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*R. W. Bro. the Earl of Warwick,  
 Deputy Grand Master.*

## The Province of Essex.

### Dedication of a Masonic Hall at Colchester,

THE Freemasons of Colchester, following the commendable example of so many of the provincial towns, have provided themselves with a commodious and handsome Masonic Hall, and the dedication by the new Provincial Grand Master, Bro. Colonel Lockwood, M.P., took place on the 28th October, when a large gathering of the members of the Order assembled to assist at the ceremony. The initiative in the undertaking was taken by the senior lodge, the Angel, No. 51 on the roll of the Grand Lodge, which is the oldest in the province. The minutes of the lodge reveal the fact that several attempts had been previously made to provide a special home for the Craft, but for various reasons have been abandoned. The last attempt had gone so far as a purchase of premises and a site, but difficulties arose, and this, too, had eventually to share the fate of former schemes. The next attempt, however, has happily proved successful, and the result is a building admirably adapted for its purpose. On the ground floor



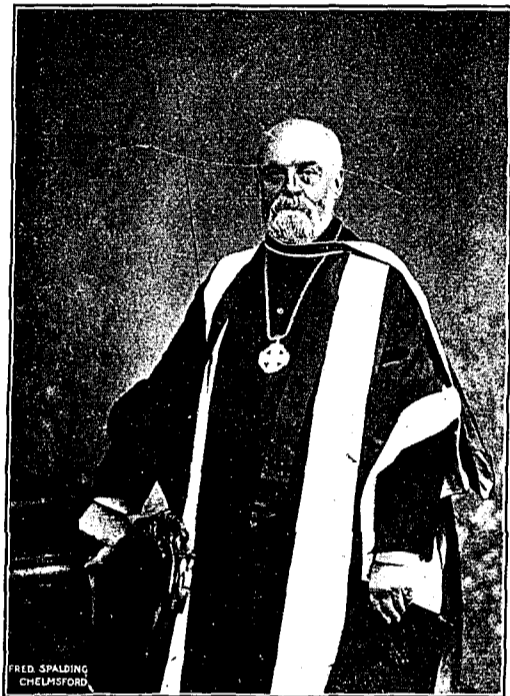
BRO. COLONEL LOCKWOOD, M.P., PROVINCIAL GRAND MASTER.

there is a spacious entrance hall leading into a dining room 45 feet long by 26 feet wide. On the first floor is the splendid lodge room of the same dimensions.

The ceremony of dedication was carried out in accordance with ancient usage.

In the address delivered by the Provincial Grand Master, he remarked that it seldom fell to the lot of a Provincial Grand Master to open such a building as that, and he congratulated the brethren of Colchester—the home of the oldest lodge in the province—on the efforts they had made, and upon the results of them. Everyone must be well aware that such a building and such an undertaking could not have been carried out without great and untiring efforts on the part of those concerned, who had felt it right, proper, and seemly that a home like that should be established in Colchester for Freemasonry; and as Freemasonry grows and increases the want of such buildings as that would naturally be felt. He trusted that in those large centres of Freemasonry where possibilities such as that existed, the example set by Colchester might be speedily followed.

Prayer having been offered by the Bishop of Barking, the architect (Bro. Charles E. Butcher) delivered up to the Provincial Grand Master the tools entrusted to his care at the laying of the foundation-stone, and handed in the plans of the completed structure. The Provincial Grand Master briefly complimented the architect on the skill and ability



BRO. THE RIGHT REV. THE LORD BISHOP OF BARKING, ACTING PROVINCIAL GRAND CHAPLAIN AT THE DEDICATION.

with which he had discharged his duty. The Provincial Grand Secretary thereupon requested the Provincial Grand Master to dedicate the hall to Masonic purposes, and handed him the conveyance. Bro. Colonel Lockwood signified his assent, and called upon the Chaplain to deliver an oration.

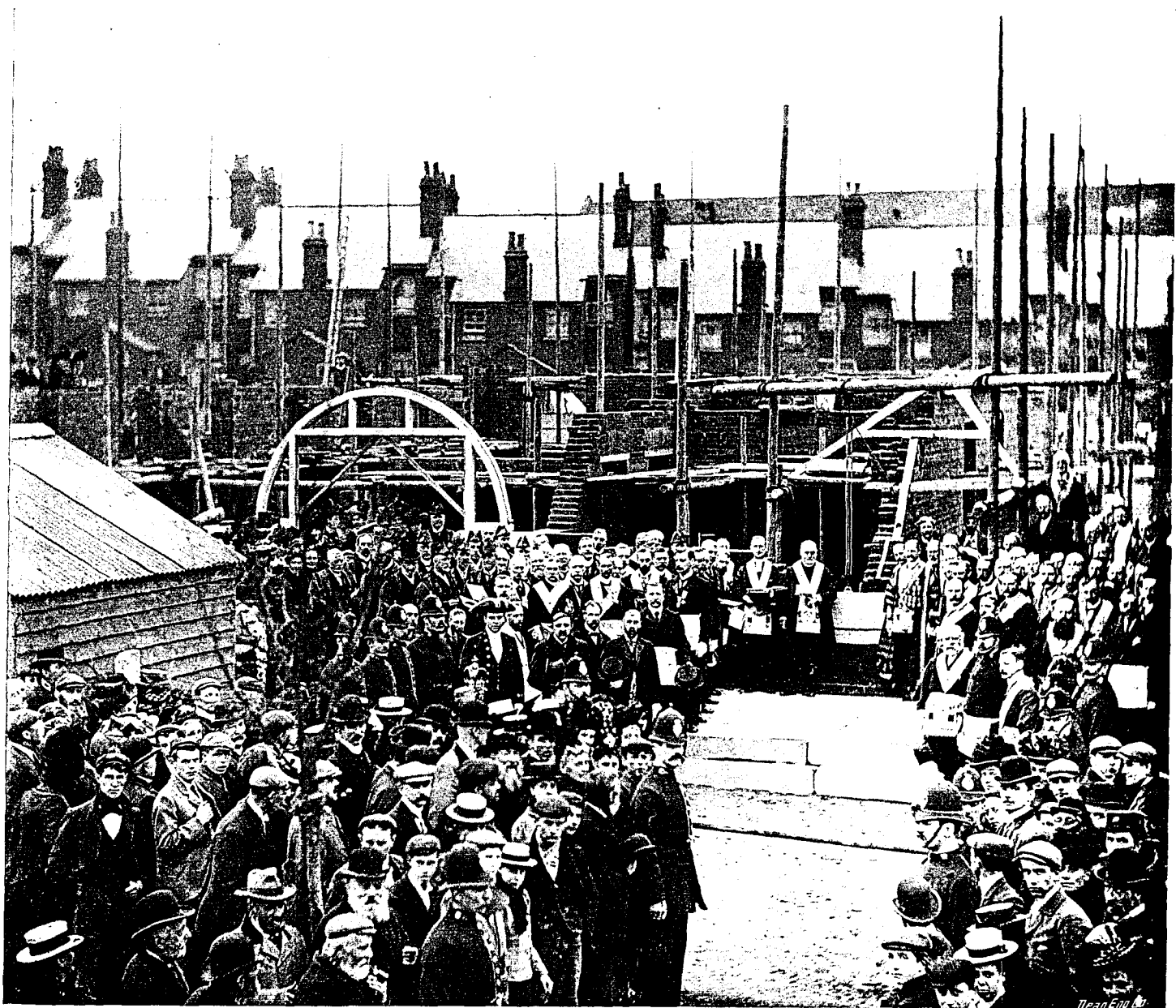


BRO. T. J. RALLING, PROVINCIAL GRAND SECRETARY.

The Right Rev. the Bishop of Barking said that the occasion that had brought them together was one of exceptional interest, and he thought that he might say the ceremony would be one of exceptional solemnity. It was but

rarely that Masons were called together to dedicate a building such as that, suitable for all those purposes of Masonic gathering which they desired to see repeated in so many places throughout that province. Emphasising the fact that it was a Masonic Hall, the Bishop said although it had been contributed to by Masons all round, yet it owed its origin to the most ancient of the lodges in the Province of Essex. He observed that the dedication ceremony was alike to that of the consecration of a new lodge, and yet there were differences. In the consecration of a new lodge there was no building, but there was a living lodge, the founders of which represented the building, and they asked the Divine blessing to be given to those who had taken part in the establishment of a new centre of Masonic work and interest. That afternoon they were met to ask that the Most High would give His blessing upon that building, a building which

entered upon such a new home as that, which it was hoped might become the home of all the lodges of Colchester in time to come. When the brethren who lived in a place entered upon a new home, surely it was a time of great thankfulness and hope for Freemasonry—for the Brotherhood at large. The two feelings he thought they ought to entertain were those of thankfulness and hope—thankfulness, that the Most High had blessed those who had taken the work in hand and so far prospered their efforts; hope, amounting almost to confidence, that if the work was set about (as it was going to be) in full reliance on the Divine blessing, that work would be abundantly blessed. The Bishop augured from the completion of the building that there would be a wider diffusion of the grand principles of Masonry than had been possible in the past—that there would be promoted virtue, which was



LAYING THE FOUNDATION STONE OF THE NEW MASONIC HALL.

had been raised to further the great ends of Masonry. It was to be dedicated to the furtherance of those great principles for which Freemasonry existed. The speaker next alluded to the similarity of the ceremony of that day with that of the dedication of King Solomon's Temple. Then, as now, a magnificent building was solemnly consecrated and dedicated and given to Almighty God. The great idea in the case of the Temple was that there should be a permanent resting-place for the symbol of God's presence with His people. In a smaller way this lodge, which had had its 160 years and more of existence, had had no permanent resting-place until now. It entered upon a new life and a new home, and—like young people who went into a new home with the prospect and hope of blessings in it, and that it would be the means of giving them new interests, making their work in life brighter, better, happier, and more useful to those around them—so, he took it, when a lodge

uprightness in society, and in their daily lives, and universal benevolence and kindness of heart, which was good feelings and actions when they were able to carry their intentions into action towards all mankind. Then there would come that symbolical recognition of the fact that, without the Divine blessing, all their efforts would be in vain. That building might be used for other things than Masonic gatherings, but it would be associated in their minds first and foremost at all times with the great work which Freemasonry undertakes. There, he took it, would be opportunities in the future for lodges of instruction, with their hard and solid work, which was so valuable. The Bishop invoked the Divine blessing not only upon that afternoon's ceremony, but all the ceremonies which would hereafter be carried on there, and, in conclusion, expressed the wish that, through the influence exerted there, those who attended the meetings might, by following the high principles of Masonry,

promote the glory of the Most High and the welfare of their fellow men.

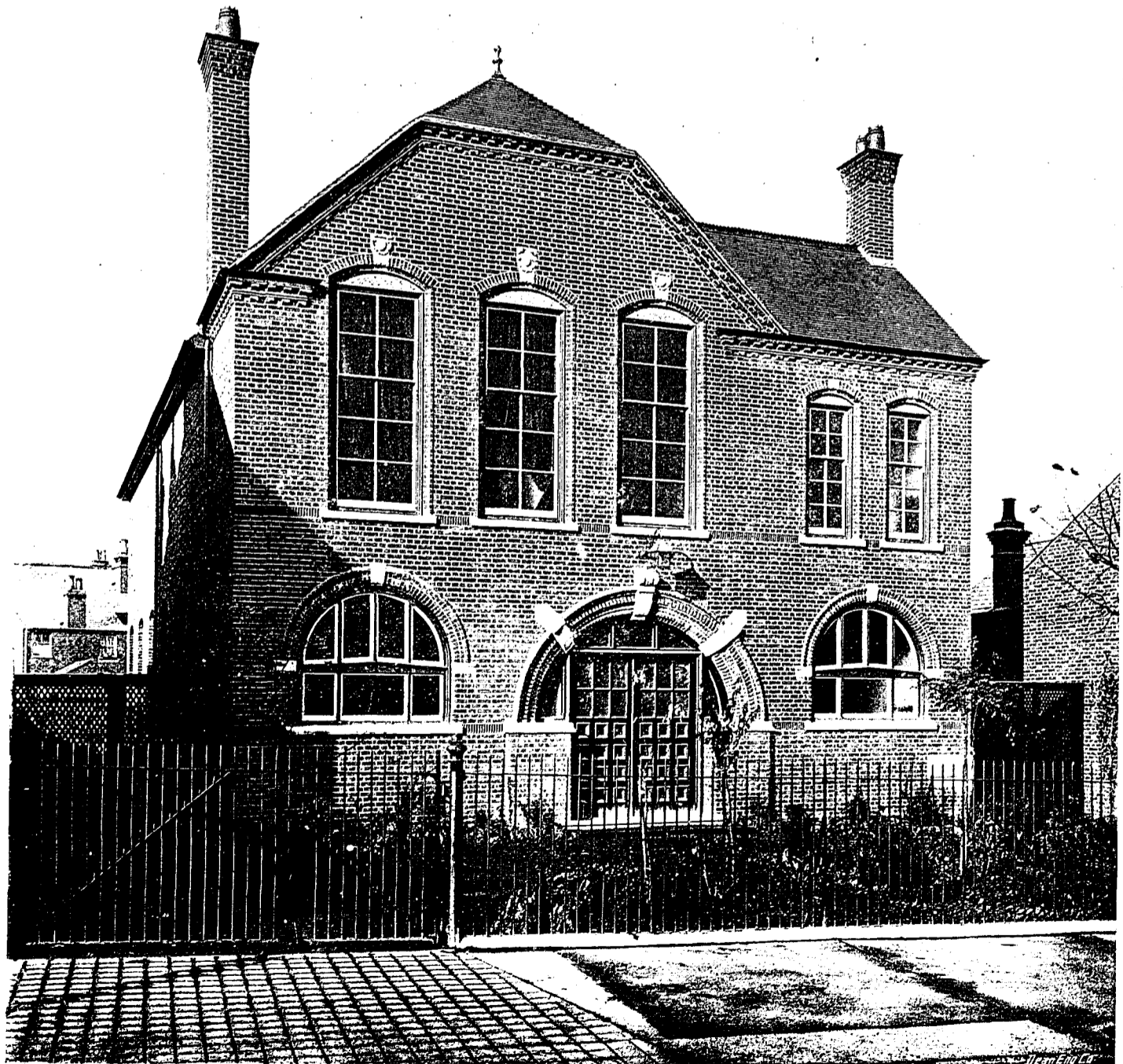
The ceremony of dedication was then performed by the Provincial Grand Master, the solemn proceedings being watched with keen interest by the brethren, who joined heartily in the musical portions, conducted with great ability by the Provincial Grand Organist, Bro. W. H. Stevenson, of Southend-on-Sea. In concluding, Bro. Colonel Lockwood solemnly dedicated the Temple to "Freemasonry, Virtue, and Universal Benevolence." The proceedings ended with the Patriarchal Benediction, pronounced by the Bishop of Barking. At the conclusion of the dedication ceremony, the Provincial Grand Master and Provincial Grand Officers who had assisted vacated their respective chairs, and the members of the Angel Lodge, No. 51, proceeded to celebrate the 167th anniversary of their lodge, the chief business of which was the installation of Bro. Arthur Turner, S.W., as Worshipful Master for the year ensuing. Special interest was attached to the ceremony from the fact that the Installing Officer was the father of the Worshipful Master elect, Bro. John J. C. Turner, P.P.S.G.W., who for twenty-two years has been a Past Master of the lodge. He was assisted by Bros. H. G. Elliott, P.M., Prov. G.D., as S.W.; Harold Francis, P.M., P.P.G.D., as J.W.; the Right Rev. the Bishop of Barking, P.G. Chap., as Chaplain; T. J. Ralling, Prov. G. Secretary;

F. Ralling, P.M., as I.G.; and H. Haward, Ives, as D.C. At its conclusion the new Worshipful Master appointed and invested his officers for the ensuing year.

