, Sec. 1034; J. L. Walker, 1034; J. H. Howarth, P.M. 871, 974; G. E. Rawnsley, P.M. 1648; H. Moxon, 1648; Miles Sowden, 1648; W. Frankland, 1648; H. Whitehead, 1648; J. G. Larcom, 1648; T. D. Dobbyn, 1648; J. H. Bates, 275; W. H. Newhouse, P.M. 1301; F. Dale, 2453; and A. J. Taylor, Org. 2609.

After the minutes of the previous meeting had been read and confirmed, the ballot was taken for Mr. Joseph Wood, which resulted in his election, and being in attendance he was initiated into the Craft by the W.M., Bros. Last, Sec.; Docksey, J.W.; and Sykes, S.W., assisting in the ceremonial working. Two gentlemen were proposed for initiation at a future meeting. The W.M. took the opportunity of reporting that he had represented the lodge at the recent Festival of the Royal Masonic Benevolent Institution at Freemasons' Tavern, which was a very successful meeting resulting in over £18,000 having been subscribed for the funds of the Institution, and on the occasion

referred to he had the distinction of being the only Steward representing the Bradford lodges. Apologies were tendered for the unavoidable absence of a number of the members, and after "Hearty good wishes" from the visitors, the lodge was closed.

After refreshment, the usual loyal and Masonic toasts were duly honoured.

In proposing "The Visitors," the W.M. gave them a very cordial welcome. Bro. S. Whiteley, W.M. 1034, P.P.G.O., responded and took occasion to compliment the W.M. upon the excellent manner in which the duties of the lodge had been conducted, and on the able support he had received from his officers, and he also acknowledged the hospitable manner the visitors had been received and entertained.

Bro. J. H. Howarth, P.M. 871 and 974, also responded, and expressed the pleasure it had afforded him to have visited the lodge, as the working within the lodge and the generous hospitality of the subsequent meeting was very gratifying, so that he had spent a most pleasant evening.

"The Health of the W.M." was proposed by Bro. Whiteley, W.M. 1034, in eulogistic terms, and was cordially received by the brethren.

Bro. Fearnley, W.M., in responding, thanked the brethren for the very hearty manner the toast had been received. He stated that he was proud of the office he filled, and was glad to be able to acknowledge the hearty support he was receiving from all the brethren.

The W.M. then proposed "The Health of the Officers," and thanked them for the efficient manner they discharged their duties.

Bro. Niven, P.M., the lodge Representative on the Provincial Charity Committee of West Yorkshire, responded, and thanked the W.M. for his kind remarks, and assured him that he could rely on the cordial support of all his officers during his occupancy of the chair.

The Tyler's toast concluded a very happy meeting. Bros. Whiteley, Taylor, Townend, Rogers, Docksey, Dobbin, Moxon, and others contributed songs, recitations, and music to the harmony of the evening.

St. John's Lodge, No. 70.

The above lodge held its regular meeting on Tuesday, the 7th inst., at the Temple, Plymouth. The W.M. was supported by Bros. Treasure, P.M., I.P.M.; Leach, P.M., Chap.; Withell, P.M., Treas.; Gover, P.M., Sec.; Stanlake, P.M., Asst. Sec.; Hocking, Stwd.; King, and Goad. Visitors: Bros. S. G. Edwards, P.M. 1550; A. Williams, I.P.M. 230; J. Angwin, P.M. 230; H. Reynolds, P.M. 2025; A. Moore, 1205; and others.

The minutes having been read and confirmed, the ballot was taken for Mr. Albert E. Peter, which proving unanimous, he was duly initiated. The candidate being a close personal friend of the W.M. the charge was given by him in a very impressive manner and received by the candidate most earnestly. Bro. Mynard was subsequently passed and Bros. J. Jacobs and Dolton raised.

The brethren then adjourned to the refectory for refreshments, and the Organist provided an excellent musical programme, items being contributed by Bros. Prout, Farley, Jacobs, White, Jenkins, and Sogolowitch.

Alleyn Lodge, No. 2647.

