

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales, the Most Worshipful the Grand Master of England.

VOL. XXXII.—No. 815.] SATURDAY, 23rd AUGUST 1890.

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

RE-NUMBERING OUR LODGES.

THE question of closing up the Register of the Grand Lodge of England is a matter which is advocated from time to time in various quarters, and while we recognise that the Roll of Lodges at present presents somewhat of an anomaly, in point of numbers—the later Lodges on the list being designated as 2370 upwards, while, as a matter of fact, they are something like 500 short of that number—we do not think the advantages to be offered from a “closing up” are sufficient to compensate for the great amount of trouble and inconvenience certain to arise from the re-numbering of the whole of the Lodges under the control of the Grand Lodge of England. The conductor of the Freemasonry column in the *Evening News and Post* this week draws attention to the subject, and considers that the authorities in London will no doubt give their attention ere long to the question of a re-numbering. Our contemporary recognises the many inconveniences associated with a closing up, specially referring to the confusion that must arise from an alteration of the number of almost every Lodge on the Register. On the other hand, it is pointed out that these re-numberings have been carried into effect on many occasions in the past history of the Craft, and it is urged there need be no fear that the Masons of 1890 will be at all behind their predecessors in meeting the difficulties which surround the subject. We admit the truth of this latter argument, but repeat we do not think the benefits to be derived are sufficient to compensate for the many troubles likely to ensue.

As recognised also by our contemporary, the chief cause that has led to the present state of affairs is the establishment in the Australian Colonies of independent Grand Lodges, these already in working order having taken by far the largest proportion of the “lapsed” numbers from the English roll, but there are other local Grand Lodges likely to be formed in the near future—notably one in Queensland; and until the question is settled there it would be unwise, or at least injudicious, for the home authorities to make any movement, because if Queensland establishes itself as an independent power the English Register will suffer to the extent of upwards of thirty Lodges, and such a loss would be very unfortunate immediately after a re-numbering of the Lodges on the Register.

Looking at the matter from a general standpoint, we admit there is much to be said on both sides. Many arguments may be used in favour of a closing up, and as many in support of the idea of allowing matters to rest as they are. The main proposition in favour of a revision seems to be that such a proceeding would be in accordance with Masonic custom, the rule in years gone by having been to re-number our Lodges whenever the Register presented a sufficient

number of blanks to justify it. On the other side, nearly every Mason will raise the objection that a re-numbering would seriously interfere with his arrangements, and if our Secretaries, and others who are brought into immediate contact with details, could be canvassed on the point, we think there would be little hope of securing a verdict in favour of a re-numbering, as so many confusions would of necessity arise. But in spite of all these, we agree with the contemporary to whom we have already referred, that the Masons of to-day would not be behind their ancestors in adapting themselves to circumstances, although to many of those associated with Lodges now known as 2000 odd it would no doubt appear strange to describe themselves as members of 1500 or perhaps 1600 odd. In this respect honour in Freemasonry is recognised as going backwards, so that what was lost in convenience would perhaps be made up in honour, and as this latter is a great feature with Freemasons, it would no doubt prove a sufficient solatium for all the ills brought about by the renumbering.

LODGE HISTORIES.

—:o:—

CANONGATE KILWINNING, No. 2, SCOTLAND.

(Continued from p 66.)

IN our previous remarks we spoke of this Lodge having been established as far back as 1677, although it now works under a Warrant of Confirmation—of which we gave a transcript—under date 24th June 1736. It is unfortunate that the original Charter of the Lodge has been lost, but that it actually existed there can be no doubt, indeed a copy of it appears in the books of the mother Lodge, and is as follows:—

“At the ludge of Killwinning the twentie day of december 1677 yeores deacons and wardanes and the rest of the brethren considering the love and favour showne to us be the rest of the brethren of the cannigate in edinburgh and part of our number being willing to be boked & inroled the qch day gives power & liberty to them to enter receave and pase any qualified persons that they think fitt in name and behalfe of the ludge of Killwinning and to pay ther entry and booking moneys due to the sd ludge as we do our selves they sending on of ther number to us yearly and we to do the lyke to them if need be. The qlk day ther names ar insert into this book. . . .”

This document was signed by twelve brethren, each of whom “adhibited” his mark, and it is engrossed verbatim in the books referred to.

It appears to the historian that for some years prior to 1735—the period when the Warrant of Confirmation was applied for—the Lodge had been dormant, but from that year the Regular Minute Books have been preserved, and a connected History of the Lodge is available. The hall in which the Lodge at present meets was built in 1736, and is believed to be the oldest Masonic Lodge Room in the world. The hall was so far completed by the end of the year as to allow of its being consecrated on the 18th December by George Fraser, in presence of William St. Clair of Roslin Grand Master, and the Grand Lodge of

Scotland. The work was not, however, actually completed until March 1737, when the cost is set down at £400, which amount was partly disbursed by a contribution of £3 3s per member, the balance being paid out of the ordinary funds of the Lodge, the indebtedness extending over some years. The Master of the time—Bro. George Frazer, already referred to—had sole charge of the work, and appears to have had the payment of the various accounts. In 1768 the hall was repaired, at a cost of £300, and in 1784 further repairs were executed, at considerable expense. In 1833 still further alterations were made in the Lodge property, and proper title deeds were prepared and recorded, those previously drawn up having been mislaid or otherwise lost.

The roll of members, containing some thousands of names, is carefully preserved, and selections from it are given from time to time in the History before us. It appears the office of Substitute Master was not instituted until 1788, while the first appointment of Deacon appears to have taken place in 1816.

The Canongate Kilwinning Lodge is described as one as famous for her vicissitudes of fortune as for the brilliant and celebrated men whom she calls her sons. In neither of those characters has she a rival; for while her lot has been to suffer greater misfortunes than any other Lodge, her roll of members is one that no kindred society can equal. The greatest men of the past and present centuries have belonged to her; and while Burns, and Hogg the Ettrick Shepherd, were her Laureates, St. Clair of Rosslyn, Sir William Forbes of Pitsligo, Dr. James Boswell of Auchinleck, and Henry Erskine were among her Officers, while a Prince of the Russian Empire was brought to Masonic light within her halls. At the beginning of last century the Lodge numbered amongst its members the foremost noblemen of Scotland who were devoted to the Stuart cause. The unsuccessful rising in 1715 sent those who had escaped death on the battle-field into exile; and during the confusion attendant on those times the whole early records of the Lodge were lost or destroyed, and no trace of them can now be found. At length the survivors, a small but trusty band, met about the beginning of 1735, and resumed the meetings, as we have already recorded.

The earliest minute in preservation is dated 13th February 1735, and records that the Lodge having met, according to adjournment, appointed certain brethren to "prepare regulations & by Laws to be laid before the Rt. Worshipful the Master & Wardens against Thursday, the 27th instant." At this period it seems the Lodge consisted of ten active members, seven of whom were Master Masons. Meetings were held monthly, and absentees from Lodge had to pay, in addition to a 1s monthly subscription, a fine of 1s. The initiation fee was £1 8s 6d, and extra fees were charged for passing and raising.

The minute of 31st March 1735 gives the earliest record, in the books of a Scottish Lodge, of the admission of Master Masons under the Modern Masonic Constitution, three brethren being admitted on that day "Master Masons." The third degree is for the first time referred to in the Minutes of Mother Kilwinning Lodge in 1736, and in those of Canongate Kilwinning from Leith (now St. David's, Edinburgh), on 2nd March 1738, while in the Lodge of Edinburgh, Mary's Chapel, the earliest record appears on 1st November 1738.

The fines for non-attendance appear to have been rigorously enforced, an excuse offered for a Brother Westcombe about this time being deemed insufficient. Perhaps this Brother was not in favour, and was on that account treated with extra severity; at any rate he was shortly afterwards expelled the Lodge for "scandalous behaviour," on the unanimous vote of the members.

A quarterly meeting took place on 29th September 1735, the Minutes of which furnish the earliest information of the election of a Grand Master for Scotland, several brethren being then appointed as "a Committee for framing proposals to be lay'd before the several Lodges in order to the chusing a Grand Master for Scotland." This subject was considered for some months, and the outcome of it was that William St. Clair of Rosslyn was initiated, at an "occasional" meeting held 18th May 1736. It appears this gentleman was admitted without the customary ballot, but that previous to his being passed, on the 2nd June, he was regularly *voted* for, and admitted a member of the Lodge.

Various meetings of the Committee were then held, and

on the 4th August a Secretary was appointed, in order to make out a scheme for bringing about a Grand Master in Scotland. This matter appears to have been regarded as an important one at the time, and after consulting the brethren of three of the other Lodges in and about Edinburgh, a special meeting was held on the 11th October, and another on the 15th, at which regulations were framed for the election of Grand Master, to which subject we shall return in our next paper on this interesting Lodge's history.

(To be continued.)

ALL ABOUT THE GOAT.

SOMEHOW or other the profane have always fancied that Freemasons were a species of goatherds, and that every initiate must pass through the ordeal of "riding the goat." We do not now propose to either affirm or deny this goat story, but will look up the goat's historic record a little, and endeavour to learn what his good and bad points are, and inquire into the ground of his association with Freemasonry in the popular apprehension.

First let us observe what there is that is estimable about the goat.

There have been heathen gods that, according to mythology, were goats, or half goats. Pan, from the hips down, had the form of a goat, and his face had a goatish look, two horns sprouting from his forehead, and a very goatish looking beard covering his chin. So the fauns, satyrs, and sylvains were all half man and half goat. Faunus, the mythical first King of Italy, was of this physical character. A goat named Amalthea was said to have suckled Zeus or Jupiter, who broke off one of his horns and gave it to the daughters of Melisseus, endowing it with the power to become filled with whatever the possessor wished. This was the origin of the cornucopia, or horn of plenty.

Alluding to the heathen god Pan, a recent writer says:—

In his evolutionary process Pan became later on a demon, and in the early era of Christianity gave way to Satan, who inherited his whole outward appearance—horns, beard, and cloven foot. In the Middle Ages, at the orgies of the witches which were held in the dead of night, he played a very important role. During the ceremonies of initiation into the Satanic rites the witches were believed to ride on goats, uttering the most frightful blasphemies. The practice was transferred by the vulgar and illiterate to the mysteries of Freemasonry, and it was a common saying among the English people that the Masons met in their Lodges to raise the devil. Thus the "riding of the goat" passed from the witches to the Freemasons, and although the original belief which gave rise to the expression has died out, the phraseology still continues.

In Egypt the goat was one of the sacred animals. According to Ovid, when the giants invaded heaven the gods fled to Egypt and concealed themselves in various animals, and the Egyptians thenceforth worshipped these animals, out of respect for their having been the habitations of gods.

Mendez, in Egypt, was the high seat of so-called goat-worship. In Mendez, when a he-goat died, the whole Mendezian nome went into mourning. The goat was sacred to Khem, the creator, and it represented the priapic or generating power. Both Strabo and Diodorus mention this. In Mendez even goatherds were respected, notwithstanding the common Egyptian prejudice against shepherds.

Vejovis, the Etruscan ideal of Jupiter, was always represented with a goat. He was the thunderer, and whoever he struck with his bolts was made so deaf that he could not hear thunder.

Aphrodite, or Venus, is sometimes represented sitting on a ram.

All of these associations (except the later one, with Satan) are to the goat's credit, and therefore, as Freemasons, we need not be ashamed of the popular association of the goat with the ceremonies of our mysteries.

The goat's beard has often been regarded as typical of wisdom. Lucian says:—

"If beards long and bashy true wisdom denote,
Then Plato must bow to a hairy he-goat."

It is related of a certain Spanish ambassador at the court of Rome, who was a very young man, that the Pope asked him with great displeasure, if his master could not find in all his dominions some fitter person for so venerable an office. The young man replied: "If my master had known

the partiality of your Holiness for long beards, I doubt not he would have sent you a he-goat as an ambassador!"

If the goat is associated with Freemasonry as a type of sham wisdom, of course we fail to see the point of the application.

The Spaniards called the Pleiades, or Seven Sisters among the constellation of the heavens, the seven little goats, and Sancho Panza affirmed that "no he-goat ever passes beyond the horns of the moon."

Azazel was the name of the scapegoat which, according to the Hebrew ritual, bore away the sins of the people into the wilderness.

In the Gnostic philosophy, Azazel was the title of an evil spirit. The word translated "devils" in *Leviticus*, xvii. 7, and 2 *Chronicles* xi. 15, is one of the ordinary terms used for goats.

If goats are devils, then Freemasons have nothing to do with them.

Many of the old English inns had a goat on their sign. There was a "Goat Inn" at Hammersmith, and another at Fulham Road, London, and there was a "Goat in Armour" at Bristol. But there are some curious corruptions, in which the goat unfairly plays a part. For example: The "Goat and Compasses" was a corruption of "God encompasses us;" and the "Goat in Boots" was originally the German, "Der Goden Boode"—the messenger of the gods. These signs of the times are evidently unreliable, and the goat might as well walk out of them. This reminds us that Rabelais says, that "Goatsuose" was a prophet, born deaf and dumb, who gave his predictions by signs. If they were such goat signs as the above, we may say, what we say of impostors, Look out for them!

The following is Bro. Gould's suggested explanation of the popular idea of "Riding the Goat" in Masonry:—

Alluding to the well-known tavern sign, "The Devil and Bag of Nails," Mrs. Piozzi, in a letter, 5th April 1819, to Sir James Fellowes, observes: "Your idea of Pan among the bacchanals (Devil among a Bag of Nails) is incomparable. 'Tis the only solution of so strange a sign, and Scaliger says that his Satanic Majesty, when visible to his adorers, commonly does assume the port and person of Azazel, Hebrew for the goat." As the Freemasons were anciently supposed to raise the Devil, can it be (Bro. Gould asks), that in the above we find a clue to the popular delusion that every newly-made Mason is obliged to take a ride upon a goat?

In the mediæval cathedrals the goat was often carved under the seats in church stalls, as a mark of dishonour and abhorrence, especially to ecclesiastics who had taken a vow of continence.

Upon the whole we do not like the goat, and instead of permitting him to throw us, we will throw him out of Masonry. In fact, was he ever in? Is not the goat in Masonry a corruption of "God in Masonry?" We are not an authority on corruption, or we might tell. The anti-Masons know all about corruption—we refer it to them.

—Keystone.

NEW ZEALAND.

—:O:—

LODGE ARA, N.Z.C.

THE annual meeting of Lodge Ara, the premier Masonic Lodge in New Zealand, and the first to hold an installation of Officers under the New Zealand Constitution, was held on the 24th ult., in the Freemasons' Hall, Princes Street. There was, notwithstanding the unfortunate dispute existing, and the absence in consequence of many Masonic brethren who desired to be present, a good attendance of 73 in the Lodge. Amongst those present were the following Grand Lodge Officers:—Bros. A. S. Russell D.G.M., M. Niccol G.S., A. Kidd G.P., W. H. Cooper Assist. G.S., J. Craig G.S., Page G.S., and P.M.'s Allen, Vosper, Anstin, Franklin, and Parkinson. These represented the Grand Lodge. There were also present Bros. W. Lyell W.M. of Star of the Far South, Bruford W.M. Manukan, and his Officers, Page W.M. and Officers of Lodge St. Andrew, and the Master and Officers of Lodge Albion. Bro. Rathborne J.W. of Beta Lodge, Hamilton, represented that Lodge. A number of visiting brethren from other Lodges were also in attendance. Bro. S. D. Hanna, the W.M. elect, and re-elected, presided at the opening of the Lodge, and the business was then taken over by the Grand Lodge. Bro. A. S. Russell R.W. D.G.M. and Bro. M. Niccol G.S. presided as Installing Officers, and Bros. G. H. Powley and W. Parkinson officiated as Presenting Officers, with Bro. A. Kidd as Grand Pursuivant. Bro. Hanna was re-installed with the most impressive ceremony, and the following Officers were invested:—Bros. W. Parkinson I.P.M., W. M. Chapman S.W., Jas. Boskill J.W., A. S. Russell D.G.M. Treasurer (re-elected), G. H. Powley P.M. Secretary (re-appointed), A. Kidd G.P. D.C., D. Robertson S.D., W. H. Mahoney J.D., A. Hanna Organist, J. H. M. McFarland I.G., W. R. Cook Senior Steward, H. S. Posseniskie Junior Steward, E. Tonge Tyler. The investiture of Dr. Kidd as Chaplain had to be postponed

owing to his unavoidable absence. The address to the W.M. was given by Bro. Powley, that to the Wardens by Bro. Parkinson, and that to the Brethren by Bro. Niccol. The address of Bro. Niccol was more of a general reference to Masonry than the ordinary discourse. After the Officers were installed, congratulations were received, and the brethren adjourned to an excellent banquet prepared in the lower hall by Bro. Robson, of the Commercial Dining Rooms. The toasts of the Queen and Craft and H.R.H. the Prince of Wales were duly honoured. Bro. Powley, as Toast Master, and acting for the W.M., then proposed the toast of Bro. Thompson M.W.G.M. of N.Z., and on rising to propose it he was received with applause. He said he could only speak of Bro. Thompson from his biography, but he was a true and worthy Mason, who took a deep interest in the building up of the Craft. It was the first time the health of their Grand Master had been proposed on an occasion of this kind in New Zealand, and he asked them to drink it with bumpers. Bro. Cooper, Assistant Secretary, responded. Bro. Powley, in a neat and eulogistic speech, proposed the health of Bro. A. S. Russell, and the Grand Lodge Officers. Bro. Russell responded, and returned his hearty thanks for the honour conferred on him. The toast of the W.M. was responded to by Bro. Hanna, and the other routine toasts were duly honoured. There were several nice musical intervals, and one of the most interesting was a zither performance by Mr. Hoinitz.