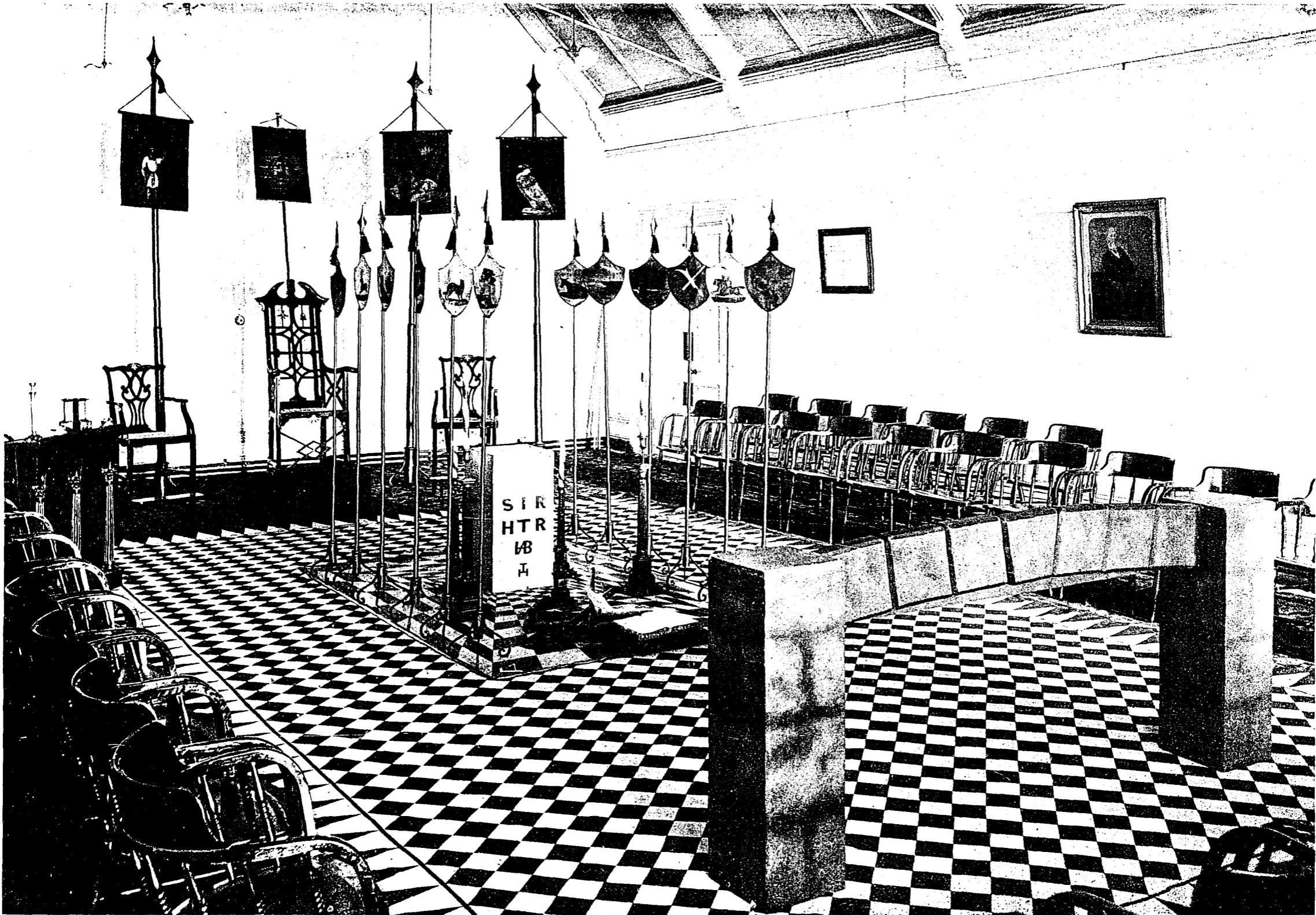
Bro. Charles Cobb, P.M., P.P.G.S. of Works, was unanimously elected as representative of the lodge on the Essex Provincial Charity Committee, in the room of Bro. Joseph Grimes, deceased.

Votes of thanks were passed to Colonel Lockwood for his attendance to dedicate the hall; to Bro. J. J. C. Turner for his able performance of the installation ceremony; to Bros. Ives, Ralling, and Moss, Mr. E. B. Bucks, and to several members of the lodge for various gifts, both to the Angel Lodge and to the Hall; and to the Bishop for his able address.

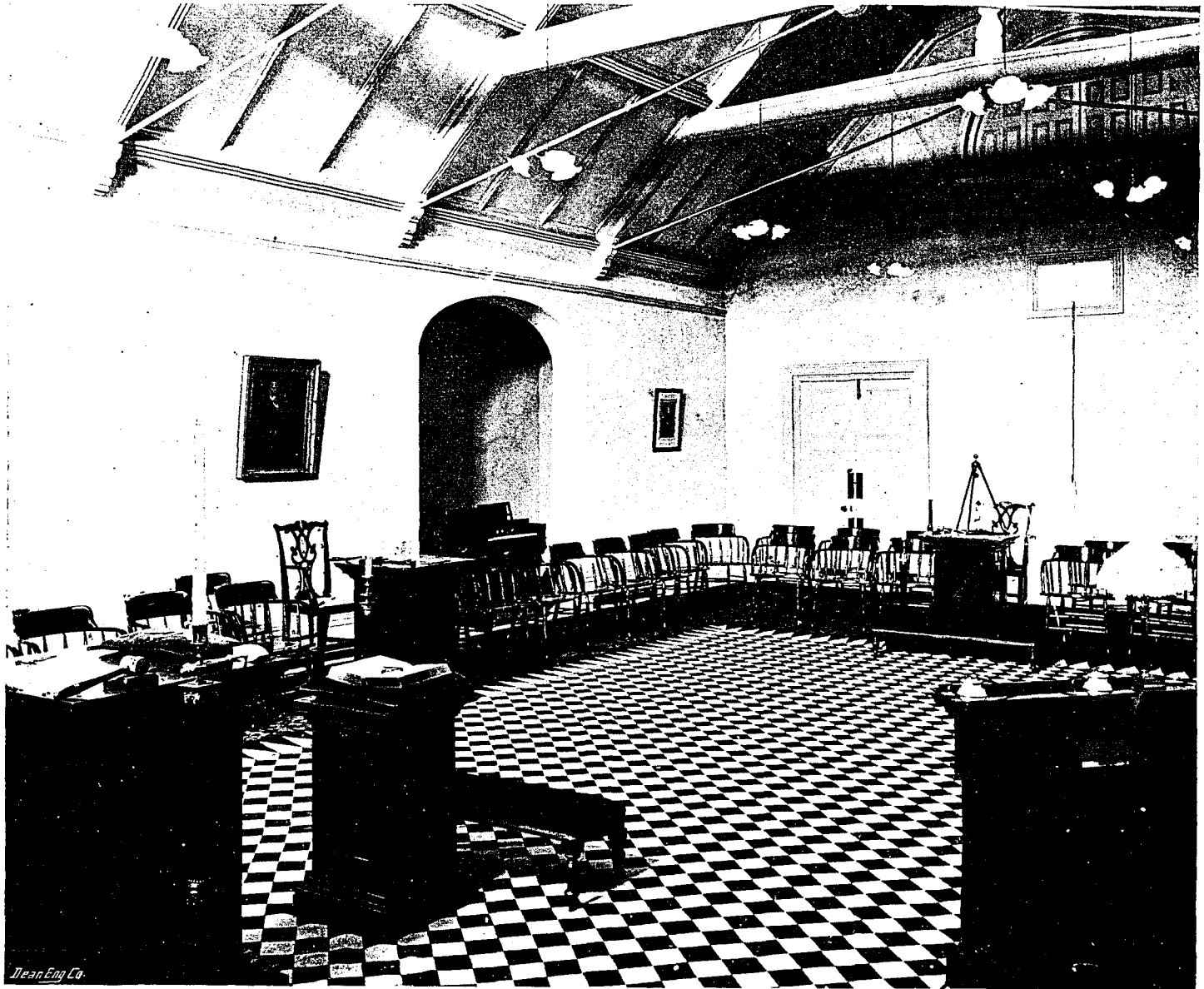
Bro. the Rev. C. C. Naters, I.P.M., asked to be allowed to address the lodge. He said that through illness and absence from home he had been unable to attend to the duties of his high office in the way he should have liked, and he was greatly indebted to Bro. J. E. Cheese for the kind and efficient way in which he had carried on the ceremonial duties in his (Bro. Naters') absence. Bro. Cheese's services, he knew, had been most acceptable to the lodge, and he desired personally to acknowledge those services by presenting to Bro. Cheese a Past Master's jewel, which he now asked the Worshipful Master to pin on his breast.



THE NEW MASONIC HALL.



ONE OF THE ROOMS IN THE NEW MASONIC HALL.



ANOTHER ROOM IN THE NEW MASONIC HALL.

Bro. Arthur Turner then, with a few kindly words, and amidst the plaudits of the brethren, presented the jewel, expressing a hope that the wearer might live long to enjoy the esteem and regard of the members of his lodge.

Bro. J. E. Cheese thanked the Worshipful Master for his kind words, and Bro. Naters for the kind thought that had prompted the presentation. He should always wear the jewel with great pride; it would be a memento of two very happy years of work in the Angel Lodges, and would be an

incentive to him to do all in his power to further the interests of his lodge in the future.

A grant (to be supplemented by individual donations) to the fund for a presentation to the Earl of Warwick on his retirement from the office of Provincial Grand Master after twenty years' service having been made, and other lodge business transacted, the lodge was closed.



BRO. JOHN J. C. TURNER, P.M., P.P.S.G.W.



BRO. ARTHUR TURNER, WORSHIPFUL MASTER.

## Installation Meeting of the Devonian Lodge, No. 2834.

IF any exemplification of the clannishness of Devon men in general and of Devonshire Masons in particular were required, it was amply afforded at the Holborn Viaduct Hotel on Thursday, November 13th, where they mustered in large numbers from all parts of the county to witness the installation of Bro. Captain George Lambert, M.P. for South Molton, as third Worshipful Master of the lodge. There were also a large number of Grand and Past Grand Officers present, including Bros. the Ven. Archdeacon Sinclair, P.G. Chaplain; Bartley Denniss, P.G.D.; Henry Neville, P.A.G.D.C.; W. Wellsman, P.A.G.D.C.; E. White, P.A.G.D.C.; W. A. Scurrah, P.G. Std. Br.; and John Stocker, P.A.G.D.C.

Prior to the ceremony of installation, two brethren were raised to the degree of M.M. by Bro. T. H. T. Jarvis, P.M. The ceremony of installation was admirably performed by Bro. W. Wellsman, the outgoing Worshipful Master, who has had a very prosperous year of office, and who succeeded the Lord Chancellor, Lord Halsbury, in the chair. The Worshipful Master appointed his officers as follows:—Bros. W. Wellsman, P.A.G.D.C., I.P.M.; W. H. Cummings, Mus. Doc., P.G. Org., S.W.; P. H. Pridham Wippell, J.W.; William Bradford, P.M., Treasurer; John Cockram Taylor, P.M., Secretary; the Rev. Harry Arthur Hebb, P.G.D., P. Prov. G. Chap. Devon, Chaplain; J. C. Denmead, S.D.; J. M. Easton, J.D.; T. H. T. Jarvis, P.M., I.G.; T. G. White, D.C.; C. W. Wrexford, Organist; Percy R. Bradford and Wm. Webb, Stewards; and W. T. Winsor, Tyler.

A hearty vote of congratulation to Bro. Sir Edward Letchworth, a hon. member of the lodge, upon his receiving the honour of knighthood at the hands of His Majesty, was passed with acclamation.

The lodge was closed, and the brethren, numbering over 100, adjourned to a banquet. After the usual loyal and Masonic toasts had been proposed and duly honoured, Bro. the Ven. Archdeacon Sinclair responded for "The Grand Officers," and commented on the strong sense of loyalty among Masons towards their Grand Lodge. Some time ago he had been asked in all seriousness how he could be a Freemason when they did not preach justification by faith? He replied that it was a body for the propagation of morality, formed and supported by pure and beautiful symbolism. He had not the privilege of being a Devonian, but he frequently had the pleasure of being a guest of the Archdeacon of Exeter, also of another distinguished Mason and soldier residing near Teddington (Bro. General Buller), and he had heard the Primate of all England remark that he got his cream from Devon. Whereupon a bystander remarked, "Yes, and his Clergy, too."

Bro. Henry Neville, P.A.G.D.C., also responded, and claimed for his profession (the stage) that it had been helpful in some considerable degree in raising the tone of Masonic elocution and ceremonial.

The Worshipful Master then proposed the toast of "The Right Worshipful Provincial Grand Master of Devon, the Right Hon. Lord Northcote," for whom they had a kindly place in their hearts. He had promised to join the lodge, and they were looking forward to his return from the Governorship of Bombay and the joyful fulfilment of that promise. In his absence, he would couple the toast with the name of the Provincial Grand Secretary, Bro. John Stocker, and it would be difficult for him, or for anyone, to find a more earnest Mason or more worthy Devonian to reply for his Provincial Grand Master.

Bro. John Stocker, in reply, said that this was the first time he had ever been called upon to reply for so high a personage as the Provincial Grand Master of Devon and the first time he had ever spoken at a Masonic gathering in London. One of the last acts which his lordship had performed before going to India to take up his official duties was to travel to South Molton to be present at the initiation of Bro. Capt. Lambert. What could be greater testimony to the Brotherhood than for a Tory brother to put himself to personal inconvenience to pay honour to the Radical member for South Molton? He had received information that his lordship was taking an active part in Masonry in India. For his own part he thanked the Worshipful Master for the flattering terms in which he had alluded to him and his work. He always felt that no time given to Masonry was lost. In the name of the Masons of Devon he wished the Devonian Lodge and its Master another year of unqualified success, and



BRO. CAPTAIN GEORGE LAMBERT, M.P., WORSHIPFUL MASTER.

concluded by giving interesting details of Devonshire local Masonic charities.

Bro. Wellsman, I.P.M., proposed the toast of "The Worshipful Master, Bro. Lambert," who, he said, was a thorough Devonian, and one of the popular Parliamentary representatives of their lovely county, and it was for love of that county that he had taken upon himself the duties of Worshipful Master. He was thorough in everything, and had journeyed to South Africa and back for the purpose of seeing for himself what prospects there were for his countrymen in that country. He would make them an admirable Master, and they would support him right loyally.

The Worshipful Master, responding, said it was an honour to him to be installed Master of his county lodge in London. He regretted the sad cause which placed him there a year before his time, and the Secretary's cable

informing him of his election reached him in Cape Town. Whatever ability he possessed would be at the service of the lodge, and he thanked the brethren who had come up from the old county, which showed the link which existed with their lodges there and the Devonian Lodge in London, and he would help those who were striving to make their lodge a Masonic home for Devonians.

In feeling terms the Worshipful Master proposed the toast of "The outgoing Master, Bro. Wellsman," and presented him, on behalf of the lodge, with a Past Master's jewel as a memento of his year of office.

Bro. Wellsman, P.A.G.D.C., replying, remarked that he had so many years' experience as a Mason that he felt himself quite a veteran, that night's ceremony making the

thirty-sixth Master he had installed, and he still felt the keen enthusiasm for that beautiful ceremony.