The installation meeting of this lodge took place at the Crown and Greyhound Hotel, Dulwich, on the 25th ult., when Bro. J. Joel was duly installed as W.M. for the ensuing year. The members present included Bros. G. W. Capel, F.R.G.S., W.M.; J. Joel, S.W.; W. H. Stone, J.W.; J. Songhurst, P.M., Treas.; J. Read, G.S.B., Sec.; T. C. Stanley, P.M., S.D.; E. Scott, J.D.; E. J. Austin, Org.; J. F. Henley, I.G.; R. Omash, Stwd.; C. I. Axford, I.P.M.; Dr. Jollye, A. Browne, M. Buis, J. F. Ritson, J. W. Stevens, P.M., P.P.G.S.W.; C. Phillips, P.M.; and W. J. Chapman. Visitors: Bros. G. R. Langley, P.M., P.P.G.D. Middx.; J. Ellinger, P.M.; G. E. Stanley, H. Broughton, J.W.; W. McDonald, A. Lock, J. Webb, W.M.; W. H. Bale, P.M.; J. J. Newland, W.M.; J. Hobley, W.M.; and others.

Lodge was opened, and the minutes confirmed, and Bro. W. H. Phillips, I.P.M. 1550, and A. Lock, 1049, were elected joining members. Bro. J. Joel was next presented as W.M., and was duly installed by the I.P.M., and invested the following officers: Bros. W. H. Stone, S.W.; T. C. Stanley, P.M., J.W.; C. I. Axford, P.P.G.D.C., Treas.; Phillips, P.M., Sec.; E. Scott, S.D.; J. F. Henley, J.D.; E. Austin, Org.; R. Omash, I.G.; W. J. Mars and Dr. A. D. Jolly, Stewards; and Mitchell, Tyler.

A Past Master's jewel was presented to the I.P.M., and the lodge was afterwards closed.

After a well-served repast, the toast list and musical programme was proceeded with.

Bro. G. W. Capel, I.P.M., proposed "The Health of the W.M.," and expressed the delight of the members at seeing Bro. Joel in the chair. They wished him a prosperous year of office, and from the manner in which he had invested his officers, they had no doubt he would discharge his duties with credit to himself and satisfaction to every member.

Bro. J. Joel, W.M., said that, having arrived at the position of the chair, they would sympathise with him and understand his feelings in rising to respond for the toast for the first time. It was a goal that all Masons looked to, and he felt proud of the honour. He was sure they would have a successful and prosperous lodge in time.

"The I.P.M. and Past Masters" was next given, and in response, Bro. Capel, I.P.M., expressed his thanks for the support he had received from the officers. It was gratifying to know that at the time he installed his successor, as well as throughout the year, there was brotherly love existing in the lodge.

Bros. Axford, P.M., and Phillips, P.M., also replied.

Bro. G. R. Langley, P.P.G.D., acknowledged "The Visitors," and expressed his pleasure in initiating, passing, and raising the W.M. and also Bro. Scott. He was surrounded that evening by many old friends, including Bro. Phillips, P.M., who initiated him, Bro. Axford, who was Treasurer of the lodge of instruction, of which he was Preceptor, Bro. Newland, a member of a lodge of which he was Secretary, and Bro. Ellinger, the Secretary of the Brixton Lodge of Instruction.

Bros. Newland, Bale, Hobley, and others also returned thanks.

"The Officers of the Lodge" was duly responded to by Bros. Stone, S.W.; Stanley, J.W.; Scott, Henley, and Omash.

The Tyler's toast brought a very pleasant evening to a close.

The musical arrangements, under the direction of Bro. Austin, Org., were excellently arranged; the artists being Miss Ella Thompson, Miss Mabel Scott, Bro. Charles Conyers, and Messrs. A. Adams and F. W. Nazer.

THE EARL OF COVENTRY, President of the Royal Agricultural Society, has received a letter from H.R.H. the Prince of Wales consenting to accept the presidency of the society for the year 1900, "in order to show the great interest which he takes in everything relating to agriculture."

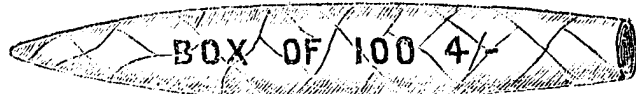
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The following new lists, and additions to lists, have been received since last week:—