LODGE HARMONY.

THE annual meeting was held on 1st July, in the Masonic Hall, Otahuhu, Bro. Robert Garrett W.M. presiding. The principal business of the meeting was the installation of the W.M. and Officers for the ensuing year. The attendance was very large, fully fifty of the Auckland brethren being present, including Bro. George S. Graham Deputy Grand Master E.C., and the Officers of the District Grand Lodge. The following were the Officers installed:—Brothers John Hunt W.M., John W. Wallace S.W., James Todd J.W., C. Farnsworth S.D., D. Kidd J.D., Rev. F. Gould Treasurer, J. M. Baxter Secretary, Franklin P.M. D. of C., F. George Steward, W. Hepburn I.G., and W. R. Wills Tyler. The installation ceremonies were conducted by Bro. R. Garrett, assisted by Past Masters Franklin, Windsor, and Clark. Bro. Garrett, in a few well-chosen words, welcomed Bro. G. S. Graham to the Lodge, and expressed the gratification which it gave the brethren to see him present. Bro. Graham, in reply, thanked the members of the Lodge, and complimented the Installing Master upon the excellent manner in which the ceremonies had been conducted. The Masonic choir during the evening gave, with excellent effect, the musical portions of the ceremonies, led by Bro. Major Pirie, who presided at the organ.

FRIENDLY SOCIETIES AT CHURCH.—Since the building of Solomon's Temple, if to that epoch we are to refer the first rudimentary incorporation of the Brotherhood since known as Freemasons, we question whether any nobler work has been done by them or any kindred Society than that to which they have of late lent themselves so freely. Disease and accidents are common to the whole human race. No single member can claim to expect exemption from them. As all are alike subject to the possibility of suffering, the means taken for alleviating it when it occurs should be supported by all. But it is unfortunately too common that that which is everybody's business is neglected by all; so the charities which should obtain universal support are left without any effectual assistance from any one. This neglect is perhaps not altogether wilful, it is more that each individual feels that his contribution must be too small to be of use, and that he has some dim idea that others will provide what is needed. But large sums are made up of smaller items. If every one would give but a trifle a very handsome amount would be obtained. It is here that our Friendly Societies become so useful. Their sympathies are already engaged on the subject. They are possessed of those external attractions, uniforms, banners, and music bands, which create enthusiasm among spectators. How valuable is the aid thus afforded may be gathered from the reports we published yesterday from Littlehampton and Burgess Hill. At the former a church parade of the local Friendly Societies resulted in a collection of nearly £33 for the Chichester Infirmary, while the Brighton Dispensary benefited by the collection at Burgess Hill. When we remember that the sums collected are made up of trifles which the givers will never miss, while they form such large additions to the incomes of the assisted hospitals, when we consider how much pain and sickness may be removed by the aid thus obtained, it ceases to be a surprise that church parades are becoming so popular. We rather wonder how it happens that so useful an institution was not earlier thought of; and we begin to fear lest it may be diverted from its present channel and made an instrument for the promiscuous collection of funds without inquiry whether the purposes for which they are collected are so closely allied with the special objects of the Societies as to justify their employment. So long as our Friendly Societies lend their aid only to such purposes as those of Sunday's collections, they will do good work on the very lines for which their associations exist. We must trust to their managers to provide that so valuable an instrument may not be diverted to other purposes.—*Sussex Daily News*.

HOLLOWAY'S PILLS AND OINTMENT.—The combined ill effects of overcrowding, sedentary occupations and monotony of life are only too well known to those who have to pass the best part of their lives labouring in factories and crowded workrooms. The compulsory confinement weakens the general health and induces chronic constipation, indigestion, and various forms of skin diseases. Holloway's remedies are of priceless value to persons of this class, for they can be used without entailing loss of work, being purely vegetable in their composition, and consequently act without harshness on the most delicate system. The experience of more than forty years proves that no means surpass Holloway's remedies for curing bad legs, bad breasts, piles and wounds of all kinds.

The 'Hub' MS.

BY BRO. JACOB NORTON.

(Continued from page 94).

THE following is the full text of the document referred to in Bro. Norton's communication:—

THE MIGHT OF THE FATHER OF HEAVEN—with the wisdom of his blessed son and the goodness of the holy ghost be with us at our beginning and send us Good life here Living that we may come to his blessed Kingdom that never shall have ending. AMEN.

GOOD BRETHREN and fellows our purpose is to tell you how this worthy Science of Masonry was first begun before NOAH'S flood, There was a man that was called LAMECH as it is written in the fourth Chapter of Genesis, & this Lamech had two wives the one named ADAM and the other ZILLAH by the first wife ADAM he begatt two sons the one named JABALL and the other JUBALL, And on the other wife ZILLAH he begatt A son & A daughter, And these four children found out the beginning of all Crafts in the world, For the Eldest son JABALL found out the Craft of GEOMETRY, and he parted flocks of sheep & lands in the field; And first wrought houses of stone and tree, as it is written in the Chapter aforesd, his brother JUBALL found the Craft of Musick & song of Harpes & Organs, The third brother TUBALL-CAINE found out Smith Craft of Gold, Silver, Iron & Steele The daughter the Craft of weaving, And the four children knew well that God would take vengeance for sinn either by fire or water Wherefore they wrought their Sciences that they found in two pillars of stone that they might be found after the flood And the one stone was called Marble & would not burn with fire and the other stone was called LATERNES and that would now drowne with water, And the names of the Seaven Liborall Sciences are these the first is GRAMMER and teacheth A man to Speake truly & write truly the second is DIALECTICKE and that teacheth A man to diserne truth from falshood the third is RHETORICKE and teacheth a man to Speake faire in subtill formes, the fourth is ARITHMETICK and it teacheth to reckon upp all kind of Numbers and to Cast Account the fifth is GEOMETRY and that containeth Mete and measure, Ponderation and weight of all manner of things in the world for without GEOMETRY can No man buy or Sell nor no Craft in the world can be without some Mete & Measure and that Containeth GEOMETRY which is called MASONRY. The Sixth Science is Musick and it Containeth voice of tongue and Harpe or Organ. The Seaventh Liborall Science is ASTRONOMIE And itt teacheth A man to the judgement of the STARRS and the Planets. Now will I tell you how & in what manner these stones were found, that these Sciences were written in the Greate HERMERENS that was Tuball his son that was NOAH his son, these same HERMERENS, afterwards called HERMES the father of wise men, he found the one of these two pillars of stone, and found the Sciences written and he taught them to other men, And at the makeing of the Tower of Babilon there were Masons, first he much made of the King of Babilon that was called NIMROD which was A Mason himselfe and Loved the Craft of Masonry as it is said with the Masters of Histories And when the City of Ninivie and other City's of the East were made then NIMROD the King of Babilon sent thither sixty Masons att the Rogation of the King of Ninevie his Cosen, and when he sent them forth, he gave them A charge Every man, that they should be true with one to another & that they Love truly together and that they should Serve the Lord truly for his Pay, So that the master have all belonging him, and other more charges he gave them, and these were the first times that ever any Mason had any charge of his Craft, Moreover when Abraham and Sarah his wife went into Egypt there he taught the Seaven Liborall Sciences to the Egyptians, and they had A worthy Scholler that was called EUCLED and he Learned right well & was master of the Seaven Liborall Sciences, and in his dayes it befell that the Lords & the States of the Realme had so many sonnes that they had begotten with their wives, and some by other Ladies of the Land (this land is hott & plentiful of generations) so that they had no Competent Living to find their children withall therefore they tooke a great Care And then the King of the Land

made a generall Councell & Parliament to know how they might finde that their children might live honest as gentlemen, And then made A great Cry throughout all the Realm that if there were any man that could informe them, he should come to them & he should be well rewarded for his paines, After the Cry was made came the worthy Scholler EUCLED and said to the King and to the Lords, if you please to Lett me have yee Children to governe I shall teach them one of the Seaven liborall Sciences whereby they may Live honestly as gentlemen, under A Condition that you will grant me a Comission and then that I may have Power to rule them after the Manner that the Science ought to be ruled, And then the King sealed the Comission, And then the worthy doctor tooke to him these Lords and taught the Craft of Geometry in practis to build Churches Temples and Castles Towers & Mannors & seve (?) all Mannors of buildings And he gave them a Charge as followeth, FIRST that they should be true to the King or the Lord that they serve, and that they ordain the wisest of them to be Master of the worke and that neither for Love nor the Greate Learning, nor no favour to sett them that have Little Cunning to the Master of the worke, which through the Lord should be evill served and you also ashamed, Alsoe that they should call the Governor of the worke Master so long as the worke lasteth, and that worke with him and other charge that were too long to tell, And to all these Charges he made them Sweare A greate Oath that men used att that time, & Ordained a great pay for them and reasonable, that they might Live honestly; AND also that they might come & assemble together Every Year once to know how they might work best to serve the Lord for his Proffit & their Worshipp, and to Correct within themselves them that had trespassed against the Craft and thus was the Craft grounded att the First And that worthy master EUCLED gave it the name of GEOMETRY And now it is called throughout all the world Masonrye. Sith hence long after when the Children of Israell were come into the Land of BEHASTIE that was called the Country of Jerusalem, King David begun the temple that is now called voo and it is now Called with us the temple of Jerusalem, And this King David loved well Masons, and he gave them the charge as he had Learned by the Egyptians, and given by EUCLED and other charges that We shall heare afterwards; After the decease of King David, Solomon that was Davids son performed out the temple that his father had begun, and he sent his Masons into divers Countreyes, and into divers Lands And he gathered them together so that he had four score thousand workers of stone, And they were all Called Masons, Besides the Lords whom Solomon had appointed to Oversee the worke, Even three thousand And three hundred that were Ordained to be Masters & Overseers of the worke, AND further there was another King of another Nation & called by men HURAM And he loved well King Solomon & gave him timber to his worke, And he had A son named APLEO that was master of GEOMETRY, and was thereto of all the Craft of his Masons and of the graveing and of the Carveing and all Manner of Masonry that belonged to the temple, as it is in the Booke of the Kings; Where Solomon Considering the Charge that his father had given him, And thus was the worthy Craft of Masonry Confirmed in that Country & in many others, then after men walked into Every Country some because of Learning more Craft & Cuning and some to teach others that had but Little Cuning, And so it befell that there was A Cuning man named NEYMUS GRECUS that had been at the makeing of Solomons temple and he came into France and there he taught the SCIENCE to the men of France And there was one of Regaline in France that was named Charles, and he loved well such A worke And he drew him to this NEYMUS GRECUS and he Learned of him the Craft and the Charge & the Mannors, And after by the grace of God he was Elect to be King of France And when he was in his Estate he tooke Masons, and did help to make Masons that were None, And sett them on worke and gave them both Charges & good pay, as he had learned of other Masons, & Confirmed A Charge from yeare to yeare to hold their assembly when they would, & Cherished them well, And thus came the Craft into France, And England in that Season Stood void as for any Charge of Masonry unto St Albons time, And in this time the King of England that was A Varragon did wall the town about that now is Called St Albons. And St Albons was a worthy Knight & Steward of the Kings household & Governor of the Realme

& also of the walls of the towne & loved well Masons & Cherished them, & he made them pay Right good Standing as the Realme did for he gave them three shillings six pence a week & three pence to theire Man, Sinches, And before that time throughout all the Land, a Mason tooke but a penny a day & his meate untill St Albou mended itt And gott A Charter of the King & his Councell, to hold A generall Councell and Gave it the name of an Assembly to make Masons, and gave them Charge as you shall heare afterwards; After the death of St Albou there came warrs into England of divers Nations, so that the good Reul of Masonry was destroyed untill the time of ATHOLSTAN that was A worthy Knight of England & brought the land into Good rest & peace & builded many greate works of Abbys Castles Towers, and many other buildings, & he loved well Masons, much more than his father did And he was a Practicer in GEOMETRY, & he drew him much to talke with Masons, & to Learn of them the Craft, and afterward for love he had to Masons & to the Craft, that he was made A Mason, and gott of his father A Charter & A Comission to hold Every Yeare one Assembly wheresoever they would in the Realme of England & to Correct within themselves the faults & trespasses that were done in the Craft, And he held himselfe an Assembly, & made Masons in Yorke, and there he Gave them Charge, and taught them the Manners & Comandment that Rule to be kept for Ever after, And tooke them the Charter and Comission to keep; And made Order that it should be renewed from King to King, And when the Assembly was Gathered together he made A Cry that old Masons & young that had any understanding of the Charges & Manners that were made before in theire land that they should show them forth, and when it was proved, there was some found in French, some in Latine and some in English, And theire intent was showed, and he did make A Booke thereof how the Craft was found, And he bad And Comanded it to be read when any Mason should be made, And for to give him his Charge, from that time to this time, Manners of Masons have been kept in this forme as well as men might Governe it, And furthermore att diverse Assemblies have been put & Ordained Certaine Charges by the advice of master and fellows

THE CHARGE.

THEN one of the Elders Lett him hold the Booke, that either he or they May Put theire hands upon the Booke, and they ought to read the PRECEPTS:

EVERY MAN that is A Mason take Good heed to his Charge, iff any man finde himselfe Guilty in any of these, that he amend himselfe if it be Cheifely against God that they have been Charged take heed principally that they keep theire Charge, for it is A Great perill for A man to foresweare himselfe on A Booke: The First charge is that you shall be true men to God and the holy Church, and you use Noe error nor heresy by your understanding: Nor by wise men teaching, And also that you shall be true Loige men to the King without treason or any falsehood: And also that you know No treason nor traytory but that you Amend it, or also to show the King and his Councell. And also that you be true one to another (that is to say) Every Mason that is A Mason allowed he shall doe unto him, as you would he should doe unto you; And also you shall keep truly all Comands of the Lodge or Chamber, and all Councells that ought to be kept by the way of Masonhood; And also that you be no theife, nor theives fellow as farr as you know, And also that you be true to the Lord or master that you serve, & truly to his Proffitt and advantage, And also that you call all Masons Fellows or else Brethren and noe other foule name, Also that you shall not take your fellows wife in villainry, nor his daughter nor his Servant nor put him to any dishonour, And also that you pay truly for your Meate and drink wheresoever you table And also that you shall do no villany where you go to board whereby the Craft may be slandered; THESE be the Charges that belongs to every true Mason both Master and Fellow. Now will I rehearse other things singular for Masters and Fellows FIRST that none take upon them no Lords worke, nor other mans worke Except he know himselfe able to performe the worke, whereby the Craft have No Slander, Also that no Master take no worke, but that he take A reasonable pay, so that the Lord be truly served, & the master to Live honestly, & pay his fellows truly; Also no master nor fellow shall Supplant other of the worke (viz) and he have

taken worke and stand Master of A worke Also that Masters take no Apprentices under the terme of Seaven Yeares And that the Parties be able of Birth (viz) free men borne & of good Kindred & true, and no Bondmen; And that he have his right Limbes, And also that No Master take no Parties Except he be able to keep two or three fellows att the Least in worke, Also that no master nor fellow put no Lords worke to task that was wont to go to journey, Also that no master give pay to his fellows but as they may deserve, so that he be not deceived with false workmen, Also that none slander other behinde their backs to make him Loose his good name or his goods, And also that no fellow misorder himselfe within the Lodge or without, neither be ungodly nor unreasonable without A Cause, Also that Every Mason Reverence his Elder and put him to worship, Also that no Mason become Players at Cards, or Dice or any other unlawfull games whereby the Craft may be disgraced; Also that No mason nor fellow go into the town in the night, Except he have A fellow with him that may beare him witness where he was in honest Company or place, Also that Every mason or fellow Come to the assembly if he be within fifty Myles, and he have any warneing; And if he have trespassed, the Craft to abide the award of masters & fellows and also Every Mason that hath trespassed to stand to Masters & fellows to make them accord, and if you cannot accord to go to the Comon Law, Also that no Master nor fellow, make Nor Rule nor Square, nor Mould to no Laver, nor to sett no Layer on worke, within the Lodge or without to any * * * * * Also that every Master & fellow shall Cherish strange Masons & fellows, when they come over the Country, & sett them in work as the manner is & they will (viz) If he have A Moulded stone in his place, he shall give him a Mouldstone & sett him in worke, And if he have none he shall refresh with money unto the next Lodge, And also that Every Mason shall serve the Lord truly for his pay, and Every Mason make an End of his work be it by day or journey; And here you have all yee Charge, And all these that you have you shall keep; help you and yours, and yee holy-dome, And by this Booke to the uttermost of your Power 1677

THE POWER OF FREEMASONRY.

