

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

Reports of United Grand Lodge are published with the Special Sanction of the Most Worshipful the Grand Master of England

VOL. LIV.—No. 1407.
27th year of issue.

SATURDAY, 28th DECEMBER 1901.

PRICE THREEPENCE.
13/6 per annum, in advance

THE CLOSE OF THE YEAR.

IF evidence were needed that the mission of British Freemasonry is in accord with the spirit of the hour—Peace on earth, good will to men—our present issue would supply it. In this, the closing number of the year, we are able to report work in the cause of Masonic Benevolence in different parts of Britain, but we know our record of the good that is being done is far from complete; indeed, were it possible to gather particulars of all that has been done during the festive season now passed, or contemplated in the near future, our pages would have to be considerably extended to give even brief details. But we are able to record sufficient to show that Freemasonry is alive to the fact that help is needed in many quarters, and is cheerfully given wherever possible. That the same spirit of Brotherhood and kindly sympathy may mark the future of Freemasonry is our earnest wish in these closing days of the year 1901.

LANCASHIRE CHARITY.

A MEETING of the General Committee entrusted with the arrangement of the 53rd Annual Festival and Ball in aid of the West Lancashire Masonic Educational Institution, which takes place at the Town Hall, Liverpool, on Tuesday, 14th January, was held on the 20th inst., at the Masonic Hall, Hope Street, the chair being occupied by Brother George A. Harradon P.P.G.Treas. The Secretary Brother Baron H. Williams reported that satisfactory progress was being made, and there was every prospect of a brilliant and successful gathering. No fewer than 106 Patrons had been secured, and there was a great likelihood of a very large number of Stewards.

The Festival will be held under the united banners of the Prince and Kirkdale Lodges, the Clarence Mark Lodge, and the St. John of Jerusalem Chapter. The Earl of Lathom Prov.G.M. has kindly given his patronage, as well as Bro. the Right Honourable the Lord Mayor, and Lady Mayoress, who will also be present. Special early morning train arrangements for residents on the Cheshire side and Southport line are nearly completed. Messrs. Galt and Capper will have the catering, and Bro. G. Eyton's band has been engaged for the dance music. The jewels for Patrons and Stewards, which will be presented by a prominent member of the Committee, are being specially manufactured by Messrs. Elkington and Co.

ISLE OF MAN CHARITY.

AT a meeting of Manx Freemasons, held under the Chairmanship of the Deputy Provincial Grand Master Bro. Brown, on Thursday of last week, it was resolved to form two funds, to be called the Heron Memorial Fund and the Taubman Memorial Fund, for the support of aged Freemasons, and of the orphan children of Masons respectively. A Committee was appointed to draw up the constitutions for each Fund. All the insular Freemasons will be invited to contribute not less than half-a-crown annually to each Fund for membership, and Lodges will be asked to make collections and donations.

IRISH CHARITY.

THE "William Fleming Black" nomination to the Masonic Female Orphan School of Ireland has been filled by Bro. Thomas Falls, in whom the right during his life is vested, nominating Irene Ethel de Landre, fifth daughter of the late

Bro. Marcus H. R. de Landre, Lodge No. 5, Waterford, and Lodge No. 143, Dublin.

FREEMASONRY AT KHARTOUM.

THE first Lodge to be established in the Soudan was consecrated at Khartoum, on Thursday of last week, when the Sirdar, Sir Reginald Wingate Past J.G.W. installed Capt. W. E. Bailey as Worshipful Master.

HAMPSHIRE AND ISLE OF WIGHT.

THE period of mourning ordered on the death of the late Provincial Grand Master Bro. W. W. B. Beach will expire in February next, and it is expected his successor Sir Augustus Webster will be installed at an early date thereafter.

MONMOUTHSHIRE.

AT a representative gathering of members of the Province of Monmouth, held at the Westgate Hotel, Newport, on Wednesday, 18th inst., it was stated that Brother Henry Martin Kennard, of London, and until recently a resident in Monmouthshire, had been appointed by H.R.H. the Duke of Connaught to be Grand Master of Monmouthshire, in succession to the late Colonel Lyne. Bro. Kennard served as High Sheriff a few years since, and was the founder of the Kennard Lodge at Pontypool.

It was stated at the meeting that he had asked Colonel C. R. Lyne, son of the late Provincial Grand Master, to be his Deputy, and that the latter had accepted the Office.

The question as to what shape the suggested memorial to the late Prov.G.M. should take was discussed, and it was ultimately decided that it should take the form of a life presentation to the Royal Masonic Girls School. A Committee was formed to carry this decision into effect.

The Brother who has been appointed to this high Office is something besides an enthusiastic Speculative Freemason, he being a great bridge builder. It was he who constructed and erected the famous Crumlin Viaduct, during the construction of which we remember being made the victim of a boyish joke that might have cost us our life; as it was we got off with a very severe fright, and a damaged finger.

ISLE OF MAN.

THE Provincial Grand Master His Excellency Lord Henniker recently paid an official visit to the Spencer Walpole Lodge, Douglas—his first visit since his appointment as Masonic Ruler of the Island—and the opportunity was taken advantage of to ask his lordship to unveil for the Lodge a handsome new Past Masters' picture frame. On his Excellency's arrival he was met by the Deputy Provincial Grand Master Bro. J. A. Brown P.M. P.Z.

Punctually at 7 o'clock the Lodge stood to order to receive His Excellency and the other Provincial Officers, and on arrival the Worshipful Master Bro. E. Rowland welcomed His Excellency on behalf of himself and the Lodge, expressing the pleasure it gave him as the Master of the Lodge to see the Right Worshipful Provincial Grand Master present. He took it as a great honour to himself, and the Lodge, that through the raging storm of wind and rain His Excellency had come to visit them. He expressed his gratitude and thanks for this mark of interest and sympathy, and was sure the Brethren would appreciate fully the sacrifice Lord Henniker had made in order to be present with them. He then, on behalf of the Lodge, asked His Excellency to unveil the picture.

In reply, Lord Henniker, who was accorded an enthusiastic reception said: I thank you Worshipful Master for

the very kind way in which the Brethren have received me, and for the kind words which you have spoken. I am very pleased to be here with the Brethren of the Spencer Walpole Lodge, and must ask them to excuse me if I have to leave early. I really ought not to have been out to-night, as the doctor tells me that, to get well, I need absolute rest, and this weather is very bad for me; but I did not want to disappoint you. I congratulate the Worshipful Master on the success of the Lodge. I only wish I could get to the Insular Lodges oftener; but I do my best. I have been to a specialist in London, and he tells me I must have rest—this is the only cure. Although I would like to be oftener among the Masonic Brethren, yet, at my age, I must be, as far as I can, obedient to my advisers. In conclusion, I would say again how pleased I am to visit the Lodge, and I hope you will excuse me for not staying through the proceedings.

His Excellency then, assisted by the Deputy Prov. Grand Master Bro. J. A. Brown and the Provincial Grand Senior Warden Bro. S. Webb, Mayor of Douglas, proceeded to unveil the picture, amidst the great applause of the Brethren assembled. Lord Henniker said: I have much pleasure in unveiling this Past Masters' frame, and although I see only two of the spaces filled up, yet I hope that, in the succeeding years, the remaining spaces will be filled with good men and true. I feel it a pleasure to perform this ceremony, and am only sorry I cannot stay for the evening with you; but on some near future occasion I will come again.

His Excellency then resumed the chair of K.S., and immediately the W.M., on behalf of Spencer Walpole Lodge, moved that the heartiest thanks of the Lodge be presented to Lord Henniker for this act of kindness in coming among them and unveiling the picture, and for the kind words he had spoken. They all sympathised, he was sure, with the Provincial Grand Master in his affliction, and sincerely trusted he would soon be restored to good health.

This vote was seconded by the Senior Warden of the Lodge, supported by the Deputy Provincial Grand Master, and carried with great enthusiasm.

The picture is a splendid piece of work, made to hold portraits of Past Masters of the Lodge for ten years. It measures 10 feet by 40 inches, in heavy dark oak and gold.

The frame is surmounted by an elaborate piece of carved oak bearing the crest of Sir Spencer Walpole (late Governor of the Island), ornamented and relieved on either side by designs of oak leaves and acorns and ribbon-work, bearing the name and number of the Lodge, viz., "Spencer Walpole Temperance Lodge, No. 2197," and is an ornament to the further furnishing of the beautiful Lodge Room in which it is hung.

The degree work of the evening was then proceeded with. It consisted of five ceremonies, two first degrees, one second degree, and two third degrees, and was admirably worked by Provincial Officers.

Altogether forty-three of the Brethren were present, thirty-two being members of the Spencer Walpole Lodge. After the labours of the Lodge, the Brethren adjourned for refreshment.

The Mayor of Douglas Bro. S. Webb P.M. P.Z. Prov. S.G. Warden, in proposing the health of the Worshipful Master, said he could not find words to express the pleasure it gave him to do so. The year of his Office was a marvellous one. He did not know what particular charm he had, whether it was his good looks or winning ways, but certainly it was a record year. Fancy just doubling the membership! Twenty-one candidates! He never heard anything like it, and the year was not finished yet. He heartily congratulated the Master of the Spencer Walpole Lodge on what he thought was the most remarkable and successful year of Office in connection with Manx Masonry. He was sure it was a great honour to him to have his Excellency, under the conditions they knew of his suffering pain whilst with them, to pay him a visit to the Lodge. He was sure they hardly expected him on such a night, but he was a good Mason, true and staunch, and but for his ill-health he knew he would be oftener amongst them. However, he had come that night, and they were glad to see him along with his Deputy, and to see such a large gathering of the Brethren to meet them.

SIR HORATIO LLOYD'S JUBILEE.

ON the evening of Thursday, 19th inst., at Chester, Sir

Horatio Lloyd, who has just completed his jubilee in Freemasonry, was presented by the members of the Cestrian Lodge with three pairs of silver candlesticks. The presentation was made by the Worshipful Master Bro. Lockwood. Sir Horatio, in replying, gave some interesting reminiscences of Freemasonry fifty years ago.

The annual "At Home" and ball of Dundas Lodge, No. 1225, was held on the 18th inst., at the Freemasons' Hall, Plymouth. There was a capital attendance, and dancing was kept up until an early hour of the morning. The musical programme was of a very bright description, the vocalists including Messrs. Morton Evans and J. Brooks, and Miss M. Endle. A legerdemain exhibition by Professor Coster was acceptable, whilst Mr. C. G. Pike rendered several of his inimitable 'cello solos in his usual delightful style. The arrangements were carried out by a Committee, which comprised Bros. J. H. Pearce W.M., E. J. Jarvis I.P.M., A. Whiteley S.W., S. Jarvis J.W., C. P. Potts P.M., W. H. Botterell Sec., and H. Full. During the course of the evening, after supper, the W.M. was presented with a silver cup, spoon, and rattle, in commemoration of the birth of a son during his year of Office. The presentation was made by the S.W. Bro. A. Whiteley, who said Bro. Pearce had proved an admirable Master. He was evidently the right man in the right place. Bro. Pearce suitably acknowledged the compliment, after which the Ladies were toasted on the proposition of Bro. Botterell, Bro. E. J. Jarvis suitably responding.

WHITE HART HOTEL, FACING THE SEA, MARGATE, ESTABLISHED OVER 150 YEARS.

