

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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POLITICS AND FREEMASONRY.

IT is astonishing how much misapprehension exists, even in high places, as to the peculiar characteristics of Freemasonry, and how its principles can be erroneously mixed up with matters of a political or other outside nature. Only within the last few days has this been brought prominently under notice, in the form of a cablegram published in the "Times," from its correspondent in Melbourne, in regard to which very wide differences of opinion will probably arise in various quarters—but to our thinking one of the highest officials of the Craft has wholly mistaken his position in regard to the Order of Freemasonry and, by attempting to introduce outside considerations into its working, has laid the seed of what may easily prove the commencement of a severe misunderstanding, if not an open rupture.

In order to place the matter fully before our readers we reproduce the message referred to, and which appeared in the "Times" of 7th inst., as follows:

Sir Gerard Smith, Governor of Western Australia, has publicly complained of having been slighted by the local Grand Lodge of Freemasons because he was not asked to be present at a recent dedication of a Masonic building. He says that his reasons for complaining are that he represents the Queen, the titular head of the Order, and also that he himself is a senior member of Grand Lodge. He expresses the belief that the blunder was due to gross ignorance and carelessness, and that a strong effort is required to save English Freemasonry in the colony.

It is not our duty here to criticise the bad taste of the gallant Governor of Western Australia, in publicly complaining of the slight he says he has experienced, but we do protest against his even assuming a right to be entertained by the Craft, either as representative of the Queen, the titular head of the Order; or because he himself is a senior member of Grand Lodge; and when he goes so far as to argue that—as a consequence—a strong effort will be required to save English Freemasonry in the colony, we can only imagine there is some personal grievance on his side, which has for the moment taken him outside the bounds of Freemasonry, and caused him to forget that as a Mason he must recognise a certain amount of equality, as well as perfect freedom of action on the part of his Brother Masons.

We can quite understand that in a colony like Western Australia a very pretty little storm might be brewed in the teacup of personal dignity on the part of the Governor, but the Freemasons should not allow themselves to be mixed up in the turmoil, and, if necessary, they should take very strong action to show they possess an amount of self respect equal, or even superior to that of the Queen's official representative.

Freemasonry is a recognised organisation throughout England and its colonies, and so long as its meetings are not used for any illegal purposes we believe those in

authority over us neither desire or intend to interfere with its working. Why, then, should the Governor of Western Australia even imagine he has a right to attend any particular Masonic ceremony because he happens to be the representative of the Queen—the titular head of the Order? As a matter of courtesy we should have expected him to be invited, but there is no question of actual right on his side, and if he had previously preached such a doctrine we do not think the Brethren around him were to blame if they left him severely alone, and gave him the opportunity of putting his theory to the test.

As a Past Junior Grand Warden of England Sir Gerard Smith was again entitled to some recognition, but here also, out of courtesy, rather than by right, and we think he will have very few supporters among the leaders of the Craft if he attempts to force himself, by reason of his rank, into Masonic meetings where, for some cause or other—be it good, bad, or indifferent—he does not seem to be particularly wanted.

We can but think there is some huge blunder somewhere, for we can hardly imagine the members of our Order going out of their course to publicly insult one who deserves courteous consideration at their hands, and we accordingly await further information before deciding the question one way or the other. If, however, the message as cabled from Australia is a fair criticism on the case then we unhesitatingly say that Sir Gerard Smith has erred in imagining that his outside official position gives him any peculiar privileges within the Order.

NORTHUMBERLAND AND DURHAM.

THERE is just now on exhibition, at the art rooms of Messrs. Mawson, Swan and Morgan, Newcastle-on-Tyne, a portrait in oils of Bro. R. B. Reed, which is to be presented to him by the Mark Masons of this Province, as a mark of their esteem for him personally, and in recognition of his services as Deputy Prov. G.M.M. for a number of years. When it became known that Bro. Reed wished to retire from the office of Deputy Provincial Grand Mark Master, which he had occupied since the year 1888, there was a spontaneous desire on the part of the Mark Masons of the Province to show their regard for him in this way, and a Committee was formed to carry out the proposal, with the Rev. Canon Tristram as Chairman, Bro. Thomas Purvis (who succeeds Bro. Reed as Deputy P.G.M.M.), Bro. J. Straker Wilson Treasurer, and Bro. John Heppell Secretary. The Committee soon found itself in possession of a handsome fund, and the painting of the portrait was entrusted to Mr. C. Kay Robertson, from whose studio the portraits of many well-known people in the North of England had already come. The work is a great success.

The following inscription is to be placed upon the frame, on a gilt tablet:

Presented
by the Mark Masons of the Province of Northumberland and Durham to
BRO. RICHARD BAGNALL REED Deputy Provincial Grand Master
of that Province,
1888 to 1897,
as a mark of their respect and esteem.

WEST LANCASHIRE CHARITY.

A LARGE and brilliant assembly was witnessed at the Liverpool Town-hall on Tuesday, 11th inst., on the occasion of the forty-ninth annual ball in aid of the West Lancashire Masonic Educational Institution. The ball was this year held under the banner of the Merchants Lodge, No. 241, the Junior Warden of which, Bro. Richard Brown, acted as Honorary Secretary. The chairman of the Ball Committee was the Mayor of Preston (Bro. Dr. J. E. Dunn P.P.S.G.W.), and the promoters had the additional advantage of the active co-operation of the Lord Mayor of Liverpool and the Mayors of Bootle and Birkenhead, all of whom are distinguished Craftsmen. The guests, who numbered about 500, were received on arrival by the Lord Mayor, Bro. John Houlding P.P.S.G.W., and his daughter Mrs. T. Knowles, together with the Mayor and Mayoress of Preston. The attendance was an exceptionally large one; the dancing accommodation of the two handsome and spacious ballrooms being taxed to the utmost, and presenting an exceedingly pleasing and animated aspect, which was greatly enhanced by the picturesque regalia of the Brethren.

The patrons and stewards, who numbered 106 and 113 respectively, wore beautiful jewels of office, which were kindly presented by Bro. Dr. Dunn, Mayor of Preston and Chairman of the Committee. The catering was in the capable hands of Bro. W. J. Holmes, of the Metropole, whose arrangements could not be improved upon. From every point the ball was an unqualified success, and no doubt the proceeds will form a handsome contribution to the funds of a very deserving charity.

"A SPRIG OF ACACIA."

IT is with deep regret we have to announce the death of Brother John Kemp Coleman Past Master Treasurer and one of the Founders of the All Saints Lodge, No. 1716, which occurred at his residence, 120 High Street, Poplar, E., on the 7th inst., at the age of 57 years. Bro. Coleman was installed Worshipful Master of the All Saints Lodge on the 3rd October 1879, and he was also a P.M. of his Mother Lodge, the Royal Albert, No. 907, as well as a Member of Emulation Lodge, No. 299. He was likewise P.Z. and Founder of the All Saints Chapter, and P.Z. of the Royal Albert Chapter, and a Member of the Committee of Management of the Royal Masonic Benevolent Institution. He was a splendid worker of the ritual, and was frequently called upon to perform the installation ceremony. For many years he acted as Installing Master in the All Saints Lodge, while his zeal for Freemasonry, and his efforts on behalf of Charity and Benevolence, endeared him to all Brethren with whom he was associated. The deceased was a well known Auctioneer and Builder of Poplar, and had served in many public Offices. A large congregation assembled at the Parish Church, where a service was held on Thursday, prior to the interment at the City of London Cemetery. Amongst those present were Bros. C. J. R. Tijou P.A.G.P., F. White P.M. P.Z. 907, Leonard Potts P.M. 1716, R. Harland P.M. 1716, S. Kirk P.M. 1716, Raymond P.M. 1716, J. C. Carpenter I.P.M. 1716, F. Whitlock J.W. 1716, J. Y. Mosey Sec. 1716, J. W. Gibbs Z. 1716, J. Light P.M. 299, Scott, Borley, Gibbon, Bradshaw, Mundy, G. Anderson 1716, Bussey, Clarkson, &c.

BRO. Geo. Butters, of Harlesden, a member of the Elliot Lodge, died on the 31st ult., after a short illness, leaving a widow and two children to mourn his loss. The funeral took place on Thursday, 6th inst., at Old Willesden Churchyard, and was attended by many of his late colleagues, personal friends, and a few Masonic Brethren. Prior to the interment a full choral Service was held at All Souls Church, where our Brother had been connected with the choir. The deceased was forty years of age, and had been upwards of twenty years in the service of the Gas Light and Coke Co., having been for the last fourteen years collector of the Willesden district.

ONE of the four firemen killed by the explosion at the fire in Glasgow, on Friday, 7th inst., was a member of the Craft—Bro. James Hastie, of Shettleston St. John Lodge, No. 128. It is gratifying to know that several of his Brethren of the Craft attended the funeral.

BRO. F. J. Durling, a well-known merchant, died at Port Elizabeth on 12th December, from inflammation of the lungs. Bro. Durling was Secretary of the Goodwill Lodge, and many Brethren were present at the funeral.

WHAT MASONRY IS AND DOES.

Extract from the Address of Bro. D. N. Nicholson, at the Laying of the Corner Stone of the Masonic Temple at Burlington, Vermont, 20th October 1897.

FREEMASONRY has risen high above all opposition and conflicting elements, and I believe wherever men have been found who were capable of receiving instruction and had a firm belief in one true and ever-living God, the Supreme Architect of the Universe, it has offered its benefits. Other institutions have been assigned for particular nations and have adapted themselves particularly to the conditions in the world's history, but this is not the case with Freemasonry, which has suited itself to all ages and spread among all the civilised nations of the world. It is not sectarian, and has no distinctions in Faith but between him who believes in God and him who denies His existence. Its doors are closed to the atheist, the slave, and those who are held in disrepute before the world.

The question naturally arises, Why this universality of Freemasonry? Wherein lies its vital principle, its expansive energy?

The same question has been asked in relation to other institutions, both human and divine; in relation to Christianity, in relation to Mahometanism. As to Christianity, how happened it that, springing up among a despised people, and propagated by illiterate disciples, it in a few centuries usurped the temples of time honoured superstitions? The answer is, Christianity had God for its author, and employed Divine assistance in its propagation. They who will not accept this explanation must admit that the problem remains unsolved.

In making their conclusions they are to take notice, too, that the gain which comes to a moral or spiritual life is one that involves in it time, and therefore faith. And the fruit of the Divine agency has shown itself gradually. There was but little at first, then there was more. It has increased ever since. His life was not an influence from without, imposed on the ordinary laws of nature. It was part and parcel of that economy of God which was established as the creation of the world, and taking the natural course of its evolution. His life has been a life of ages.

In view of this enunciation of facts, I ask you to see how the same thing is going on in our day in a small way. Christ walked like a shadow in His day, and if you had asked at that time, Where are the secrets of power in the world? some would have pointed to the Old Temple, and said: "These are the secrets of the world's power." Others would have said, Have you been in Athens? Have you seen their temples and statues? Have you seen the Parthenon? Have you seen her art and read her literature? Have you entered into the depths of the learning of her Plato and Aristotle? The world's history is wrapped up in Athenian literature; and if, while he yet spoke, a disdainful Roman had passed by, and you had followed him and said, Wherefore that smile? he would have said, "The Jews and the Greeks are filled with superstitions and are blinded as to the true source of the world's power. That power is centered in Rome, whose greatness is unequalled by that of any other nation on the globe." And how would Jew, Greek and Roman join in mirthful derision if you had pointed to that person, the Saviour of the world, and said, In that Man is the secret of the whole world's power! But the Jews, the Greeks, the Romans, with their philosophies, have gone down while this Shadow has risen into greater and greater power, until it fills the world. And therefore the world is grandly constituted to develop manhood in those who know how to use it. But how base and ignoble are they who squander their manhood in this world, who pass through the most wonderfully organised system of education, namely the natural, civil and social world, and parcel out their noble nature, as it were, for sale; who coin conscience, who suppress their spiritual nature, who dignify success in worldly things, who live not for manhood, but for selfishness, for pride, for pitiful pelf.

True men are those who can mingle with men, and are tempted to selfishness, and rise above it; to pride, and hold it in subjection. We are to be living men among living men, overcoming evil tendencies and temptations.

It is not enough that men should have good qualities; they must have them in strength. These qualities must have grace; they must be beautiful as well as pure and strong, and they must be put into action; every single faculty must dress itself in all excellence of which it is susceptible. Love is commanded, but "let love be without dissimulation." Generosity is inculcated, but it is not enough to be simply generous. "He that giveth, let him do it with simplicity," not pompously, ostentatiously, not boastfully. And so through the whole catalogue of manly qualities, they must have in them strength. This, then, is the ideal of manhood—the development of man's whole nature into power and activity; the training of every part into subordination and harmony, the enriching of every part and of the whole with

whatever is sweet, generous, genial and beautiful. A true man is the freest, the most noble thing on earth.

There is no picture than was ever painted, there is no statue that was ever carved, there was no work of art ever conceived of, that is half so beautiful as is a living man thoroughly developed upon the pattern of his Maker.

There never was a time when it was more needful for us to recur to the power of reason than now; never a time when we were in more danger of throwing away true permanence for barren change; never a time when we were in more danger of missing the secret of inevitable success, and a continuity of the same.

