

# Freemason's Chronicle;

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## HASTY CONCLUSIONS.

THE great danger of hasty judgment, based upon the evidence afforded by a brief period of observation, is, says the Grand Master of one of the American Jurisdictions, in his annual address, the great stumbling-block which besets the path of the superficial observer. This danger, we may add, is by no means confined to American Masonry; rather, it may be said to be as universal as the mystic Craft itself. There are many Lodges in this country indeed which have suffered, and are now suffering, from the hasty conclusions of some of their members, although it is not always fair to regard those members as "superficial observers." The best of us are occasionally deceived, even after carefully considering the many points which long and careful observation provides, and it behoves us all to be particularly careful before committing ourselves to any definite line of action. But if the careful among us are liable to err in this respect, how much more likely is it for the casual observer, who does not take the trouble to inquire whether his first impressions are justified or not, to go astray, and, it may be, upset not only himself, but all who are associated with him in a Lodge or other combination.

It is very difficult to form a fair opinion as to the merits or capabilities of a Mason without knowing his peculiarities outside the Lodge of which he is a member, and on that account it would appear all but impossible for the ordinary Craftsman to be able to judge his fellows. Still there is much which time and careful observation will supply, and if we look back and compare our present ideas of men and matters around us with what they were years ago, after our first impressions, we shall be surprised to see how much our hasty conclusions were at fault. Men we once regarded as anything but desirable companions have since proved themselves the staunchest and truest of friends; while, on the other hand, some who at first seemed perfection, or approaching thereto, have turned out to be false and deceitful, if not even much worse.

On the other hand there is much to be said in favour of first impressions, or hasty conclusions, or whatever else we may term them; and there are many about us who boast they are never wrong in the first opinion they form. We imagine that in many cases the members of this particular class have forgotten what was actually their first impression—they have grown to regard a man with favour or disfavour, and really believe their opinion has not altered during the years or months they have been acquainted with him, but in reality their first impressions are as unreliable as those of others who confess to alteration and change in their opinions.

Masonry presents a wide field for the exercise of the faculty of forming hasty conclusions. Its members are spread over all parts of the world, and no

matter what part one may visit he is sure there to find brother members of the Masonic Order, and this membership is alone sufficient to ensure an introduction. In most cases of casual meeting, or even where a Mason pays a visit to a Lodge, new faces are met with, and with some it is usual to form an opinion as to the character and other capabilities of those to whom one is introduced. Thus hasty conclusions appear to be inseparable from a Society which enjoins on its members the practice of visiting, and which, by its peculiar organisation brings so many strangers in close commune with each other.

In the words of the American ruler quoted at the head of our remarks, hasty judgment, based upon brief observation, is undoubtedly a stumbling block to the superficial observer, but in Masonry hasty judgments are so essential that it is quite impossible to wholly abolish them. What we should aim at is, to be careful in acting upon first impressions, to be as just as possible to our subjects, and, above all, not too severe one way or the other until we have had ample opportunity of judging whether the first hasty conclusions will bear the test of more mature consideration.

## CORN, WINE AND OIL.

*An Oration Delivered by Bro. G. H. Carr, of Emmetsburg, at the Laying of the Corner-Stone of the Temple Block, at Estherville, Iowa, 22nd July 1889.*

THE custom of laying the corner-stones of substantial edifices with appropriate ceremonials is universal and time-honoured. Just when and under what peculiar circumstance it had its origin, I am unable to state. But certain it is that the custom has long been in vogue, for we have accounts of the first or corner-stones of buildings of a public character being laid, by eminent men, amid large concourses of people, and with great ceremony, in very early times. It is probable that the only significance which attached to the ceremony, originally, was to give to the beginning of great enterprises a striking effect, celebrity, or applause, or to invoke the favourable disposition of the mythological deities towards the undertaking.

This accords with the almost universal habits of the ancients to begin their long voyages, their war-like incursions, and all their great enterprises, with libations and sacrificial offerings to the particular deity or deities who were supposed to take an interest in human affairs of the nature then in hand. In one feature of these ceremonials, as now conducted, we find an innovation upon the ancient usage, and one which to my mind gives to the custom its greatest charm, and from which the greatest benefit to mankind is likely to be derived. I refer to the casket and its contents, and the act of placing it away in the cavity cut into the time-defying granite. The modes of living, the habits of thought, the manners, customs and characters of people of past generations, have a deep interest for all men.

The antiquarian and the historian devote their lives to

the study of these things, and, by disseminating the knowledge thus acquired, please and interest their fellow men. The desire to acquire knowledge of the past is not the outgrowth of civilization, nor of trained and educated thought, but is one of man's natural propensities, an innate quality. The untutored Indian listens to the legends of his people, as told by the fathers of his tribe, with as deep an interest as ever was manifested by the scholar in reading the pages of the historian. But while the propensity is natural, educated thought and the energies of civilization have directed and developed it so that man, not satisfied with the knowledge that legends and authentic history have furnished him, has supplemented history, and gone beyond it, to seize with avidity such scraps of information as could be obtained from a minute examination of the surface and bowels of the earth. Time and money have been lavishly expended in searching among the alluvial deposits of the earth, among the caves and crevices of the rocks, and among the tombs of the long-forgotten dead, for arms, implements, ornaments and inscriptions which have defied the ravages of time, and remain to us silent, grim, but true exponents of the character and habits of our remote ancestors.

The archæologist, with untiring industry, has delved in the peat-beds and shell-mounds of Denmark, the lake beds of Switzerland, upon whose surface the ancient lake-dwellers once built their huts; the alluvial deposits of the Mississippi and the Nile, the lime-stone formations of England, Wales and other parts of Europe, and in all places, no matter how difficult of access, provided relics of the people who inhabited this globe in prehistoric ages could be discovered.

And such has been the zeal and intelligence with which these men of science have pursued their investigations, that we are not without a very considerable knowledge of our remote ancestors of the so-called Stone Age, when all the arms and implements used for cutting, then possessed by man, were made of stone. From a knowledge that this propensity, which is a part of our being, must descend from us to our remotest posterity, has come the idea of treasuring up in some safe and secure place memorials of the present for the benefit of future ages.

This is a beautiful and generous custom, and may result in great good to the human family. True, this generation abounds in works of history and general literature, but they give only general knowledge of the customs and habits of the people, and contain little or none of that local history so enchanting to the residents of every locality. It is such memorials as have to-day been deposited, which will tell the future generations more of the daily life of the present inhabitants of Estherville than they will obtain from any other source.

Who can tell how many years shall have rolled away before the little casket which we have to-day deposited shall again see the light; what eager eyes shall search its contents, for knowledge of the daily life of the present inhabitants of your city, which it contains; what hearts will thrill with gratitude to those whose generous act has left them this message from the dead and buried past?

Could we, with prophetic eye, but rend the veil of futurity, and, gazing down the long vista of future years, behold this spot, when all-destroying time shall have caused these walls of solid Masonry to crumble and decay, and that stone to fall from its place and expose to view the treasure hidden there, what wonders might greet our prophetic vision! We might behold a great, prosperous metropolis, a centre of commerce, throbbing with the bustle and activity of a great city; its streets thronged with eager thousands, hurrying to this spot to catch a glimpse of the wonderful relic of antiquity. And we might behold, where now stands this fair city, but a mass of unsightly ruins, where now stretches away, as far as the eye can reach, fertile fields green with summer verdure, naught but barren desert waste, with no sound to break the awful, eternal silence. Improbable as this may seem, its possibility will be admitted when we recall Babylon and Nineveh, and the fertile fields that exhausted nature has permitted to become barren deserts. It may be well for us that we do not know what that scene would be, else might its darkness and gloom fall upon us to-day like a pall. But as we have buried these memorials in darkness, with love and faith let us indulge the hope that they will again be brought to light by those whose hearts will throb with gratitude to those whose generosity and forethought has placed them there.

The "corner-stone" has frequently been referred to metaphorically by orators and writers as a symbol of strength and endurance. Without it the building would be incomplete. No matter how perfect the superstructure in both design and execution, without the foundation, the corner-stone, it cannot endure.

That which the corner-stone is to the building, character is to the man. Without that foundation to build upon, his labours are all in vain. He may possess a mind whose comprehensive grasp can reach out after and seize upon lofty and novel ideas, which can readily discover the fallacies in the most subtle logic, explore the mysteries of nature, and hold communion with the savants of all ages and all countries; but without character he is imperfect and incomplete, a building without a corner-stone, without strength to withstand the storms of adversity or the allurements of vice. Hence to attain success in life we must have character.

Whatever attainments we may possess ourselves of, without character we have nothing. Admitting, then, that character is a thing to be desired, is it a thing to be acquired? Are our spiritual beings modelled, formed and furnished by the hand of the Supreme Architect?

Are we given irresistible inclinations towards good or evil? Are we in our moral natures but the result of natural causes? That many facts can be produced tending to prove the affirmative of this proposition I will not deny. We know there are races of thieves, and that the propensities to defy law and commit crime have been transmitted from father to son for generation after generation. On the other hand, we know that high moral qualities found in an individual can be readily traced through a long line of ancestors noted for honesty and integrity. But these facts only tend to prove the affirmative of the proposition; they are not conclusive evidence that it is correct. On the other hand we have at least occasional examples of individuals breaking away from the good or bad tendencies which they have inherited, and the worthy individual blushing with shame for a debased parentage, and the moral leper raising his disgraced head to point with pride to a long line of worthy and honoured ancestors. We do not inherit our moral natures, but only our moral tendencies. The son of a thief is not necessarily a thief, nor the son of an honest man honest. The one may find in his moral nature a tendency to commit crime, but this he may resist and overcome, and by continual resisting finally eradicate. The other, by continual yielding to temptation, soon finds his moral nature changed, and his natural tendency to choose good rather than evil is entirely destroyed.

But in addition to the evidence that man has the power to form his own moral character, to be found in our observations of the lives of others, we have the most convincing proof in our consciences of the power within us to regulate, govern, and form our moral natures. We know in our own experiences that a temptation resisted ceases to be a temptation, and that a duty, the performance of which at first requires self-denial, eventually becomes a pleasure. But while the Supreme Builder has not furnished us with a complete spiritual building, he has furnished us with the plans and specifications, and the material with which to build, and having done that has left us the choice to build as we will. True, some have been furnished with more and better materials than others, and may thus be able to erect an edifice whose towering beauty, strength, and symmetry may be vastly superior to those which surround it, but all are given material of quality and quantity sufficient to enable them to erect their superstructures in accordance with the Divine plan.

If the work be well done, if character, the corner-stone be well laid, if the material in hand be put to the best possible use, if such adornments and ornamentations as the specifications call for have been carefully and properly affixed, if the opportunities for acquiring knowledge, such as they are, have been improved, then, although the spiritual edifice which we have been able to erect may be plain and humble in comparison with others, it will none the less reflect credit on the builder, and will always possess some points of strength and beauty to call forth the admiration of the beholder. As there are different orders of architecture adopted in the erection of edifices by man, so the Supreme Architect of the Universe has not designed all men upon the same plan. But while the order of architecture after which we are formed may be that of Tuscany, simple and solid, rather than the grace, beauty, and strength

of the Corinthian, we may none the less be the master-piece of our kind.

Let us, then, receive the rough ashlar of our nature, as furnished us from nature's quarry, uncut and unpolished, and form it into the perfect ashlar, which when tried by the square will show no moral defect, will present no inequalities under the level, and which when tested by the plumb will be found possessed of that uprightness and rectitude of conduct without which we are unfitted for "that spiritual building, that house not made with hands, eternal in the heavens."

The ancients had a custom of pouring out liquors upon the earth, or upon a sacrificial offering, in honour of or as a propitiation to some of their deities, or as a libation to the earth to invoke its fruitfulness. This custom, like many other customs of our heathen ancestors, has been retained so far as the mere outward form is concerned, and is sometimes used by us, not for any supposed virtue in the means employed, not as an invocation, but simply as an emblem, to symbolize an idea.

You have witnessed in the ceremonials of laying the stone, the act of pouring corn, wine and oil upon it. These emblems are used in our Masonic rituals, to represent the idea of plenty, joy and gladness and peace.

Emblematically, they are not merely confined to the enterprise in hand, but have a much broader and farther reaching significance. The act of scattering the corn is emblematic of the plenty which to-day abounds in our state and nation. If we raise our eyes and gaze abroad upon the fertile fields of Iowa, with their bountiful harvests, already assuming that golden hue which proclaims that the seed-time has passed and that the harvest is here, upon the immense fields of dark rich green corn, proclaiming alike the fertility of the soil and the favourableness of the weather, and upon the vast herds of cattle converting the succulent grasses into the choicest beef and dairy products in [the world, we feel that we are indeed surrounded by plenty. When we reflect upon the fact that Iowa, young as she is, is rich in public buildings, with her elegant Capitol, her universities for those who seek for knowledge, her asylums for the unfortunate, and her penitentiaries for the evil disposed, and without a single dollar of indebtedness, we feel that the material blessings of our State have been rich and bounteous. When we consider the wonderful growth in the material wealth of our nation, its inexhaustible resources and immense mercantile and manufacturing interests, we are convinced that our lot has been cast in a land where prosperity abounds. The libation of wine is emblematic of joy and gladness, and where is happiness to be found if not in this our favoured land? Here liberty has sought and found a home, here the oppressed of all nations come to bask in her smiles, and here no Czar rules to crush his people with the iron heel of tyranny.

Freedom of thought and action, social equality, laws which give redress for the wrongs of all, and which all must obey; free educational institutions where the rich and poor alike may acquire knowledge; freedom to worship God according to the dictates of their own conscience; these are the agencies which advance and enlighten mankind and consequently render him happier. The pouring out of the oil is symbolical of peace, and at no time in the world's history could the act have a greater or truer significance. Not only are we at peace with all nations, but the angel of peace is spreading its wings over all lands. How long this condition may continue no human foresight can discern; but certain it is that there is a constant growing tendency among all civilized nations to settle international difficulties by peaceable and intellectual agencies.