Thoroughly modernised, including magnificent New Coffee Room and Lounge.

Famed for its perfect English Cooking and Choice Wines.

Table d'Hôte 7 p.m. Private Sitting Rooms all face Sea.

Large Banqueting Hall suitable for Masonic and other Dinners.

Near Golf Links.

Billiards.

Bicycle Lock-up.

TELEGRAMS, "WHITE HART, MARGATE." TELEPHONE, 44.

King Ethelbert Hotel,

RECULVER, near

HERNE BAY.

Proprietor,

Bro. T. J. RAWLINGS.

Finest Sea and Land views on the East Kent Coast. Magnificent Drives, to and from Herne Bay, Canterbury, &c., &c.

Every facility for Summer Outings. Accommodation for large or small parties.

Masonic Outings by Special Arrangement.

Wines, Spirits and Cigars of the best quality. Moderate Charges.

THE DEACONS HOTEL AND RESTAURANT, 3 Walbrook, London, E.C., NEAR THE MANSION HOUSE.

Excellent Accommodation for Lodges of Instruction.

The STUART LODGE, No. 1632, meets here every Friday. For vacant nights and general information, apply to

BRO. W. J. YARDLEY, Manager.

ESTABLISHED 1838.

MULLEN'S HOTEL RESTAURANT, 12 Ironmonger Lane, Cheapside, E.C. TELEPHONE:—5352 BANK.

This old-established and popular Restaurant has recently been entirely re-decorated throughout and enlarged, and is now under the personal management of Bro. Frederick Harris (late Manager of Simpson's, Cheapside).

SMALL AND LARGE DINNER PARTIES CATERED FOR.

Luncheons and Dinners, a la carte, Twelve to Seven p.m.

Excellent accommodation for Club and other Dinners, Smoking Concerts, Masonic and other meetings, &c., &c.

For terms apply to Bro. FREDK. HARRIS,

OUR LODGE CEREMONIES.

THE system, organisation, and discipline of our Masonic ceremonies afford evidence of the care and forethought that have been expended by their authors, but as constant association dulls perception, it is probable that the remarks I now propose to make may place the subject before you in a new light, and afford food for serious contemplation. In all regular assemblies of men convened for wise and useful purposes, the commencement and conclusion of business are accompanied by some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the renowned improvements of modern times have not abolished it. Ceremonies, simply considered, are insignificant, but their effects are sometimes important. When they impress awe and reverence on the mind, and engage attention by external attraction to solemn rites, they are interesting objects. These purposes are effected by judicious ceremonies, regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well is the most likely means to end well, and it has been justly remarked that when order and method are neglected at the beginning they will seldom be found to take place at the end. The rites and ceremonies of Freemasonry form the distinctive peculiarity of the Institution. In their nature they are simple, and their end is instructive. They naturally excite a high degree of curiosity in a newly-initiated Brother, and create an earnest desire to investigate their meaning and to become acquainted with their object and design. It requires, however, both serious application and untiring diligence to ascertain the precise nature of every ceremony which our ancient Brethren saw reason to adopt in the formation of an exclusive system which was to pass through the world unconnected with religion and politics of all times and of every people among whom it should flourish and increase. But the assiduous Mason, with the assistance of an intelligent Master in the chair—and none but intelligent Brethren should ever be placed in that position—will not fail to derive instruction from every ceremony he may witness, and improvement from every ordinance with which he may become acquainted. The first business which occupies the Brethren when assembled at the stated meetings, is what is technically termed the opening of the Lodge. The ceremony both of opening and closing a Lodge with solemnity and decorum is universally recognised amongst Masons, and though the mode in some Lodges may vary in some particulars, still a uniformity prevails in every Lodge, and the variations, if any, are often solely occasioned by want of method, which a little application might easily remove. To conduct this ceremony with propriety ought to be the study of every Mason, but more especially those who are called to officiate as Officers of the Lodge. To those of our Brethren who are thus honoured every eye is naturally directed for propriety of conduct and behaviour, and from them our Brethren who are less informed will expect an example worthy of imitation. From a share in this ceremony no Mason can be exempted; it is a general concern, in which all must assist. The first notice is given by W.M., with a request for the attention and assistance of his Brethren. At the well-known signal the Officers and Brethren, clothed in their regalia, repair to their respective stations, and await the commands of the Worshipful Master. The intent of the meeting becomes the object of attraction, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments. The next object is to detect impostors amongst ourselves, and for this purpose recourse is had to our peculiar rites as Masons. Attention is directed to the external avenues of the Lodge, and the proper Officers whose province it is to discharge that duty execute their trust with fidelity, and by certain mystic forms, of no recent date, intimate that we may proceed. At the opening of the Lodge two purposes are wisely effected; the Master is reminded of the dignity of character which he is to maintain from the elevation of his Office, and the Brethren of the reverence and respect due from them in their various stations. These are not the only advantages resulting from a due observance of this ceremony; the mind is drawn with reverential awe to the Supreme Architect of the Universe, and the eye fixed on Him who is the only author of life and immortality. Here we are taught to worship and adore the Supreme Jehovah,

and to supplicate His protection and assistance in all our well meant endeavours. After the customary salutations, the Master pronounces the Lodge to be opened in due and ancient form, and assumes the government, and under him and his Wardens, the Brethren, with one accord unite in duty and respect, and the business of the evening is conducted with order and harmony. The minutes are read and confirmed, visiting Brethren are admitted, and if they are strangers are duly examined and vouchers obtained. If the business of the evening renders it necessary that the Lodge shall be opened in several degrees, the same order and regularity are observed in advancing and reducing it, all Brethren of an inferior degree retiring before the Lodge is opened in a superior degree. The ceremony of closing the Lodge differs from that of opening only in the necessary change of phraseology and in certain precautionary means. The necessary degree of subordination which takes place in the government of the Lodge is peculiarly marked, while a proper tribute of respect is offered up to the beneficent Author of Life, and His blessing invoked on behalf of the whole Fraternity. Each Brother faithfully locks up the secrets in his own repository, and, pleased with his reward, retires to enjoy and disseminate amongst the private circles of his friends the fruits of his labour and industry in the Lodge. The Brethren present are all expected to assist in the performance of both opening and closing, and much of the beauty and harmony of the scene depends on their quiet deportment and strict attention to the business before them. In this, as in all other Masonic ceremonies, everything like levity or rudeness in speech or action is to be deprecated and avoided. A Mason should never forget that he is a gentleman, in the true sense of that term, and that all the forms and ceremonies he witnesses, or in which he is desired to participate while in the Lodge, are designed to illustrate and inculcate some great moral truth. The peculiar beauty of our ceremonies is, that they all tend to improve the mind and consecrate the affections to virtue. The labours and duties of the Lodge should begin and end with prayer. The Brethren assembled cannot be too often reminded of their dependence on the Almighty Architect of the Universe for every blessing they enjoy. Prayer is an ancient and beautiful custom of the Institution. It was the constant practice of our ancestors. It is enjoined by the Constitution and cannot, with propriety, be omitted. There are also certain Ancient Charges, one or more of which may be properly rehearsed, either immediately subsequent to the opening, or just previously to the closing of the Lodge. When business does not prevent, the reading of at least one of them from the Book of Constitutions might with advantage be introduced. A knowledge of their duties to the Craft, to society, and to each other, cannot be too firmly fixed on the minds of the Brethren. It has been beautifully said that the Master opens the Lodge at sunrise with solemn prayer; the Junior Warden calls the Brethren from labour when the sun attains its meridian height; and the Senior Warden closes the Lodge with prayer at sunset, when the labours of our ancient Brethren ended. The great luminary of creation rises in the east to open the day with a mild and genial influence, and all nature rejoices in the appearance of his beams. In the northern hemisphere he gains his meridian in the south, invigorating all things with the perfection of his ripening qualities. With declining strength he sets in the west, to close the day, leaving mankind at rest from their labours. This is a type of the three most prominent stages in the life of a man—infancy, manhood, and age; the first characterised by the blush of innocence, is pure as the tints which gild the Eastern portals of the day; the heart rejoices in the unsuspecting integrity of its own unblemished virtues, nor fears deceit, because it knows no guile, manhood succeeds; the ripening intellect arrives at the meridian of its powers. At the approach of old age, man's strength decays; his sun is setting in the west; enfeebled by sickness or bodily infirmities, he lingers on till death finally closes his eventful day, and happy is he if the setting splendours of a virtuous life gild his departing moments with gentle tints of hope, and close his short career in peace, harmony, and Brotherly love.—P.M. of the Australian Commonwealth, in "Masonry."

CHARITABLE DUTY OF OUR ORDER.

IN January 1900, acting upon a suggestion made in the Grand Lodge of Michigan by Frank T. Lodge, then Grand Master, the Grand Lodge appointed a Committee to investi-

gate and report on the subject of Grand Lodge Charity. In the fall of that year the Committee wrote to each Master in the State, asking for suggestions. The reply written by Bro. J. Frank Boydell Master of Palestine Lodge, No. 357, of Detroit, Mich., is worth reading. The suggestions it contains are not merely of local interest. Whether or not one may regard his attitude as radical, his reply furnishes, nevertheless, some food for thought. He says:

I am of the opinion that Masonic charity is not sufficiently regarded or practiced in Michigan, but I doubt whether the Grand Lodge is going the right way to work to remedy that state of affairs. I have a great deal of confidence in Masonry, and believe that it needs only to be let alone to carry out its great works. I have written heretofore that Grand Lodge has no responsibility in the matter of Masonic charity; that Grand Lodge is only a kind of joint Committee created to attend to certain matters of Masonic administration, and that if the Craft does not do its duty in the matter of Masonic charity, that is the business of the Craft and not the business of Grand Lodge. The only modification I wish to make to that statement is this: When it is the fault of Grand Lodge that Masonic charity is neglected then the Grand Lodge is responsible to the extent of getting out of the way and letting the chariot move on. No farther.

This sounds revolutionary in Michigan, where the idea has gradually grown up that Grand Lodge is Masonry and that there can be no Masonry without Grand Lodge, and that there is nothing Masonic which Grand Lodge may not and ought not to regulate. That idea is illustrated by the fact that the Grand Lodge of Michigan now proposes to take up and systematise and control Masonic charity.

The Grand Master, in his annual address last year, stated that the Masons of England spend \$2,500 a day upon their great Masonic charities. I think he was referring to the great national Masonic Charities, and the context would so indicate. But beside those great national charities, almost every English county has Masonic charities of its own, all of which are prosperous, and collect and spend a great deal of money.

The Grand Master argued from the fact which he cited from England, that the Grand Lodge of Michigan is not doing enough, and that it ought to collect and disburse large sums in Charity. The Grand Master finds that the contrast between English Masonic Charities and ours is a reproach to us. I agree with him; it is. Michigan has one-third as many Masons as England, and does not spend more in Masonic Charity in a year than England does in a week, even if Grand Master Lodge's figures are not too low. But just as soon as he sees this evil, the only thought that occurs to him is this, "Grand Lodge must remedy this." Now I venture to say that the same would have been the first thought of at least 39,000 of the 40,000 Masons of Michigan.

The Grand Lodge of Michigan has taught the Craft in Michigan that Lodge initiative is an evil, and that individual Masonic initiative is not to be thought of. What is the result? Whatever comes up—whether Masonic Charity or any other enterprise—the Masons of Michigan simply lie back and say, "Let Grand Lodge attend to that. It is none of my business." Do you suppose that the magnificent Charities of England are the work of Grand Lodge or are run by Grand Lodge? No, Sir. Every one is run by an independent association of Masons, and Grand Lodge does not interfere with them.