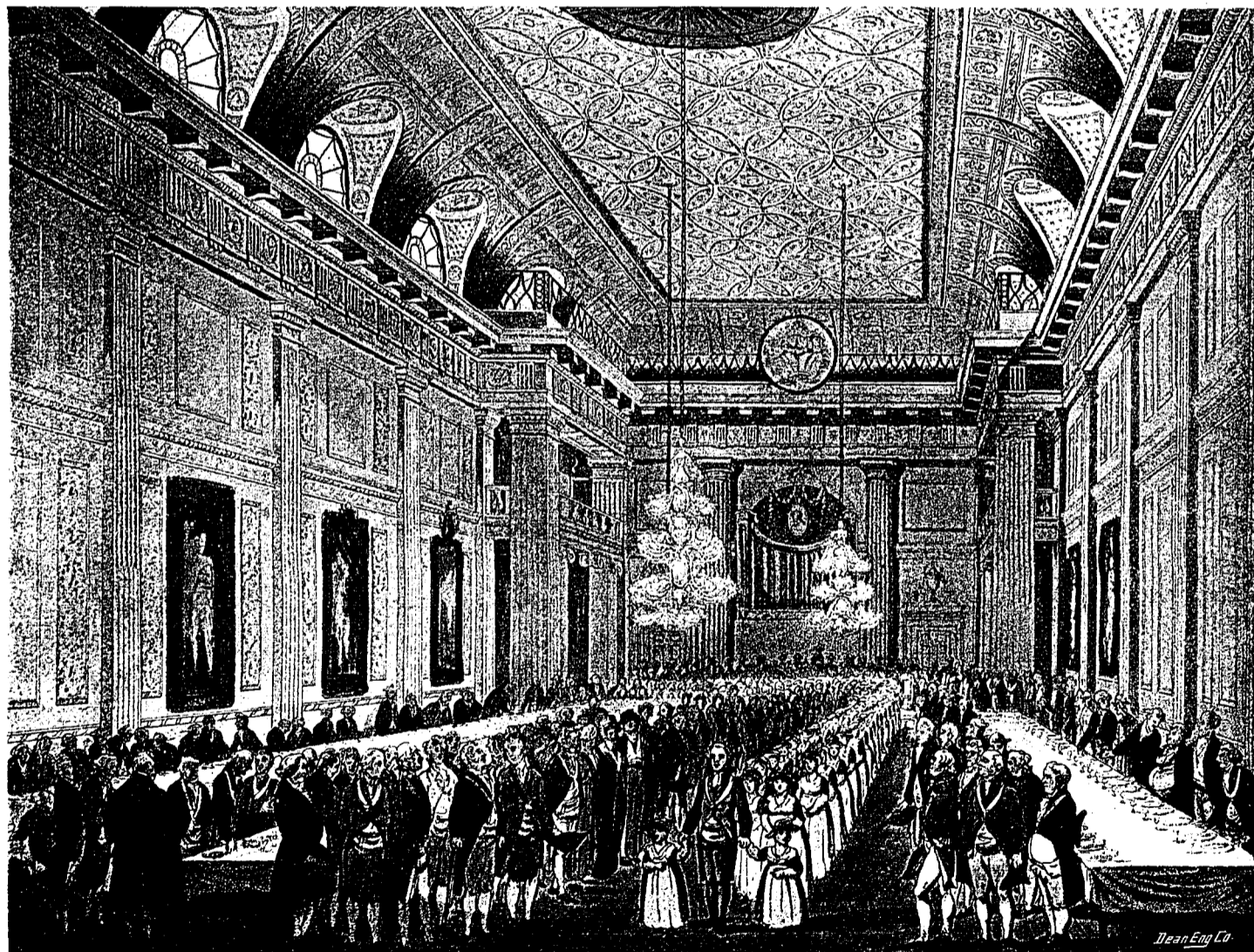
The toast of "The Visitors" was responded to by Bro. A. A. Robins, Worshipful Master of the Gallery Lodge, and Bro. A. Neville, Worshipful Master elect of the Drury Lane Lodge; and Bros. Dr. Cummings, P.G. Organist, and J. Cockram Taylor, Secretary, briefly responded to the toast of "The Officers."

The work of the Worshipful Master was rendered much easier and a lot of time saved by the admirable services of Bro. W. F. Winsor, P.M., who acted as Toast Master, which enabled the lengthy musical programme to be got through, a plan which we would recommend to lodges who have a large number present, and are occupying a large hall.

## *A Girls' School Festival 100 years ago.*

THE Annual Festival of the Masonic Charitable Institutions is by no means a modern introduction. The first on record is that of the Royal Cumberland Freemasons' School, held in 1789, which realised the modest sum of £82 10s. 6d., and included £29 2s. 3d., the proceeds of a sermon by the Bishop of Winchester. Other Annual Festivals

year 1850 the annual receipts have steadily increased, until the sum of £12,000 was reached in 1879, when the then Grand Treasurer, Colonel Creaton, presided. This amount, as our readers are aware, has since been largely exceeded, the Festival in May last having produced the record sum of £30,000.



followed, and although the sums realised gradually increased, it was not until the year 1837 that the amount reached four figures. This was under the Chairmanship of Bro. Richard Ashton, M.P., Provincial Grand Master for Essex, when a total of £1000 was announced, although it is only right to say that it was qualified by the word "nearly," and precisely the same amount was announced in the following year, with the same qualification. After these supreme efforts there appears to have been a reaction for a few years, but from the

The quaint custom of introducing the children of the Royal Masonic Institution for Girls at the Annual Festival, as depicted in our illustration, has long since been discontinued. In place of this we have the visits of the Board of Stewards of the year to the Institution at Clapham, where, instead of the parade of children through the line of dinner tables, there is that delightful exhibition of calisthenics and drill in the magnificent Alexandra Hall. Times have changed, and we think for the better.





*H.R.H. the Duke of Connaught and Strathearn, K.G., &c., &c., &c., &c.,  
Most Worshipful Grand Master.*

*(Photo W. & D. Downey, Elney St., London, S.W.)*

## An Old Masonic Snuff Box.

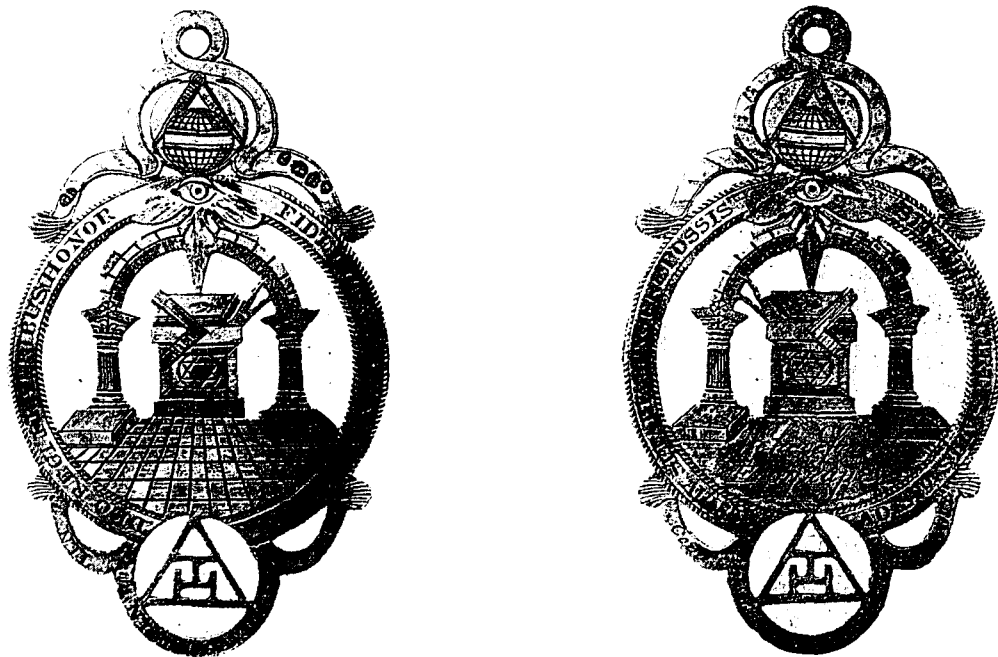
THE old snuff-box and Royal Arch jewel here reproduced formerly belonged to Bro. Richard Carpenter Smith, who was initiated in the Jerusalem Lodge, No. 334 (now 197), on the 21st February, 1827, of which lodge he continued a subscribing member for exactly ten years. He

wide, and  $1\frac{3}{4}$  in. deep. It is beautifully painted in colours, and is still in good condition, with the exception of surface cracks and scratches. The lid represents the Three Graces, the sides and bottom the three Tracing Boards, and at each end the Masonic Arms and the Royal Arch respectively, the



served as Grand Steward in 1836-7. Bro. Smith was exalted in the Jerusalem Chapter, No. 308 (now 185), on the 10th March, 1829. He joined the Chapter of St. James, No. 2, on the 4th February, 1830, and resigned on the 5th December 1833. The snuff-box is  $4\frac{1}{4}$  in. long,  $1\frac{3}{4}$  in.

latter being, practically, a copy of the accompanying Royal Arch jewel, which bears his name and the date of his exaltation. The photos were taken by Bro. E. Fox-Thomas, P.G. Std. Br. England.



## Sancta Maria Lodge, No. 2682.

THE installation meeting of the Sancta Maria Lodge, No. 2682, took place at Mark Masons' Hall, London, on Tuesday, 11th November, when Bro. the Rev. H. S. Cronin, P.P.G. Chaplain of Cambridge, was installed. The outgoing Master, Bro. H. Pearce, P.P.G.D. of Sussex, installed his successor in a very able manner, and the following officers were appointed for the ensuing year:—Bros. P. P. Whitcombe, M.B., S.W.; M. M. Bird, M.B., J.W.; M. Morris, P.G.D., Treasurer; J. E. Lane, Secretary; W. J. Gow, M.D., S.D.; F. A. Brocks, M.D., J.D.; G. Murray, I.G.

The brethren, of whom there were about sixty present, afterwards adjourned to Freemasons' Tavern, where a banquet was served, after which the usual loyal and Masonic toasts were proposed and duly honoured.

The I.P.M., in proposing "The Health of the Worshipful Master," said it was a pleasing record in the annals of the lodge, that a member not of the medical profession (of which the lodge is mainly composed) should be installed in the chair of King Solomon. The Worshipful Master briefly responded.

## *Sir Edward Letchworth, F.S.A.*

THE appearance of the Grand Secretary's name in this year's list of His Majesty's birthday honours has given the greatest satisfaction to the brethren, not only of the English Grand Lodge, but of those of other jurisdictions. The honour is distinctly a compliment to the Craft and a recognition of His Majesty's continued interest in the body of which he was for so many years the head. But the personal element is not wanting in the appointment, and no more worthy recipient of the Royal favour than Bro. Letchworth is to be found in this year's list. For the past ten years he has carried out the arduous duties of his office to the entire satisfaction of the Craft. His legal training has enabled him to deal with all questions

Supreme Grand Chapter. For several years he rendered valuable service as a member of the Board of General Purposes, of the then existing Colonial Board, and of the Committee of Grand Chapter.

In the Mark Degree, the Order of the Temple, and the Ancient and Accepted Scottish Rite he has filled the highest positions, and his services have been recognised by appointment to Grand rank.

This record was established before his appointment as Grand Secretary, and the subsequent period has, from a Masonic point of view, been one of abnormal activity. Since the year 1892 no less than 536 lodges have been added to the roll of the Grand Lodge of England, besides Royal Arch



SIR EDWARD LETCHWORTH.

of Masonic jurisprudence, while his knowledge of Masonic ritual makes him a perfect exponent of the beautiful ceremony which he is so often called upon to perform.

Bro. Sir Edward Letchworth's connection with Masonry commenced in 1865, in which year he was initiated in the Jerusalem Lodge, No. 197, and of which lodge he is still a member and its Treasurer. He is also a Past Master of the Lodge of Antiquity, No. 2, and of the St. James's Lodge, No. 1579, Enfield. In 1877 he was appointed Provincial Grand Registrar of Middlesex, and in 1884 Junior Grand Deacon of England. He has twice filled the chair of First Principal in the St. James's Chapter, attached to the Antiquity Lodge, No. 2, and is also a P.Z. of the Enfield Chapter, No. 1237, and the Bard of Avon Chapter, No. 778, and in 1884 was appointed Past Grand Standard Bearer of

chapters to the number of about 300, and of these the whole of the London lodges and chapters have been consecrated by Sir Edward. This alone would constitute a claim to be classed amongst the hardest of hard working Masons, but it by no means represents his devotion to the interests of Freemasonry. As a generous supporter of the Masonic Charities and member of Committees of the great Central Institutions, he has shown his sympathy with the charitable side of our ancient Institution.

We have had quite recently, in common with many hundreds of the Fraternity, the pleasure of offering our sincere congratulations and good wishes to Bro. Letchworth on the occasion of his marriage. We have now to offer to him with equal pleasure our felicitations on the distinguished honour conferred on him by His Majesty.

## Bro. William James Hughan, P.G.D. England, &c.

THE fame of Torquay as one of the loveliest spots in England extends over many lands, but it has a still wider Masonic fame as the home of William James Hughan, the *doyen* of Masonic historians, whose name is known and honoured wherever the mystic Craft has found a footing, which is equivalent to saying, throughout the world. Dr. Mackey in his "Encyclopedia" has well said "The history of Masonry in England, in which the brotherhood of the world is so deeply interested, will never have justice done to its historians unless there is placed amongst the first entitled to immortality the name of William James Hughan . . . The Fraternity have an international interest in him."

Of Bro. Hughan's personality space here allows me to write but little, or I could enlarge on the kindness, the never-failing courtesy, and the entire unselfishness which characterise his dealings with the brethren at home and abroad, ranging from Grand Masters of many jurisdictions to the newly-raised Master Mason. To one and all he is ever easy of access, and his vast knowledge is as readily and ungrudgingly placed at the disposal of the one as of the other. The mutual devotion of himself and his charming wife, now unhappily an invalid, is a practical lesson of the tenets of our Order which is as beautiful in itself as it is deserving of wider imitation.

Our learned brother was initiated in St. Aubyn Lodge, No. 954, Devonport, on July 14th, 1863. Subsequently he was Secretary of No. 331, Truro, and Worshipful Master of Fortitude, No. 131, Truro, in 1868 and 1878. His promotion, strictly through merit, was rapid, and within a few years he became Provincial Grand Secretary of Cornwall, and afterwards Provincial Senior Grand Warden. On leaving Cornwall for Torquay he was presented by Bro. the Earl of Mount Edgumbe, Provincial Grand Master, on behalf of the province, with a purse of 270 sovereigns and a Past Provincial Grand Secretary's jewel as a token of affection and esteem. In 1884 a still larger sum was presented to him by brethren at home and abroad, in London, the late Sir John Monckton, Past Grand Warden, taking the chair at the presentation, the Secretaries being his old friends, Bros. William Lake (Assistant G. Secretary) and T. B. Whytehead (P.G.S.B.).

Bro. Hughan is a Past Senior Grand Deacon in the Craft, Past Assistant Grand Sojourner in the Royal Arch, Past Grand Warden of the Mark Grand Lodge, Past Great Constable of the Order of the Temple, Honorary Provincial Prior of Canada under the Sovereign Great Priory of Canada, and Honorary Member of the 32° Supreme Council, 33°, England and Wales. To the Charities individually and generally, as Vice-Patron or Vice-President, he has given of his best and served as Steward many times, besides being for a number of years the manager of the votes for his adopted Province of Cornwall. My esteemed friend was one of the principal founders of the famous Quatuor Coronati Lodge, No. 2076, and has ever been a

valued contributor to its "Transactions." He was a founder and first Master of Fortitude Mark Lodge, No. 78, Truro, and also of the Provincial Grand Mark Lodge of Cornwall, of which he was first Grand Secretary. He is also a life member of "Mother Kilwinning," besides being a Past Master of No. 70, Plymouth.

His honorary memberships are legion, and only a small portion can be recounted here, such as No. 75, Falmouth (his first, being a recognition of his tracing out the right of the lodge to the Freemasons' Hall medal); Nos. 279, 523, and 2429, of Leicester; Nos. 250, 1010, and 2494, Hull; Nos. 236, 1611, and 2328, York; No. 39, Exeter; Nos. 1159, 2128, and 2369, London; No. 41, Bath; No. 2025, Plymouth; Anchor and Hope, Calcutta; No. 1960, Rawal Pindi; the oldest lodge in the world, the Mary's Chapel, No. 1, Edinburgh; No. 5, of the same lovely city; also Canongate Kilwinning, No. 2; No. 30, Stirling; No. 53, Dumfries; No. 350, Armagh; No. 47, Dundalk; Franklin Lodge, Philadelphia; Fortitude, No. 47, Kentucky; Magnolia Lodge, Columbus, Ohio; the celebrated Massachusetts Lodge, Boston; Kilwinian Lodge, Cincinnati, Ohio; Past Senior Grand Warden of Egypt (an honour which he shares with our Most Worshipful Grand Master, H.R.H. the Duke of Connaught); Past Senior Grand Warden of the Grand Lodge of Iowa, &c.; as well as a member of the like distinctions in the Royal Arch and other Degrees. No one could better have earned all these honours than Bro. Hughan, who wears them with a simplicity and modesty that still further endear him to the army of his admirers as practically an international Craftsman.