The misunderstandings and difficulties between the German and British Empires and the United States in their relations with the island of Samoa, now happily settled by a conference of the powers, would formerly have been deemed a sufficient reason for involving three great nations in a long and bloody war. This growing tendency to settle all disputed questions of international policy and to adjust all matters of dispute between the nations by conferences and arbitrations is in keeping with our advancement in civilization.

War at best is brutal and barbarous, and the tendency of our civilisation is to draw man away from those things which are brutal and barbarous. The savages look to brute force as the only means to which they can resort to obtain redress for any grievances which they may have suffered at the hands of a fellow man. The civilised man

usually, though not always, resorts to some more rational means to get his wrongs righted.

It is, however, only in moments when the savage, in his nature which he has inherited from a remote ancestry, and which centuries of training has not wholly eradicated, has for the time being control of his nature, that he resorts to brutal methods. Hence nations which are not wholly autocratic, partaking as they necessarily must of the nature of those who constitute its people, are showing the same tendency to adopt the more peaceable and rational method in the settlement of disputes which is to be found among individuals. If our Christian civilisation continues to advance, the day is not far distant when nations shall war no more, and when all conflicts shall be intellectual. When the day comes, what a burden of woe will be lifted from humanity! It is appalling to think of the tears of sympathy, pity and despair that have been made to fall from human eyes, the groans of bodily pain and physical suffering which have been forced from human lips, and the sighs of more than mortal anguish which have been wrung from human hearts by red-handed war. What a blessed day for humanity will be that whose rising sun shall smile down upon a universal and abiding peace!

Our nation has not yet fully recovered from the ravages of that awful storm of civil war which a few years ago swept over the land, leaving death and ruin in its path. The seams and scars to be found all over the land, the maimed and crippled remnants of a once perfect manhood which everywhere greet our gaze, and the desolate hearts all about us sighing out a clouded existence, remain as evidence of the woe and suffering brought upon the people of the nation by that dire calamity. But, thank God, we have many substantial reasons upon which to found the hope that the white-winged spirit of peace which now broods over our land will never again be compelled to flee in terror from the fierce and bloody dragon of civil war.

With a land upon which the horn of plenty has been so lavishly poured out, with a social structure of the highest order, with a government whose Institutions were formed by the sages who founded it, from the accumulated wisdom of all preceding ages, and with the one design of contributing to the happiness of the people which it was to govern, with the sweet spirit of peace and Brotherly Love pervading all the people of the nation, and all the nations of the earth, how fraught with meaning has been the act of pouring out the corn, wine and oil, emblems of plenty, happiness and peace—a triple blessing—which, let us trust will ever remain to gladden the hearts of the sons and daughters of America.—*Voice of Masonry.*

## SO-CALLED WEBB'S WORK.

BRO. A. T. PIERSON, of Minnesota, says:—"The American system of lectures was gotten up and arranged by Snow, Hammer, Fowle, Webb, Nye, &c. At the time Webb had been a Mason but three or four years; but as he published a Monitor, and was most active in disseminating the new lectures, the system received the name 'Webb Work.'

"Preston arranged the lectures into six sections in the first degree, four in the second, and twelve in the third. Whoever heard of the term Preston-Webb until it was used to push the fortunes of some lithographic sheets, and afterwards of mnemonics? With equal propriety the term 'Hutchinson-Webb,' or 'Dunckerly-Webb,' or 'Martin Clare-Webb' might be used, as each of them arranged a system of lectures before Preston did.

"Webb taught the system to Gleason, Cushman, Wadsworth, Enos, Cross, &c., who went about the country on lecturing tours. Each had certificates from Webb, but each differed in language, as Webb did himself; but the work was the same, and that was the object of Webb's Monitor, to introduce a uniformity in ceremonial or work, which was happily accomplished, and for which the memory of Thomas Smith Webb deserves more credit than that of either of his coadjutors.

"Masonic lessons are to-day taught all over the country by symbols that Webb knew nothing about, notably, the weeping virgin, introduced by Nye through Cross, first published in Cross's Hieroglyphical Chart, in 1819.



"We ask for information, when did Webb visit England?"

"We remember hearing the story many years since that Webb and two or three other names not given had been deputed to visit England for the purpose of getting the work! There is no written or printed evidence that any body of Masons deputed a Committee to go to England, or that Webb was ever out of the United States. What was the necessity when his intimate friend and tutor, John Hammer, who had been the W.M. of the Lodge of Antiquity, London, was in possession of both the Preston and Hemming systems."—*Keystone*, 17th August 1889.

## REMARKS ON THE ABOVE, BY JACOB NORTON.

As Bro. Pierson (for that is his name) rejects the hearsay story that Webb had visited England because there is no written authority for it, he should surely pardon me for asking him for written authority upon some of the above statements, which are entirely new to me, *at least*. I remember having seen Bro. Gleason, and have also heard about Snow, but have no recollection of ever having seen the names of Nye, Fowle, or Hammer. With regard to Hammer, Bro. Pierson was evidently labouring under a mistake in stating that "John Hammer," the tutor of Webb, "was in possession of both the Preston and Hemming systems," because Hemming's system was unknown before the Union of the two Grand Lodges in 1813, while the first edition of Webb's Monitor was printed in 1797. I would also wish to learn on what evidence (aside from the unreliable Dr. Oliver) Bro. Pierson has for his belief that Martin Clare and Thomas Dunckerly had built up Masonic systems?

BOSTON, U.S., 20th August 1889.

## MASONIC HOME OF PENNSYLVANIA.

At a recent meeting of the Board of Managers of the Home, it was stated that in accordance with the requirements of the charter, individual members now have all the rights and privileges of representative members, the only difference being in name.

Life membership has also been established, and those now individual members can become life members by the payment of one hundred and fifty dollars. Master Masons not members can become such by the payment of one hundred dollars, or become life members by the payment of two hundred and fifty dollars.

The fees received for life membership, for the admission of inmates and from donations or legacies, unless otherwise directed by the donor or legatee, are invested as a permanent fund for the maintenance of the Home.

It is expected that those already actively interested by membership in the Home corporation will do their utmost to secure additions to the membership, from both Master Masons and Masonic Bodies, and also annual contributors from those who are not Masons, or from amongst Masons who are not prepared to take an active part in the management of the Home as members of the corporation.

The Board of Managers is composed of twenty-one members, seven of whom are elected annually. The Home, from the commencement until the present, has been a great success. The inmates now number twenty, two of whom were recently admitted—Bro. Wilcox of W. B. Schneider Lodge, No. 419, and Bro. Pawling of Rising Star Lodge, No. 126. All that fraternal love, the mystic tie of brotherhood and a judicious expenditure of the money at their command can do, is being done by the Managers for the comfort and happiness of those who are inmates of the Home, and they all seem to be content, and enjoying themselves as well as any one can with the loss of youth and health.

On Wednesday evening, 14th August, a social and fraternal season was enjoyed. The occasion was a lunch and entertainment given by Bro. Louis Wagner, President, to the inmates and those born in the month of August. They were as follows: Bros. Wagner, Henderson, Steffe (Secretary), and Dr. Yard of the medical staff; inmates Bros. Keck, McCure, Rutter, Knox and Cairns, also the matron, Mrs. Babb.

The Masonic Home of Pennsylvania is a noble Institution. It is doing a glorious work, but the field is a broad one, and much more ought to be now done, and it might and would be done if the Brethren would only heed and respond to the appeals for help according to their ability, for with the number of Masons in Pennsylvania, and their financial ability, the Home never ought to lack a dollar in the accomplishment of its fraternal and beneficent designs.

—*Keystone*.

## OPPOSED TO SECRET SOCIETIES.

NEW YORK, 31st August 1889.

In all the Catholic churches of this archdiocese to-morrow morning will be read a pastoral letter from Archbishop Corrigan and the papal allocution of 30th June, already published. The letter reinforces the admonitions of the allocution, which was based on the erection of the statue of Giordano Bruno in Rome. The Archbishop discusses free thought. The church, he says, maintains that as truth can never contradict truth, true scientific research can never conflict with Divine revelation. But free thought, as advocated by the admirers of Bruno, denies the right of a higher and Divine authority to command the mind's assent and control its speculations, and constitutes human nature the sole supreme judge of all truth, human and Divine; it asserts the absolute independence of the mind of man from all responsibility, even to the Supreme Lord and Master of all; discards His revealed Word and rejects His authority; in a word, it is the deification of human reason. This doctrine is false in philosophy, false in theology, false in ethics. He says, in conclusion: "And now, dear brethren, the grosser the insults offered to our blessed Lord, the more fervent and devoted in proportion ought to be our love for Him, and our care not to offend Him ourselves. In our day and generation one of the most fatal snares laid for the faithful is the affiliation with secret societies that are based on mere naturalism in exclusion of, and by inference at least, in opposition to our divine Redeemer. The harm that has come to religion in the Eternal city during the past twenty years is attributed mainly to the workings of secret societies. In our land of freedom there is no need of burrowing in the dark. Much less ought Catholics to patronise associations in which the Christian faith and the divinity of Christ our Saviour are ignored. Our sympathy also goes out to the vicar of our Lord on earth. We grieve with Him for the outrages inflicted on religion. We grieve that Rome, sanctified by the blood of myriad martyrs, has seen the standard of the evil one flaunted through her streets in memory of an apostate whose sole merit was to repeat with Lucifer of old: 'I will not serve.' In the pain and insult offered to the head all the members necessarily share. In the wrongs done to the sovereign pontiff the faithful of the whole world are assailed, and against such indignities, continued now for nineteen years, all of us, as Catholics, utter our indignant protest. The reverend clergy are hereby directed to resume in the mass, and to continue until further notice the collect *pro papa*. They will also please read to the faithful under their charge the allocution of 30th June, and announce a solemn triduum of prayer for the intentions of the holy father, to be held on the 6th, 7th and 8th of September, the exercises consisting of the Litany of the Blessed Virgin and Benediction of the most Holy Sacrament. In accordance with special powers granted by the Holy See, and contained in the faculties of the diocese (No. 9), the faithful who will receive Holy Communion on next Sunday (where the faculty has not already been made use of) may gain a plenary indulgence on the usual conditions."—*Boston Sunday Herald*.

At the ordinary meeting, on the 5th inst., of the United Industrious Lodge, No. 31, Bro. Frank Wachter was unanimously elected to fill the chair for the coming year.

## Obituary.

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### BRO. W. WRIGHT.

THE remains of the late Bro. William Wright were conveyed to their last resting place, in the Maldon Cemetery, on Monday, the 9th inst., in the presence of a large concourse of spectators. The funeral was attended by all the principal traders and merchants in the town. The St. Peter's Lodge (of which deceased was a member) and the Blackwater Lodge were represented, the former by Bro. Arthur Barritt I.P.M., F. G. Green Secretary, Bros. R. Orttewell and C. R. Gowers, and the latter by Bro. S. H. Ellis. At the conclusion of the burial service the Freemasons present advanced to the grave and threw in a sprig of acacia, according to ancient custom.

### BRO. JOHN WATSON.

THE remains of the late Bro. John Watson, of Gonrock, of the Lodge Firth of Clyde, No. 626, were interred in the New Gonrock Cemetery, on Saturday, the 7th inst. There was a very large turn-out of the brethren from the various Lodges in the district.

## PROVINCIAL GRAND LODGE OF NORTHUMBERLAND.

THE annual meeting of Free and Accepted Masons of the Provincial Grand Lodge of Northumberland was held on the 9th inst., at the Corn Exchange, Hexham. Many of the brethren left the Central Station, Newcastle, by special train, and on arrival proceeded to the Corn Exchange. Amongst those present were the Prov. Grand Master Sir Matthew White Ridley, Bart., M.P., Bros. Richard Henry Holmes Past G.D. Deputy Prov. G.M., B. J. Thompson Prov. Grand Secretary, Addison Potter P.P.S.W.; and amongst other Provincial Officers present were Bros. James Deighton Dixon P.G.S.W., J. H. Beckingham P.G.J.W., Rev. H. Bott P.G. Chaplain, John Strachan P.G. Registrar, W. T. Wilson P.G.D., R. H. Dickenson P.G. Supt. of Works, Adam Robertson P.G.D.C., Henry Spittle P.G.A.D.C., J. B. Garland P.G.S.B., J. W. Lambton and James Carmichael P.G. St. B., R. F. W. Liddle P.G.O., William Reed P.G.P., John Barbour P.G.A.P., H. S. Bird P.P.G.R., and Joshua Curry P.G. Tyler. There were also present Bros. Bradley P.G.S.B. England, Matthewman Assistant P.G. Sec. West Yorkshire, John Page P.P.J.G.W., John Duckett P.P.G.J.D., John Wood P.P.G.J.W. Durham, R. Hudson P.G. Sword B. Eng. P.G. Secretary Durham, John Spearman P.P.G.J.W., G. F. Charlton P.P.G.J.W., W. F. Carmon P.P.G.St.B., Charles Roope P.P.G.O., J. Calvert P.P.G.S. of W., John Grey P.P.G.A.P., Thomas Douglas P.P.G.S., R. G. Salmon P.P.G. Assist. Dir. of Cers., Thomas Dinning P.P.G. Assist. Dir. of Cers., Wm. Percy P.P.G.A.P., G. Robinson P.P.G.C., Jos. Hogg P.P.G.S.B., P. H. Gibson P.P.G.A.P., Thos. Ellis P.P.J.D., John Purvis P.P.G.S.B., J. W. Gibson P.P.G.S.D., William Cooper P.P.G.J.D., Robert Jackson P.P.G.P., Thos. Gillespie P.P.G.Reg., W. Davidson P.G.S.W., Rev. John Walker P.P.G.C., G. Spain P.P.G.D., W. M. Bell P.P.G.A.D.C., J. H. Benson P.P.G.S.W., G. E. McCarthy M.C.P.G.R., W. J. Ward P.G.J.W., J. Straker Wilson P.P.G.W., J. Barker P.P.G.O. Durham, J. C. Moor P.P.G.D. Previous to transacting the business of the Provincial Grand Lodge, the brethren formed in procession and marched to the Abbey Church, where they attended Divine Service. The sermon was preached by the Rev. H. Bott, M.A., P.G.C., from Genesis, 1st chapter, and 3rd and 4th verses, "And God said let there be light, and there was light. And God saw the light that it was good, and God divided the light from the darkness." Bro. John Nicholson P.P.G.O. officiated as choir master, whilst Bro. Seaton presided at the organ. Bros. J. Walker, D. Whitehead, J. Nutton, and Leatham of Durham Cathedral, along with the choir boys, sang the anthem, "Behold how good and joyful it is for brethren to dwell together in unity," by Brother Baker, from the Masonic service. At the close of the service a collection was taken, amounting to £10 17s. The brethren then proceeded to the Corn Exchange, where the Provincial Grand Lodge was opened in due form by the Right Worshipful Grand Master Sir M. W. Ridley. After the transaction of business, the R.W. Grand Master stated that the Provincial Grand Lodge meeting that day had been specially marked by the attendance of members at the old church of Hexham. It was one of the most interesting specimens of mediæval church architecture that existed in Northumberland, and possibly in the United Kingdom. He thought the visit to the church must be a matter of satisfaction and gratification, not only to those members who were able to be present, but to many who were not so fortunate. The basis of their constitution and their teaching was from the volume of the sacred law, as they had heard in the excellent and eloquent sermon that day. Their object was to seek the glory of God and the good of mankind. Therefore, it could but be a matter of satisfaction to them, as Masons that in Hexham they had the opportunity of attending in a numerous body divine service in the old Abbey Church. And it gave him great pleasure on their behalf to show how much they appreciated the good services and good will of Canon Barker and his Churchwardens, who had placed the Abbey at their disposal, and assisted the Officers of the Lodge there at Hexham in making adequate and careful provision for the service which had just been held. They were also indebted to their brethren for the arrange-