I conclude that the best thing the Grand Lodge of Michigan can do is to undo the work it has been doing for fifty years; to cultivate Masonic initiative and Masonic independence instead of cultivating dependence upon Grand Lodge; to take its hands off the Lodges and let the latter understand that they are responsible for some things. Especially let them understand that they are responsible for Masonic Charity.

Nevertheless, I am not opposed to Grand Lodge Charity altogether. I think that any Masonic body ought to do some Charitable work. But for the reasons indicated, I would avoid any systematisation of Masonic Charity under the Grand Lodge. I am in favour of occasional relief. That is to say, relief granted upon occasion and according to the circumstances of the occasion. For example, when the great fire at Ottawa, took place, the Grand Lodge of New York telegraphed several thousands of dollars to the Masons of that city. I read in the newspapers of Masonic bodies all over the country sending money to the Masons of Galveston. This is the way the Grand Lodge of England does. It

donated £5,000, if I am not mistaken in the amount, for the relief of wives, children, widows and orphans of Masons who took part in the recent South African war. It donates sums of money upon occasion to the great Masonic Charities of which I have been talking. But note that such sums are comparatively small, and that it is far from taking control of them and taking all the responsibility off the Craft.

I am in favour of Grand Lodge doing such things, not only for the good they do, but also for the reputation which it gains for the Craft as a Charitable Institution. I believe that a double blessing attaches to secret giving, and for that reason I am rather lukewarm toward great Charitable Institution enterprises entered into by Grand Lodge where necessarily every detail must be published. But Grand Lodge need not adopt any plan of Charity. Occasions will arise to spend the money, if we have it, and for reasons which I have already shown I am opposed to a "system." Really the only practical question is how to get money for giving, and, as you asked for practical suggestions, I take up this point.

I am unalterably opposed to Grand Lodge taxing the Lodges for Grand Lodge Charities to any considerable amount. I am opposed to increasing the tax upon Lodges upon any such pretext. I am of opinion that Grand Lodge has no business to talk about Charity outside so long as it is annually dividing \$0,500 among its own members. My solution of the practical question, in a word, is, reduce the expenses of mileage and per diem by one-half and devote that half to Charities.

Grand Master Lodge spoke of the Charity Fund of the Grand Lodge of Canada in Ontario. I have not his address near me to refer to, but I think he said that it now amounted to \$100,000. Now I do not envy the Grand Lodge of Canada so large a fund, and experience has shown that the Grand Lodge of Michigan has not business ability enough to keep our money after it has collected it. But suppose the example of Canada were an argument. What does it prove? Grand Master Lodge seems to think that it proves that we should collect large additional sums from the Lodges. I say it proves only that if we want to rival Canada in that respect we should follow Canada's example and abolish those disgraceful expenses, mileage and per diem. Canada does not pay a cent to its members for attendance, and they attend nevertheless. It is a marvel to a Michigan Mason to see the meetings of the Grand Lodge of Canada, with four-fifths of the Lodges represented, and then to think of the extent and sparsely settled condition of so much of the territory and the enormous railway fares which some of the delegates must have paid.

I suppose you know that twenty-one American jurisdictions pay no mileage or per diem, and that Michigan is one of the few which pay more than actual travelling expenses. I suppose you know that the Masons of Great Britain think this mileage and per diem one of the disgraces of American Masonry. I suppose you know that it is purely an American idea which has never taken root in a single one of the British colonies, nor (I am almost sure) anywhere else in the world. I suppose you know that it is the common sneer of European Masons that "American Masons make a business of Masonry." So I say nothing more of these things. But to close with a practical suggestion (for to suggest that mileage and per diem be wholly abolished in Michigan is a proposition impossible of fulfilment), I repeat my former suggestion, that the Grand Lodge order that mileage and per diem be reduced by one-half, and that \$3,000 be paid every year from the general fund to the Charity fund. How the reduction shall be effected is of no consequence. The common course is to pay actual railroad fare only.

I omitted one point which I was about to make above. You will perhaps have observed it yourself. If we wanted to create such a Charity fund as has Canada, we would only have to abolish mileage and per diem for less than fifteen years to accomplish it.

AN INTERESTING FIND.

COMPANION W. M. MACDONALD, who has recently returned from South Africa, where he served as a member of the 3rd Welsh Volunteer Company, has presented to the David Rees Lewis Chapter, at Merthyr, a book of bye-laws governing the Octahedron Chapter, No. 1417, Barkly West, which he had picked up on the battlefield, near the farm of Commandant Erasmus, at Bronkerspruit.

ROME AND FREEMASONRY.

ALL Catholics know how severely the Holy See has condemned Masonry, the world over. Not once only, but again and again, has Pope after Pope fulminated his excommunications against the sect. If there be at this hour any Catholics who doubt the wisdom of the Supreme Pontiffs' policy, we commend to their attention a significant article in the current number of the "Fortnightly Review," from the pen of Mr. Richard Davey. Under the title "A Few More French Facts" the writer has gathered together a fund of information of especial importance at the present moment, when Freemasonry is in so many lands carrying on a vigorous crusade against the Church and the religious Orders now expatriated from France. Who has not wondered at the phenomenon of the resistance displayed to the exiled monks and nuns by populations professedly Catholic? Let him read Mr. Davey's article, and his wonder will cease. For he will see there what manner of men these Continental Masons are. We say Continental Masons; for, though other Masons come under the Papal ban, they are neither as anti-Catholic nor as God-hating as the members of the Continental Lodges. Indeed, so disgusted have English and American Masons been by the atheistic propaganda of their foreign Brethren that, according to Mr. Davey, since 1888 no communication has been held between them and Continental, for which may be read all Latin, Lodges.

The propagandism of Masonry does not stop at merely pulling the wires which make the political marionettes dance in time with the Central Council's wishes. That it effects a great deal of such harmonious dancing is undeniable, and Mr. Davey gives numerous instances. But it also invades the privacy of homes and hunts out people guilty of religious practices with all the zeal and fanaticism of a sixteenth century pursuivant.

Much that follows in Mr. Davey's article is of a character so blasphemous that we do not soil our pages with it; intelligent Catholics who wish to understand the foul machinations of Masonry may with advantage peruse it for themselves.

How is it that a small band of determined Masons can so domineer over a population of close on forty millions, the vast majority of whom are baptised Catholics? This is a question which the faithful on our side of the Channel are always asking themselves, but to which no adequate answer is ever forthcoming.

The Bishops' difficulty is the Masons' opportunity, and with foes so blasphemously atheistical and anti-Christian as Mr. Davey shows them to be, the bishops and priests of France may claim the consideration and the prayerful sympathy and support of their co-religionists in freer if less Catholic lands.—"Catholic Times."

The Brethren of the Loyal Berkshire Lodge of Hope, Newbury, have elected their Senior Warden Bro. Stickland as Worshipful Master for the ensuing year. Bro. Stickland was formerly borough surveyor in the town, and at the present time holds a similar position at Windsor.

Bro. Pitt-Lewis, K.C., who takes considerable interest in the work of Freemasonry, and is the author of many legal works, including "County Court Practice," has just attained the fifty-sixth year of his age. He is a well known Devonian, and for seven years represented Barnstaple in Parliament, and made a host of friends in the division.

Quite a novel development of Freemasonry, which will no doubt become common in the course of time, has been made by the Commercial Travellers' Lodge, No. 2795 (Bro. H. O. Budd W.M.), whose Officers gave a party to the children of the Brethren and their friends on Saturday, in the Victoria Hall of the Hotel Cecil. "Ladies' nights" in Masonic circles have come much in vogue of late, but this is probably the first time that children have been permitted to participate in the lighter side of the great and mystic Order. The room was crowded to its utmost capacity, and the youngsters enjoyed themselves immensely. After tea and other refreshments an entertainment was given, which

included Punch and Judy show, conjuring, living marionettes, ventriloquism, and comical clowns. A successful and enjoyable meeting was concluded at eight o'clock with the hearty thanks of the audience to the Lodge.—"Daily Telegraph." [Our contemporary may be right in noting this meeting as a novel development so far as London is concerned, but it hardly deserves such a distinction if we include the Provinces, where many similar gatherings have been held, and greatly appreciated by the rising generation of the Craft. We should certainly like—as we expect will be the case—to see the idea widely extended. As Masons we not only strive to be happy ourselves, but endeavour to communicate happiness to others, and that being so why should we neglect the Juveniles?—Ed. F.C.]

The humblest Mason in the ranks may be truer and more worthy than he who has won the highest honours that the Fraternity can confer. Purity of heart and purpose outweigh the highest rank and most exalted station.—"Key-stone."

The church would never complain of the competition of the Lodge room if she were to realise that Christ meant her to be large enough to have room for the lost, the forsaken, the despairing and the fallen; for the poor man, for the man whose battles for the daily bread deprive him of the opportunity of wearing a Sunday suit of clothes; for the individual who can be good only part of the time; and for all sorts and conditions of men, with all sorts of opinions and all shades of thought. And, on the other hand, the Lodge would never complain of the indifference of the church if it really loved the Lord with all its heart, its soul and its strength; if it appreciated the beauty of holiness; if it saw in the church, despite its imperfections, the Body of Him who is the Friend, Companion, and Brother of all. May God help both the church members and the Lodge members to see their duty aright and to live together in Brotherly love, unity, peace, and co-operation.—Rev. F. W. Bope, Zanesville, O.

SPIERS & POND'S STORES

(No Tickets Required)

QUEEN VICTORIA STREET, E.C.,

Opposite

Blackfriars Station (District Rly.)

AND

St. Paul's Station (L. C. & D. Rly.).

PRICE BOOK (1,000 pages),
illustrated,
free on application.

FREE DELIVERY
IN SUBURBS
by our own Vans.

Liberal terms
for Country Orders.

FOR FULL DETAILS
SEE PRICE BOOK.

LONDON, EDINBURGH & GLASGOW ASSURANCE COMPANY, LIMITED.

ACCIDENT DEPARTMENT.

FOURTEENTH DECLARATION OF
TONTINE BONUS FOR NON-CLAIMANTS.
APPLICATIONS FOR AGENCIES INVITED.

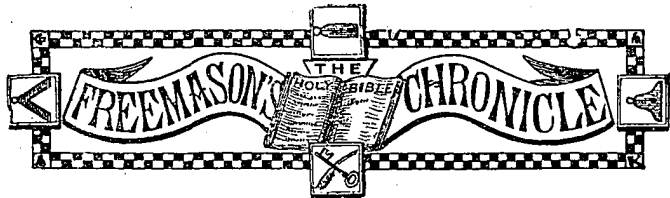
Insurance Buildings,
Farringdon Street, London, E.C.

Apply, THOS. NEILL,
General Manager

LODGE MUSIC AND ENTERTAINMENTS.

EGBERT ROBERTS, Music for Consecrations, Installations &c., 45 Pentonville Road, London, N.

FRED MOORE, Sleight of Hand Expert, 15 Piermont Road, Peckham Rye (Telegrams, before 5 p.m., "Enchant, London").



SATURDAY, 28TH DECEMBER 1901.

THE LOGIC CLUB.