It is, however, in the field of Masonic literature that Bro. Hughan stands *facile princeps*. He is practically the founder of the authentic school of Masonic historians, in contradistinction to those who accept the wild fables that have been current in the Craft. His first work was the

"Constitutions of the Freemasons," published by the late Bro. R. Spencer, London, in 1869, and containing *inter alia* a facsimile of Cole's MS. Next came a "History of Freemasonry in York" (1871). Then "Unpublished Records of the Craft" (1871) (also published in one vol.); "The Old Charge of British Freemasons" (1872); "Memorials of the Masonic Union of 1813" (1874); "A Numerical and Numismatical Register of Lodges" (1878); "Origin of the English Rite of Freemasonry" (1884); "The Engraved List of Regular Lodges for A.D. 1734" (1889); "History of the Apollo Lodge, York" (1889); "History of the Lion and Lamb Lodge" (1894); and "Old Charges of British Freemasons" (1895). Besides these important works (all of which are now out of print) he has written nearly sixty pamphlets, edited a number of calendars, directories, archaeological notes to Masonic works, and "Introductions" (often containing most valuable research) to many of the important lodge histories or other Masonic works published in the United Kingdom and elsewhere during



BRO. W. J. HUGHAN.

the last quarter of a century or more. If there is one branch of research which Bro. Hughan may be said to have made more peculiarly his own than another, it is the "Old Charges," every known copy of which has passed under his eagle eye, and been carefully deciphered, annotated, and classified by him, as the widely recognised expert in that department. He has always been most ready to accept and acknowledge the assistance of other Masonic students, as the writer can testify.

The walls of his rooms are covered with beautifully illuminated addresses, diplomas of honorary membership and similar documents, whilst his library is replete with the choicest treasures of our literature.

Freemasonry is not the only subject in which our learned brother is an expert. He has long been an authority and lecturer on old bibles; an ardent instructor in Sunday school and temperance work; a valued director on the boards of several local public companies, and takes a keen interest in all public matters.

It may be well said of him that to know him is to love him, and we pray that he may long be spared to the Craft he has so well served, to the devoted partner of his joys and sorrows, and to the many friends to whom he has endeared himself by the practice of every Masonic and social virtue.

FRED J. W. CROWE,  
P. Prov. G. Reg., &c.

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*Consecration of the Cheshunt Craft Lodge, No. 2921,  
and the  
James Terry Mark Lodge, No. 557.*

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THE consecration of the above-named lodges by the Provincial Grand Master of Herts., Bro. the Right Hon. T. F. Halsey, M.P., took place after a meeting of Provincial Grand Mark Lodge, on Friday, October 31st, at the Great Eastern Hotel.



BRO. JAMES TERRY.

The Craft lodge was opened by Bro. C. E. Keyser, P.G.D., assisted by Bros. Dr. C. Wells, P.M., P.S.G.W., as S.W.; R. Cranston, P.M., P.J.G.W., as J.W.; the Rev. E. Spencer-Phillips, M.A., P.G.C., as Chaplain; Dr. O. C. Cockrem, P.G.D., P.P.G.C., P.G. Sec, Acting Secretary; James Terry, P.G.D.C., as D.C.; and J. W. Hunt, P.G.P., as

I.G. The chair was then occupied by the Provincial Grand Master.

In his oration the Chaplain reminded the brethren that in the midst of their rejoicing at the formation of a new lodge they should not lose sight of the main objects in the extension of the Order, viz., the opportunity it afforded of exercising those virtues of Brotherly Love, Relief, and Truth, which, if properly practised, must prove an influence for good on those with whom they associate. He appealed to the brethren to make an earnest study of the secrets and teaching of Freemasonry which underlie the outward symbols of the Craft, both in lodge and in private. Freemasonry in England occupied a specially dignified position, both in its relation to religion and the State. Neither the Christian bodies nor the State had ever had cause—nor need they have cause in the future—to look askance on Freemasonry, but rather to welcome her as a handmaid in all undertakings which were intended to aid our fellow men or conduce to the welfare of the country—in fact, to be a Mason in England was to be a God-fearing man and a loyal citizen, and so the formation of every new lodge might be welcomed as enlarging the sphere of action of a body of men who are pledged to discharge aright their duties to God and the powers that be. He invoked the blessing of the Most High upon the Cheshunt Craft Lodge and all who were now or shall hereafter become members of it. He exhorted them to sedulously practise the cardinal virtues of Freemasonry and be distinguished by the excellence of their working in the lodge, and so become a powerful means of furthering all the objects of their ancient and honoured Brotherhood.

Upon the completion of the ceremony of consecration the Provincial Grand Master vacated the chair in favour of Bro. F. Sumner Knyvett, P.G.D., P.P.G.W., who installed Bro. James Graham, P.M., P.P.D.G.D.C. Essex, as Worshipful Master, who invested his officers as follows:—Bros. G. Herbert Burns, P.M., as S.W.; Capt. C. Troughton, J.W.; S. A. Weedon, Treasurer; A. E. Remington, Secretary; J. Ward, S.D.; J. H. Smyth, J.D.; J. H. Callen, D.C.; F. W. Mason, I.G.; W. Knill, Steward; and G. Rowe, Tyler. Bro. W. Metcalfe, P.P.G. Treasurer, was appointed to act as I.P.M.

At the conclusion of the ceremony a banquet took place, the Provincial Grand Master in the chair, supported by the Consecrating Officers and many other Grand Officers. The toasts were proposed and replied to with commendable brevity.

In proposing "The Provincial Grand Master," Bro. James Stephens described him as a perfect glutton for work; hence he had made his mark both in Masonry and out of it. The toast was received with musical honours.

In reply, the Provincial Grand Master said natural love of Masonry was the cause of his interest in it. This was the first time in twenty-nine years it had fallen to his lot to consecrate both Mark and Craft lodges in one evening. He recommended, and was sure no brother would regret the step taken if he joined the Mark Degree. He expressed "heartily good wishes" to the two lodges consecrated that day and welcomed them cordially in the province. In proposing the toast of "The Worshipful Master," he hoped he would be the first of a long line of efficient Masters, and wished him and the lodge the best of luck.

The Worshipful Master thanked him for his kind wishes. He hoped it would prove one of the successes of the province. It should be a quality if not a quantity lodge. He had the pleasure to state it was represented by two Stewards at the Boys' Festival (Bros. Graham and Weedon) before the warrant was granted, and believed this was a record. The trio was now complete, for they now had the James Terry Craft Lodge, Royal Arch Chapter, and Mark Lodge. He then presented the Consecrating Officers with a beautiful founders' jewel, for which the Provincial Grand Master thanked him.

In proposing "The Masonic Charities," the Provincial Grand Master said: As Masonry increases so must our duties. In coupling with the toast the name of the new Secretary of the Royal Masonic Benevolent Institution he said he was glad to see him present. When Bro. Colville Smith was Worshipful Master of the Apollo Lodge he gave way for him that he might initiate his son. He was sure he would prove a worthy successor to their indefatigable Bro. James Terry.

In reply, Bro. Colville Smith said the Charities had been warmly supported in the past, and he appealed for their kind support and generosity so that they might help those who through misfortune had fallen on evil days.

The musical arrangements were in the experienced hands of Bro. Schartau, P.P.G.O. Middlesex.

The Tyler's toast brought a successful evening to a close.

The following oration was delivered at the consecration of the James Terry Mark Lodge by Bro. the Rev. C. E. L. Wright, M.A., Grand Chaplain:—

We are met here this afternoon to add one more lodge to the number of those already existing on the register of the Grand Mark Lodge of England and the Province of Hertfordshire. Let me in the first place thank the authorities of that province for having afforded me the first opportunity since I had the honour to receive the collar of Grand Chaplain from the hands of the Most Worshipful Grand Master, of exercising those functions which pertain to the office in the consecration of a lodge, and at the same time to express my regret for any shortcomings on my part owing to the short notice which I unavoidably received. It is a great pleasure to me to be able to take a share in this solemn ceremonial, and I most sincerely wish you every success and prosperity in the career on which you are just starting.

The lodge is to be known as the James Terry Lodge, and its description is another proof of the desire which has been often shown before of perpetuating the name of those who have done good suit and service in the cause of Masonry. Thus, *e.g.*, there is the Shadwell Clerke Lodge, called after the late Grand Secretary of the Craft, who in his day did so much for the good of the Order. There is the Richard Eve Lodge, which keeps ever green the memory of one who was ever to the fore on behalf of the cause which he had so much at heart, and without enumerating others, I believe I am not wrong in saying so (though I have not verified it), that in your own province you have one, if not more, lodges named after your Provincial Grand Master, one of the veterans in Masonry, who is as much esteemed by every brother, as he is beloved by those under his immediate rule.

The James Terry Lodge, then, which we are about to

consecrate, will commemorate the name of one who is still happily with us. He has been well known to most of us for many years as the Secretary of the Royal Masonic Benevolent Institution, and though advancing years have impelled him to retire from that post, yet we know from the way in which he has worked on behalf of charity, that he will always do his utmost for the interests of the Order. He has also been, I am told, the Grand Director of Ceremonies of your province for thirty years, and these two facts will justify the compliment you have paid him. But, further, I understand there are already in existence a James Terry Lodge in the Craft Degree as well as a James Terry Chapter, and I feel sure you have been influenced by the prosperity which these two bodies have evinced in again selecting the same name as one of good omen in another Degree.

The Order of Mark Master Masons is a very ancient one, though it is only in comparatively recent years that it has existed under a Grand Lodge of its own. There is no doubt that originally it was worked in connection with the Craft, though it cannot be definitely traced back further than the year 1774 in England, when we find that it was conferred in what is now the Marquis of Granby Lodge, No. 124, Durham.

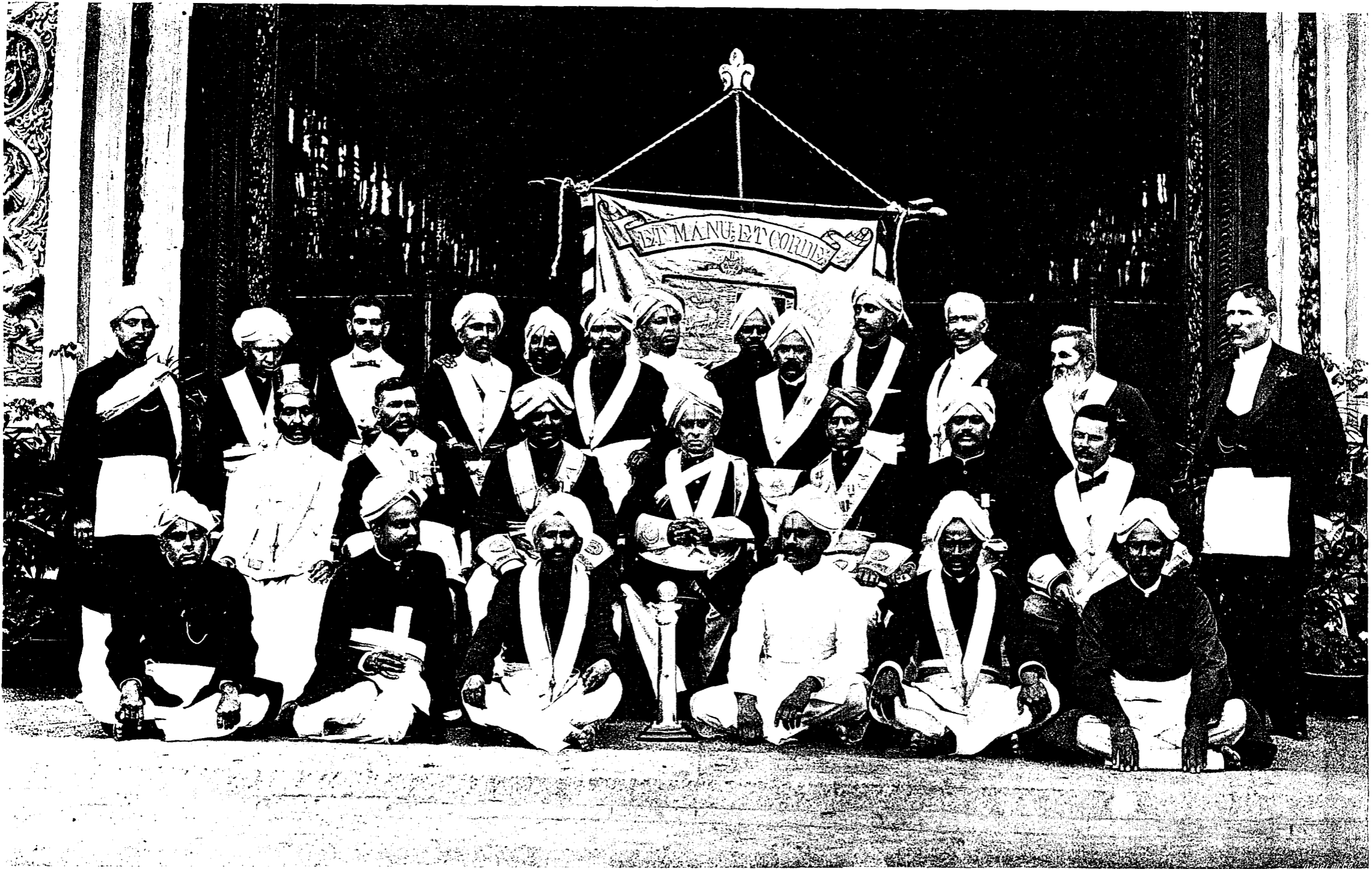
The earliest mention of the Degree in Scotland occurs in the minutes of the Banff Lodge in the year 1778, in which they were accustomed to confer the Degree of Mark Mason on Fellow Crafts, and that of Mark Master on Master Masons. In America it is required as essential to the Degree of the Royal Arch. But of the many interesting points connected with the Degree, I will only take two for our consideration to-day. Firstly, that of the Mark, from which the Degree takes its name, and secondly, the beautiful symbolism connected with its culminating points, that of the keystone.

Mark Masonry especially points out to us the necessity of order, regularity, and discipline. The arrangements so well known to every Mark Mason, which were made by King Solomon for the building of the temple, were designed in the most admirable manner to prevent any disorder or confusion, and not only the Craftsmen themselves, but every part of their work could be discriminated with the greatest ease and facility. As worked in our lodge, the Degree is thoroughly dramatic in tone, and if the officers will take pains with their work, it can be made intensely impressive to every candidate for advancement.

The system of marks was one which was well known in the middle ages. Amongst the Mediæval Craft Guilds, and especially in the Steinmetzen of Germany, there was a distinct provision that every Craftsman should have his own mark, and if you examine old ruins you will frequently find traces of the marks on the stones cut by our operative brethren of old. Melrose Abbey, in Scotland, is a case in point, and I was very much interested when going over the restoration works a short time ago at York Minster, to find that operative Masons still place their marks on the stones, so that any individual piece of work can at once be identified, though the Mark Master's mark of approval is no longer in use.

And lastly, with regard to the keystone, "the stone rejected of the builders which is become the headstone of the corner." To those who have extended their researches still further into Freemasonry, and I would strongly advise all who can to do so, the sacred symbolism is self-evident, but in this Degree it certainly teaches us never to undervalue anything, or think less of a person who does not altogether agree with us. It matters not how worthless and insignificant a creature may appear to our finite and prejudiced eyes, we should never despise it nor cast it from us, for we may rest assured that as infinite wisdom has been employed in its creation, it has its appointed place and use.

We learn, in a word, to fight against our prejudices and self-conceits, to realise that we are not infallible, that we can make mistakes, and that we must look for grace and assistance to the G.A.O.T.U., who has made the stone which the builders disallowed the head of the corner, and who will, if we are obedient to His divine commands, build us up also as lively stones into a spiritual house eternal in the heavens.



MEMBERS OF "BANGALORE" AND "MYSORE" LODGES.—See page 63.

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*Masonry and the Popular World.*

**S**PECULATIVE Masonry, pure and simple, freed from all the trammels of operative work, has existed for at least three centuries.

It is interesting to trace the views of the outside world from that date to the present time, with regard to a system founded, as its followers know, on the principles of Brotherly Love, Relief and Truth.

It was not long before the ruling power in England discovered the advantages and beneficial effect of Freemasonry. From 1782 to 1813 the Grand Master was always a member of the Royal House; and the first Grand Master of United Grand Lodge, from 1813 to 1843, was also a member of the same illustrious family. The appointment of His Majesty to that distinguished office was in 1874, and the recent election and installation of our present Grand Master is fresh in the recollection of all Masons.

Parliament was not slow to recognise that the study and practice of Speculative Masonry merited the support and protection of Government.

In 1799, owing to the prevalence of sedition, an act was passed to suppress all societies, "the members whereof were required to take any oath not authorised by law." Societies, however, "held under the denomination of lodges of Freemasons" were expressly exempted, and the act contains provisions enabling the lodges to be registered with the clerk of the peace for the district in which they are held.

Again, when in 1817 Parliament enacted that all societies, "the members whereof took any oath not required or authorised by law," should be deemed and taken to be unlawful combinations and conspiracies; lodges of Freemasons were expressly exempted from the provisions of the act.