ments which had been made, as they had been carried out in a most satisfactory manner. He then referred to the affairs of the Province, and said he was happy to see that the Lodges were in such a good state, numerically and financially. A charter had been granted for the consecration of another Lodge at North Shields. Before sitting down, he must, on behalf of the Provincial Grand Lodge, thank the P.G. Chaplain for preaching the sermon just referred to, and, in conclusion, to announce that the next meeting of the Provincial Grand Lodge would be held at Blyth, under the Blagdon Lodge. The Provincial Grand Lodge was then closed according to antient form. In the evening the brethren partook of dinner, at the Town Hall.

## PROV. G. LODGE WORCESTERSHIRE.

THE annual Provincial Grand Lodge of Worcestershire was held on the 11th instant, at Stourport, when the Assembly Room of the Town Hall was converted into a temple for the occasion. A Craft Lodge was opened by the W.M. and the Officers of the Vernon Lodge, No. 560, shortly after noon. The Provincial Grand Master (Bro. Sir Edmund A. H. Lechmere, Bart., M.P.), together with the Officers of Provincial Grand Lodge, past and present, shortly afterwards entered the Lodge, and were received by the assembled brethren with the accustomed honours. The Provincial Grand Master was supported by the Deputy Provincial Grand Master (Bro. A. F. Godson, M.P.), and there were also present the Provincial Grand Master of Staffordshire (Bro. Colonel Foster Gough), Bro. Rowland G. Venables (the Deputy Grand Master of Shropshire), and Bro. George Taylor (Past Grand Standard Bearer of England), who is also Secretary to the Province. These brethren were saluted according to their office. P.G. Lodge was opened by the P.G. Master at one o'clock, when the muster roll of the twelve Lodges which comprise the Province was called over, and it was then seen that there were 128 brethren present, as well as several visitors from other Provinces. The Worshipful Masters of the various Lodges made statements concerning the work of their Lodges during the last twelve months, from which it was gathered that Masonry is in a very flourishing condition in Worcestershire. The reports of the various benevolent and charitable funds were received and adopted, and various sums of money were voted to the several purposes of Masonry. The Provincial Grand Master appointed the City of Worcester as the *locale* of next year's Provincial Grand Lodge. The following brethren were appointed to the Grand Offices of the Province for the next year, and duly invested and installed.

Bro. Abraham Greeu	...	Senior Warden
T. Lamb Smith	...	Junior Warden
Rev. W. J. Down	...	Chaplain
W. S. Davies	...	Registrar
J. Joseland	...	Treasurer
Geo. Taylor P.G.St.B. England	...	Secretary
W. Thomas	...	Senior Deacon
G. F. Grove	...	Junior Deacon
F. Frederick Hault	...	Superintendent of Works
John Mossop	...	D.C.
George Houldsworth	...	A.D.C.
George Hodgkiss	...	Sword Bearer
William Merrick Ward	...	Standard Bearer
H. M. Jackson	...	Organist
W. H. Talbot	...	Pursuivant
Septimus Bagott	...	Assistant Pursuivant

The Grand Lodge was afterwards "called off," and a procession was formed, the Junior Lodges leading, and all marched to the Stourport parish church. The brethren wore their Masonic clothing, and the Provincial Grand Master was accompanied by his Grand Officers. As the brethren assembled in the church Bro. H. M. Jackson Provincial Grand Organist played a voluntary on the organ. There was afterwards a processional hymn, during the singing of which the clergy and clerks, preceded by a cross bearer and a banner, marched up the centre aisle and took their places in the stalls and within the sanctuary. The prayers were read by the Rev. Bro. J. W. Down (Provincial Grand Chaplain) and the Vicar of Stourport (the Rev. B. Gibbon). The first lesson was read by the Rev. Bro. J. Knight-Law P.P.G.C., and the second by the Rev. F. O. Gascoigne. The anthem was Sullivan's "I will sing of Thy power," in which the tenor solo was excellently sung by Bro. Lay. The organ was presided over by Bro. F. J. Griffiths. The Rev. Bro. J. W. Wilshaw P.P.G.C.

preached a highly appropriate sermon, from the words, "Behold, I build an house to the name of the Lord my God."—2 Chronicles ii. 4. Masons, he said, differed very materially from many societies with which they might have some things in common. The rules of other societies took in only that which concerned the material and the physical. Articles of faith were unknown, and so it came to pass that those of any creed or of no creed at all, were eligible for membership. But with Masons it was far otherwise. There was written down indelibly in every man's creed, "I believe in the existence of God." It was quite true they did not pledge each other beyond that, for they were Catholic in the widest sense in which the term might be employed. As such, there was much that was spoken and written in this 19th century with which they could not sympathise. They could have little in common with those who boasted in agnostic phrase that we come "whence we know not, and that we are hurrying whither we know not." At the conclusion of the service the procession was formed in reversed order, and the brethren returned to the Lodge room, where, after the transaction of formal business, Grand Lodge was declared closed. The brethren afterwards banqueted together at the Swan Hotel.

## NOTICES OF MEETINGS.

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### HIGH CROSS LODGE, No. 754.

THE installation meeting took place at the Seven Sisters Hotel, Page Green Tottenham, on the 25th ult., and there was a large attendance of Past Masters and Visitors. The business of the day was commenced by Bro. J. Linzell P.M. taking the chair, and passing Bro. C. Crewsler. The installation of Bro. Lovell and investiture of Officers for the ensuing year was then proceeded with. Bro. Major H. Stephens P.M. presented Bro. Lovell, and the ceremony of installation was well and clearly rendered by Bro. Linzell the installing Master. The newly-appointed Worshipful Master then appointed his Officers, as follow: Bros. L. E. Wilson S.W., T. P. Clark J.W., W. Dance Treasurer, J. Linzell Secretary, M. J. Barnes S.D., F. Voller J.D., A. Reeves Inner Guard, W. Wort Director of Ceremonies, W. J. Bastick Steward, and James Very Tyler. Later on, the brethren sat down to an excellent banquet, served by the new proprietor of the hotel, in a manner to be highly praised. The usual toasts were given and received with enthusiasm. Bro. Oddy I.P.M. was presented with a Past Master's jewel for his services during last year, and he responded in feeling and suitable terms. The health of the installing Master was next submitted, and received with general favour. Bro. Linzell, in responding, said he was very glad to receive such a display of feeling on his behalf. He was at all times ready and willing to assist in every way that would enhance the pleasure and happiness of the brethren. It was some years since he had performed the ceremony of installing a new Master, and had on the present occasion been called upon at very short notice. However, he thought it his duty to comply. He sincerely trusted the Worshipful Master would have a happy and prosperous year of office. Brother Knightley responded in eloquent language for the Masonic Charities, and other toasts followed, the intervals between them being devoted to harmony.

### FERMOR-HESKETH LODGE, No. 1350.

AT the Masonic Temple, Hope-street, Liverpool, on the 9th inst., Bro. R. Norris Jones was duly installed as Worshipful Master. The Officers of the Lodge present were:—Bros. F. A. Staedeli W.M., C. P. Titherley P.M., R. Norris Jones S.W., C. C. Robin J.W., H. B. Browne Treasurer, D. Connor S.D., W. Taylor J.D., T. Graham Cox I.G., J. Stowell Chaplain, and W. Hudson Organist. The Visiting Brethren present included Bros. Robert Foote P.P.G. Treas. and J. Brotherton P.M. 241. After his installation the W.M. proceeded to invest his Officers, as follow:—Bros. F. A. Staedeli I.P.M., C. Coker Robin S.W., Capt. D. Connor J.W., H. B. Browne Treasurer, W. Taylor Secretary, Rev. T. Graham Cox S.D., G. M. Richardson J.D., W. Hudson Organist, W. Swift I.G., D. E. McCracken S.S., and Rev. John Stowell Chaplain. Subsequently a P.M.'s jewel was presented to Bro. F. A. Staedeli the retiring W.M.

### JORDAN LODGE, No. 1402.

THE Installation meeting was held at the Masonic Hall, Torquay, on the 10th inst. The W.M. elect, Bro J. H. Wills, was installed by Bro. John Lave, in a very able and impressive manner, and the Board of Installed Masters also included Bros. T. W. Morgan I.P.M., T. Prust, John Chapman, John Dodge, W. Wakeham P.P.G. Standard Bearer, and J. Grant 328, N. Hopson, John Wheaton W.M., and G. Barry 243, R. H. Benson W.M., and F. Adams Davson 797. The Board of Installed Masters having been closed, the W.M. invested his Officers for the ensuing year, as follows:—Bros. T. W. Morgan I.P.M., J. W. McKellar S.W., John Taylor J.W., T. Prust Chaplain, J. Dodge Treasurer, J. Chapman Secretary, T. J. Crossman S.D., S. Wills J.D., W. Wingett D.C., T. Brooks Organist, W. Hersey I.G., George West S.S., J. R. Risdon J.S., and J. E. Newton Tyler. Bro. J. Lane was re-elected Charity Steward and Representative on Committee of Petitions. A letter of regret at non-attendance was read from Bro. Gould, the distinguished historian and honorary member, and a vote of thanks was unanimously passed to Bro. F. S. Hux P.M. for

his services as Secretary during the past six years. Bro. John Taylor J.W., the Librarian, announced the receipt of several books, including the Constitutions of 1784, with the plate by Bartolozzi, from Bros. W. J. Hughan P.G.S.D. England, and T. Prust, and T. J. Crossman and J. D. Bear. The thanks of the Lodge were accorded to these brethren, and Bro. Taylor stated that the recently formed library numbered nearly one hundred volumes. There was a large attendance, and the visitors included, besides those already named, Bros. John James S.W., James Sparke J.W. 248, C. Clark D.C., G. Burt Tyler 248, H. J. Way S.W., H. Medway J.W. 797, F. Crowe S.D. and Organist 2189, W. Thomas 189, and J. Long 1125. At the close of the Lodge the brethren adjourned to the Royal Hotel, where the annual banquet, served in the French style, took place. The usual Loyal and Masonic toasts were observed, and the W.M. Bro. T. H. Wills, in the course of his remarks, said he should follow the precedent recently established, and give a donation of five guineas to the Charities.

### DRAMATIC LODGE, No. 1609.

THE first after-holiday meeting of the members of the above Lodge took place on Tuesday, the 27th ult., at the Masonic Hall, Hope Street, Liverpool, when there was a large attendance of the Fraternity, the visitors including several brethren of note. The yearly two months' vacation in connection with the Lodge is invariably followed by election day of Worshipful Master, and this event gave increased interest to the gathering. The principal position was occupied by Bro. Harry Round, the W.M., and the Tyler's list also included Bros. O. W. Sanderson P.M., J. B. Mackenzie P.M., W. Savage P.M., W. W. Sandbrook P.M., Lindo Courtenay P.M., Jas. Fineberg J.W., J. L. Shrapnell P.M. and Treasurer, H. Heard Secretary, J. H. Light S.D., A. Mein J.D., Eaton Batty I.G., Barry Stuart and Jas. Heginbotham Stewards, W. H. Ball Tyler, J. Farrell, Charles Macdona, Eustace Baxter, Edward Graham, Fred. D. Punchard, G. Douglas Clarence, Geo. W. Dobson, Henry C. Arnold, W. J. Lancaster, Samuel King, T. J. Irvine, Albert Smith, Peter F. Buck, John Holker, W. A. Whittle, W. Coates, Harris Fineberg, John E. J. Holmes, Walter Bramley, D. S. Davies, F. R. Atkinson, T. Mawdesley, Lewis Reake, and S. Mattison. The visitors were Bros. J. Maccabe, F. M. Maccabe, I. Jacobs, James Elmore, Lawrence Phillips, B. Holgate, W. Sanderson, J. Roberts, Henry De Frece, Wm. Rawsthorne, W. F. M'Donnell, J. Archdeacon, W. Follows, James P. Bryan, T. C. Fargher, and Thomas Bush. After the transaction of the ordinary and preliminary business, the ballot was taken for Messrs. H. J. R. Round (son of the W.M.), G. E. Garlic, and T. W. Armstrong. They were unanimously elected, and subsequently initiated by the W.M. At a later period of the proceedings Bros. W. J. Lancaster and Charles Macdona were duly raised to the degree of M.M. Then followed the annual elections. By the death during the year of the S.W. Bro. Dr. E. H. Allen, to whose loss touching reference was made by the W.M., the voting for the Worshipful Mastership was more open than usual. The ballot resulted as follows:—Bros. W. W. Sandbrook P.M. 23, J. Fineberg J.W. 7, and H. Round W.M. 4. It should be stated, however, that both Bros. Round and Fineberg had intimated their withdrawal in favour of Bro. Sandbrook. Bro. J. L. Shrapnell P.M. was re-elected Treasurer; Brothers J. Reay and W. Savage Auditors; Brothers H. Round, J. Cantor, J. Bell, J. B. Mackenzie, W. Savage, and O. W. Sanderson, members of the Committee of the Fund of Benevolence, attached to the Lodge; Bros. Mackenzie, Cantor, and Light, representatives of the Lodge on the Masonic Hall Committee; Bro. Mackenzie, representative to serve on the Charity Committee of the Provincial Grand Lodge, and Bro. Mein and Cantor to serve on the Casual Relief Committee. Bro. Round W.M. then retired, and Bro. Mackenzie proposed a vote of a substantial sum from the funds of the Lodge for the purpose of presenting the retiring Master, Bro. Round, with a P.M.'s jewel and apron, in recognition of the efficient manner in which he had performed his exacting duties, and the geniality and courtesy which had characterised the whole of his conduct during his year's occupancy of the W.M.'s chair. This was seconded by Bro. Shrapnell, and carried unanimously. The Lodge was then closed, and, after the usual banquet, a choice and interesting musical and recitative programme was carried out by Bros. Lindo Courtenay, E. Baxter, the Two Macs, Eaton Batty, T. C. Fargher, H. C. Arnold, S. King, F. Punchard, W. Savage, C. Macdona, and H. J. R. Round.