WE are told "they little know of England who only England know," and on similar lines we may say that the ordinary Brother, whose knowledge of the Craft is confined to the doings of his own Lodge, knows very little of Freemasonry. Our ancient Brethren, those to whom we are indebted for the foundations on which the present world wide Order is established, most certainly had a very good idea of the fitness of things, and in enjoining the Master and Wardens of a Lodge to visit other Lodges as often as they conveniently could clearly demonstrated that they recognised the principle set out in the quotation to which we refer at the head of these remarks. Frequent interchange of visits is to be commended, not only "that the same usages and customs may be observed throughout the Craft, and a good understanding cultivated amongst Free-Masons," but also that Brethren may get a better idea of the true principles and scope of the Brotherhood than is possible where one's experience is limited to an individual Lodge; and this being true in regard to Lodge visits it seems to be particularly amplified when we gather together under the banner of a Lodge or Club of Instruction, and there meet Brethren of many Lodges, and many different lines of thought, all imbued with the grand design of Freemasonry—that of being happy and communicating happiness.

Such were our feelings at the last meeting of the Logic Club, held at the Cavendish Rooms, on the 22nd inst., when, as is usual at the meeting immediately before Christmas, the time was devoted in great part to social intercourse and a seasonable entertainment which formed a happy prelude to the festivities to come and must certainly have tended to unite more closely the members of this famous Masonic association who had the good fortune to be present. As was fitting on so auspicious an occasion the chair was taken by the popular Preceptor Bro. Robert Manuel P.M., with Bros. Nathaniel Robinson P.M. as S.W., I. Seaman J.W., Milsom Rees P.M., F.R.C.S., acting I.P.M., R. D. Cummings P.M. Treas., J. Percy Fitzgerald P.M. Sec., J. J. Thomas P.G. Stand. B. Treas. B.A., S. Garcia acting D.C., A. Craddock P.M. S.D., M. Miroy J.D., H. C. Labes I.G., J. T. Murray Organist, A. G. Duck P.M. and G. H. Peters Stewards, S. Ellis O.G.; Milsom Rees, Alfred Bishop P.M. P.Z. (honorary member), G. F. Carr, F. M. Isaacs, W. Anning, H. Saunion P.M., E. A. Herbert, J. Carnaby, W. Yeo, Maurice Garland, A. A. Webber, W. J. Webster, Dr. A. L. Achard, Alderman F. T. Davies, W. Fisher P.M., E. Gatfield, J. L. Goldstein P.M., W. Lawrence P.M., J. Hart, John Cox Dear, S. M. A. Wade, Duncan Tovey, Blake Adams, C. H. Allen Gill, E. Gerson P.M., W. B. Smith, W. Short, E. W. Whitmore.

Among the visitors were Bros. J. Weston P.M. 1602, Geo. Fell P.M. 2518, W. H. Latham P.M. 1962, W. W. Morgan 177, W. Maskell S.D. 1687, H. Palmer 65, W. E. Smith 1559, T. F. Strutt P.M. 1679 2664, J. Baker 2427, J. Wynman, and others.

The business of the meeting was of brief duration, the Preceptor embodying the sentiments of the Brethren when he read a card he had received from Bro. J. H. Barnes, from the United States of America, expressing the best of good

wishes to the Preceptor and his fellow members of the Logic Club at the festive season of Christmas. Two Brethren were proposed as members, and a report read by the Secretary relating to the Smoking Concert of the Club held on the previous Wednesday. From this latter we learn that the instrumentalists under the baton of Bro. J. E. Hambleton P.M. included such artistes as Bros. E. F. James, Bonsall Steiner, Mr. Ralfh, and others, who charmingly played some selections. Recitations were given by Bros. Albert G. Neville, Nathan Robinson, Anning, and Hasluck; songs by Bros. G. Uttley, Wade, and Mr. Wilson; while Bro. Maurice Garland gave his celebrated entertainment, which delighted the members and their friends. Bro. Chaffer assisted at the piano, whilst Bros. Blake Adams and Duncan Tovey contributed their well known humorous sketches. Wednesday's concert was concluded with the singing of "God save the King" and "Auld Lang Syne," the evening being of the most enjoyable character. The class of entertainment was certainly the very best of its kind, and difficult to produce outside the Logic Club. We quite appreciate the opinion expressed by all who were present that they were under great obligation to those who gave their services and to Bro. Secretary Fitzgerald, who arranged the concert and all its details. It is further satisfactory to know that the result will be a substantial addition to the funds of the Club, and through them to the cause of Masonic Benevolence.

After seasonable greetings Sunday's business was concluded, and the Brethren adjourned to partake of an oyster lunch, kindly provided by Bro. H. Saunion P.M., with a champagne "loving cup" drawn from the canteen of the Club. It is difficult to award special praise where all is so excellent, but these later proceedings proved the opportunity for Bros. Duck and Philips to specially distinguish themselves. With a company numbering nearly a hundred, and oysters about as many dozen it may be imagined the Office of Steward was no sinecure, but it was faithfully and satisfactorily filled by the Brethren who enjoy the distinction in the Logic Club, and despite the fact that the sharp frost of the morning had sharpened the appetites of the company we believe the opinion expressed later in the morning by Bro. Nathan Robinson—that he had at last found a London oyster merchant who could serve him with as many oysters as he could eat—might have been uttered by all present.

Full justice having been done to the good things provided Bro. Manuel rose and said that although theirs was quite an informal little meeting he knew the members would like the opportunity of welcoming the visitors, on whose behalf he would ask Bro. Danby to say a few words in reply. The welcome accorded was truly "Logical."

Brother Danby, in reply, said that the Devil, or, less familiarly speaking, Satan, was permitted to inflict boils upon Job to test whether he would lose his patience and curse. Had Job been permitted to have the infliction of an after lunch speech he did not know that he would have been equally patient. In addressing so experienced and well fed an audience as he saw before him he desired to remind them that history repeated itself—and so did oysters and champagne feasts repeat themselves at the Logic Club. He did not know that history conferred much pleasure by repeating itself, but he knew that the annual entertainments of the Logic Club did so; they pleased and interested the givers and they filled the receivers, and he felt he was justified in saying all were pleased to be present to share the hospitality of the "founder of the feast." It was always a great pleasure to him to visit the Logic Club, either in work or in play. The work was of the very best that could be got, and the play was equally good. The members of the Club were men of mature age, sound judgment and—fairly good intelligence, and the Preceptor was one of the very best; firm in the conviction of his own ability he rose superior to the opposition that was never offered him, and like the dear Brother he was he poured forth the information all the members said they were in need of. Might he remain for many years a perfect monument of skill, ability, and immense patience was their earnest desire. He felt he was speaking for others, and felt he might say they were exceedingly pleased they had been able to attend. They came there with very good intentions—and, among other things, with very good appetites. The visitors at least trusted the members were quite satisfied with what they had done in helping to clear away the solids and the liquids the Club had been good enough to set before them. Before sitting down he desired to propose a toast—the health of Bro. Manuel their esteemed Preceptor, under

whose guidance they had sat for many years, and whose kindly instruction they desired for very many more. The toast was heartily received.

Brother Manuel, in acknowledgment, first thanked the members and visitors for their reception. The compliment they had paid him he appreciated very much indeed. He felt they might congratulate themselves in that old Logic Club that they were meeting that morning, near one of the great Festivals of the year, when hearts were warm and hands were extended, in the true spirit of the season and of Freemasonry. He thought it was right that the Logic Club should celebrate that season in the form they had done that morning. A little gathering like that—informal, but hearty—was calculated to promote harmony and Fraternity among Freemasons. He specially desired to refer to one incident; he had been afraid they would not be able to welcome their Director of Ceremonies Bro. Harry Nicholls among them that morning, but was pleased to see him then present. He was an old member of the Logic Club and he desired the Brethren should honour him with a toast as such. He would like to associate with Bro. Nicholls their Bro. Alfred Bishop—the careful student of the ritual, and one of the only two honorary members of their Club. He was especially pleased to see him once more among them. Bro. Harry Nicholls was about to leave his country—he would not say, as was the case on a famous occasion, for his country's good—but he hoped it would be for their respected Brother's good and that he would return from South Africa in good health and increased energy. It was a sore affliction to them to look forward to the loss of Bro. Nicholls' presence for so long a period as six months, and he felt he might truly say that none of his many friends would more heartily greet him on his return than his fellow members of the Logic Club.

Bro. Nicholls, on behalf of Bro. Bishop and for himself tendered hearty thanks. He was rather in hopes that the Brethren would have spared him on that occasion as they had kindly promised to specially honour him at their annual festival the succeeding Sunday, when he would be most delighted to say more than was possible on that occasion. He supposed the announcement of the step he had decided upon, that of visiting South Africa, had been the most popular ever made in regard to his movements, and the assurance that he was really going away was met most approvingly; only upset when it was known he was coming back again. His friends had heard so much of his trip, and had taken it so much to heart, that when he met some of them they regarded him with a sort of "hain't you gone yet old chap" sort of look, and he was daily expecting to be greeted with the question as to how he had enjoyed himself in South Africa. He knew, however, that when he really started he would take with him the good wishes of the members of the Logic Club and he felt sure he should have a welcome from them on his return. In conclusion he wished them all a Merry Christmas and a Happy New Year.

Bro. Bishop also replied. A few days before he had met one of the members and was twitted that he did not come more often amongst them; he had accordingly promised to be present that day, but he had no idea that he should find the little festive seasonable meeting of the past had grown into the gigantic entertainment they had seen that morning. Circumstances had arisen which prevented his being with them as often as he desired; he must plead guilty to giving up much of his leisure to the practice of golf, but he could assure them honestly that the old feeling he used to experience as a member of the Logic Club had not died out and he really regretted he had not had the opportunity of coming more frequently among them. He was pleased to be there that morning and expressed the great pleasure it had afforded him to come among so many old friends. Wherever he might be his heart would always be with them.

The President said he next desired to refer to certain circumstances in connection with their little festive gathering. He had been told what they had had out of their glasses had come from the Club canteen, over which Bros. Duck and Peters so efficiently presided, but they had had as an adjunct to that a feast of a most succulent bivalve for which they were indebted to a worthy Brother, and it would be a great omission on their part if they did not tender to him their heartiest thanks. They knew what a good fellow their Bro. Saunion was, what a good Mason he was, and how well, despite the fact that English was not his native tongue, he was able to render the ritual. But he felt the strongest claim Bro. Saunion had upon them that day was the liberality he

had shown in providing so enjoyable a lunch for his fellow members. He had much pleasure in proposing the toast of his health, which was heartily honoured.

Bro. Saunion replied. After "a' that, and a' that" and all they had already heard that morning he was afraid any efforts in his power would only tend to tone down the entertainment. It was very good of the Brethren to show such appreciation of his small gift. He had considered it a great pleasure to be able to take even a small share in providing the entertainment and hoped, as Bro. Danby had said, that such a repast would repeat itself at least once a year.