THE great and glorious power of Freemasonry—which, like a marvellous magnet, attracts to itself and to each other the various members of its brotherhood—was never more forcibly expressed, nor more fully realised by us, as on a recent occasion we found ourselves stranded—weatherbound—at literally the “last made” place in the British Isles,—yelept Tilbury. A very few years ago Tilbury was a desert waste, a dreary swamp, over which the once silvery Thames regularly ebbed and flowed twice in twenty-four hours. Now, “as by a stroke of the enchanter’s wand,” there exists a small town, the very finest dock in the world, fitted with the most modern appliances, where the largest steamers coming into the Port of London can enter at all times of the tide, while it possesses that great boon of luxurious civilization, a grand hotel, capable of providing more than a hundred bed-rooms. It is not our intention, however, to dilate here upon its wonders—they must be seen before they can be realised, but will “tell in simple language” what brought us to this historical but somewhat out of the way place.

We are taught to believe—and of course it is so—that the sun is always at its meridian with respect to Freemasonry, but on Tuesday last the “Grand Luminary” was decidedly conspicuous by its absence from this terrestrial globe, and to a stormy night succeeded a continual torrent of rain, enough to depress the spirits of a Mark Tapley. But hope springs eternal in the human breast—it would clear up soon; and having determined to seek a short spell of healthy relaxation by a trip to Margate, we found ourselves—accompanied by a popular and well-known brother—at Fenchurch Street Station, in good time to catch the special 10.15 train to Tilbury, where the fine steamer “Halcyon,” belonging to the General Steam Navigation Company, awaited us. Unfortunately we had omitted to propitiate Jupiter Pluvius before starting on our journey, and he was “fairly on the job,” pouring down perfect torrents of water over our devoted heads, luckily protected by the stout roof of the railway carriage. We could almost imagine the Clerk of the Weather laughing at our discomfort in the low rumbling peals of thunder that occasionally made themselves heard as we rapidly sped through the country. Eagerly we consulted the Weather Chart in the newspapers, and our spirits rose when we found that the practical jokers at the Meteorological Office prognosticated “fair generally.” We quite failed to appreciate the fun, however, when we descended at Tilbury and made our way down to the boat. No view could present a more dismal appearance; a dull leaden sky, without a break anywhere; the rain steadily pouring down as through an enormous shower bath, occasionally swayed by gusts of wind which threatened destruction to our umbrellas, the upper deck of the steamer resembled a small lake, which poured forth cataracts of water through the gully-holes in continuous streams. The flags, laden with wet, clung to the masts in most dispiriting fashion, and the white awning aft,

that would prove an acceptable shade on a sunny day, resembled a colander with the water dripping through it on to the few brave but luckless passengers huddled beneath it. A more wretched spectacle could hardly be imagined; our hearts sank within us, our spirits went to zero, and we decided that "it was not good enough." We saw the steamer off, which quickly vanished from our gaze into the rainy mist, and then sought shelter with a good friend and brother close at hand, where we tried the real Hibernian remedy of "keeping our spirits up by pouring spirits down." Repeated applications of the "remedy," coupled with consoling cigars, soon brought us to a more Masonic frame of mind, and we began to think how we could pass the day. The rain ceasing for a few minutes, we sallied forth for the purpose of viewing the docks, and inspecting one or more of the magnificent steamers of the "Orient" Company. The aqueous cessation, however, proved but another little joke on the part of J. Pluvius, Esq.—for as soon as we were comfortably away from our shelter, and congratulating ourselves that we were making the best of a bad job, down came the rain again, and we had to run for refuge to the Restaurant at the Tilbury Dock Station. Here it was that we discovered the power of Freemasonry. No sooner had we entered Messrs. Traman, Hanbury and Co.'s comfortable looking building than we were greeted in the heartiest manner and with old fashioned courtesy by the manager Mr. F. Salter, who, claiming us as brothers, placed himself at our disposal. Bad weather as a rule—unless you are on the briny—has no ill effects upon the appetite, but, *au contraire*, rather tends to predispose the mind and body, by favourable anticipation, to the more hearty enjoyment of the fourth degree. Certain it is that, after some really hot soup, an excellent bottle of sherry, a lobster salad, and a prime chicken, cooked to a nicety, we found ourselves congratulating one another that our lines had, after all, fallen in pleasant places. We pitied the poor people who had braved the weather and the ocean only to be deprived of their day's pleasure, and complimented each other on our discretion, which had proved the "better part." Having heartily enjoyed our meal, and feeling as contented as all true Masons should, we called for our reckoning. On its being presented, we imagined for a moment that the schoolmaster was abroad in that district, and that the art of the third R was here unknown. Each of our party having checked it, and found it correct, we commented on the modesty of the total, and calling for the worthy manager we gently remonstrated with him for letting us off so easily. Brother Salter, however, assured us that he had charged the usual tariff, so we all made mental notes, and added the "Station Canteen" at Tilbury to the list of our popular places where to dine. Our genial host then descended into the bowels of the dock, and subsequently reappeared with "a flask of his best" Scotch whisky—which proved worthy to rank with, but after, the dinner. Our natural modesty precludes us from recording the number of "samples" necessary for arriving at this decision. Suffice it to say that our libations at length propitiated "the watery god," that the weather lifted to enable us to make a tour of the docks, and that eventually we found ourselves at the superb hotel facing the river. Here is presented a luxuriousness that needs only to be known by our brethren to secure their attendance for installation dinners and summer outings—there is a splendid Lodge room, handsomely furnished, and every accommodation necessary for the practice of the secret art. The present manager is Mr. Robt. E. Sexton, who is working hard to secure a public recognition of its merits. A military band discourses sweet music in the beautifully laid out grounds every Saturday afternoon, and a trip to sea is also arranged for on fine Sundays, in a private steamer. It is said that the world knows little of its greatest men—did the British public but know the attractions that lie almost at their doors, we need have no fear for the future of Tilbury. By this time the gallant steamer "Halcyon" had returned from Margate, so we had the satisfaction of being conveyed by the special train to town, having spent a most enjoyable day, the prime features of which were due to brethren who had recognised the duties and carried out the privileges of Freemasonry.

NOTICES OF MEETINGS.

—:0:—

CENTENARY CELEBRATION OF ST. JOHN'S LODGE, No. 279.

IT is intended to celebrate the Centenary Anniversary of this Lodge by attending Divine Service at St. George's Church, Leicester, on Sunday, the 31st inst. (the 31st August 1790 being the date of the Warrant of the Lodge). Very Worshipful the Rev. Chas. J. Martyn, M.A., Rector of Long Melford, Past Grand Chaplain of England, Deputy Provincial Grand Master of Suffolk, and Honorary Chaplain to Her Majesty the Queen, will, by the kind permission of the Vicar, the Rev. H. F. Portescue, M.A., preach on the occasion. By the unanimous desire of the brethren of St. John's Lodge, brethren generally of the Province of Leicestershire and Rutland and of the adjoining Provinces are invited to join in the forthcoming service, and it is hoped that there will be a large gathering of the brethren. The brethren will assemble at Freemasons' Hall at 10.30 a.m., and will walk in procession to the Church. The Right Honourable the Earl Ferrers Provincial Grand Master, and the Deputy Provincial Grand Master Samuel Steads Partridge, Esq., P.A.G.D.C. England have intimated their intention to be present. The offertory will be devoted to the Leicester Children's Hospital, the foundation stone of which was laid with full Masonic honours on 9th October 1888, and it is earnestly hoped that by the liberal contributions of the brethren that excellent Institution will be materially benefited. We learn also that the Centenary of the Lodge will be further celebrated under the sanction of Provincial Grand Lodge by a banquet, on the 11th November next (that day in 1790 being the date of the consecration of the Lodge and the installation of its first Master).

CAMBRIAN LODGE, No. 464.

AN emergency meeting of the above Lodge was held at the Masonic Hall, Haverfordwest, on Wednesday, the 13th inst., for the purpose of raising four brethren. Lodge was opened by the Worshipful Master Bro. W. Howell Walters, and raised to the second degree, when Bros. Mumford, Phillips, Thomas, and Evans were examined and entrusted, and were requested to retire. Lodge having been opened in the third degree, the candidates were regularly introduced and raised by the Worshipful Master, assisted by Brothers P.M. J. Hood Williams P.P.G. Supt. of Works, and P.M. Levi Harries P.P.G.D.C. Lodge was closed, and the brethren enjoyed an hour of social recreation. Much gratification was felt upon hearing that the Provincial Grand Master (Lord Kensington) had offered the collar of Grand Senior Warden in the Province of the Western Division of South Wales to the Worshipful Master of the Cambrian Lodge.

DUKE OF EDINBURGH LODGE, No. 1182.

BRO. WILLIAM RAWSTHORNE was, on the 14th inst., at the Masonic Temple, Hope Street, duly installed as Worshipful Master for the ensuing year. The ceremony was very efficiently performed by Bro. Edwards, who retired from the chair after a most successful year of office. Bro. Rawsthorne invested his Officers, as follow:—Bros. John Edwards I.P.M., Andrew Morris S.W., W. F. Ferguson J.W., A. D. Hesketh P.M. P.P.G.S.B. Treasurer, R. Tunnicliffe Secretary, D. Lothian S.D., J. T. Shutt J.D., J. H. Mills I.G., A. H. Nicholas S., Thomas Holme S., Dr. George Johnson S., H. B. Wright Organist, and A. Barclay P.M. D.C. The brethren subsequently sat down to the annual installation banquet, supplied by Bro. James Casey, the house steward. The evening's proceedings were pleasantly enlivened by the musical contributions of Bros. J. Lane, W. Lewis, T. Fargher, W. H. Latham, R. A. Parkin, H. Round, Webster Williams, W. Hudson, J. Busfield, and H. J. Nichols, Bro. H. J. Wright officiating as accompanist.

DENISON LODGE, No. 1248.

THE members met at the Masonic Club, St. Nicholas Cliff, Scarborough, on Wednesday, the 13th inst., for the purpose of congratulating Bro. H. J. Morton on the celebration of his golden wedding. There was a very large attendance of brethren, The W.M. Bro. Martin presented Bro. Morton, in the name of the Lodge, with a handsome dinner table ornament, of Coburg ware, the design being a shell supported by chaste figures. Bro. Morton returned suitable thanks.

AGRICOLA LODGE, No. 1991.

THE members and friends had an excursion to Bolton Woods on Wednesday last. The party numbered over a score, and an early start was made from York, via Leeds. The morning was very gloomy, and a deluging rain, which fell until after the arrival at Ilkley, boded ill for the day's anticipated pleasure. Shortly after the conclusion of the breakfast, the weather brightened, and ultimately the sun shone, and the excursionists had a very enjoyable outing. Conveyances took them to the famous woods, and the Strid and other places of interest were visited. There was a heavy and rapidly rising flow of water, which made the leap of the Strid an undertaking of considerable danger, and lower down hid the far-famed stepping stones. The arrangements were of the most complete character, and were well carried out by Bros. J. E. Wilkinson Worshipful Master, T. Laverack Secretary, and J. McGee.

ETHELBERT LODGE, No. 2099.

THE installation meeting was held at the Masonic Rooms, in Beach Street, Heme Bay, on Tuesday, 12th instant. There was an unusually large assembly of brethren, including visitors from Canterbury, Whitstable, Ashford, &c. The W.M. Bro. J. S. White opened the proceedings with solemn prayer, and then passed Bro. G. F. Bagley to the degree of Fellow Craft. The next business was the ceremony of installation, Bro. E. A. C. Larkin succeeding to the important office of Worshipful Master for the ensuing year. The I.P.M. Bro. White was invested with a Past Master's jewel, in consideration of the valuable and substantial services he had rendered to the Lodge during his year of office. The new W.M. next proceeded to appoint his Officers, as follow:—Bros. C. Salari S.W., C. W. Welby J.W., E. C. Feunolhet P.M., J. Barnwell Secretary, Rev. J. R. Buchanan Chaplain, H. C. Jones P.M. D.C., T. E. Dilnot S.D., W. T. England J.D., Hellyar I.G., W. J. Flower Senior Steward, G. Upex Junior Steward, A. Carey Organist, and R. Griggs Tyler. The services of the Officers resigned were duly acknowledged, particularly those of the ex-Treasurer Bro. E. T. J. Adams, by whose assiduity the finances of the Lodge have been brought to a highly satisfactory condition. The report of the Audit Committee having been passed, the Lodge was closed with prayer, after which the brethren repaired to the new dining room of the Dolphin Hotel, where a banquet awaited them. A most enjoyable evening was afterwards spent, in which the Loyal and Masonic toasts were duly honoured; and at intervals, a programme of music was capitally rendered by Messrs. Byron Dewhurst and C. Kenningham, of Canterbury Cathedral Choir.

CRAY VALLEY LODGE, No. 2147.

THE members of this lodge, with their wives and friends, together numbering about 60, on the 13th inst., by invitation of Captain Rolf, enjoyed a sail round the Nore lightship and up the river in the steamer Champion. The trip proved a very delightful one, even the experience of spending a couple of hours aground a sandbank near Southend proving amusing. Among the party were Messrs. Harry George, Tyrer, H. Pollard, Whur (Chislehurst), Cookson (Cray), and Rock (Chislehurst).

Camden Lodge of Instruction, No. 704.—The usual weekly meeting of this Lodge of Instruction was held at the Lewisham Masonic Rooms, adjoining the White Hart Hotel, 116 High Street, Lewisham, on Thursday, the 14th inst., at 8 p.m. Bro. James Clark officiated as W.M., and amongst others present were Brothers G. A. Pickering S.W., H. R. Trant J.W., James Stevens P.M. and Preceptor, Walter Robin Secretary, J. A. Shelton S.D., C. Thomas J.D., J. Morley I.G., A. A. Drew P.M., J. T. Axford P.M., S. Lancaster P.M., H. T. Bonner, Wimbush, Dow, White, &c. The Lodge was efficiently worked in the first and second degrees, Bro. Clark rendering the F.C. ceremony in a very able manner, Bro. Lancaster assisting as candidate. Lodge being closed to the first degree, was called "off" and "on," and the first section was worked by the Preceptor. Bro. G. Pickering was elected W.M. for the ensuing meeting, and a cordial vote of thanks was voted to Bro. Clark for his first presidency in this Lodge of Instruction. The Lodge room being spacious, lofty, and well ventilated, is particularly adapted for meetings during the summer months, and on no occasion has the work of Masonic instruction been attended with discomfort to those present. We are asked to mention this, and to add that brethren who may desire to visit will always find work in progress and will be heartily welcomed.

Covent Garden Lodge of Instruction, No. 1614.—The usual weekly meeting was held at the Criterion, Piccadilly, S.W., on the 14th inst., when there were present:—Bros. W. P. Fenwick W.M., R. E. Cursons S.W., W. Hoggins J.W., J. Greenway Deputy Preceptor, W. Williams S.D., C. T. Smales J.D., C. Cater I.G., T. C. Weeks Tyler, G. A. Bergholz, R. Kirk. The Lodge was opened in due form, and the minutes of the last meeting read and confirmed. Bro. W. Williams offered himself as a candidate for initiation, and the W.M. rehearsed the ceremony. Bro. W. Williams answered the necessary questions leading to the second degree. Bro. G. A. Bergholz offered himself as a candidate to be raised to the 3rd degree, and was duly examined and entrusted. The Lodge was advanced, and the W.M. rehearsed the third ceremony. Lodge was resumed. Bro. R. E. Cursons S.W. was unanimously elected W.M. for the ensuing week, and appointed his Officers in rotation. The second ceremony will be rehearsed. Bro. G. Reynolds Secretary said he felt sure that every member would be grieved to hear of the continued serious illness of their worthy Preceptor, Bro. W. Brindley P.M. of the Wanderers Lodge. He proposed that a vote of sympathy be sent from the Lodge of Instruction. This was seconded by Bro. J. Greenway, and carried unanimously. The Secretary promised to send the vote of sympathy to Bro. Brindley. Nothing further offering, Lodge was closed and adjourned to the following Thursday evening.

The annual meeting of all the Lodges in the Province of West Lancashire will be held at Southport, on Wednesday, the 1st October, when business of considerable importance will be transacted. Bro. the Right Hon. the Earl of Lathom, D.G.M.Eng., P.G.M. W.L., is expected to preside.

The Provincial Grand Lodge for the Western Division of South Wales will be held, under the banner of the Loyal Welsh Lodge, Pembroke Dock, on Thursday, 28th inst. Lodge will be tyed at 12 o'clock at noon, banquet at three o'clock p.m. The Deputy Provincial Grand Master, Bro. Rev. W. J. Lyte Skinner Stradling P.G.D. will preside.

ROYAL ARCH.

—:0:—

HWLFFORDD CHAPTER, No. 464.

THE usual quarterly meeting was held at the Masonic Hall, Haverfordwest, on Thursday, 14th inst. Ex-Comps. J. H. Coran M.E.Z., Geo. Phipps P.Z. H., Levi Harries J. Chapter was opened in due form. Bro. E. Bowles, Cambrian Lodge, No. 464, was proposed as a candidate for advancement by W. Howell Walters, seconded by J. Hood Williams. It was proposed by J. Hood Williams, and seconded by Levi Harries that the Bye-law No. 1 should be altered, as follows: "Chapter to be held at Masonic Hall, Haverfordwest, on the first Wednesday in the months of February, May, August, and November. Carried unanimously. Chapter closed in due form.