LONDON.		£	s.	d.
Lodge				
58 Bro. H. P. Miller, additional	...	31	10	0
	(raising his list to £118 13s.)			
1571 " George Horwill, additional	...	1	6	0
	(raising his list to £29 2s. 6d.)			
1614 " H. G. Walker, additional	...	1	1	0
	(raising his list to £54 12s.)			
1964 " W. A. Hume, additional	...	5	5	0
	(raising his list to £110 5s.)			
2694 " Robert Colsell, additional	...	21	0	0
	(raising his list to £52 10s.)			
2698 " A. F. Hardyment, additional	...	5	0	0
	(raising his list to £105.)			
Unattached				
Bro. W. J. Mason, new list	...	63	0	0
" James Stephens, new list	...	52	10	0
THE PROVINCES.				
BERKSHIRE.				
Lodge				
2671 Bro. W. H. Reed, additional	...	4	12	6
	(raising his list to £44 12s. 6d.)			
HERTFORDSHIRE.				
Lodge				
1479 Bro. Dr. E. Lipscombe, additional	...	1	6	0
	(raising his list to £40 13s. 6d.)			

Mark Masonry.

Prince Leopold Lodge, No. 238.

A meeting of this lodge was held at Anderton's Hotel, Fleet-street, E.C., on 28th ult. Among those present were Bros. T. B. Dobson, W.M.; R. Burleton, S.W.; F. W. Driver, M.A., P.G.S.; as J.W.; Hawkins, M.O.; F. F. Bonney, S.O.; Rev. R. C. Fillingham, M.A., P.M., Treas.; and Major T. C. Walls, P.M., P.G.S.B., Secretary.

The minutes of the previous meeting were read and confirmed. It being election night, Bro. R. Burleton, S.W., was unanimously elected W.M.; Bro. Rev. R. C. Fillingham, P.M., Treas.; and Bro. Goddard, Tyler. A Past Master's jewel was unanimously voted to Bro. Dobson. The lodge was then closed.

A banquet followed.

Bro. F. W. Driver, P.G.S., responded on behalf of "The Grand Officers."

The I.P.M. in proposing "The Health of the W.M.," regretted that during the past year no candidate for advancement had presented himself. No. 238 being an exceedingly happy little lodge, deserved better encouragement. However, the W.M. had done the work at his disposal in a highly creditable manner, and his efforts at the convivial board to conduce to the general comfort and entertainment of the brethren were beyond all praise.

The W.M., in reply, briefly said that he greatly regretted that no candidate had been forthcoming. He had endeavoured to induce some brethren to come in but unsuccessfully. However, the W.M. elect, he believed, would be more successful.

The toasts of "The Master elect," "The Past Masters," and "The Officers," terminated the proceedings.

Instruction.

HORNSEY CHAPTER, No. 890.

A convocation was held at the Prince of Wales' Hotel, Eastbourne-terrace, Bishops' road, Paddington, on the 3rd inst., when there were present Comps. H. Foskett, 1st A.S. 185, M.E.Z.; M. Speigel, P.Z. 834, P.P.G.S.B. Surrey, H.; T. Dutton, M.D., P.Z. 2410, J.; H. Dehane, P.Z. 890, P.P.G.P.S. Essex, S.E.; W. J. Lewis, P.S. 173, S.N.; A. L. Butters, 1st A.S. 890, P.S.; and H. G. Blackmore, 2410.

The chapter was declared open, and the minutes of the last convocation were read and confirmed. The ceremony of exaltation was rehearsed, Comp. Blackmore being the candidate; he was afterwards elected a member and acknowledged the compliment. A communication from Comp. Dr. Pickett, P.Z. 2410, was read. After the M.E.Z. had risen the usual number of times, the chapter was closed.

ANNUAL BANQUET AND CONCERT OF ST. AMBROSE LODGE, No. 1891.

This annual gathering was held at St. James' Restaurant, W., on the 22nd ult., and proved a very pleasant and enjoyable evening. The guests were welcomed by Bro. Ivor Davis, M.D., W.M., and Mrs. Davis, and amongst the other officers present were Bros. G. B. Spicer, I.P.M.; George May, S.W.; Rev. T. J. Filmer Bennett, M.A., Chap.; P. P. Perry, P.M., Treas.; W. F. Bates, P.M. Sec. (to whom great praise is due for the arrangements); A. E. Gad J, A. Strutt, I.G.; W. Hoggins, P.M., D.C.; F. W. Buxton, P.M., P.P.G.S. of W.; E. Rix, E. T. Edwards, and others.

After a short interval, banquet was announced and a few toasts were subsequently given.