Some idea of the high privileges conferred by the legislature upon Freemasonry may be gathered from the fact that Freemasons alone have a legal right to demand from their members an oath not to disclose their secrets. Any other society or association of men making a similar claim is an illegal association, and its members are liable to punishment.

Thus Freemasonry early met with the approval of the Government of this country, but remained an object of suspicion to many for a number of years, and especially to certain authorities abroad. An old book published in London in 1746 and entitled "Unparalleled suffering of John Coustos, who nine times underwent tortures to extort the secrets of Freemasonry," throws a lurid light upon the prejudices existing in Portugal against the Order at that time. The ecclesiastical judges of that unfortunate Mason described Masonry as a "horrid compound of sacrilege and many other abominable crimes." All that the editor of the book has to say with regard to the science is that he himself is not a brother, and that if "the Society is of no benefit to the community" he is persuaded it "is not prejudicial to it."

The absurd charge that Masonry was used as a cloak for immoral practices was never again seriously made against it even by its most prejudiced opponents.

In 1797, one John Robison published a book called "Proofs of a Conspiracy." In this precious work he, among other accusations, charges the English lodges with being often—unknown to themselves—the tools of the Jesuits. Such a suggestion one would have thought sufficiently absurd to need no refutation, especially when the fulmination against Masonry contained in the papal bulls of 1739 and 1756 are remembered. Yet at this time such was the horror of Jesuit intrigue prevailing in England that it was thought necessary to answer the ridiculous slander.

Another and somewhat inconsistent charge made against Masonry by the same author, was that it was admitting into its ceremonies "French novelties, full of tinsel and glitter and high sounding titles," and that it was being influenced by the illuminati, an offshoot, as he alleged, of Masonry, and a society which had been formed "for the express purpose of rooting out all the religious establishments and overturning all the existing governments of Europe."

The vagaries of certain continental lodges gave some slight colour to this accusation, and in 1809, Lord Moira, Pro Grand Master, thought it necessary to publicly disconnect English Masonry from certain of its alleged foreign disciples in the following memorable words: "mischievous combinations on the continent borrowing and prostituting the respectable name of Masonry and sowing disaffection and sedition through the communities within which they were protected."

Throughout the British Empire the repeated declaration of the rulers of the Craft, the oft-expressed sentiments of all its members, the works of charity and good-will which it has, from almost its foundations carried into effect, have for many years convinced even the most sceptical of the high ideals and beneficent aims of the Institution.

Its secrecy now only excites that kind of curiosity which acts as a spur in inducing persons to enter the Order.

The hierarchy of the Roman Catholic Church still remains opposed to the science. The cause of this hostility is an interesting historical study with which we will deal in our next issue.





A matter of considerable importance is dealt with in the report of the Board of General Purposes which appears in the business paper for Grand Lodge on the 4th December. There can be no doubt that those sections of the new Licensing Act, which provide for the registration of clubs, will in numerous cases affect the members of lodges and chapters meeting in unlicensed premises, and it appears that the Grand Registrar has presented to the Board an exhaustive report on the subject. As these sections come into operation on the 1st January next, and registration of all clubs must take place within that month, the Board has taken steps to issue at once to all Present and Past Grand Officers, to all Provincial Grand Secretaries, and to all Masters of lodges and First Principals of chapters in England, copies of the Grand Registrar's report, in order that those affected by the sections may know what is required of them. In so important a matter it is highly necessary that the instructions given be thoroughly studied and closely followed. From these it may be gathered that while a lodge of itself does not require registration, inasmuch as no intoxicating liquor can properly be supplied within it for any purpose whatever, the members who take part in what is sometimes spoken of as "refreshment after labour," will in many cases constitute a club, within the meaning of the Act, necessitating registration. What those cases are the report points out.

At the half-yearly meeting of the Provincial Grand Chapter of West Yorkshire Royal Arch Masons, recently held at Sheffield, there was a large attendance of the companions. In the absence of Lord Allerton, the Grand Superintendent, Comp. R. Wilson, Provincial Grand H., presided. Comp. Wilson suggested they should place on the minutes an expression of their gratification that their Grand Superintendent (Lord Allerton) had been elevated to the peerage. In dealing with the history of Royal Arch Masonry in Sheffield, he pointed out that the earliest known reference was to a lodge numbered 85, which was constituted in 1761. He regarded the preservation of the register in which the minute was recorded as a fortunate circumstance, and suggested the unearthing of other old records, which would serve to throw light on the past history of Masonry in West Yorkshire. Since the last meeting a new chapter (the Connaught) had been consecrated at Bradford, bringing the roll of chapters up to forty-seven. A grant of one hundred guineas was made from the chapter in support of Lord Allerton's chairmanship of the Girls' School Festival, and it was urged upon the brethren the desirability of the province maintaining its position as the premier province of England with respect to the support of the Charities. A resolution was passed congratulating the Grand Secretary, Sir E. Letchworth, on the knighthood which had just been conferred upon him.

At the recent meeting of the Provincial Grand Lodge of Cornwall, which was presided over by the Provincial Grand Master, the Earl of Mount Edgcumbe, the rank of Past Provincial Grand Warden was, under the authority of Grand Lodge, conferred on Bro. Joseph G. Osborn, P.M., in acknowledgment of his attention to the studious side of Masonry, he having given much time to the collection of evidence concerning the early history of Freemasonry in the province, and having published recently a book on the subject. The work is dedicated to the Provincial Grand Master.

One of the first six messages sent over the new Pacific cable conveyed Masonic greetings, by M.W. Bro. John E. Harding, Grand Master, on behalf of the Grand Lodge

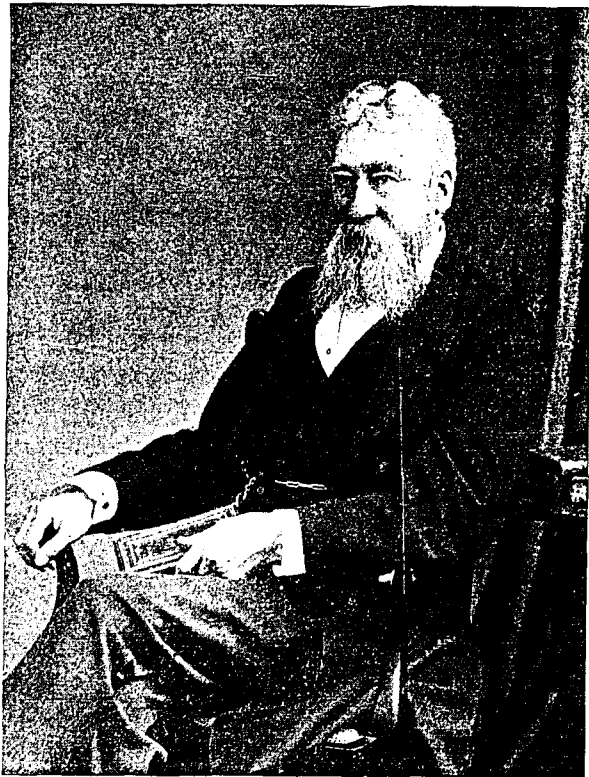
of Canada. Fraternal greetings with the brethren in Victoria were thus exchanged on the 3rd and 4th of November. The Canadian Grand Master sent the following message:—"Toronto, November 3rd, 1902.—The Grand Lodge of Canada, representing 25,000 Craftsmen and British subjects, sends greetings over the new cable to the Freemasons of Australia, to whom we are joined in the bonds of fraternal love and British citizenship.—HARDING, Grand Master."

The Australian Grand Master replied:—"The Grand Lodge of Victoria accepts with great pleasure the greetings of the Grand Lodge of Canada sent over new cable, and welcomes the closer union of Masons and subjects of the British Empire, and grasps the fraternal hand of Canadian brethren in love and unity.—PEACOCK, Grand Master."

Almost coincident with the above, M.W. Bro. J. Ross Robertson, Past Grand Master and Historian of the Grand Lodge of Canada, who is proprietor of *The Evening Telegram*, secured the privileges of the cable to send and receive the first press messages to cross the all-British line between Canada and the Antipodes. The first was as follows:—"The Argus, Melbourne, Australia. We rejoice with the Australian Press that the ends of an all-British Empire are joined by an all-British cable.—J. ROSS ROBERTSON, Toronto *Evening Telegram*."

And the first press message from Australia to Canada came in the following prompt response from the proprietor of the Melbourne *Argus*:—"Evening Telegram, Toronto, Canada. Heartily reciprocate your good wishes. Congratulations to the Canadian Press generally on completion of Pacific cable."

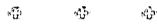
It is with regret that we record the sudden death of Bro. Thomas Francis Peacock, F.S.A., which took place at his residence at Sidcup on the 11th November. Bro. Peacock was a well-known and highly-respected solicitor of Gray's Inn, and had an extensive practice in connection with



BRO. THOMAS FRANCIS PEACOCK.

building societies, and at one period of his professional career he acted as adviser to no less than forty-five. He was a member of the Council of the British Archaeological Association, and often contributed papers to its transactions. He was initiated in the Emulation Lodge, No. 21, in 1872, became Worshipful Master in 1883, and was afterwards for several years its Treasurer. He joined the Berkhamstead

Lodge, No. 504, in 1875. Bro. Peacock was exalted in the Cyrus Chapter, attached to the Emulation Lodge, No. 21, in 1877, served all the offices, and was for many years Treasurer. During the present year he was a recipient of Coronation honours in Grand Lodge, having been appointed to the rank of Past Assistant Grand Director of Ceremonies.



Bro. Quarter-Master-Sergeant Hazzard, who has recently been elected to the post of Hall Porter and Lodge Keeper at the new Masonic Boys' School at Bushey, has seen considerable service, and his record in the Army is a long and honourable one. Bro. Hazzard joined the First Life Guards as a trooper in 1878, was made Corporal in 1882, and a Corporal of Horse in 1884. In June, 1889, he was transferred to the general staff, Aldershot, and at the same time was promoted to Staff Sergeant. In 1892 he became Staff Colour-Sergeant, and in 1895 was promoted to Staff Quarter-Master-Sergeant, which rank he retains.

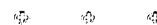


BRO. HAZZARD.

In 1882 he was one of the non-commissioned officers selected for service with the First Life Guards in Egypt, and there took part in various engagements, including the moonlight charge at Kassassin, the taking of Tel-el-Kebir, and possesses the decorations for those engagements, as well as the Khedive bronze star. Bro. Hazzard served in South Africa from October, 1899, until invalided home from the Orange Free State in 1900, and was awarded the silver medal and clasp for Cape Colony.



In February, 1896, he was presented by His Royal Highness the Duke of Connaught, K.G., then commanding the Aldershot Division, with the silver medal for long service and good conduct. His Royal Highness, on presenting and pinning this honour on Hazzard's breast, expressed the great pleasure it was to him to present this honourable decoration to him, and warmly shook him by the hand. Bro. C. Hazzard has served over twenty-four years in the service, and has been granted an exemplary character on his discharge, and in recognition of his past services has been recommended for and his name placed on the roll as a candidate for the meritorious service medal, also Yeoman of the Guard.

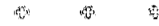


Bro. Hazzard was initiated in the Aldershot Camp Lodge, No. 1331, in 1888, and served successively all the offices to Senior Warden, which chair he at present occupies. He is

a Life Governor and has served as a Steward both of the Boys' School and Benevolent Institution. Altogether Bro. Hazzard's record is one that any man may be proud of, and we trust he will live for many years to render faithful service to the Institution and to enjoy the peaceful seclusion of Bushey.



Bro. Sir Joseph Dimsdale, P.G.T., who, after an historic mayoralty, becomes City Chamberlain, succeeds to an office which, states a contemporary, must be almost, if not quite, as old as that which he has just vacated. The City Chamberlain is, in point of fact, the City Treasurer, and the Mayor, not yet the Lord Mayor of London, used to combine the offices of Mayor and Chamberlain.



The separation of the two occurred in the time of the first Edward, when the mayoralty was for a while suspended, though the administration of the City finances had necessarily to be continued, and the City Chamberlain's is virtually a life-office "during good behaviour," though he presents himself annually for re-election.



There was a large attendance of brethren and visitors to support the newly-installed Worshipful Master, Bro. Robert T. W. Tucker, at the duties of the Woodgrange Lodge, No. 2409, on the 19th November, at the Masonic Hall, Princess Alice Hotel, Forest Gate. Mr. Henry Robert Boyle was initiated into Freemasonry, the ceremony being very ably performed by the Worshipful Master. The I.P.M., Bro. G. H. Scrutton, impressively delivered the charge, and in an equally excellent manner passed Bro. Newton. The Worshipful Master afterwards raised Bro. Forman to the Third Degree, the beautiful ritual being splendidly worked. Votes of a guinea each to the Christmas treat for the old people of the Masonic Institution, and to the Forest Gate Christmas Dinner Fund having been made, the lodge was closed.



BRO. ROBERT T. W. TUCKER.

The brethren of the lodge have been accustomed to hold an annual ball, the proceeds from which have been handed to the West Ham Hospital, but some difficulties have arisen with regard to the Town Hall, and it was feared that the ball would have to be abandoned, but ultimately a committee was formed, and it is hoped that this annual gathering will still be possible.

The name of Bro. Lord Methuen, P.G.W., has again been considerably in evidence recently, for on the same day that the report of his chivalrous speech appeared regarding our late antagonists came the announcement of his G.C.B. It will be the hope of the Craft that our distinguished brother may long be spared to enjoy his well-merited distinction.



An anecdote illustrating Bro. Lord Methuen's kindness in the field has recently appeared in a popular paper, which has been offering prizes for such stories. It is as follows:—“After a long march under the burning sun to Flakfontein the infantry were done up, tongues hanging out—literally choking for a drink. After they had taken off their things there was a general rush to the well for water. There were the camp kettles and the water carts to be filled; then came a servant with a bucket, which he filled. The soldiers were too well disciplined to charge for it, although they would gladly have given a month's pay for a good drink of the precious fluid. Lord Methuen was passing at the time. ‘Who's that for?’ said he, stopping the servant. ‘For Mr. — (mentioning an officer) to wash in.’ ‘Oh,’ said Lord Methuen, ‘he can wait. Here you are, men, fill your canteens out of the bucket.’ Then he with Lord Loch manned the pump, and they pumped harder than any niggers until the thirst of the Tommies was appeased.”



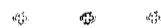
It is interesting to learn, on the authority of *The Referee*, that when Bro. Sir Henry Irving arrived at Liverpool from Sandringham at twenty minutes to seven on the morning of the 15th November, amongst his first acts was to send a telegram to Bro. J. L. Toole, conveying a most kindly message from the King.



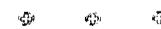
With regard to the late Bro. Lennox Browne, F.R.C.S., P.D.G.D.C., the following remarks by Mr. T. P. O'Connor, M.P., will not lack interest to the many members of the Craft whose privilege it was to come into contact with our late distinguished brother in the paths of Masonry. He says: “It is but a few weeks since I met him at a dinner, where he seemed to be in his usual health and spirits. He was a man of many and great gifts. His father, as everybody knows, was a doctor of very high knowledge; and his grandfather also belonged to the medical profession. Nevertheless, Lennox Browne desired to become an artist, and there is little doubt that if he had persevered in his first purpose he would have attained high eminence. He exhibited with success when he was still a boy.



“He was an indefatigable diner out; he was always pleasant company; never probably said an ill-natured thing in his life; was full of the amiable weaknesses that make a man rather more than less popular; and, in short, was just the kind of genial human being that never makes an enemy and never maintains an enmity. He will be missed at many a gathering for many a day.”

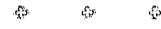


The announcement of the sudden death of Bro. Isaac C. Strong, on the golf links at Eltham, was received with much sorrow by his Masonic brethren as well as by the members of the Stock Exchange, of which he was a prominent member of thirty years' standing. He was for many years Secretary of the Lodge of Prudence, which is composed mainly of Stock Exchange members, and he was senior Past Master of the Regularity Lodge, the members of which are also derived chiefly from the Stock Exchange. Bro. Strong was fifty-seven years of age.



The brethren of the English and Scottish Lodges in India are combining with the view of holding a great Masonic meeting in Delhi during the coming Durbar, when it is understood that the Most Worshipful Grand Master, H.R.H. the Duke of Connaught, will be present, as well as Lord Kitchener and other distinguished Masons.

A notable personality has disappeared from American Masonic circles. The name of Bro. Josiah H. Drummond was a household word in America, and was scarcely less known in this country. He filled many important official positions, but Masonry claimed a very large share of his long and active life, he having served as Grand Master of the State of Maine so long ago as 1860, and during the subsequent forty odd years ably filled many high and important offices.