If the institution of Freemasonry had not stood far above disrepute, far above dishonour, it would not have attracted the best and greatest men of all past ages, who lived and died honoured members of the Order. Many of their funerals were held under the auspices of Masonic Lodges, and they were laid to rest by fraternal hands. To us they live in the history of the past. They did not live for themselves alone, but they sowed that others might reap. They worked and planned for those that were to occupy the earth when they were dead. They endeavoured to exert their influence as far into the future as possible, and live beyond their time, realising that to rule as kings of thought over men as yet unborn was the true office of a Mason and the proudest destiny of a man.

There is many a fern that has laid its cheek to the clay and died, the most insignificant event apparently conceivable, and yet after thousands and thousands of years comes the geologist, and when the miner has laid bare the plant's figure stamped upon the stone, he reads in it a history of ages long ago; it is just the fact, it may be, needed to establish certain great theories, and thus this poor vegetable, unnoticed when alive and not heeded when dead, found itself after many years summoned as a witness into the sunshine to testify to men in what steps and what order God created the world. How much more, then, should the influences and good deeds of those great men and exemplary Freemasons live after them, making us ever mindful of that equity which should characterise all those who are consecrated to truth, and enabling us not to be dissatisfied with men's apathy nor disgusted with their follies, nor tire of their indifference, caring not for errors or results, but seeing what there is to do and doing it, leaving the result to God.

There have been many doubting Thomases in the church all the way down through the ages. Whose fault is it? Simply their own, because they blindly say I will not believe unless I can see. Would they say, I will not believe the wind blows unless I can see it? It is the same doubters who speak ill of Freemasonry. Cannot men judge something of Masonry by the outward appearances of its members, even though they cannot see and know all of their symbols and modes of recognition? Will a man with a grain of common sense say that his neighbour who stands high in his community is a rascal, simply because he cannot know all the privacies of his household? This is just what some religious cranks and fanatics are saying about some of the grandest men that ever lived. They classify them as being in league with the devil because they belong to Masonic Lodges, and they cannot know their secret modes of recognition.

Where is the man who dares stand up here and tell me that those noble men, Haswell, Tucker, Englesby, Past Grand Masters of the Fraternity of our State, lived and died falsely? Who believes that the noble Washington, the martyred Garfield, and scores of others eminent in their country's service, have gone on before regretting that they were members of the Fraternity, patronised its assemblies and extended its privileges?

And to-day there are living members of our Order who are numbered with the greatest and best men of every State in this glorious Union! Yes, glorious Union, and more glorious because it is an inheritance left to us by the battle-scarred veterans, prominent among whom stand in life and in the memory of the past, those brave Vermonters, whom the gallant Sedgwick wanted at the front when great courage and hard fighting were needed. The empty sleeves, the absent and crippled limbs, and the sightless eyes of the survivors bear witness of their bravery and loyalty to the flag.

Among those living members of the Fraternity of Vermont of which I have spoken are our honoured Past Grand Masters Davis, Bowman, Read, Meacham, Perkins, Hall, Wing, Bacon, Whipple and Haskins, who, like their illustrious predecessors, have done much to mould the opinions of the Masons and people of our beloved Green Mountain State into virtue, into honour, and they now stand beloved by all. Who believes that such men as these are prostituting their manhood by belonging to an institution such as Freemasonry is sometimes declared to be by the ignorant, the cranks and the fanatics of our time? Who believes that my associate Grand Officers of to-day, who are before you in all the pride of their manhood, are lending themselves to the support of the evils of our time?

Others of the living representatives of our Order are the Past

Chief Executives of our Commonwealth, Barstow, Page, Ormabee, Woodbury, and others, all of whom served our state with distinction to themselves and honour to their constituents.

Our own Powers, who is the peer of any of his associates in the Congress of the United States, and his colleague, General Grout, who has no rival in that dignified body, the eminent and honoured Edmunds, who so ably represented loyal Vermont in the United States Senate for a quarter of a century, and was the acknowledged leader of that august body, to the day of his resignation.

It required a miraculous dispensation to teach the Jew, but I believe that any common sense Vermonter, whether Mason or profane, will say with all the emphasis he possesses that these men are not living a lie and by their example causing others to do the same.

Is it to be supposed that the eminent Bishop Potter, of New York City, and innumerable other divines of the highest type all over the world, and of all denominations, are practising blasphemy and hypocrisy?

We have at the head of our national government a living example of the highest type and noble exemplar of our Order, President McKinley—that man who has the truth with him, who has a principle as high, if not higher, than any that has gone before; that man whose policy, whose statesmanship, whose legislative and executive ability, and whose faith, involves the highest possible reach of human understanding, in a secular as well as a spiritual direction. It behoves every American citizen to stand firm at the wheel, giving him their continued loyal support, and not allow the nation's craft to be stranded on the sand, or torn asunder by an unexpected rock.

Who believes that our President, elected by the united voters of this great country, irrespective of party, and whose voice has so long been heard in public places advocating that honour, freedom and equality are essential for the happiness of the people throughout the world, is disgracing that high office by belonging to an institution that is not based upon the eternal principles of right and justice?

Just as soon as men are willing to insist on a higher standard irrespective of personal ends, just as soon as they are willing to accept the truth in its higher relationships, they will begin to grow strong, their influence will extend, and they will "hold fast to that which is good;" and others seeing their good works will follow after, and, united, we shall continue to stand, the mighty power of the world. So it shall be in Freemasonry, if we live up to the great underlying principles of the Order, select our most exemplary men to sit in the high places and hold the reins of Masonic government.

But you say Masonry is a secret society; so it is to the extent of having its modes of recognition that are not known to the profane, and no further. Every principle and every lesson inculcated is an open book, and its object and purposes are recorded therein.

The society of Good Templars, the Grand Army of the Republic, and every college society in this and other cities have as many and the same kind of secrets as Masonry. Are these to be put out of existence on that account? Never! They are laudable and will stand until time ends and eternity begins, and so will Freemasonry.

We do not pretend that the members of the Fraternity are all perfect; but we do believe that there is not another organisation of men on the face of the earth that is so free from the undesirable element of mankind as Freemasonry. But you ask, How about the church? The answer is that the church is not distinctively an organisation of men, and the mission of the church is more comprehensive; it reaches out after the low and the vile, the downtrodden—and "May God bless her in the endeavour,"—while Freemasonry accepts knowingly only such as have already been purified, or have always been moral and upright.

Brotherly love is one of the tenets of our profession, and we ought always to possess and practice it, yet we make mistakes; but we must forgive each other when we have been offended one by the other. There is no man that lives who does not offend against his neighbour and his friend. We dash ourselves upon each other, not only by ignorance, but by forgetfulness, by stress of temptation, by anger, by passion.

You will recollect that the Divine Master, when He had given His disciples a form of prayer, commented only on the subject of forgiveness. "If ye forgive men their trespasses your Heavenly Father will also forgive you; but if ye forgive men not their trespasses, neither will your Father forgive your trespasses!" It is a perilous thing for a man to carry in his heart a spirit that refuses to forgive. And when we forgive, let the forgiveness be large; let it be thorough; let it be like that which the Master has afforded us.

Is there a man occupying some high official position whom you hate or dislike? Is there a man who has been arrested for some crime, or supposed crime, and everybody is condemning

him, yourself among the number? I say, Halt; you are an enemy to those men; you do not love them, and therefore cannot judge righteous judgment of them. No man can judge rightly of another unless he loves him.

How much would you give for the history of the life of some great man, written by an enemy? No man can be just to another who is prejudiced against him. Men are so selfish that they will not give their fellow men their just due. They cannot endure the faults of their fellows. Men cannot get along well together, except where there is diffusive kindness and benevolence. When our souls are imbued with this we are ready to assist each other in bearing the burdens of life joyfully and gladly. If we do not love a man, we are always aggravating him at a point where he cannot stand temptation, but if we do love him we shall shield him from temptation. A loving heart is God's shield, and it is the best protection you can throw about a man.

We are taught in Masonic rituals, as we are taught in the Bible, that it is our duty to remind our Brother of his faults, and endeavour to aid his reformation. It is often the case when we undertake to do this that we are rebuffed and perhaps insulted, and we do not all seem to understand why it is so. It is simply because we do not approach him in a spirit of love.

No man can tell another man his faults in such a manner as will tend to reform him unless he loves him. If we hate a man there is always a spirit of contempt within us when we undertake to tell him his faults and it is bound to show on the outside.

It is an infernal spirit that takes pleasure in the faults of others, and was rightly rebuked by St. Paul when he uttered the words, "Rejoiceth not in iniquity." Many thousands of men rejoice more in iniquity than anything else. As soon as they hear the man in whom the spirit of the devil is working say, Have you heard what Mr. Jones or Mr. Smith has been doing? they eagerly inquire all about it. It is so delightful to hear that Mr. Jones has been doing wrong, that they fairly rejoice in it. This is the very spirit of the devil himself, and I am sorry to say that it is the spirit of human society to a great extent, and that I fear almost every human heart is in some measure tainted with it. It is despised by God, and ought to be by men.

The man who has the true spirit of Brotherly love, never finds pleasure in the faults of others, but it grieves him almost as much as though the faults were his own.

Does it not grieve us as much to discover faults in those we love as to discover them in ourselves, and would we not suffer ourselves to save them from ruin or disgrace?

When a man is moved by this spirit, he can go to others and tell them kindly of their faults, and help them get rid of them. Men will generally listen earnestly to be told of their faults by a person who has this kindly disposition, but never by one who has it not.

And that which is true in the family and among men in the world in this regard is true in a Masonic Lodge. There is no question but that a Master of a Lodge may say what he thinks is necessary, if his heart is full of Brotherly love. A Master who hates sin and disobedience, and is always thinking how wicked it is, cannot make a proper impression upon his erring Brother. It is true we are taught to abhor that which is evil, but this is not all, we are to love our fellow men, and a Master must not only abhor evil, but must love his Brethren, so that when he calls their attention to disagreeable truths they will know that he does it because he loves them and desires to do them good.

It is no wonder that men do not want to listen to disagreeable facts about themselves, told to them by men whose hearts are cold as stone; but talk to them in the spirit of love, and they will bear it and profit by it.

Mahometanism, which, after an expanse of twelve centuries, numbering a hundred million of believers, was propagated by the sword and upheld by the power of a civil government. Freemasonry, unlike Christianity, claims no divine founder, nor has it been spread by superhuman energy. Nor like Mahometanism does it owe its origin to fraud, nor its dissemination to force. It has maintained its long existence by virtue of its inherent excellence, its adaptation to the wants, weaknesses, the requirements of man's nature, alleviating his sufferings, elevating him intellectually, and improving him morally.

The characteristics to which your attention is invited, though addressing themselves little to the cognisance of the senses, and veiled in their modes of operations from the gaze of the uninitiated, rise in the sublimity of their importance high above any outward and physical benefits. I refer to the arrangements which Freemasonry provides in the temples dedicated to its service, for the intellectual cultivation and moral improvement of its members—teaching by its solemn form, its imposing and significant symbols, its instructive and sublime mysteries, that the mind must be cultivated, and aiding in its cultivation—that the heart must be improved, and laboring for its improvement.

Cicero, in his *De Oratore*, exclaims, "What a triumph for the orator that in the gift of speech, by which men are distinguished

from the animal creation, he should be distinguished from other men!" The remark may be extended to all departments of mental action, to the mind itself; and as by reason man is elevated above the brutes that perish, what an achievement it would be, in reason itself, to rise above others! How little are multitudes of our fellow beings in advance of the lower orders of the creation? How limited the range of their observation? How confined the circle of their ideas? How deplorable the prejudices and superstitions in which ignorance keeps them enthralled?

Place before you an example of this large class. To his intellectual vision how dark is all around him! He sees the sun as dashing away the mists of the morning. He shrinks back from the blaze of its meridian brightness; he glances at the bright orb again, as in unspeakable glory it sinks beneath the western wave. But he looks upon it only "with the eye of an ox." The moon and the stars which people immensity are to him but the dim lights by which the traveller threads his path, and the mariner guides his bark. Literature, it has been said, so truthfully and beautifully "brings gladness to eyes that fail with wakefulness and tears, and ache for the dark house and long sleep," is all around him, but he has no organ by which he can avail himself of its consolations. Poetry, with its enchanting melodies, magnificent imagery and glorious conceptions, offers no sedative to his cares. No creation of fancy, no romance, no written eloquence, can touch the insensible heart.

Freemasonry, whose other name is Light, seeks to dispel this deplorable darkness from the minds of its votaries. It endeavours to teach them truth, to store their minds with knowledge. The aid it can impart is given freely, cheerfully, affectionately. When that is exhausted, they are commended to other sources by the most urgent admonitions, and oft repeated charges. Are we wise if we fail to avail ourselves to the utmost of these instructions, and turn a deaf ear to these admonitions?