Bro. F. W. BUXTON, P.M., proposed "The W.M.," and said he had the pleasure of introducing Bro. Ivor Davis into Freemasonry and from what they had seen of the W.M. on former occasions he thought he had every reason to

congratulate himself upon that fact. This was the largest gathering this lodge had had on a ladies' night, and the W.M. would doubtless tell them how pleased he was to meet them all. Although a busy man, the W.M. had devoted his spare time to the ritual which was to his credit.

The W.M. returned thanks, and said he felt highly honoured to be the W.M. of that lodge, especially as he had the support of the members. He might tell those who were not Masons that there was no large salary attached to the post of W.M.; but the goodwill and good feeling of every member well repaid him for the trouble taken. Masons always had Charity at heart, and did the best they could for everything that was good. Theirs was a very united lodge, with as good Past Masters and working officers as they could find in London.

The W.M. then proposed "The Ladies" in felicitous terms, welcoming them in the name of the lodge, and hoping they would spend an enjoyable evening, and grace the lodge with their presence on some future occasion.

Bro. the Rev. FILMER BENNETT, in a humorous response, said that Masonry originated with King Solomon, who had many wives, and who knew more about it than he did, for he had one wife, and that was quite enough. He was sure he was echoing the opinion of the ladies present in saying they had had a good time, and that if the brethren came home a little late in future they would be forgiven.

The concert which followed was under the direction of Bro. McLean, Mus. Bac., J.W. 858, and was evidently greatly to the taste of the audience. Specially among the various items must be mentioned the singing of Madame Eugenia Morgan, the violin playing of Miss Adelina Dinelli, silver bells solos of Bro. R. B. Hopkins, and humorous performances of Mr. Henry Hudson. Bro. McLean accompanied throughout with his usual taste and ability.

At the conclusion, Bro. GADD proposed a hearty vote of thanks to the W.M. for the magnificent entertainment he had given them; but the W.M. modestly disclaimed any thanks, and, in his turn, paid a graceful tribute to the artistes, and especially to Bro. McLean, who had undertaken the concert as a personal friend of his own.

Obituary.

THE LATE BRO. LORD HERSCHELL.

FUNERAL ARRANGEMENTS.

H.M.S. Talbot, bearing the remains of Bro. the late Lord Herschell, will enter Portsmouth Harbour on the 20th instant. The remains will be received with naval and military honours, and will leave the dockyard for London, reaching Victoria the same afternoon or evening, and being conveyed to the late lord's residence in Grosvenor-gardens. The heir, the executors, and the male relatives of the deceased will accompany the body from Portsmouth to London. On the morning of the 21st the remains will be conveyed to Westminster Abbey, and a special service will be held at 12 o'clock, conducted by the Dean of Westminster and other clergy. The service will take the exact form of that which was held in the case of the late W. H. Smith. The choir and south transept will be reserved for the members of the Lords and Commons, and former colleagues of the late ex-Lord Chancellor, and the north transept and nave will be kept free for the public. After the service the body will be conveyed to Clyffe, Dorchester, for interment, on the 22nd instant. The pall-bearers, we understand, will include the leaders of both parties in both Houses of Parliament, and the members of the late Liberal Cabinet. Lady Herschell feels unequal to the strain of the funeral service at the Abbey, but intends, if possible, to be present at the final scene at Clyffe. The Queen, H.R.H. the Prince of Wales, and other members of the Royal Family, will be represented, and the whole of the United States Embassy will be at Westminster Abbey. The Law Lords wish to attend, and the Bar will be fully represented. At a special meeting of the Senate of the University of London, a resolution was moved by Sir Henry Roscoe, Vice-Chancellor of the University, seconded by Mr. T. S. Osler, and unanimously adopted, recording a deep sense of the great and irreparable loss which the University has sustained in the untimely death of its Chancellor, Lord Herschell. The Senate also expressed to Lady Herschell and the family of the Chancellor its sympathy with them in their bereavement. The Senate then adjourned as a mark of respect to the memory of the late Chancellor.

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G. W. STEVENS, }
B. E. RATLIFF, } *Joint Secretaries*

Masonic and General Tidings.

THE LODGE LA FRANCE, No. 2060, has started a lodge of instruction, which is held at the Cafe Royal, Regent-street, W.C., every Thursday evening, from eight o'clock.

H.R.H. THE PRINCESS OF WALES has very graciously extended her patronage to the Metropolitan Drinking Fountain and Cattle Trough Association by becoming a Patroness of the Society.