It seems, according to a New York paper, that the old rumour is again afloat that the Masons of America are contemplating a plan to rebuild King Solomon's Temple. The *American Tyler* thus disposes of the report:—“If we remember rightly, the last time the historic edifice was rebuilt it was not an enduring success. It is very doubtful if American enterprise at this late day cares to devote itself to such an undertaking. Besides, we are too busy just now erecting temples of our own in this country.”



From the same source we cull the following:—“A lady who writes for an eastern paper has found a new standpoint from which to admire Masonry. We confess that we had not thought of its being recommended to the fair sex for the reason given by the brother of whom she writes; nor had we thought of giving his reason for the custom of having the Craft lay the corner stones of public buildings. The lady writes: ‘I asked my husband the other day to explain to me why the Freemasons are nearly always asked to lay the corner stone of a public building. ‘My dear,’ was the answer, ‘that is an old question. The Masons are the only ones who can do such things in such a way as to keep them entirely out of politics. Nothing that the Freemasons do, here or elsewhere, has the first touch of politics in it. If it were possible to turn over the whole country to the Masons it would be a good thing. Then we should be through with the troubles of politics.’ I accepted the explanation as a very satisfactory one. As a woman I believe that more evil comes from politics than from all other things to which men lend themselves. The answer gave me much needed light on the subject of Freemasonry.’”



The installation meeting of the Penge Lodge, No. 1815, was held in the Clarence Hall, Anerley, on Wednesday, October 8th, Bro. Charles G. Jones installing his successor, Bro. John Bright Crowe, in a most impressive and eloquent manner. He is the twenty-fourth Master of his lodge,



BRO. JOHN BRIGHT CROWE.

having joined it from Lodge 51 under the Irish Constitution, and it is worthy of note that a Belfast brother should also follow him as Senior Warden. The Worshipful Master read a letter from Bro. W. R. McConnell, K.C., P.D.G. Registrar, regretting his inability to be present to see him installed, but promising to attend another meeting during his year of office.



THE SENIOR WARDEN.

A very large number of brethren and distinguished visitors were present, who followed with interest the excellent working shown during the installation, and also at the initiation. At the close of an excellent banquet,



THE JUNIOR WARDEN.

Bro. R. Jackson, a founder and the first Worshipful Master of the lodge, proposed the toast of the health of the new Master in eloquent and feeling terms, to which the Worshipful Master responded with that eloquence which the brethren of the Sister Isle so constantly display.

### *The late Bro. J. S. Eastes, P.G.D.*

IT is with profound sorrow we have to record the death of Bro. James Smith Eastes, P.G.D., who for so many years has filled the honoured position of Deputy Provincial Grand Master of Kent.

To the Freemasons of Kent the name of Bro. Eastes was a household word, not merely because he held an exalted position in the Craft, but because he treated every Mason with true Masonic geniality. To him the tenets of the Order were sacred, and his observance of them was of a deeply conscientious character. Good fellowship and hospitality were not with him a mere formal phase of Masonry; his idea was to carry them out in practice, and his large number of friends and fellow Masons will long remember how tenaciously he held to these traditions of the Order.

It was on March 11th, 1857, that Bro. Eastes was initiated into the mysteries of Freemasonry in Prince Edwin's Lodge, No. 125, Hythe. Coming to Ashford he was one of the founders of the Invicta Lodge, No. 709, in the same year. From that time up to the present autumn he



THE LATE BRO. J. S. EASTES.

regularly attended the lodges of the Invicta, although he attained eminent rank in the higher grades. For instance, he was appointed Deputy Provincial Grand Master of Kent on July 10th, 1874, and continued to act as Earl Amherst's Deputy up to the time of his death. Subsequently, in 1884, he entered the Grand Lodge as Junior Grand Deacon. Bro. Eastes became a Royal Arch Mason on June 20th, 1860, being exalted in the Belvedere Chapter, No. 503, at Maidstone, and becoming M.E.Z. in 1867. In 1877 the Invicta Chapter, No. 709, was consecrated at Ashford; Comp. Eastes was one of the founders, and in 1878 succeeded Earl Amherst as First Principal. He was subsequently appointed Grand Sword Bearer; this was in 1884. In Mark Masonry Bro. Eastes took an interest, being one of the founders of the Invicta Lodge, No. 378, at Ashford, in 1887, and being chosen as its first Master. In 1875 he was made Senior Grand Warden. With the Craft, Royal Arch, and Mark Masonry Bro. Eastes was content; other Degrees he objected to as being extraneous to Freemasonry.

Bro. Eastes was well known for his benevolence, especially in connection with church work. His private gifts were generous, and deserving charitable institutions never appealed to him in vain.

## *The Grand Orient.*

IN the April number of the *Nineteenth Century*, Mr. G. A. Raper discourses on the subject of French Freemasonry. He assigns 1721 as the date of the introduction of the Order into France, but the truth is that it was introduced secretly, and at least half-a-dozen dates are variously given.

Thory, whose "Histoire du Grand Orient de Paris" is considered authentic, says that Lord Derwentwater and other English noblemen established a lodge in Paris at Hurre's Tavern, in 1725. This lodge held under the Grand Lodge of England, and during the next ten years other lodges were formed, patronised chiefly by the nobility. In 1736 there were four lodges, and they chose Lord Harnouester as the first Grand Master.

There was coincidentally an increase and an extension of membership, and the Craft came under official notice; and, in 1737, Louis XV. published the first of many edicts of prohibition, and Freemasons were prohibited from appearing at court. This gave the Order a valuable advertisement, for there were enormous additions, and, in 1738, a Grand Festival was publicly held. Then the ecclesiastical powers turned their attention to the Craft, and a bull was issued by Pope Clement XII., in which all Freemasons were threatened with excommunication.

For ten years after this the Order fell into great confusion. Many spurious "higher" degrees were formed, and one Ramsay, a Scotchman, introduced the most serious innovations. That blessed word "Kilwinning," seemed to smooth all obstacles which better minded brethren might have interposed. Warrants were bought and sold, and orders of every kind sprang up.

One of these warrants is still in existence, and bears the date 1500! Ramsay was an enthusiastic adherent of the Stuart cause, and the connection of French Freemasonry with politics may be said to date from his interference with it.

After the battle of Culloden and the consequent decline in the popularity of Prince Charles Edward, the Order recovered somewhat, under the Grand Mastership of the Duke of Chartres, and a Book of Constitutions was issued. Most of the conflicting claims of various pretenders to authority were settled by the formation, in 1773, of the Grande Loge Nationale, afterwards the Grand Orient. In 1775, there were 132 lodges warranted.

The high degrees left behind by Ramsay still maintained a fitful sort of existence. They were repudiated by the Grand Orient as well as by the very bodies they professed to belong to. They began to be dominated by Theosophists and professors of second sight, and eventually found themselves under the feet of one of the most unscrupulous adventurers who ever gulled humanity. An interesting account of Balsamo (or Cagliostro) will be found in Dumas' "Memoirs of a Physician." He was initiated in London in 1770, and in course of time founded the "Egyptian Rite." Under his superintendence a good deal of the machinery of the revolution was manufactured by the Egyptian "Riters," and the whole Craft has had to share the odium. In order to protect the Craft and to get some control over the "high graders," the Grand Orient at last consented to recognise some of them, and a selection was made, the four chosen being Knight of the Elect, Knight of the East, Scottish Knight, and the Rose Croix.

During the Reign of Terror, the Order naturally suffered. The Grand Master fell under the axe of the executioner, and it was not till 1799 that there was a revival. The Order reached its zenith in France when Napoleon I. patronised it, and nominated his brother Joseph as Grand Master in 1805. Good relations with the powers that be continued to be maintained for some considerable time, and the next notable event was the election of Murat, nephew of Napoleon III., as Grand Master in 1852.

This turned out disastrously. The lodges decreased from 500 to 269, and the Grand Orient became bankrupt.

Mr. Raper takes up the history from this point. The Emperor interfered and himself nominated a new Grand

Master, Marshal Magnan. This was by way of punishment, but the new Grand Master who had been expected to curse remained to bless, and was subsequently elected by the brethren themselves.

Mr. Raper's remarks on the present condition of the Craft in France are most instructive. The lodges, he says, have become debating societies in which political, religious, judicial, and scientific questions are discussed. They seem to think, with Terence, that no human interest is too remote to engage their sympathy, and so even concentration camps and the conduct of the war have in turn occupied their attention.

It is a mistake to say they are anti-religious. The position has been forced upon them because they are anti-monarchical. The present Grand Master is a retired pastor of the reformed Church.

They are not convivial, having no money for the purpose, and they are scarcely even a secret society.

There are at present about 22,000 Masons in 400 lodges owning allegiance to the Grand Orient, but it is needless to say none of these could obtain admittance to an English lodge. It is now some years since the Grand Lodge of England withdrew recognition from the Grand Orient, a course compelled by that body disowning the V.S.L. The excommunication still holds good, and as recently as 1891 a Grand Officer was degraded from his rank for being concerned in the formation of a lodge under the Grand Orient in New Zealand.

In 1894 the Grand Lodge of France was formed, which is not under the ban, but it is small and uninfluential, numbering about 8,000 members.

In conclusion, we recommend a perusal of Mr. Raper's article to all thinking Masons.

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### IMPORTANT NOTICE.

In another page will be found a reproduction of the most recent Portrait of H.R.H. the Duke of Connaught, in the Masonic Regalia of the M.W. Grand Master. The original is a Photogravure from a Photograph taken by Messrs. Downey, to whom His Royal Highness gave a special sitting a few weeks before his departure for India, and is one of the most successful of the many portraits of the Royal Family emanating from this celebrated studio. The Portrait has been taken in two positions, one as our reproduction,  $\frac{3}{4}$ -face, size, framed in Dark Wainscot Oak, 21 $\frac{1}{2}$  by 16 $\frac{1}{2}$  inches; and the other Full-face, seated, size, framed as above, 35 by 27 $\frac{1}{2}$  inches, and may be obtained from the Publishers, Messrs. Spencer & Co., at the Office of the "Masonic Illustrated," 15, Great Queen Street, London, W.C. No handsomer or more suitable Presentation could be made to a Lodge.

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## *The Bangalore and Mysore Lodges of Southern India (E.C.).*

THE Bangalore Lodge, No. 1043, was founded in 1863, for the welfare of the craft among the large civil and military population of Bangalore, so well known as the "Garden of India" on account of its salubrious and English-like climate. The building was secured at a nominal cost some thirty years ago by a few prominent and esteemed members of the Craft, and considerably improved by the erection of a suitable temple and banqueting hall so well adapted as to be called the finest in the Madras Presidency.

The improvements were carried out twelve years ago, and are mainly due to the interest and energies of the late Bro. Richmond, and Bros. F. Hayes, C. Mergler, B. Westrap, and R. E. Foregard, the last-named of whom was selected to represent the Rifle Volunteers, as a member of the Indian contingent to London, at the Coronation of His Imperial Majesty King Edward the VII., Emperor of India.

The Mysore Lodge, No. 1841, was founded in the city of Mysore, the capital of the Maharajah of the Mysore state (the highest honoured native state in India), in 1870, when the country was administered by the British

Government. The present temple was built by its members at a cost of Rs.20,000, and stands prominently in the centre of Curzon Park, with a commanding view from the Rajah's palace; its lower floor and upstairs south transept are made use of as an institute and billiard saloon, and as an association for graduates. The interests of the lodge are heartily supported, and chiefly due to the Present and Past Masters and the energetic Secretary, Bros. V. N. Narasinwiengar, Controller of the Mysore Palace; P. S. Achyuta Row, Civil Surgeon of the District; and W. C. Rangiengar, L.L.B., the leading Advocate of the city. On the occasion of the installation of His Highness the young Maharajah to the Mysore Throne, on the 8th August, by His Excellency Lord Curzon, Viceroy and Governor-General of India, a deputation of Freemasons, composed of the above-named lodges, waited on His Highness and presented an address, in which His Highness was congratulated on the assumption of the direct administration of that ancient and historical kingdom, and further expressed a lively gratitude for the benefits derived from the Mysore Throne by the Fraternity, and by the Mysore Lodge in particular.

## *The Blackall Lodge, No. 2207, Blackall, Queensland.*

THE annual meeting of the above lodge took place recently at Blackall, a small town in the centre of Western Queensland, on the Barcoo River, and about 400 miles from the coast. The nearest railway is seventy-five miles distant and is that connecting the west with Rockhampton. Blackall is the centre of a large pastoral and wool-growing district.

The photograph speaks plainly for the prosperity of Freemasonry in the far west, and when, owing to the large area of the stations and the extensive district surrounding the town, members have to travel from twenty-five to one hundred miles to attend a lodge meeting, one can readily understand the flourishing state of the art in the country.

Journeys like these made by buggy or on horseback and

accomplished under very great difficulty and inconvenience, consequent upon the prevailing drought, which has been raging for the last five years, unmistakably point to the keen interest taken in Freemasonry by our Australian brethren.

There are forty-six brethren on the roll who justly pride themselves on the completeness and prosperity of the lodge.

The ceremony of installing Bro. William Stephenson was impressively conducted by Bro. Reuben Wicker, assisted by Bros. W. Atkinson and J. J. Kahl.

The officers for the ensuing year having been appointed and the other business concluded, a banquet was held and the usual toasts honoured. The Worshipful Master, in his reply, made special reference to His Majesty the King, who was at that time very seriously ill.

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## ❖ A Homœopathic Dose. ❖

“WELL, you may say what you like ; I don't think a man has any right to put an end to his life.”

“And I say he has. I was never asked whether I wanted to live. I was shoved into this world without even a by-your-leave. And am I to stay here patiently, whether it is made agreeable to me or not, till I am shoved out again? Should I go to any party or picnic even for an afternoon on such monstrous terms? Life is a sort of party, an entertainment, and when it is dull the only consolation lies in the fact that we know we can, at the worst, leave it.”

“Well, but then it's like going on to another house—the supper may be even worse in the next one,” said a plump young man very thoughtfully.

They were in the club smoking room, and the discussion on this unwontedly solemn topic had been started by one of their members' announcing that he had had enough of life. Most of them had felt like that for a few minutes at various important junctures of their careers ; sometimes after an unsuccessful flutter on the Stock Exchange, or the Turf, or a run of bad fortune at bridge ; sometimes when the only girl in the world had jilted them. The feeling was quite comprehensible when there was sufficient cause, and was certainly not worth arguing about. They knew, all but the particular one who happened to be momentarily suffering, that it was merely a passing idea, the result of indigestion caused by emotion ; and they were aware it would be instantly dispelled by the mere sight of cold steel or poison, or whatever other instrument the patient had thought of for his cure.

But the case of Sir George Milford was different. He was rich, well connected, no gambler, and none of them suspected him of being in love. It almost seemed as if he meant what he said.

“We must risk that,” said Sir George. “The next world may be a worse one, or there may be none at all ; or, as the spiritualists inform us, it may be our duty throughout eternity to stay in this world and rap at tables and answer silly questions put by any idiots who choose to join their hands. I confess, if I believed that, I would cling to life at every cost. If I must be in this world I prefer to have a body and direct my own movements. But I don't believe it. You may all of you sit round tables for weeks when I am gone, and put the silliest questions you can think of, you shall get no raps from me, and I shall refuse to ‘materialize.’”

“I wish you wouldn't talk such uncanny rot, Milford,” said a middle-aged man with a florid countenance. “It's not a subject to jest about. We have all got duties in the world, and we've got no business to give them up till we have to do so in the natural course of things.”

“I don't see where you get that idea from,” returned Sir George. “Perhaps you have duties ; I know I haven't—at any rate I never perform any. There isn't any living soul whose happiness is dependent on my life. On the contrary, my death would benefit my whole family, and would give unmixed pleasure to my sister-in-law. It is only the penniless who do not show selfishness by remaining alive. When you think of your heirs and successors a speedy suicide seems almost a duty ; but I do not for a moment suggest that is my reason for contemplating the step. If I want to leave, it is because I am bored by staying.”

“It is a very cowardly way out of things,” said the middle-aged man.

“That is a sort of catch-phrase that people use,” said Sir George. “It means nothing. What is there cowardly in leaving a ball when you are bored? Cowardice doesn't come into it—unless, of course, you have made engagements—that's another thing. If you are married, or have undertaken to do any particular work, or stay at any particular post, that is another matter. Desertion is cowardly, because it is breach of agreement ; but escape from forcible detention is not cowardly.”

