

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 H.R.H. the Prince of Wales,
the Most Worshipful the Grand Master of England.

VOL. XXVIII.—No. 711. SATURDAY, 25th AUGUST 1888.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

MASONIC CEREMONIAL.

IN another part of our present issue we publish an announcement that the Right Hon. the Lord Mayor of London has consented to lay the foundation stone of the new Technical Schools to be erected at Stockport, and that he has expressed a desire for the ceremonies to be conducted with Masonic rites. No doubt this wish of the Lord Mayor, in respect to Freemasonry's aid being lent for such a good cause, will be duly gratified, while we may rely on the brethren of the Masonic Province of Cheshire doing all that lies in their power to help their distinguished visitor, but no doubt there are some among the inhabitants of the district who will pause and ask themselves the question, Why should Freemasonry be thus introduced in connection with such an event?

While it may be easy to answer this question in a general way, there is more than one feature in connection with it which calls for consideration, and our readers will admit, if they try to formulate an answer that shall satisfy the general public, it is not so easy a matter as at first appears; indeed, the more they look into the subject the more they will be inclined to agree with us that a satisfactory answer is very difficult to give, even if it is not wholly impossible to frame a reply that shall be applicable for every inquirer.

We can fully understand that in years gone by, when Freemasons were operative rather than as at present merely speculative builders, the ceremony of laying a foundation stone was one of the most important parts of the Mason's duty, and perhaps one of the best answers to be given to the question we have propounded would be that the association of Freemasonry with such ceremonies at the present day is merely the survival of an old custom, one which has received encouragement from the highest authorities in years gone by, and which at all times appears to meet the approval of the masses throughout the country. As Freemasons, however, we recognise in the rites which Freemasonry practises on such occasions something more than the survival of an old custom. To every part of the ceremony which is performed there is a hidden meaning, and if it is not possible for the Craft to make these meanings plain to the world at large, or even to all who take a part in the work performed, there can be no question that many of the lessons are understood and duly appreciated, while gratification is expressed that a public event should afford the opportunity of practically illustrating some of the beauties of the Masonic system.

The work of laying a foundation stone is one of the very few ceremonies which Freemasons may perform in public, and if the lessons that are hidden beneath the outward and visible forms gone through at such celebrations are not so forcible as many of those we are accustomed to within the tyled precincts of the Lodge, it is because in the one place the surroundings

are so widely different to what is the case in the other. As it would be quite impossible to explain the exact signification of every public action to all who witness it, there would, in all probability be grave misunderstandings in regard to what was done, and what it was intended to signify thereby. Besides all this, it must not be forgotten that anything widely different to the ordinary usages of Society would attract too much attention, and might lead to differences which would be in direct opposition to what is desired and sought after by those who practise the teachings of the Craft.

It may be urged that the help of Freemasonry is called in on such occasions in order to lend additional grandeur or importance to the event itself, but in this respect it is sometimes difficult to decide which confers, and which receives the honour. Whether Freemasonry is honoured by being called in to assist, or whether Freemasonry adds honour to the work it takes part in. As an illustration of what we mean we may refer to the laying of the foundation stones of Truro Cathedral. Did the Freemasons of England add additional honour or glory to that work by the share they took in the proceedings, or was it not a compliment to them that they were allowed to take the lead in that great national event? We are rather inclined to the latter opinion, and believe that Freemasonry won more honour from its association with the laying of the foundation stones of that building than any it conferred. There are, at times, ceremonies of this character where the reverse is strongly marked, and where Freemasonry is actually made use of by those who feel that to secure the cooperation of the Masonic body is the sure road to a certain amount of success. We have on more than one occasion had to refer to such unworthiness, and no doubt it would not be very difficult to find other instances where the aid of Freemasonry had been sought from motives far from deserving of being termed worthy, but in the large majority of cases sincerity underlies the desire for Masonic ceremonial, and its association with a new undertaking is fully recognised as being a great honour.

Another phase of the question is to be found in the display which it is possible to make when Freemasonry is officially associated with such an event. As a rule the Grand Lodge of the Province holds a special meeting, and the Grand Master, or some other high dignitary attends—we may say in state—together with the principal Masons of the district, to perform the work which falls to their lot. This alone is sufficient to cause a little pleasurable excitement, and no doubt many others are present on such occasions out of pure curiosity to see what the ceremonies of Freemasonry consist of, or to witness a procession of Freemasons clothed with the insignia of the Order. If, as is likely to be the case at Stockport on the 8th proximo, the Masonic procession is augmented by the various friendly societies and volunteer corps of the neighbourhood, an even grander display results,

and increased excitement prevails, a condition of affairs often most desirable, as many of the works engaged in are intended for public use, and, in a measure, are dependent on public sympathy for their completion and sustenance.

On the whole we may sum up the matter in a few words. Freemasonry, as a system of morality, veiled in allegory and illustrated by symbols, sees in such events as the laying of foundation stones a ready means of impressing some of its lessons on the outside world; of reminding its members of many others, which can only be appreciated by those within the mystic circle, and at the same time performing a public service, by undertaking what should essentially be a public duty. So long as these objects can be secured by the means we have referred to, we hope the members of the Masonic Order may be frequently called upon, while we further hope that the benefits and honours that Freemasonry has it in its power to confer may never be put to improper use, or that any unworthy motive may actuate a desire for the introduction of Masonic Ceremonial.

GLORIES OF MASONRY.

*An Oration by Rev. Bro. Thomas W. Barry
Grand Chaplain, before the Grand Lodge of Kansas,
at Junction City, 16th February 1888.*

APPRECIATING the honour conferred on me by this appointment, I willingly rise, not only to give my testimony to the present excellency of our noble art, but to pay a feeble tribute to the historic glories of the Ancient Craft. It has been said by one that "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." It has been said by another that "Masonry is a moral and intellectual Institution, devised by its founders for the especial benefit of men who wished to know the truth, and then with all their might do it, whether under evil or good report." I endorse these statements and will add that Masonry is an Institution founded on eternal reason and truth; whose deep basis is the civilization of mankind, and whose everlasting glory it is to have the immovable support of those two mighty pillars, science and morality.

There have been gloomy philosophers who have argued against the sociability of man. But every feeling of the human heart, every trait in the human character, and every line in the history of civilised nature, is against this idea and in favour of the idea that man is essentially a being formed for society. In fact, the history of mankind may be considered the history of social life.

When the mighty Master Hand, with so much facility, created from the dust of the earth the two first inhabitants, he could with equal ease have created thousands of the same species, and given them all the advantages of a perfect civilisation. But he thought good to create *two* only, with an evident purpose of a gradual population and a gradual advancement in those improvements for which He wisely fitted the human mind, and in which He as wisely determined to keep that mind occupied. And, from the fertile soil of human intelligence, the arts and sciences, and culture of every kind have proceeded with gradual progress, and man, by his boundless capability of improvement, has gone on to cultivate and adorn, to beautify and to bless social life with all which reason could approve and fancy admire.

Let glorious crowns of immortality rest on the heads of those great and distinguished worthies of the Ancient Craft who have nobly added to the sum of human happiness by advancing the cause of civilisation; who by the invention and improvement of the arts and sciences have exalted the dignity and extended the comforts of mankind. The mighty conquerors of earth, who folded in exulting triumph their standards, crimsoned in human blood, and built their fame on wide-spread ruin and devastation, will be forgotten and sink into darkness and obscurity, while the memory of those true heroes will shine with a brighter lustre, those fathers, friends and benefactors who existed only to diffuse light and blessing, to improve and humanise the world. These are the men

whom we exult to call brethren; these are the men who, throughout all ages, have composed the Honourable Fraternity of Masons.

In proof of what I say permit me just to touch with a passing pencil: First, the antiquity; second, the extent; third the comprehensiveness; fourth, the excellent utility of an Institution whose daily advancing progress, highly flourishing state and unquestionable merit, no one can doubt who beholds this honourable assemblage of Master Masons. If antiquity merits our attention and demands our reverence, where will the society be found that has an equal claim? Masons are well informed from their own private and interior records that the building of Solomon's Temple is an important era, from whence they derive many mysteries of their art. You will remember that this great event took place more than a thousand years before the Christian era, and consequently more than a century before Homer, the first of the Grecian poets, wrote; more than five centuries before Pythagoras brought from the East his sublime system of truly Masonic instructions to illuminate the Western world. But we date the commencement of our art from a remoter period. We acknowledge our debt of gratitude to the wise and glorious King of Israel for many of our mystic forms and hieroglyphic ceremonies.

Our art is coeval with creation. The Sovereign Architect raised on Masonic principles this beauteous globe. He commanded the master science, geometry, to lay the rule to the planetary world, and to regulate by its laws the whole stupendous system rolling round the central sun.

Secondly. An Institution of such remote antiquity may reasonably be supposed to be of boundless extent. We trace its footsteps in the most distant ages and nations of the world. We find it amongst the first and most celebrated civilisers of the East; we deduce it regularly, from the first astronomers on the plains of Chaldea to the wise and mystic kings and priests of Egypt, the sages of Greece, the philosophers of Rome, and even to the rude and Gothic builders of a dark and degenerate age, whose vast temples still remain as monuments of their attachment to the Masonic arts.

It may in truth be said that in no civilised age or country has Masonry been neglected. The most illustrious characters, kings and nobles, sages and statesmen, authors and artists, divines and warriors, have thought it their glory to protect and to honour it. And at this present hour, when we find the Brotherhood successfully established in every Kingdom of the earth, we are happy to rank in that list many names which do honour to their own, and would have done honour to any age. To enumerate them would be a task abundantly pleasing, but the time allows me not. It would be delightful to linger on the names of some of those heroes whose boast it was that they were friends and lovers of our art—the ancient, the honourable art, for whose promotion and dignity Lodges are opened in every quarter of the globe.

And here let me remark, and I do it with peculiar pleasure, that in whatsoever else men may dispute and disagree, yet they are all unanimous in respecting an Institution which annihilates all parties; conciliates all private opinions; and renders those who by their Almighty Father were made of one blood, to be also of one heart and one mind; Brothers, bound, firmly bound together by that indissoluble tie, "the love of their God, and the love of their kind." This alone might well be considered a sufficient reason for the extent or universality of the Craft. But when to this we add the comprehensiveness of the Institution, and the vast circle of arts and sciences which it takes in, we will no longer wonder at that extent, but be satisfied "That Masonry must and will always keep pace, and run parallel with the culture and civilisation of mankind. We may say, and say truly, that where Masonry is not, civilisation will never be found." And so it appears, for in savage countries where Operative Masonry never lays the line, nor stretches the compass, where skilful architecture never plans the dome, nor rears the well-ordered column; on those benighted realms liberal science never smiles, nor does art exalt, refine, and embellish the mind. Give Masonry a chance to exert her heaven-born talents in those realms; let her rear the dwellings and teach the lofty temple to emulate the clouds, and see what a train of arts immediately enter and join to give their patron, architecture, completion, and glory. At their head, sculpture with his animating chisel bids the forming marble breathe; painting with his pencil steals nature's fairest tints while the glowing canvas starts beneath his touch into beauty and life. Look

at the labours of the loom; the storied tapestry, and the rich wrought silk, employed to decorate the habitation which every art and every exertion of the manufacturer and mechanic are busied to complete. Thus comprehensive is the noble art we boast, and such are the triumphs of architecture alone, in whose ample grasp are contained so many benefits to human nature, and which may justly be deemed the favourite child of civilisation.

Were I to proceed, or had I assumed for my proof that wonderful science on which Masonry is built; had geometry been my theme, the time would have failed me to have recounted even a part of that comprehensive extent and reach of instruction; that inexhausted fund of information and knowledge, of improvement and advantage, which it imparts to its studious votaries. But more extensive discussions of this entertaining theme may, perhaps, be a work in the future. For the present, after what has been already advanced, can any man doubt a moment the excellence and utility of Masonry, thus deep in antiquity, boundless in extent, and universal in its comprehension of science, operative and speculative; in its wide bosom embracing the whole circle of arts and morals? For me to attempt an encomium on Masonry would be, in the language of the bard:—

“To gild refined gold; to paint the lily;
To throw a perfume on the violet;
To smooth the ice; to add another hue
Unto the rainbow; or with taper light
To seek the beauteous eye of heaven to garnish.”

For who, in this polished age, is insensible of the attraction, the excellence, the utility of the fine arts, the liberal sciences? Who, in this humane and philanthropic era, is cold to the calls of benevolence, that all-pervading and all-performing virtue, which in one short and easy word, “Thou shalt love thy neighbour as thyself,” comprises all duty and consummates the round of moral perfection?

Indeed, the celebrated eulogy which Cicero passes on philosophy may with equal propriety be applied to Masonry, duly practised and easily understood. For in that view it will be found “the improvement of youth and the delight of old age. The ornament of prosperity, the refuse and solace of adverse hours; it pleases at home; is no encumbrance abroad; it lodges with us, travels with us, and adds amusement and pleasure to our retirement.”

With heartfelt zeal and sincerity allow me, then, Most Worshipful and Worshipful Brethren, to congratulate you on the advancement, the progress and present state of our useful, excellent, antique, and mystic lore!