BRO. CAPT. BERESFORD GEO. CAMPBELL, W.M. of Cambrian Lodge of Australia, No. 656, E.C., Sydney (the only lodge working in New South Wales, Australia, under the English Constitution), has been sworn in as a Justice of the Peace for the Colony of New South Wales.

THE LORD LIEUTENANT OF IRELAND AND COUNTESS CADOGAN have been entertaining a party during the present week at Dublin Castle, including Countess Grey and Lady Victoria Grey, the Earl and Countess of Kingston, Lady Helen Craven, Lady Mary Currie, Lord Robert Manners, Bro. Lord Cloncurry, the Hon. Charles Crichton and Miss Crichton, and others.

H.R.H. THE PRINCE OF WALES arrived at Cannes on Monday night, and was met at the station by the Grand Duke Michael, the Prince of Nassau, the Bishop of Gibraltar, and other leading members of society. The Prince looked none the worse for his journey. Mr. and Mrs. Robert Vyner entertained his Royal Highness at dinner in the evening at the Chateau Sainte Anne.

A COMMUNICATION HAS BEEN received from Major-General Sir Francis W. de Winton by the Committee of the Royal Humane Society, intimating that his Royal Highness the Duke of York has consented to become President of the Institution, in succession to the Duke of Argyll, who is retiring after holding the office for 40 years, and now becomes a Vice-President. It has also been notified that his Royal Highness the Prince of Wales has signified his willingness to be a Vice-Patron of the society.

IT IS UNDERSTOOD in well-informed quarters that a petition recently presented to H.R.H. the Prince of Wales as Grand Mark Master, praying for the Mark lodges of Essex to be constituted into a Province has been granted and that his Royal Highness has appointed the Earl of Warwick to be the first Provincial Grand Master. It is expected that the installation of the new Prov. G.M. will take place about the middle of May at Colchester.—*Essex County Standard*.

AMONG THOSE who were presented to the Duke of York at the Levee on Monday, were Bro. Alderman and Sheriff Alliston and Bro. Sheriff Lieut.-Col. Probyn. Bro. the Duke of Portland, K.G., was presented on his appointment as Lord Lieutenant of Nottinghamshire, and Bro. Sir John Edge on appointment to the Council of India. The Right Hon. the Lord Mayor of London (Bro. Alderman Sir John V. Moore) had the honour of being presented by the Marquis of Salisbury, Prime Minister and Secretary of State for Foreign Affairs.

THE QUEEN has approved of a new medal being struck to commemorate the military operations in connection with the re-conquest of the Sudan. It will be of silver, and is to be granted not only to the officers and men of the British and Egyptian troops engaged in the campaign of last year, which concluded at Khartoum in September, but to all the British, Indian, and Egyptian troops, and native allies who were entitled to the medal given by the Khedive for the re-conquest of the Dongola Province in 1896, and for the operations of 1897 and 1898 previous to the Khartoum advance. Unlike the Khedive's medal, which has clasps for Firket, Hafir, Abu Hamed, the Atbara, Khartoum, and Gedaref, the British medal will have no clasps. Civilian syces and servants and authorised followers who were granted the Egyptian bronze medal will receive the new British medal in bronze.

BRO. COLONEL T. DAVIES SEWELL.—Westminster occupies a proud position to day in being specially signalled out for individual treatment in connection with the London Government Bill. For this the parishioners have to thank the Committee who for the past three or four years have been quietly working in favour of the incorporation of the borough. There are, as a rule, several claimants for the honour of initiating a movement of this character, but in this case it is unanimously conceded that the credit belongs to Colonel Davies Sewell, who made the first suggestion, and for a long while engineered, practically on his own responsibility, the agitation that it appears is to have so successful an issue. Some day I hope to see the Colonel's services in this direction recognised by his election as the chief of the borough. The honour could not be better bestowed.—*City Press*.

THE 20TH ANNUAL GRAND BALL in aid of the funds of the Metropolitan and City Police Orphanage will take place at the Cannon-street Hotel, on Friday, the 25th April, under the patronage of the Lord Mayor (Bro. Alderman Sir John V. Moore) and Lady Mayoress, and the Sheriffs (Bros. Alderman Alliston and Lieut.-Col. Clifford Probyn), and Sub-Sheriffs of the City of London. Her Gracious Majesty the Queen is Patron of the Institution, which at the present time is maintaining, clothing, and educating 260 children, while in addition it last year disbursed £5314 among upwards of 800 children, for whom accommodation in the orphanage could not be found; the sum thus distributed taking the form of a compassionate allowance of 2s. 6d. per week to each child up to the age of 13 years. From these few particulars it will be seen that this Police Orphanage is doing an enormous amount of good, and we trust that the ball which is to be held on the last Friday of next month will prove a grand success. Fuller particulars may be obtained of Superintendent Oscar Mackenzie, Hon. Secretary, 25, Old Jewry, E.C.