### BLACKWATER LODGE, No. 1977.

THE annual installation and banquet took place on Monday, the 9th inst. The brethren assembled in the Lodge-room, Blue Bear Hotel, Maldon, at 4 p.m., under the presidency of the Worshipful Master, Bro. M. W. Meade. The ceremony of installing the new W.M., Bro. Wm. Rudrum S.W., was impressively performed by Bro. Arthur Barritt I.P.M. of the sister Lodge, St. Peter's, No. 1024. The newly-installed Master then appointed and invested his Officers, as follow:—Bros. M. W. Meade I.P.M., J. Grout S.W., G. Davis J.W., George A. Eustace Secretary, W. Strutt Treasurer, E. A. Basham S.D., W. A. Hunt J.D., G. Brown I.G., John Turner, J. Tucker, F. Davies, and G. Clifford Stewards, Rev. Thomas Lloyd Chaplain, W. R. Hance D.C., E. Pearman Tyler. The following visitors were present:—Bros. Joseph Sadler W.M. 1021, A. Barritt I.P.M. 1021, F. G. Green 1024, C. F. Rush Organist 1024, C. Dibben J.W. 1024, T. J. Ralling P.G. Secretary Essex, J. G. Renshaw 697, W. Lawrence 1798. After Lodge the brethren and visitors, to the number of 28, sat down to an excellent banquet at the Blue Bear Hotel, under the genial presidency of the W.M., Bro. Wm. Rudrum. The usual Loyal and Masonic toasts were duly honoured, Bro. T. J. Ralling replying for the Grand Officers, and Bro. Joseph Sadler for the Provincial Officers. During the evening Bro. Arthur Barritt gave one of his well-known recitations, in his usual inimitable manner, and was vociferously applauded. Bros. S. H. Ellis and S. Shawyer, and Bros. Rush, Hunt, Clifford and Davies contributed to the harmony of the evening.



## 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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## HOLIDAY HAUNTS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—From time to time I have read in your columns very enlogistic and glowing accounts of certain so-called Holiday Haunts, Health Supplying Resorts, and Emporiums for Nerve Invigoration. Now, Sir, I am one of the "Old School," and have lived in the days when business men did not feel it incumbent on them to run away five or six times during the season to get "braced up" for the exigencies of their toil. I like to enjoy myself—and that all who know me will readily admit. I am not a rich man, but I can keep the wolf from the door, and am in such a position that if I ask half a dozen friends to dine at my own table I am well aware that those associated with me will be able to do all that is necessary, and I need be under no apprehension as to the ability of my cook, or that there will be any complaint to make as to the cheer that will be placed before my guests. I am a domesticated man, and dislike being absent from my own home when the night comes on. Well, Sir, perhaps you will say,—What has this to do with Holiday Haunts? I will endeavour to answer you. I set my face against so-called popular resorts; where I have to pay double charges for my requirements, and, in nine cases out of ten, have to put up with every inconvenience. With some of my friends the bare announcement that there is not a bed to be had in any given place is sufficient for them to go there at once. From such pleasant places keep me at a distance. What I do if I have a few hours leisure is to look out for some enchanting little nook near home, where the rendezvous can be reached by a short railway journey from any of our Metropolitan stations; where a quiet chop or steak can be had, with, perhaps, the adjunct of a plump partridge, to be followed by a bottle of sound, wholesome wine, that will instil healthy vitality into the most jaded system. There are numberless such places round about London, and if they were better known I feel convinced they would be more generally appreciated.

I am led to trouble you with this communication from the fact that a few days since I was in company with some friends who seemed to be in perfect agreement with me on this score. One stated that he spent the better part of his holidays on the top of the tram cars; another that tram cars were not to be squeezed at, but that his idea of enjoyment was a short railway trip, then something in the way of refreshment, to be followed by a two or three hours' drive. He assured his companions that he could introduce them to some of the best scenery to be found in England if they would give him the opportunity of taking them for a fifteen miles' outing. Most of those present took part in the discussion; the Surrey Hills were reviewed, the northern heights discussed, and the glories of Father Thames' domain set forth in their brightest colours. Hadley Wood, Totteridge, Hatfield Park, Epping Forest, the Rye House and neighbourhood, were all points that received consideration, and it was astonishing how unanimous we all became on the question that such locales as Margate, Ramsgate and other places, where the masses congregate, could not compare as regards natural beauty with any of the pretty little nooks we had descanted on. In the end one of our party was reminded that he was owner of "a little bit of land," at Mill Hill, and the question was asked—Have you commenced to build the family mansion? The reply was a negative one, but, our friend added, the grass crop had been secured, and the money realized by its sale was waiting for him to fetch it. Well, go for it, and we'll all keep you company; you've just stated that the surroundings of your estate are of an essentially charming character, and you cannot do better than escort us thither. With all my heart. As a consequence, very soon after the above conversation, we took train by Midland Railway from Moorgate Street Station, and in due course found ourselves deposited at Mill Hill. For myself, I can endorse the enlogiums our friend had indulged in. His "bit of land" is charmingly situated, and, moreover, is bounded by some well grown trees that will make residence within their umbrageous shade endurable on the hottest day in summer. Having completed our inspection, we enjoyed a further half-hour's stroll, and then dropped in for a little refreshment at the "Three Hammers," a quiet little hostelry, situate at the top of the Hill. Here we partook of claret and lemonade, a glass of grog, or a cup of tea, according to the whim or caprice of each, and then a cosy chat and quiet cigar under the shadow of the trees. Time passed rapidly, reminiscences of the days when it was not considered an *regle* to spend an hour in a skittle alley were indulged in. This conversation naturally induced the inquiry, Have they a skittle alley here? Well, Sir, it will scarcely be credited, but we, five staid old fogeys, later on were revelling in endeavours to secure a "floorer," and by dint of a little assistance from the "sticker up" this much to be desired consummation was achieved by—we'll say—Stephen the Stalwart, who was heartily congratulated by the other members of our party on his prowess. This business over, we were at once brought to a "charge," and here Mr. Austee, mine host, gave evidence that his cellar could produce a bottle or so of something fit to drink. The question of how to get back now cropped up, but before this can be considered, is there a chance of having something to eat? said our guide and philosopher. The attendant was summoned, and in a very short time the cloth was laid, and a dish of broiled hain and eggs was placed before us. This was freely partaken of, and when the call for the reckoning was made, we found that we had had the maximum of enjoyment at the minimum of cost.

When we were about to take leave of our host, I for one must say

I was surprised to hear him say he thought it would be more agreeable for us to ride to the Station than to walk, so he had told his man to bring round the wagonette; it would be here in five minutes. Good old host, thoughtful ever!

The moral of all this is, Dear Brother Editor, we who are resident in smoky London ere, if we take the trouble, find many and many a quiet nook for a holiday ramble without travelling any given number of miles in search of that which, however desirable it may be to meet with, we so often fail to secure.

Yours faithfully,

ONE OF THE OLD SCHOOL.

## ROYAL MASONIC INSTITUTION FOR GIRLS.

MR. WILKINSON, on behalf of Lord Leigh and others, trustees of the Royal Masonic Institution for Girls, applied to Mr. Baron Pollock, sitting as Vacation Judge, on the 11th inst., for an injunction extending over next Wednesday, restraining the defendants from constructing a road otherwise than in accordance with an agreement of 1887, and from placing any girder, parapet, or pedestal on any portion of the plaintiff's land in such a manner as to prevent access to the Institution. The defendants, according to the statement of counsel, are about to erect girders, and make the road contrary to terms, and this interferes with the access to the Institution provided by the agreement. Mr. Baron Pollock granted the injunction, with leave to serve notice of motion for next Wednesday.

The Committee of Management of the Royal Masonic Benevolent Institution held their monthly meeting at Freemasons' Hall, on Wednesday, the 11th inst. Bro. Jabez Hogg occupied the chair, and there were present Bros. Saml. Brooks, James Brett, Wm. Clarke, J. Newton, G. Bolton, W. B. Daniell, C. J. Perceval, A. H. Tattershall, Henry Garrod, W. Pierpoint, B. E. Blasby, Wm. Smith, John H. Matthews, Charles Daniel, G. E. Fairchild, H. Cox, Alex. Mullord, Charles Lacey, Hugh Cotter, W. J. Murlis, Joseph Freeman, A. Durrant, T. Cubitt, J. S. Cumberland, C. F. Hogard, C. Kempton, Clifford Probyn, S. Haslip, William Masters, C. G. Dilley, L. G. Gordon Robbins, Charles E. Keyser, H. M. Hobbs, Alexander Forsyth, John Roberts, W. J. Crutch, W. Belchamber, W. A. Scurrah, John E. Dawson, Geo. Mickley, J. Strugnoll, R. T. Fennell, J. A. White, W. H. Making, E. M. Money, and James Terry Sec. The minutes of the previous meeting having been read and verified, the Secretary reported the death of one male and one female annuitant. The Warden's report for the past month was read. Bro. J. S. Cumberland's motion that a Committee be appointed to inquire into the working of the Secretary's office was then discussed, and a Committee duly appointed. Four petitions were then taken into consideration—three male and one female, those of two male and one widow were accepted, and one male deferred. A report from Mr. Smith the accountant, upon the manner in which the accounts were kept, was read.

## THE THEATRES, &amp;c.

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A new and original drama, by Messrs. Geo. R. Sims and Henry Pettitt, entitled "London Day by Day," will be produced at the Adelphi, to-morrow (Saturday), at 7.45 p.m. The following are in the cast:—Messrs. George Alexander, Marins, J. D. Beveridge, J. L. Shine, Lionel Rignold, W. L. Abingdon, Theo. Balfour, S. Wilfred, H. Russell, James East, W. Northcote, J. Northcote; Mesdames Alma Murray, Mary Rorke, Clara Jecks, Kate James Charlotte Elliot.

The Gaiety, which is at present closed for complete redecoration, will reopen on Saturday, 21st inst., with a new burlesque, by Messrs. A. C. Torr and H. F. Clarke, music by Moyer Lütz, entitled "Ray Blas and the Blasé Roué." In this the Gaiety Company will make their reappearance in London. Miss Nellie Farren and Mr. Fred Leslie are both in the cast, and will be supported by the Misses Marion Hood, Letty Lind, Sylvia Gray, Linda Verner, and Messrs. Charles Danby, Fred Storey, Ben Nathan. The scenery is by Walter Hann, T. E. Ryan, and C. Perkins. Properties by Skelly and Kent. Dresses executed by Miss Fisher, Mons. Barthe, and J. A. Harrison, from designs by Percy Anderson. The wigs are by C. H. Fox, while the dances are specially arranged by John D'Auban. The whole produced under the direction of Walter Raynham.

We are glad to be able to announce that Mr. Augustus Harris has changed the date of the production of "The Royal Oak" from the 21st to the 23rd instant.

HOLLOWAY'S PILLS.—Invalids distracted by indigestion and discouraged in their search for its remedy should make trial of this never-failing medicine. A lady, long a martyr to dyspeptic tortures, writes that Holloway's Pills made her feel as if a burden had been taken off her. Her spirits, formerly low, have greatly improved; her capricious appetite has given place to healthy hunger; her dull sick headache has departed, and gradually so marvellous a change has been effected that she is altogether a new creature, and again fit for her duties. These Pills may be administered with safety to the most delicate. They never act harshly, nor do they ever induce weakness; they rightly direct deranged and control excessive action.

To the Governors and Subscribers of the  
**Royal Masonic Institution for Boys,**  
 WOOD GREEN, LONDON, N.

GENTLEMEN,

As a candidate for the post of Medical Officer to the above Institution, I take this opportunity to inform you that the Election will take place at the first regular meeting of the General Committee, in October.

During the past month I have had the pleasure to publish in the Masonic journals copies of some of my testimonials. Should any member of the General Committee desire to see the full account of my professional career I shall be glad to forward same on receipt of request.

As a Life Subscriber to the Institution, and as a Craftsman, I shall be glad to receive your support; promising that if elected it will be my greatest endeavour to guard the health of the pupils, and to work in harmony with those who may have the conduct of the Institution.

Yours faithfully,

R. F. TOMLIN, M.R.C.S. Eng., &c.  
 Ewell Lodge, No. 1851.

Wood Green, N., 10th Sept. 1889.