But Freemasonry not only imparts to us knowledge, it teaches morality; it not only demands the cultivation of the intellect, it more impressively requires improvement of the heart. Never was there an institution of earthly origin which taught a code of sublimer morals by more imposing forms, more signifying symbols, and more impressive mysteries. Freemasonry teaches us to do to our neighbour as we would that he should do unto us. It demands that we be temperate in our pleasures, just in our dealings, prudent in our actions, firm under our afflictions, truthful in our converse and kind in our feelings. To profanity it gives no license. The Mason has scarcely crossed the threshold of the Temple when he is taught never to mention the name of Deity without that reverence due to the Great Architect of the Universe.

To all the admonitions which can be brought from other sources in condemnation of drunkenness, it adds one of the most solemn import, which is peculiarly its own: That the members of the Craft shall not acquire a habit, the indulgence of which may lead them "to disclose some of those valuable secrets which they have promised to conceal, and never to reveal; and which would subject them to the contempt and detestation of all good Masons."

How deep and overwhelming the condemnation of him who, professing to be a Mason, is a bad man; I know no contempt more deplorably hopeless than his. When the light that is in him has become darkness, how great is that darkness! It is inexpressibly gratifying to know that, if we cannot all excel in knowledge; if early neglect of the mind and of opportunities; if pressure of business, poverty, or even natural distaste, forbid us becoming learned men; none of these make it impossible for us to become good men; and if the element of the sublime enter into aught of man's actions or endeavours, surely it is into his efforts to become better. Place before yourselves a fellow being, whose earnest, persevering, sleepless exertions are to discharge all his duties; to subdue and regulate his passions; to obtain a mastery over a naturally ungovernable temper; to banish all envy and enmity from his heart; whose resolute determination, consistently acted upon, is never to speak that which is not true, nor to judge that which is not kind; who has, ever, before his mind some exalted "beau ideal" of excellence, which he is striving to attain to, by unremitting watchfulness, by frequent self-examinations; improving and amending in each to-day what was done amiss yesterday; what, I ask, can earth offer more worthy of admiration and homage than such a man?

A heathen philosopher has exclaimed, in a transport of rapture, "What ardent love would Virtue inspire, if it could be seen." Do we, my brothers, strive to commend it to our species by embodying it in ourselves—still more, do we strive to commend it to those without our noble Craft, in whose prosperity we are so much interested, and whose good name we hold so dear, by becoming ourselves living, breathing, tangible and visible representatives and exemplifications of its sublime teachings? Well might I exclaim, What ardent love would Freemasonry inspire, if it could be seen translated and transfigured in our acts and persons, from its closed temples, so as to address itself

through us to the cognisance and senses of mankind? Should not these considerations commend themselves to the attention of all members of the Craft? There are those whose interest in Freemasonry is so great that they would willingly incur pecuniary sacrifice for its advancement, who would both labour and suffer for its good. May I ask them, Do their lives exemplify its character, and do they thus win for it "golden opinions"? It is not enough, if we would secure for the Craft the regard of the good, that we tell them it inculcates the purest and sublimest morals. We must show by our conduct that such are its teachings. Abstractions cannot deeply enlist the feelings of men. They must have images presented to their minds, truth embodied, before they accept it. This principle has been shown by an eloquent writer, in one of his most brilliant passages, to have had much to do with the rapid dissemination of Christianity itself, as contrasted with Judaism. "God the uncreated, the incomprehensible, the invisible," says he, "attracted few worshippers. A philosopher might adore so noble a conception, but the crowd turned away in disgust from words that presented no image to their minds." It was before Deity, embodied in human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, and bleeding on the cross, that the prejudices of the synagogue, the doubts of the academy, the pride of the portico, and the fables of the licitor were humbled in the dust. So as to Freemasonry; if we would disarm all animosity, and silence all opposition and remove all obstacles in the way of its universal spread among men—to their good and its own honour, let us embody its principles and teachings, and become, I will not say wiser and better than others, as that might be invidious, but wiser and better than we were before we became members of the Order. I trust the explanations given in this address, of the requirements and sublime teachings of Freemasonry, has satisfied every hearer that the institution is lofty in character and benevolent in its aims, its purpose and its results.

In spite of the most candid explanation of the principles and objects of Freemasonry, some, who are intelligent in all other respects, condemn the institution as a whole because a few of the members of the Fraternity do not give evidence in their lives of conforming to the rules of the Order. It may often occur that they are new members and not conversant with all the rules of the Order. New Masons, like new Christians, must be taught and grow in grace and in the knowledge of the truth. Whoever heard of a man who had just joined the church that was thoroughly familiar with all its rules, or knew his whole duty to man and to God?

The very principle upon which Masonic affairs are conducted is to bring men by diverse influences of joy and sorrow up to that habit of thought, and judgment and discrimination, that shall make them able to judge for themselves, what is the right and the wrong course, to do their own thinking, to form their own opinions, and correct ones. They are at school in Masonry for that very purpose. The whole economy of God is against laziness, and in favour of intense responsible activity. The whole moral scheme of Masonry is one that puts upon men the duty of learning—in judgment, in taste, in moral sentiment. It is an economy which is driving men up to a nobler, higher manhood. Yet, notwithstanding all these laudable purposes, there are good men who fear the church will be injured by Freemasonry.

Freemasonry is no religion, nor does it assume to take the place of any religion, but only to inculcate those principles of pure morality which reason reads in the great book of nature, and to teach those great primary truths on which all religions repose. What edifice of faith and creed each Brother builds upon that foundation we have no right to inquire, and therefore we do not seek to inquire. It is enough for us to know that each believes in the existence of a Supreme Intellect, Creator and Preserver of all things, a Deity of infinite tenderness, pity and love; and that we are not mere successive phenomena proceeding from combination and organisation, but living souls, distinct from matter, and destined to survive after our bodies are dissolved. To one who does not thus believe, our symbols have no meaning.

It seems to me that nothing can be so unwise as that misunderstanding spirit which is jealous of any good done except through the Church itself. That is like a schoolmaster who is waking the genius and intellect of a child, and who, when that child begins to point out new things in any direction, insists that the child shall not think anything except through him. Masons are more generous than this; they labour for the good which is done out of the Lodge as much as for that which is done in it. Masonry is the co-worker of the Church, and has no jealous feeling toward it, but applauds its efforts in behalf of the people, granting that it may arouse the conscience to a higher morality, and give it a broader view of the Christian life, but it ought not to insist that all endeavours to advance morality shall be done in the Church; it is contrary to the order of God and utterly impossible.

There never was a time when we could so ill afford to lose the influences of Masonry. There never was a time when there

was more faith in God and in the Redeemer of the World among Masons than now. If men tell you of the decadence of Masonry, heed not their tale. It is a deceit, a snare, a falsehood. The glory of the Order was never so great. Its need was never more urgent; its fruits never more ample. Its officers, both Grand and subordinate all over the continent, were never more inspired with heavenly wisdom than now. May God hasten the day when the hearts of all its votaries shall be filled with the light and warmth of Masonic influence and of the light of the gospel of Christ; and may virtue, morality and blessedness extend from sea to sea and from north to south, and may the devotional spirit of all the people, burning under their sacred influence, gird the world with salvation, that the whole earth may know the Lord.—"Voice of Masonry."

FREEMASONRY AND CONVIVIALITY

ARE to the uninitiated synonymous terms, but those who have passed the threshold of the Craft know that Masons never assemble around the festive board without remembering very practically the poor and the needy.

They started 1898 very well by entertaining the aged annuitants of the Royal Masonic Benevolent Institution at their home at Croydon with a bountiful repast, which they give annually on the first Wednesday of the New Year, when many ladies and well known Brethren, friends of the Institution, joined them in their festivities. In the evening the inmates and their friends witnessed a capital musical performance, with the Graphophone and a Cinématographe of the Diamond Jubilee Procession. At the Royal Masonic Institution for Girls, Clapham Junction, the pupils who remain in the school during the Christmas holidays had a Twelfth Night entertainment, with a conjuring exhibition and dancing. The expenses of these delightful evenings are not found out of the subscriptions to the Institution, but are provided by voluntary donations for this especial purpose, and supporters of these charities cannot therefore complain that their money is diverted from the objects for which it is subscribed.—"South Western World."

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Amount paid Annually in Annuities £16,384
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THE ANNIVERSARY FESTIVAL

Will be held at the FREEMASONS' TAVERN, LONDON, W.C.,

ON TUESDAY, 22ND FEBRUARY 1898,

Under the distinguished Presidency of

The Right Honourable

THE EARL OF JERSEY, G.C.M.G.,
R.W. Prov. Grand Master for Oxfordshire,

Brethren are earnestly solicited to accept the Stewardship upon this most important occasion, and to kindly forward their names as soon as possible, with full particulars, to

JAMES TERRY (Pat., P.G.Swd.B.), Secretary,
 who will gladly acknowledge same.

Office—4 Freemasons' Hall, London, W.C.

WHITTINGTON HOTEL,
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EXCELLENT accommodation for Lodge meetings. Banquet Room holds over 100 guests. Brethren wishing for fresh quarters will find every convenience, combined with comfort.

WINES, SPIRITS, and CIGARS of the best quality.

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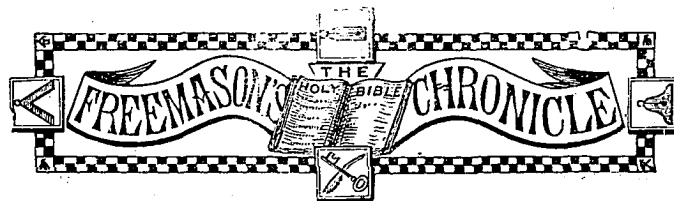
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SATURDAY, 15TH JANUARY 1898.

A new departure in Freemasonry, so far as Chester and the county are concerned, was made by the latest addition to the Masonic Lodges of Chester—the Travellers, No. 2609—on Saturday, 1st inst. The departure consisted of the invitation of the wives or lady relatives and friends of members to the banquet. The innovation was looked forward to with not a little misgiving in some minds, Masons as a body being notoriously conservative, says the "Chester Observer," but the absolute success of the function has made it probable that not only will the experiment be repeated by the Travellers Lodge, but that the example will be followed by its older sister Lodges in the city.

Farnham is one of the few towns in England, says the "Morning Leader," in which there is a female Lodge of Oddfellows. At the annual meeting of the Lodge, which is called the Loyal Lady Mary Lodge, Lady Mary Arkwright took the chair, and was re-elected president.

A grand Masonic concert, in aid of the Centenary of the Royal Masonic Institution for Boys, is to be given in the Victoria Hall, Exeter, on Friday, the 21st inst., subscriptions for which are invited, or tickets may be had.

REPORTS OF MEETINGS.

—:o:—

We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative to report Lodge or other proceedings.

—:o:—

CRAFT: METROPOLITAN.

—:o:—

CONFIDENCE LODGE, No. 193.

THE annual installation meeting of this famous Centenary Lodge was held on Monday, at Anderton's Hotel, Fleet Street, when Bro. Thomas Kington W.M. was supported by Bros. E. Pennock S.W. W.M.-elect, G. Spice J.W., W. D. Kershaw P.M. Treas., E. J. Davey P.M. Sec., I. W. Simeons S.D., W. Cutting J.D., J. W. Fells I.G., Edwin Henry Lough Organist, L. G. Reinhardt Tyler. Past Masters F. S. Plowright I.P.M., J. E. Fells, F. Haines, S. Webb, James Smith, J. Smither, W. A. Cubitt, and others; also Bros. E. Davey, M. Madders, L. Parker, E. Gosheron, W. Houghton, C. H. Ash, J. Staal, C. Wright, M. Owen, T. Baker, M. Baillie, A. Coff, G. Barlow, H. Jacobs, H. King, C. Farris, A. Jay, S. Way, T. Randall, and others.

The Visitors included Bros. J. K. Pitt P.P.G.S.B. Surrey, W. Munday, J. H. Roscoe, W. Lovegrove P.M. 1988 P.G.Supt. Works North Wales, J. Mason P.G. Standard Bearer, George Mickley P.A.G.D.C., F. Jordan P.M. 172 W.M. 2662, George Gabb P.M. 1612, R. Gilmour I.P.M. 1950, H. S. Timpson P.M. 1612, Walter Adams P.M. and Treas. 1687, H. B. Burgess, H. Broadway, T. Gumpwright, F. W. Green, F. Guanziroli, L. Muller, J. Wynman, and several others.

There being a full programme of work, the Lodge was opened punctually at 3.30, when the minutes of the last meeting were read and confirmed.

Bro. E. Gosheron had the pleasure of being re-elected a member of the Lodge, which compliment was duly acknowledged.

Bros. W. Haughton and J. Staal being presented for passing, answered the usual questions to the W.M.'s satisfaction, were entrusted and retired. The Lodge was then opened in the second degree, and those Brethren were passed as Fellow Craft.

The Lodge was resumed to the first degree, and the ballot taken for Messrs. Henry Jones, George Barratt, and Chas. Foreman; being unanimous in their favour those gentlemen were regularly initiated into the mysteries of ancient Freemasonry, the well-known perfect working of Bro. Thomas Kington being fully demonstrated on this occasion.