And while by our sincere good will and friendly regard each for the other; while by our liberal and merciful relief of brethren in distress; while by the establishment of an universal language and communication for the attainment of those two purposes throughout the earth, under the seal of most sacred and violable secrecy, so let us by every method and by every encouragement in our power, court the liberal arts to come and dwell amongst us; let the means of their cultivation and improvement be the frequent subject of our best and most serious thought; let us endeavour to hold forth every engaging allurements, that they may approach and apply their elegant and wonder-working fingers to finish the beauties of the well-ordered dome of the eternal residence of immortal Masonry.

And while amidst the scientific labours of the Lodge, elevated schemes of improving art engage and enrapture our minds; while holy and ancient mysteries warm the imagination with improvement's kindred glow; while in the mournful investigation of a brother's wants, pleading pity melts our eye, and generous compassion swells the feeling breast; then, my brethren, may we with comfort and with confidence lift up our adoring hearts, and we do lift them up to Thee, great nature's adorable and wondrous Geometrician; Almighty Parent of the world; Wise Former of man; imploring on this and all our other laudable undertakings, Thy favour, Thy blessing, Thy aid, without which vain and fruitless are all the efforts of feeble man. Formed as Thy temple, and enriched with the ornaments of Thy creative wisdom—consummate architect of Thy master-building, man!—we look up to Thee to inspire us with understanding, with science, with virtue, with all which can dignify, refine, and exalt our nature. Direct us to make the Blessed Volume of Thy instructive wisdom the never-erring square to regulate our conduct; the compass within whose circle we shall ever walk with safety and with peace, the infallible plumb-line and

criterion of rectitude and truth! Enable us to fill up every sphere of duty with exactness and honour, and by our amiable attention to all the sweet and blessed offices, the endearing charities of social life in particular, teach us to win the love of those who unite in those tender offices with us; and as fathers, husbands, friends—as worthy men and worthy Masons—to distinguish and exalt the profession which we boast! And while through Thy bounty—O rich Dispenser of every blessing!—our cups overflow with plenteousness, and wine, and corn, and oil delight and cheer our boards, oh, may our full hearts never be wanting in gratitude, and in the voice of Thanksgiving to Thee; in liberal sentiments to every laudable undertaking, in quick sensibility and ready relief to the woes and distresses of our fellow creatures, of every being, Universal Lord! who bears Thy image, and looks up to Thy providence, who is fed by Thy hand, hopes for Thy future and all-comprehending mercy, and who will triumphantly unite with us, with voice of Masons and of men, emphatically saying:—

“Father of all! in every age,
In every clime adored;
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!
To Thee, whose Temple is all space,
Whose altar, earth, sea, skies;
One chorus let all beings raise,
All nature's incense rise!”

THE THEATRES, &c.

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Comedy.—Mr. Hawtrey's latest novelty in the way of farcical comedy is one that will do very well to take place with its predecessors. Messrs. W. Lestocq and Walter Everard are responsible for the new piece, which they rightly call “Uncles and Aunts,” and if not of the newest type, it is exceedingly amusing. The work is founded on the idea of mistaken identity, and when we say that each character engaged is taken for some one else, it will easily be seen that the complications run pretty high. The writing is not exceptionally bright, but at times the authors seem to “let themselves go,” with a result that adds to the enjoyment of the audience. The first act may simply be described as a means of getting the characters into a tangle; the second reminds one very forcibly of “The Private Secretary;” it runs pretty smoothly; but in the third and last act comes the task of settling who everybody is. This, however, is got through in double quick time, so that the fun does not flag. Much of the success of the piece is due to that clever and amusing actor Mr. W. S. Penley. Made up to represent an old man, Mr. Penley aroused his audience to laughter directly he put in an appearance; and by clever acting and befooling he managed to score a triumphal success. His queer sayings and amusing characteristics are the talk of London, and now his Mr. Zedekiah Aspen will be added to the already long list of his successes. Messrs. W. Draycott and Walter Everard were good as Reginald Rawlins and Fred Cureton, in love with Nelly and Mary Marley. These two latter characters were exceedingly well played by the Misses Cissy Grahame and Vane Featherstone. Mr. Charles Grove was amusing as Robert Rawlins, while Mr. Lestocq was a fiery and irritable Henry Rawlins. One of the best displays of acting during the evening was that of Mr. W. F. Hawtrey, who in the small part of a servant was exceptionally quaint and droll. Miss Elton and Miss Maria Daly were the aunts, while Miss Katie Lee made a capital servant. At the end the verdict was decidedly favourable, and after the artistes had bowed their acknowledgments, the authors received a hearty call.

That most successful comic opera, “Pepita,” will be produced for the first time in London on Thursday next, at Toole's, when Messrs. Auguste Van Biene and Horace Lingard will start their season. A powerful company has been got together, and if only the piece proves as acceptable to London audiences as it has done to country ones, a most successful season may be anticipated.

Mr. Beerbohm Tree intends to reopen the Haymarket next Saturday evening, with Mr. Haddon Chambers' new play, “Captain Swift.” It will be remembered that this piece was well received at a matinée some time ago.

“She” is expected to be ready for production at the Gaiety on 6th September. The final rehearsals of the elaborate scenic effects will necessitate closing the theatre for three nights. The last performance of “Marina” will, therefore, be given on Saturday, 1st of September. Chasemore has designed the dresses to be worn in “She.” The “Ammahagger” dance is being arranged by John D'Auban. Playgoers are wondering how Miss Eyre will finish the play. In the version running so successfully in America “She” has several “doubles,” ending with the horrible figure described by Mr. Rider Haggard. We are assured that this will be all changed at the Gaiety.

The Chiswick Lodge of Instruction will resume its meetings at the Windsor Castle Hotel, King Street, Chiswick, on Saturday, the 1st September, at 7.30 p.m.

NOTICES OF MEETINGS.

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ALL SOULS' LODGE, No. 170.

A MEETING of more than usual interest and importance marked the re-opening, on the 10th inst., in Weymouth, after extensive alterations, of the Masonic Hall belonging to All Souls' Lodge, No. 170. The W.M. of the Lodge, Bro. Zillwood Milledge P.M. P.P.G.D.C. Dorset, the representative of a name connected with Freemasonry in Weymouth for close upon a century, threw himself with characteristic vigour and earnestness into the work of renovation and the formality of re-opening, and the result was in every way a great success. The alterations include the re-arrangement of the form of the Lodge, placing it due east and west, the erection of a new dais for the Master and Past Masters, general re-decoration throughout, and the construction of a kitchen with all necessary appliances. This has been carried out from the designs and under the personal supervision of Bro. W. Barlow-Morgan, one of the Past Masters of the Lodge, the contractor for the builders' work being Mr. Whettam, and for painting and decorating Mr. James Jesty. The dais had been erected in an apse under an arch supported by Ionic columns with characteristic frieze, cornice, and capitals, the spandrels being filled in and the mouldings ornamented with appropriate designs in papier maché, embracing pomegranates, lilies, wheat, and other emblematical subjects, and the whole painted in white picked out in gold. The Past Masters' landing is approached by five steps, with two others leading to the chair of the W.M., and the back has been draped with an exceptionally rich curtain in blue and gold (which was supplied by Mr. T. H. Williams). The centre of the floor has been repainted in a Masonic pattern and the sides covered with linoleum (supplied by Messrs. Hallett), the walls repainted in vermilion, and the ceiling blue, the ornaments being in white and gold; and the pictures, including two full-length oil portraits, have been re-hung under the supervision of Bro. Sidney Milledge. The gathering to mark the realisation of this long-felt need, although not precisely what it promised to be, was alike gratifying and influential, and thoroughly testified to the fraternal feeling for which the Freemasons are distinguished. Several prominent leaders in the Craft, who had given conditional promises to attend, notably the Right Worshipful Bro. Montagu Guest, the Provincial Grand Master of Dorset, and the Right Worshipful Bro. W. W. Beach, M.P., Grand Master for Hampshire, with Bro. Col. Hambro, M.P., sent letters explaining their enforced absence, and the following put in an appearance:—The Worshipful Deputy Provincial Grand Master for Dorset, Bro. W. E. Brymer; Bros. W. Mortimer Heath P.G. Chaplain England, Colonel Shadwell Clerke Grand Secretary England, Sir Richard Howard Grand Deacon England, J. M. P. Montagu P.S.D. England, G. J. G. Gregory P.M. 147 P.P.G.S.W., J. Trevor Davies P.M. 1168 P.G.S.W., R. D. Thornton P.M. 417 P.G. Treasurer, Dr. Webb P.M. 1367 P.P.S.G.W., Rev. H. Milner 1266 P.P.S. Chaplain Surrey and Dorset, C. J. Philips P.M. 130 P.P.G.S.D. Hants and Isle of Wight, G. J. Davies P.P.G. Steward Cheshire, C. P. Gee P.M. 1037 P.P. Organist, E. Newman S.D. 417, G. Oldfield Secretary 417, E. W. Young I.G. 417, R. Toleman W.M. 1367, Rev. W. C. Brown S.W. 386, J. E. Stroud W.M. 417, R. Score jun. 1037, S. Jackson 1037, C. J. Freeman 1037, C. A. Cox 1669, J. W. Board J.W. 1037, E. Mills S.W. 1037, C. Hunt 412, J. T. Read, E. E. Harding J.W. 2108, B. A. Hogg P.M. 417, T. D. C. Levrett 68, A. W. Moore 189, J. Ley W.M. 472, H. F. Harvey P.M. 622, J. F. Hatchard W.M. 622, S. H. Wallis 1037, R. W. Board Secretary 2255, W. H. Dunman 417, W. H. Mann 1091, W. J. Nosworthy P.M. P.P.G. Organist Somerset, C. M. Watling 274, G. Habgood J.D. 622, H. Cooke 1037, with the following Past Masters of the Lodge:—J. B. Cole P.P.G.S.B., H. T. George P.P.G. Registrar, Pelly Hooper P.P.G. Registrar, R. A. Ayles P.P.G.J.D., A. Reynolds, A. Graham P.P.G.J.W., A. McLean P.G.J.D., C. G. Targett P.P.G.J.D., J. Lowe P.P.G.J.D., T. R. Charles P.P.G.J.D., R. Cox P.P.G. Assistant D.C., and the following members of the Lodge:—Brothers J. Rowe, H. Russell, W. H. Perry, F. W. Padgett, J. N. V. Ryan, G. N. Waterman, H. J. Groves, J. T. Whettam, J. H. Bowen, J. Lee jun., W. Osborne, G. P. Symes, Tom Cooper, E. Michell Smith, Sidney S. Milledge, J. Lyon, M.D., R.N., D. H. Williams, H. Pittis, W. D'Angiban, Lieutenant Jenkins, H. Hughes, F. W. Hetley, J. E. Crickmay, B. Morris, W. H. Porter, and H. Warren; the Officers present were the W.M. Bro. Zillwood Milledge P.M. P.P.G.D.C., Alan McLean P.M. P.G.J.D. I.P.M., Rev. J. Hubert Scott, M.A., P.P.G. Chaplain S.W., W. Smith J.W., Rev. J. Meigh Chap., J. A. Sherren P.M. P.P.G. Pursivant Treasurer, H. J. Jesty Secretary, A. Rayner S.D., H. J. Groves acting J.D., W. B. Morgan P.M. P.P.G. Superintendent of Works D.C., H. Gibbs P.M. P.P.G.D.C. Organist, E. T. Targett P.M. P.P.G.J.D. and F. Reynolds Stewards, J. T. Whettam acting I.G., R. Simmonds Tyler, W. J. Clare Assistant Tyler, D. Haylett Tyler 622, W. Talbot Tyler 417, and T. W. Mills Tyler 1037. The brethren having duly assembled and received the distinguished visitors in due form a hymn of invocation appropriate to the special occasion, was sung by a small choir, consisting of Bros. H. Warren, Mills, Board sen. (conductor) and jun., Gee, C. J. Phillips, Rayner, and Hughes, the Organist of the Lodge P.M. H. Gibbs presiding at the organ. The transaction of a little formal business followed, and the same brethren sang the anthem "Behold how good and joyful a thing it is, brethren, to dwell together in unity," to the music of Dr. Clarke Whitfeld. The W.M. next proffered a warm and hearty welcome to the visitors; and addressing them on the special object of the meeting, which he said was unique of its kind in the Province of Dorset, said that for many years past, in fact ever since 1819, the incongruous position of the Master's chair in that Lodge had been remarked on. Many suggestions had been made to alter it, and to place the Lodge in correct Masonic position as regarded the cardinal points. He remembered that in 1884, when he had the honour of being Master, this was fully discussed, but not