Bro. N. Robinson was entrusted with the next toast. He had that morning dispelled an illusion he had suffered under for a number of years, for he had never imagined that any oyster merchant in London could serve him with as many oysters as he could eat. He must admit himself beaten on that occasion, for when he had had as many as he desired there were still trays going around with beautiful oysters ready to be partaken of, and he unable to accept the proffered delicacy. However, he had another equally pleasurable task before him, to propose the health of two distinguished members of the Club—"Jemmy" Fitzgerald and "Bob" Cummings. All the members knew their worth, and honoured them for all they had done in the interests of Freemasonry in general and their Club in particular. His mind carried him back to the time when the Club met with perhaps ten, even five members alone in attendance; to the time when the principal duty performed was to abuse in their absence the members who were not present, and he could not help comparing the different conditions under which they now assembled. In doing so he could but honour the two Brethren he had named, the two who stood in the breach of those years. Had it not been for their pertinacity under adverse circumstances they most certainly would not have had the pleasure of meeting there that morning.

Bro. Fitzgerald felt a great mistake had been made in according so much praise to Bro. Cummings and himself. All they had done and all they were doing was for the benefit of the Logic Club, and it was a gratification to both of them to know it was progressing. He thanked the company very much for their attendance, not only at ordinary working meetings of the Club, but particularly on that occasion when they had enjoyed a real good "Saunion" meeting. He would say nothing as to the difficulty Bro. Saunion suffered under in connection with his native language, but he could and did vouch for the excellence of his native oysters. He was pleased to say that the annual festival of the Club, to be held on Sunday next, promised to be a great success.

Bro. Cummings was delighted at the reception accorded him. Bro. Fitzgerald, like many speakers, had started by remarking he had nothing to say. He had managed to talk for about twenty minutes but after all had said very little. He had however touched upon one item that struck a chord and that was when he referred to the present strength of the Club as compared with its very small membership even a very few years back. It was not so very long ago that they often found a difficulty in securing enough members at their meetings to open Lodge in accordance with the number laid down in the Book of Constitutions.

At the last moment the genial landlord—the Brother who has given the Logic Club a home for many years—put in an appearance and the opportunity was gladly seized to thank him for his hospitality in yet another year, with all good wishes for his future happiness and prosperity.

In reply Bro. Humphrey thanked Bro. Manuel for his kind remarks, and expressed regret he had not been able to join the party earlier, on account of a severe cold. He felt he had done so little for the Club that he did not really deserve all their kind observations, but assured the members it was at all times a pleasure to him to see so many friends present as were assembled that day. He had offered help when they were in cold water; now that the Logic Club was prosperous he was delighted to continue his share towards its maintenance.

The proceedings were shortly afterwards terminated and the Brethren separated with seasonable greetings.

As for our principles, they are those of the purest humanity, as taught by Christ. As for the achievements of our noble Order, they are written on tablets more enduring than brass—in the history of men and of human civilisation, and in the book of God's remembrance.—Rev. William Clark, Toronto.

REPORTS OF MEETINGS.

—:0:—

We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative, to report Lodge or other proceedings. We do not sanction anyone attending Lodge meetings as our representative without a specific invitation.

—:0:—

CRAFT: METROPOLITAN.

—:0:—

Cornish Lodge, No. 2369.

A SUCCESSFUL meeting of this pioneer of representative county Lodges was held on Saturday, 14th inst., at Freemasons' Hall. The business included the initiation of a candidate and the passing and raising of three others.

It was decided, on the motion of Bro. W. Lake, seconded by Bro. John Roberts, that ten guineas should be placed on the list to be taken up for the Royal Masonic Institution for Girls next year by Bro. P. Colville Smith, and a like sum be added to the list of Bro. Sholto Hare for the Royal Masonic Institution for Boys.

About fifty Brethren afterwards dined together at the Freemasons' Tavern.

In response to the toast of his health, Bro. Symons W.M. remarked that nothing had impressed him more during a recent visit to his native county than the interest displayed in the Cornish Lodge by the Brethren in Cornwall, and he should endeavour to keep up the standard of working on which the Lodge had been so kind as to congratulate him that evening.

Part songs and solos were given by the Hulmean Glee Society, Mrs. Symons (wife of the W.M.), Miss Smith, Bro. Cope, and others.

Many of the Brethren afterwards adjourned to the Cinderella dance of the London Cornish Association, which was taking place in the same building.

INSTRUCTION.

—:0:—

Confidence Lodge, No. 193.

ON Wednesday of last week the usual weekly meeting was held at the Hercules, Leadenhall Street, those present including Bros. H. Rowland W.M., J. Cohn S.W., W. Hattersley J.W., M. Baillie W.M.-elect 193 acting Preceptor, J. K. Pitt P.M. Secretary, Nat. Wood S.D., J. A. Hobday P.P.A.D.C. Essex J.D., A. Wagstaff I.G., A. Hearn, J. Griggs, T. J. Goodchild, W. Russ, A. Smith, A. T. Cooke, J. Wynman.

The ceremony of initiation was rehearsed, Bro. Hearn being candidate, and the work being rendered to the satisfaction of the Brethren. The W.M. vacated the chair in favour of Bro. J. Cohn, whilst Bro. Baillie occupied the S.W. chair, and Bro. Hobday acted as Preceptor. The Lodge was opened in the second degree, and the W.M. rehearsed the ceremony of installation, Bro. Metcalfe Baillie being presented by Bro. J. K. Pitt (who made an excellent Director of Ceremonies) as W.M.-elect. After the usual formalities he was installed and saluted. Bro. Baillie rehearsed the investiture of Officers, which was carefully rendered. Bro. J. Cohn delivered the three addresses in a very creditable manner. Lodge being resumed to the first degree, Bro. Rowland took his position as W.M.

Bro. Hobday proposed that a hearty vote of thanks be recorded on the minutes for the very able manner in which the W.M. had rendered the ceremony of initiation for the first time, in this, or any other Lodge. The W.M. acknowledged the compliment, and hoped that on a future occasion, when he might have the honour of occupying the position again, to work the ceremony still more perfectly.

Bro. Wynman proposed that a hearty vote of thanks be passed and recorded, for the very able manner in which Bro. Cohn W.M. of the Samson Lodge had rehearsed the installation ceremony, which was unanimously carried. Bro. Cohn acknowledged the compliment, and being elected W.M. for Wednesday said he would be pleased to work the installation ceremony again and other ceremonies if time permitted.

Westbourne Lodge, No. 733.

A VERY interesting meeting was held on Tuesday of last week, when there was a good attendance of Brethren at the Oliver Arms, Westbourne Terrace North, Harrow Road. Bro. Middleton acted as W.M., with Bros. Thomas S.W., Beasley J.W., H. Dehane P.M. P.P.G.D. Preceptor, G. Weaver P.M. Treasurer, Geo. Mogford P.M. Sec., C. Halston S.D., Chidley J.D., Smith Rose I.G., W. H. Handover P.M., G. Knight P.M., T. Mogford P.M., Lilley P.M., Shaw, H. Bagnall W.M.-elect 733, Wiefenbach, Wynman, and others.

Lodge being opened was advanced to the second degree, when the W.M. proposed to rehearse the ceremony of installation, for which Bro. Knight P.M. was presented as W.M.-elect. Bro. Lilley P.M. acted as D.C. After the usual formalities the Master was installed and saluted in the various degrees. Bro. Knight continued with the ceremony of investiture of Officers, which work he performed in a faultless manner. Bro. Middleton rendered the three addresses. Lodge was called off, and on resumption the W.M. resumed his position and expressed his intention of giving a short address entitled "What does Freemasonry teach?" This, he said, was a lecture given by a Canadian Brother, and was re-produced about twelve months ago in the FREEMASON'S CHRONICLE. He had

fortunately saved the number in which it appeared, and as he considered it very interesting he felt the Brethren would be pleased to hear it. Our Brother gave the address with impression, and the Brethren thanked him for what was certainly an unexpected Masonic treat.

Bro. Dehane P.M. Preceptor proposed that a hearty vote of thanks and congratulation be accorded to Bro. Middleton, for his unexceptional effort to interest the Brethren, and for the very able manner in which he had rendered the ceremony of installation. The vote was passed and duly acknowledged.

Bro. Thomas J.W. 733 will preside on Tuesday next, 31st inst.

Ranelagh Lodge, No. 834.

THE indefatigable Secretary of this old established Lodge of Instruction Brother F. Craggs P.M. is a great believer that it is necessary for the Brethren to have an opportunity of working the Sections at least once a year, so had made the necessary arrangements for the seating of the large number that generally attend. The Lodge room at the Six Bells Hotel, Hammersmith, was well filled on Fridays, the 13th and 20th instant, and as punctuality is considered one of the requirements Bro. W. Hillier P.M. who acted as W.M. and put the questions sounded his gavel promptly at 8 p.m. Bros. R. Reid P.M. and W. Hinds P.M. acted as S.W. and J.W. respectively, Bro. Arthur Williams P.M. V.P.B.G.P. was the I.P.M., but as the section workers were so well grounded in their answers his post might have been termed almost a sinecure. We have heard the sections worked on many occasions, but certainly have never listened to the questions put and the answers given in a better manner.

After the third lecture had been given and the Lodge resumed to the first degree a good sum was subscribed by those present and being added to small sums previously collected enabled the Secretary Bro. Craggs to announce that the sum of ten guineas would be paid to the West London Hospital, to furnish a bed at that Institution to which the Lodge of Instruction would have the privilege of recommending a deserving person as an in-patient.

Stuart Lodge, No. 1632.

ON Friday of last week, at the Deacons Restaurant, Walbrook, E.C., Bros. R. F. Thomson W.M. 1227, Metcalfe Baillie W.M.-elect 193 S.W., C. A. Brooke W.M. of the Mother Lodge J.W., H. Hyde P.M. Preceptor, R. J. A. Bennett Treasurer, J. T. Whitehead Sec. acting S.D., W. J. Yardley J.D., A. Smith I.G., H. E. Whetstone, Gray, and J. Wynman.

The ceremony of initiation was rehearsed, Bro. Whetstone candidate. The same Brother was examined and entrusted, and the passing ceremony was gone through. The W.M. next rehearsed the installation ceremony, Bro. Baillie S.W. being presented by Bro. H. Hyde P.M. as W.M.-elect and being installed and saluted in the various degrees. He rehearsed the investiture of Officers and Bro. Thomson W.M. 1227 continued with the three addresses. The whole of the ceremonies were highly appreciated.

Chiswick Lodge, No. 2012.

ON Saturday, the 21st inst., the Brethren met as usual at their old quarters at the Windsor Castle Hotel, Hammersmith, and a very pleasant evening was spent. As is generally the case Past Masters were in a very large majority.

The chair was taken by Bro. Hide P.M., and he was supported by Bros. K. M. Ross P.M. S.W., R. H. Williams P.M. P.P.G.J.D. Middx. J.W., Arthur Williams P.M. Preceptor, R. Josey P.M. Sec., J. H. Cumming P.M. S.D., W. Hillier P.M. J.D., F. Craggs P.M. I.G.

The Lodge was opened and Bro. South having offered as candidate for passing, was examined and entrusted. Lodge was opened in the second degree and the ceremony rehearsed. Bro. R. H. Williams was called upon to give the lecture on the tracing board, which gave great satisfaction. Lodge was resumed in the first degree and called off and on, after which the second section of the lecture was worked by Bro. Hill, the Preceptor putting the questions.

Lodge being closed the Brethren spent a social hour together, and on separating expressed their wishes that all would spend a Happy Christmas.

Earls Court Lodge, No. 2765.