SMOKERS' FREEMASONRY.—A correspondent of the New York Tribune writes:—I would like to point out that the custom of asking for "fire" is neither a new notion, nor confined to citizens of the United States. Eighteen years ago, I had the pleasure of residing for some considerable time near Cairo, in Egypt. In this cloudless land of sempiternal brightness, one very soon discards, with feelings almost of loathing, the British briar, and, in its place, inhales with pleasurable delight, the fragrant incense of the mild cigarette. The adage—"In Rome do as Rome does" seems to be, in this instance, a congenial inspiration to follow where the finger of nature points. In the land of the Pharaohs every one smokes from the time of awakening in the morning until the last thing after lying down to rest for the night, and the custom of asking an entire stranger for a light from his cigarette, that at first annoyed our Canadian cousin in the States, prevailed as a common usage, irrespective of caste, creed, or nationality, amongst all sorts and conditions of men in Egypt. I must admit that the first time the custom was publicly practised on myself I felt surprised. I was riding (and smoking, of course) through

one of the streets not very far from the Shoubra, the Rotten Row of Cairo, when a dirty old Arab "bailed me up" for a light. I complied without demur, but then I was not sufficiently master of the language to express in elegant and refined diction my astonishment, whilst the usual chaff about drinking less, &c., would have been inapplicable to a follower of Mahomet. On the next occasion, I flatter myself, I was quite equal to the emergency, and the swarthy half-naked Nubian who accosted me was treated to a light proffered with oriental civility and grave decorum. Since then, at all times and seasons in the land of pashas and fellahs, I have accepted and returned the compliment with less embarrassment than it has often cost me to pass the conventional salutations of civilised society. It remained, however, for enlightened Sydney to furnish my crowning experience under this head, and, although the *denouement* annoyed me somewhat at the time, the recollection of the episode has since caused me not a little complacent amusement. I was walking home, one moonlight night, across the Domain, and, having rolled up my cigarette, found I had not a solitary match left. My troubles! Approaching me, I saw the fitful glare of a well-lit cigar, behind which loomed the outline, apparently, of a gentleman, whose well-dressed figure, and cane in hand, momentarily grew more distinct. As we neared one another, I politely requested him to favour me with a light. If the Yankee seemed surprised when the Canadian refused his request, I, a new-chum fresh from Egypt, was absolutely thunderstruck, when, without uttering a word, he made a quick movement to the right to avoid me, and slunk away with a much accelerated gait. Of course I am aware, now, that the Domain, at night, is the resort of low ruffianly thieves, but such a state of affairs speaks little for our reputation as a civilised community, and volumes for the larrikin element that spawns and is perpetuated in our midst, so that one man is positively afraid to answer the civil request of another, and ignominiously seeks safety in flight. Now that cigarette smoking has assumed, within the last few years, such gigantic proportions, it may not be out of place to say that the oriental etiquette observed is similar to that in vogue in America: the ash, after two or three quick draws, being dexterously blown or jerked off before presenting the cigarette. Smokers of cigarettes must also be aware that a "dead" light, in contra-distinction to a burning one such as a lucifer match, is a much more preferable form for igniting the paper and tobacco evenly. In a hot dry climate like Egypt, where every one makes his own cigarettes, the custom of using a dead light is as much in use from its desirableness as from any dearth of matches.

Detroit brethren are discussing the establishment of a Masonic Savings' Bank. Why cannot banks and other business institutions be run without combining Masonry with them? Masonry was never intended for subservient business ends. The one is the practice of every moral and social virtue, which the other often has a tendency to avert.—*Australian Freemason.*

The Royal Commissioners for the Exhibition of 1851 have announced it is their intention to devote a sum of £5000 a year to the provision of "Science Scholarships," and a scheme has been elaborated by which 17 are to be awarded annually of the value of £150 a year, tenable for two or (in special cases) for three years, those schools and colleges being selected which afford the greatest facilities for science-teaching.

FREEMASONS' MAGAZINE AND MASONIC MIRROR.

FOR SALE.—The First Three Volumes of the 4th Series, issued from July 1859 to December 1860. Bound in Cloth, as published; Vols. 2 and 3 gilt edges. In fine condition, with splendid portrait of the Earl of Zetland, M.W.G.M. Price £2 10s. Address M. M., c/o Publisher FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, London, N.

MASONIC LITERATURE.

Wanted to Purchase.

ODD VOLUMES of the FREEMASONS' MAGAZINE and MASONIC MIRROR. The Volumes for 1863 especially wanted. Address, stating price asked, W., Office of the FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, Pentonville, London, N.

WANTED.—To Purchase, for Cash, OLD BOOKS ON FREEMASONRY State full Title, Date, and style of Binding; with prices required Address F. W., 44 Thornhill Square, Barnsbury, London, N.

Four days' silence a negative.

Free by Post, Price One Shilling.

THE

REVISED BOOK OF CONSTITUTIONS; CRITICALLY CONSIDERED,

AND

COMPARED WITH THE OLD EDITION.

A SERIES OF ARTICLES,

REPRINTED FROM THE FREEMASON'S CHRONICLE.

LONDON:

W. W. MORGAN, BELVIDERE WORKS, PENTONVILLE.

COLEMAN'S LIEBIG'S EXTRACT OF MEAT and MALT WINE.—A 2s 9d bottle of this celebrated wine sent free by Parcel Post for 33 stamps. Over 2,000 testimonials received from medical men COLEMAN & CO. LIMITED, NORWICH. Sold everywhere.

Just Published. Cloth, 5s.

THE HISTORY AND RECORDS OF THE HARMONIC LODGE,
No. 216, AND THE SACRED DELTA R.A. CHAPTER. By Brother
JOSEPH HAWKINS P.M. P.Z.

Liverpool:

C. AND H. RATCLIFFE, PRINTERS AND PUBLISHERS, 32 CASTLE STREET.

London:

W. W. MORGAN, BELVIDERE WORKS, HERMES HILL, PENTONVILLE, N.

GENERAL STEAM NAVIGATION COMPANY'S SERVICES.

From Irongate and St. Katharine's Wharf.

EDINBURGH.—Wednesday and Saturday. Saloon 22s; fore-cabin, 16s. Return, 31s or 24s 6d.

HULL.—Every Wednesday, at 8 a.m. Saloon, 10s; fore-cabin, 7s. Return, 15s and 11.

HAMBURG on LONDON DIRECT.—Every Thursday. Saloon, 30s; fore-cabin, 20s. Return, 45s or 31s.

Also from Liverpool Street via Harwich, Wednesday and Saturday, at 8 p.m.

OSTEND.—Wednesday and Saturday.—Saloon, 10s; fore-cabin, 7s 6d. Return 15s and 11s 3d.

ANTWERP every Saturday, at 4 p.m. Saloon, 15s; fore-cabin, 11s. Return, 21s and 17s. Excursion, 18s.

BORDEAUX.—Every Friday. Saloon, 50s; fore-cabin, 35s. Return, 80s and 60s. Excursion, 70s. Through Tickets to Arcachon, Biarritz, Pau, &c.

From London Bridge Wharf.

MARGATE.—Every Sunday, at 9 a.m.—There and back same day, 5s.

YARMOUTH, MARGATE, RAMSGATE, DEAL, and DOVER daily, and occasionally Boulogne.

FOR PARTICULARS apply to the G. S. N. Co., 55 Great Tower Street, or 14 Waterloo Place, London.

Royal Masonic Institution for Boys, ELECTION, OCTOBER 1890

The votes of subscribers are earnestly solicited for

HAROLD STREETER GOLDSMITH,

AGED 8 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 Masonic Charities, and was, at all times, a hard worker in Masonry. 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. ALBERRY, 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. MASSEY, 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. 39, 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, 1937, and 1319, P.Z. 1000, 1507, 2019, P.A.S. Middlesex, &c.

Bro. R. STACEY, P.M. and P.Z. 180, 431 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.

INSTALLATION OF H.R.H. THE PRINCE OF WALES As the M.W.G.M. of England, AT THE ROYAL ALBERT HALL, 28th APRIL 1875.

COPIES of this BEAUTIFUL ENGRAVING by Brother HARTY P.M., consisting of Artist's Proofs, Proofs before Letters, and Lettered Proofs, India Prints, and Plain Prints may be had at Cost Price by applying to

Bro. W. R. NORRIS,

29 Southampton Buildings, W.C. London.

Summer Service of Trains by the West Coast Royal Mail Route.

ADDITIONAL AND ACCELERATED EXPRESS SERVICE
BETWEEN LONDON AND ABERDEEN.

LONDON AND NORTH-WESTERN AND CALEDONIAN RAILWAYS.

THE following ADDITIONAL AND ACCELERATED TRAIN SERVICE is now in operation. 1st, 2nd, and 3rd Class by all Trains:—

WEEK DAYS.

Leave	am	am	am	am	am	pm	A	B	C	A
London (Euston)	5 15	7 15	10 0	10 30	11 15	7 45	8 0	8 50	10 0	12 0
Arrive Edinburgh (Pr. St.)	3 55	5 50	6 30	8 5	9 55	5 5	—	6 50	9 37	12 22
Glasgow (Central)	3 55	6 0	6 45	8 5	10 12	5 10	—	7 0	9 18	12 25
Greenock	5 36	7 18	7 36	9 6	11 58	7 5	—	8 27	10 40	1 55
Gourock	5 46	7 28	7 45	9 15	12 5	7 15	—	8 37	10 50	2 4
Wemyss Bay	5 17	—	8 42	—	—	—	—	9 19	10 40	3 20
Oban	9 25	—	—	—	4 45	10 0	12 10	2 0	6 37	—
Perth	8 40	7 0	—	8 27	11 50	6 30	8 15	11 5	3 35	—
Dundee	—	7 30	—	9 15	12 40	7 5	9 35	12 0	4 25	—
Aberdeen	—	9 15	—	10 50	3 5	8 45	11 40	1 45	6 20	—
Inverness (High Ry.)	—	—	—	—	6 30	11 50	2 45	6 5	10 5	—
Inverness (via Aber.)	—	—	—	—	8 10	—	2 15	6 5	10 5	—

* The 7.15 a.m. from Euston to Edinburgh and Glasgow has been extended to Perth and Aberdeen, arriving at Perth at 7.0 p.m. and Aberdeen at 9.15 p.m.

A The 8.0 p.m. Highland Express and the 12.0 night train will run every night (except Saturdays).

B Runs every night, but on Sunday mornings its arrival at Dundee is 9.0 a.m., Aberdeen at 11.0 a.m., and Inverness is 1.30 p.m., and has no connection to Oban, Gourock, Wemyss Bay, and Inverness, via Aberdeen (Saturday nights from London). C runs every night, but has no connection beyond Glasgow on Saturday night.

On Saturdays passengers by the 11.15 a.m. train from London are not conveyed beyond Perth by the Highland Railway, and only as far as Aberdeen by the Caledonian Railway.

Carriages with lavatory accommodation are run on the principal express trains between London and Scotland, without extra charge.

Improved sleeping saloons, accompanied by an attendant, are run on the night trains between London, Edinburgh, Glasgow, Greenock, Gourock, Stranraer, Perth, and Aberdeen. Extra charge, 5s for each berth.

Additional Trains from Birmingham, Liverpool, Manchester, and other towns will connect with the above Trains.

For further particulars see the Companies' Time Bills.

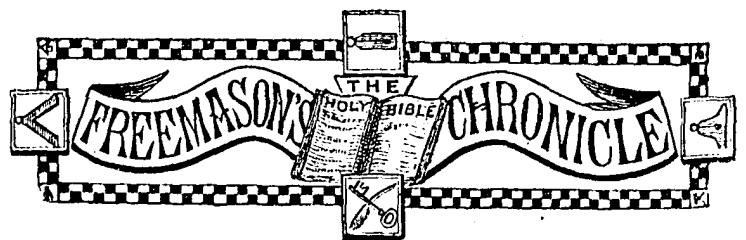
G. FINDLAY, General Manager, L. & N. W. Railway.
J. THOMPSON, General Manager, Caledonian Railway.

August 1890.

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' Caterings. 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.



SATURDAY, 23RD AUGUST 1890.

WOMEN FREEMASONS.

By BRO. H. J. WHYMPER.

I BELIEVE that not only one, but that five or six cases of female initiation have actually occurred,* and that there may have been other cases, the circumstances of which have not been made public, will be conceded as not improbable where a secret institution is concerned.

The illustration on which I mainly rely for precedent is that of the Hon. Miss St. Leger, afterwards Mrs. Aldworth. Gould says: "All versions of the occurrence agree in stating that the avsdropper was detected, and afterwards initiated in due form." He also says the "lady unquestionably

* The following are the names of female members: Honourable Miss St. Leger (Mrs. Aldworth). Mrs. Beaton, Countess Maidick Barkocz, Madame de Xaintrilles, Madame D'Eon.

became a member of the Society." Here are parts of the record.

In the absence of exact information with respect to dates promised by relatives of the Doneraile family, the following is offered to show, as near as possible, the precise time of the initiation of the Honourable Mrs. Aldworth.

She was the youngest child and only daughter of the Right Honourable Arthur St. Leger, created first Viscount Doneraile, 23rd June 1703, and Elizabeth, daughter and heiress of John Hayes, Esq., of Winchelsea. His lordship died in July 1727, and was succeeded by his eldest son, brother of the subject of our notice.

From all the circumstances that have come under observation, we are inclined to fix the period of her initiation so late as 1739, and to believe that she was a little older than nineteen.

The Honourable Elizabeth St. Leger was married to Richard Aldworth, Esq., of Newmarket, county Cork, who was son to Sir Richard Aldworth, Provost Mareschal of Munster.

We have it from undoubted authority that the occurrence took place when her brother was Viscount, i.e., after the death of her father.

So far facts. Now suppose the occurrence took place within a year or two (it may be more) after her brother succeeded to the honours of the Viscountcy, say 1730, and the period of her birth about 1713; but from all we can learn, her initiation took place much later than 1730, and until we get from the authenticated records of the family the exact periods of birth, marriage and death of this very celebrated lady, the dates must be a matter of supposition.

The principal reason we have for doubting, amongst others, that she was not initiated so early, is a communication received from the son of a Brother who witnessed the ceremony and all the attendant circumstances, in which he states, "That the Honourable Mrs. Aldworth was initiated at Doneraile House, and in Lodge '44' of Ireland, the Warrant of which, though dormant, is in the hands of the writer of the letter." The writer is Richard Hill of Doneraile, and son of Arundel Hill, Essex (since dead), who witnessed the initiation, and who lived to a very old age, and was not unknown to our biographer, who in his younger days was frequently in his company.

The Warrant of Lodge '44' was issued in 1735. It was what might be called an aristocratic, or at least a highly respectable, Lodge, including all the *elite* of that very populous and delightful country around Doneraile, and held generally in the town; but often, under the presidency of Lord Doneraile, at his residence, as in the instance about to be related.

It happened on this particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady, being giddy and thoughtless, determined to gratify her curiosity, made her arrangements accordingly, and with a pair of scissors (as she herself related to the mother of our informant), removed a portion of brick from the wall, and placed herself so as to command a full view of everything which occurred in the next room; so placed, she witnessed the first two degrees in Masonry, which was the extent of the proceedings of the Lodge on that night. Becoming aware, from what she heard, that the Brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair, or some ornamental piece of furniture. The crash was loud, and the Tyler, who was on the lobby or landing on which the doors both of the Lodge Room and that where the Honourable Miss St. Leger was opened, gave the alarm, burst open the door, and with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and fortunately, for it is asserted that but for the prompt appearance of her brother, Lord Doneraile, and other steady members, her life would have fallen a sacrifice to what was then esteemed her crime. The first care of his lordship was to re-ascertain the unfortunate lady without alarming the house, and endeavour to learn from her an explanation of what had occurred; having done so, many of the members, being furious at the transaction, she was placed under guard of the Tyler and a member, in the room in which she was found. The members re-assembled and deliberated as to what under the circumstances was to be done; over two long hours she could hear the angry discussion, and her death deliberately proposed and seconded. At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when after much had been said and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal, to the extent she witnessed (F.C.), and if she refused the Brethren were again to consult. Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate, which she could not avoid partially hearing, and yet, notwithstanding all, with a secret pleasure, gladly and unhesitatingly accepted the offer. She was accordingly initiated."

There is some reason to believe Miss St. Leger never advanced beyond the degree of Entered Apprentice. It is certain the Grand Lodge of Ireland never took any steps to cancel the proceedings, and that Miss St. Leger's membership was duly recognised. The circumstances of Mrs. Beaton's initiation are said to have resembled those of Mrs. Aldworth.

It was with reference to this event that Bro. Hughan remarked he could not see what else could be done. Neither can I; and it is on this I base my theory that on the occurrence of a similar circumstance the same proce-

dures would have to be adopted: it thus becomes possible for any woman to be made a Freemason.