carried out. Last Christmas, when the brethren again did him the honour of electing him as Master, he determined that, with their assistance, he would get the work done during the current year. He consequently conferred with several of the brethren, and notably with their W.M. Bro. W. Barlow-Morgan, who most generously gave his professional services gratuitously, to whom they were indebted for the excellent plans prepared by him, and who elaborated every detail as the works proceeded. The Lodge appointed a committee, who examined the plans, which were produced to the Lodge and approved, and he was authorised to get the work done. Bro. Morgan and himself went to Loudou to see the manufacture of fibrous plaster, of which the capitals of these columns, and the cornices, and the frieze were made. He left it to them to say if they met their approbation. The works executed consisted in the removal of the old and useless organ, the doing away with the organ chamber, and the construction of the apse, the space being taken out of two small rooms (the old organ front had been erected over the harmonium at the west end of the hall), the building of a new kitchen with lift, the conversion of the old kitchen into an ante-room, with entrance into the Lodge, the construction of a dais, approached by seven steps, and the re-arrangement of the furniture, rendered necessary by the alterations. These works had cost about £150. At the time the Lodge had agreed to do this he said he hoped the fees taken from initiates and joining members this year would cover the cost, so no debt would be contracted which it would be a burden for the Lodge to bear. He still believed this would be the case. They had initiated nine candidates, and had nine joining members, and the fees and first year's subscriptions from these amounted to about £140. He further believed that at no period of its existence was All Souls' Lodge more numerous, more prosperous, or had members of better social status than now. He was glad it was so. He, however, wanted no increase of members if it meant a loss of respectability; on the contrary, he would rather they lost in members if they gained in respectability. Well, the work being completed, it was thought it would be a good thing if they could get some rulers of the Craft to grace by their presence the ceremony that day. He thanked those present for their attendance, and for the kindly promptitude with which they accepted his invitation, and he prayed the great Architect of the Universe to so bless that Masonic Temple, raised to His glory, so that the lives lived by the members of this Ancient Fraternity might convince the world that a good Mason was a good man, and that by reason of being a Mason he was a better man than a good man not a Mason. He now declared All Souls' Lodge dedicated afresh to the glory of God and for the purposes of Freemasonry for all time, and he called on their Chaplain, the Rev. J. Meigh, to read suitable portions of the Sacred Law, and to offer the dedicatory prayer, the brethren remaining seated during the reading, and whilst the prayer was being offered standing facing the east. The Rev. J. Meigh (of St. Peter's, Portland) then read portions of 2 Chronicles vi. 1-21, 32, 33, 40-42; and vii. 1-3; and offered a dedicatory prayer which included an appropriate supplication to the great Architect of the Universe, to pour upon the undertaking the heavenly dew of His blessing. Might the Lodge now re-dedicated to His holy name and service be crowned with His blessing and Almighty protection. Might the symbols of the Order, like those in King Solomon's temple, teach them wisdom; might the re-arranged Lodge remind them that as the divine skokinah, which was the visible token of His presence, entered the Temple from the eastward and shined to the westward, so all light and wisdom had shone from the east to the west; and might the goodness which inspired the founder of this ancient Order with the grand idea of uniting the wise and good in every nation in the bond of brotherly love, stimulate them to practise every social and moral virtue—fidelity, obedience, temperance, prudence, justice, benevolence, charity; to cultivate that brotherly love which is the foundation and keystone, the cement and glory, of their ancient Fraternity; and to be so cautious in their words and carriage that the most penetrating stranger might not discover or find out what was not proper to be imitated. A sacred chorale was next given by the choir, and then the Treasurer of the Lodge (Bro. Jno. A. Sherren P.M. P.P.G.P.) read a sketch of the history of the Lodge, containing many details of considerable interest to the members of the Craft and the following general particulars. Although the Poole Lodge celebrated its centenary earlier than All Souls', and stands first on the Provincial roll, yet Masonry in Weymouth is of older date. It can be traced from the year 1736, when a Lodge was constituted and held at the Three Crowns. This Lodge, however, was erased in 1754. In 1776 another Lodge, called "The Weymouth," was constituted, but for not conforming to the laws of the society was erased in the year 1788. A third Lodge, called the Arimathea, was constituted in 1808, and for about twenty years seems to have existed, it being erased in 1828. The All Souls' Lodge was constituted by the Grand Lodge of England, to hold its meetings at the Vine Hotel, Tiverton, in the county of Devon, 24th October 1767, and was numbered 408. In 1770 the number was altered to 343; in 1781 to 268; in 1792 to 226; at the union of the two Grand Lodges in 1814 it was altered to 283; in 1832 to 199, and at the last re-adjustment of the numbers, in 1863, to the number it is now known by, 170. In the year 1794 a large part of the town of Tiverton was destroyed by fire; and the warrant of constitution and minute books seems to have been either burnt or lost. The oldest minute book in possession of the Lodge apparently belonged to the Weymouth Lodge, No. 493. It commences on 17th June 1776, with a list of nine members, to whom, in all probability, the charter was granted. Next comes the names of those who were admitted into Masonry in the Lodge or who joined from other Lodges until the year 1793. The Lodge appears to have met with reverses, for, on the 5th January 1785, the Lodge jewels and furniture were sold by auction for £30, and "a summons was delivered to every brother to appear at Bro. Morgan Wallis's house to receive his dividend of the purchase money. The members of the Lodge under notice were the founders of All Souls', for in 1803 they presented a petition to

Grand Lodge asking permission to reform the Lodge. This request was granted, and a warrant issued under the authority of the Prov. Grand Master of Devon, Sir C. W. Bampfild, authorising the removal of the All Souls' Lodge, which had formerly met at Tiverton, to Weymouth. The first meeting was held 16th June 1804, at the King's Head Inn. Bro. James Hamilton, who purchased the furniture and jewels of the Weymouth Lodge, was the first Worshipful Master; and he (Bro. Sherren) thought a fair inference was that he presented them to the newly constituted Lodge. They had also a copy of the Constitutions presented in the year 1777 to the Weymouth Lodge. From that time to the present the meetings had been held without intermission, either monthly or bi-monthly, according to the bye-laws. In noticing some of the Lodge proceedings in those days, Bro. Sherren incidentally mentioned that they had not obtained a name for hospitality, as visitors were admitted only on payment of 2s 6d; still, a good number were generally present. Another minute recorded, "Alas, those happy days are past when our Mother Lodge paid our expenses at Prov. Grand Lodge. In 1806, at a special Lodge at Fordington, Dorchester, for the interment of a brother, among the expenses was an item for "Musick, £2 11s 6d." In March 1808, occurred the first record of a subscription to the great Masonic Charities, ten guineas being voted to the Freemasons' School for Female Children, but there are numerous entries of casual relief, and in June 1808 a collection of £5 was made for the relief of the English Prisoners in France. About this time several of the officers of the German legion stationed in Weymouth were initiated in All Souls'. On St. John's Day (27th December 1808) it was requested that "no white wine be introduced at dinner in order that frugality might be attended to." In 1809 the Lodge allowed the widow of a dead brother 2s 6d a week for her life, or so long as she might be a fit object for such relief. In October it was resolved that Bro. Arbuthnot be nominated Master of the Lodge *pro tem*, for the purpose of laying the foundation stone of a pedestal on which a statue of H.M. George III. was to be erected. Bro. Arbuthnot being unable to be present, Bro. J. H. Brown was nominated to fill the vacancy. The ceremony took place on the 25th, there being also present the Lodge of the 7th regiment and Arimathea Lodge, as well as the Royal Arch Masons. All Souls' voted ten guineas towards the expense of erecting the pedestal; and Bro. Brown presented "a very handsome painted 'Form of a Freemasons' Lodge' [a Tracing Board] as a testimony of thanks for the high honour conferred on him." In 1810 it was decided that the Lodge should subscribe two guineas annually to the Cumberland (Girls') School from Christmas. In June 1811 a Lodge of Emergency was called, in consequence of an insult offered to the Lodge by the proprietor of the King's Head, and it was resolved to remove to the Royal Hotel, where four days later they met and decided to meet once every month instead of adjourning the Lodge over the three summer months. 1812 closed with a list of 50 members and a balance in hand of £104. In 1813 a suggestion was made that it would be desirable to have a hall entirely appropriated to Masonic purposes, and a Committee was appointed to consider the subject. In 1814 Bro. Ure offered, at a nominal quit rent, as much land as would be required to erect a Lodge room, and the Lodge directed a letter of thanks to be written, saying a piece of land 50 feet in breadth and 48 in length would answer their purpose. In May 1815 it was resolved to build a hall on a site at the lower part of Towns End field; a Committee was appointed to carry out the work, but not to expend more than £700, and the foundation stone was to be laid in Masonic style, but no expense was to be attached to All Souls' Lodge. The foundation stone was accordingly laid, 12th June 1815, the brethren attending divine service at Wyke Church before the ceremony. No time appears to have been lost in carrying out the building, for in February 1816 the committee were requested to survey it, and lay the accounts of the building fund before the Lodge. It was decided that "every brother do pay for his chair in the new Lodge," and a pattern having been selected, the Treasurer was requested to purchase five dozen out of the funds of the Lodge, to be repaid by each individual on his marking his name thereon. These chairs have long since disappeared, but the twelve tables ordered to be made at the same time are still in use. The building was dedicated by the P.G.M. (Bro. William Williams) with the customary Masonic ceremony, and the first regular meeting was held in it in May 1816. The building account showed that the cost was nearly £900, and that a balance of a little more than £500 was due to the P.G.M. For a number of years it appears to have been the custom to attend the theatre in Masonic clothing as a Lodge, but in October 1821 it was unanimously resolved that it appearing to be inconsistent with the principles on which Freemasonry is founded and incompatible with its moral acceptation to patronise any play, in future no play be patronised by All Souls' Lodge. This was rescinded in September 1840. In 1822 one of the members, owing the Lodge a large sum of money, offered to convey to the Lodge, in satisfaction of the debt, the building erected by him in the yard rented of the Lodge, which was accepted, the conveyance completed, and the yard and premises let for seven years for £120. In 1822 five guineas were voted towards distress in Ireland. In 1823 the organ was presented to the Lodge by the Royal Arch Chapter, and a bill being sent in for £125 10s 4d, the following note was appended by Bro. Eliot, the D.P.G.M.:—"This charge is considered a gross imposition, and the Lodge came to the resolution of paying no more than the sum agreed, £42, and a receipt for the same by Mr. Lowman." Alterations in the construction of the Lodge premises seem to have been deemed necessary in 1831. The spoons of the Lodge seem to have proved a constant source of expense, and in January 1832 it was decided to "open a subscription for silver spoons—which would last." In June of this year (1832) Sir Fredk. George Johnstone was initiated in the Lodge, and in December he wrote to the Master that "All the quit rent up to this date shall be expunged, and a lease on three lives granted, the lives to be named by the members of All Souls' Lodge, subject to quit rent of £2 10s, and also to a consideration of 5s of lawful money"—for which a cordial vote of thanks was passed, and the names of three lives sub-