THE PRUDENTIAL COMPANY, LIMITED.—The 50th annual report discloses an eminently satisfactory amount of progress during the year ended 31st December, 1898. In the Ordinary Branch there were issued 64,708 policies, assuring the sum of £6,420,580, and producing a New Annual Premium Income of £353,113. The Premiums received amounted to £2,967,501, or more by £193,237 than in 1897, while the claims amounted to £975,012, the number of deaths being 5191, and of Endowment Assurances matured 2535. The number of Policies in force at the end of the year was 534,138. In the Industrial Branch the Premiums received were £4,969,756, being an increase of £167,165. The claims reached £1,891,039, the number of deaths being 198,308, and of Endowment Assurances matured 2181. The number of Free Policies granted to Policyholders of five years' standing desirous of discontinuing their payments was 66,379, the number in force being 604,564, while 12,231 such Policies became claims. The total number of Policies in force at the end of the year was 12,949,679, the average duration being over eight and a half years, while the total assets of the Company, in both branches, was £33,599,708, showing an increase of £3,161,371 over 1897. The Company is to be congratulated on the position to which it has attained and the measures it is continually devising to strengthen and extend the interests of its shareholders and policyholders. The statements of account accompanying the Report have evidently been prepared with the greatest care, and their accuracy is vouched for by professional auditors.

THE HAMPSTEAD HOSPITAL.—Bro. Sir Henry Harben has promised £3000 to the building fund for the new hospital, provided that £14,000 is raised by the 1st of June, the date of the garden fête, under the patronage of Princess Christian; £3050 has been already raised from other sources.

H.R.H. THE PRINCE OF WALES'S HOSPITAL FUND FOR LONDON.—Amongst the latest contributions to H.R.H. the Prince of Wales's Hospital Fund for London are the following: Bro. Sir Henry Irving, £100; the Countess of Stamford and Warrington, £50; Messrs. Cook, Son, and Co., £25; Mr. J. Russell Buckler, £10 10s.; Capt. H. Clifton Brown, £10; and Messrs. Lewisohn Bros. and Co., £10.

BRO. DUKE OF DEVONSHIRE'S MUNIFICENCE.—To commemorate his Mayoralty, the Duke of Devonshire has presented to Eastbourne land worth many thousands of pounds as a site for a technical school and free library. On Wednesday, the 8th instant, the Town Council proposed to invite competitive designs for a building at a cost not exceeding £20,000. Alderman Wenham's amendment in favour of employing a local architect was rejected.

WE ARE REQUESTED by Bro. Kemp to state that a special Cinderella (Fancy and Evening Dress) will take place at the Holborn Restaurant on Friday, the 24th inst., in connection with the Holborn Subscription Cinderellas which are given in aid of the Royal Masonic Benevolent Institution. The tickets, 2s. 6d. each, may be had of Bro. H. Kemp, 7 and 8, Thavies' Inn, Holborn-circus.

THE ANNUAL REPORT of the Actors' Association, of which Bro. Sir Henry Irving is President, and in which most of the principal actors and managers are interested, is a very satisfactory one. The financial condition of the Association is also of a gratifying character, and among other pleasant things we are told that there are no less than 121 honorary medical officers attached to the association; and that the stage, by its introduction, has been supplied with a large number of new recruits. The annual meeting takes place at the Criterion Theatre this (Friday) afternoon.

BRO. EARL CARRINGTON, as President of the London Society of East Anglians, will take the chair at the annual banquet, which is to be held to-morrow (Saturday) in the King's Hall, Holborn Restaurant. His lordship is intimately associated with East Anglia through the Gunton estates, and by his marriage with Bro. Lord Suffield's daughter. The speakers will include Mrs. Fawcett, who comes of a well-known Suffolk family, Mr. Felix Cobbold, who is equally well-known, and connected with Bro. Lord Kitchener's family, and the Dean of Norwich.