It is perfectly fair for any one to object to this argument, but, holding a brief for the female sex, I ask of an objector, "supposing a lady did become acquainted by actual sight and hearing with the secrets of Masoury (and this cannot be deemed impossible, as it has already occurred), what other course but that of initiating her could you adopt?" If you did not initiate, you, for the sake of not committing the minor offence of initiating a female, would commit the heavy offence of allowing our secrets to be known to one of the world in general, and in the particular possession of one who would in all probability disclose them. * * *

The following advertisement appeared in the *Newcastle Courant*, of 4th January 1770:—

This is to acquaint the public, that on Monday, the 1st inst., being the Lodge (or monthly meeting) night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown near Newgate (Newcastle), Mrs. Bell, the landlady of the house, broke open a door (with a poker) that had not been opened for some time past, by which means she got into an adjacent room, made two holes through the wall, and, by that stratagem, discovered the secrets of Freemasonry: and she, knowing herself to be the first woman in the world that ever found out the secret, is willing to make it known to all her sex. So any lady who is desirous of learning the secrets of Freemasonry, by applying to the well-learned woman (Mrs. Bell, that lived fifteen years in and about Newgate), may be instructed in the secrets of Masonry."

Gould who quotes the above also says:—

An incident of the late American Civil War appears to be on all fours with the stories of Miss St. Leger and Mrs. Bell. The life of a young Irishman, taken red-handed as a guerilla by a party of the Iowa regiment in 1861, was spared—so it is related—through his sister making a Masonic sign for relief, it proving on examination that she had passed all the degrees. This case was quoted in the *Weekly Budget*, U.S.A., 28th March 1883.

There is another instance of a lady who advertised she knew all the secrets, and was prepared to make any one a Mason for half-a-crown.

In addition to modern initiations of females into Speculative Masonry, there are records of women becoming Operative Masons.

One was Anna Ulrich, or Ensigner, daughter of a Master builder. Early in the fifteenth century, she was married to John Cunn, and was enrolled in 1417 in the Lodge Register of the Ulm Minster as a Fellow; of this more anon.—*Madras Masonic Review*.

The following is the text of the address to the newly-installed Grand Master, as given by M.W. Bro. Way (Pro Grand Master of South Australia) at the establishment of the Grand Lodge of Tasmania:—

M.W.G.M., this is an event of pre-eminent importance to yourself to members of the Craft in Tasmania, and to the adherents of Masonic unity and Masonic independence in these southern lands. A fourth Sovereign Grand Lodge is now added to the Grand Lodges of Australia. Your installation marks a fresh development in the Constitution of Tasmanian Masonry. It invests you with fresh dignity and with greater power, and places you at the head of what I doubt not will be long and illustrious succession of Grand Master Masons of Tasmania. Fortunately we need not vindicate the work which is now completed. Its lawfulness is beyond dispute, and will be admitted by every Masonic authority. It is timely work, for it would be an anachronism for a colony with responsible government to remain in a state of Masonic dependence. It is a beneficial work, for it unites the Craft in this country into one brotherhood, and places it in direct communication and on terms of equality with the Craft all over the world. This is also a successful work. Never before in the Australian colonies has a Grand Lodge been established with complete unanimity. You, Most Worshipful Sir, are the first Grand Master in these colonies who, on seating himself in the chair of King Solomon, has found all the Lodges within the territory submitting to his jurisdiction. This occasion, also, is distinguished by the presence of three visiting Grand Masters, attended by members of their respective Grand Lodges. For the first time in Australia and Tasmania, are four ruling Grand Masters met together in one Lodge to take part in the same Communication. In the persons of the visiting Grand Masters, the Grand Lodges of New South Wales, Victoria, and South Australia welcome the sister Grand Lodge of Tasmania into the great hierarchy of the Grand Lodges of the world. But these distinguished visitors bring with them associations which are dear to us all. Lord Carrington is Past Senior Grand Warden of England; Lord Kintore is Past Substitute Grand Master Mason of Scotland; Sir Wm. Clarke, besides holding similar offices in English and Scottish Masonry, was a District Grand Master under the Irish Constitution. The presence of these most worshipful brethren reminds us, therefore, of the three venerable Constitutions to which Tasmanian Masonry will always be proud to trace its origin. The family title of the M.W.G.M., to whom my own Masonic allegiance is due, carries us back 150 years to the time when his renowned ances-

tor, the third Earl of Kintore, was successively Grand Master Mason of Scotland and of England. Your noble visitor the present Earl, by his great services as Grand Master of the Mark Masons of England, Wales, and the Colonies and Dependencies of the British Crown, as well as to Scottish and South Australian Masonry, has brought fresh Masonic distinction to an illustrious name. May I once more turn to Sir Wm. Clarke to remind you of the twofold service done by Tasmania to the great colony of Victoria. It was Tasmanian enterprise which accomplished the first settlement on the banks of the Yarra. In the person of Sir Wm. Clarke—who was born and first saw the light of Masonry also in this favoured island—Tasmania has given to Victoria a Grand Master whose character is a practical exemplification of the Masonic virtues, Fidelity and Charity. The presence here of Lord Carrington is, for many reasons, one of the happiest incidents of this great occasion. His magnetic influence was an all important factor in bringing about Masonic union in New South Wales, and, if less direct, that influence was hardly less potent in the attainment of the like happy results in Victoria and Tasmania. We remember with gratitude that he has always been ready to sacrifice time and convenience—nay, everything but duty—to be of service to the Craft. Twice he has traversed the Continent, this time he has crossed the seas, to instal a Grand Master in another colony than his own. This is not the occasion to speak of his public career, which has made it plain to all that a Governor, whilst faithful to his great trust from the Queen, may also be completely in sympathy with our democratic institutions and with the growth amongst us of a healthy national Australian patriotism. When he returns to England—as he will in the course of a few months—he will carry with him the affection and admiration of “troops of friends” in all these colonies who will think no happiness too great and no distinction too high for his deserts. Probably this is the last time before he bids us farewell that our illustrious brother will meet representatives of all our four Constitutions assembled together in Grand Lodge. May we not charge him with a fraternal message to our brethren on the other side of the globe? Let him tell them that, although the old legal ties are dissolved, we are united to them more closely than ever by the bond of brotherhood, and that we shall never forget the benefits we owe to British and Irish Masonry. Especially do we beg him to report to His Royal Highness the Prince of Wales, who is the patron of Australian Masonry—and who we may confidently hope will become a patron of Tasmanian Masonry also—that Australian and Tasmanian Masons are profoundly grateful to His Royal Highness for his countenance and approval of the formation of our local Grand Lodges, and that in this part of the world he is regarded as the Benefactor and Elder Brother of every member of the Craft. And his Lordship may assure our Gracious Sovereign that in like manner no changes in our relations to the Mother Country, no development of our political institutions, will abate the devotion of Australian and Tasmanian Masons to her person or lessen our loyalty to the Crown. But I am not unmindful that it is my privilege to be the first to express to you, M.W.G.M., the felicitations of the Craft on your assumption of office. I have only congratulations and good wishes to give. I cannot presume to instruct one whose Masonic career has extended over more than a quarter of a century, who has four times been Worshipful Master of a Blue Lodge, and who has for nine years been District Grand Master under the English Constitution. It is not often that a brother can bring such a variety of qualifications as you have brought to your duties, in your academical and professional training, your familiarity with our Ritual, your skill in our mysteries, your experience as a ruler. During your zealous and unwearied labours in the private Lodges and in the Royal Arch Chapter, as well as in the District Grand Lodge, you were unconsciously preparing yourself for the more important functions you have now undertaken. At length, high character, ripe scholarship, and faithful service have brought to you an unexpected but appropriate reward in your election to the highest dignity in Masonry. May you fill the Grand Master's chair for many happy years to come, adding fresh distinction to a long and useful life, and doing still higher work for your brethren. In New South Wales and South Australia our Grand Masters are also our Governors. In Tasmania and Victoria the choice of the Craft for the occupants of the Grand Master's throne has fallen upon brethren who are not Her Majesty's representatives. The fact is that “all preferment amongst Masons is grounded upon real worth and personal merit only.” No rank, however exalted, no office, other than Masonic, however high, gives any claim to the supreme government of the Craft. “The equality of all Masons” is one of our unchangeable landmarks. Every candidate for Masonry, “when otherwise qualified,” may look forward “to the honour of being at length the Grand Master of all the Lodges, according to his merit.” In you, M.W.G.M., as well as in each of the noble and illustrious Grand Masters by whom you are supported, the Craft has been fortunate in finding the requirements of the ancient charges signally fulfilled, that the Grand Master “is also to be nobly born, or a gentleman of the first fashion, or some eminent scholar, or some curious architect or other artist descended of honest parents, and who is of singularly great merit in the opinion of the Lodges. A Grand Master thus qualified may be assured that he will be obeyed by his brethren ‘with all humility, reverence, love, and alacrity.’” As is the case elsewhere, the story of Freemasonry in Tasmania is entwined with the history of the colony from its earliest settlement. For a good many years the only Masonic organisations were the Military Lodges attached to the regiments stationed here. If at first the light of Masonry seemed feeble and intermittent, it has since shone with continuous and ever increasing brightness. Your oldest Lodge, “The Operative,” with a warrant from the Grand Lodge of Ireland dating back to 1835, has a respectable antiquity amongst Colonial Lodges, and now it is No. 1 in a sisterhood of twenty Lodges. The Masonic halls in this city and in Launceston and in other towns are visible proofs of the hold which Masonry has obtained throughout the land. That “relief” has been an active reality is shown by the vigorous existence for forty-seven years of your Masonic Benevolent Fund. This great gathering manifests the

interest taken by Tasmanian Masons in their Craft. To my mind, one of the best auguries for the growth in this colony of a united Masonry is the spirit of conciliation which has secured the union of all the Lodges under one Constitution at its first establishment. I do not doubt the permanence of our society in every one of these young commonwealths. Based on the immutable principles of religion and morality, the fabric will be indestructible if the members of the Craft remain true to their obligations. And are not the teachings of Masonry adapted to the ever varying exigencies of society? Without essaying to settle the social and political problems which meet us on every side—for in our Lodges “we are resolved against all politics”—Masonry shows the spirit which is needed for their solution. Let me mention three examples. All our Parliaments have been, or soon will be, engaged in debating the proposals for the federation of the Australian colonies into one Dominion. Happy will it be if at such a juncture the whole land is permeated with the patriotism which is one of the distinguishing features of our society; for a Mason is “to uphold on every occasion the interest of the community, and zealously promote the prosperity of his own country.” The relations of labour and capital, of employer and employed, and the title, the duties, and the distribution of property are questions which are being vehemently discussed in all parts of the civilized world. The satisfactory determination of these questions would undoubtedly be much aided by the acceptance of our great doctrine of the brotherhood of man, and by complying with our rules—“to work diligently, live creditably, and to act honourably,” “to promote the general good of society,” and “to render to all their dues.” In these days of wide-spread controversy as to matters of faith, Masonry is ready with its precepts of toleration. “Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believes in the Glorious Architect of heaven and earth, and practises the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love. If, then, my brother Masons of Tasmania, you, and those who come after you, cultivate “brotherly love, the foundation and keystone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarrelling,” then, long as this island is “compassed by the inviolate sea,” and long as its mountains and valleys are the home of freedom, so long will your society continue to grow in numbers and in usefulness, and cause men to exclaim “behold, how good and how pleasant it is for brethren to dwell together in unity!”

Tivoli.—A handsome addition to the many magnificent places of amusement in the metropolis has recently been made by the opening of the Tivoli Music Hall, which is situated in the Strand, nearly opposite the Adelphi Theatre. The building stands upon the site of the Tivoli Restaurant—hence its name,—though it is hardly in accordance with the interior decoration, which is entirely Indian. The prevailing colours are red, white, and brown, plentifully overlaid with gold, but the brilliancy is admirably toned down by the soft shades of the upholstery. The ceiling is a blaze of gilt work, the effect of which is enhanced by numerous electric light pendants, the centre being specially constructed for purposes of ventilation, which keeps the house pure and cool even on the most sultry evenings. The architect has made the utmost of the space—the lower part of the hall containing a large lounge and promenade in addition to the usual stalls and pit. The finest feature in the establishment, from the public point of view, is the ready access to the street that is afforded from all parts of the house, so that in case of fire or alarm the auditorium could be cleared in a very few minutes. In arranging the building the management have not overlooked the purpose for which it was erected, and have provided a programme that appeals to all portions of the public, but it has evidently been their care to raise the tone of the entertainment by inducing artistes from the concert rooms to occupy their stage. That their efforts are appreciated is abundantly testified by the applause bestowed upon such a singer as Mr. Curtis D'Alton, and proves that a stirring song well sung can be as much—if not more—enjoyed as well as others of a lower calibre. This is a step in the right direction, and will surely attract a better quality of grist to the managerial mill. It only remains for us to mention that Bro. F. J. Potter is in charge of the front of the house, and that the refreshment department is under careful supervision, for we were confidently assured that the whisky “had not a headache in a bucket of it.” Brethren, take notice.

The Christchurch Press of 7th July says:—“The opening of a Lodge under the Grand Orient of France, as reported from Wellington, raises a nice point in Masonic jurisprudence. The Grand Orient of France having denied the existence of a Supreme Being, fraternal relations between the English, Scotch, Irish, and American Constitutions, and all daughter Lodges hailing under them, have been suspended. But it is a cardinal point in Masonic jurisprudence, well founded and admitted, that wherever territory is occupied by any Supreme Grand Lodge no other Grand Lodge can establish Lodges. New Zealand having recently established a Grand Lodge, this colony is occupied territory, Masonically speaking, and therefore no other Grand Lodge has a right to work there.”

An American contemporary points out that Masonic temperance is not simply abstinence from strong drink, but temperance in thought, words, and actions. By temperance we do not only circumscribe our desire for intoxicants, or abstain from putting the bottle to our brother's lips, but we are taught to be temperate in words and to govern our tongues. Words passionately or intemperately spoken may do us, as well as our brother, more injury, may cause more grief and sorrow, and bring more reproach on Masonry, than intoxication.

GENIUS OF FREEMASONRY.

BY THE REV. WM. R. ALGER.

FREEMASONRY is a series of traditions orally preserved and dramatically enacted; it is a body of Mystic science growing out of the very roots of the creation; and it is a system of morality, inculcating on its disciples, in the guise of emblems and allegories, the duties they owe to their God, their fellows and themselves. Grasped in its inmost genius, it wears a triple aspect, at once scientific, religious and ethical; for it seeks to unfold the mysteries of nature and art in precise form and measure and number, and to train its votaries to an intelligent fulfilment of their destiny, in the light of the great principles which preside over the origin, method and end of all things. It teaches that the objects, relations, and motions of the universe, both in matter and mind, are manifestations of the attributes and purposes of the Creator, and that the direct interpretation and obedience of his will, as thus recorded, is the true religion for universal man, free from the assumptions of arbitrary king or priest.

Earth and moon and sun and comet and star, gravitation and cohesion and magnetism and light and heat and sound, point and line and surface and solid, square and compass and gauge and level and plumb, are didactically scientific when proving the exact relationships of nature, profoundly moral in their application to the duties of man, unutterably mystic and religious as instant revelations of the presence and power of God; and it is not in any mere signals of fraternity, or claims for help, as the vulgar suppose, but it is in a knowledge of the constituent laws and cabalistic secrets of the creation, that the chief dignity and significance of our ancient Craft reside. The real genius of Freemasonry, hidden far beyond the intention of its founders or the consciousness of its members, is to be gathered by a clear comprehension, not so much of any of its special tenets or ceremonies, as of its general scope as a whole, and the ultimate aim implied in all its procedures.

One of the most striking characteristics of our Institution is its system of mystical instruction. There is nothing in Masonry, from cable-tow to taper, which has not a practical moral. The Institution is vocal all through with allegorical narratives, setting forth noble examples; pictured all over with impressive symbols exhorting to wisdom, to virtue, and to piety. Its regalia and forms are not the puerile display or empty ceremonies which they might seem to an ignorant spectator. Each particular is alive with meaning and use. Every point in the Masonic Lodge, every act in its ritual, is loaded with a moral which ought to be carefully pondered and practised. By our symbolism every Mason should be led to feel something of the poetic beauty and religious solemnity of the duties of daily life.

There is need of speaking emphatically on this subject, both because of the great intrinsic force and beauty of these symbols, and because they are so often neglected and forgotten. Many of our brethren slur over them without any appreciation of the fact that herein resides the very soul of Masonry. This is doubly disgraceful. For example, the Mason who fails to cultivate his mind by that pursuit of philosophy, literature, art and science to which he is so persuasively urged in his initiation, and who neglects to refresh his conscience, and confirm his better vows, by frequent contemplation of the solemn monitors there hung up before him, is the more inexcusable because he sins directly in the light, and against the immediate exhortations of his guide. No Craftsman can pass the Middle Chamber of King Solomon's Temple, without being introduced to philosophy through an analysis of the five senses, and being instructed in the lofty claims of the seven liberal arts and sciences. Indeed, at the earliest stage of his progress, he is told to learn,—from the fact that the Lodge which he has entered metaphorically rests on three great pillars, called Wisdom, Strength, and Beauty,—that there must be intellectual insight to contrive, moral power to support, and affectional loveliness to adorn all great and important undertakings.