mitted. In November 1833 a new building was contemplated in Frederick-place [the present site], and a Committee was appointed to consider what alterations would be necessary to the front of the hall. In February of the following year plans were approved to effect the alteration at a cost of £42. In June of that year a Lodge of Emergency was held, and attended by about 120 brethren, to lay the foundation of the new embankment wall behind the Belvidere, the ceremony being performed by the Provincial Grand Master. In October the gas company offered to light the Lodge at a charge of £1 per thousand cubic feet. It was decided that this "liberal offer would be advantageous to the Lodge," and it was therefore accepted. In January 1837 in pursuance of a request from the Mayor that the members of All Souls' would assist to lay the foundation-stone of the new Town Hall, it was unanimously resolved to ask for a dispensation for the purpose, which was granted by the Provincial Grand Master, and the first stone laid in due Masonic form by the Deputy Provincial Grand Master (Bro. W. Eliot) of whom, he having been made Provincial Grand Master, a portrait was placed in the hall in 1842. During the month of December the Lodge plate and jewels were stolen, and every effort to recover them being unsuccessful, the Blandford Lodge kindly lent their jewels for the use of the Lodge until, in April 1846, new jewels, collars and plate were purchased. In July 1847 Bro. G. M. Butt, one of the candidates for Parliamentary honours, attended the Lodge, and in the interval of refreshments addressed the brethren in an eloquent and truly Masonic spirit, and the substance of the address was entered on the minute book. In July 1849 a Lodge of Emergency was held for the purpose of laying the foundation-stone of the Portland breakwater, but at the last moment it was found that the engaged steamer, the *Wonder*, had met with an accident, and a request to be allowed to accompany the corporation in H.M.S. steamer *Vulcan*, which had been placed at their disposal not being granted, the brethren were reluctantly compelled to abandon their intention of proceeding to Portland in Masonic form. In December the flag of truce carried by Bro. Capt. Hall at the capture of Bormasund, 16th August 1854, was presented by him to the Lodge [and is retained on the walls, in a glass case]. In 1866 inquiries were made for the Warrant of Constitution of the Lodge, which appeared to have been lost, and it was decided to apply for a Warrant of Confirmation, which was obtained. In the centenary year (1867) there seems to have been some difficulty about obtaining the centenary jewel, but at last a design submitted by Bro. G. R. Crickmay Past Master was decided upon. On Whit Monday 1871 a special Provincial Grand Lodge was held to lay the foundation stone of the Hospital. The silver trowel used on the occasion, afterwards presented to the Lodge by the Provincial Grand Master (Bro. Goadry), and the mallet which had been used in laying the foundation stones of the bridge, the town hall, market house, and the hospital, was presented by the Past Prov. Grand Master (Bro. Eliot). In 1876 as a mark of the appreciation of the brethren for the zeal and energy displayed by the W.M., Bro. Pelly Hooper, in obtaining a new lease of the existing premises and additional land in the rear, for building a banqueting hall, the memorial stone of which was placed in its position by Bro. W. Eliot P.P.G.M., the Lodge unanimously decided to present Bro. Pelly Hooper with a life governorship in one of the Masonic Charities. The sketch concluded with a reference to some of the leading events in the modern history of the Lodge, chiefly of interest to the members in particular, and the Fraternity in general. Following a hymn of thanksgiving, the D.P.G.M. for Dorset (Bro. Brymer), Bros. Col. Shadwell Clerke, Sir Richard Howard, and the Rev. W. Mortimer Heath individually expressed their hearty congratulations to the W.M. and the members of the Lodge on the success of their efforts. The W.M., in the course of his response, announced that Mrs. Mitchell Smith had presented the useful curtain at the back of the chair, with a necessary cover for the protection of the silk hangings (obtained of Mr. T. H. Williams), when not in use; and that Mrs. Milledge had made the handsome cover for the tracing boards, introducing the old Coat of Arms into the work. On the proposition of the Worshipful Bro. J. P. Montagn, seconded by Sir R. Howard, a cordial vote of thanks was tendered to these ladies. The W.M. then pointing to the windows lighting the hall, said there were five of them, which it was proposed to fill with stained glass. Bro. Pelly Hooper had promised one of these, and thought he could obtain the funds for one other. He hoped the Past Masters of the Lodge would provide one, and with these inserted he had little doubt the whole would be filled in good time. With the usual formalities and a closing hymn the Lodge was closed and the brethren adjourned to a banquet, which was served by Bro. A. Graham in the Jubilee Hall. This had been decorated with excellent taste by Mrs. Case, the Mayor and others kindly sending plants in pots and cut flowers for the purpose. The W.M. presided, and was supported by most of the Grand and Prov. Grand Officers, who had been present in the Lodge, and by nearly all the brethren. Following the repast, *Non Nobis Domine* was sung, and the W.M. proceeded to give the customary Masonic loyal toasts, beginning with the Queen and the Craft, and passing on to the Prince of Wales, the Most Worshipful Grand Master, the National Anthem and "God bless the Prince of Wales" being sung. Bro. Col. Shadwell Clerke, the Grand Secretary, first responding for the toast of The Earl of Carnarvon, Pro Grand Master, the Earl of Lathom, Deputy Grand Master, and Present and Past Grand Officers, said the toast related to a number of brethren in all phases of society, who amidst their various avocations cheerfully gave their services and time for the good of Masonry. These brethren had been fortunate enough to obtain the approbation of the Grand Master, and were always anxiously endeavouring to show that their Masonic career was such as to amply justify that choice. Their services were always kindly received by the brethren, and he was sure they were most grateful for it. In responding for the Grand Officers he would say a word or two about their Chief, because it was well for them to know they had such an excellent brother in the position of their Grand Master as the Prince of Wales. They must not look upon His Royal Highness as merely an ornamental Grand Master, for he was quite the contrary;

he worked hard and took every interest in the affairs of the Order, and amongst his innumerable engagements he found time to go into every detail of importance which affected their interest. Passing on to speak in appreciative terms of the valuable services of Lord Carnarvon and Lord Lathom, the Grand Secretary next thanked the brethren personally for their reception of the toast. This was not the first time he had had the pleasure and honour of being in the province of Dorset. He had many personal friends here; upon many occasions he had met them, and still, he was glad to say, he continued to form new friendships. It was therefore very pleasing to him to come down into the old and honourable Province, which had existed as a Province for exactly 102 years, for it was in the year 1786 that the celebrated Bro. Dunckerley was the first Provincial Grand Master. Since that time they had had many worthy brethren to preside over the Province whose names were household words—Bro. William Williams and Bro. Eliot, for instance—good names and known to them well; and last, but not least, Bro. Montagu Guest, their present Prov. Grand Master. In saying they were extremely fortunate in having been presided over by these distinguished brethren, he ought not to omit their dear old Bro. Gaudry, whom many of them remembered. In conclusion Col. Clarke wished the Province and their All Souls' Lodge every possible success. Bro. Sir R. N. Howard, Junior Grand Deacon of England, being called upon, said he felt proud of the honour which had been conferred upon him by the Grand Lodge, and he hoped and trusted that as a Grand Officer he should do everything he could to merit the approval of his chiefs, which was one of the principal duties of a Mason. He was extremely proud to think that this Province had been chosen from which to select one of the Officers of the Grand Lodge, however unworthy he himself personally might be. The Worshipful Master next proposing the Provincial Grand Lodge and its Past and Present Officers, expressed regret at the absence of the Provincial Grand Master, through family affliction. But he was pleased to say they had present their old friend and brother, whom they were always delighted to see, Bro. Rymer, and several other distinguished Past and Present Officers of the Grand Lodge, including the Grand Treasurer (Bro. Thornton), the Grand Wardens (Bros. Trevor Davies and Gregory), and others. Bro. Brymer and Bro. Thornton briefly acknowledged the compliment. The former reminded the brethren of the forthcoming Prov. Grand Lodge, to be held at Shaftesbury, and the latter, as Provincial Treasurer, said he was pleased to tell them the finances of the Province were in a very satisfactory condition. There were funds sufficient, and more than sufficient, to meet ordinary requirements; and if any exceptional demands were to occur, after what they had seen that day, he should know where first to turn for aid and assistance. He could assure them he should always in future look upon the Treasurer of such a flourishing Lodge as theirs with great and peculiar interest. Bro. Trevor Davis also responded, and having added his congratulations to the Worshipful Master he expressed his admiration of their renovated Lodge, which he contrasted with their place of assembly at Sherborne, and said he hoped Bro. Milledge might live long enough, notwithstanding the way in which they had re-decorated their Temple, to see the necessity of its being again repaired, again renovated, and again re-opened. Bro. Brymer in cordial terms proposed the Master of the Lodge. They all knew, he said, that from the commencement of his Masonic career Bro. Milledge had done everything he could to support and uphold the principles of the Craft, and in the future the efforts he had made to improve his mother Lodge would stand out with great prominence. It was not for outsiders only to judge of the way in which the work had been carried out, but for the members of All Souls also to testify their appreciation. As outsiders they could truly say that all that had been done had been carried out with much taste and decorum, and he might say also, not only from what he had seen that day, but on many other occasions when he had been present, that Bro. Milledge filled the chair and conducted the business of the Lodge in the same way that he had conducted the work now completed. The Worshipful Master, in reply, took exception to the flattering words which had been showered upon him, and which should have been distributed amongst the brethren, notably to Bro. Morgan, who had planned and superintended the work. Individually he could have done nothing, he simply led and assisted those who were quite as anxious as himself that the work should be carried out and done well. There was no member of the Lodge, however, who had the work more thoroughly at heart than himself, and there was no member who had afforded greater assistance in the carrying of it out than Bro. Morgan. Bro. Morgan was an exceedingly busy man, and at this particular juncture most important matters were transpiring in their important and ancient borough, but notwithstanding all this, which kept Bro. Morgan at work early and late, he had found time to render valuable assistance in carrying out the improvements of which that day had witnessed the full completion. Therefore he must ask them to take off a considerable per centage of the enlogies passed upon him and transfer them to Bro. Morgan's shoulders. Having alluded in appreciative terms to the valuable help rendered by Bro. Whettam, and the interest taken in it by Bro. Sir R. N. Howard, the Worshipful Master said what had raised their Lodge to its present high position, and the only thing that would maintain that position in the future, was the remarkable *esprit de corps* which existed among them so pre-eminently above a great many Lodges. There was no Lodge in England where this feeling was more shown than in All Souls, and to it alone he attributed the successful completion of the work. The Visitors was next given, the W.M. remarking that out of 13 Lodges in the Province 12 were represented on that occasion, and there was an almost equal number of Provinces also represented, including, besides their own, Cheshire, Bristol, Somerset, Hants, Middlesex, Wilts, Devon, and others. Bro. Davis, of the Province of Cheshire, having acknowledged the toast, the services of the Choir for the day were formally recognised from the chair, and Bros. Gibbs (Organist), Board (Conductor), and Phillips were called upon to respond. For The Past Masters of All Souls' Lodge, Bros. Cole and C. G. Targett returned thanks. With the Officers of the

Lodge were coupled the names of Bro. Rev. J. H. Scott, the S.W., W. Bro. E. T. Targett, and W. Bro. W. B. Morgan. The Rev. J. H. Scott said the name of Milledge had been connected with the Lodge for something like 70 years, and in the future the name of Milledge would be connected with one of the brightest epochs of the Lodge's history. Their Master's father was a well-known and respected Mason, and two worthy sons were now following in his footsteps. Worshipful Bros. Targett and W. B. Morgan also replied. Before the charity box was passed round, Bro. Montagu gave some details of the Charitable work of the Craft, notably its magnificent contribution of £50,500 this year to the Girls' School, and said when he came into this Province 20 years ago they had a total of 70 votes; that number now exceeded 750. In conclusion he proposed the Masonic Charities, which Bro. the Rev. W. Mortimer Heath was called upon to acknowledge, and did so in appropriate terms, enlarging on the influence of these Institutions, and suggesting they were the outcome of practical religion—the brethren with respect to them not only talked but acted. Several other toasts, chiefly of a personal nature, were given before the party separated. The proceedings were enlivened by some singing far above the general average, the execution of the glee, "Mynheer Van Dunck," by Bros. Gee and Board sen. and jun., being exceptionally fine, as was also Bro. Board sen.'s interpretation of "The fine old English gentleman," the principal other contributors being Bros. Phillips, Rayner, Leverett (Bristol), and Gee.

ALBERT LODGE, No. 854.

THE brethren of this Lodge, who meet at the Duke of York Hotel, Shaw, on Wednesday, 15th instant, had their annual picnic, Worksop and the Dukeries being the places selected. The day, in a climatic point of view, was everything that could be desired, and as the brethren were in the best of spirits the enjoyment of a capital day's outing was looked forward to with confidence. That hope was not disappointed, but was realised to the full. The party left Oldham, Clegg-street Station, at 8.25 o'clock, occupying in the train a saloon carriage, and without anything special occurring on the journey, arrived at Worksop at 10.45. Here they repaired to the Lion Hotel, of which, in his "Reminiscences of the Dukeries," Lord Ronald Gower writes:—"There the Lion Hotel is much to be commended, the food and attendance being both excellent, and the house as clean as a Dutch village." Here the inner man of the brethren was satisfied with a sumptuous breakfast, which had the additional merit of being ready as soon as the guests arrived. This concluded, the inevitable drive through the Dukeries took place, the Oldhamers being seated in a large brake, drawn by four splendid roadsters. The topography of the Dukeries is so well-known to Oldhamers that anything like a laboured description of the scenery would be like a thrice-told tale. Suffice it to say that the visitors passed through the magnificent Park of Clumber, and had a view of the seat of His Grace the Duke of Newcastle. Continuing the drive, Thoresby, the residence of Earl Manvers, situated in an extensive and well-wooded park, stocked with numerous herds of deer, was next passed in rapid review. Then came Sherwood Forest, the Major Oak, Edwinstowe, where lunch was partaken, and finally Welbeck Abbey (the magnificent seat of His Grace the Duke of Portland), Worksop was reached at 6.30, where dinner was served the hungry *voyageurs*, to which ample justice was done. At the post prandial proceedings the Worshipful Master Bro. I. D. Bamford occupied the post of Chairman. The return journey commenced at 8.15, and Oldham was reached at 10.45.

DUKE OF EDINBURGH LODGE, No. 1182.

ON Thursday, the 16th inst., the members and their friends journeyed to Radyard for their annual outing. Leaving the seaport city at nine o'clock, the party, which numbered upwards of 100, and included several ladies, reached the Lake soon after eleven, and after a brief ramble about the pretty village sat down to a substantial and well-served dinner at the hotel. Bro. J. D. Galloway W.M. presided, and amongst the members of the Craft present were Bros. A. D. Hesketh P.P.G.S.B., R. Martin P.P.G.J.D., J. Williams P.P.G.D., G. Williams, J. Munro, Tyson, Kirkland, Bartley, and A. Morris. During the afternoon boating was indulged in, and a number of races of various kinds took place on the greensward near the Lake. At five o'clock tea was partaken of at the hotel, and at half-past seven the party started on their way home, delighted with their first visit to the "Switzerland of Staffordshire."

KINGSLAND LODGE, No. 1693.