The Lodge was now advanced to the third degree and resumed in the second, for the purpose of carrying out the most important event of the year—the installation of the new Worshipful Master. Bro. Kington resigned his chair in favour of Immediate Past Master Bro. Plowright, and then presented Bro. Edward Pennock Worshipful Master-elect, whereupon that Brother was duly obligated and, in a Board of Installed Masters, was regularly placed in the chair as ruler of the Confidence Lodge for the ensuing twelve months.

Upon the re-admission of the Brethren the new Master was proclaimed and saluted in the three degrees, and then proceeded to invest the Assistant Officers, as follow: Spice S.W., Simeons J.W., Kershaw P.M. Treas., Davey P.M. Sec., Cutting S.D., S. W. Fells J.D., Metcalfe Baillie I.G., W. Belchamber P.M. D.C., Lough Organist, J. E. Fells P.M. and R. M. Owen Stewards, T. Wiffen A.D.C., L. G. Reinhardt Tyler.

We cannot speak too highly of the ability shown by the new Master in the investiture of his Officers, nor of Bro. F. S. Plowright's work as Installing Master, the latter's delivery of the different addresses being much appreciated by all who heard him.

The resignation of a member was received with regret, and then the W.M. proceeded to close the Lodge, having first of all accepted the hearty good wishes of the numerous visitors.

The company adjourned to the banqueting room, where one of those excellent repasts for which Anderton's Hotel is so famous was provided by Bro. Clemow, the service being under the personal supervision of Bro. F. S. Eyre, and giving entire satisfaction. In due course the cloth was removed and grace was sung by the Artistes.

The Worshipful Master was now fairly put upon his mettle, and proved himself equal to the occasion, the way in which he proposed the different toasts proving him to be fully qualified for the position in which he was placed.

The toast of the Queen was followed by that of H.R.H. the Prince of Wales, the W.M. remarking on the popularity of the Grand Master in Freemasonry and outside of it—more especially in matters relating to Charity.

The toast of the other Grand Officers was introduced in becoming terms, and the W.M. had very much pleasure in coupling with it the names of Bros. John Mason P.G. Standard Bearer, Dr. George Mickley P.A.G.D.C., and the Confidence veteran Bro. J. K. Pitt, a Past Provincial Officer of Surrey. The Grand Officers, said the W.M., were really the pioneers of Freemasonry, and for their splendid services a deep debt of gratitude was due to them from the Craft.

Bros. Mickley and Mason responded in suitable terms, thanking the Brethren for the reception accorded the toast, and acknowledging the kind way in which the Grand Officers were invariably received in the Craft.

The I.P.M. Bro. Kington, in most eloquent and flattering terms, proposed the health of the Worshipful Master, wishing him every success during his year of office. Bro. Kington regarded the W.M. as one who might really be considered a true Englishman. He had seen him on many occasions, and in widely different positions, and felt sure that at the end of his year of office the Brethren would be satisfied with his work, and pleased with what he had accomplished. The present Worshipful Master was in one respect very like his immediate predecessor—a "modest" man—but with all that he felt the members of the Confidence Lodge would never have occasion to regret having elected Bro. Pennock as Worshipful Master. He was sure he would do everything in his power to ensure the welfare of the Lodge.

Bro. E. Pennock W.M. was most heartily greeted on rising to respond. He tendered sincere thanks to the Brethren for the toast, and to Brother Kington for his flattering remarks in proposing it. He hoped the Brethren would not expect too much of him, but he could assure them he intended to carry out the duties of his office as well as his ability would allow, and at the same time he should do everything in his power to make the Confidence Lodge, if anything, more prosperous than it was at the present moment.

The next toast afforded the W.M. much pleasure to bring under the notice of the Brethren, being that of the I.P.M. Bro. Kington. All knew he had been a hard working member of the Lodge, and had done everything that could be desired in the position of its Worshipful Master. He had given satisfaction all round, and thus it was a very pleasurable duty which now devolved upon him—to present to the I.P.M. the Past Master's jewel of the Confidence Lodge. In presenting it he tendered the good wishes of the Brethren, and hoped Bro. Kington might live to wear it in good health among them for many years to come. The jewel bore the following inscription:

Presented

by the Brethren of the Confidence Lodge, No. 193,

to

BRO. THOMAS KINGTON,
for his able services as W.M.
January 1898.

The I.P.M. replied, thanking the W.M. for proposing his health in such very kind terms, and the Brethren for receiving the toast with such cordiality. There was a large Lodge—numbering some eighty or ninety members—and he was proud to have occupied the position of its Worshipful Master. He had tried hard to give the Brethren satisfaction, and felt the very handsome jewel presented to him that evening was evidence they had been satisfied with his efforts. He sincerely hoped the members would give the present Worshipful Master the same hearty support they had accorded him during the past year, and so increase the harmony and prosperity of the Lodge. He most sincerely thanked the Past Masters and Officers for their kind support during his year of office, and concluded with another expression of his indebtedness to the members one and all.

The next toast was that of the Initiates, which the W.M. submitted in fitting terms. He felt the strict attention the new members had paid to the early lessons of the Craft was such as to induce the belief that they would make excellent Masons. It seemed but a very few years since he was himself an Initiate in Freemasonry—now he found himself in the chair of his Lodge. He was early advised to attend Instruction Lodges, and his having adopted that suggestion had put him in his present proud position. Therefore he could all the more strongly advise the Brethren, especially those just initiated, to attend the meetings of the Confidence Lodge of Instruction, as thereby they would learn what was required of them. That Lodge had the benefit of an able teacher in Bro. Past Master Belchamber, who was really as good a Preceptor as could be found anywhere; personally he was very sorry they had been deprived of his company that evening.

Bro. Charles Foreman thanked the W.M. for having initiated him, and the Brethren for receiving him as a Brother amongst them; he hoped in time he would prove himself worthy of their confidence.

Bro. Jones endorsed the words of his fellow Initiate, promised to do all that was required of him, as far as lay in his power, and thanked the members of the Lodge for the kind way in which he had been received.

Bro. George Barratt also tendered his acknowledgments. Previous to his admission to the Craft he had heard many things in regard to it which he considered mere fairy tales, but he was always told Freemasonry was founded on Charity, and thought that was good enough to induce him to join. He sincerely thanked them for having accepted him as a Brother amongst them.

The next toast was that of the Visitors, and in proposing it the W.M. expressed the pleasure he felt in being able to tender the guests a hearty welcome. The members of the Confidence Lodge were always pleased to see visitors, and one and all tried to make them thoroughly enjoy themselves.

Bro. J. K. Pitt was the first to respond, thanking the Master and Brethren for his hearty reception. He complimented the W.M. on the ability he had displayed in investing his Officers, and wished him a happy and prosperous year of office, combined with good health and strength.

Bro. Gabb felt quite at home in the Confidence Lodge, where he had so thoroughly enjoyed the work the members had had to carry out. He sincerely congratulated the W.M. on the position he now occupied, and thanked all the members for the hearty reception given the guests.

Bro. Walter Adams said he had very often had the pleasure of being in the company of the Worshipful Master, and was sure he was the right man in the right place. The W.M. was a public man who did everything in his power for the welfare of his fellow creatures; he was liked and esteemed by everyone who knew him; and would doubtless do much for the welfare of the Confidence Lodge. He personally complimented the W.M. on the able manner in which he had performed his work that day, and hoped he would have a happy and prosperous term of office.

Several of the other Visitors likewise responded.

The toast of the Past Masters was next given. The members of the Lodge knew what stuff the Past Masters were made of, and it was not too much to say the Lodge could not do without them. Whenever advice or help was needed they were always ready to give it. The W.M. paid a well deserved compliment to Bro. Plowright, for his services as Installing Master that day, and also spoke of the special qualifications of others included in the toast.

Bro. Cubitt said he was nearly the oldest member of the Lodge, and shared with Bro. Webb that distinction. He was very pleased to be numbered among the Past Masters of the Confidence Lodge, and gratified to know it was capable of producing such efficient workers as he believed the present Worshipful Master would prove himself to be, and the retiring Master had shown himself that night. Despite the good attendance he would have liked to have seen more of the Past Masters present.

Bro. Plowright said the meeting had been a most enjoyable one for him, as it had indeed been a pleasure to have had the opportunity of installing Bro. Pennock in the chair. It was rather late to make a speech, and he would therefore postpone further expressions of thanks until some future occasion.

The health of the Treasurer and Secretary was next proposed, the W.M. regarding those Officers as most efficient workers. The Treasurer was a painstaking Mason, always in his place, and willing to assist all who desired it. The Secretary, too, performed his duties to the entire satisfaction of the members, and had no small share in securing the success of the Lodge.

Each of these Officers replied, thanking the W.M., and hoping they might retain the good opinion of the members of the Lodge.

The Officers were toasted and suitable response was made by the two Wardens (Bros. Spice and Simeons) and other Officers, after which the Tyler's toast brought the happy meeting to a conclusion.

There was a lengthy programme of music provided under the direction of Brother E. H. Lough Organist, who was supported by a large number of Brethren and others, the contributors including Bro. Simeons J.W., Madders, T. W. Turner, Carl Brandt, Davey P.M., Frank Kennard, R. M.

Owen, Silvester P.M., Brooks and Jules Guitton; Mr. Walter Gay, Mr. Harry Hall, Master Bishop, and Master Bert Nevill.

The new Worshipful Master Bro. Edward Pennock was born on the 28th March 1858, at Folkestone, Kent, and was initiated on 12th April 1887 in the Lodge of which he is now the ruler. He was exalted into Royal Arch Masonry in the Mount Lebanon Chapter, No. 73, and at the present time fills the office of Steward therein. He has qualified as a Life Subscriber to each of the three Institutions, and has signified his intention of acting as a Steward at the Centenary Festival of the Boys School.

ST. MICHAEL LODGE, No. 211.

AN ordinary meeting of this Lodge was held at the Albion, Aldersgate Street, E.C., on Tuesday, when the W.M. Bro. A. B. Spawforth presided, and was supported by Bros. Albert Collings S.W., Ernest Collings J.W., Alfred Green P.M. Treasurer, William Radcliffe P.M. Secretary, Orlton Cooper P.M. acting as I.P.M., F. W. Berry S.D., C. J. Pinnell J.D., G. F. Johnson I.G.

There were also present Bros. P. J. King P.M., D. F. Latham, W. J. Dyer P.M., H. E. Mullins, G. T. Augspurg I.P.M. 538, C. J. Hosford 13, A. Butteriss 13, C. Davidson 1472, C. Morell 141, J. S. Goldstein J.D. 2265, F. H. Cheesewright P.M. 907, J. A. Collings 1693.

After the minutes of the previous meeting had been read and confirmed, Bro. Loversed proved his proficiency as a Craftsman, and was regularly raised to the sublime degree, taking his seat in the Lodge as a Master Mason. The ceremony was admirably rendered by Bro. Spawforth, who gave the whole of the traditional history, and the lecture on the third tracing board.

This being election night according to the bye-laws, the ballot was taken for the new Master, and the choice of the Brethren fell upon Bro. Albert H. Collings S.W., who returned thanks for the honour conferred. Bro. Alfred Green was unanimously re-elected Treasurer of the Lodge, and Bro. W. Barnes was re-appointed as Tyler.

A Past Master's jewel was voted to Bro. Spawforth, in recognition of his distinguished services as Master of the Lodge for the last two years. The resignation of a member was received with regret, and a candidate was proposed for initiation at the next meeting.

Bro. Radcliffe reported that he had attended at the Board of Benevolence to support the application of a distressed Brother, for whom he had obtained some relief, although he had been assisted on two previous occasions.

This concluding the business of the evening the Lodge was closed, and the Brethren adjourned to supper. A capital entertainment was provided by the W.M., among the artistes appearing being Bro. Fred Cheesewright, Bro. F. Tree, Miss Constantine, and Mr. Blackmore.

LA TOLERANCE LODGE, No. 538.

THE annual festival of this old Huguenot Lodge was held on Thursday, 6th inst., at the Freemasons' Hall, Great Queen Street, W.C., when a large number of Brethren assembled to take part in this always interesting occasion.

The outgoing Master Bro. Guillermo T. Augspurg presided, and was supported by Bros. Jas. Kench P.M. P.G.P., T. W. Smale P.M., W. Webb P.M., Fred Cambridge P.P.G.O. Surrey, John Skinner P.M., J. J. Pittman I.P.M., S. Eldridge P.M., Walter Hooker P.M., W. S. Fenn P.M. Grand Steward, T. H. Clear S.W., Thos. A. Tidy J.W., G. A. Sturgess J.D., R. Hopf I.G., H. Rivett, John Cumming, F. J. Pittman, H. T. Hipwell.

The Visitors included Dr. Fred Nicholls P.G.D. Surrey, C. W. Saffell W.M. 860, Henry Massey P.M. 619 and 1923, D. Belinfante P.M. 435, M. B. Skedden, of Strict Observance Lodge of Canada, Geo. F. Smith S.W. 1910, John Paul P.M. 1287 (Preceptor of La Tolerance Lodge of Instruction), H. Whitney P.M. 861, Rupert Smyth J.W. 1657, John Hopkins 753, L. Greaves I.G. 861, R. M. Hammond 19, John Thompson W.M. 2242, J. W. Peters 1275, H. Leslie Smith Organist 1556, Henry Cattermole P.M. 1839, Fred Batcheler 19, Henry Lewis P.M. 2191, Orlton Cooper P.M. 211, &c.

The Lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. The report of the Audit Committee was received and adopted. Bro. Herbert Rivett having proved his proficiency, was passed to the degree of a Craftsman. Mr. Gustav Junius, who had already been proposed and approved, was then introduced, and initiated into the mysteries and privileges of the Craft.

Bro. Thos. Hy. Clear, who was unanimously elected as W.M. for the ensuing year, was then presented by Bro. P.M. Kench, and signified his assent to the necessary regulations. The Brethren then retired, when a Board of Installed Masters was formed, and Bro. Clear was regularly installed in the chair according to ancient custom. The whole of the ceremonies were ably carried out by Bro. Augspurg, who received the congratulations of the Brethren.

The members were then re-admitted, when the new Master was saluted in the various degrees by the Brethren, and duly proclaimed by Bro. Kench, after which the following Officers were invested: Bros. T. A. Tidy S.W., John Cumming J.W., James Kench (for thirtieth year) Treasurer, T. W. Smale Secretary, G. A. Sturgess S.D., R. Hopf J.D., H. Hipwell I.G., Fred Cambridge Organist, J. J. Pittman D.C., John Skinner and F. J. Pittman Stewards, Thomas Bowler Tyler.

The ancient charges to the Master, Wardens, and the Brethren generally, were capitally delivered by P.M. Kench, and elicited the hearty applause of the Lodge. Telegrams and letters of apology for absence were read by the Secretary, and the W.M. having received the congratulations of the visitors, the Lodge was closed in perfect harmony, and the Brethren adjourned to the handsome Crown Hall, where a recherché banquet was served by Messrs. Spiers and Pond.

The speeches were rather above the average, and we regret that pressure on our space will not permit of an extended report.

The W.M., in proposing the first toast customary at all Masonic gatherings, referred to Her Majesty's long and prosperous reign, and said the Sacred Writings enjoined us to "Honour the king and love the brotherhood." Thus we proved our loyalty to the throne and our devotion to the Craft. With reference to the Craft, Bro. Clear said that the Prince of Wales was not Grand Master by Divine Right, but by the affectionate esteem of the Brethren, who re-elected him to that position year after year. He was a good worker in the Craft, and no Brother took greater interest in Freemasonry.

Bro. James Kench P.G.P. responded for the Grand Officers, whom, he said, were at all times happy to take up matters of interest to the Craft, and were always ready to do whatever was required of them, which was eminently characteristic of Freemasons.

Bro. G. T. Augspurg I.P.M. submitted the health of the new Master, in

courteous and complimentary terms, which were re-echoed by the Brethren. Bro. Clear was fully up in the work pertaining to the chair and the science of Freemasonry; he was a true and trusty Mason, who had the esteem of every member of the Lodge, and he had no doubt that he would have a very prosperous year of office.

Bro. Clear, who met with an enthusiastic reception, said he felt great diffidence in rising to return thanks for their kindness, but he thought it should be the aspiration of every Mason to become Master of his mother Lodge. That evening was the eighth anniversary of his initiation, and that happy event was now crowned by his installation. His constant endeavour would be to maintain the ancient traditions of the Lodge, and he was sure that if earnestness would ensure success, he should be successful.

In proposing the toast of his predecessor Bro. Clear paid a high tribute to the excellent work performed by Bro. Augspurg in spite of the difficulty he had in learning the ritual in a language not his own. He had filled the office of Master with conspicuous ability, had given every satisfaction to the Lodge, and had concluded his year of office in a very proper manner by installing his successor. Bro. Augspurg represented the Lodge at the Albert Hall and St. Paul's celebrations, and it was with much pleasure that the Lodge voted him the only recompense in their power, by asking his acceptance of the Past Master's jewel, as a souvenir of a happy year of office. Bro. Clear then pinned the jewel on Bro. Augspurg's breast amid the applause of all present.

The happy recipient modestly returned thanks for the honour conferred, and said if he had carried out the work to the satisfaction of the Lodge he was quite satisfied. He was a great admirer of the Craft, and regretted that his position was not commensurate with his desires to promote its interests. Freemasonry had been able to resist the attacks of all its enemies, and its tenets might be summed up as a recognition of the Fatherhood of God and the Brotherhood of man.

Bro. Gustav Junius made so excellent a speech in response to the health of the Initiate, that we reproduce it verbatim. He said "With all my heart I thank you for the great honour you have done me in receiving me into your Brotherhood. I shall never forget in all my life the imposing ceremony I have gone through. God is my witness that I intend to keep the vows I took upon me. I trust the Great Maker of the Universe will assist me in trying to fulfil my duties."

Bros. Thompson, Batcheler, G. F. Smith, W. M. Clear, Cattermole and Paul responded for the Visitors.

The Officers of the Lodge were duly complimented, and after their acknowledgment Bro. Bowler gave the Tyler's toast, and the interesting proceedings were brought to a close.

During the evening Bro. Fred Cambridge introduced a programme of music, in which Miss Alice Motterway, Miss Florence Venning, and Bros. F. J. Pittman and H. T. Hipwell took part.

Bro. Thomas Henry Clear, the new Master of Lodge La Tolerance, was born in London, on 17th August 1855, and was initiated in the Order at the Lodge Festival on 2nd January 1890. He has served all the principal Offices of the Lodge, and is well skilled in the ancient science. We heartily wish him a happy and successful year of office.

WESTBOURNE LODGE, No. 733.

AN emergency meeting of this prosperous Lodge took place on Thursday, at the Holborn Restaurant, Holborn, when there were present Bros. C. T. Brown W.M., F. Wortham W.M.-elect S.W., George Weaver J.W., S. R. Walker P.M. Sec., C. E. Lilly S.D., W. Busby J.D., H. H. Bagnall I.G., Fred Beesley and E. Thomas Stewards, C. White, J. S. Beckham, H. Phipps, F. W. Bock, M. Rockman, J. Woodford, J. Gale, C. Halston, N. Rolles, J. W. Norris, G. Butcher, A. Clare, and others. Past Masters W. M. Roberts I.P.M., A. Arrowsmith, R. J. Rogers, J. W. Allen.

Visitors: G. Smith Hughes 1541, Harry Rolles 1381, Charles Patrick P.M. 1227.

The Lodge was opened in the first and second degrees, and Brothers Rockman, Brock and Woodford were presented to be raised to the third. Having answered the usual questions to the satisfaction of the Brethren they were entrusted and retired. The Lodge was opened in the third degree and those Brethren were subsequently raised to the sublime degree of Master Mason.

The W.M. resumed the Lodge to the first degree, and the ballot was taken for Messrs. James Alfred Atheenton, Edwin Ambrose Richard Tompkins, Thomas George Matthews, Arthur Stevens Pemberton, and Robt. Gillings. The ballot proved to be unanimous in their favour, and after the usual formalities those gentlemen were initiated into the mysteries of ancient Freemasonry, the W.M. being ably assisted by the Past Masters and Officers. Both the ceremonies were rendered in such a manner as would do credit to any Lodge.

No further business being on the programme hearty good wishes were tendered, and the Lodge was closed in due form.

UPTON LODGE, No. 1227.

THE Brethren of this Lodge re-assembled for an ordinary meeting on Thursday, at the Great Eastern Hotel, Liverpool Street, E.C., and were received by the W.M. Bro. Henry Hyde, with greetings and hearty good wishes for the New Year.

The Lodge was opened by Bro. Hyde soon after five o'clock, when he was supported by Bros. W. Athol Bray S.W., H. J. Rowberry acting J.W., G. A. Peters I.P.M., Charles Gieseke P.M. Treasurer, Charles J. Free P.M. Secretary, A. A. Butcher S.D., A. B. Noble J.D., and Walter J. Carroll I.G. There were also present Bros. S. M. Jeffery P.M., Samuel Toye P.M., John Stroud P.M., Charles Schmidt P.M., Edwin Hill P.M., R. F. Thomson D.C., G. A. Fischer, R. S. Chapman, G. Scharer, W. Prior, John Baker, Fredk. White, J. Bell, E. C. Holmes, N. Anstey, W. Hurley, O. Greenland, W. E. Greenhouse, C. W. Cooper, I. Angles.

The visitors were Bros. F. R. Gurney S.D. 204, C. Scales P.M. 1507, J. Halliday 2308, Geo. F. Miles S.W. 1351, Geo. Steven 2432.

The minutes of the last meeting, on 11th November 1897, were read and confirmed. Mr. Robert Joseph Burridge, a candidate for initiation, was then balloted for and approved, and being in attendance was formally admitted and received the light of Freemasonry according to ancient custom.

The ceremony was rendered in a very perfect manner by Bro. Hyde, who was rewarded by the hearty applause of the Brethren.

Bro. Rowberry stated that an Australian Brother who had been welcomed on a previous occasion was anxious to express his appreciation of the reception so kindly accorded to him by making a donation to the Lodge Benevolent Fund. Upon the proposition of Bro. P.M. Stroud, seconded by

Bro. P.M. Jeffery, the offer was accepted, and the thanks of the Lodge to the Brother entered on the minutes.

A sum of five pounds from the Lodge Benevolent Fund was voted for the relief of a distressed Brother.

Bro. Toye announced that Bro. Carroll and himself proposed to go up as Stewards at the Centennial Festival of the Boys School, and at a future date he would ask the Lodge to vote a sum to head their list. A candidate was proposed for initiation at the next meeting, and the W.M. having received the congratulations of the visiting Brethren, the closing hymn was sung, and the Lodge was closed.

The Brethren subsequently dined together, and the evening was spent in harmony and good fellowship.

BLOOMSBURY RIFLES LODGE, No. 2362.

ON Wednesday, at the Head Quarters of the Corps, Chenies Street, W.C., the members of this Lodge—which has won a wide reputation as one of the best working Lodges of the metropolis—held their eighth annual installation meeting under the presidency of Bro. Thomas Mogford W.M., who was supported by Bros. Qr.-Master-Sergt. J. L. Miller S.W. W.M.-elect, Sergt. G. W. Barter J.W., Surg.-Lieut.-Col. H. R. Myers P.M. Treas., Serg. G. Jackson-Crow Sec., C. E. Gilbert S.D., G. Chandler J.D., Hospital-Sergt. G. Groome I.G., Sergt. A. Marshall D.C., Sergt. C. E. Cowtan Organist, Sergt. G. Stevenson Std., C. W. Steel Assistant Steward, S. Ingram P.M. Tyler, Past Masters George Mogford I.P.M., G. Grimes, H. Sillis, Capt. Claud Scott, W. Scurrah P.G.S.B., W. O. Welsford, Bolt, Hale, and others, together with Bros. H. Fowler, C. W. Patten, W. J. Lewis, E. E. Milner, H. J. Hagon, H. Milner, F. V. Bradford, J. W. Harris, H. Cowtan, R. Lawrie, J. Balls, Major W. J. Hardcastle, J. Wills, J. Greenfield, H. Gray, and several others.

Visitors: W. J. Mason Vice-President Board of General Purposes, W. Lee P.M. 2381, H. Dehane P.P.G.S.D. Essex, William Vincent G.Std.Br., G. Knight P.M., George Butcher 733, R. J. Rogers P.M. 733, C. Burridge 1326, F. Phillips P.G.O., W. Kingsholt 1681, R. Douglas Smith P.M. 27, T. King 215, F. J. Ashby 1918, J. M. Sillitoe 2353, E. L. Berry G.Supt. of Works, T. Bolton I.P.M. 1687, Fred Isaac I.G. 227, Wynman, &c.

The Lodge was opened with solemn prayer and the minutes of the last regular meeting and a Lodge of Emergency were confirmed.

The Grand Officers were saluted in Masonic form and duly tendered their acknowledgments.

The W.M. advanced the Lodge to the second degree, and Bro. George Mogford I.P.M. presented Bro. John L. Miller, as Worshipful Master-elect, to receive the benefits of installation. Bro. Miller was regularly obligated, and the W.M. advanced the Lodge to the third degree, after which a strong Board of Installed Masters was formed, and the ceremony of the year was gone through in regular order, the new Worshipful Master being subsequently saluted in the three degrees by the Brethren, and afterwards making the following appointments to office for the year: Bro. Barter S.W., Gilbert J.W., Myers P.M. Treas., Jackson-Crow Sec., Chandler S.D., Marshall J.D., Stevenson I.G., G. E. Grimes P.M. D.C., C. E. Cowtan Organist, Steel and Groome Stewards, Ingram P.M. Tyler.

After the investiture of the Officers the I.P.M. Bro. T. W. Mogford proceeded to complete the work of installation, delivering the different addresses in most excellent form, indeed, we do not remember having ever seen the work better performed than on this occasion.

The ballot was now brought into requisition, on behalf of Sergt. Gordon Hargrave Bodley and Sergt. Louis Thomas Healey, candidates for initiation, and proving unanimous in their favour those gentlemen were regularly introduced and admitted to a participation in the mysteries and privileges of the Craft, the W.M. thus early showing himself fully qualified for his office, by the ability with which he performed this first ceremony of the Craft.