Our ancient Brethren, who were practical Masons, while we are but theoretical, it must be confessed, were more faithful to their duties than we are to ours. For they proceeded with the utmost solicitude to erect their temporal buildings exactly according to the rules and designs laid down by the Master on his Trestle-Board, or book of models; but we, carelessly overlooking the symbolic

directions of our Order, fail to erect our spiritual buildings as we ought, agreeably to the rules and designs laid down by the Supreme Architect of the Universe in that great volume of nature and revelation which is our moral Trestle-Board, or book of patterns. The true Masonic Trestle-Board for each individual workman, whether in the quarry of business, at the furnace of politics, or on the structure of character, is his own mind; and every Mason, at an early stage of his initiating journey, is warned to copy into it all the plans of his life only in strict accordance with the rules of the four cardinal virtues stationed at the four quarters of the moral compass.

Although our ancient brethren wrought in operative, we in speculative Masonry, yet we must not leave the moral principles, the everlasting duties and virtues of our Order, as mere speculations, but must carefully reduce them to practice. The old proverb does not attribute beauty to mere looks, much less to empty profession; but with the powerful emphasis of truth, it says:—"Handsome is that handsome does." There is no beauty in the world like the beauty of performance, no glory like the glory of fidelity culminating in success.

Every true Mason is a spiritual architect, required to build an indestructible house of character out of the rude material of his being. This is the fairest and sublimest of all temples. This he is taught that every man must rear for himself. It is to be built out of faith, knowledge, and virtue, the blessings of Providence, and the disciplines of life. The heart is its altar, to burn with the incense of gratitude, overshadowed by cherubic wings of wonder, and fanned with the living breath of divinity. When the spirit-fabric is complete, death tears down the scaffolding of flesh and bones that surrounded it, and the pure soul mounts to God, a perfect and undecaying temple, not made with hands. Such being the genius of Freemasonry, is it any wonder that its children love and revere it, rally around it, and swear to shield and perpetuate it, and make it co-extensive with the whole earth?

Let us then be true and earnest in all our relations with the great Institution of Freemasonry. No one with an adequate knowledge of the facts and philosophy of the subject, and with a spirit sufficiently expansive and sympathetic, can fail to see that, as an educational and benevolent Institution, our Order is one of the mightiest means ever devised for promoting the progress of mankind; and that if its members will only live up to its precepts, and combine to spread them in organised action, there awaits it a more glorious destiny than has ever yet fallen to the lot of any single institution in the world.

The Church, by its verbal teachings, tells men what to do; Masonry, by its symbolic ritual shows them what to do. Now let our great Democratic Brotherhood, scorning merely to say what ought to be done, not content any longer with a dramatic exhibition of it, resolutely begin, with one mind and one heart, to do it in the actual sphere of private and public life; and Freemasonry, if not bearing off the diadem from the Church itself, shall at least be crowned with it in the forefront, as no inferior champion in establishing the Kingdom of God on Earth. On the contrary, if the leading representatives of our Order throughout the world, reckless of the grand philanthropic and religious sentiments of morality and disinterestedness, so profuse on their lips, and in their ceremonies, are absorbed in the pursuit of office and selfish pleasure or advantage, the Institution, in spite of all its chivalrous associations and delightful memories, will be gradually shorn of its glory and justly pass into oblivion.

—*Freemasons' Repository.*

INDUSTRIES OF THE WEST OF SCOTLAND.—Kilwinning is a place of great antiquity, its history being traced back to the founding of a church in 715 by an Irish evangelist named St. Winnin. Out of this church grew an abbey, founded in the twelfth century, the buildings of which at one time covered some acres of ground, and which drew the tithes of twenty churches. There are still standing some interesting portions of this ancient structure, including a fine window. At Kilwinning Freemasonry is said to have been first established in Scotland. The practice of having a yearly shooting by archers at the papingo existed here as far back as 1438, and, it is believed, at even an earlier date, and it is only quite recently that the custom has fallen into desuetude. The appearance of the town bears some indication of its ancient date in its winding and irregular main street, and the occurrence here and there of thatched houses of antique appearance. There are, however, in contrast to these, many modern buildings of handsome appearance. It shared in the prosperity of the cotton weaving in the early part of the century, having at one time between five and six hundred looms at work.

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.

—:0:—

Saturday, 23rd August.

1541 Alexandra Palace, Imperial Hotel, Holborn Viaduct
1871 Gosling-Murray, Town Hall, Hounslow
308 Prince George, Rooms, Bottoms, Eastwood
1982 Greenwood, Public Hall, Epsom.

Monday, 25th August.

48 Industry, 34 Denmark Street, Gateshead
61 Probity, Freemasons' Hall, Halifax
62 Social, Queen's Hotel, Manchester
148 Lights, Masonic Rooms, Warrington
264 Nelson of the Nile, Freemasons' Hall, Batley
408 Three Graces, Private Rooms, Haworth
433 Hope, Swan Hotel, Brightlingsea
467 Tudor, Red Lion Hotel, Oldham
613 Unity, Masonic Hall, Southport
999 Robert Burns, Freemasons' Hall, Manchester
1177 Tenby, Tenby, Pembroke
1542 Legiolium, Masonic Hall, Castleford
R.A. 219 Justice, Masonic Hall, Todmorden
R.A. 411 Commercial, Masonic Hall, Nottingham
R.A. 448 Regularity, Freemasons' Hall, Halifax
R.A. 827 St. John, Masonic Temple, Dewsbury
M.M. 9 Fortescue, Masonic Hall, South Molton

Tuesday, 26th August.

160 True Friendship, Old Ship Inn, Rochford
253 Tyrian, Masonic Hall, Gower Street, Derby
299 Emulation, Bull Hotel, Dartford
310 Union, Freemasons' Hall, Carlisle
573 Perseverance, Shenstone Hotel, Hales Owen
847 Loyalty, Fleece Inn, St. Helen's, Lancashire
986 Hesketh, Grapes Inn, Croston
1016 Eikington, Masonic Hall, Birmingham
1214 Scarborough, Scarborough Hall, Batley
1312 St. Mary, White Hart Hotel, Bocking
1343 St. John's, King's Arms, Grays
1358 Torbay, Town Hall, Paignton
1566 Ellington, Town Hall, Maidenhead
1609 Dramatic, Masonic Hall, Liverpool
1636 St. Cecilia, Royal Pavilion, Brighton
1675 Antient Briton, Masonic Hall, Liverpool
2025 St. George, St. George's Hall, Stonehouse
R.A. 74 Athol, Masonic Hall, Birmingham
R.A. 103 Beaufort, Freemasons' Hall, Bristol
R.A. 158 Adam, Victoria Hall, Sheerness
R.A. 175 East Med na, Masonic Hall, Ryde
R.A. 823 Everton, Masonic Hall, Liverpool
R.A. 1275 Star, Ship Hotel, Greenwich

Wednesday, 27th August.

754 High Cross, Seven Sisters' Tavern, Tottenham
898 Temperance in the East, 6 Newby Place, Poplar
1510 Chaucer, Bridge House Hotel, Southwark
86 Loyalty, Masonic Hall, Prescott, Lancaster
125 Prince Edwin, White Hart Hotel, Hythe
128 Prince Edwin, Bridge Inn, Bury, Lancashire
163 Integrity, Freemasons' Hall, Manchester
220 Harmony, Garston Hotel, Garston
258 Amphibious, Freemasons' Hall, Heckmondwike
277 Friendship, Freemasons' Hall, Oldham
304 Philanthropic, Masonic Hall, Leeds
380 Integrity, Masonic Temple, Morley
387 Airedale, Masonic Hall, Westgate, Shipley
439 Scientific, Masonic Rooms, Bingley
580 Harmony, Whear Sheaf, Ormskirk
67 United, George Hotel, Colchester
724 Derby, Masonic Hall, Liverpool
778 Bard of Avon, Greyhound, Hampton Court
910 St. Oswald, M.H., Ropergate, Pontefract
996 Soudes, Eagle Hotel, East Dereham, Norfolk
1039 St. John, George Hotel, Lichtie d
1119 St. Bede, Mechanics' Institute, Jarrow
1218 Prince Alfred, Commercial Hotel, Manchester
1219 Strageways, Masonic Rooms, Manchester
1243 Ryburn, Central Buildings, Sowerby Bridge
1392 Egerton, Stanley Arms, Bury, Lancashire
1633 Avon, Freemasons' Hall, Manchester
1645 Colne Valley, Lewisham Hotel, Slaithwaite
1743 St. George, Commercial Hotel, Bolton
1967 Beacon Court, Ghuzee Fort Hotel, New Brompton
R.A. 42 Unanimity, Derby Hotel, Bury, Lanc.
R.A. 322 Hope, Vernon Arms Hotel, Stockport
R.A. 328 St. John's, Masonic Hall, Torquay, Devon
R.A. 376 Royal Sussex of Perfect Friendship, M.H., Ipswich
R.A. 409 Stortford, Chequers, Bishop's Stortford
R.A. 503 Belydore, Star Hotel, Maidstone
R.A. 605 De Tabley, Queen's Hotel, Birkenhead
R.A. 1356 De Grey and Ripon, M.H., Liverpool
M.M. Howe, Masonic Hall, New St., Birmingham
M.M. Northumberland & Berwick, M.H., Newcastle
M.M. 178 Wiltshire Keystone, M.H., Devizes
R.C. Phillips, Masonic Rooms, Athenium, Lanc.

Thursday, 28th August.

General Committee Girls' School, F.M.H., 4
111 Restoration, Freemasons' Hall, Darlington
116 Royal Lancashire, Swan Hotel, Colno
208 Three Grand Principles, M.H., Dewsbury
275 Harmony, Masonic Hall, Huddersfield
283 Amity, Swan Hotel, Market Place, Haslington
296 Samaritan, Green Man Hotel, Bacup
337 Candour, New Masonic Rooms, Uppermill, Saddleworth
341 Wellington, Cinque Ports Hotel, Rye
344 Faith, Bull's Head Inn, Radcliffe, Lancashire
346 United Brethren, Royal Oak, Clayton-le-Dale
348 St. John, Bull's Head Inn, Braithwaite
369 Limestone Rock, Masonic Hall, Clitheroe

456 Foresters, White Hart Hotel, Uttoxeter
462 Bank Terrace, Hargreaves Hotel, Accrington
594 Downshire, Masonic Hall, Liverpool
636 Ogle, Masonic Hall, Morpeth
659 Blight, Ridley Arms Hotel, Blythe
807 Cabbell, Masonic Hall, Norwich
904 Phoenix, Ship Hotel, Rotherham
935 Ha money, Freemasons' Hall, Saiford
966 St. Edward, Literary Institute, Leek
1161 Eliot, Private Rooms, St. Germ n's, Corwall
1313 Far nor, Masonic Hall, Southport
1437 Liberty of Havering, Rising Sun, Romford
1459 Ashbury, Justice Birch Hotel, West Gorton
1505 Emulation, Masonic Hall, Liverpool
1535 Emulation, Masonic Hall, Liverpool
1574 Dec, Union Hotel, Parkgate, Cheshire
1587 St. Giles, Royal Oak, Cheddle
1626 Hotspur, Masonic Hall, Newcastle
R.A. 57 Humber, Freemasons' Hall, Hull
R.A. 216 Sacred Delta, Masonic Hall, Liverpool
R.A. 431 Ogle, Masonic Hall, North Shields
R.A. 1235 Phoenix of St. Ann, Court Hotel, Buxton

Friday, 29th August.

401 Royal Forest, Hark to Bounty Inn, Slaidburn
460 Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
566 St. Germain, M.H., the Crescent, Selby
652 Holme Valley, Victoria Hotel, Holmfirth
810 Craven, Devonshire Hotel, Skipton
1034 Eccleshill, Freemasons' Hall, Eccleshill
R.A. 242 Magdalen, Guildhall, Doncaster

Saturday, 30th August.

House Committee, R.M.B.I., Croydon, at 3
149 Peace, Private Rooms, Meltham
1462 Wharnciffe, Rose and Crown Hotel, Penistone
R.A. 178 Harmony, Royal Hotel, Wigan

INSTRUCTION.

—:0:—

Saturday, 23rd August.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 730
179 Manchester, 8 Tottenham Court Road, W.C. 8
198 Percy, Jolly Farmers' Tavern, Southgate Rd., N. 8
1275 Star, Dover Castle, Deptford Causeway, S.E. 7
1288 Finsbury Park, Cock Tavern, Highbury, 8
1364 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney, 8
1624 Eccleston, 13 Cambridge Street, Fimlico, 7
2012 Chiswick, Windsor Castle, Hammersmith, 730
R.A. Sinai, Union Tavern, Air Street, W., 8

Monday, 25th August.

22 Loughborough, Gauden Hotel, Clapham, 730
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
45 Strong Man, Bell and Bush, Ropemaker St., 174
Sincerity, Railway Tavern, Fenchurch St., 7
180 St. James's Union, St. James's Restaurant, 8
248 True Love & Unity, F.M.H., Brixham, Devon, 7
382 Royal Union, Chequers' Hotel, Uxbridge
548 Wellington, White Swan, High St., Deptford, 8
823 Everton, Masonic Hall, Liverpool, 730
933 Doric, Duke's Head, 79 Whitechapel Road, 8
975 Rose of Denmark, Gauden Hotel, Clapham, 730
1227 Upton, Three Nuns, Aldgate, E., 8
1339 Stockwell, White Hart, Abchurch Lane, 630
1425 Hyde Park, Porchester Hotel, Cleveland Gdns., 8
1445 Prince Leopold, 22 Whitechapel Road, E., 7
1449 Royal Military, Masonic Hall, Canterbury, 8
1459 M. of Ripon, Queen's Hotel, Victoria Park, 730
1507 Metropolitan, The Moorgate, E.C., 730
1555 Royal Commemoration, Railway Ho, Putney, 8
1698 Kilburn, 46 South Molton Street, W., 8
1623 West Smithfield, Manchester Hotel, E.C., 7
1693 Kingsland, Cock Tavern, Highbury, N., 830
1707 Eleanor, Rose and Crown, Tottenham, 8
1743 Perseverance, Deacon's Tavern, Walbrook, 7
1891 St. Ambrose, Baron's Ct. Hotel, W. Kensington, 8
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8
2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8

Tuesday, 26th August.

25 Robert Burns, 8 Tottenham Court Road, 8
55 Constitutional, Bedford Hotel, Holborn, 7
141 Faith, Victoria Mansions Restaurant, S.W., 177
Domestic, Surrey M.H., Camberwell, 730
188 Joppa, Manchester Hotel, Aldersgate Street, 8
212 Euphrates, Mother Red Cap, Cannon Town, 8
241 Merchants, Masonic Hall, Liverpool
551 Yarborough, Green Dragon, Stepney, 8
709 Nelson, Star and Garter, Woolwich, 730
753 Prince Fred, William, Eagle Tavern, Maid Hill, 820
Lily of Richmond, Greyhound, Richmond, 730
829 Sydney, Black Horse Hotel, Sidecup, 7
860 Dalhousie, Middleton Arms, Dalston, 8
861 Finsbury, King's Head, Threadneedle St., 7
1044 Wandsworth, East Hill Hotel, Wandsworth, 8
1321 Emblematic, Mona Hotel, Henrietta St., W.C., 8
1343 St. John, Misobie Hall, Grays, Essex
1349 Friars, Liverpool Arms, Canning Town, 730
1446 Mount Edgecumbe, Three Stags, Lambeth Rd., 8
1471 Islington, Cock Tavern, Highbury, N., 730
1472 Henley, The Three Crowns, North Woolwich
1473 Bootle, 146 Berry Street, Bootle, 6
1540 Chaucer, Old White Hart, Borough High St., 8
1638 Brownrigg, Alexandra Hotel, Norbiton, 8
1695 New Finsbury Park, Hornsey Wood Tav., N., 8
1839 Duke of Cornwall, Queen's Arms, E.C., 7
1949 Brixton, Prince Regent, East Brixton, 8
2146 S. Irbition, Maple Hall, Surbiton
Metropolitan Chapter, White Hart, Cannon St., 630
R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8
R.A. 1365 Clapton, White Hart, Clapton, 8
R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

Wednesday, 27th August.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8
30 United Mariners', Lugard, Peckham, 730

65 Prosperity, 2 St. Mary Axe, E.C., 7
72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
73 Mount Lebanon, George Inn, Borough, 8
193 Confidence, Hercules Tavern, Leadenhall St., 7
228 United Strength, Hope, Regent's Park, 8
538 La Tolerance, Portland Hotel, 46 Portland St., 8
594 Downshire, Masonic Hall, Liverpool, 7
673 St. John, Masonic Hall, Liverpool, 8
720 Panmure, Batham Hotel, Batham, 7
781 Merchant Navy, Silver Pav, Burlett Rd., 730
813 New Concord, Jolly Farmers, Southgate Rd., 8
862 Whittington, Red Lion, Fleet Street, 8
902 Burgoyne, Essex Arms, Strand, 8
972 St. Augustine, Masonic Hall, Canterbury, 830
1037 Portland, Portland Hall, Portland
1269 Stanhope, Fox and Hounds, Putney
1356 Fox-st., 140 North Hill Street, Liverpool, 730
1175 Peckham, 514 Old Kent Road, 8
1511 Alexandra, Hornsea, Hull
1601 Ravensbourne, George, Lewisham, 8
1604 Wanderers, Victoria Mansions Restaurant, S.W., 730

1662 Beaconsfield, Chequers, Walthamstow, 730
1681 Londesborough, Berkeley Arms, May Fair, 8
1692 Hervey, White Hart Hotel, Bromley, Kent, 830
1791 Creton, Wheatheaf, Shepherd's Bush, 8
1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8
1963 Duke of Albany, 153 Battersea Park Road, 730
2208 Hendon, Welsh Harp, Hendon, 8
R.A. 177 Domestic, St. James's Restaurant, W., 8
R.A. 720 Panmure, Goose and Gridiron, E.C., 7
R.A. 933 Doric, 202 Whitechapel Road, E., 730
M.M. Grand Masters, 8a Red Lion Square, 7
M.M. Thistle, Freemasons' Tavern, W.C., 8

Thursday, 28th August.