THE members held an Emergency Meeting on Wednesday last, at the Cock Tavern. Present: Bros. Jas. Cooper P.M. and Treas. as W.M., Casely S.W. W.M. elect, L. Kool acting S.W., A. W. Fenner P.M. Sec., H. C. Turner S.D., H. Hazel as J.D., W. Whittell as I.G., J. Potter A.D.C., L. Simon W.S., also Bros. C. J. Brampton, J. W. Moulton, J. S. Anthony, Dee, L. Coles, A. T. Whittell, G. I. Spalding, J. Roberts, L. Dicks, D. Harper, H. F. Bangs, T. H. Nye, E. Sheldrake, J. F. Hammond, G. R. Dix, H. Moore, H. Strudwick, H. J. Fletcher, A. White, F. Wood, and P.M.'s A. Hall, C. K. Killick sen., R. P. Forge. Lodge was opened in due form and the summons convening the meeting was read. Lodge was opened in the 2nd degree, when Bros. Moore, Strudwick, White and Wood gave proofs of their proficiency and were entrusted. Lodge was then advanced to the 3rd degree, and the brethren named were raised, the ceremony being performed in a very impressive manner by Bro. Cooper. Lodge was resumed to the 1st degree, and a ballot was taken for the admission of the following gentlemen:—Messrs. R. H. Thomas, J. S. Sunderland jun., E. H. Line, F. Read, W. Gilson, L. Cully, T. Casely sen., and S. Jamieson. In each case it proved unanimous. Three only of these candidates were present, viz., Messrs. Sunderland, Read, and Gilson. They were regularly initiated into the mysteries of the Order by Bro. H. Hall P.M., in whose favour Bro. Cooper had vacated the chair. This constituting the business on the summons, the Lodge was closed in due form and the brethren adjourned to refresh-

ment, at which Bro. T. Casely W.M. elect presided in a very efficient manner. Ample justice having been done to the the good things provided by Bro. Baker, the Loyal toasts were given and responded to in a very hearty manner. Bro. Cooper P.M. then proposed the health of the W.M. elect. The toast was duly honoured. Bro. Casely in responding thanked Bro. Cooper for the flattering terms in which he had spoken of him; he assured the brethren that he would do his best to promote the prosperity of the Kingsland Lodge. He was speaking as W.M. in prospective; and trusted to have the same steady support from the members that had been given to his predecessors. The Initiates' toast followed; this was heartily received. In reply each of the newly-made brethren stated their intention of doing their best to become good Masons, and in time useful members of the Lodge. The Visitors' toast was next on the list; it was received with the usual honour by the Kingsland brethren. The Visitors in responding all assured the W.M. elect of their appreciation of the manner in which the work had been done in the Lodge; also of their kind reception at the hospitable board. All wished the Lodge continued success, and a happy year of office to Bro. Casely. The P.M.'s toast followed; this was well responded to; as was also the Officers of the Lodge. The Tyler's toast brought a very enjoyable evening to a close. The Visitors were:—Bros. Mack W.M. Beadon Lodge, E. Woodman P.M. Citadel, Baynes of Citadel, Leeuw S.W. Barnato Lodge, F. J. Holden Regent's Park, Omholtz of the Yarra Yarra Lodge, N.S.W. The enjoyment of the evening was greatly enhanced by the harmony of Bros. Baynes (Organist), Simon, Gammon, and Dee.

THE FREDERICK WEST LODGE, No. 2222.

THE individual who formulated the institution known as a "Picnic" deserves—so we have heard it said—a niche in the Temple of Fame. We are willing to concede this; but we must claim also "front seats" for the successful organisers, whosoever they may be, who undertake the management on these festive occasions. Well, well; we are reminded by a fair face at our elbow that we need not "claim" anything *special* for them, they will assuredly get their deserts, and unstinted praise will be lavished on them should success attend their efforts. In any case this seemed to be the general idea on Tuesday last, when the members of this newly consecrated Lodge celebrated their first picnic, for proud indeed must Bro. Fred Lockett have been to listen to the complimentary remarks heard on all hands at the success that had attended his efforts as organizer of the trip now under notice. Brother John Mayo, too, to whom had been entrusted the catering for the party, must also be congratulated; throughout the day not a single *contretemps* arose to mar the enjoyment of the party. The members of the Lodge, headed by their popular Worshipful Master, Bro. R. T. Elsam, had decided that a water excursion should be the distinguishing feature of the day's proceedings, and Bro. F. Lockett and Bro. John Mayo were empowered to make the necessary arrangements. These brethren at once secured the commodious steam launch "The Princess Beatrice," for a trip up the river. Accordingly, at 10 a.m. this well-appointed craft was to be found at the landing stage of the Sun Hotel, Kingston, and here the Kingston contingent took their seats. Hampton Court was the first appointed stopping place, and here the brethren from London, with their ladies, and those friends to whom Hampton offered special facilities, joined the party. When fairly on the way, card parties were organised, and soon "Whist," "Nap," and "Crib," were in full swing. For those who were musically inclined, a capital piano had been requisitioned, and those who felt inclined to exercise their vocal abilities found ready accompanists, while those who desired to spend the time in whispering soft nothings into willing ears had fair opportunity for so disporting themselves. Shepperton was soon reached, and here several of the party made land to give a "turn" to a popular brother who rules a "roost" at this well-known riverside resort. At Shepperton Lock the "strays" rejoined the party, and then, so soon as a start had been again effected, luncheon was served. Now it was suggested the ladies should be served first, but the fair ones scarcely realised the desirability of even a temporary separation from those they favoured, consequently where all were so essentially of one mind, a departure from the original plan was soon agreed upon. The wisdom of this arrangement manifested itself; the caterers, wise judges as they are, had made ample arrangements, and a substantial luncheon was enjoyed by all. In due course, Chertsey, Staines, and New Windsor, were reached. At the latter place a brief sojourn was made, and then the whistle gave warning that the party were about to make the return journey. On reaching Bro. Mayo's well-appointed hostelry, the Castle, the guests found ample accommodation had been made for their "brush up," and then the bell summoned for dinner, which was admirably served by Bro. Mayo and his well-appointed staff. On the removal of the cloth two or three toasts were given, the W.M., Bro. Elsam, who presided, expressing his satisfaction and that of his friends at the admirable way in which the arrangements had been conceived and carried out, and expressing a hope that this, the first, would not be the last similar gathering the members of the Lodge would find themselves engaged upon. The Lodge room was then cleared, and later the votaries of Terpsichore indulged themselves to their hearts' content. A capital band had been provided, and this feature of the proceedings was voted not the least enjoyable of what had previously been declared a thoroughly successful day's enjoyment. Unfortunately, through a mishap, we are unable to give a complete list of those who participated, but we give the names of some who were present:—Brother R. T. and Mrs. Elsam; Bro. Abel and Mrs. Laurence, and Mrs. Laurence jun.; Bro. William and Miss Lane; Bro. John, Mrs. and Miss Mayo; Bros. Mayo (2); Bro. John and Mrs. Piller; Bro. Fredk. Lockett, Bro. W. W. and Mrs. Morgan; Bro. W. H. Hooper; Bro. and Miss Doyle. In all there were upwards of forty who took part in the proceedings.

ROYAL ARCH.

—:—

PROVINCIAL GRAND CHAPTER OF DORSET.

THE Provincial Grand Chapter of Royal Arch Masons of England for the Province of Dorset took place at the Masonic Hall, Wimborne, on Thursday, the 16th inst. The Grand Superintendent of the Province Companion J. M. P. Montagu presiding in the chair of Z. The Provincial Grand Superintendent appointed his Officers for the ensuing year, as follows:—

Comp. E. C. Pelly Hooper	-	-	H.
W. Barlow-Morgan	-	-	J.
J. Sherren	-	-	S.E.
W. D. Dugdale	-	-	S.N.
Rev. W. Mortimer Heath	-	-	Treasurer
A. W. Ward	-	-	Registrar
Z. Milledge	-	-	Principal Sojourner
J. E. Stroud	-	-	1st Assistant Sojourner
R. Cox	-	-	2nd Assistant Sojourner
W. E. Brennand	-	-	Sword Bearer
E. C. Long	-	-	Janitor

In addition to the above there were present Companions Colonel Shadwell H. Clerke Grand Scribe E. of England, W. J. Fletcher, J. Whitehead Smith, Nosworthy P.G.C. Somerset, A. C. Todd, H. A. Lawton, J. Wallingford P.G.C. Hants and Isle of Wight, H. Baverstock, J. S. Webb, Toleman, C. H. Watts Parkinson, Symonds, and Haylett. After the transaction of Provincial Grand Chapter business, the Companions adjourned to a banquet in the large Masonic Hall.

PATRIOTIC CHAPTER, No. 51.

AT the quarterly meeting, on Thursday, the 16th inst., the following companions were elected Officers for the ensuing year:—George Harrison M.E.Z., Thomas G. Mills H., J. T. Bailey J., Thos. J. Ralling P.Z. P.G. Sw.B. Eng., P.G.S.E. Essex, S.E., R. D. Poppleton S.N., Thomas Rix P.Z. P.P.G. Sw.B. Treasurer, A. S. B. Sparling P.S., Chas. Osmond P.P.G.O. 1st A. Soj., Rev. W. Morgan Jones 2nd A. Soj., S. Munson and Arthur Wright Janitors.

MASONIC EMBLEMS.

The *Lambskin* reminds us to lead a pure life,
The *Gauge* to divide well our time,
The *Gavel* divests us of envy and strife,
And prepares us for joys more sublime.

The *Plumb* to walk upright before God and man,
The *Square* is morality's guide,
The *Level* directs us through life's fleeting span
To the Land over Death's darkling tide.

The *Compass* doth circumscribe all vain desires,
Restraining each passion in bond;
The *Trowel* speaks kindness—affection inspires
Whenever a sufferer is found.

These, these were our *emblems* in days now grown old,
All others are Shadow and Show,
Whether Emerald, or Agate, or Topaz or Gold;
The Amethyst, or Cameo.

Then, Brothers, don't wear them—if you're good and true,
You need not a label of gold;
If you think they're all Masons who keep them in view,
You'll find yourselves wretchedly sold.

These little gold trinkets—they never can show
That you've been in the Freemasons' Hall,
The thousands who wear them, as doubtless you know,
Were never true Masons at all.

I've seen Ragamuffins, with ferretty eyes,
On whose cheek bloomed the *rum-bud* so fair,
And with veins on their noses gigantic in size,
Who wore a gold compass and square.

Mark how inconsistent to thus *advertise*
Your possession of secrets most rare,
To challenge the gaze of inquisitive eyes
With a little gold compass and square.

Then, Brothers, don't wear them—your emblems should be
Most deeply engraved on the heart.
Truth, Temperance and Virtue—a *live* Charity,
Those emblems of our Ancient Art.

—Michigan Freemason.

MARRIAGE.

WOODFIELD—MORGAN.—On the 18th instant, at St. Luke's, Camden Town, GEORGE WALTER, second son of B. WOODFIELD, Esq., to GRACE ELIZA, eldest daughter of Bro. W. W. MORGAN.

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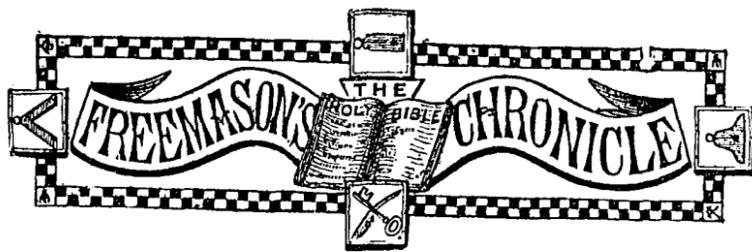
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LODGE HISTORIES.

—:—

UNITY LODGE, No. 80, CHESTER COUNTY, P.A.,
 1799-1808.

BY BRO. JULIUS F. SACHSE.

THE history of this Lodge, if the writer mistakes not, stands without a parallel in the history of Freemasonry in Pennsylvania, as out of a total of five hundred and seventy-one Lodges warranted up to the present time by the R.W. Grand Lodge, the Lodge in question is the only one whose warrant was ever vacated in this jurisdiction for un-Masonic conduct on the part of the Lodge and its officers.

During the year of 1798 several meetings were held of Brethren residing in the vicinity of the new highway,

between what is known as Coatesville and the Gap in Lancaster county, for the purpose of organising and holding a Lodge in the vicinity of Sadsburyville. Prominent among the Craftsmen were Bros. George McWilliams and Andrew Carson, both members of the Lodge known as No. 11, at Londongrove. Finally an organisation was effected, and an application was made to the Grand Lodge for permission to hold a Lodge at the Inn, near where the Wilmington road crosses the turnpike in Sadsbury township. Favourable action was taken upon this request, and a warrant was issued 3rd June 1799, by the Grand Lodge to Bros. P.M. Henry Barns, Geo. McWilliams, Andrew Charles, John Charles, James Strain, George Strain, John Strain, Daniel Doran, Andrew Carson P.M., Robert McChesney, Baptist Johnson, James Lesley, William Gordon, Rodger Maguire, Robert Dunlap.

As it states in the ancient document "of a new Lodge, No. 80, called Unity, to be held at the United States Arms Inn, in Sadsbury township, in the county of Chester, in the State of Pennsylvania, or within five miles of the same, and we further authorise and empower our said trusty and well-beloved Brethren, Henry Barns, Geo. McWilliams and Andrew Charles, to admit and make Freemasons according to the most ancient and honourable custom of the Royal Craft in all ages and nations throughout the known world and not contrarywise, and we do further empower and appoint said Henry Barns, Geo. McWilliams and Andrew Charles and their successors to hear and determine all and singular matters relating to the Craft within the jurisdiction of said Lodge, No. 80, &c."