The W.M. now proceeded to close his Lodge, hearty good wishes having previously been tendered by the Visitors; and the company repaired to the mess room, where a banquet was provided which reflected the greatest credit on Bro. Stickland, the caterer. At its conclusion the W.M. proceeded to submit the usual Loyal toasts, which were enthusiastically received.

In proposing the health of the Grand Officers present and past the W.M. referred to the presence that evening of several Grand Officers, and expressed the indebtedness of the Lodge to them for their attendance. He did not know much about the duties of Grand Officer, but felt that Brethren who rose to that distinction must have worked very hard to obtain their preferment. He had attended meetings of Grand Lodge, and had witnessed the excellent abilities of Lord Amherst the Deputy Grand Master. He could not conclude the toast without a word of sympathy with the Pro Grand Master Lord Lathom, in his recent dreadfully sudden and appalling loss.

Bro. Vincent Grand Standard Bearer regarded it as a privilege to be called upon to respond for the toast of the Grand Officers in the Bloomsbury Rifles Lodge. He was glad the Brethren had not forgotten to refer to the great bereavement of the Pro Grand Master. Those who had met the late Countess knew what she must have been to the Earl, and could truly sympathise with his lordship in his loss. The Grand Officers deserved all the honour they got. It must be apparent to any Brother that someone had to direct the work of the Order. The Consecrating Committees, &c., to which many of them gave great time and attention was a case in point. He had personally travelled over a considerable part of Great Britain, and was an Honorary Member of fifty-four Lodges—which distinction had not been obtained for nothing. He was particularly pleased to be present on that occasion, as he had attended the consecration of the Lodge. He had served twenty-five years in the Queen's Westminster Rifles, and as an old friend of the Worshipful Master was delighted to be present on this occasion.

Bro. Mogford I.P.M. again assumed the gavel, for the purpose of proposing the health of the Worshipful Master. The Brethren all knew him well, and must have noticed the excellent way in which he had that day invested his Officers and performed the ceremony of initiation. He was sure the Brethren had the right man in the chair to rule the Lodge for the next twelve months, and cordially wished the W.M. every prosperity.

Bro. Miller replied. He thanked the Past Masters and Brethren for having elected him to the high office of Master, and promised to do everything in his power to give satisfaction. He could say much more, but time was pressing, and he would conclude with his heartiest thanks to the Lodge for their kindnesses.

The toast of the Initiates was now given, the new members being accorded a hearty welcome.

In reply, Bro. Bodley thanked the W.M. and Brethren for having elected him a member of the Lodge and for having admitted him as a member of the Order. He felt he should never forget the ceremony of that day, and in time to come should endeavour to prove to the Brethren that their kindness had not been wasted.

Bro. Healey said he was not a good hand at making speeches, but he most sincerely endorsed the words just uttered by Sergt. Bodley.

The toast of the Past Masters was next given. From what the W.M. had seen it might truly be said they could not do without the Past Masters, who were not only workers and supporters of the Lodge, but thoroughly understood their duties. This was particularly the case with Bro. Thomas Mogford Immediate Past Master, and he had very much pleasure in presenting that Brother with the Past Master's jewel of the Lodge, for the able manner in which he had fulfilled the duties of the chair during his year of office, and in doing so he could but express the general wish of the members—that Bro. Mogford might wear the jewel for many years, in the enjoyment of the best of good health.

The jewel bore the following inscription:

Presented to

BRO. T. W. MOGFORD,

as a token of esteem for his most efficient services during his year of office. 1897-8.

The I.P.M. replied, thanking the W.M. and Brethren for having presented him with such a handsome jewel. He had, he hoped, given the satisfaction required of a Worshipful Master, as he had done his very best to carry out the work of his office, and had endeavoured to follow in the footsteps of his predecessors. He specially thanked his Officers for the kind support they had given him during the year, and hoped they would accord the same assistance to the present Worshipful Master.

Bro. Capt. Claud Scott, founder and first W.M. of the Lodge, tendered his thanks for the toast of the Past Masters. He was very gratified that evening at seeing so many of his Masonic children—strong, hearty, and healthy—carrying out their duties in a manner any father would like his children to do.

The Visitors were next toasted, and Bro. J. Mason responded, expressing the pleasure he felt in being present that evening. He was much beholden to his friend Bro. G. Mogford for inviting him that night, having previously been present at the installation of himself and his brother.

Bro. Dehane followed, and alluded to what the Worshipful Master had said—that he was too old to do the work; such was certainly not the case. He was glad New Zealand had been mentioned, as there were several present who were connected with that far-off colony, while he had been initiated there a good many years ago. He urged the Brethren to attend Lodges of Instruction, and perfect themselves in the ritual, so that should they in due course succeed to office they might perform their duties in a manner that would reflect credit upon themselves and add to the reputation of their Lodge. Bro. Dehane concluded with a well deserved compliment to the Immediate Past Master, for the way in which he had performed the ceremony of installation.

Bro. Ashby 1918 (New Zealand) also thanked the W.M. and Brethren for their kind reception. He was initiated some twenty years back in New Zealand, and this was the first occasion on which he had attended an English Lodge.

The next toast was that of the Treasurer and Secretary, to which Bro. Jackson-Crow responded in suitable terms.

The Tyler brought the proceedings to a conclusion in regular form.

Bro. C. E. Cowtan Org. was assisted in the musical arrangements by Miss Helen Saunders, A.R.A.M., Miss Nancy Miller, Miss Emily Walter, Bro. F. Isaac, and Mr. W. E. Kieser, while Mr. H. Walter presided at the pianoforte.

INSTRUCTION.

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WESTBOURNE LODGE, No. 733.

ON Tuesday, at the Oliver Arms, Westbourne Terrace North, Harrow Road, Bro. C. Halston W.M., E. Thomas S.W., G. Weaver J.W., H. Dehane P.M. Preceptor, R. J. Rogers P.M. Treas., G. Mogford P.M. Sec., J. Lily S.D., W. Llewellyn J.D., H. Bagnall I.G., Thos. Mogford W.M. 2362, J. Knight P.M., Sweet P.M., F. Beesley, Wynman, and others.

The Lodge was opened by the W.M., and after the minutes were confirmed he vacated the chair in favour of Bro. C. T. Brown W.M. 733, who opened the Lodge in the second degree, when Bros. Knight, Halston, and Beesley were examined and entrusted. The Lodge was called off and on. Resuming the working the ceremony of initiation was rehearsed, Bros. Sweet, Halston, and Beesley being the candidates. This and the former ceremony were rehearsed in a perfect manner.

Bro. Halston resumed his chair, when it was proposed by Bro. Dehane, and seconded by Bro. Rogers, that a vote of thanks be recorded on the minutes for the able manner in which the W.M. had opened and closed his Lodge, for the first time, which compliment was duly acknowledged.

Bro. E. Thomas will preside on Tuesday next.

ROYAL ALFRED LODGE, No. 780.

ON the 6th, at the Star and Garter Hotel, Kew Bridge, Bro. Fredk. Craggs P.M. 834 W.M., C. Humble S.W., R. W. Robinson J.W., F. J. Larkman Treas., J. H. Cumming Sec., J. Dennis P.M., W. Langdon S.D., Justin Allen J.D., E. H. Wilcox I.G., R. Goff Stewd., J. Ashton, Zetland Lodge, No. 1071, D. Rawlings, F. M. Ridley, J. Phillips, H. R. Worth.

The ceremony of initiation was rehearsed, Bro. Dennis being candidate, Bro. Rawlings answered the questions leading to the second degree and that ceremony was rehearsed.

The Treasurer, Secretary and Preceptor were unanimously re-elected.

The Secretary read his annual report, which gave general satisfaction to the Brethren, as it showed how successful this Lodge of Instruction had been since its resuscitation, by the strenuous exertions of Bro. Larkman. Allusion was also made to the fact that the Lodge had considerably increased its funds through becoming a subscriber to the FREEMASON'S CHRONICLE.

The ballot for a Life Subscribership to one of the Masonic Charities was decided in favour of Bro. Ridley. Bro. Ashton was duly elected a member.

RANELAGH LODGE, No. 834.

ON the 7th inst., at the Six Bells Hotel, Queen Street, Hammersmith, Bro. W. J. Coplestone P.M. W.M., W. Beattie P.M. S.W., R. H. Williams P.M. J.W., William Hinds W.M. 185 Treas., F. Craggs P.M. Sec., A. Williams P.M. Preceptor, H. Scharien P.M., Joseph Cox P.M., H. Sellick S.D., James Banks J.D., W. J. Palmer I.G., W. T. Ridgway Steward, A. Youngson, J. J. Lewen, J. Secker, E. Salt, H. J. Cousins.

The Lodge was opened in due form and the minutes of the previous meeting were read and confirmed. The first section of the lecture was worked by the Brethren, under the direction of Bro. Preceptor. The ceremony of initiation was rehearsed, Bro. Lewen acting as candidate.

The Lodge was opened in the second degree, and Bro. Cronin offered himself as a candidate for raising; he was examined and entrusted, and the ceremony of raising was rehearsed.

The Lodge was resumed in the first degree, and Bro. Hinds gave the addresses incident to the ceremony of Installation.

Bro. Banks S.W. was elected W.M. for the next meeting, and Bro. Cousens was elected a member. A vote of sympathy and condolence was passed to Bro. Robert Reid, on the decease of his eldest son.

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LEOPOLD LODGE, No. 1571.

ON Thursday, after the annual supper, which was such a great success, the Brethren assembled in strong force at the usual meeting place, the Moorgate, Moorgate Street, E.C. There were present: Bros. Simmonds W.M., J. Hampson W.M. 1571 S.W., G. Horwell J.W., D. Harlow P.M. Preceptor, H. T. Meadows P.M. Sec., H. V. Downs S.D., F. P. Longford J.D., W. M. Egles I.G., Harrison, Gernon, J. Durell, Duffield P.M., Girling, Lattimer, Petley, Barker W.M., J. Wynman.

The ceremony of initiation was rehearsed, Bro. Harrison being the candidate. The W.M. kindly vacated the chair in favour of Bro. Petley. Bro. Girling, a candidate for passing, answered the questions, was entrusted and the ceremony rehearsed.

Bro. Petley vacated the chair in favour of the Worshipful Master of the Mother Lodge Bro. Hampton, who intimated his intention of rehearsing the third degree. Bros. Lattimer and James and Joseph Durell answered the questions, and those Brethren retired. Lodge was advanced, and the ceremony of raising was rehearsed, Bro. Girling being the candidate. The perfect working of this Lodge being so well known requires no comment. The Lodge was closed down. Bro. Hampson will occupy the chair of K.S. on Thursday next.

Bro. Simmonds being only a young Mason, and having occupied the chair of K.S. for the first time, the W.M. proposed a hearty vote of thanks be recorded on the minutes for his excellent working, which compliment was duly acknowledged.

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EARL OF CARNARVON LODGE, No. 1642.

ON Friday, 7th inst., a meeting was held at Bro. T. H. Darby's, Elgin Hotel, Ladbroke Grove, Notting Hill, W., Bro. W. R. Hatton P.M. W.M., J. J. Chapman S.W., W. H. Handover J.W., Geo. Davis P.M. Preceptor, E. Rogers P.M. Treas., G. A. Knight P.M. acting Secretary, W. Rice Flack S.D., E. W. Tucker J.D., L. Standring I.G., G. Mogford P.M., H. Foskett P.M., L. W. Westwood W.M., W. Hatton, J. Lamb, J. Wynman.

The ceremony of initiation was rehearsed, Bro. J. Lamb acting as candidate. Bro. H. Foskett P.M. was examined and entrusted for the second degree, and after the usual preliminaries the ceremony of passing was rehearsed.

The Lodge was resumed to the first degree, and Bro. J. J. Chapman was elected W.M. for next meeting.

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WOODROW LODGE, No. 1708.

ON Monday, at the old quarters, Pantons Street, Haymarket, Brother A. Butcher W.M., W. West S.W., A. W. Musk J.W., J. E. Culverhouse S.D., J. M. Klempner J.D., Hyem I.G., C. Woodrow P.M. Preceptor, J. Morris acting Secretary, Rudderforth P.M., Wetton P.M., and seven other Brethren.

The Lodge was opened in the three degrees. The ceremony of raising was rehearsed by Bro. Butcher, who then vacated the chair in favour of Bro. Klempner, who rehearsed an initiation, Bro. Firminger being the candidate. Bro. T. Harris, J.D. of the Salisbury Lodge, No. 435, and Bro. Horace Williamson, of Old Concord Lodge, No. 172, were elected members. Bro. West was chosen W.M. for next Monday.

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BROMLEY ST. LEONARD LODGE, No. 1805.

AT the Bow Bells, Bow Road, on Wednesday, 12th inst., Bro. G. H. Fennell W.M., F. Slater S.W., Boyce J.W., Johnson S.D., Moffatt J.D., Soar I.G., Goulston Acting Preceptor, F. Thornton Sec., Bird, C. Lewsey, Shadrake, Nunn, E. Silk, A. Silk, Alabaster, Freeland, West, Holmes, Gaskill, Bradford, Goodman, Warn P.M.