144 St. Luke, White Hart, Chelsea, 830
147 Justice, Brown Bear, Deptford, 8
263 Clarence, 8 Tottenham Court Road, W.C.
435 Salisbury, Union Tavern, Air Street, W., 8
704 Camden, Masonic Room, Lewisham, at 8
751 High Cross, Coach and Horses, Tottenham, 8
879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road
1017 Montefiore, St. James's Restaurant, W., 8
1158 Southern Star, Sir Syd. Smith, Kennington, 8
1182 Duke of Edinburgh, M.H., Liverpool, 730
1278 Burdett Courts, Swan, Bethnal Green Road, 8
1306 St. John, Three Crowns, Mile End Road, 8
1380 Royal Arthur, Prince of Wales, Wimbledon, 730
1426 The Great City, Masons' Hall Avenue, 630
1558 D. Connaught, Palmerston Arms, Camberwell, 8
1571 Leopold, City Arms Tavern, E.C., 7
1580 Cranbourne, Red Lion, Hatfield, 8
1602 Sir Hugh Myddelton, White Horse, Liverpool Road, N., 8
1612 West Middlesex, Bell, Ealing Dean, 745
1614 Coven Garden, Criterion, W., 8
1622 Rose, Stirling Castle, Camberwell, 8
1625 Tredegar, Wellington, Bow, E., 730
1677 Crusaders, Old Jerusalem, St. John's Gate, Clerkenwell, 9
1744 Royal Savoy, Blue Posts, Charlotte Street, 8
1950 Southgate, Railway Hotel, New Southgate, 730
1996 Priory, Constitutional Club, Acton
R.A. 753 Prince Frederick William Lord's Hotel, St. John's Wood, 8
R.A. 1471 North London, Northampton House, Canonbury, 8
M.M. 199 Duke of Connaught, Havelock, Dalston, 8

Friday, 29th August.

Emulation, Freemasons' Hall, 6
General Lodge, Masonic Hall, Birmingham, 8
167 St. John's, York and Albany, Regent's Park, 8
453 Chigwell, Pub. Ho, Station Rd., Loughton, 730
507 United Pilgrims, Surrey M.H., Camberwell, 730
719 Belgrave, Harp Tavern, Jamaica Street, W., 8
765 St. James, Princess Victoria, Rotherhithe, 8
768 William Preston, St. Andrew's Tav, Baker St., 8
780 Royal Alfred, Star and Garter, Kew Bridge, 8
834 Ranelagh, Six Bells, Hammersmith
1056 Metropolitan, Portugal Hotel, Fleet Street, 7
1135 Lewis, Fishmongers' Arms, Wood Green, 730
1228 Beacontree, Green Man, Leytonstone, 8
1293 Royal Standard, Builders' Arms, Canonbury, 1365
Clapton, White Hart, Lower Clapton, 730
1331 Kennington, The Horns, Kennington, 8
1642 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
1901 Selwyn, Montpelier, Canonbury Rd., Peckham, 8
2030 Anbey Westminster, King's Arms, S.W., 730
R.A. 95 Eastern Star, Hercules Tavern, E.C.
R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
R.A. 890 Hornsey, Porchester, Cleveland Sq., W.
R.A. 1275 Star, Stirling Castle, Camberwell, 8
M.M. Old Kent, Crown and Cushion, London Wall
M.M. 355 Royal Savoy, 15 Finsbury Pavement, 730

Saturday, 30th August.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 730
179 Manchester, 8 Tottenham Court Road, W.C., 8
198 Percy, Jolly Farmers', Southgate Road, N., 8
1275 Star, Dover Castle, Deptford Causeway, S.E., 7
1288 Finsbury Park, Cock Tavern, Highbury, 8
1364 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney, 8
1624 Eccleston, 13 Cambridge Street, Fimlico, 7
2012 Chiswick, Windsor Castle, Hammersmith, 730
R.A. Sinai, Union Tavern, Air Street, W., 8

A. A. MATHER,
GAS ENGINEER, GAS FITTER,
AND
BELL HANGER,
278 CALEDONIAN ROAD,
Barnsbury, N.

Every description of Gas Apparatus for Cooking and Heating Supplied.

A REALM WITHIN A REALM.

THAT is Masonry. It recognises to the full the advantages of the Constitution, the form of Government, under which we live, but for its own particular purposes, benevolent and otherwise—its secrets—it rears within the national realm another body whose rules seem to be far more compact and far more binding on the individual will of those who throw in their lot with it than those of the State. It is, in fact a realm within a realm. Last week it celebrated its federation festival. While the Legislatures have been prating about federation, the Masonic Lodges of Tasmania have actually achieved in quiet orderly fashion what the more pretentious gatherings cannot get beyond a quarrelsome initiative. The celebration, therefore, of the inauguration of a Tasmanian Grand Lodge had in it a large element of triumph, while the presence of distinguished Vice-Regal visitors went far to increase. It is difficult to imagine any function outside this Masonic one—unless, perhaps, it were a duty imposed under the Empire—that would have brought Lords Carrington and Kintore across the Straits in weather which meant a certain amount of danger, and a still more certain measure of discomfort. But the enthusiasm of Masons seems to have no bounds, and it is perhaps the highest compliment one can pay it to say that those who have dived deepest into its mysteries think most highly of its privileges. Those who know most of the Craft seem to regard it with the tenderest reverence and warmest respect. Farther than that, there is something in Masonry that exacts obedience from those who pay allegiance nowhere else. The untamable there become tamed; the unbridled submit to the curb which the high tenets of Masonry impose upon them. It is a religion of itself, with a creed and ritual of its own, and so the members of the fellowship evidently regard it.

The union of all the Masonic Lodges in the island under one head, although there still are some of the brethren opposed to the new order of things is now an accomplished fact, and so we may presume the strife will cease in presence of the achievement. The unanimity with which Masons have one and all agreed that the highest position should be conferred upon the Rev. R. D. Ponlett-Harris, speaks very highly for the tone of the Society over which he is to preside. The Masonic roll of the past bears on its face the names of nearly all the most prominent men of their day who have done the colony public service to the best of their ability. Mr. Harris has been in a marked degree a public man; not a politician, but as a tutor, who by his faithful work for two generations of Tasmanians, has left his mark in very distinct fashion on the colony's history. The words which Chief Justice Way used in addressing Mr. Harris will find an echo throughout the colony in every place where he is known. "It is not often," said His Honour "that a brother can bring such a variety of qualifications as you have brought to your duties, in your academical and professional training, your familiarity with our ritual, your skill in our mysteries, your experience as a ruler. During your zealous and unwearied labours in the private Lodges, and in the Royal Arch Chapter, as well as in the District Grand Lodge, you were unconsciously preparing yourself for the more important functions you have now undertaken. At length, high character, ripe scholarship, and faithful service, have brought an unexpected but appropriate reward is your election to the highest office in Masonry. May you fill the Grand Master's chair for many happy years to come, adding fresh distinction to a long and useful life, and doing still higher work for your brethren." There is nothing fulsome even in such high praise as this when addressed to one who, like Mr. Harris, is so well known throughout the length and breadth of the island; and in the sister colonies, his many old pupils, now scattered throughout them, will give just as cordial assent.

Every one who peruses the account of the banquet must have a higher appreciation of the spirit of Masonry than they have previously entertained, and it will be a matter for surprise if the result of the prominence given to the celebration does not prove to be a very substantial addition to the membership. According to the new Grand Master, it would be a glorious world if all the people were Freemasons, and acted up to the principles of Freemasonry. Unfortunately, Freemasons are only human, and there are black sheep to be found in their Lodges, just as they are to be found in every other institution on the face of the earth. This must, we suppose, account for the fact that, like all the rest of the religions, Freemasonry has only been partially successful, and, like them, has fallen short of its ideal. It has been eloquently described as "a system of morality, veiled in allegory, and illustrated by symbols," or, as Lord Carrington put it:—"The purposes of Masonry, as we all know, are the consolation, improvement and support of individual men, of devotion to the charitable spirit, and cultivation of those virtues which make life happier, both for ourselves and others, and which benefit Society by inculcating and maintaining reverence and love for peace and order." Happy is the country which has such a system flourishing in its midst. For Tasmania, it is the one relic of our early history of which we have no reason to be ashamed. It is the one thing which the soldiers left behind them for which we can thank them, and long may it flourish on Tasmanian soil.—*Tasmanian Mail*.

Masonry is too popular in one sense, and not sacred enough in another. It has been bartered away too much as if an article of merchandize. The idle and curious, the passive and perverse, with an ease and readiness distasteful and repulsive to nobler manhood, have been permitted to purchase Masonic privileges as if they were no more than toys from a curiosity shop. There should be an end to this thing; then we may hope that many of the difficulties of non-affiliation and non-payment of dues will be solved and disappear.—*Bro. Thomas M. Reid*.

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.

THE FREEMASON'S CHRONICLE,

A Weekly Record of Masonic Intelligence.

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales the M.W. the Grand Master of England.

THE FREEMASON'S CHRONICLE will be forwarded direct from the Office, Belvidere Works, Hermes Hill, Pentonville, N., on receipt of Post Office Order for the amount. Intending Subscribers should forward their full Addresses, to prevent mistakes.

Post Office Orders to be made payable to W. W. MORGAN, at Penton Street Office. Cheques crossed "London and County."

The Terms of Subscription (payable in advance) to THE FREEMASON'S CHRONICLE are—

Twelve Months, post free	...	...	£0 13 6
Six Months ditto	...	...	0 7 0
Three Months ditto	...	...	0 3 6

SCALE OF CHARGES FOR ADVERTISEMENTS.

Per Page	...	...	...	£8 8 0
Back Page	...	...	...	10 10 0

Births, Marriages, and Deaths, 1s per line.

General Advertisements, Trade Announcements, &c., single column, 5s per inch. Double column Advertisements 1s per line. Special terms for a series of insertions on application.

Advertisers will find THE FREEMASON'S CHRONICLE an exceptionally good medium for Advertisements of every class.

Agents, from whom copies can always be had:—

HANSARD PUBLISHING UNION, LIMITED, 12 and 14 Catherine Street, W.C.
Messrs. H. DARBYSHIRE and Co., 9 Red Lion Court, E.C., and 43A Market Street Manchester.
Mr. RITCHIE, 6 Red Lion Court, E.C.
Messrs. SIMPSON BROS., Shoe Lane.
Mr. H. SIMPSON, 7 Red Lion Court, E.C.
Messrs. W. H. SMITH and SON, 183 Strand.
Messrs. SPENCER and Co., 15 Great Queen Street, W.C.
Messrs. STEEL and JONES, 4 Spring Gardens, Charing Cross.
Mr. G. VICKERS, Angel Court, Strand.

DANCING.—To Those Who Have Never Learnt to Dance.—Bro. and Mrs. JACQUES WYNMAN receive daily, and undertake to teach ladies and gentlemen, who have never had the slightest previous knowledge of instruction, to go through every fashionable ball-dance in a few easy lessons.

ACADEMY—74 NEWMAN STREET, OXFORD STREET.

BRO. JACQUES WYNMAN WILL BE HAPPY TO TAKE THE MANAGEMENT OF MASONIC BALLS. FIRST-CLASS BANDS PROVIDED. PROSPECTUS ON APPLICATION.

E A D E ' S
GOUT & RHEUMATIC PILLS.
The SAFEST and most EFFECTUAL CURE for GOUT, RHEUMATISM, and all PAINS in the HEAD, FACE, and LIMBS.

IMPORTANT TESTIMONIAL from the Rev. F. FARVIS, Baptist Minister.

Mr. G. EADE. March 19, 1887.
Dear Sir,—I have many times felt inclined to inform you of the benefit I have received by taking your Gout and Rheumatic Pills. After suffering for some time from Rheumatism and Sciatica, I was advised to use your Pills. I bought a bottle, and when in severe pain and unable to use the limb affected I took a dose. In a few hours after I felt the pain much better, and after the second dose the pain completely removed and the limb restored to its right use. I thank you, dear sir, for sending forth such a boon for the relief of human suffering.

Yours faithfully,
F. FARVIS, Baptist Minister.
2 South View Villas,
Burgess Road, Basingstoke.

PREPARED ONLY BY
GEORGE EADE, 72 GOSWELL ROAD, LONDON.
And sold by all Chemists and Medicine Vendors.
IN BOTTLES, at 1s 1½d and 2s 9d each.

IMPORTANT NOTICE.—Confidential Advice free per post to all in weak and failing health, with loss of strength and vitality. Fifty years experience in Nervous Ailments. Address, The Secretary, 3 Fitzalan Square, Sheffield. Form of Correspondence Free. Write to-day.

Bro. EDWARD DELEVANTI,
Conductor ITALIAN ORCHESTRA (Uniform),
9 ST. MARY'S TERRACE, MAIDA HILL, W.

VOCALISTS, Solo Instrumentalists and Bands provided for Concerts, Balls, Garden Parties, Masonic Banquets, &c.

Pianoforte, Organ, Violin, and Singing Lessons.

ORGANIST TO LODGES 1624, 2012, AND 2021.

LIST OF RARE AND VALUABLE WORKS ON FREEMASONRY.

Offered for Sale, at the prices annexed, at the office of the FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, Pentonville, N.