The inn mentioned in the warrant was known in the vicinity as the "States Arms," and was no doubt selected as the meeting place of the new Lodge on account of its location, as it was then the nearest public house to the cross-roads formed by the intersection of the new highway to the west, with the main road from the Conestoga and Pequea country to the Delaware at Wilmington. The house at that time was in charge of John Crutcher, and in consequence of its reputation for good cheer for man and beast enjoyed a large patronage, further, in that early day it was the last "stage house" on going west on the turnpike in Chester county. It is also said to have been the first hostelry opened on the highway between Coatesville and the Lancaster county line.

The house, perched on the hill-side in a small hollow, is now almost hidden from view by the luxurious growth of trees, shrubs and evergreens which surround it, and give the passer-by no idea of any former greatness or importance, and many of the present generation in Sadsbury and adjoining townships will marvel and question if it can be true, that Jacob Vandersaal's house was ever an important landmark of Sadsbury. In turnpike days, which did not last quite half a century, all this was different. There were no fences, no trees, no shrubs or flower beds between the house and the road. All was open. The spring-house, with its fine flow of clear crystal water, stood near the road, a little west of the house, while the large tavern barn was a little further back—the space between the road and the buildings forming a large roomy yard for stages and wagon teams. The house now consists of two parts; the west end alone existed when the Lodge met there. It is but two storeys in height, and the pent roof at gable, the low ceilings, small square windows in the upper storey, the raised porch, the massive walls, all tend to give colour to the legend that this portion of the old inn was built over a century and a half ago; and prior to the Revolution was a wayside inn, with signboard emblazoned with the royal arms. Be this as it may, in the early days of the turnpike, the "State Arms" for a time was the most important hostelry between Caln and the Lancaster county line. Such was the house in which the first Masonic Lodge on the turnpike was established.

The most noteworthy event of a Masonic, or public character, which took place during the short time the Brethren met at the "States Arms," was the celebration of Washington's birthday by the Lodge, 22nd February 1800, held, as an old fragmentary record states, "agreeably to the recommendation of the President of the United States, as a tribute of respect to the memory of the late illustrious Bro. General George Washington."

This was the first celebration of the anniversary of Washington's birthday held in Chester county.

Tradition tells us that great preparations were made for the event, and that the members of Lodge 80 vied with their Brethren of Lodge 31 in the adjoining county, who

were to hold their celebration at Pottstown, as to which Lodge should be the more successful.

The survivors of the Revolution, the local military, the citizens of all classes were invited to attend and join with the Brethren in doing honour to the memory of the illustrious dead. On the day in question a procession was formed, the members of the Lodge in full regalia, preceded by the above named participants, proceeded to the Old Octoraro Church, where impressive services were held, the sacred edifice being filled to its utmost capacity. On this occasion an elaborate discourse was preached, if the same legend is to be believed, by a reverend Brother who had been a Chaplain in the Revolution, but who he was, or what the name, has unfortunately been forgotten.

The memories of the above patriotic event had not yet faded, nor had the Brethren become well settled in their quarters, with all indications pointing towards a prosperous existence of the Lodge, when a state of affairs arose in the Lodge contrary to what the name of the Lodge (Unity) would seem to imply. This was caused by opposite and conflicting interests brought about by a deflection of travel on the Wilmington road.

The success of the Lancaster turnpike was no sooner assured than a multitude of similar roads were projected in all parts of the State. Among these enterprises was one intended to connect the Conestoga Valley and the country beyond with Newport, Delaware, by way of the "Gap," in Lancaster county. The northern terminus of this projected road was at a point in Sadsbury township, Lancaster county, where it intersected with the Philadelphia and Lancaster turnpike. This was a few miles west of the "States Arms." Here a large inn was at once built, called the "Rising Sun," and presided over by Maxwell Kennedy.

A year had scarcely elapsed since the Lodge was chartered, when Andrew Charles, named in the warrant as Junior Warden, and now Master of the Lodge, petitioned the Grand Lodge to remove the meeting place of the Lodge room from the "States Arms," in Sadsbury, to the more pretentious hostelry of the "Rising Sun." Tradition states that Charles was a resident of Lancaster county. On this point, however, it has at this late day been impossible to obtain any definite information. The august body, not knowing the situation of affairs, and being imposed upon by the suave and wily Master, granted the petition and the edict of removal was issued under date of 1st September 1800, authorising the change of meeting place to the new hostelry in Lancaster county. There was now less "unity" than ever between the Brethren of Lodge 80, the majority of whom were residents of Chester county, and objected strenuously to the change. The matter was finally brought to the notice of the Grand Master, who after thorough investigation by the power in him vested, again returned the Lodge to Chester county, 7th April 1801, the location selected being a tavern in Sadsbury township, on the Strasburg road and known as the "Plough and Horses," called for short "The Plough." This house was then kept by James Shannon, who had succeeded one William Wilken the year previous.

(To be continued.)

MODERN FREEMASONRY AS A SOCIAL AND MORAL REFORMER.

A Lecture delivered at Freemasons' Hall, Hull, on Friday Evening, 2nd March 1888, by Bro. J. Ramsden Riley, P.M. 387, Shipley; Member of Quatuor Coronati Lodge, No. 2076, London; P. Prov. G.D.C. West Yorkshire, &c. &c.

(Continued from page 101).

I SHALL now give you a talented woman's experience of Masonry as communicated to the *Masonic Trowel*, an American Journal in 1868. She writes:

MASONS,—let me but once give voice to the thousand unuttered blessings that woman breathes for you, and in me see the symbol of the gratitude they cannot speak. I care not for the mysteries of Masonry,—in my soul I know is one grand principle,—Charity, sweet Charity! of which the Saviour said: "It is the greatest of all these." To add another proof that even a cup of water shall not be forgotten, I will unfold the volume of my heart, and read the record there.

I have seen my childhood's dearest idol—our only sister—fading slowly away from me, going back to our mother's bosom—and

through all the long years that have intervened, and through all that are to come, I never can forget a few clusters of grapes, so grateful to her fevered lips, sent in the name of Masonry. The memory of that would have bound me to you had I no other tie.

I have heard a father—that I worshipped as men are seldom worshipped in this world—breathe fervent blessings on the name of Masonry. He taught me to revere and love it as a *thing*. He was a Mason, and I am proud to be his daughter.

But still a deeper chord than this vibrates within my soul. I can but lightly touch upon it, for my feelings are too deep for utterance. Suddenly cut off from all support, a widow in a strange land, penniless, with my fatherless children clinging to me for succour, dark enough seemed life's pathway, till, like inspiration, came the thought of Masonry. It was the "open sesame" to hope and peace.

If I were a man, I would be a Mason. As I am a woman, I can only do what is allowed me. My daughter shall rise up and call you blessed: and if a mother's teaching can avail aught, my son shall grow up worthy to be joined with you. The prayers of a widowed mother shall add one more ray to the lustre of your reward, for God himself said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Brethren, this extract tells its own pathetic tale of what Freemasonry is capable; but I must impress upon you that as a Lodge sinks or rises morally and intellectually will such gratifying experiences diminish or increase.

Freemasonry is capable of making us all wiser and better men—better husbands—better fathers and better citizens. There are no good aspirations and no benevolent or charitable tendencies that it does not encourage: hence its capacity to instil into our hearts moral lessons that we must carry home, and in fact feel present in all the concerns of our daily life. The effect of this must be to diffuse happiness within and around us; and what can brighten our own fireside to be compared to the consciousness of having administered to the wants and necessities of a worthy but unfortunate Brother, or dried the tears of his widow or orphans?

Freemasonry is capable of bringing men into closer communication with their Creator. In the Lodge, wherever he may be, a Mason is forcibly reminded, without being told, of the Omniscience of God.

However indifferent a man may have been to the ordinary approaches of religious influence, he will there feel, in the presence of the All-seeing Eye, due reverence for that strict, impartial justice with which he, equally with the Prince on the dais, will some day be judged. No man can do otherwise than benefit by such lessons, and as already explained I have known even Atheists profit by them?

Besides our duty to God, inculcated in various ways, which must affect the life and character of each individual member—socially Freemasonry teaches us to love one another—not alone as Masons, not even as blood relations, both of which are instinctive; but as members of one great family, partakers of the same nature and sharers in the same hope.

Morally, it points out to us the way to live, and what is often regarded by men as a more difficult task to learn;—how to die. I hold that Masonry is capable of teaching us these three things, which contain the essence of all moral and social aspirations and the fundamental basis of a universal Brotherhood of Man.

In conclusion, though I disagree with those who have little faith in the present mixed condition of the Fraternity, contending that our Order should be only open to the higher classes of society; yet I think we are popularising it too much, and are too neglectful of its original intentions. The capability of Freemasonry as a moral and social reformer is confined by the introduction into our Lodges of men incapable of seeing its higher purposes, or studying its objects; those who accept it as it appears to their limited understanding, without conception of its real meaning, and do not care to advance beyond the getting up of such ritual as is requisite in order to fill the offices open to them to their own satisfaction. It is really in the cultivation of the mind, the more general exercise of thought, and the development of the intellect that we must look for our increasing power and usefulness as a society in the future. Unfortunately the vast field afforded by the Mystic Art in this direction seems still to be comparatively unknown, although of late years there are most satisfactory signs of improvement. If every brother of average ability and education could be persuaded to try, he would be surprised at the success which would attend his efforts to progress, and how marvellously fascinating are the flowery meads of Masonic study. There is ample room too for originality in our Masonic literature, so that the most brilliant intellect need not despair of the rewards of labour and research.

We want also more Masonic philosophers. By this I do not mean learned expounders of Masonic History or Masonic Morality (both very good in their place), nor indeed, preachers of any sort; but those still more invaluable members who strive to understand our whole system, *practice* Freemasonry, and whose lives shine as living exemplars of our true principles. These are the true salt of the Order, and were never so much wanted as at present. If we have amongst us too many who will not think, then we must teach them; this will gradually *compel* more care in the introduction of candidates because the necessity of it will become more generally apparent to our present members.

For at least 170 years we have been taught that the distinguishing characteristics of a good Freemason are Virtue, Honour, and Mercy; with these three, all moral and social reform is possible that human imperfections will allow. We say the generation that is responsible for the degeneracy of our Order will be guilty of a crime against humanity which in the future will surely be branded on our history in letters of fire! Her banner now floats unsullied in every land where our principles are upheld; and it rests very much with us and our contemporaries, how far, during our brief connection with it, we help to debase or send it on with additional lustre to our successors. Freemasonry may hold a very contemptible position in some men's minds, cramped by the prejudices of ignorance, but it is, nevertheless, the only institution that possesses within itself, when faithfully carried out, the power to grapple with and even to a considerable extent solve the great moral and social problems of the day. If Freemasonry is not a moral and social reformer, on what has it subsisted during the last century and a half? To the brethren assembled in a Lodge at York, 126 years ago, a Past Master* thus addressed himself:—"When I consider the end of Masonry in general, when I reflect upon the nobleness of its original design, when I see it in its infancy rise with the sun in the east, when I behold it in its meridian glory, spreading beams of brightness around, then, when I view it struggling through the clouds of superstition and oppression, and here in the North when I see it, notwithstanding the virulence of its foes, rising to its primeval state, it immediately occurs to me that it was ordained to stand against the tooth of time; and that firm and collected in its own purity and integrity it should ever remain; that in it there should be strength, and that God would establish it."

These words are worthy of being transcribed and widely known. At that date (1762) under 300 Lodges were working; to-day nearly 2000 more have been added to the roll of the Grand Lodge of England alone. To every thinking mind they appeal with conclusive force against the calumnies of ignorance and the cavils of fanaticism.

Brethren, a Masonic Lodge has no disadvantages like the meum and tuum of friendly societies; it is a terrestrial sanctum in these days—a half-way house of rest between earth and heaven—where to the bright intelligent Mason "the light shineth in darkness, and the darkness comprehendeth it not."

* Frodsham, before members of Punch-bowl Lodge 259, 18th January 1762.

BURNS AND FREEMASONRY.