THE usual weekly meeting was held on Thursday, 19th inst., at the Greyhound Hotel, Kensington Square. Bro. H. G. Cox occupied the W.M.'s chair, and was supported by Brothers J. H. McNaughten S.W., H. Stephens J.W., J. Worth P.M. Prec., J. H. Cumming P.M. acting Sec., F. Stovold S.D., S. L. Stephens J.D., W. Binfield I.G., also C. G. Hatt P.M., M. J. R. R. Spring, W. Hide P.M., R. Reid P.M., A. McLeod, J. Ross, J. G. Stovold, T. Leete.

Lodge was opened to the second degree and Bro. Cox vacated the chair in favour of Bro. Preceptor, who appointed Bro. Reid D.C. Bro. T. Leete was then presented as W.M.-elect and took the obligation. Lodge being opened in the third degree a portion of the installation ceremony was gone through. Lodge was resumed to the first, the Brethren saluting in the different degrees. The W.M. invested Officers and Bro. Worth gave the three addresses in such a telling manner as to call forth the approbation of all present. Lodge being resumed to the second degree, Brother Stovold was examined and entrusted, and the Lodge being resumed to the third degree the raising ceremony was rehearsed. Lodge was resumed to the first degree and Bros. Hide and R. Reid, both Past Masters of the Star Lodge, were elected members.

ARCH LIAR OF THE AGE.

UNDER the above caption there appeared in a recent issue of the "Washington Post," over the signature, "Heloise Countess D'Alencourt," the following letter from Paris.

Leo Taxil, arch-liar of the age, is dying in this city worth several millions of francs—all made in juggling with the truth. And, as he told one of his friends the other day, he will expire with a smile of triumph on his lips, because his life's work as a Munchausen has just been made the subject of a serious debate in the Austrian Chambers.

Taxil was the man who "showed up" Masonry's connection with the devil; he invented "Satanism and Luciferianism," and reported gravely and learnedly on the cult of the Diabolists, who never had any existence at all except in his mind. The "Black Mass," with its maniacal ceremonies and Cagliostro hocus-pocus, was another of his impositions on the credulous that went the rounds of the world's press; he also sprung Diana Vaughan, "devil's bride and great-grandmother of the anti-Christ," upon an unsuspecting public, with the result of having accepted as a creature of flesh and blood a phantom that could not be produced for the combined fortunes of Morgan and Carnegie.

Finally, after keeping it up for twelve years, from 1st April 1885, to 1st April 1897, he called a meeting of his admirers at Paris on All Fools' Day and made this quaint little speech:

"Ladies and Gentlemen: Don't be angry with me. I have fooled you all these years. The stories of Masonry and devil-cult and devil-brides, &c., which I palmed off on you in a hundred books, pamphlets and lectures were all stuff and nonsense. They were lies, lies, and nothing but lies, invented for the purpose of testing popular credulity."

Then a broad smile, a polite bow—exit Taxil, his pockets bulging with ill-gotten gain, every centime of which meant a ridiculous exaggeration of a highly-coloured caricature.

Taxil hails from Marseilles, and received an excellent education, but was disowned by his father when quite young for alleged connection with Masonry. He now says he attended only three Lodge meetings, having been expelled for some yarn he told the Order shortly after his admittance. But inadequate knowledge of the rites and purposes of the society that kicked him out did not hinder Taxil from writing a number of books on Masonry to "expose" its wickedness.

One of his best-selling books, of which 200,000 were struck off at 24 francs a copy—an unheard-of price in France—charged that every Mason was a murderer. Here is the proof offered:

"Before a man is admitted to the higher degrees he is blindfolded and taken into a room where a live sheep is lying on the floor. The animal's mouth and feet are secured and it is clean shaven, so that its skin feels to the touch like that of a human being.

Next to the animal a man is placed, who breathes heavily, feigning to struggle against imaginary enemies. The candidate is given to understand that the sheep's body is that of a disloyal Mason who gave away the secrets of the Order and must die, according to some ancient law, the candidate being made executioner, as a warning to him.

Then he is given a knife, and after some ceremonial is persuaded to 'kill the traitor,' that is, plunge the knife repeatedly into the body of the sheep, which he imagines to be that of an unknown human being, his Brother.

Thus every Mason is a murderer in spirit at least, if not actually, for sometimes treacherous Masons take the place of the animal."

This daring falsehood attracted wide attention, and even such men as Bismarck, Emperor William I., Emperor Frederick, and the Prince of Wales, who were, and are respectively, Masons of high degree, raised their voices against the monstrous imposition. Taxil had long been aching for an advertisement of that kind, and immediately sprung another book against Masonry on the unsuspecting masses.

In this volume he "proved" to his own satisfaction that Masons were not of this world, but of that below; that they were devil-ridden and subject to the orders of the powers of hell. "They belong to the party of the Evil One," he cried, "and their very existence is a menace to society. Murderers and assassins, as a matter of course, they indulge in works of hatred and vengeance, such as only the devil can think out," &c.

In 1892 his book, "The Devil in the Nineteenth Century," made its appearance, which purported to give the actual experience of one Dr. Bataille with his satanic majesty in various parts of the world. Here are some extracts:

"While Dr. Bataille was a Mason of the lower degrees, he saw nothing particularly wicked in their conduct, except that they were frauds and liars, but when he joined the ranks of the highest Masons, the Palladists, his eyes were opened.

At his inauguration, Luther and Voltaire were called from hell to preach to the Brothers. Lucifer himself was expected, too, but before he could make his appearance, 'the Brother sent to China' had to show up. At last he came, bringing a small white box. The box contained three human heads—the heads of missionaries murdered especially for the purpose.

Thereupon the Masons assembled round the heads, burying their knives into them while calling for Lucifer. Later the skulls were ground up in a mill, the mass being burned upon the altar of the Masons' idol, called Baphomet. Finally, all the lights but one were extinguished and the Master Mason read the incantation to Lucifer, at the conclusion of which he asked all the Brothers to open their arms wide. Then subterranean rumbles and a windstorm ensued, and the light went out! Earthquake and thunder followed, the hall illuminated with indescribable radiance.

Looking up, Dr. Bataille beheld Lucifer on the throne. He made a speech, walked among the Brothers, looked each through and through, and finally shook hands with the Brother from China. The Brother indulged in an unearthly yell; darkness enveloped the hall, and Lucifer vanished. When the lights were relit the Brother from China was found dead. The devil had taken him."

The book has 2,000 pages, and this is one story of 500 or 600, among them "hair-raisers" of this sort:

"The Devil-pope Pike (an American gentleman, by the way) and his meetings with Lucifer to advise about acts of wickedness for the Masons to commit."

"The devil's workshops under the rock of Gibraltar, where hundreds of devils and Masons are at work producing paraphernalia used by the Masons," &c.

This book is illustrated with pictures of the devils "as they walk among us." We are introduced to Beelzebub sporting duck's feet, monkey paws, batwings, long horns, ass's ears, and a cow's tail. Devil Moloch has the head of an ass, while the female devil, Astarte, wears a coquettish apron and has cat's paws.

"Out of compliment for my readers—there is no higher form of flattery than imitation—all my devils were fitted with donkey ears," said Taxil afterward.

Dr. Bataille devoted many pages of his book to a minute description of the Masons' Temple in Charleston, U.S.A., depicting it as the abode of the devils' cult, with a devil pope as high priest, and though the Catholic Bishop of Charleston took the trouble to deny this silly story in a letter to the papal court, Taxil maintained that his report was absolutely true, and that his pictures were made from actual photographs.

By this time Taxil thought his millions of admirers on the continent ripe for even wilder extravagances of his fancy, so the devil-cult was invented. His introduction of the "new religion," by the usual high-priced book, reads as follows:

"We all know that the kingdom of the fallen on this earth is divided into two camps, one of the Luciferians, who encircle the globe, who possess a pope, a curia, a college of cardinals, who are, in fact, a parody on the court of the Vatican. The other camp is composed of isolated groups, working alone or under the tutelage of some seer, following a personal end. There seems to be no relation between the great army of Luciferians and the cliques of Satanists."

The book divulged the contract between Satanists or Masons and the devil. As far as fit to print, it is here reproduced:

"I abjure baptism and Christian faith. I repudiate obedience to God. I deny the sacraments. I swear fidelity and vassalage to the Prince of Darkness. I will do as other Satanists do, and I will endeavour to bring others to this belief.

Then the neophyte is baptised in the name of the devil.

New godfathers and godmothers are assigned and the old one banished.

The devil receives a piece of the clothing as a gauge of possession. By faith and baptism he rules the spiritual

welfare; by blood, the corporeal; by children, the natural, and by the clothing, all worldly goods.

The neophyte then says: 'Scratch my name out, O Satan, from the Book of Life; inscribe my name on the Book of Death.'

Then he or she adds: 'I promise to make pleasing sacrifices to thee. I will slay magically each month, and every fortnight go so far as to even drink the blood of a young child.'

Lastly, the newly initiated cries out: 'I will never confess my sins entirely, and I shall guard an eternal silence on my dealings with thee, O Devil!'

Thinking perhaps that the public might get too much of him, Taxil next invented Diana Vaughan, "some time the devil's bride and executrix of his unholy commands, but now reformed and eager to disclose the diabolical secrets she learned during her apprenticeship in hades and as high priestess of the Masons."

"On Diana," explained Taxil, "devolved the awful duty of killing the children intended for sacrifice and whose blood is drunk by the fanatics. To her also was given the task, after a certain novitiate, of enticing men to join the Order and enrolling them under the devil's banner."

Of course, a person that did such things and saw such things had a story to tell, and presently Diana too blossomed out as an author of books on Masonry and devilry. From one of them this description of the famous "black mass" is borrowed:

"In a thick cloud of perfumes the priest ascends the altar of Satan's synagogue.

On the table is seen a goat with a human face, already excited by some preliminary homages, intoxicated by perfumes and adoration.

The priest opens a box and takes out some wafers.

The rites performed and the words spoken during the continuance of the magical ceremony are blasphemous in character, and the sacred vessel and its contents are subjected to insult and mockery. The goat plays the infernal part, cursing and reviling, and lastly the following incantation is delivered: 'Master of the Esclandres, dispenser of the benefits of crime, intendant of sumptuous sins and great vices, sovereign of contempt, preserver of old hatreds and inspirer of vengeance and misdeeds.'

At this ceremony the children of the choir are clad in red and wear scarlet caps surmounted by two horns. They hold black candles in their hands."

The above are some of the printable contents of Miss Vaughan's great book, but as a matter of fact there never was a Miss Vaughan. The mythical Diana was simply a nom de plume for Leo Taxil, who exploited his alter ego for all it was worth. Among other rubbish, he told his readers that the young lady had been dedicated to the service of Satan when scarcely fifteen years old. She rose quickly to the higher offices and soon became "the Vicar of Hell's" first assistant. "The Vicar," said Taxil, was General Pike, of Charleston, S.C., which is called the 'Infernal Rome.'

While high priestess of the Masons, Diana—we are further informed—owned a private devil, named Asmodaeus, who executed all her commands with promptness and dispatch, and small wonder, seeing he travelled about on a "monster, half lioness, half crocodile, fitted with tremendous wings." As for Asmodaeus, he had three heads, either of which he could use at will, an ox-head, a ram's head, and that of a crowned personage, spitting fire.

Before parting company with her subterranean friends, Miss Vaughan obtained from them a number of interesting documents with signatures attached. Of the latter that of "Devil Bitru" is one of the most elaborate. It was signed to the following document:

"This is to testify that the most puissant and gracious Bitru recognises Sophia-Sapho, also known as the great-grandmother of anti-Christ, &c., &c."