The Lodge was opened in the first degree, Bro. Bird answered the questions leading to the second, and the ceremony of passing was rehearsed. Bro. Holmes answered the questions leading to the third degree, and the ceremony was gone through. Bro. Fennell vacated the chair in favour of Bro. Bird, who rehearsed the ceremony of investiture of Officers, Bro. Fennell acting as D.C.

Bro. De Casseres was unanimously elected as Preceptor for the ensuing year, Bro. Thornton Secretary, and Bro. J. Gibbs Treasurer. Bro. F. Webster was elected to the chair for Wednesday next.

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HUGH OWEN LODGE, No. 2593.

THE weekly meeting was held at the Frascati Restaurant, Oxford Street, on the 7th inst., at 7.30, under the presidency of Bro. H. G. Holland P.M., who was assisted by R. H. Nicholls Treasurer S.W., J. Hunt J.W., W. B. Neville P.M. acting Preceptor, Henry Thomas Kobelt acting Secretary, H. Ramsbottom S.D., C. T. Ridgway J.D., W. G. Read I.G., H. D. Aslett P.M. P.Z. P.P.G.D.C. Surrey, T. Caseley P.M., W. Frankenberg, H. Roberts Sec. 2593, C. T. W. Drake, J. H. Crispe, H. E. Williams, J. Mayhew.

The ceremony of passing was rehearsed, Bro. J. H. Crispe acting as candidate. The ceremony of raising was rehearsed, Bro. C. T. W. Drake candidate.

Bros. Aslett, Caseley, Crispe and Frankenberg were unanimously elected members.

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PROVINCIAL.

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LODGE OF SYMPATHY, No. 483.

A MEETING of this Lodge was held at the Royal Clarendon Hotel, Gravesend, on Wednesday, when, owing to the unavoidable absence of the Master Bro. Charles Matthews, the chair was taken by Bro. Robert J. Beamish P.M. Prov.G.A.D.C. The Senior Warden's chair was occupied by Bro. Percy White P.M. 2277, and there were also present Bros. A. J. Walkin J.W., Thomas T. Hogg P.M. Prov.G.Standard Bearer Treasurer, Arthur Ronaldson P.M. P.P.A.G.Sec., J. A. Gillett, C. F. Lavis, T. Smith, Thos. H. Lygo P.M., Percy Bowen, Geo. Ceiley, J. Hewison, and many others.

There were also several visitors, including Bros. William Gunn W.M. 77, Joseph Solomon P.M. 77, C. Scrutton P.M. 2291, &c.

The Lodge was duly opened, when the minutes were read and confirmed. Bros. James Coombe Walker, and Geo. Purvis answered the questions leading to the second degree, and were afterwards passed to that position. Bros. Geo. Silvester, A. H. Holland, and Thomas Kemp proved their proficiency as Craftsmen, and were regularly raised as Master Masons. Both ceremonies were admirably conducted by Bro. Beamish, who also gave the traditional history.

A notice of motion was brought forward by a Brother to the effect "that the Candidate for the office of Master shall pass a Board of Installed Masters to show his efficiency, before taking the chair." An interesting discussion followed, and it was explained by a Past Master that there was really no occasion to pass such a resolution, because no Brother could claim to go into the chair as a right, but must be elected by the Lodge. If, therefore, the Brethren considered that any Warden was not sufficiently qualified for the position they need not elect him, and if he were passed over a good Mason would soon qualify himself for the post. The proposition was then withdrawn.

Two candidates and one joining member were proposed for election at the next meeting, and the resignations of two members were received.

A vote of condolence with Bro. P.M. Forss, who has been laid up for some time on a sick bed, was passed by the Brethren, and there being no other business the Lodge was closed in perfect harmony and the meeting adjourned till the second Wednesday in February.

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ROYAL ARCH.

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GALLERY CHAPTER, No. 1928.

A CONVOCATION of this Chapter was held last Saturday, at Anderton's Hotel, Fleet Street, E.C., when Comp. John Read P.G.O. M.E.Z. presided, and was supported by Comps. P. Wallace Husk as H., J. J. Fretwell as J. The other Officers present were Comps. Herbert Wright P.Z. Scribe E., Orlton Cooper Scribe N., A. E. Baines 1st Assistant Sojourner. There were also present Comps. John Hurdell I.P.Z., Henry Massey P.Z., John C. Manning P.Z., H. L. Bell, A. F. Robbins, Rev. J. Stephen Barrass, E. A. Peachey, J. D. Irvine, T. G. Scott, C. J. S. Wilson, &c.

The Chapter was formally opened by the Principals, and the Companions were admitted, when the minutes of the last convocation were confirmed. The ballot was then taken for the admission of Bros. Cornwallis F. H. Smith, and Crandon Dawes Gill, which proved unanimous. At the request of the M.E.Z. Comp. Orlton Cooper acted as P.S., and entrusted the candidates, who were then introduced and exalted to the Supreme Degree. The lectures were admirably delivered by the three Principals, and elicited the hearty commendation of the Companions.

The next business was the election of a P.S. in the place of Comp. Asher Myers, whose engagements prevented him from taking up the appointment. Comp. Ernest A. Peachey was elected to the office. Comps. A. E. Baines and J. Sheddon Wilson were invested as 1st and 2nd Assistants. Three candidates were proposed for exaltation at the next meeting, and there being no further business the Chapter was closed, and the convocation was adjourned.

The Companions afterwards dined together, and a pleasant evening was spent in social intercourse.

The fourth annual supper and Ladies' night of the Citadel Lodge of Instruction, No. 1897, will be held at the Holborn Restaurant, on Friday, 25th February next, at 7 p.m., under the presidency of the worthy Preceptor Bro. Fred. Dunstan P.M. and Sec. 1326 P.G.A.D.C. Middx. The meetings of the Lodge are held every Friday evening, at 8 p.m., at the Farleigh Hotel, Amhurst Road, N., Bro. Harry Willsmer being the Secretary.

REVIEW.

THE FREEMASONS' CALENDAR AND POCKET BOOK FOR 1898, published by Bro. George Kenning, for the benefit of the Charity Fund, under the authority of the United Grand Lodge of England, affords direct proof of the steady growth of the Craft in this country, the latest Lodge on the list being numbered 2685, as compared with 2632 in the corresponding issue last year, thus showing an average increase of one new Lodge each week. In addition to the Diary, the list of English Lodges, Lodges of Instruction, Chapters, &c., there is a large amount of general information contained in the book, which has long been regarded as a necessary companion by many of our leading Brethren. It is a pity Grand Lodge is not more particular in requiring information as to removals and alterations in days of meeting of our Lodges, as the directory portion of the work loses its value if it is not strictly correct, and we believe it would not be a very difficult matter to compile a fair list of unrecorded changes. The diary of London meetings also appears to afford scope for a careful revision, in order to make it correspond with the records in the later portion of the work, but these are matters which concern the Calendar Committee of Grand Lodge, rather than the printer and publisher of the book, which is certainly produced in most creditable style.

LODGE MEETINGS NEXT WEEK.

Fuller particulars as to place of meeting of the undermentioned Lodges are given in the Freemasons' Calendar and Pocket Book (published by Grand Lodge for the benefit of the Charity Fund).

Monday.

- 1 Grand Masters, F.T.
- 21 Emulation, Albion
- 185 Tranquility, Guildhall Tavern
- 720 Panmure, Balham
- 862 Whittington, Freemasons'-hall
- 901 City of London, Guildhall Tav.
- 907 Royal Albert, Freemasons'-hall
- 1537 St. Peter, Westminster, Crtrn.
- 1694 Imperial, Westminster
- 1728 Temple Bar, Anderton's
- 2489 Willesden, Willesden Green
- 2545 Iris, Rainbow Tav., Fleet St.
- 2563 Justicia, Freemasons'-hall
- 77 Freedom, Gravesend
- 148 Lights, Warrington
- 236 York, York
- 248 True Love & Unity, Brixham
- 312 Lion, Whitby
- 353 Royal Sussex, Winhill
- 359 Peace & Harmony, South'pton
- 377 Hope & Charity, Kidderminster
- 382 Royal Union, Uxbridge
- 424 Borough, Gateshead
- 455 Perseverance, Kettering
- 466 Merit, Stamford Baron
- 840 Scientific, Wolverton
- 872 Lewis, Whitehaven
- 925 Bedford, Birmingham
- 949 Williamson, Monkwearmouth
- 986 Hesketh, Croston
- 1030 Egerton, Heaton Norris
- 1113 Anglesea, Manai Bridge
- 1141 Mid-Sussex, Horsham
- 1146 De Moulham, Swanage
- 1199 Ariculture, Yatton
- 1208 Corinthian, Dover
- 1255 Dundas, Plymouth
- 1337 Anchor, Northallerton
- 1502 Israel, Liverpool
- 1631 St. Andrew, Gorseston
- 1674 Carodoc, Rhyll
- 1814 Worsley, Worsley
- 1909 Carnarvon, Nottingham
- 2069 Prudence, Leeds
- 2074 St. Clare, Landport
- 2081 Golden Fleece, Leicester
- 2114 Prudence, Liverpool
- 2208 Horsa, Bournemouth
- 2289 Blundellsands, Great Crosby
- 2295 Scarisbrick, Southport
- 2327 St. Oswin, North Shields
- 2349 West Lanc. Century, Blackpool
- 2425 Ecclesburne, Duffield
- 2482 Duchess of York, Manchester
- 2557 Temperance, Newcastle-on-T.

Tuesday.

- Board of General Purposes, Freemasons' Hall, at 5.
- 30 United Mariner, Guildhall Tav.
- 73 Mount Lebanon, Southwark
- 95 Eastern Star, Ship and Turtle
- 162 Cadogan, Freemasons'-hall
- 194 St. Paul, Cannon St. Hotel
- 435 Salisbury, Freemasons'-hall
- 704 Camden, Anderton's
- 857 St. Mark, Camberwell
- 1805 Bromley St. Leonard, Bromley
- 2021 Queen Westm'ster, Holb'n R'st.
- 2022 Haven, Ealing
- 2265 Barnato, Piccadilly
- 2408 Hampstead, Haverstock Hill
- 2500 Old Boys', Criterion
- 213 Perseverance, Norwich
- 223 Charity, Plymouth
- 384 St. David, Bangor
- 402 Royal Sussex, Nottingham
- 414 Union, Reading
- 418 Menturia, Hanley
- 432 Abbey, Nuneaton
- 468 Light, Birmingham
- 476 St. Peter, Carmarthen
- 551 Yarborough, Ventnor
- 560 Vernon, Stourport
- 660 Camalodunum, New Malton
- 667 Alliance, Liverpool
- 681 Scarsdale, Cuckfield
- 830 Endeavour, Dukinfield
- 958 St. Aubin, Jersey
- 960 Bute, Cardiff
- 1006 Tregulow, St. Day
- 1046 St. Andrew, Farnham
- 1075 St. Maughold, Ramsey, I. of M.
- 1089 De Shurland, Sheerness

- 1096 Lord Warden, Walmer
- 1225 Hindpool, Barrow-in-Furness
- 1276 Warren, Seacombe
- 1424 Brownrigg of Unity, Old B'pton
- 1427 Percy, Newcastle-on-Tyne
- 1551 Charity, Birmingham
- 1570 Prince Arthur, Liverpool
- 1621 Castle, Bridgnorth
- 1764 Eleanor Cross, Northampton
- 1787 Grenville, Buckingham
- 1893 Lumley, Skegness
- 1894 Hershel, Slough
- 1903 Pr. Ed. Saxe Weimar, P'tsm'th.
- 1941 St. Augustine, Rugeley
- 2146 Surbiton, Surbiton
- 2155 Makerfield, Newton-le-Willows
- 2316 Princes, Liverpool
- 2360 Victoria, Southport
- 2407 Hicks-Beach, Stroud
- 2530 Shirley Woolmer, Sidcup
- 2536 Staines, Staines
- 2572 Tyldesley, Tyldesley

Wednesday.