BY COMMAND OF THE QUEEN, H.R.H. the Duke of York held a Levee at St. James's Palace on Monday afternoon, presentations to his Royal Highness being considered as equivalent to presentations to her Majesty. The Honourable Corps of Gentlemen-at-Arms was on duty in the State Saloons, the Yeoman of the Guard in the interior of the Palace, while guards of honour, with bands, were furnished by the 3rd Coldstream Guards and the Royal Horse Guards, the former being stationed in the court of the Palace, and the latter in the Mall.

IN THE absence of Bro. Lord Methuen, owing to the sudden death of his mother, Admiral Sir N. Bowden-Smith, K.C.B., presided at the 69th annual general meeting on Saturday last, of the Royal United Service Institution, Whitehall. The report stated that during the past year 34 life members and 231 annual members had joined the institution, this total of 265 being a net increase of 70 when resignations and deaths were accounted for. The total number of members was now 5620. As a result of the year's working the Council was able to add £455 to its investments. The exhibition of trophies and relics connected with the Sudan campaign, which was opened last November, had proved a decided success.

A WESTRALIAN GOLCONDA.—Lately the public have fought shy of the numerous mining ventures that have been placed upon the market, and, in face of the recent company exposures, it is not a difficult matter to surmise the reason. Therefore, it is small wonder that dealings of late on 'Change have fallen into a semi-lethargic condition. But now the markets are showing a rapid advance in Westralians; and considering that Purbanks Birthday Gift stands at a premium of 95 per cent., it is indeed surprising that the shares of the Purbanks Main Lode, which property is adjacent, can be purchased to-day at 12s. 6d. Another West Australian venture that has been seriously—even stupidly—neglected is the Kalgurli Consols, whose shares now stand at 2s. But they will not remain long at this absurd price, as some far-seeing speculators are quietly nibbling them up knowing full well what a rich harvest they must soon reap now that West Australians are rising. It may be mentioned that the Westralian Mining Company have an immense interest in this concern, which is a fact that the investing public should not be slow to recognise, especially bearing in mind that this particular company has a substantial interest in Perth Tramways, the Victoria Copper Mines, and the North Croesus, all going concerns.

THE ALEXANDRA PALACE will re-open for the season on Good Friday, with a grand performance of "The Messiah" in the afternoon, and a miscellaneous concert in the evening. The artistes already engaged are Madame Marie Duma, Madame Belle Cole, Madame Alice Gomez, Mr. Herbert Grover, and Mr. Charles Copland. The Palace Choral Society, which has been greatly strengthened under the able directorship of Mr. George Riseley, will with the orchestra, number nearly 1200. There are several new and novel attractions for the forthcoming season, which will include the "Dickens's" bazaar, which has been built up (on a scale hitherto unprecedented) to represent scenes from the famous novelist's works, at a very great expense, also a Japanese village, which is being erected in the conservatory, and the Management are pleased to announce that they have concluded arrangements to produce the great "Naval Spectacle" on the lake on a far greater magnitude than has ever been attempted before. This wonderful spectacle which has been the great attraction at Earls Court and Olympia affords so much scope for development on the lake (which is practically constructed for the purpose) that it will be presented in a manner far exceeding in magnitude any production hitherto and utterly impossible in an enclosed building.

PEARL LIFE ASSURANCE COMPANY, LIMITED.—The report presented by the Directors at the 35th annual general meeting on Friday, the 17th ult., was a most welcome document, proving, as it did, that the progress made during the year 1898 was greater than in any previous year of the Company's existence, and that, notwithstanding the partial paralysis in one of the largest divisions caused by the South Wales trade disturbance. In the Ordinary Branch the Premium Income for last year was £63,881, being an increase of £11,492 over that of 1897, while the Funds amounted to £192,843, being an addition of £44,953. The premiums on new policies were £22,961, assuring the sum of £555,977. The total income of the Company was £62,820, or £87,581 in excess of 1897, the Premium Income being £717,528, and the amount paid in claims, grants, &c., &c., £222,834, raising the total paid since the establishment of the Company to £2,187,399. The Life Assurance Fund, with the capital paid up, amounted to £833,562, or more by £115,237 than in 1897. A careful actuarial valuation of the whole of the Company's business revealed a surplus on the Ordinary Branch of £18,336, and on the Industrial Branch of £113,737, or, together, £132,073, and the Directors recommend that of this sum £118,402 should be carried forward, and £13,670 divided as bonus among the Participating Policy-holders and Shareholders. The Directors recommended a dividend of 10 per cent.



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