"On the eight day of the month of Paophy, in the year 000896, said Diana will give birth to a daughter, who will be the grandmother of anti-Christ, &c., &c., &c."

And this rot, and more of it, was eagerly swallowed by hundreds of thousands of Europeans during twelve long years at the end of the nineteenth century, for Taxil's books were translated into German, Italian, Spanish, and several Scandinavian dialects as quickly as they appeared, the various publishers securing the right of translation long beforehand, outbidding each other in the matter of royalties.

"The public made me what I am, the arch-liar of the

period," said Taxil recently, "for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes I laid at their door were so grotesque, so impossible, so wildly exaggerated, I thought everybody would see the joke and give me credit for originating a new line of humour. But my readers would not have it so; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity."

Then it dawned upon me that there was lots of money in being a Munchausen of the right kind, and for twelve years I gave it to them hot and strong, but never too hot. When inditing such slush as the story of the devil snake who wrote prophecies on Diana's back with the end of his tail, I sometimes said to myself: 'Hold on, you are going too far,' but I did not. My readers even took kindly to the yarn of the devil who, in order to marry a Mason, transformed himself into a crocodile and, despite the masquerade, played the piano wonderfully well.

One day when lecturing at Lille I told my audience that I had just had an apparition of Nautilus, the most daring affront on human credulity I had so far risked. But my hearers never turned a hair. 'Hear ye, the doctor has seen Nautilus,' they said with admiring glances. Of course no one had a clear idea who Nautilus was—I did not myself—but they assumed that he was a devil.

"Ah," concluded Taxil, "the jolly evenings I spent with my fellow authors hatching out new plots, new, unheard-of perversions of truth and logic, each trying to outdo the other in organised mystification. I thought I would kill myself laughing at some of the things proposed, but everything went; there is no limit to human stupidity."—American Tyler."

THE OLD TYLER.

HOW often have we heard this expression, and yet how little we have thought of it. The Tyler is a most important factor to a well-regulated Lodge. He is "the old Tyler" because he is a good Tyler. If it were otherwise he would not have remained in the position long enough to earn the prefix of "old" to the title. His duties are varied and exceedingly onerous. So much so that he is the "best abused" man in the Lodge. It matters not what goes wrong, "it is the Tyler's fault." He is the general "scape-goat" for the dereliction of others, and yet, aside from the Master and Wardens, he fills the most important Office in the Lodge. We have been exceedingly tickled and somewhat amazed at times to see with what complacency the Brothers would unload on him when "jacked up" by the Master for a neglect of some particular thing assigned them in the preparation of Lodge work. In addition to being the carry-all for the whole Lodge, we have seen Brothers, because he failed to recognise them and did not stand at a present when they passed his sword, become fretted at him. Carrying a sword at the head of a procession is the smallest part of his duty. If he is a good Tyler and a complete success, he is never changed by the incoming Masters. If he is a good Tyler he earns his wings long before he ever gets them.—"Commercial Appeal," Memphis, Tenn.

REJECTED CANDIDATES.

THE matter of rejection in our Masonic bodies is not treated as seriously as it should be. When a candidate is rejected, his friends call upon him and offer sympathy, and insist upon his trying again. Brethren frequently go so far as to tell who was present, and if they can find out, how many black balls were cast. Such information is a Masonic misdemeanor, and subjects the offender to discipline. The only knowledge to which a candidate is entitled is the fact that he has been rejected. If he wishes to renew his application at the proper time, it is a matter for himself to decide, and his friends should not urge him, as he may meet with the same result. The unanimous secret ballot is the bulwark of Freemasonry, and it must be maintained to insure the perpetuity of the Institution.—"Illinois Freeman."

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

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

NEW MUSIC.

—:o:—

Jul. Heinr. Zimmermann.—"Rosita" (Spanish Bolero song), words by G. Hubi-Newcombe, music by Ernest Barnard (4s). Zwei Vortragsstücke, (1) Chant Polonais, (2) Mazurka, für violine mit klavierbegleitung, von Max Lewinger, Op. 4. "Nocturne-Serenade," pour violon, avec accompagnement de piano, par Pablo de Sarasate, Op. 45. "Spanische Tänze" (Spanish dances), pour violon, avec accompagnement d'orchestre ou piano, par Pablo de Sarasate. "If thou wilt, remember," words by Christina G. Rossetti, music by E. A. Lodge (2s net). "Forget You!" by Ernest A. Lodge (4s). Twelve Etudes, d'exécution transcendante, (1) "Berceuse," (2) "Carillon," (7) "Idylle," par le piano, par S. Liapounow, Op. 11. "Aymka Complainte," morceau, pour le piano, par Mili Balakirew. "5ème Mazurka," pour le piano, par Mili Balakirew. "If you would come!," words by Frank L. Stanton, music by Ernest A. Lodge (4s).

E. Ascherberg and Co.—"Two Questions," words by Geo. H. Jessop, music by Frank Lambert (2s net). "Ye Merrie Nighte Dance," for mandoline and piano, by Nellie Blythe (2s net). Two Songs (a) "Yvonne," (b) "Vieille Chanson," written and composed by Bernard Rolt (2s net). "Valse Lente," pour piano, par Wm. Devin (2s net). Six Easy Pieces, (1) Valse, (2) Gavotte, for piano, composed by Sydney Shaw (3s each). "Sing Posie!," words from "The Prince's Feathers," written and composed by Mrs. De Courcy Laffan (2s net).

THE THEATRES, &c.

—:o:—

ADELPHI. On Saturday, 1st February, Arizona.
APOLLO. 8, Kitty Grey. Matinee, Saturday, 2.
AVENUE. 3 and 8.15, Gulliver's Travels.
COMEDY. 8, Morocco Bound. Matinee, Saturday, 2.30.
COVENT GARDEN. Tuesday, 31st December, 11, Grand Fancy Dress Ball.
DRURY LANE. 1.30 and 7.30, Blue Beard.
DUKE OF YORK'S. Wednesday, 1st January, 8.30, The Twin Sister.
GAIETY. 8, The Toreador. Matinee, Saturday, 2.
GARRICK. 2.30, Shock-headed Peter and the Man who stole the Castle. 8, Iris.
GLOBE. 8.15, Hidenseek. Matinee, Saturday, 2.30.
HAYMARKET. 8.30, The Second in Command. Matinee, Wednesday, 2.30.
HER MAJESTY'S. 8.15, The Last of the Dandies. Matinee, Wednesday and Saturday, 2.15.
LYCEUM. 8, Sherlock Holmes. Matinee, Saturday, 2.
LYRIC. 8, The Belle of New York. Matinee, Wednesday, 2.15.
PRINCE OF WALES'S. 8, Becky Sharp. Matinee, Saturday, 2. Other afternoons, at 2.30, Katawampus.
PRINCESS'S. 7.45, The Boom of Big Ben.
ROYALTY. 2.45 and 8.30, The Swineherd and the Princess.
SAVOY. 8, The Willow Pattern. 8.40, Iolanthe. Matinee, Saturday, 2.30.
ST. JAMES'S. 2, Liberty Hall. 8.20, The Wilderness.
SHAFTESBURY. 8, Charity begins at Home. 9, Are you a Mason? Matinee, Wednesday and Saturday, 3.
STRAND. 8, A Chinese Honeymoon. Matinee, Wednesday and Saturday, 2.15.
TERRY'S. 8.15, My Artful Valet. 10.10, Sheerluck Jones. Matinee, Wednesday, 2.30.
VAUDEVILLE. 2 and 8.15, Blue-Bell in Fairyland.
WYNDHAM'S. 2.30, Little Lord Fauntleroy. (Except Saturday).
ALEXANDRA. 7.30, Aladdin.
GRAND. 7.30, Cinderella. Matinee, Monday, Tuesday, Wednesday, Thursday, and Saturday, 1.30.
OPERA HOUSE, CROUCH END. 2 and 7.45, Puss in Boots.
ALHAMBRA. 7.45, Variety Entertainment, Gretna Green, Soldiers of the King, &c.
AQUARIUM. Varied performances, World's Great Show, &c.

CANTERBURY. 7.40, Variety Entertainment.
EMPIRE. 8, Variety Entertainment, Old China, Les Papillons, &c.
LONDON PAVILION. 7.45, Variety Entertainment. Saturday, 2.30 also.
OXFORD. 8, Variety Entertainment. Saturday 2.15 also.
PALACE. 7.45, Variety Entertainment. American Biograph, &c. Saturday, 2 also.
TIVOLI. 7.50, Variety Entertainment. Saturday, 2.15 also.
CRYSTAL PALACE. Varied attractions daily. Cafe Chantant. Grand Xmas Programme. Pantomime. Circus, &c.
EGYPTIAN HALL. 3 and 8, Mr. J. N. Maskelyne's entertainment.
LONDON HIPPODROME. 2 and 8, Varied attractions. Aladdin.
M.DAME TUSSAUD'S (Baker Street Station). Open daily. Portrait models of modern celebrities, &c.
POLYTECHNIC. 3, Our Navy. Cruise of the Ophir, &c.
ST. JAMES'S HALL. 3 and 8, Mohawk and Moore and Burgess Minstrels.

ITALIAN LUXURIES IN LONDON

THE

Vegetable Meat Co. Ltd.,

37 OLD COMPTON STREET, SOHO, LONDON, W.

The only Company in London for the manufacture of

MACARONI & VERMICELLI.

(Registered Trade Mark—KING BOMBA.)

Speciality.

MADE

FRESH DAILY,

With Special

Wheat and Eggs.

T
A
G
L
I
A
T
E
L
L
I

6d

PER LB.

CASH WITH ORDER.

POSTAGE EXTRA.

Directions for Cooking sent with each parcel.

Other Fancy Macaroni in all shapes and sizes.

REPORT OF ANALYST.

The Laboratory, London, E.,
October 17th, 1899.

I have carefully analysed and dietically examined samples of **Tagliatelli**, manufactured by the Vegetable Meat Company, with most satisfactory results. I found it to be a pure vegetable preparation, made from Semolina of the finest quality, enriched by the addition of a vegetable proteid of high flesh-forming qualities. The analysis shows the product to be equal to butchers' meat in flesh-forming properties, with the additional advantage of a due proportion of digestible carbohydrates. Weight for weight, I can, with confidence, certify Tagliatelli to be more nourishing than the finest beef.

JOHN GOODFELLOW, Ph.D., F.R.M.S.

**Importers of Italian Wines,
Parmesan Cheese, Olive Oil, &c., &c.**

Liberal discount to Wholesale Dealers, Grocers, &c.

Royal Masonic Institution for Boys.

SUPPORTED BY VOLUNTARY CONTRIBUTIONS.

**2456 Boys have received the benefits of the Institution since its foundation in 1798.
293 Boys are now being Educated, Clothed, and Maintained.**

The ONE HUNDRED AND FOURTH ANNIVERSARY FESTIVAL due to be held on 25th June 1902, under the distinguished Presidency of

COLONEL JOHN DAVIS, A.D.C.,

R.W. Provincial Grand Master for Surrey, Vice-President of the Institution.

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

CONTRIBUTIONS EARNESTLY SOLICITED.

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

Monday.