**MAYO'S CASTLE HOTEL**  
 EAST MOLESEY,  
 HAMPTON COURT STATION

(Adjoining the RAILWAY, and facing the RIVER and PALACE).

**BRO. JOHN MAYO** has ample accommodation in the new wing of this old-established and noted Riverside Hotel for Banquets for any number up to 100. Every convenience for Ladies' Gatherings. Spacious landing to river, whence Steam Launches can start. Specimens of Menus, with prices, sent on application. Three Lodges meet at the Castle Hotel, and reference may be made to the respective Masters as to the catering, &c.

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 (MIDDLESEX).

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**BRO. J. B. MELLA** will superintend personally the whole of the details of Management, in order to give full satisfaction, and is prepared from now to undertake any arrangements for Banquets or Banfeasts, Luncheons, &c., at the most reasonable charges.

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## OCCASIONAL PAPERS

ON

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**FREEMASONS' MAGAZINE** and **MASONIC MIRROR.** The Volume for July to December 1883. Address, stating price asked, W., Office of the FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, Pentonville, London, N.

**Royal Masonic Institution for Boys.**  
 ELECTION, 25TH OCTOBER 1889.

The votes of subscribers are earnestly solicited for

**HAROLD STRETEER GOLDSMITH,**  
 AGED 7 YEARS,

YOUNGEST SON OF THE LATE BRO. W. O. GOLDSMITH

Bro. GOLDSMITH was initiated in the Chislehurst Lodge, No. 1531, shortly after its consecration in 1875, and remained a subscribing member till 1881, when he joined the Gallery Lodge, No. 1928. In this latter Lodge he served all the offices up to that of W.M. It was while holding this office, and three days after the election of his successor, that he died, on the 15th November 1887. He was a Life Governor of the Boys' School, and a Subscriber to all the Masouic Charities, and was, at all times, a hard worker in Masoury. He was for many years, and at the time of his death, a member of the Reporting Staff of the Press Association, and in that capacity was well known to all Journalists in the United Kingdom. The under-mentioned Brethren strongly recommend the case of his son, the above-named candidate:—

Bro. CHARLES KEDGLEY, Hibernia Chambers, London Bridge, S.E., W.M. 79 P.M. 1614, M.E.Z. 73.

The Rev. S. A. SELWYN, Past Chaplain 210, St. James's Vicarage, Hatcham, S.E.

Bro. H. E. F. BUSSEY, P.M. 1928, 123 Brixton Hill, S.W.

Bro. Alderman FARNCOMBE, Prov. G.J.W. Sussex, East Sussex News Office, Lewes.

Bro. R. J. GRIFFITHS, W.M. 1928, 4 Inner Temple Lane, E.C.

Bro. C. F. PARDON, P.M. 1928, 119 Fleet Street, E.C.

Bro. R. J. ALBERT, 1362, S.D. 1928, 24 Stockwell Park Crescent, S.W.

Bro. THOS. C. SUMNER, Yorkshire Post Office, Leeds, No. 1211.

Bro. THOMAS MINSTRELL, P.M. 87, P.M. and Secretary 1928, 16 Ann Street, Union Square, Islington, N.

Bro. H. MASSY, P.M. 619, P.M. and Treasurer 1928, 93 Chancery Lane, W.C.

Bro. J. C. DUCKWORTH, P.M. 1928, Liverpool Courier Office, 81 Fleet Street, E.C.

Bro. W. T. PERKINS, J.W. 1928, Manchester Courier Office, 27 Fleet Street, E.C.

Bro. A. F. ASHER, P.M. 1395, Surrey Advertiser Office, Guildford.

Bro. J. H. HAWES, P.M. 38, West Sussex Gazette Office, Chichester.

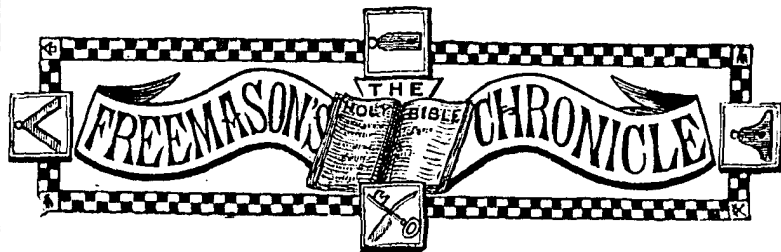
Bro. W. J. INNES, 1928, 219 South Lambeth Road, S.W.

Bro. W. E. PITT, 1928, Press Association, Wine Office Court, E.C.

Bro. JAMES WILLING JUN., V.P., P.M. 177, 1507, 1744, 1987, and 1319, P.Z. 1000, 1507, 2048, P.A.S. Middlesex, &c.

Bro. R. STACEY, P.M. and P.Z. 180, 434 Brixton Road, S.W.

Any of the above Brethren will thankfully receive votes, or they may be sent to Mrs. GOLDSMITH, 71 Manor Road, Brockley, S.E.



SATURDAY, 14TH SEPTEMBER 1889.

**NORTHAMPTON NEW MASONIC BUILDINGS;**  
 LAYING OF THE FOUNDATION STONE

WITH appropriate Masonic ceremony and honours, the Right Honourable the Earl of Easton, D.L., Right Worshipful Provincial Grand Master of Norths and Hunts, on Friday, the 6th inst., laid the foundation stone of Northampton's New Masonic Buildings, which promise to be a most valuable and acceptable addition to the architectural beauty of the borough. Situate on part of the site of the ancient priory of Grey Friars, comprising about 5700 feet, the handsome erections "that are to be" will have an exceedingly fine frontage to Princes' Street. The buildings will be placed somewhat back from the line of this thoroughfare, an open space in front being surrounded by a tasteful wrought iron paling. The front elevation will illustrate a phase of our English Renaissance, and will be built mainly of Bath stone. The windows looking on to Princes' Street will be magnificent bays, and an attractive feature of the front will be profuse carvings in stone. There will be two entrances from Princes' Street. The central and principal doorway will have coupled three quarter columns of the Doric order on either side; and the foundation-stone is to form part of the left pedestal to these columns. Through a second pair of folding-doors access is to be gained to the entrance hall—30 feet by 22 feet and 16 feet high—a spacious and delightful apartment, lighted by one of the lofty bay windows before referred to. A nice reception-room over 20 feet square is to occupy the remainder of the front "run"—to be supplied with light in a similar way to the entrance hall. Double folding doors separate the reception-room from the supper-room—of handsome proportions, enriched by a panelled wood dado around the walls, and a panelled and moulded plaster ceiling decoratively embellished. Here especial attention will be given to arrangements for ventilation and illumination. To the supper-room, "the servory" adjoining will be found a most convenient adjunct, and it will be in direct communication with the steward's department. The "club" premises will be entered by the smaller door previously indicated—at the east end of the frontage in Princes' Street. They will be ornate and elaborately fitted. There will be a billiard-room accommodating two full sized tables and ingeniously and charmingly illuminated by a large lantern in the roof. A refreshment bar will be in close proximity. There will also be a spacious but comfortable reading-room. The first floor of the buildings will contain three



rooms—the “robing” room, 30 feet by 22 feet, a small “convenient” room, and the “Lodge” room. Large bay windows will be requisitioned again to light the first-named of these rooms, and also the landing at the top of the grand staircase. It is intended to glaze these windows with especially designed stained glass. The Lodge room will be an extensive one—50 feet by 25—and will measure 21 feet from floor to ceiling. It will have wall arcades of triple pilasters, supporting semi-circular arches, from which will spring a circular carved ceiling, ornamented with moulded ribs and panels. Small circular windows of glazed stained glass will cast a pleasantly subdued light upon the mysterious transactions of the Masons here assembled. Warmth will be supplied by high pressure hot-water pipes in the larger rooms; but in the smaller ones there will be open fire-places. Mr. J. T. Ingman, of Hazelwood Road, is the architect, and Mr. Edwin Archer, of Abington-Street, is the contractor, the contract price being £3344 10s. The ceremony was a novel, brilliant, interesting, and impressive one. Prior to its commencement, at four o'clock, there was a meeting of the Provincial Grand Lodge in the Old Masonic Hall, Abington Street. An adjournment was made to Bro. Brook Sampson's, Beethoven House, the Market-square, where a procession was formed at the rear, and proceeded by the garden to the site of the new building. Here the scaffolding had been gaily trimmed with vari-coloured flags and bunting, whilst over the stone was an awning, along the front of which was the inscription, “The Queen and Craft,” in silver letters, surmounted by a symbolical shield. Other symbols of the Ancient and Honourable Fraternity of Free and Accepted Masons were visible around, and in the rear centre of the awning, brightly tinted, was a portrait of Her Majesty Queen Victoria. On a raised platform to the left of the site was a large company of ladies, and a few gentlemen unconnected with the Craft. On arrival at the site the Masons formed two lines, which respectively faced left and right inwards, and between them the R.W. Provincial Grand Master advanced to a position on the right of the stone. Clustered around him were the principal Officers Past and Present of the Province, the Standard Bearers occupying prominent positions. The fine regalia of the Order, the ladies' dresses, the beautiful bannerettes, and the clusters of flags on the scaffold towering above, gave the scene a singularly attractive and pleasing aspect. When the Masons had properly ranged themselves there was perfect silence for a few moments, and then the following hymn was sung:—

Hail, Eternal! by whose aid  
All created things were made;  
Heaven and earth Thy vast design,  
Hear us, Architect Divine.

May our work, begun in Thee,  
Ever blest with order be;  
And may we, when labours cease,  
Part in harmony and peace.

By thy glorious Majesty,  
By the trust we place in Thee,  
By the badge and mystic sign,  
Hear us, Architect Divine.

The Provincial Grand Master then moved forward a few paces, and addressed the Masons. He said that day would in the future be looked back upon as a notable one in the history of the Craft in this Province. The fact that they were there laying the stone of new Mason buildings was of itself evidence that since the opening of the old hall the Order had progressed in Northampton, and more accommodation for the Masons was needful. It was with the greatest pleasure he laid the stone, hoping that in days to come they would increase their numbers in the same ratio as in the past; and that the Order would continue to do thoroughly well in the town and Province. Whilst the preparations for the actual laying of the stone were being made by the contractor and his men, Bro. T. P. Dorman, Past Provincial Grand Superintendent Works, addressed a few words to the Provincial Grand Master. He, as Chairman of the Directors of the Masonic Club and Buildings Company, Limited, on their behalf, welcomed the Provincial Grand Master to the spot where they hoped to erect a superstructure worthy of the great institution to which they belonged. They thanked the Provincial Grand Master for the performance of the work he had so kindly undertaken that day. As to the need for the new hall, it was manifest to all belonging to the Order in Northampton. In handing a new silver trowel to the Provincial Grand Master, Bro. Dorman said he would read the inscriptions on the old Masonic trowel, which was also there. This he did. It appeared that Earl Spencer used it to lay the Northampton Lunatic Asylum foundation stone, on 26th May 1836; that it was used when the first stone of St. Katharine's Church, Northampton, was laid, on 11th August 1837, by the Marquis of Northampton; that the foundation stone of St. Andrew's Church, Northampton, was laid with it by Sir Charles Knightley, Bart., M.P., on 20th October 1840; that the corner stone of St. Giles's Parochial Schools, Northampton, was laid with it on the 24th May 1861, by Earl Spencer. The same trowel was used by H.R.H. Prince Albert Victor of Wales in laying the foundation stone of the new Jubilee Wing of the Infirmary in October 1887. But as there was no room to record that fact on the old trowel, the Directors had purchased a new trowel, whose face is to be divided into equal spaces for future inscriptions. Proceeding, Bro. Dorman said they hoped that the Great Architect of the Universe might long spare the Provincial Grand Master's life to carry on the great work of Masonry in the Province; and that he might be called upon to use that new trowel so often that the divisions might soon be filled up with the record. As to Masonry in the town, they had every reason to be thankful that they had a new Provincial Grand Master to lay with a new trowel the foundation stone of new Masonic buildings, which should engender new life in the old brethren, and lead to an extension of knowledge Masonic to many new candidates in their ancient and honourable Order. At the close of Bro. Dorman's address, all reverently bowing, the Provincial

Grand Chaplain (Bro. the Rev. F. S. Thornton) prayed, as follows:—“O Almighty Architect of the Universe, who didst hallow the gates of Jerusalem with the glory of jewels, and Who by the mouth of Thy peoples hast said: ‘Praise the Lord, O Jerusalem, for He hath made fast the bars of thy gates, and hath blessed thy children within thee.’ We beseech Thee, help this work about to be begun, and grant that Thy word running on the swiftest may fill us with the flour of wheat, and that the unction of the Holy Spirit may defend us, that all who meet in this house may dwell together in peace, and praise Thee in voice, heart, and work, knowing that great is Thy power and infinite Thy wisdom, who rulest over all for ever and ever. Amen.” The Chaplain's prayer ended, the Prov. Secretary, Bro. F. J. Buckle, read out the following inscription, which was that on the stone:—

This stone was laid, with Masonic honours, by  
The R.W. Prov. G.M. of Norths and Hunts,  
Bro. the EARL of EUSTON, D.L.,  
September 8th, A.L. 5889, A.D. 1889.