“Suicide has always been considered cowardly, though,” said the plump young man. It happened to have no attractions for him, and he was quite ready to speak harshly of it.

“I should be glad if you would talk of something else,” said Sir George, in an offended tone. “I have told you all that I intend to do a certain thing, and I should be obliged if you would kindly desist from insinuating that I am a coward. I tell you that is an accusation that has never been brought against me, and never will be, unless unjustly. If I'm tired of life it's not because I'm afraid of doing anything, but simply because . . . .”

“You're sick of doing nothing,” smiled a man who had hitherto taken no part in the conversation. He had the indefinable look that proclaims the successful physician. “Are you coming to Lady Fareham's? You're asked, I know. Shall we go together?”

“By all means,” said Sir George. “I must write a couple of letters before we go, however. I won't be five minutes.”

“Is he really going to commit suicide, Doctor?” asked the middle-aged man anxiously, as he watched Sir George saunter away to a writing table.

“I don't know. He's capable of it. Besides, he's ill. I've been watching him all the evening.”

“I suppose,” said the middle-aged man, “like lots of young fellows, he's been living too fast.”

“I should doubt that ; but certainly he's been living too foolishly—too aimlessly. A man must have interests, some sort of aim—even if it's only a low one. We don't live by bread alone. Our minds have as much to say to life as our bodies, or very nearly ; certainly in a man of his nervous temperament. Nothing above a limpet can really thrive without interests. Busy men who retire from business to enjoy themselves, as they fondly imagine, frequently bore themselves literally to death.”

“Yes, but Sir George didn't bore himself, surely,” said the plump young man. “He used always to be talking, after he succeeded to the title and the property, you remember, of the *joie de vivre* as his creed.”

“The *joie de vivre!*” laughed Doctor Lonsdale. “Look at him! Long nose, long thin face, dark hair and eyes—the melancholic temperament. There is no *joie de vivre* possible for him. Such a man must take his pleasures seriously if not sadly ; he may become vicious, he will never become joyous. That is only the result of natural high spirits. Lucky are those who are born with that wonderful inward fountain of happiness ; but there's no known recipe for artificial light-heartedness. The nearest approach to it is the rules of hygiene.”

“Well, I don't like to hear people talk lightly about suicide,” said the middle-aged man, “whether they mean it or not. I hope you won't let him do anything criminal.”

“It's my trade to keep people alive,” said the Doctor ; “but there are limits to my capacities. Suicide is a want of patriotism. A powerful race has to be a numerous race, and anyone who diminishes our numbers diminishes our power, and hence is unpatriotic.”

“Exactly,” said the middle-aged man, wishing he had thought of something of that kind wherewith to have retorted to Sir George when he was talking to him. “That is what I always think. I believe in broad principles—broad principles, eh, doctor?”

Sir George and Dr. Lonsdale found crowded rooms at the Farehams' ; but Lady Fareham was an excellent hostess who had the rare art of making each guest feel he was the one person whose presence was indispensable to her. Sir George's welcome, indeed, stood in no possible doubt, for it was common gossip that the desire of Lady Fareham's soul was that her daughter Sybil should find favour in his sight. But Doctor Lonsdale had an equally flattering reception.

“I must have a minute's talk with you alone, Doctor. You are the only man who can help me.”

She drew him aside from the throng.



"Oh, Doctor, only fancy! This is worse than anything! What do you think Sybil has taken into her head? She wants to be a hospital nurse! Did you ever hear anything like it? What are we to do? Do stop her! Tell her all about the nasty, horrid patients—and the bad language they use. They do use bad language, don't they, Doctor? She'll believe you. I have said all I could. When I tell her what a terribly middle-class aspiration it is she replies that Lady Helen Whitestone is a nurse, and she is the daughter of a duke. But, of course, the Whitestones are a clever family, and clever people are always odd; but if they have rank or money people forgive them for being clever. But poor Sybil can't afford to be clever—not that sort of cleverness, I mean. Of course, amusingness, now, that would be so different! If only she were smart and witty I'm sure Sir George would have proposed long ago. That is what you men like—amusingness."

"Well, you see, we are dull dogs, some of us, and we like to be brightened up from outside," said the Doctor. "No doubt that is why the music-hall stage has furnished us with so many peeresses. Many of us believe slang to be a synonym for wit; and when we are with pert and lively people we often think that we ourselves are lively too. But Sybil has rarer qualities, dear Lady Fareham. Please don't regret that she isn't 'smart.'"

"Well, it's sweet of you to say so. But do dissuade her from this mad idea."

Doctor Lonsdale found Sybil after a while, and easily got her consent to a quiet talk.

"I won't keep you very long from that gay crowd," he said.

"I would rather you did keep me," said Sybil. "I wish they would all go away. I'm quite tired of what is called 'Society.' I never did like it much, and now I am sure that I hate it."

"This is only your third season, is it not?"

"Yes, and I want it to be my last. I saw you talking to mother. I suppose she was telling you?"

"She was. She says you want to give up the world and become a hospital nurse. Is it because you feel an overwhelming vocation for nursing?"

"I have always liked my friends better when they were ill than when they were well," said Sybil, smiling; "always. But it isn't only that; I am fond of nursing and I think I could do it really well; but—but I want to get away from all this"—she looked vaguely round the room. "You could help me, Doctor, if you would."

He followed her glance. He saw Sir George in the distance and fancied her eye rested upon him for a moment. A quite new idea occurred to him. Hitherto he had always supposed that Sir George's indifference had been the only bar to Lady Fareham's matrimonial plans. Now for the first time it struck him that it might be the other way. Perhaps

after all it was Sybil, not George, who was reluctant. That would help to explain both Sir George's disgust with life, and Sybil's with her home.

He felt as if the sun had begun shining in the middle of the night. He had so long believed as the world believed, and had crushed away his own worship for the sweet-natured girl he had known and appreciated from her childhood.

"I think I understand," he said gently. "They are worrying you to do something you don't want to do, is that it?"

She looked at him blankly.

"You want to get away from everyone here. From these stupid crowds, from your mother—above all from poor Sir George."

The girl flushed a deep crimson.

"He doesn't care for me," she murmured.

Dr. Lonsdale noted the flush, the downcast eyes, the twisting hands. He saw that the popular belief was the right one. The sunshine died out of his heart. The world seemed full of disappointed, dissatisfied people, all at cross purposes one with another. If only Sir George could have cared for this girl who loved him both these unhappy people might have been happy; and as for himself—but Doctor Lonsdale was not a man to waste much pity on himself.

"Well, I will do what I can to help you. Would you like to try the life first in a nursing home? You would see a little of what nursing is, and what sort of work would be required of you, and you could find out whether you really have a vocation or not."

"Oh, Doctor, how good of you! How shall I ever thank you? And will you persuade mother?"

"I feel rather like Balaam as it is," said the Doctor. "I was sent to curse and I have stayed to bless. But I don't believe in coercion. It is better for people to learn by experience when possible, and to follow their own bent where it is wholesome. I will do my best to persuade your mother."

"Lonsdale," said Sir George, a few minutes later, "I want you to come home with me. I want you to witness something."

The doctor made no reply. Silently he followed Sir George into his carriage. In silence they drove through the dark, quiet streets.

"I suppose," said Sir George, as they entered his handsome library, "that you thought I was merely bluffing this evening at the club for the entertainment of those fools. You are wrong. I announced my intention of quitting a world that bores me, so that there might be no nonsense about unsound mind and temporary insanity to poison the future of my family. They would all think they were in daily danger of going mad unless I make it very clear and public that I die because I choose to and not because I am mad. It seems

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to me more dignified to die when you choose, because you choose, than to hang on till you have to go. And when one thinks what life is! Day after day of boredom! Evening after evening of boredom! There's nothing worth doing, and I'm sick of it. As Hamlet remarked, 'Man delights not me nor woman either'; and, as for things, they bore me desperately. I have brought you here to witness my end. There's not going to be any fuss or mess. Besides, you're a doctor, and it's your trade to see people die. It would be no use for you to try and prevent me, for if I don't do it to-night I can do it to-morrow. . . ."

"Sir George," said Lonsdale, quietly, "I understand. You needn't talk to me about boredom. That is all a sham. You have been to a doctor, and he has told you what I, being also a doctor, can see for myself."

"What do you mean? I have been to no doctor! What do you see? What do you mean?"

"If you haven't been to a doctor," said Lonsdale, slowly, "I advise you to go to one. You needn't trouble about removing yourself from this world. You'll be removed without your troubling."

"What do you mean?" asked Sir George, jumping up in his excitement and turning, if possible, a shade paler than his natural pallor.

"That you're a consumptive—that a little invisible microbe has invaded your tissues and decided on your death—and that you know it, and are only parading all this nonsense about suicide because you know the time is short. Talk of life being like a party! You are like a man who says he is leaving a party because he is bored, after he has been kicked towards the door by a page-boy!"

Sir George turned paler than ever. This comparison, borrowed from his own, struck home. The Doctor, watching him narrowly, saw the advantage he had gained. He was too practised a student of men not to know how often it happens that where entreaties and arguments may alike fail to move, some striking simile may arrest the imagination and produce an immediate effect.

"It's false!" said Sir George. "There is nothing wrong with me. How can you tell? What do you know? It's a random assertion!"

"Will you take a second opinion on the matter? If Sir Theodore Merton, for instance, agrees with me, will you believe?"

"Sir Theodore Merton? Of course, he's the leading man for that; but—" he hesitated—"but there's no time."

"Your engagements in the next world can hardly be so pressing," said the Doctor, drily. "Why not postpone the matter for twenty-four hours, and we can meet again when the question is settled."

Sir George paced up and down the room in great agitation.

"A consumptive!" he muttered angrily at intervals. "Kicked out by the page-boy! By a horrible minute worm! No, by God! It shall not be said! . . . It shall not be done! . . . Lonsdale, are you certain or are you fooling me? If you are fooling me—why, by all that's holy, you shall *not* fool me. Listen, I'll put off the matter for twenty-four hours. I'll see Merton. And if you're right—if this horrible thing is true—why, then, I'll stay and fight it out! I'm no coward, in spite of what that old idiot said at the club to-night. If there's something to fight for I'll stay and fight—and I'll back myself to win! But if there's nothing—if you're fooling me—why, then, I swear . . ."

"Don't swear anything," said the Doctor, cheerfully. "But remember, that's a bargain. If there's anything to fight for, you're going to stay and fight."

"And now," thought the Doctor to himself, "I must square Merton."

For if Sir George had not been bluffing, the Doctor certainly had. No doubt Sir George—never a robust man—was out of health; but there were no symptoms of such microbial ravages as the Doctor had suggested. It had been a sudden inspiration to appeal to his vanity on the question of courage, and since it had been so far successful, it would be a pity not to follow it up.

"It all depends on Merton," reflected the Doctor. "I don't know if he would think it worth while helping in a case like this. I'm not perfectly sure myself if it's very kind to keep alive a man who doesn't want to live. Still, that's what I'm here for. And there's Sybil. Sybil must be considered first."

He made it his business to go next morning to see Sir Theodore Merton. He explained the case to the great authority on pulmonary complaints, and the latter promised to do his best.

"After all, there are so many different ways of telling the truth," said the Doctor. "Like statistics, the truth may be made to suggest anything."

The great authority smiled, and the Doctor took his leave.

He waited impatiently for his next interview with Sir George. It came sooner than he expected, for Sir George hurried over to see him the moment Sir Theodore Merton had pronounced on his case.

"It seems you're right!" he exclaimed; and the Doctor noted with satisfaction that the tone was not entirely one of disappointment. "He tried to spare me, but I understood what he meant! I'm ill! But he said that if I took myself in hand at once I *might* recover. I *shall* recover. I'm going abroad at once. I'm to live out of doors night and day. I'm going to cheat this beastly disease; but when I've recovered—when I'm myself again—when I've shown my pluck—then, remember, I shall just come home and . . ."

"And kill yourself?" said the Doctor, smiling. "Just you wait and see! When you've recovered from an illness you'll see how you'll cling to life—unless, of course, you had the influenza! It's easy to want to die when you're ill; it's fairly easy when you're well; it's impossible when you're convalescent."

"Here's a note Merton gave me for you. He tells me to put myself unreservedly in your hands."

The Doctor ran his eye rapidly over the lines. "Out of health generally . . . I have not contradicted anything you or he suggested. . . . Carry out your own ideas. . . . Most people in his condition take to drink. As he shows no inclination that way I see no reason why he should not recover completely."

"I wish," said Sir George, "I do wish I could persuade you to come with me to look after me. Money's no object, as you know. Couldn't you give up your practice for a year and see me through?"

"Impossible!" ejaculated the Doctor.

Then he paused. If Sir George went with another doctor, or consulted other doctors when abroad, it was possible that all his trouble might be in vain. And there was Sybil.

Doctor Lonsdale decided to make the sacrifice. Money, indeed, could not entirely repay what it would cost him to abandon his practice for a whole winter; but he knew that, as Sir George said, so far as money could repay him it would be no object to his client.

So they started off to seek sunshine and an out-door life.

Never was there a more docile patient than Sir George. He obeyed all his doctor's multifarious orders, and his doctor took good care they should be multifarious. And before many months were over, what with the out-door life in a perfect climate, what with the regular hours, the strict diet—and—above all—the continual occupation, mental or physical, on which the doctor insisted, Sir George attained a condition of healthfulness such as he had never known in all his life before. He began to take interest not only in his own case and things generally, but even in the state of the other invalids about him. Insensibly guided by his doctor, he began, for the first time, to feel that desire to relieve the sufferings of others which in itself is enough to give a meaning to life. He had never before realised the sense of fellowship with other men. He had been rich and they had been in want; but it had never occurred to him to wish to help them. He had subscribed to a few charities as an irksome social custom, not as an expression of sympathy. But now he began to feel quite differently in the matter.

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**Contributions are earnestly requested.**

**New Annual Subscriptions are especially needed.**

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3. ADEQUATE financial support is ESSENTIAL if the work is to be continued.

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Contributions are earnestly solicited towards an expected deficit of £2,000.

ARTHUR E. READE, Secretary.

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This Hospital is one of the Great Hospitals Endowed by King Edward VI. in 1553.

It was removed to its present site in 1871.

Her late Majesty Queen Victoria opened it in person in 1871.

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The Hospital has a record of 800 years' service for the Poor of this Vast Metropolis.

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The Governors appeal for liberal support in providing this building, the cost of which has been estimated at

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A fellow feeling makes us wondrous kind.

"I wish I could help those other fellows to get well," he said. "I seem to absorb all the health in the place."

When the Spring came the Doctor brought back to England an entirely different man from the one he had taken abroad. He would not allow his patient to stay in London a single day, declaring that town air was injurious to him. He hurried Sir George off to his country house in Dorsetshire, which he had hitherto rarely inhabited.

The Doctor had laid his plans. He knew that the Farehams' were at their place at Beechcroft, within a few miles of Sir George's, and he took care that Sybil should have a six weeks' rest from her labours at the nursing home.

So, in the quiet country surroundings, in the scent-laden air of the spring-garden, or the free breeze of the upland pasture, Sir George often met Sybil Fareham, and for the first time in his life really made her acquaintance. He had known her, without knowing her, for years; but now he found plenty to talk about, in spite of her want of repartee; his own symptoms and regimen which were of such absorbing interest to him were also of interest—and of intelligent interest—to her. He began to think he had never met a woman who was so entirely agreeable. Even when she began timidly to allude to her philanthropic ideas he found himself in sympathy.

"If I had money," said Sybil thoughtfully one day, "I should like to build convalescent homes for the sick people when they leave hospital. It must be dreadful to go back home, before you are really well, to a dirty little slum. But women can dream of what they would like to do. It's only men who can do things. Any money we have will go to Tom, father always says."

"I, too, am a man," said Sir George, smiling. "And I suppose I have as much money as Tom will ever have."

"Ah! but then," said Sybil, "you wouldn't want to build a convalescent home any more than Tom."

"I don't know," said Sir George. "I think I might if you would come and show me how. Do you know it is just the sort of thing I should like to do. But it would be on the condition that you'd make a private convalescent home for me first. Do you think you could make that sacrifice for the people?"

Sybil's radiant face answered for her.

"Only I'm not sure," said Sir George, a cloud spreading over his brow, "that I ought to marry. You see, though I'm so strong, I'm an invalid."