- General Committee Grand Chapter at 4.
- Board of Benevolence, F.M.H., 5.
- Grand Stewards, Freemasons'-hall.
- 7 Rl. York Perseverance, Albion
- 140 St. George, Greenwich
- 174 Sincerity, Guildhall Tavern
- 190 Oak, Freemasons'-hall
- 619 Beadon, Upper Norwood
- 700 Nelson, Plumstead
- 969 Maybury, Lincoln-Inn's-Fields
- 1044 Wandsworth, Wandsworth
- 1278 Burdett Coutts, London Tavern
- 1349 Friars, Ship and Turtle
- 1382 Corinthian, Cubitt Town
- 1507 Metropolitan, Anderton's
- 1539 Surrey Masonic Hall, C'mb'rw'll
- 1571 Leopold, Southwark
- 1624 Eccleston, Criterion
- 1673 Welcome, Holborn Viaduct H'tl.
- 1677 Crusaders,
- 2241 Cordwainer Ward, C'nnon St. Ho
- 2345 Duke of Fife, Clapham Common
- 2348 Lombardian, Ship and Turtle
- 2361 Cricklewood, Frascati
- 2409 Woodgrange, Forest Gate
- 2456 Chanoy Bar, Hall Lincoln's Inn
- 2589 Borough, Bridge House Hotel
- 20 Rl. Kent Antiquity, Chatham
- 121 Mount Sinai, Penzance
- 137 Amity, Poole
- 175 East Medina, Ryde
- 178 Antiquity, Wigam
- 200 Old Globe, Scarborough
- 210 Duke of Athol, Denton
- 221 St. John, Bolton
- 285 Love & Honour, Shepton Mallet
- 311 South Saxon, Lewes
- 325 St. John, Salford
- 342 Royal Sussex, Landport
- 376 Perfect Friendship, Ipswich
- 451 Sutherland, Burslem
- 537 Zetland, Birkenhead
- 581 Faith, Openshaw
- 591 Buckingham, Aylesbury
- 592 Cottesswold, Cirencester
- 610 Colston, Bristol
- 662 Dartmouth, West Bromwich
- 68 Isca, Newport, Mon.
- 726 Staffordshire Knot, Stafford
- 823 Everton, Liverpool
- 874 Holmesdale, Tunbridge Wells
- 889 Dobie, Kingston-on-Thames
- 934 Merit, Whitefield
- 938 Grosvenor, Birmingham
- 950 Hesketh, Fleetwood
- 962 Sun and Sector, Workington
- 972 St. Augustine, Canterbury
- 1019 Sincerity, Wakefield
- 1040 Sykes, Driffield
- 1086 Walton, Liverpool
- 1114 Joppa, Fakenham
- 1129 St. Chad, Rochdale
- 1136 Carew, Torpoint
- 1161 De Grey & Ripon, Manchester
- 1179 Rutland, Ilkerton
- 1212 Elms, Stoke Damerel
- 1246 Holte, Aston, Warwicks
- 1294 St. Alban, Grimsby
- 1301 Brighthouse, Brighthouse
- 1323 Talbot, Swansea
- 1334 Norman, Durham

- 1353 Duke of Lancaster, Lancaster
- 1511 Alexandra, Hornsey
- 1634 Starkie, Ramsbottom
- 1774 Mellor, Ashton-under-Lyne
- 1797 South Down, Hurstpierpoint
- 1973 Saye & Sele, Belvedere
- 1988 Mawddach, Barmouth
- 2050 St. Trinians, Douglas, I. of M.
- 2135 Constance, Consett
- 2153 Hope, Gosport
- 2203 Farnborough & N.C., Farnboro'
- 2258 West, Dist. U.S., E. Stonehouse
- 2330 St. Lawrence, Pudsey
- 2412 Ashfield, Sutton-in-Ashfield
- 2434 Anderida, Eastbourne
- 2475 Border, Blackwater
- 2514 City, Liverpool
- 2587 Radnor, Folkestone

Thursday.

- House Committee Girls School, 4-30.
- 6 Friendship, Criterion
- 23 Globe, Freemasons'-hall
- 55 Constitutional, Cannon St. Ho.
- 63 St. Mary, Freemasons'-hall
- 169 Temperance, Deptford
- 179 Manchester, Anderton's
- 181 Universal, Albion
- 813 New Concord, Guildhall Tavern
- 1287 Great Northern, Freemasons'-h.
- 1365 Clapton, Great Eastern Hotel
- 1420 Earl Spencer, Lavender Hill
- 1598 Ley Spring, Anderton's
- 1623 West Smithfield, Freemasons'-h.
- 1901 Selwyn, Peckham
- 2310 London Scottish Rifles, Crit'ion.
- 42 Relief, Bury
- 56 Howard B'ly Love, L'hampton
- 57 Humber, Hull
- 98 St. Martin, Burslem
- 100 Friendship, Great Yarmouth
- 203 Ancient Union, Liverpool
- 230 Fidelity, Devonport
- 245 Mechanics, Jersey
- 267 Unity, Macclesfield
- 268 Union, Ashton-under-Lyne
- 286 Samaritan, Bacup
- 322 Peace, Stockport
- 343 Concord, Preston
- 345 Perseverance, Blackburn
- 350 Charity, Farnworth
- 363 Keystone, Whitworth
- 367 Probity & Freedom, Rochdale
- 394 Southampton, Southampton
- 425 Cestrian, Chester
- 430 Fidelity, Ashton-under-Lyne
- 489 Benevolence, Bideford
- 523 John of Gaunt, Leicester
- 600 Harmony, Bradford
- 605 Combermere, Birkenhead
- 659 Blagdon, Blyth
- 758 Ellesmere, Runcorn
- 777 Royal Alfred, Guildford
- 802 Repose, Derby
- 833 Afan, Aberavon
- 900 St. George, Tewkesbury

- 939 Pelham, Worksop
- 940 Philanthropy, Stockton
- 1000 Priory, Southend
- 1011 Richmond, Manchester
- 1037 Portland, Portland
- 1042 Excelsior, Leeds
- 1184 Abbey, Battle
- 1299 Pembroke, Liverpool
- 1332 Unity, Crediton
- 1386 St. Hugh, Lincoln
- 1393 Hamer, Liverpool
- 1432 Fitz-Allan, Oswestry
- 1459 Ashbury, West Gorton
- 1470 Chiltern, Dunstable
- 1512 Hemming, Hampton Court
- 1534 Concord, Prestwich
- 1562 Homfray, Risca
- 1594 Cedewain, Newtown, Mont.
- 1776 Landport, Landport
- 1821 Atlingworth, Brighton
- 1869 Sandown, Sandown, I. of W'ht.
- 1872 St. Margaret, Surbiton
- 1887 St. Hilda, Wallingford
- 1892 Wallington, Sutton
- 2107 Etheldreda, Newmarket
- 2158 Boscombe, Boscombe
- 2226 St. David, Rhymney
- 2268 Hallamshire, Sheffield
- 2305 Stour, Ashford, Kent
- 2325 Rose of Lancaster, Southport
- 2341 Clemency, Oldham
- 2390 Exmoor, Minehead
- 2523 Roll Call, Hounslow
- 2555 England Centre, Weedon
- 2570 Prince Llewellyn, Cardiff

Friday.

- Board of Management Boys School 2-30
- 143 Middlesex, Albion
- 1118 Oxford and Cambridge, F.M.H.
- 1962 London Rifle Brigade, And't'n's.
- 2157 St. Mark's College, H'born Rest
- 2346 Warrant Officers, F'masons'-hall
- 152 Virtue, Manchester
- 271 Royal Clarence, Brighton
- 347 Noah Ark, Tipton
- 541 De Lorraine, Newcastle-on-Tyne
- 993 Alexandra, Levenshulme
- 1108 Royal Wharfedale, Otley
- 1295 Gooch, New Swindon
- 1311 Zetland, Leeds
- 1330 St. Peter, Market Harborough
- 1357 Cope, Sale
- 1389 Fenwick, Sunderland
- 1644 Alma Mater, Birmingham
- 1773 Albert Victor, Pendleton
- 1794 De Vere, Nottingham
- 2063 St. Osyth Priory, C't'n-on-Sea
- 2231 Talbot, Stretford
- 2447 Palatine, Manchester

Saturday.

- 1679 Henry Muggeridge, Anderton's
- 1293 Burdett, Hampton Court
- 1579 St. James, Enfield

NORTH AND EAST YORKSHIRE.

A SPECIAL meeting has been held in York, of the Provincial Grand Lodge of North and East Yorkshire, under the presidency of the Marquis of Zetland Prov.G.M., supported by Lord Bolton D.P.G.M., and others.

The object was to consider a proposition by the Provincial Grand Master: "That the sum of one hundred guineas be voted from the Provincial Fund of Benevolence to the Royal Masonic Institution for Boys, on the occasion of the centenary."

The resolution was seconded by the Dean of York, and carried unanimously.

A vote of condolence was passed to the Right Hon. Earl of Lathom M.W. Pro G.M. England, upon the sad bereavement which had befallen his lordship by the untimely death of the Countess.

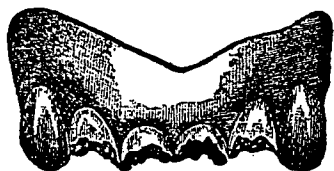
It was my pleasant experience to assist at a Freemasons' dinner the other night, and as I glanced round at all the male guests dressed in their trappings and decked with scarves, and cuffs, and medals and aprons, like Solomon in all his glory, I realised the meaning of the Craft. It is the one outlet of male vanity permitted in this matter-of-fact nineteenth century. I am told a Masonic funeral is an impressive ceremony, and I can well believe it; the procession round the grave and the concluding words of the service, "Our brother has finished his work," must lend a

new poetry to the last rites, which are usually so dark and gloomy. Naturally men will never admit ladies to the secrets of the Craft; naturally they preserve their secrets impenetrably, for the real secret is a woman's own. It is vanity! That irrepressible sentiment of human nature which modern custom has in vain attempted to stifle, that love of finery which is inherent in mankind of both sexes, and which has been the principle of natural selection, even in the animal kingdom. Long may the Freemasons, with their innocent decorations and glitter of gold embroidery and burnished fringe, flourish and endure!—"Graphic."

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Bro. T. G. Scott, to be in time for any spare proxies for the May election of the Royal Masonic Benevolent Institution, desires to call attention to the case of Mrs. Elizabeth Pooley, a candidate for the benefits of the Fund, widow of Bro. George Pooley, who was initiated in St. George's Lodge, No. 140, on 16th January 1878, continuing a subscribing member until his death, which occurred on 23rd September 1894, leaving his widow, and a daughter in very delicate health, wholly unprovided for. The case is strongly recommended by his Lodge, and by many Brethren. Proxies may be sent to the widow, 2A Marlborough Street, Greenwich, S.E.

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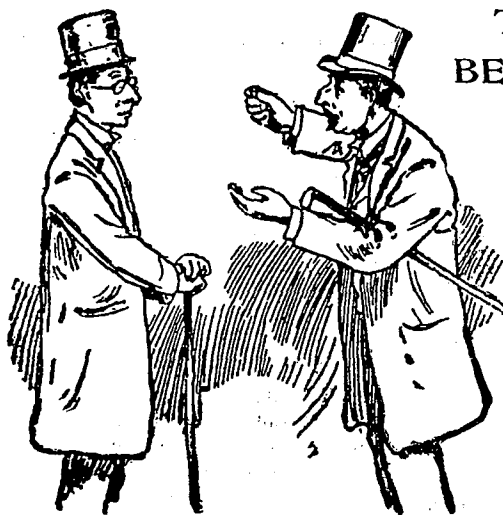
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Drury Lane.—Twice daily, at 1:30 and 7:30, The Babes in the Wood.
Lyceum.—8, Peter the Great.
Her Majesty's.—On Saturday, Julius Caesar.
Haymarket.—8:30, The Little Minister. Matinée, Wednesday and Saturday, 2:30.
Adelphi.—8, Secret Service. Matinée, Wednesday, 2.
Daly's.—8:15, The Geisha; A story of a Tea House. Matinée, Saturday, 2:30.
Vaudeville.—8:15, The Cape Mail. 9, Never again. Matinée, Wednesday, 3.
Savoy.—7:40, Old Sarah. 8:20, The Grand Duchess of Gerolstein. Matinée, Saturday, 2:30.
Lyric.—8:15, Dandy Dan, the Lifeguardsman. Matinée, Wednesday and Saturday, 2:30.
Prince of Wales's.—8:15, La Poupée. Matinée, Wednesday and Saturday, 2:30.
Gaiety.—8, The Circus Girl. Matinée, Saturday, 2.
Terry's.—8:20, The French Maid. Daily, at 2, Hans Andersen's Fairy tales.
Garrick.—Daily, at 1:30 and 7:30, Cinderella.
Criterion.—8:15, The Liars. Matinée, Wednesday and Saturday, 2:30.
St. James's.—8, The Tree of Knowledge. Matinée, Wednesday and Saturday, 2.
Avenue.—8:15, A bit of old Chelsea. 9, Sweet Nancy. Matinée, Wednesday and Saturday, 2:30.
Globe.—8, Villain and Victim. 8:20, A Bachelor's Romance.
Duke of York's.—8, Good for Nothing. 8:45, The Happy Life. Matinée, Saturday, 2:30.
Comedy.—8, A Sheep in Wolf's clothing. 9, One Summer's day. Matinée Wednesday and Saturday, 3.
Shaftsbury.—On Saturday, Sporting Life.
Royalty.—8, The Cat and the Cherub. 9, Oh! Susannah! Matinée, Saturday, 2:30.
Princess's.—8, How London lives.
Parkhurst.—Daily at 7:45, and Monday, Wednesday and Saturday at 2 also, Cinderella.
Grand.—Daily at 7:30, and Monday, Wednesday, and Saturday, 1:30 also, Dick Whittington and his Cat.
New Alexandra.—Daily at 7:30, and Wednesday, Thursday, and Saturday, at 1:30 also, Dick Whittington.
Alhambra.—7:50, Variety Entertainment. Donnybrook. Gathering of the Clans, &c.
Empire.—7:50, Variety Entertainment. New Ballet, Cinematographe, &c.
Palace.—7:45, Variety Entertainment, New American Biograph, &c.
Royal.—7:30, Variety Company. Saturday, 2:30.
Egyptian Hall.—8 and 8, Mr. J. N. Maskelyne's entertainment.
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