The Provincial Treasurer Bro. A. Eames Parsons, afterwards walked to the stone and deposited beneath it a vial containing copies of the last week's *Mercury*, and *Herald*, and Tuesday's *Daily Reporter*, and *Chronicle*. The plans of the buildings, programmes of the day, names of members of the Province, and the coins of the realm. The Provincial Grand Master then tested the laying of the stone by the usual Masonic processes, with plumb-rule, level, and square, delivered to him by Bros. Smith Provincial Senior Grand Warden, Emery Provincial Junior Grand Warden, and Butler Wilkins Provincial Grand Standard Bearer, said in succession, and after brief intervals: “I find this stone perfect and trustworthy.” “I find this stone well founded.” “I find this stone perfect and true.” “I declare this stone to be well and truly laid. May the Almighty Architect of the Universe look down with benignity on this our work. May He crown the edifice, the foundation of which we have just laid, with every success.” Bro. J. Snow W.M. of the Pomfret Lodge, No. 360, having handed to the Provincial Grand Master corn; Bro. R. Croft W.M. of the Eleanor Cross 1764 wine; and Bro. J. Eanson W.M. of the Delapré 1911 oil; the Prov. Grand Master placed these in turn on the stone, declaring as he did so—I scatter corn upon this stone, the emblem of plenty and abundance. May we eat the bread of peace and live in harmony with our neighbours. I pour out wine upon this stone, the emblem of joy and gladness. May we rejoice in the revelation of the truth and may virtue flourish as the vine. I pour oil upon this stone, the emblem of peace and unanimity. May that peace which passeth all understanding descend upon us and remain with us for ever. The architect was, later on, presented by the Worshipful the Deputy Provincial Grand Master Bro. Butler Wilkins to the Provincial Grand Master; and the Provincial Grand Master having inspected the plans of the intended buildings, delivered the same to the architect, together with the several tools used in proving the position of the stone, and desired him to proceed without loss of time to the completion of the work in conformity with the plans, which he commended. The Chaplain after this offered up the Lord's Prayer, and

“Now the evening shadows closing  
Warn from toil to peaceful rest;  
Mystic arts and rites reposing  
Sacred in each faithful breast.  
God of light, whose love unceasing  
Doth to all Thy works extend,  
Crown our Order with Thy blessing;  
Build,—sustain us to the end.  
Humbly now we bow before Thee,  
Grateful for Thy aid Divine;  
Everlasting power and glory,  
Mighty Architect, be Thine.”

was sung. The Chaplain's pronunciation of the Benediction closed the ceremony. But prior to the procession re-forming the gathering was photographed by Mr. Charles Law, of Bridge Street, Northampton, and also by another gentleman. A list is appended of those participating in the afternoon's proceedings:—Present and Past Officers of the Province of Norths and Hunts: Bros. Lord Euston P.G.M., Butler Wilkins D.P.G.M., H. T. Smith W.M. 373 P.G.S.W., Rev. S. Wathen Wigg P.M. 1764, 1911 P.P.G. Chaplain, George Osborn P.P.G.S.W. No. 445, Towcester; Thomas Oldham P.P.G.R. No. 445 and W.M. Fidelity, Alfred Cockerill P.P.J.D. P.M. 360, C. E. Thorpe I.G. 360, T. G. Buckle P.G.S., F. D. Thornton P.G.C., Thomas Merry S.S. 360, George Ellard P.M. 360 1764 P. Prov. S.G.W. Prov. G.D.C., C. T. Emery I.P.M. 1764 Past Prov. J.G.W., John Eanson Prov. G. Standard Bearer, G. H. Percival P.P.G.J.W. P.M. 1911. Pomfret Lodge, 360: Bros. John Snow W.M., Henry A. Robinson S.W., Edwin B. Fletcher J.D., John Jas. Hart P.M., Frederick James Airs P.M., G. F. E. Wilkinson Standard Bearer, Thomas Wetherell, Joseph Sadler, Joseph Jeffery, Charles Sanders, F. O. Wallis, S. C. Beel, S. B. Wilkinson Steward, F. H. Mardlin, W. H. Peirce, Edwin Archer, John T. Green P.M., Thomas Franks J.D., F. J. Barnett, G. L. Michel, Evan C. Ashford, Samuel Frisby, and Samuel Barber. Eleanor Cross Lodge, 1764: Bros. Charles Cooke, Richard Croft W.M., George Butcher S.W., Harry Hodges S.D., T. P. Dorman J.W., W. J. Neil Whitfield, Arthur Palmer 1953 (visiting), James Carrall Treasurer, Alfred Wiseman, W. F. Tipler, W. H. Tarry, Sam S. Campion, J. Gold I.G., R. H. Boycott, T. H. Vials, J. Aves Jowett J.D., Alfred Jones Secretary. De la Pré Lodge, 1911: Bros. S. J. W. Sanders P.M., Frederick Willoughby W.M., Brook Sampson P.M., John Wheeler. Bros. H. T. Smith W.M. 373, R. McAuslin 449, R. Ayres 373, George C. Caster S.W. 442, Ernest Parsons Chicheley 607, Captain G. P. Airey 1635 340, John Mason 98, Charles Day 903, R. A. E. Weston, M. W. Packer P.M. 466, W. R. Ennals 466, S. Salmon 1017. At the close of the ceremony the brethren returned to the Lodge-room at the Old Masonic Hall. Lord Euston announced that he had originally fixed upon Wellingborough for next year's Provincial

Grand Lodge, but in view of the completion of the New Masonic Buildings he had decided to hold the next meeting at Northampton, the time to be fixed according to the completion of the buildings—which he hoped would be by the middle of June. His Lordship's decision gave great satisfaction to the brethren.—*Northampton Mercury.*

The following eloquent address was delivered by the Provincial Grand Chaplain, the Rev. E. E. Morris on the occasion of laying the corner-stone of the new Town Hall for Bakewell:—

MY BRETHREN,—It is with feelings of the deepest pleasure that I welcome to this grand old church to-day, you, my brethren in Freemasonry of the Provincial Grand Lodge of Derbyshire, as well as my brethren of the comparatively newly-formed Lodge in this town of Bakewell. You have done well to embrace this opportunity of presenting yourselves in true Masonic form before the Great Architect of the Universe, and of seeking at His hands a blessing upon your labours in the interest of Brotherly Love, Relief, and Truth. It is written in the Sacred Volume of the Law (which as true Masons we revere), that "What God blesses is blest" indeed, and it is in recognition of that truth, and not from any desire for ostentatious display that you are gathered here to-day. You come to seek a blessing, and may God grant that you may not be disappointed of your hope. The time at my disposal to-day is limited—very limited—it would be useless, therefore, for me to attempt to enlarge at any length upon your duties to your God, or to the ennobling and supremely philanthropic Society to which you have, unbiassed by the improper solicitations of friends, and uninfluenced by unworthy or mercenary motives, allied yourselves. I will content myself, therefore, with reminding you (in the first place) of the responsibility which rests upon you, not only as a body, but individually, of preserving intact, unblemished and spotless, the reputation of your Order. The past, the glorious past, of Freemasonry I must leave almost untouched, but I must remind you that our Order presents to the world to-day, the spectacle of an universal Brotherhood, which has stood the test of time and criticism, and ridicule, which has numbered amongst its members all conditions of the various nations, and yet stands out to-day acknowledged freely by all as the most charitable body in the whole world. It is based upon the grand fundamental doctrine of the Fatherhood of God and Brotherhood of man, and teaches you truths which you have good need to lay at heart. It teaches you truths which you—my Masonic brethren—who have heard that charge which was delivered to you at that impressive moment when you first took upon yourselves the vows of Truth, Relief, and Brotherly Love, can never have effaced from your memories. Let me very briefly again urge upon you then—what Freemasonry must ever urge upon you—the three great duties, viz., to your God, your brethren, and yourselves. As regards your duty to God, the Great Architect of Heaven and Earth, Freemasonry teaches you never to make mention of His name without that reverence which is due from the creature to his Creator. It teaches you to study carefully and reverently the Sacred Volume of the Law, and to read therein in every written word the living voice of the great God speaking to you words of counsel and of guidance. It teaches you to go to Him with your daily supplications, and to seek at His hands blessings which no other power can give. It teaches you (as you, my brethren, know) in times of doubt and difficulty to place your whole trust in Him as well as in your times of ease and plenty. Do not fall short of this teaching—it is good and right—it is comfort and strength to every true-hearted Mason. And while you thus are taught to remember your duty to God you are urged never to forget your duty to your brethren—your brethren at large, and especially to the brethren with which you have allied yourselves in the Masonic Bond. "Live as brethren." Let the posture of your daily supplication ever remind you of a brother's wants. Be ever ready to stretch forth a helping hand. Let the deepest promptings of benevolence have full sway, and remember that true Brotherhood consists not in word but in deed, and above all remember that the truest help is that accompanied by heavenly sympathy in the time of trial and bereavement. One other duty too—and that a most important one—Freemasonry urges upon you. I mean duty to yourselves. It urges upon you the duty of self-discipline without which the other law can never be properly performed. See then that you impose upon yourselves such discipline as will keep your corporeal and mental faculties in such vigour as will enable you to perform (and perform aright) such duties as you may be called upon to perform in that state of life into which it has pleased God to call you. I must dwell no longer (though I would fain do so) upon these truths, but I would in conclusion remind you of one other fact. *Freemasonry is not a perfect system of religion.* It is not—it was never intended to be a system of religion at all. When I state this fact I am, I know, stating only a trite truth as far as you, for the most part, are concerned. I speak, however, to some who are young in the Craft, and my remarks will be heard by many to whom the secret charges of Freemasonry are unknown. For the sake of both, therefore, I say Freemasonry, though founded upon the purest principles of piety and virtue, is not a system of religion. Religion is a thing we leave to the individual soul and its Creator. We cannot, we will not, intrude upon the solemn ground of a brother's faith. That is a matter for himself and God. All that we require, all that we insist upon, is that a man shall revere and adore the great God of Heaven and earth and that he shall love the universal Brotherhood. We bid him, it is true, offer his petitions at the throne of God. We bid him read the Holy Scriptures. We bid him practise every moral and social virtue, and we tell him, though not perhaps in these very words, that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." All who can accept this

definition of true religion may join us, and as a matter of fact we number amongst us members of almost all religious bodies. We close our doors only against "the fool who has said in his heart there is no God" and the libertine. The former could find no home where every meeting for the transaction of business is opened with solemn prayer and closed in like manner, and where the Sacred Volume of God's law is ever open. The latter could only disgrace a Society which teaches its members "To love as brethren" and "To do unto others as we would they should do unto us and ours." Go forth then, my brethren, and ever remember that the true Mason is the true man. Remember where you were first made a Mason. Labour for the highest objects of your Order, in dependence upon your God, and remember that wherever you are and whatever you do *He* is with you, and His all-seeing eye observes you, and whilst you continue to act in accordance with the principles of the Craft see that you fail not to discharge your duty to Him with fervency and zeal, then may you hope when the summons shall come to call you from this sublunary abode to ascend to the Grand Lodge above where the Great Architect of the Universe lives and reigns for ever and ever.

## SCOTLAND.

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### PLANTATION LODGE, No. 581.

A REGULAR meeting of this Lodge took place in its hall, 465 Paisley-road, Glasgow, on Monday, the 2nd inst., Brother James Ormiston Struthers R.W.M. in the chair, supported by Bros. Thomas Stobo, W. Ferguson and John Clark P.M.'s of the Lodge, Bros. Charles Marshall D.M., James Ritchie S.M., John Cardie S.W., James Ross J.W., James Smith Treasurer, John Purdie B.F. Treasurer, Alexander Purdie Secretary, and Councillor John Ure, Primrose, Glasgow. There were also on the dais the following brethren from sister Lodges:—Bros. Richard Barnwell D.P.G.M., Major F. W. Allan R.W.M. 617, James M'Gregor Malloch R.W.M. 437, Provost Ferguson 437, Captain Hamilton 437, Councillor Thomas C. Guthrie 257, Bailie Kirkwood, W. Inglis P.M. 117, J. C. H. M'Naught R.W.M. 556, Andrew Cochran R.W.M. 419, W. Phillips P.M. 556, John Gordon I.P.M. 4, John M'Innes P.M. 405, T. G. Jamieson P.M. 4, Alex. Mackie R.W.M. 592, James Currie R.W.M. 729, James M'Lellan Blair 607, and numerous deputations. Altogether over 200 signed the sederunt book. The minutes of the last regular and two special meetings having been read and confirmed, and other routine business being disposed of, the R.W.M. called upon Bro. Campbell R.W.M. of Lodge Clyde to take the chair, when the Lodge was advanced to the Degree of Mark Master. Twenty-nine Master Masons had that Degree conferred on them in a very able and efficient manner by Bro. Campbell. Bro. Struthers having again taken the chair, the Lodge was reduced to that of E.A. Degree, when a hearty vote of thanks was awarded Bro. Campbell, which was duly acknowledged. Bro. Struthers intimated that Lodge Plantation was under considerable obligations to several of the brethren present, and that this was a most suitable time for acknowledging those favours. He then proposed the following brethren for honorary affiliation, that being the highest honour they had in their power to bestow—Bros. Provost Ferguson, Bailie Kirkwood, James M'Lellan Blair, Major F. W. Allan, Councillor T. C. Guthrie, J. M'Naught Campbell, Andrew Cochran, Lodge Neptune, and Bro. Denholm S.W. 553. Bro. Ferguson duly acknowledged the honour that had been conferred on the brethren affiliated. The Lodge was then transferred to harmony, when the usual Loyal and Masonic toasts were proposed and responded to. A most enjoyable concert followed, when the following, amongst others, took part—Bros. Ritchie, Gideon Duncan, Thomas R. Young, Alexander Mooney, John T. Buchanan, James Dunlop, James Houston, James Lyon, T. Mabon, Andrew Rodie, John Rhodes. There was quite a superabundance of talent. Bro. Cochran R.W.M. then proposed the toast of Lodge Plantation in a very able manner, which was responded to by Bro. Struthers R.W.M. of the Lodge. The Lodge was then called to labour, and closed in due and ancient form.

The annual Masonic sermon was preached on Sunday, the 1st inst., to the brethren of Dalmeir St. John's Lodge, No. 543, in St. James's Parish Church, Clydebank, by the Rev. Bro. Robert M'Lellan, of Inchinnan. There was a very large turn out of Freemasons in the Masonic Hall, Dalmeir, and the Lodge being duly opened by Bro. Samuel Crawford, R.W.M., the brethren marched to Clydebank, accompanied by deputations from Prince of Wales Lodge, Renfrew, Paisley, Patrick, and Whiteinch Lodges. There was a handsome retiring collection towards the Benevolent Fund.