BURNS, beyond question (says Hunter, in his "Lectures on Freemasonry") derived considerable advantage from Masonry. It is evident from the statements which he has placed on record, that it contributed greatly to his happiness in admitting him into close and intimate fellowship with the wise, intelligent and social, and furnishing him with opportunities for enjoying the "feast of reason and flow of soul" in the most rational and ennobling manner. It presented him also with one of the best fields that he could find for the improvement of his mind and the display of his talents. In no other society are all the members treated with so much indulgence, and placed on a footing of so much equality. In the Mason's Lodge merit and worth are sure to be appreciated, and to meet with appreciation and respect. When the young and humble ploughman of Lochlea joined the Lodge of Tarbolton he was still in a great measure unnoticed and unknown; but no sooner did he receive the stamp of Free

masonry, than he took his place with Sir John Whitford of Ballochmyle, James Dalrymple of Orangefield, Sheriff Wallace of Ayr, Gavin Hamilton, writer, Mauchline, John Ballantine, Provost of Ayr, Professor Dugald Stewart of Catrine, Dr. John M'Kenzie of Mauchline, William Parker, Kilmarnock; and a whole host of Ayrshire worthies, high and low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor; Manson, the publican; Wilson, the schoolmaster; Humphrey, the "noisy polemic;" and all the meaner brethren, seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the Lodge—an office that caused him, on ordinary occasions, to occupy the Master's Chair and perform the work of initiation. In the school of the Lodge he must, in a great measure, have acquired that coolness of demeanour, that dignity of deportment that fluency and propriety of expression, and that acquaintance with philosophy and humanity, which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in that capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side, and that in everything in which intellect was concerned, he was in some respects their equal, and in others greatly their superior. Burns was principally indebted to Freemasonry for any little gleam of prosperity that shone on his earthly pilgrimage. It was the Freemasons of Ayrshire who invited him to their tables; who furnished him with advice; who read his productions into fame; and purchased and circulated the Kilmarnock edition of his poems. It was by the advice of his brother Mason, John Ballantine of Ayr, to whom he inscribed his poem, entitled "The Brigs o' Ayr," that he repaired to Edinburgh, and not as is generally said, by the letter of Dr. Blacklock to the Rev. George Laurie, of London, which says not one word of his coming to Edinburgh, but merely suggests the desirableness of his poems. His brother, Gilbert, expressly states that when Mr. Ballantine heard that the poet was prevented from publishing a second edition, from the want of money to pay for the paper, he "generously offered to accommodate Robert with what money he might need for this purpose (£27); but advised him to go to Edinburgh as the fittest place for publishing." When Burns, acting on this advice, set out for Edinburgh, he had not, as he himself states, a single letter of introduction in his pocket, and we would be quite at a loss to know how he was able to form so sudden an acquaintance with the nobility and literati of the Scottish capital, were we not assured, on good authority, that he owed this, in a great measure, to his appearance among the Masonic brethren. It was they who introduced him into the best circles of society; who put money in his purse to supply his wants; who secured subscribers for the new edition of his poems; who formed his companions in his tours; who were his chief epistolary correspondents; who gave him accommodation in their houses; who obtained his appointment in the Excise; and who, last of all, put him in possession of a farm, the chief object of his desire. As Masons we are proud that Robert Burns was enrolled in the ranks of our Order, and while we should strive to avoid the thoughtless follies that laid him low and stained his name, we should endeavour to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence.—*Ayr Observer*.

The Lord Mayor has consented to visit Stockport on the 6th of September in order to lay the foundation stones of the new technical schools. He has expressed a desire that the ceremony should be attended with Masonic rites, and the friendly societies and local volunteers have decided to join in the procession.

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism and Neuralgia.—Though the former disease remorselessly attacks persons of all ages, and the latter ruthlessly selects its victims from the weak and delicate, the persevering use of these remedies will infallibly cure both complaints. After the affected parts have been diligently fomented with hot brine, and the skin thoroughly dried, Holloway's Ointment must be rubbed in firmly and evenly for a few minutes twice a day, and his Pills taken according to the printed directions wrapped round each box of his medicine. Both Ointment and Pills are accompanied by instructions designed for the public at large, and no invalid, who attentively reads them, can now be at any loss how to doctor himself successfully.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions of our Correspondents.

All Letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to return rejected communications.

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THE ROYAL MASONIC INSTITUTION FOR BOYS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have read, naturally with interest, the letter in your last number with the signature "AN OLD MASONIC BOY." I pass over the writer's comments on the "anonymously circular" and the charges therein contained, and at once proceed to notice the—to me—astounding complaint there set forth. "They (the school pupils) have been made to feel too heavily the fact that they are recipients of charity," &c., &c. Now if there be one object towards which the efforts of all—so far as my knowledge extends—associated in the management of the Institution have been, and are, more anxiously directed than another it is to eliminate from the management of the Institution everything suggestive of "charity." In my earlier experiences of the School the clothing of the boys was, without doubt, an absolutely charitable garb—buttoned jacket, no vest, corduroy trousers, glazed top cap, metal buttons with crown in centre surrounded by title of the Institution. All this on my accession to the Secretaryship I induced the Committee to alter, and to adopt a plain, neat style of dress, which has been gradually improved to the present date, when, as for some years past, there is really nothing of a distinctive character which can attract attention. It was formerly the custom to introduce the pupils of the School in procession at the Anniversary Festivals, following the example of the Sister Institution. This appeared to me abhorrent to all the finer feelings by which a boy of manly or, if preferred, of "gentlemanly" tone, might be considered to be imbued, and my representations meeting with sympathy, the practice was discontinued many years ago, and this example of ours was, in turn, followed by the Sister Institution, to the great gratification—I venture to think—of all concerned, pupils, staff, committee, and guests.

An inspection of the fittings and internal structural finish of the buildings at Wood Green, and the provision there made for educational, sanitary, and alimentary purposes, as well as for recreation and repose, would at once dispel even a suggestion of a *Charitable Establishment*. With a diet table erring only on the side of liberality, a supply of clothing more than customary in quantity, and, it may perhaps be added, better in quality, carefully organised arrangements for sports of various kinds under the supervision of an able staff of masters who freely and fully participate in them—a cheerfulness of demeanour which is generally a subject of remark by visitors, and I submit we have an answer, and an effective one, to the statement that "their" (the School pupils) "title to respect and personal treatment as (young) gentlemen has been ignored." Singularly enough our expenditure is now being criticised and censured with unsparing hand; the excess complained of—if excess there be, which I for one contend there is not—being occasioned by the very efforts in every direction to do away with that which is the prominent subject of complaint by "AN OLD MASONIC BOY." I shall be glad to receive from him, either direct, or through you, the date—from year to year—of our young friend's sojourn at Wood Green, which, judging from the style of his letter, could not have proved detrimental in its effect.

With reference to those who at the present juncture cannot be otherwise regarded than as our detractors, I only wish that they all would be good enough, and fair enough, to visit the Establishment at Wood Green, and judge for themselves on the evidences of waste, extravagance, want of care and supervision—"for such we are charged withal"—as may there present themselves.

I forbear from further trespass upon your space, though not for lack of material, and am,

Dear Sir and Brother,

Yours faithfully and fraternally,

FREDERICK BINCKES, Secretary.

6 Freemasons' Hall, W.C.
21st August 1888.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I read the letter of "AN OLD MASONIC BOY," which appeared in your last issue, with some amount of pride—pride, I may say, of a paternal character, for I looked upon the letter as though it emanated from one of my own children. It is true I have probably had very little to do with the bringing-up of this old Masonic pupil, but on the other hand the mite I have been enabled to subscribe to the Institution may have been expended on his tuition; in any case I am proud that so gratifying a communication should be penned by one who received his education at our School, and I think it might well be regarded as a testimonial of the way in which the work is performed at the Institution. This pupil, at least, must have been properly educated or he would not have been able to write as he has done.

From the opening remarks of your correspondent I feel convinced he could give the subscribers valuable assistance in the work of inquiry on which they have started, and it is to be hoped he will come forward at the proper time and make public what he knows; but neither he nor those who listen to him must forget that his experience is that of years gone by, and perhaps the Committee and supporters of the Institution have long since known of the evils at which he hints, and probably they are now removed. Be this as it

may, there is little doubt but that his suggestion to examine a few of the old scholars is a good one, and one likely to lead to more practical results than the examination of a far larger number of outsiders.

The remarks of "AN OLD MASONIC BOY" in regard to the "general tone of the School" deserve serious and early attention, and this they will doubtless receive at the hands of those interested in the management. Some time back I had a few years' experience of a public school, which, if not similar to that of the Royal Masonic Institution for Boys, at least resembles it in many respects. I will not say it is impossible to conduct such an establishment on the basis that all the pupils are young gentlemen, whose word is their bond, and who scorn the very action of doing wrong, but I do urge that it is nearly impossible to do so. Whatever may be said by those who think differently, I am of opinion that in such a mixed assembly as is gathered together at Wood Green severe measures must occasionally be resorted to in order to maintain the requisite amount of discipline, and the principal reason for this is that the pupils are of too tender an age to properly appreciate the slender, yet strict dictates of honour. It is all very well to point to the Universities and say that the pupils are there governed by being looked upon as gentlemen, and that the greatest disgrace that can befall one of their number is to forfeit the right to that designation, but they are all grown up, and are supposed to have been trained to regard honour as priceless; but is it fair to make similar remarks or comparisons in regard to lads of from eight to sixteen years of age?

I for one should like to hear further from your correspondent as to the means he suggests of bringing about the improvement he refers to, and I feel sure you will accord the space necessary in order to further ventilate the subject.

Yours fraternally,

G. W. W.

Liverpool, 23rd August 1888.

ONE OF DR. GEORGE OLIVER'S MISTAKES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—During my recent visit to London, I called on my old friend Bro. Gardiner, at Mr. Baker's well-known optical establishment in Holborn. He kindly presented me with a book containing several Masonic sermons and addresses, one of which, by Dr. Oliver, 1841, is prefaced with a History of the Witham Lodge, No. 347, "holden in the City of Lincoln." The author says:—

"The Witham Lodge, like every other local community, has undergone its fluctuations. It has seen much of prosperity and somewhat of adversity; but under whatever unfavourable circumstances it may for a brief period have been placed, it has rallied and resumed its dignified station as the Mother Lodge of the Province. A cloud has occasionally passed over it, and thrown it into shade, but it was only to render the succeeding sunshine more bright, and to confer renewed brilliancy on its career. The precise date of its establishment is not known; but the oldest Minute Book contained in the archives of the Lodge commences with 5th December 1732; and as it begins abruptly with the simple minutes of an adjourned Lodge, without any detail of the ceremonial of Dedication or the nomination of Officers, it is evident that the record is but a continuation of a former Book, which is unfortunately lost. Indeed, the first entry contains a decisive proof of this fact. "Dec. ye Fifth 1732. At a Lodge held this day, at the place aforesaid, there were present," &c.

Further on the author says:

"The concluding entry, 27th September 1742, evidently proves that the meetings of the Lodge did not cease with that date; but the minutes of no future Lodge can be found until many years afterwards."

"A Provincial Lodge was established in this county in the year 1792. . . . About this time we find the Witham Lodge again in existence, and for many successive years it progressively increased in numbers and respectability."

I confess that I naturally doubt Dr. Oliver's writings. Here, however, my suspicion arose from comparing the number of "Peace and Harmony Lodge,"—for a copy of the Memorial of its 150th Anniversary Celebration I am indebted to your favour,—with the No. of the said Witham Lodge; thus, while the former was constituted in 1738 as No. 172, and in 1888 it ranks as No. 60, the Lincoln Lodge of prior to 1732 was in 1841 No. 347. However, the Lodge lists furnished by Brothers Hughan, Gould and Lane enable me to solve the riddle. Briefly then, the Lodge at the Saracen Head at Lincoln was dated 7th September 1730. Its first number on the register was 73; in 1755 it was No. 38, and in 1760 it was *erased*; and that was the end of the 1730 Lodge. The Witham Lodge at Lincoln was not chartered before 23rd September 1793. Its first number was 550, and after several changes it was in 1832 made No. 347, and it continued so in 1841. It seems, however, that the Record Book from 1732 to 1742 of the Saracen Head Lodge of 1730 found its way into the archives of the Witham Lodge of 1793; hence, Dr. Oliver "put this and that together" (as it were), and transformed the two Lincoln Lodges into one and the same Lodge; and so persuaded his readers that the Witham of 1793 was the Mother Lodge of the Province.

Fraternally yours,

JACOB NORTON.

Boston, U.S., 5th August 1888.