- 62 Social, Queen's, Manchester
 148 Lights, Austin Cham., Warrington
 1110 Tyrian, Gildredge, Eastbourne
 1177 Tenby, F.M.H., Tenby
 1258 Kennard, F.M.H., Pontypool
 1688 Buxton, Palace, Buxton
 1753 Obedience, White Hart, Okehampton
 2759 Rolle, F.M.H., Exmouth

Tuesday.

- 299 Emulation, Bull Inn, Dartford
 310 Union, F.M.H., Carlisle
 597 St. Cybi, F.M.H., Holyhead
 1358 Torbay, F.M.H., Paignton
 1566 Ellington, Town Hall, Maidenhead
 1650 Rose of Raby, Scarth Hall, Staindrop
 1779 Ivanhoe, F.M.H., Sheffield
 2358 Mona, F.M.H., Castletown

Wednesday.

- 1298 Royal Standard, Holborn Restaurant
 1306 St. John, Guildhall Tavern
 1687 Rothesay, Frascati
 2032 Richmond, Greyhound, Richmond
 2615 Zodiac, Denmark, East Ham
 2739 Verity, Cafe Monaco
 2764 St. Olave, Tower Bridge Hotel
 74 Athol, F.M.H., Birmingham
 94 Phoenix, F.M.H., Sunderland
 137 Amity, F.M.H., Poole
 159 Brunswick, F.M.H., East Stonehouse
 164 Perseverance, F.M.H., Sidmouth
 168 Mariners, Masonic Temple, Guernsey
 279 St. John, F.M.H., Leicester
 282 Bedford, F.M.H., Tavistock
 287 Unanimity, White Lion, Stockport
 298 Harmony, Masonic Room, Rochdale
 313 United Friends, Great Yarmouth
 326 Moira of Honour, F.M.H., Bristol
 327 St. John, Lion and Lamb, Wigton
 406 Northern Counties, Newcastle-on-Tyne
 417 Faith & Unanimity, F.M.H., Dorchester
 429 Royal Navy, Royal, Ramsgate
 471 Silurian, F.M.H., Newport, Mon.
 633 Yarborough, Grand, Manchester
 645 Humphrey Chetham, Manchester
 678 Earl Ellesmere, Farnworth
 681 Scarsdale, F.M.H., Chesterfield
 750 Friendship, F.M.H., Cleckheaton
 920 Waveney, King's Head, Bungay
 970 St. Anne, F.M.H., East Loos
 992 St. Thomas, Griffin, L. Broughton
 1003 Prince of Wales, Mas. Tem., Jersey
 1004 Athole, F.M.H., Douglas, I. of Man
 1010 Kingston, F.M.H., Hull
 1013 Royal Victoria, F.M.H., Liverpool
 1085 Hartington, F.M.H., Derby
 1091 Erme, F.M.H., Ivybridge
 1167 Alnwick, F.M.H., Alnwick
 1205 Metham, F.M.H., East Stonehouse
 1206 Cinque Ports, Town Hall, Sandwich
 1274 Earl of Durham, F.M.H., Chester-le-St.
 1333 Athelstan, Town Hall, Atherstone
 1335 Lindsay, F.M.H., Wigan
 1354 Marquis of Lorne, F.M.H., Leigh
 1369 Bala, Plas Cock, Bala
 1403 West Lancashire, Bull, Preston
 1431 St. Alphege, George, Solihull
 1461 Clausentum, F.M.H., Woolston
 1478 Longleat, Town Hall, Warminster
 1532 Bective, F.M.H., Carlisle
 1620 Marlborough, Derby Hall, Liverpool
 1660 Arlecdon, F.M.H., Frizington

- 1736 St. John, F.M.H., Halifax
 1862 Stranton, F.M.H., West Hartlepool
 2193 Queen's Jubilee, Lord Nelson, Nelson
 2200 Cantiles, Pump R., Tunbridge Wells
 2224 Fairfield, Pavilion, Long Eaton
 2259 St. Nicholas, Masonic Rooms, Thorne
 2279 Thornham, F.M.H., Oldham
 2334 Jersey, Masonic Temple, Bicester
 2368 Alan, Queens, Alderly Edge
 2391 Orde-Powlett, F.M.H., Middlesbrough
 2450 Loxfield, Maiden's Head, Uckfield
 2453 Duke of York, F.M.H., Cardiff
 2464 Longsight, Club House, Longsight
 2556 Glyn Ebbw, F.M.H., Ebbw Vale
 2560 Earl of Lathom, Royal, Bury
 2690 West Kirby, Tynwold Hall, W. Kirby

Thursday.

- 538 La Tolerance, Freemasons' Hall
 820 Lily of Richmond, Inns of Court Hotel
 1288 Finsbury Park, Holborn Restaurant
 1383 Friends in Council, 33 Golden Square
 1445 Prince Leopold, Three Nuns, Aldgate
 1950 Southgate, Beale's Restaurant
 1963 Duke of Albany, Surrey Masonic Hall
 2291 West Ham Abbey, Town H., Stratford
 2729 Streatham, Streatham
 24 Newcastle-upon-Tyne, Newcastle-on-T.
 31 United Industrious, Canterbury
 38 Union, Council Cham., Chichester
 41 Royal Cumberland, F.M.H., Bath
 57 Humber, F.M.H., Hull
 110 Loyal Cambrian, Merthyr Tydvil
 114 British Union, F.M.H., Ipswich
 120 Palladian, Green Dragon, Hereford
 195 Hengist, F.M.H., Bournemouth
 230 Fidelity, Masonic Hall, Devonport
 249 Mariners, F.M.H., Liverpool
 254 Trinity, Craven Arms, Coventry
 266 Naphtali, Freemasons' Arms, Heywood
 269 Fidelity, Volunteer Hd. Qts., Blackburn
 289 Fidelity, F.M.H., Leeds
 294 Constitutional, F.M.H., Beverley
 295 Combermere of Union, Macclesfield
 300 Minerva, Ashton-under-Lyne
 305 Apollo, Town Hall, Beccles
 309 Harmony, Red Lion, Fareham
 317 Affability, F.M.H., Manchester
 360 Pomfret, F.M.H., Northampton
 362 Doric, F.M.H., Grantham
 419 St. Peter, Wolverhampton
 446 Benevolent, Vicar's Hall, Wells, Som.
 462 Bank Terrace, Hargreaves, Accrington
 509 Tees, F.M.H., Stockton
 531 St. Helen, F.M.H., Hartlepool
 539 St. Matthew, Dragon, Walsall
 637 Portland, Town Hall, Stoke-upon-Trent
 703 Clifton, F.M.H., Blackpool
 792 Pelham Pillar, F.M.H., Grimsby
 856 Restormel, Duchy Palace, Lostwithiel
 913 Pattison, F.M.H., Plumstead
 976 Royal Clarence, Blue Ball, Bruton
 1012 Prince of Wales, Derby, Bury, Lanc.
 1231 Savile, Masonic Room, Elland
 1304 Olive Union, F.M.H., Horncastle
 1324 Okeover, Masonic Room, Ripley
 1379 Marquess of Ripon, M.H., Darlington
 1384 Equity, Central, Widnes
 1424 Brownrigg of Unity, Old Brompton
 1473 Bootle, F.M.H., Bootle
 1500 Walpole, 47 St. Giles St., Norwich
 1504 Red Rose of Lancaster, Padiham
 1513 Friendly, F.M.H., Barnsley
 1557 Albert Edward, F.M.H., Hexham
 1565 Earl of Chester, F.M.H., Lymm
 1639 Watling Street, Cock, Stony Stratford

- 1770 Vale of White Horse, Faringdon
 1790 Old England, Art Gallery, Croydon
 1829 Burrell, Royal Pavilion, Brighton
 1874 Lechmere, F.M.H., Balsall Heath
 1899 Wellesley, Wellington, Crowhurst
 2043 Kendrick, F.M.H., Reading
 2169 Osborne, F.M.H., East Cowes
 2321 Acacia, F.M.H., Bradford
 2342 Easterford, Mas. Temple, Kelvedon
 2350 Corinthian, Bird i' th' hand, Hindley
 2386 Clarence, F.M.H., Chester
 2433 Minerva, Bank Bldgs., Connah's Quay
 2496 Wirral, Claughton Hall, Birkenhead
 2602 Baring, Hotel Metropole, Cromer
 2651 Charity, F.M.H., Warrington

Friday.

- 90 St. John, Albion
 554 Yarborough, London Tavern
 2511 St. John at Hackney, Finsbury
 219 Prudence, F.M.H., Todmorden
 242 St. George, F.M.H., Doncaster
 306 Alfred, F.M.H., Leeds
 375 Lambton, Chester-le-Street
 521 Truth, F.M.H., Huddersfield
 574 Loyal Berkshire of Hope, Newbury
 601 St. John, Wellington, Salop
 709 Invicta of Ashford, Bank St, Ashford
 837 De Grey and Ripon, Town Hall, Ripon
 838 Franklin, Peacock and Royal, Boston
 936 Adair, White Lion, Aldeburgh
 1009 Shakespeare, F.M.H., Manchester
 1120 Rutland, George, Melton Mowbray
 1230 Barnard, F.M.H., Barnard Castle
 1375 Architect, F.M.H., Chorlton-cum-Hardy
 1405 Southwell, F.M.H., Nottingham
 1547 Liverpool, F.M.H., Liverpool
 1561 Morecambe, King's Arms, Morecambe
 1648 Prince of Wales, F.M.H., Bradford
 1664 Gosforth, F.M.H., Gosforth
 1725 Douglas, Ancient College, Maidstone
 1754 Windsor, F.M.H., Penarth
 1838 Tudor of Rifle Volunteers, Wolverhampton
 2200 Fairfield, Alexandra, Liverpool
 2491 White Rose of York, F.M.H., Sheffield
 2569 St. Trillo, Oxford Bldgs., Colwyn Bay
 2680 Swinburne, F.M.H., Newcastle-on-Tyne

Saturday.

- 1572 Carnarvon, Albion
 2182 Sterndale Bennett, Surrey Masonic Hall
 1288 Canynges, F.M.H., Bristol
 1458 Truth, Mitre, Manchester
 2077 Epping, Royal Forest, Chingford
 2323 Bushey Hall, The Hall, Bushey
 2493 Vale of Eden, Tufton Arms, Appleby
 2722 Loyal Travellers, F.M.H., Birmingham
 1550 Prudence, F.M.H., Plymouth

For LODGE PRINTING

Send to W. W. MORGAN,

FREEMASON'S CHRONICLE OFFICE,
NEW BARNET.**For CHAPTER PRINTING**

Send to W. W. MORGAN,

FREEMASON'S CHRONICLE OFFICE,
NEW BARNET.

Royal Masonic Institution for Girls.

OFFICES—5 FREEMASONS' HALL, GREAT QUEEN STREET, LONDON, W.C.

2035 Girls have been provided with Education, Clothing, and Maintenance, the full number of Girls now receiving its benefits being 264.

The 114th Anniversary Festival will be held in MAY 1902, under the distinguished Presidency of

THE RIGHT HON. THE EARL OF LATHOM, P.G.W.,

R.W. PROV. G. M. LANCASHIRE, WESTERN DIVISION.

Telephone No. 2952, Gerrard.

Registered Office Telegraphic Address: "Girlands, London."
do. School do. "Machio, London."F. R. W. HEDGES, Secretary,
5 FREEMASONS' HALL, LONDON, W.C.