We have been requested to announce that the Duke of Connaught Lodge of Instruction, No. 1524, has resumed its labours after the vacation, at the Royal Edward, Mare Street, Hackney. Bro. Richardson is the Preceptor, and Bro. E. Dignam P.M. 1524 the Secretary.

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## MARK MASONRY.

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## FLETCHER LODGE, No. 213.

THE regular monthly meeting of this Lodge was held at Whitehaven on Friday, the 30th ult., Bro. Rev. Jas. Anderson W.M. in the chair, supported as follows:—Bros. W. D. P. Field S.W., W. J. Tyson J.W., H. Barus M.O., G. Dalrymple as S.O., J. Casson J.O., W. H. Bewlay Secretary, J. M. Clarke S.D., T. Brakenridge as J.D., D. H. Cook Organist, T. Mitchell I.G., R. D. Metcalf Tyler, T. Atkinson, W. Gaffney, S. Broadbent, and J. Lawson. The minutes of the last Lodge were read and confirmed, and the ballot taken for Brother G. Starkie, who was accepted and advanced to the honourable degree of Mark Master, in an able manner by the W.M. With hearty good wishes the Lodge was closed, and the brethren adjourned a short time for refreshments.

## LODGE OF INDUSTRY, No. 293.

THE labours of this Lodge were resumed, after the Midsummer Holidays, on the 2nd inst., at Gateshead on Tyne, with the prospect of plenty work until the end of the present year. The W.M., Bro. Robert Whitfield, presided, and was supported by Bros. John Wood, W. P. Carmon I.P.M., and M. H. Dodd. The Officers in attendance were Bros. W. Brown S.W., W. M. Lyon as J.W., Robt. Wilson M.O., W. Richardson S.O., A. Simpson J.O., J. A. Armstrong R.M., T. R. Short Secretary, T. R. Jobson S.D., A. Dodds J.D., R. Ferry Organist, J. A. Black and C. P. Laidler Stewards, and Joshua Curry Tyler. The ballot was successfully taken for Bros. Thomas Lambert and C. A. Joel. Bro. George Craighill (previously elected) being in attendance, was duly advanced by the W.M., who explained the tools and gave the charge. Another candidate was proposed, after which the proceedings closed, and an adjournment made to the refreshment board.

## LEWES LODGE, No. 391.

A MEETING was held at the Freemasons' Hall, Lewes, on Wednesday afternoon, the 4th inst., when Bro. S. R. Legg was installed as W.M. for the ensuing year. The usual business was transacted, and several new members were elected. Subsequently the brethren and several visitors sat down to a sumptuous banquet at the Bear Hotel, provided by Bro. Whitcomb.

**Star Chapter of Instruction.**—On Friday, 6th inst., at the Stirling Castle, Church Street, Camberwell. Present:—Comps. F. Hilton P.Z. and Preceptor, T. Grumant P.Z. H., J. Warren Z. 1348 J., Stone S.E., North S.N., Stone P.S., Patrick, Woods, Addington Z. 1275, Murché, Powell P.Z., H. Martin, and Towers. The ceremony of exaltation was rehearsed, Comp. Patrick candidate. Comp. Warren was elected a member. Comp. Grumant was elected M.E.Z. for Friday, 13th inst.

Bro. Thomas Vincent, who is spending the vacation at Broadstairs, met with a nasty accident on Saturday. While driving through Ramsgate in a dog-cart the horse shied and dashed into a vehicle standing by, Bro. Vincent with a friend who was with him being thrown out. Both gentlemen were severely bruised and shaken. Bro. Vincent has of late been in bad health, and consequently to sustain an accident was particularly unfortunate. However, he is making satisfactory progress, and it is hoped that in the course of a week he will be able to be moved to his suburban residence.

On Friday, the 6th inst., a large meeting of the local Freemasons was held at the New Cross Public Hall, with a view to form a company to erect a Masonic Temple and Hall for the South-Eastern district. Bro. J. G. Thomas presided. A freehold plot of ground has been purchased on Deptford-bridge for £1600, on which it is proposed to erect the building. The capital will probably be £5000, in £1 shares.

Nothing more effective or more touching as a spectacle can be imagined than a Masonic funeral, more especially when the officiating clergyman happens to be a member of the Craft, as was the case on Thursday, the 4th inst., when the obsequies of the late Mr. Dickinson, of Church-street, were performed at the Blackpool Cemetery. Having finished a short oration at the grave side, the surpliced minister took from his breast a sprig of acacia—so pregnant of meaning as the emblem of love, truth, and simplicity—and cast it sadly upon the coffin of the deceased brother; and then the large assemblage of Masons filed past the grave and affectionately followed the example of their clergyman. Thus the world moves on, and our friends and brothers live in memory.—*Blackpool Times*.

**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.

## GLEANINGS.

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**THE THREE STEPS.**—As delineated upon the Master's carpet the three steps point to the three all-important periods in human existence—Youth, Manhood, and Age. Aside from the Master's lesson or dissertation, when he explains the symbols to the initiate, three others could be added that would naturally incline the mind of a young Mason towards thoughts that are truly Masonic in character and form—Honour, Industry, and Fidelity. In the every day associations of business and social life we find these essentials of a true manhood held in high valuation by all men, and by none are they more dearly prized than by those who have learned to treasure Masonic truths at their full valuation. Honour holds its votaries with a silken cord as rich in texture as it is precious to its possessor. Honour leads men to the palace of the king and exacts full homage from him to his subjects. Industry climbs mountains and subdues the most formidable fortress. It guides the traveller from poverty to riches; it dispels gloom from sad places, and it replaces thorns with flowers; it unites oceans and seas across dry lands, and it brings lightning subservient to the hand of man. Fidelity is a divine attribute. Without it honour and industry could not exist among men. Fidelity makes us true to ourselves and to our Creator. It makes life safe and protects the rights of property. Combined, these three jewels are essential to the three steps of Youth, Manhood, and Age. With them no Mason, no man, need fear to battle in the struggles of this life, or to accept a summons for that which is to come in the unknown hereafter.—*New York Sunday Times*.

In the sight of God no man is poor but he who is wanting in goodness, and no man is rich but he who abounds in virtue.

**SOLOMON'S TEMPLE.**—When Reginald Heber read his prose poem of "Palestine" to Bro. Sir Walter Scott, the latter observed that one striking circumstance had escaped him, namely, no tool of man was used in its erection. Heber retired for a few minutes to the corner of the room, and returned with these beautiful lines:—

No hammer fell, no ponderous axes rung,  
Like some tall palm the mystic fabric sprung.

**FAIL TO SEE.**—Thousands of persons tread the earth and behold the sky without discerning any of the beauties or wisdom they display. They look upon a landscape, beautifully ornamented with trees, shrubs, plants, and flowers, but receive no definite impression of any part of it, and could not name or describe any object thereon. They behold the starry canopy above them, but see there no constellations, no planets, and no movements indicating the wisdom, the power, and the glory of the Great Architect of the Universe. So it is with many who are admitted into Freemasonry. They observe the forms, the ceremonies, the emblems, and the jewels, and they hear the lectures and charges, but fail to discern the ethics and philosophy thereof. They hear the enunciation—"Freemasonry is a science of morality, veiled in allegory, and illustrated by symbols," but do not fathom its meaning, and consequently do not solve the allegories nor discern the signification of the symbols. They are in the temple, but do not get the temple idea. They are among the workmen, but do not see that they are all to be master builders for time and eternity. They are in the light, but do not receive and apply it as the great means of fitting themselves as living stones for the temple not made with hands eternal in the heavens. The ritual is beautiful, and should be mastered and impressively communicated; nevertheless, it is but the burr, the hull, the husk to the wisdom, the strength, and the beauty to Freemasonry. It conceals gems of unparalleled richness and beauty, which must be searched for diligently and faithfully if they shall be found and enjoyed. Oh! that all the Craft would realise this fact and act accordingly, as thus they would be better panoplied with truth, better animated with faith, hope, and charity, and better build the temple of the soul.—*Voice of Masonry*.

A Brother discussing ritual with another of maturer membership, urged that certain words and passages therein were not grammar, or found in the dictionary; the other replied, "I want you to know that Masonry existed before there was a dictionary or grammar."

In Constantinople there are two English Lodges, one Irish, and one Italian, besides several French, which are, of course, unrecognised by the others. The Sultan looks favourably upon Masonry.

The P.M.'s drop out inside of two years, as a general thing, but we hear of a P.D.G.M. who lost all interest in Craft work the moment his successor was elected. There must be something wrong with the Institution when prominent brethren refuse to take an active interest in its affairs once they have attained the height of their ambition. Perhaps office was what they "jined" for.

**MASONIC CHARITY.**—A Masonic organization does not fulfil the highest purpose of its establishment unless it renders some actual service of benevolence. It should do a subjective work among its members in the way of intellectual and moral teaching, and by social ministries, for which it ought to make due provision; but beyond this line of expression it must go if it is to justify its existence according to what are the distinctive objects of the Institution. It must practise a noble and far-reaching charity. It must help to supply the needs of the sick and poor who are within its reach, and have some claim to its benefactions. It must do a humane work in the community no less than that which is technical and of a ceremonial and business character.—*Freemasons' Repository*.

Freemasonry powerfully develops all the social and benevolent affections; it mitigates without and annihilates within the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham*.



## 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, 14th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)  
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1375—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
 1384—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruct)  
 1448—Mount Edgecumbe, Bridge House Hotel, Battersea  
 1607—Loyalty, London Tavern, Fenchurch Street  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruct)  
 1685—Guelph, Red Lion, Leytonstone  
 1686—Paxton, Surrey Masonic Hall, Camberwell  
 1743—Perseverance, Anderton's Hotel, Fleet Street  
 1839—Duke of Cornwall, Freemasons' Hall, W.C.  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 2206—Hendon, Welsh Harp, Hendon  
 R.A.—Sinai, Union, Air-street, Regent-st., W., at 8. (Instruction)  
 2069—Prudence, Masonic Hall, Leeds  
 R.A. 1293—Burdett, Mitre Hotel, Hampton Court  
 R.A. 1423—Era, Albany Hotel, Twickenham  
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden  
 R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

## MONDAY, 16th SEPTEMBER.

- 22—Loughborough, Gaudon Hotel, Clapham, at 7.30. (Instruction)  
 27—Egyptian, Atlantic Tavern, Brixton, S.W., at 8. (Instruction)  
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)  
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
 648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
 720—Panmure, Balham Hotel, Balham  
 901—City of London, Guildhall Tavern, Gresham-street, E.C.  
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)  
 975—Rose of Denmark, Gaudon Hotel, Clapham Road Station, at 7.30. (Inst.)  
 1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)  
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)  
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)  
 1489—Marquess 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—Solwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 1910—Shadwell Clerke, Ladbroke Hall, Notting Hill  
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)  
 2060—La France, 68 Regent Street, W.  
 2265—Barnato, Cock Tavern, Highbury, N.  
 77—Freedom, Falcon Hotel, Gravesend  
 236—York, Masonic Hall, York  
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon  
 331—Phoenix Public Room, Truro  
 359—Peace and Harmony, Freemasons' Hall, Southampton  
 382—Royal Union, Public Rooms, Exbridge  
 424—Borough, Half Moon Hotel, Gateshead  
 466—Merit, George Hotel, Stamford Baron, Northampton  
 822—St. Cuthbert, Masonic Hall, Wimborne  
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 927—St. John, Masonic Temple, Halifax-road, Dewsbury  
 925—Bedford Masonic Hall, New Street, Birmingham  
 934—Merit, Derby Hotel, Whitefield  
 985—Alexandra, Masonic Hall, Holbeach  
 1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport  
 1037—Portland, Portland Hall, Portland  
 1141—Mid Sussex, King's Arms Hotel, Horsham  
 1170—St. George, Freemasons' Hall, Manchester  
 1199—Agriculture, Honey Hall, Congresbury  
 1208—Corinthian, Royal Hotel, Pier, Dover  
 1448—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
 1502—Israel, Masonic Hall, Liverpool  
 1909—Carnarvon, Masonic Hall, Nottingham  
 R.A. 40—Emulation, Castle Hotel, Hastings  
 R.A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.  
 R.A. 345—Perseverance, Old Bull Hotel, Blackburn  
 R.A. 482—St. James, New Inn, Handsworth  
 R.A. 557—Valletort, Masonic Hall, Callington, Cornwall  
 R.A. 731—Londeshborough, Masonic Hall, Duffield  
 R.A. 779—St. Augustine, Town Hall, Ashby-de-la-Zouch  
 M.M. 141—Skelmersdale, Pitt and Nelson Hotel, Ashton-under-Lyne  
 K.T. 39—Fearnley, Masonic Hall, Dewsbury

## TUESDAY, 17th SEPTEMBER.

- Board of General Purposes, Freemasons' Hall, at 4  
 25—Robert Burns, 8 Tottenham Court Road, W.C., at 8. (Instruction)  
 55—Constitutional, Bedford Hotel, Southampton-buags., Holborn, at 7 (Inst.)  
 65—Prosperity, City Arms Restaurant, 2 St. Mary Axe, E.C., at 7. (Inst.)  
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)  
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
 198—Joppa, Manchester Hotel, Aldersgate-street, at 8. (Instruction)  
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)  
 654—Yarborough, Green Dragon, Stepney (Instruction)  
 704—Camden, Guildhall Tavern, Gresham-street, E.C.  
 705—Prince Frederick William, Eagle Tavern, Cannon Road, Maida Hill, at 8. (Instruction)  
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
 857—St. Mark, Surrey Masonic Hall, Camberwell, S.E.  
 890—Imbrosio, Middleton Arms, Middleton Road, Euston at 8 (Inst.)  
 891—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)  
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
 1321—Emulation, Mona Hotel, Hoer-est-street, W.C., at 8. (Instruction)  
 1349—Friars, Liverpool Arms, Channing Town, at 7.30. (Instruction)  
 1320—Earl Spencer, Swan Hotel, Battersea Old George  
 1446—Mount Edgecumbe, Three Stags, Ladbroke Road, S.W., at 8. (Inst.)  
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
 1472—Healey, Three Crowns, North Woolwich. (Instruction)  
 1549—Unauco, Old White Hart, Borough High Street, at 8. (Instruction)  
 1695—New Finsbury Park, Cock Tavern, Highbury  
 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.)  
 1919—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)

- Metropolitan Chapter of Instruction, White Hart, Cannon Street, at 6.30  
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)  
 R.A. 933—Doric, Anderton's Hotel, Fleet-street, E.C.  
 R.A. 1385—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)  
 R.A. 1604—Wanderers, Freemasons' Hall, W.C.  
 R.A. 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)  
 R.A. 2021—Queen's Westminster, 8A Red Lion Square, W.C.  
 M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.