FUNERALS properly carried out and personally attended, in London and Country, by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meetings, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

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SATURDAY, 25th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 1462—Wharfedale, Rose and Crown Hotel, Penistone
 1082—Greenwood, Public Hall, Epsom
 R.A. 178—Harmony, Royal Hotel, Wigan
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 27th AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
 171—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
 1325—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marques of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 48—Industry, 34 Denmark-street, Gatchead
 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
 827—St. John, Masonic Temple, Halifax-road, Dowsbury
 909—Robert Burns, Freemasons' Hall, Manchester
 1177—Tenby, Tenby, Pembroke
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 R.A. 219—Justice, Masonic Hall, Todmorden
 R.A. 411—Commercial, Masonic Hall, Nottingham
 R.A. 418—Regularity, Freemasons' Hall, St. John's-place, Halifax

TUESDAY, 28th AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)
 177—Domestic, Surrey Masonic Hall, Chamberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maiden Hill, at 8. (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Middleton Arms, Middleton Road, Dalston at 8 (Inst.)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In)
 1349—Friars, Liverpool Arms, Cannoning Town, at 7.30. (Instruction)
 1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich. (Instruction)
 1510—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst)
 1839—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (In.)
 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 6.3
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 1275—Star, Ship Hotel, Greenwich
 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle 7.30 (In)
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 253—Tyrian, Masonic Hall, Gower-street, Derby
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 573—Perseverance, Shenstone Hotel, Hales Owen
 1016—Elkington, Masonic Hall, New-street, Birmingham
 1358—Torbay, Town Hall, Paignton
 1566—Ellington, Town Hall, Maidenhead
 1609—Dramatic, Masonic Hall, Liverpool
 1636—St. Cecilia, Royal Pavilion, Brighton
 1675—Ancient Briton, Masonic Hall, Liverpool
 2025—St. George, St. George's Hall, Stonehouse, Devon
 2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
 R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight

WEDNESDAY, 29th AUGUST.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Miro, Chancery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
 73—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 73—United Strength, The Hope, Southampton Street, Regent's Park, at 8 (In)
 73—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 73—Pannure, Fulham Hotel, Putney, at 7. (Instruction)
 73—Merchant Navy, Silver Tavern, Bardott-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 832—Whittin'ger, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.)
 838—Temperance in the East, 6 Newby Place, Poplar
 832—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruc.)
 175—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
 1544—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)

- 1601—Ravensbourne, George Inn, Lewisham, at 8. (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1922—Earl of Lathom, Station Hotel, Chamberwell New Road, S.E., at 8. (In)
 1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
 2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Pannure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 439—Scientific, Masonic Room, Bingley
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 996—Sondes, Eagle Hotel, East Dereham, Norfolk
 1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
 1119—St. Bede, Mechanics' Institute, Jarrow
 1219—Strangeways, Masonic Rooms, King Street, Manchester
 1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
 1511—Alexandra, Hornsea, Hull (Instruction)
 R.A. 322—Hope, Vernon Arms Hotel, Stockport
 R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
 M.M.—Howe, Masonic Hall, New Street, Birmingham
 M.M. 178—Wiltshire Keystone, Masonic Hall, Devizes
 R.C.—Philips, Masonic Rooms, Athenæum, Lancaster

THURSDAY, 30th AUGUST.

- General Committee Girls' School, Freemasons' Hall, at 4
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, Collogo-street, Lambeth, at 8 (Instruction)
 114—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 135—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7. (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolsley, Warndon St., Rotherhithe New Rd. (In)
 1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
 1278—Burdett Coutts, Swan Tavern, Beaulieu Green Road, E., at 8. (Instruc)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst)
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Cannonwell, at 8 (In)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1612—Sir Hugh Myddleton, White Horse Tavern, Liverpool Road (corner of Theoberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Public Hall, Ealing Dean, at 7.45. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Chamberwell. (Instruction)
 1625—Trodegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1791—Creton, Wheatheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In)
 111—Restoration, Freemasons' Hall, Durlington
 219—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
 286—Samaritan, Green Man Hotel, B.L.P.
 807—Cabbell, Masonic Hall, Theatre Street, Norwich
 904—Phoenix, Ship Hotel, Rotherham
 935—Harmony, Freemasons' Hall, Islington Square, Suffolk
 1313—Fermor, Masonic Hall, Southport, Lancashire
 1580—Granbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 R.A. 57—Humber, Freemasons' Hall, Hull

FRIDAY, 31st AUGUST.

- House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
 Emulation Lodge of Improvement, Freemasons' Hall at 6
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
 507—United Pilgrims, Surrey Masonic Hall, Chamberwell, at 7.30. (Inst.)
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
 831—Ranchlagh, Six Bells, Hammersmith. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1228—Becontree, Green Man, Leytonstone. (Instruction)
 129—Royal Standard, Alwyno Castle, St. Paul's Road, Canonbury, at 8. (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1381—Kennington, The Horas, Kennington. (Instruction)
 1512—E. Carmarvon, Lambrooke Hall, Nottamg Hall, at 8. (Instruction)
 2040—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W., at 7.30. (Instruction)
 R.A.—Pannure U. of Improvement, Stirling Castle, Church Street, Chamberwell
 R.A. 79—Pymogreen, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 810—Craven, Devonshire Hotel, Skipton
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A. 212—Magdalen, Guildhall, Doncaster

SATURDAY, 1st SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1541—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
 1362—Royal Albert Edward, Market Hall, Redhill
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1929—Mozart, Greyhound Hotel, Croydon
 2148—Walsingham, Masonic Hall, Walsingham, Kent
 2205—Pegasus, Clarendon Hotel, Gravesend, Kent

A CARD.—AN IMPORTANT DISCOVERY is announced in the "Paris Figaro," of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. This discovery was made by a missionary in Old Mexico; it saved him from a miserable existence, and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

MADRAS.

—:0:—

LORD CONNEMARA'S election to the District Grand Mastership of Madras has been confirmed by the Grand Master. His Excellency's formal installation will take place in November next. There is, however, difficulty in arranging this important ceremony. There is no large Masonic edifice in Madras in which the ceremony can take place, the private Lodge rooms all being too small for the expected gathering of the Fraternity. A scheme has been seriously taken in hand to build a central Freemasons' Hall; but it is impossible to have it ready in time; besides the design has not yet been made. It is proposed to engage the Victoria Town Hall in the Park; but the Banqueting Hall will be a far better place for the purpose. Hopes are entertained among the members of the Grand Lodge that His Royal Highness the Duke of Connaught will be able to be present as well as many exalted Masons from other presidencies. At any rate invitations, it is said, will be sent to them.

NATAL.

—:0:—

NEWCASTLE LODGE, No. 2097.

ON Saturday, the 23rd June, the members assembled in considerable numbers in the Masonic Hall, Newcastle, to assist at their annual celebration of installing the Worshipful Master for the ensuing year. Among the several visitors were Bro. Barnes, the Assistant Colonial Engineer, and Bro. Major Tennant, of the Capetown Engineers. The ceremony of installation was most ably and effectively performed by the Senior Past Master of the Lodge Bro. L. J. Slatery, the duly elected Master being Bro. Thomas Sanderson, a most popular member of the Order. The following are the Officers for the ensuing year:—Bros. D. M. Moodie I.P.M., J. T. Wheeler S.W., J. E. Ferrar J.W., J. W. Gowthorpe (re-elected) Treasurer, L. J. Slatery P.M. Secretary, J. Cunningham S.D., A. Oldknow J.D., E. Cheeseman I.G., W. C. London D.C., F. P. Shuter Organist, T. Robson Tyler. Immediately after the closing of the Lodge the brethren adjourned to the Salisbury Hotel, where a sumptuous banquet was prepared for them by mine host Bro. J. W. Davidson, and after full justice had been done to the good things prepared for them, a most enjoyable evening was spent, the usual loyal, Masonic, and patriotic songs not being forgotten. The banquet was an entire success—so much so, that the most heartily-applauded toast was Our Hostess Mrs. Davidson. Bro. Davidson having suitably responded, the assembly departed, but only in time to say that they had not infringed on the Sabbath. So mote it be.

OPENING OF A NEW MASONIC HALL NEAR LISBURN.

ON Saturday afternoon, the 18th instant, the new Masonic Hall, which has been erected at Derryathey, about three miles from Lisburn, was solemnly dedicated, the ceremony being performed in the presence of a large assembly of Freemasons. The building, which has been erected upon ground given gratuitously by Bro. William Alderdice P.M. 602 is in every way complete, and reflects much credit upon the builder, Mr. M'Henry. The internal arrangements of the hall are in every way perfect, nothing being left undone that would conduce to the comfort and convenience of the members. The following members of the Provincial Grand Lodge of Antrim, under whose auspices the hall was opened, were present, and took part in the ceremony:—Bros. M'Connell Senior Grand Warden, Stokes Junior Grand Warden, Macartney Senior Grand Deacon, Orr Junior Grand Deacon, M'Cormick Inner Guard. The brethren assembled in the house of Bro. Wm. Alderdice, where the Lodge has set upwards of 100 years, and a Provincial Grand Lodge was opened in accordance with the ancient Masonic custom. The procession having been formed, they proceeded to the new hall, which was solemnly dedicated. The usual ceremony having been gone through, the Lodge was closed in the prescribed form. Subsequently the brethren sat down to a luncheon in the Assembly Rooms, Lisburn, which had been provided by the members of Lodge 602. When the cloth had been removed, the Chairman, Bro. Ferguson, gave the usual toasts.

HEREFORDSHIRE MASONIC CHARITY ASSOCIATION.

THE eleventh annual meeting of the members of this excellent Association was held at the Green Dragon Hotel, Hereford, on the 30th ult. The chair was taken by Bro. John Marchant, president, the other members present being Bros. T. Blinkhorn, J. Barnes, J. S. Norton, and W. Earle (Hon. Sec.) At the request of the President, the following Report was read:—

Your Committee have the pleasure of presenting the Annual Report for the year 1887. A copy of the Proceedings at the last general meeting was forwarded to each subscribing member of the four Lodges in the Province, and your Committee record their thanks to Mr. Charles Anthony, proprietor of the *Hereford Times*, for 200 copies of that report. At the last meeting and ballot seven life subscriberships to the Masonic Institutions were obtained, viz.: Boys' School, Bro. S. G. Yates; Girls' School, Bro. H. C. Beddoe; Royal Masonic Benevolent Institution (male fund), Bro. Thos. Smith; female fund, Bros. E. Shaw, the Rev. R. Evans, and J. A. White, and Vitruvian Lodge, Ross. Since August 1878, when the Association was established, it has remitted the following sums to the Masonic Institutions:—Boys' School, £236 5s; Girls' School, £173 5s;

Royal Masonic Benevolent Institution, male fund, £105; female fund, £110 5s; total, £624 15s. Your Committee again express the wish that all the brethren in the Province holding Provincial or Lodge rank would consider it their duty to obtain at least one life subscribership to a Masonic Institution; and they hoped that the Masters, Past Masters, Officers, and Brethren of the five Provincial Lodges will be good enough to do all they can in their respective Lodges to increase the number of subscribers to the Association, in order that the ancient Province of Herefordshire may occupy a creditable position in the annual reports from our excellent Masonic Institutions. Submitted are the accounts for 1887, duly audited.

JOHN MARCHANT, President.

Hereford, July 1888.

The cash statement for year ending 31st December 1887 showed the following receipts in the subscription account:—To balance from last account, £5 4s; subscriptions, £15 3s; total £19 7s. The payments were—by Secretary of Boys' School, £5 5s; by Secretary of Girls' School, £5 5s; by Secretary of Royal Masonic Benevolent Institution (male fund), £5 5s; female fund, £23 5s; leaving a balance of £7 7s to be carried forward.

A ballot was taken, and the following brethren obtained seven life subscriberships:—Bros. Sir J. R. Bailey, Bart., M.P. (2), C. Rootes, S. Blinkhorn, F. R. Tidd-Pratt, G. J. Caldwell, and T. J. Moore. The Masonic Charitable Institutions are the Boys' and Girls' Schools, and the Institution for granting substantial annuities to aged Freemasons and their widows, and each of the above named brethren can select the Institution in which he wishes to have annual votes for life. The Committee for the ensuing year were then appointed as follows:—Bros. T. Blinkhorn President, J. Barnes Vice-President, H. C. Beddoe Treasurer, William Earle Secretary; members of the Committee, Bros. J. F. Norton (Hereford), G. F. Minnett (Ross), the Rev. R. Evans (Eyton, near Leominster). It appears that until the year 1878 the Province of Herefordshire was somewhat noted in the Masonic world for the smallness of the sums it had contributed to the Institutions above referred to, although several Herefordshire children had been boarded and educated in the admirable Masonic Schools, and some of the ancient local brethren and their widows had for many years received annuities from the Institution. In the year named, Bro. W. Earle, during his Mastership of the Palladian Lodge, Hereford, took the preliminary steps towards forming the local association, and has since continued the Hon. Secretaryship, and the amount of success is shown by the Committee's report.

Brethren are asked for their votes and interest on behalf of Bro. H. C. Knill, Jordan Lodge, No. 201, well-known as an old hall porter at the Freemasons' Tavern, and who now, through a serious ailment, seeks election to the Royal Masonic Benevolent Institution. Brother John Tovell, James's Street, Goswell Road, E.C., and Brother W. H. Saunders, Bridge House, Carleton Road, Tufnell Park, N., are amongst those who will receive proxies.

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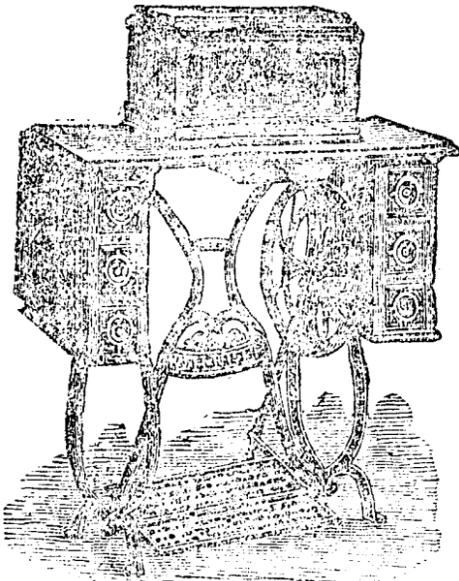
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