"Not a bit of you," said Doctor Lonsdale, arriving on the scene and being instantly appealed to. "You were never sounder in your life."

"Then, what—"

"My dear fellow, ask no questions. You are alive, you are well, you have the best girl in the world willing to take care of you—what more do you want?"

"I think I have the best friend in the world, too," said Sir George.

"And so have I," said Sybil, taking the doctor's hand in both of hers.

"Would you like me to witness you execute your threat of six months ago?" asked the doctor. "I'm quite ready."

"I call that," said Sir George, disgustedly, "a very silly joke."

And little Sybil blushed.

"Oh, I don't want to go to a hospital now, doctor," she said.

[THE END.]

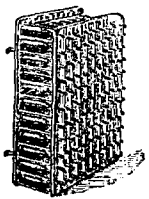
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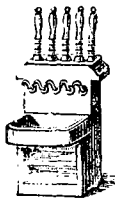
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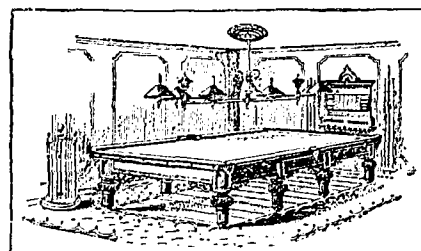
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## *History of the Emulation Lodge of Improvement,* *No. 256.—(Continued).*

(By Bro. HENRY SADLER, Sub-Librarian to the Grand Lodge of England).

**A**N unusually large number of brethren attended the Lodge on the 2nd of July, 44 members and 12 visitors being present, a majority of the latter being from the Colonies and sister jurisdictions. Many others were expected to have attended, but, owing to some misunderstanding as to the hour of meeting, they failed to put in an appearance until too late. It was for the instruction and enlightenment of the visitors that a departure was made from the ordinary routine work of the weekly meetings. The ceremonies of the three degrees were worked by Bros. A. A. Richards, W. A. Dawson, and Thomas Fenn respectively.

On the 24th of September Bro. A. A. Richards retired from the Committee, and proposed that the vacancy caused thereby should be filled up by Bro. F. R. Spaul, which was carried, and a vote of thanks was ordered to be entered on the minutes to Bro. Richards for the many services he has rendered to the Lodge during the 27 years he had been a member of it. Bro. Richards had been a member of the Committee for a period of twenty years.



LORD HENNIKER, P.S.G.W., PROV. G. MASTER, SUFFOLK,  
*Chairman of the Festival in 1878.*

On this occasion the Lodge was honoured by the presence of four distinguished brethren from the Grand Lodge of Ireland, headed by Bro. W. J. Chetwode Crawley, LL.D., who was proposed for membership and duly elected. John W. Jones, St. Geo. and Corner Stone Lodge, No. 5, was elected Secretary on the 1st of October.

At the meeting on the 12th of November Bro. Fenn proposed several alterations in the By-Laws, amounting, indeed, to a general revision, the purport of which was to discontinue the meetings during the months of July, August, and September, and to alter the day of the election of the executive officers and the Committee of General Purposes from the last Friday in September and the first Friday in October to the first Friday in January of each year. These

alterations being approved by the Committee, the By-Laws were ordered to be reprinted in conformity therewith.

**1887.** The 21st of January witnessed a strong muster of "Emulation" members, no less than 65, with 36 visitors, being present; nearly half of the latter were proposed as joining members. The reason for this unusual gathering was that the Third Annual Festival of the Gavel Club was to be held after the Lodge work was ended.

This club was formed in 1884, by members of the Emulation Lodge of Improvement, with the object of providing refreshment, combined with amusement, for those brethren who, being members, had attended the working of the Lodge the same evening. At these gatherings harmony and good-fellowship reigned supreme and a jocular practice of fining each other to the extent of one penny for various offences, real or imaginary, mostly the latter, resulted in considerable sums finding their way into the coffers of the Masonic Charities in the course of the year.

The Annual Festival was held on the 25th of February, and, as usual, was well attended, there being upwards of 240 present. The work was the Sections of the First Lecture by Bro. Fenn as W.M., and Bros. C. W. Blaxland, J.D. No. 709; G. L. Kennaby, S.W. No. 1420; W. H. Kirby, No. 1965; H. Pritchard, W.M. No. 1415; W. S. Lee, W.M. No. 1768; A. Combes, I.G. No. 1471; and C. W. A. Trollope, P.M. No. 1826.

Thirty-eight propositions for membership were received, including that of the Chairman of the evening, the Earl of Milltown, Past Senior Grand Warden.

On the 15th of April the sum of Ten Pounds was voted for the third highest unsuccessful candidates for the Royal Masonic Benevolent Institution, the same as last year, and as this vote appears to have been regularly passed each subsequent year no further mention of it need be made.

**1888.** A change in the Secretaryship was made in January this year, consequent upon the retirement of Bro. J. W. Jones, owing to his inability to give that constant attention to the duties which he felt to be incumbent on all holders of the important office of Secretary of the Emulation Lodge of Improvement. Bro. William G. Kentish, P.M. of No. 1293, and W.M. of No. 1768, was elected Secretary, the Committee, Treasurer, and Tyler being re-elected.

On the 27th of January a resolution was carried to the purport that the Lodge in future should be opened at Six o'clock instead of at Seven as heretofore.

A presentation of a Perfect Ashlar, with tackle, sheer legs, and a triangular platform for the same from Bro. Henry Sadler, is recorded in the minutes of the 17th February.

The sheers were made of a portion of the original fittings of the Freemasons' Hall or Grand Lodge Room, now known as the Temple, and the platform is from the old roof of the Guildhall of the City of London. A vote of thanks was passed to Bro. Sadler for "his very interesting present, and a brass plate was ordered to be affixed thereto with an inscription recording the particulars of the presentation."

At the Annual Festival, on the 24th of February, Bro. Thomas Fenn presided as W. Master, having as his Wardens Bros. R. C. Sudlow and C. A. Murton, P.G.D. The work was the Second Lecture, by Bros. Charles E. Cassal, J. J. Black, W. S. Lee, C. W. A. Trollope, and J. E. Terry. Total number present 262. Fifty propositions for new members were received.

Sir Reginald Hansson, Bart., M.P., Past Grand Warden, presided at the banquet and subsequent proceedings with characteristic geniality.

On the motion of Bro. Fenn, it was proposed to alter the wording of By-Law 14 so as to enable the Installation to be worked on the first and third Fridays throughout the session, which alteration having been approved by the Committee, was sanctioned by the Lodge on the 2nd of November.



REV. AMBROSE WILLIAM HALL, M.A., P.G. CHAPLAIN,  
*Chairman of the Festival in 1882.*

**1889.** The Committee and executive officers were all re-elected on the 4th of January.

On the 15th of February, Bro. Fenn proposed "that an additional sum of Ten Guineas be voted from the Funds of the Lodge to the Royal Masonic Benevolent Institution, in compliment to the Rt. Hon. The Earl of Euston, Prov. G. Master of Northamptonshire and Huntingdonshire, who had kindly consented to preside at the Annual Festival of the Lodge to be held on the 22nd inst., and who was also the Chairman for the approaching Festival of the R. M. B. Institution." The proposition was seconded by Bro Sudlow and carried unanimously.

The Annual Festival was undoubtedly a great success, and appears to have been the fore-runner of what may fitly be described as the gigantic gatherings of more recent years. Upwards of 270, including 34 Grand Officers and Past Grand Officers, were present. Bro. Fenn occupied the chair, with Bros. R. C. Sudlow and J. J. Black as Wardens.

The First Lecture was worked by the W. Master, assisted by the following brethren :—

- 1st Section by Bro. C. E. Cassall, S.D. 1415.
- 2nd " " A. C. A. Higerty, P.M. 1044, &c.
- 3rd " " W. H. Kirby, J.D. 1965.
- 4th " " J. J. Black (in the absence of Bro. W. A. Dawson, P.M. 1768).
- 5th " " Robt. Clay Sudlow, P.M. 263, &c.
- 6th " " W. P. Reynolds, J.W. 7.
- 7th " " C. W. A. Trollope, P.M. 1826.

At the conclusion of the work, 70 propositions for joining members were handed in, being the largest number yet received at one meeting.

The Earl of Euston, in responding to the toast of his health as Chairman, said : "When he got the invitation from Bro. Fenn to preside that evening he felt he was being paid one of the highest compliments the Craft could pay him ; he, who had only just begun his career as a Mason, felt highly honoured by being asked to preside at the festival of a lodge whose work was copied throughout the kingdom of Great Britain and the Colonies. That night he had seen how perfect that work was, and he should wish that every province under the United Grand Lodge of England should send year by year some brother to attend regularly at the

meetings of that lodge, so that the working of every lodge in England should be alike and perfect ; that there should be no fancy provincial fashions ; that there should be no office done this way in one town and that way in another ; but that all should work alike, and take the Emulation of Improvement as a pattern. He only wished, if it could be arranged, that something of the kind should be done, because he thought if the work was to be done, it should be done as they did it—thoroughly well. It was very often very hard to get people out of old ways, and into new ; but right was right, and he only wanted the Emulation Lodge of Improvement to back him up, and he would put his foot down on the first opportunity."

At the meeting of the Lodge on the 29th of March, Bro. Fenn said he desired to repair an omission : "Bro. F. R. Spaul had served the office of Secretary of this Lodge for upwards of five years, and throughout that period had discharged the duties thereof in the most assiduous manner, and to the complete satisfaction of the Brethren of the Lodge. It had always been the custom when a Brother had so served that office, on his retirement, to present him with a Jewel. Bro. Fenn expressed his regret that this proposal had not been made at the right time, but he had now much pleasure in proposing that a Jewel of the usual value be presented to Bro. F. R. Spaul in recognition of his valuable services as Secretary. The proposition, having been seconded by Bro. W. A. Dawson in a few appropriate remarks, was put to the vote and carried unanimously."

**1890.** No change was made this year in the Committee or executive officers. The Festival records on the 28th of February show a still further increase in the number of attendances, upward of 380 members and visitors being present, including 32 Present and Past Grand Officers. Bro. Thomas Fenn occupied the Chair of W. Master, with Bros. R. C. Sudlow and F. T. Rushton as Wardens.

The Second Lecture was worked, the brethren who assisted Bro. Fenn being :—

- 1st Section by Bro. H. Pritchard, P.M. 1415.
- 2nd " " J. J. Black, P.M., Sec. 1564.
- 3rd " " G. W. Bullen, J.D. 1768.
- 4th " " R. C. Sudlow, P.M. 263, 1965.
- 5th " " W. P. Reynolds, S.W. 7.

The number of visitors proposed for joining was 95.

The Lord Mayor was to have presided at the supper, but as his lordship had not recovered from his recent illness, his place was taken by Bro. Sir John B. Monckton, P.G.W.

From the several toasts and responses we select the following as an appropriate example :—

"Bro. Robert Grey, P.G.D., President of the Board of Benevolence, proposed 'The Working Officers of the Lodge,' and said he could speak with some little confidence on the toast, and as he was sitting in the lodge room it crossed his mind that on a memorable occasion where they tried to do their duty, and to pay respect to one who was well beloved in that Lodge as he was throughout the length and breadth of the Craft, Bro. John Hervey, the Grand Officers worked that beautiful lecture that had been heard that evening. Around him he saw three or four of those Grand Officers who joined in that work. The present Grand Secretary, Bro. Col. Shadwell H. Clerke, was unable to be present that night through illness, but he took a great interest in the Emulation Lodge of Improvement. At none of the festivals of the Lodge that had taken place had the work been better done than it had been that evening. They knew to whom this was primarily due, the brother who had presided in Lodge. Under Bro. Fenn's guidance the officers had given the brethren the intellectual treat that had been presented that evening. They had shown themselves apt pupils, apt adaptors of that art of perfection that had been committed to them by Bro. Fenn. He coupled that toast with the name of Bro. Sudlow, a brother who was no longer a student but a Master of the art, one who had that night shown that he could, at short notice, both with willingness and ability, fill a gap and give that beautiful section of the orders of architecture which the brethren had so thoroughly enjoyed.

"Bro. Robert Clay Sudlow, P.M. 263 and 1965, P. Prov. G.D. Kent, in response, said, as the mouthpiece of the officers of the Lodge, he rose at once to express their thanks for the toast which had just been given, and also for the compliment that had been passed on the work of the night. It was no light task to undertake a Section at those festivals, and the officers were very proud indeed to think that the prestige of the Emulation Lodge of Improvement had not suffered at their hands. It was not easy to understand how it was that so many Masons who took pains to make themselves more or less perfect in the working of their beautiful ceremonies neglected altogether the study of their equally beautiful Lectures. He ventured to hope that the spirit of emulation was abroad that night, and that many among their followers would feel themselves called upon to make—he was going to say—a daily advancement, but, considering that the Emulation Lodge of Improvement met only on the Friday, he would alter a little the usual phraseology, and say, make a weekly advancement in Masonic knowledge in the direction he had indicated."

A notable feature on this occasion was the introduction of music while the brethren were assembling and after the Lodge was closed.

Bro. J. H. Maunder played some excellent voluntaries on the Grand Lodge organ.

At the meeting of the Lodge on the 2nd of May, Bro. Thomas Fenn presented to Bro. Frank R. Spaul, on behalf of the members, a very beautiful Jewel, which had been specially made from the design of Bro. Col. Shadwell H. Clerke, Grand Secretary, for which Bro. Spaul returned his sincere thanks.

**1891.** The executive officers were again re-elected, as was also the Committee, with the exception of Bro. W. A. Dawson, whose professional engagements frequently necessitating his residence abroad and thus preventing his attendance at either the Lodge or Committee meetings, it was deemed advisable to select another brother in his place. Bro. Frederick T. Rushton, Past Grand Steward, P.M. of the British Lodge, No. 8, who had been a member of the Lodge for the last fifteen years, was elected to the post.



SIR WALTER W. BURRELL, BART., PROV. G.M. SUSSEX.  
*Chairman of the Festival in 1880.*

The Festival on the 27th of February was attended by upwards of 400 brethren, including 38 Present and Past Grand Officers. The veteran Bro. Thomas Fenn again acting as W. Master, having as Wardens Bros. R. C. Sudlow, G. Std. Bearer, and F. T. Rushton, Past Grand Steward.

The First Lecture was worked by the following brethren:—

1st Section by Bro. J. C. Mortimer.	1044.
2nd " " "	W. H. Kirby, S.W. 1965.
3rd " " "	J. Pullmann, W.M. 8.
4th " " "	W. P. Reynolds, W.M. 7.
5th " " "	J. J. Black, P.M., Sec. 1564.
6th " " "	T. C. Martin, S.D. 1768.
7th " " "	C. W. A. Trollope, P.M. 1826.



THE MARQUESS OF HERTFORD, PAST S.G. WARDEN,  
*Chairman of the Festival in 1880.*

The Lodge was then closed, and the brethren adjourned to supper at Freemasons' Tavern, under the presidency of Lord Cremorne, Past Senior Grand Warden. On account of the large hall not affording sufficient space for the great gathering, a supplemental supper was provided under the chairmanship of Bro. R. Clay Sudlow, G. Std. Br., in the drawing room.

The noble Chairman was by no means a novice at the "Emulation working," having joined the Lodge in 1880 and frequently attended the weekly meetings when learning his duties as an officer of his Lodge. In briefly responding to the toast of his health, he gratefully acknowledged the very valuable assistance he had received thereby. When proposing the toast of "Success to the Emulation Lodge of Improvement" his lordship, speaking from personal knowledge of the subject, was very happy in his introductory remarks, a few of which we venture to repeat:—

"Of course there were plenty of other institutions of that nature, and probably they might fairly justify their existence and influence, but the position of the Emulation Lodge of Improvement was a peculiar one, and it stood out apart from other institutions of a similar character; for that Lodge not only instructed, it did more—it gave a tone to the whole Masonic ritual; it was accepted as a standard for ceremony, and in these days, when Masonry was spreading and spreading every day, the necessity for one central standard to which all ceremonial could be referred, it was obviously all the more necessary. It was essential to guard against additions which were unnecessary, against mutilation and improper deviation; it was necessary for the maintenance not only of words, but of forms and ceremonies, and in both those matters the Emulation Lodge of Improvement fulfilled a great duty to the Craft at large under the constitution of the Grand Lodge of England to begin with, and in some degree he believed of foreign Constitutions as well."

*(To be Continued).*