- 213—Perseverance, Masonic Hall, Theatre-street, Norwich  
 381—St. David, Masonic Rooms, Bangor.  
 418—Menturia, Mechanics' Institute, Huxley  
 452—Frederick of Unity, Freemasons' Hall, 105 High Street, Croydon  
 463—East Surrey of Concord, Greyhound Hotel, Croydon, at 7.45. (Inst.)  
 667—Alliance, Masonic Hall, Liverpool  
 829—Sydney, Black Horse Hotel, Sidcup, at 7. (Instruction)  
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.  
 1006—Tregulow, Masonic Rooms, St. Day, Seacroft, Cornwall  
 1052—Callender, Masonic Rooms, King Street, Manchester  
 1089—De Shurland, Fountain Hotel, Shoarness.  
 1276—Warren, Queen's Hotel, Birkenhead, Cheshire  
 1325—Stanley, Masonic Hall, Liverpool  
 1343—St. John, Masonic Hall, Grays, Essex. (Instruction)  
 1427—Percy, Masonic Hall, Maple-street, Newcastle  
 1470—Chiltern, Town Hall, Dunstable  
 1473—Bootle, 146 Berry Street, Bootle, at 6. (Instruction)  
 1534—Concord, George Hotel, Prestwich  
 1551—Charity, Masonic Hall, New-street, Birmingham  
 1570—Prince Arthur, 140 North Hill Street, Liverpool  
 1726—Gordon, Assembly Room, Bognor  
 1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton  
 1944—St. Augustine's, Shrewsbury Arms Hotel, Rukeley  
 2045—Wharton, Willesden  
 2146—Surbiton, Maple Hall, Maple Road, Surbiton.  
 R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath  
 R.A. 80—St. John's, Masonic Hall, Park Terrace, Sunderland  
 R.A. 419—St. Peter, Star and Garter Hotel, Wolverhampton  
 R.A. 510—St. Martin's, Masonic Hall, Liskeard  
 R.A. 694—Oakley, Masonic Hall Church Street, Basingstoke  
 R.A. 1151—Unity, Town Hall, Tywardreath, Cornwall  
 M.M.—Lebanon, Masonic Hall, Liverpool  
 M.M.—York, Masonic Hall, Duncombe Street, York  
 M.M. 266—Amherst, Masonic Hall, Sandgate

## WEDNESDAY, 18th SEPTEMBER.

- Lodge of Benevolence, Freemasons' Hall, W.C., at 6  
 3—Fidelity, Alfred, Roman Road, Barasbury, at 8. (Instruction)  
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)  
 72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)  
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)  
 174—Sincerity, Guildhall Tavern, Gresham-street, E.C.  
 193—Confidence, Hercules Tavern, Londonhall Street, at 7. (Instruction)  
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (Inst)  
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)  
 720—Panmure, Batham Hotel, Balham, at 7. (Instruction)  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
 882—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instru c.)  
 865—Dalhousie, Town Hall, Hounslow  
 992—Burgoyne, Essex Arms, Essex Street, Strand, at 8. (Instruction)  
 1044—Wandsworth, East Hill Hotel, Wandsworth  
 1278—Burdett Coutts, Approach Tavern, Victoria Park  
 1360—Royal Arthur, Prince of Wales Hotel, Windsor  
 1382—Corinthian, George Inn, Glogall Road, Canning Town  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instru c.)  
 1524—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)  
 1624—Eccleston, Criterion, Piccadilly  
 1662—Beaconsfield, Choquers, Marsh Street, Walthamstow, at 7.30. (Inst.)  
 1684—Londeshborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)  
 1923—Earl of Lathom, Station Hotel, Gunpowder Square, S.W., 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—Panmure, 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)

- 20—Royal Kent of Antiquity, Sun Hotel, Chesham  
 121—Mount Sinai, Public-buildings, Penzance  
 178—Antiquity Royal Hotel, Wigau  
 200—Old Globe, Masonic Hall, Scarborough  
 221—St. John, Commercial Hotel, Town Hall Square, Bolton  
 246—Royal Union, Freemasons' Hall, Cheltenham  
 325—St. John's Freemasons' Hall, Islington-square, St. John  
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Brighton  
 424—Sincerity, Angel Inn, Northwich, Cheshire  
 451—Sutherland, Town Hall, Burslem  
 537—Zetland, 9 Hamilton-street, Birkenhead  
 581—Faith, Drover's Inn, Openshaw  
 592—Cotteswold, King's Head Hotel, Cirencester  
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
 633—Yarborough, Freemasons' Hall, Manchester  
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)  
 683—Isca, Freemasons' Hall, Dock-street, Newport, Monmouthshire  
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire  
 795—St. John, Ray Mead Hotel, Maidenhead  
 816—Royd, Spring Gardens Inn, Warrle, near Rochdale  
 823—Everton, Masonic Hall, Liverpool  
 938—Grosvenor, Masonic Hall, New-street, Birmingham  
 962—Sun and Sector, Assembly Rooms, Workington  
 972—St. Augustine, Masonic Hall, Canterbury  
 1019—Sincerity, Freemasons' Hall, Zetland-square, Wakefield  
 1040—Sykes, Masonic Hall, Driffield, Yorks  
 1086—Walton, Skelmersdale Masonic Hall, Kirkstall, Liverpool  
 1129—St. Chad, Roebuck Hotel, Rochdale  
 1206—Cinque Ports, Bell Hotel, Sandwich  
 1246—Holt, Aquarium Assembly Rooms, Aston  
 1255—Dundas, Hayshe Masonic Temple, Plymouth  
 1301—Brighouse, Masonic Room, Bradford-road, Brighouse  
 1353—Duke of Lancaster, Athenaeum, Lancaster  
 1358—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)  
 1441—Salon, Town Hall, Dawlish, Devon  
 1501—Wyeombe, Town Hall, High Wycombe  
 1644—Alexandra, Masonic Hall, Dorset, Bath  
 1684—Starkie, Railway Hotel, Runcorn  
 1698—Brownrigg, Sun Hotel, Kingston-on-Thames  
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.45. (Instruction)  
 1988—Mawddack, St. Ann's Buildings, Barmouth, N. Wales  
 R.A. 580—Unity, Wheat Sheaf, Ormskirk  
 R.A. 591—Buckingham, George Hotel, Aylesbury  
 R.A. 663—Harmony, Masonic Hall, Davizes  
 R.A. 726—Royal Charley of Fortitude, North Western Hotel, Stafford  
 R.A. 847—Fortescue, Masonic Hall, High Street, Hounon  
 R.A. 1000—Priory, Terrington Hotel, Southend  
 R.A. 1460—Marmion, Masonic Rooms, Tunworth  
 R.A. 1359—Fennor, Heslith, Masonic Hall, Liverpool

## THURSDAY, 19th SEPTEMBER.

- House Committee, Girls' School, Battersea Rise, at 4  
 87—Vitruvian, White Hart, Collogo-street, Lambeth, at 8 (Instruction)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 435—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 Wolseley, Warndon St., Rotherhithe New Rd. (In)  
 1017—Montefiore, St. James's Restaurant, Piccadilly, at 8. (Instruction)  
 1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)  
 1227—Upton, Spotted Dog, Upton  
 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruct)  
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)  
 1321—Emblematic, Horns Tavern, Kennington  
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)  
 1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst)  
 1365—Clapton, White Hart, Clapton  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30. (Inst)  
 1558—Duke of Connaught, Surrey Masonic Hall, Camberwell, S.E.  
 1568—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)  
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)  
 1612—West Middlesex, Bell Hotel, Ealing Dean, at 7.45. (Instruction)  
 1614—Covent Garden, Criterion, W., at 8. (Instruction)  
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
 1623—West Smithfield, Freemasons' Hall, W.C.  
 1625—Tredegar, 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. (In)  
 1728—Temple Bar, Anderton's Hotel, Fleet-street  
 1744—Royal Savoy, Blue Post, Charlotte Street, W., at 8 (Instruction)  
 1791—Creaton, Wheatheaf Tavern, Goldhawk Road, Shophords Bush. (Inst)  
 1901—Selwyn, East Dulwich Hotel, East Dulwich.  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 1963—Duke of Albany, Masonic Hall, Shaftesbury Park, Lavender Hill  
 1996—Priory, Berrymead Priory Constitutional Club, High-st., Acton. (Inst.)  
 R.A. 79—Pythagorean, Dover Castle, Broadway, Deptford, at 8. (Inst).  
 R.A. 733—Westbourne, Lord's Hotel, St. John's Wood  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8.  
 R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury, at 8. (Instruction)  
 M.M. 199—Duke of Connaught, Haycock, Albion-rd., Dalston, at 8. (Inst.)  
 42—Relief, Albion Hotel, Haymarket-street, Bury, Lancashire  
 56—Howard, High-street, Arundel  
 98—St. Martin, Town Hall, Burslem  
 203—Ancient Union, Masonic Hall, Liverpool  
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne  
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston  
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn  
 367—Probity and Freedom, Red Lion Inn, Smallbridge  
 523—John of Gaunt, Freemasons' Hall, Halford-street, Leicester  
 600—Harmony, Freemasons' Hall, Salem-street, Bradford  
 605—Combermere, Queen's Hotel, Birkenhead  
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford  
 1042—Excelsior, Masonic Hall, Great George-street, Leeds  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 1184—Abbey, Masonic Hall, Battle  
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool  
 1320—Blackheath, Green Man, Blackheath  
 1327—King Harold, Britannia Hotel, Waltham New Town  
 1332—Unity, Masonic Hall, Crediton, Devon  
 1337—Anchor, Masonic Rooms, Durham House, Northallerton  
 1432—Fitzalan, Wynstay Arms, Oswestry  
 1580—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 R.A. 38—Cyrus, Council Chambers, North Street, Chichester  
 R.A. 204—Caledonian, Freemasons' Hall, Manchester  
 R.A. 249—Mariners, Masonic Hall, Liverpool  
 R.A. 283—Wisdom, Swan Inn, Haslingden  
 R.A. 1145—Equality, Red Lion, Accrington  
 M.M. Canynges, Freemasons' Hall, Bristol  
 M.M. 17—Portsmouth, Masonic Hall, Portsmouth  
 K.T.—William de la More, Masonic Rooms, St. Helens, Liverpool

## FRIDAY, 20th SEPTEMBER.

- House Committee Boys' School, Wood Green, at 4  
 Emulation Lodge of Improvement, Freemasons' Hall, at 6  
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst).  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, 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)  
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 976—Rose of Denmark, Greyhound, Richmond  
 1058—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1228—Beacontree, Green Man, Leytonstone. (Instruction)  
 1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (In)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W. at 7.30. (Instruction)  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)  
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Instruction)  
 R.A. 1275—Star, Stirling Castle, Church St., Camberwell, at 8. (Instruction)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)  
 K.T. 6—St. George's, The Albion, Aldersgate Street, E.C.  
 152—Virtue, Freemasons' Hall, Manchester  
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)  
 516—Phoenix, Fox Hotel, Stowmarket  
 541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle  
 663—Wiltshire Fidelity, Masonic Hall, Devizes.  
 993—Alexandra, Midway Hotel, Levenshulme  
 1096—Lord Warden, Wellington Hall, Deal  
 1311—Zetland, Masonic Hall, Great George-street, Leeds  
 1393—Hamlet, Masonic Hall, Liverpool, at 8 (Instruction)  
 1773—Albert Victor, Town Hall, Pendleton  
 1993—Wolseley, Masonic Rooms, King Street, Manchester. (Instruction)  
 2005—Brooke Forest Hotel, Chingford  
 2184—Royal Victorian Jubilee, Forest Hotel, Chingford  
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham  
 R.A. 31—Bertha, Masonic Hall, St. Peter's Street, Canterbury  
 R.A. 52—Royal George, Norfolk Hotel, Norwich  
 R.A. 403—Hertford, Shire Hall, Hertford  
 R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield  
 R.A. 622—St. Cuthberga, Masonic Hall, Winborne  
 R.A. 837—Marquess of Ripon, Town Hall, Ripon  
 M.M. 65—West Lancashire, Masonic Hall, Liverpool  
 M.M. 123—Callender, Derby Hotel, Bury, Lancashire  
 K.T.—De Furnival, Freemasons' Hall, Sheffield

## SATURDAY, 21st SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)  
 193—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)  
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)  
 1767—Kensington, Ladbroke Hall, Notting Hill, W.  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 R.A.—Sinai, Union, Air Street, Regent Street, W., at 8. (Instruction)  
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street  
 M.M. 357—Chiswick, Star and Garter Hotel, Kew Bridge  
 1556—Addiscombe, Masonic Hall, 105 High-street, Croydon  
 1597—Musgrave, Angel and Crown Hotel, Staines  
 2035—Beaumont, Royal Hotel, Kirkburton  
 R.A. 68—Royal Hotel, Freemasons' Hall, Park-street, Bristol  
 R.A. 2048—Henry Levander, Railway Hotel, Harrow

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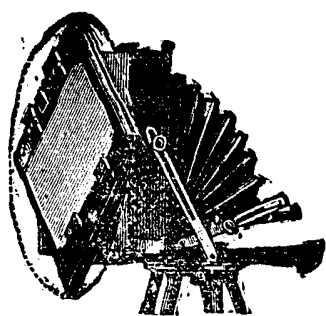
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