385 Paton (C. I.) Freemasonry, the Three Masonic Graces. 8vo. 0 7 6	30 Parker. Life's Painter of characters. Dissertation on Masonry. Portrait. 8vo. London, 1789. 0 8 6
386 Oliver, Rev. Geo. History of Initiation. 8vo., morocco. 1 10 0	38 Washington and the Principles of Freemasonry. New York, 1852. 0 2 6
388 Oliver, Rev. Geo. Signs and Symbols. Bound calf, 12mo. London, 1847. 0 13 6	40 Hutchinson's Spirit of Masonry. London, 1775; the same, Carlisle, 1795. 0 10 6
389 Oliver, Rev. Geo. Do. Half-bound ... 0 10 6	41 American Quarterly Review of F.M. 8vo. 1858 and 1859, New York. 0 6 0
391 Oliver, Rev. Geo. Antiquities of Freemasonry. 8vo. Bound calf. London, 1843. 0 16 6	44 Narrative of Course pursued by the G.L. of New York. 8vo. 1849. Report of Committee of Holland Lodge. 12mo. New York, 1856. 0 2 0
392 Jennings, Hargrave. Phallicism. With plates. 8vo. Scarce. London, 1884. 3 3 0	46 Barruel. Jacobinism. 4 vols. 8vo. ... 0 18 0
393 Jennings, Hargrave. The Rosicrucians; their Rites and Mysteries. 8vo. 1 vol. 0 15 0	47 Moore. Masonic Trestle Board. Part 2, Boston, 1850 0 2 0
394 Jennings, Rev. D. Introduction to the Knowledge of Medals. London, 1764. 0 1 6	48 Stone. Masonry and Anti-Masonry. 8vo. Calf. New York, 1832. 1 15 0
395 Landmarks of History—Ancient; from the Earliest Times to the Mahometan Conquest. 18mo. cloth. London, 1876. 0 2 0	53 Oliver. Signs and Symbols. 8vo. Grimsby, 1826 0 6 0
396 The Vision and Creed of Piers Ploughman. Edited, from a Contemporary Manuscript, with a Historical Introduction, Notes, and a Glossary, by Thomas Wright, M.A., F.S.A., &c. In Two Volumes, Fcap. 8vo. half-calf, antique. London, 1856. 1 5 0	54 Ditto ditto ditto London, 1837 0 6 0
397 Mackey's Lexicon of Freemasonry. 1860 0 4 6	55 Oliver. Antiquities of F.M. 8vo. London, 1823 ... 0 8 0
398 History of the St. Michael's Lodge, No. 211. Compiled from such Minute Books as have been preserved. Crown 8vo. cloth, gilt edges. London, 1881. 0 2 0	58 Oliver. Pythagorean Triangle. 12mo. London, 1876 0 4 0
399 Coustos' (J.) Sufferings for Freemasonry, and for his refusing to turn Roman Catholic, in the Inquisition at Lisbon, with papers on the Origin of the Inquisition, &c. Portrait and folding plates by Boitard. Scarce. 8vo. half bound. 1746. 1 15 0	59 Oliver. History of Initiation. 8vo. London, 1841 1 1 0
401 A Commentary on the Regius MS. (the oldest document of the Craft). By Robert Freke Gould, author of the "History of Freemasonry," 1889. 1 0 0	60 Barruel. Memoires du Jacobinisme. 4 vols. 8vo. Londres, 1798. 0 14 0
403 Specimens of a series of short extracts from Bro. Purton Cooper's letter and memorandum books for the years 1859 to 1868. Not included in his Communications to the Freemasons' Magazine. Not printed for sale. 50 copies only printed. Author's own copy, with his notes. 1868. 1 1 0	61 Le Regulateur des Chevalier Maçons (5 manuels for Elu, Eccosais, d'Orient R.C.; published at 15 francs each). 4to. Paris, 1819. 1 1 0
404 An account of the early history of Freemasonry in England, with illustrations of the principles and precepts advocated by that Institution. By Thos. Lewis Fox. 1872. 0 5 0	62 Bazot. Manuel du Franc-Maçon. 12mo. Frontispiece. Paris, 1819. 0 5 0
406 Freemasons' Magazine and Masonic Mirror ... 1 1 0	63 Levesque. Aperçu des sectes Maç dans tous les Pays. 8vo. Paris, 1821. 0 12 0
408 Rowbottom. Origin of Masonic Ritual and Tradition. A Lecture on the Three Degrees. 1880. 0 3 6	64 Abrégé de l'histoire de la F.M. 18mo. Londres, 1779 0 10 6
409 Secret Societies of the Middle Ages. 1873. ... 0 10 6	65 Les F.M. E'crasés. 18mo. Plates. Amsterdam, 1747 0 10 6
410 Constitutions. 8vo. 1858 ... 0 15 0	66 L'Etoile flamboyante. 2 vols. 24mo. 1785-7 ... 0 7 6
411 Ahiman Rezon, or a help to all that are, or would be, Free and Accepted Masons, containing the Quintessence of all that has been published on the subject of Free Masonry. With many additions, which renders this work more useful than any other Book of Constitution now extant. Second Edition. By Lau. Dermott, Secretary. With frontispiece. In good condition. 1764. 7 7 0	67 Recueil précieux de la Maç. Adonhiramite. Folding Plate. Philadelphia, 1786-7. 0 7 6
412 Surtees-Allnatt. Rise and Progress of the Order of St. John of Jerusalem. 1882. 0 3 6	68 La vraie Maç. d'Adoption. 18mo. 1787 ... 0 4 0
413 James, G. P. R. The History of Chivalry. 1830. ... 0 15 0	69 Mounier. Influence des Philosophes des Franc Maçons, &c., sur la Revolution de France. 12mo. Tübingen, 1801. 0 7 6
414 Hunter. Incidents in the History of the Lodge of Journeymen Masons, Edinburgh, No. 8. 1884. 0 10 6	70 The Freemason's Chronicle. 1875 to 1890. per vol. Some Odd Volumes offered at 5s each. 0 8 6
415 Smith, Horatio. Festivals, Games and Amusements, Ancient and Modern. 1831. 0 8 6	71 Do. A complete set, 31 vols. Offers invited. 0 9 0
416 Ashe, Rev. Jonathan. Masonic Manual. Second Edition. 1825. 0 7 6	72 Le Tombeau de Jacques Molai. Frontispiece. Paris, l'an 5. 0 9 0
417 Tallack. Malta under the Phenicians, Knights, and English. 1861. 0 12 6	73 De L'Independence des Rites Maç. Paris, 1827 ... 0 2 0
418 History and Records of the Harmonic Lodge, Liverpool, No. 216, and the Sacred Delta R.A. Chapter. By Brother Joseph Hawkins P.M. P.Z. Royal 8vo. Liverpool, 1890. 0 5 0	74 Bedarride. L'Ordre Maç. de Mizraim. 2 vols. 8vo. Paris, 1845. 0 10 0
197 Masonic Records. 1717-1886. By John Lane. ... 1 11 6	75 Le Voile levé, le Secret de la Revolution, la F.M. 8vo. Paris, 1792. 0 10 6
363 The Engraved List of Regular Lodges for A.D. 1734. In Facsimile. With an Introduction and Explanatory Notes by William James Hughan, Past Senior Grand Deacon of England; Past Senior Grand Warden of Iowa, &c.; P. Prov. S.G.W. and P. Prov. G. Sec. of Cornwall, &c., &c. London, 1889. 0 5 0	76 Considerations Philosophiques sur la F.M. 18mo. Calf. 1776. 0 7 6
371 The Constitutions of the Freemasons. Containing the History, Charges, Regulations, &c., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges. London: Printed by William Hunter, for John Senex at the Globe, and John Hooke, at the Flower-de-Luce over-against St. Dunstan's Church, in Fleet-street, in the year of Masonry, 5723. Anno Domini, 1723. This was the first Edition of the Constitutions published. It is now very difficult to procure a copy; in fact, we know of no other in the market. As much as £20 has recently been paid for this edition. 10 10 0	77 Ragon. Orthodoxie Maç. Maçonnerie Occulte. Initiation Hermétique, &c. 8vo. 0 9 0
1 Ahiman Rezon. 8vo. Philadelphia, 1825 ... 0 10 6	79 Des Erreurs et de la Verité. 2 vols. 12mo. Edinburgh, 1782; and Suite des Erreurs et de la Verité. Salomonopolis, 1781. 0 15 0
3 Freemasons' Library and General Ahiman Rezon. 8vo. Baltimore, 1817. 0 16 0	80 Villeté. Memoire des Intrigues de la Cour. (The scarcest and most scandalous Tract on the diamond necklace of Marie Antoinette). Half-bound. 1 5 0
4 Constitutions, with Appendix by Moore, and Portrait of Price, first G.M. Impl. 8vo. Boston (U.S.), 1857. 0 5 0	81 Essai sur la Secte des Illuminés. Half-bound, lettered, fine copy. Paris, 1789. 1 2 0
5 Constitutions of Wisconsin. Milwaukee, 1880 ... 0 1 0	82 Bonbée. Etudes sur la F.M. 8vo. Paris, 1854 ... 0 2 6
7 Statuts de l'Ordre Maç en France. 8vo. Paris, 1806 0 7 6	83 Barbet. Loge Centrale des veritables F.M. 18mo. Paris, 1802. 0 10 0
8 Statuts et Reglements generaux. 8vo. Paris, 1826 0 7 6	84 Dubreuil. Histoire des F.M. 2 vols. 18mo. Bruxelles, 1838. 0 5 0
9 Ditto ditto ditto ditto 1839 0 6 0	85 Le Regulateur du Maçon. (3 degrees). 4to. Herdon, 1801. Half-bound, fine copy. 0 12 6
12 Constitutions, Grand Mark Lodge. 12mo. London, 1857 0 2 0	86 Lenoir. La F.M. rendue à sa veritable origin. 4to. 10 fine plates. Paris 1814. With curious MS. notes separate. 2 5 0
13 Statutes. Masonic Knights Templar. 8vo. Plates. London, 1853 and 1846. each 0 2 0	87 Apologie pour l'Ordre. Par M. N. Frontispiece. 18mo. La Haye. 1745. 0 5 6
16 Masonic Offering to the Duke of Sussex, G.M. 8vo. Two plates. London, 1838. 0 2 6	88 Rebold Histoire de la F.M. Paris, 1851 ... 0 9 0
26 Dallaway, Architecture, with historical account of the Master and Freemasons. Large 8vo. London, 1833. 0 18 0	89 Louis XVI. détroné. Tableau des causes de la Revolution. 12mo. Paris, 1803. 0 10 6
27 O'Brien. The Round Towers of Ireland ... 1 10 0	90 Les plus secrets Mysteres des Hauts Grades. 18mo. Jerusalem, n.d. 0 3 6
29 Ritual of F.M. Key to Phi Beta Kappa. Kidnapping of Morgan, &c. 0 5 0	91 Necessaire Maçonnique. 18mo. ... 0 2 0
	93 Recherches sur les Templiers et leurs Croyances. 8vo. Paris, 1835. 0 5 6
	94 Histoire de la démission d'un Grand Chancelier, Condamnations, Reflexions, Discours dans un séance extraordinaire, Reponse, &c. Militia Templi. Ordre du Temple, Langue de France. 9 pamphlets of the Paris Templars. 8vo. 1836-7. 0 9 0
	95 Bock. Histoire du Tribunal Secret. 18mo. 1799 ... 0 6 6
	96 Les Maçons de Cythere. Poème. 18mo. Frontispiece. Paris, 1813. 0 2 6
	98 Instructions des Hauts-Grades. 18mo. Paris, 1865 0 3 6
	99 Le veritable Lien des Peuples. 8vo. Paris, 1829 ... 0 4 6
	100 Michaud. Bibliothèque des Croisades. 4 vols. 8vo. Paris, 1829. 1 1 0
	101 Clavel. Histoire Pittoresque de la F.M. Impl. 8vo. 25 plates. Half bound, Paris, 1843. 2 15 0
	102 Vertot. Les Chevaliers de Malte. 18mo. Tours, 1845 0 7 6
	104 Augustin u Nama. Ritter des bessern Zeitalters. 18mo. 1797. 0 5 6
	105 Der flammende Stern. 2 vols. 18mo. 1779 ... 0 5 0
	106 Lessing Ernst und Falck. Gespräche für F.M. 2 vols. 18mo. (Vol. II., very scarce). 1778-90. Wolfenbüttel. 0 10 0
	107 Vertheidigung wider öffentliche Verläumdungen auf der Kanzel. 12mo. Frankfurt, 1779. 0 3 6
	108 An meine Brüder. 18mo. Breslau, 1779 ... 0 1 6
	109 Starck Zweck des F.M. Ordens. Crypto-Katholicismus, geheime Gesellschaften, &c. 2 vols. 12mo. Frankfurt, 1787. 0 6 0
	110 Recke, Cagliostro's Aufenthalt und magischen Operationen in Mitau. 0 3 0
	112 Ganz neue Entdeckungen v. d. F.M. 18mo. Stockholm. 1782. 0 3 6

In ordering from this list it is only necessary to give the number and date of the work required.

THE
PROBLEM
SOLVED.

"PROBLEMA" SHIRT.

(PATENTED).

CHAPMAN,
7 DENMAN STREET,
LONDON BRIDGE, S.E.

Nothing tends so much to mar one's appearance in Evening Dress as a Front struggling to escape from the Waistcoat.

This Shirt effectually solves that problem.

FREEMASONS, M.P.'s, and all who dress well, will be convinced of this after a trial, and no other shirt will be worn by them, either in the morning or the evening.

SEND for FORM for SELF-MEASUREMENT.

GENERAL CEMETERY COMPANY.

CEMETERY—KENSAL GREEN, HARROW ROAD, W.

Where lie the remains of H.R.H. the late DUKE OF SUSSEX,
M.W.G.M. OF THE FREEMASONS OF ENGLAND.

(Established by Act of Parliament 2 and 3 William IV., 1832.)

OFFICES—95 GREAT RUSSELL STREET, BLOOMSBURY, W.C.

Office Hours from 9 a.m. to 5 p.m., Saturdays 9 to 2.

THE public are admitted to the Cemetery on week days from 8.30 a.m. till 6.45 p.m., and on Sundays and Good Fridays from 2 p.m. till 6 p.m., from the 1st April till the 30th September, inclusive.

On week days from 8.30 a.m. till sunset, and on Sundays, Good Fridays, and Christmas Days from 2 p.m. till sunset, from the 1st October till the 30th March inclusive, also on Bank Holidays, till 12 o'clock noon.

SPECIAL ATTENTION is also invited to the Ground (22 acres) recently laid out at the New Western Entrance of the Cemetery, also to the New Organ recently placed in the Western Chapel.

Certificates of Burial can only be obtained at the Offices, 95 Great Russell Street, where also Scale of Charges and all particulars may be had.

To meet the requirements of the public, the Directors have adopted the system of separate interments, at the following rates:—

Adults.	Children under 10 years.	Children under 2 years.
£2 5s	£1 10s	£1 5s

with the option to friends to purchase the plot within three years, for a further sum of £3 3s.

HENRY J. CROFT, Secretary and Registrar.

N.B.—A Tent is provided for Mourners, if desired.

NEW PATENT
COT CARRIAGE (CLOSED).



By HER MAJESTY'S ROYAL



LETTERS PATENT.

R. DUNNETT.

Successor to
THOS. TROTMAN,

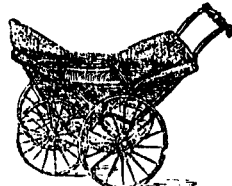
PATENTEE & MANUFACTURER OF THE
PATENT FOLDING INVALID CHAIRS,
SPINAL CARRIAGES AND BASSINETTES,
COBDEN HOUSE,
90 CROWDALE RD., CORNER OF HIGH ST., CAMDEN TOWN,
LONDON, N.W.

OPPOSITE COBDEN STATUE.

Near the London and North Western, Midland, and Great Northern Railway
Termini.

AWARDED SILVER MEDAL INTERNATIONAL INVENTIONS EXHIBITION, 1885.

NEW PATENT
COT CARRIAGE (OPEN)



W. W. MORGAN,
LETTER-PRESS, COPPER-PLATE, LITHOGRAPHIC PRINTER,
BELVIDERE WORKS,
HERMES HILL, PENTONVILLE.

SUMMONSES, MENU CARDS, &c. ARTISTICALLY EXECUTED.

Sketches or Designs for Special Purposes Furnished on Application.

Books, Periodicals, Pamphlets, Catalogues, Posters, Billheads, Showcards, &c.

Every description of Printing (Plain or Ornamental) executed in First Class Style.

ESTIMATES SUPPLIED.

BLAIR'S
GOUT
AND
RHEUMATIC
PILLS.

THE GREAT REMEDY
FOR GOUT,
RHEUMATISM,
SCIATICA, LUMBAGO,
and NEURALGIA.

These celebrated Pills continue their high reputation in public esteem as one of the greatest discoveries of the present age.

They require no restraint of diet during their use, and are certain to prevent the disease attacking any vital part. Sold by all Chemists at 1s 1½d and 2s 9d per box.

THE THEATRES, AMUSEMENTS, &c.

GOVENT GARDEN.—At 8, PROMENADE CONCERTS.

ADELPHI.—At 7.15, THE LITTLE SENTINEL. At 8, THE ENGLISH ROSE.

CRITERION.—At 8, JILTED. At 9, WELCOME, LITTLE STRANGER.

GAIETY.—At 8, THE BOOKMAKER.

SAVOY.—At 8.30, THE GONDOLIERS.

AVENUE.—At 8.30, MISS CINDERELLA. At 9, DR. BILL.

TERRY'S.—At 8.30, NEARLY SEVERED. At 9.15, THE JUDGE.

STRAND.—At 8, BOYS WILL BE BOYS. At 8.45, OUR FLAT.

SHAFTESBURY.—At 8.30, JUDAH.

COMEDY.—At 8.15, A BAD PENNY. At 9, NERVES.

TOOLE'S.—At 8.15, THE BAILIFF. At 9, THE SOLICITOR.

GARRICK.—At 8.10, DREAM FACES. At 9, A PAIR OF SPECTACLES.

GRAND.—At 7.30, THEODORA.

STANDARD.—At 7.40, LITTLE JACK SHEPPARD.

PAVILION.—At 7.40, Farce. At 8.15, DAN- GERS OF LONDON.

SURREY.—At 7.15, OLD PHIL HARDY. At 8.15, A MAN'S SHADOW.

MOORE AND BURGESS MIN- STRELS, St. James's Hall.—Every evening at 8; Mondays, Wednesdays, and Saturdays, at 3 and 8.

MOHAWK MINSTRELS.—Royal Agri- cultural Hall.—Every evening, at 8.

EGYPTIAN HALL.—At 3 and 8, Messrs. MASKELYNE AND COOKE.

CRYSTAL PALACE.—This day, FIRE- WORKS, &c., &c. On Monday, FORESTERS. Open Daily—MINING AND METALLURGY EXHIBITION; MISCELLANEOUS ENTER- TAINMENTS, PANORAMA, Toboggan Slide, Aquarium, Picture Gallery, &c.

ROYAL AGRICULTURAL HALL.— Open daily, ARCADIA.

ST. GEORGE'S HALL.—Mr. and Mrs. GERMAN REED'S Entertainment. Mondays, Wednesdays, and Fridays, at 8. Tuesdays, Thursdays, and Saturdays, at 3.

ROYAL AQUARIUM.—Open at 12; close 11.30. Constant round of amusements

FRENCH EXHIBITION, Earl's Court —Open Daily.

ALHAMBRA.—Every evening at 8, Variety entertainment, Two Grand Ballets, &c.

EMPIRE.—Every evening, at 8, Variety Entertainment, Two Grand Ballets, &c.

CANTERBURY.—Every evening at 7.30 Grand Variety Company, &c.

LONDON PAVILION.—Every evening, at 8, Grand Variety Company.

PARAGON.—Every evening, at 7.30 Variety Entertainment, &c.

MADAME TUSSAUD & SON'S EXHI- BITION.—Open 10 till 10. Portrait Models of Past and Present Celebrities.

PORTSMOUTH TIMES AND NAVAL GAZETTE

Hampshire, I. of Wight and Sussex County Journal. Conservative organ for the district. Largest and most influential circulation.

The Naval Paper of the Principal Naval Arsenals. See "May's British and Irish Press Guide." Tuesday Evening, One Penny, Saturday Twopence.

Chief Offices:—154 Queen Street, Portsea.

Bro. R. HOLBROOK & SONS, Proprietors.

Branch Offices at Chichester and Gosport. Agencies in all the principal towns in the district.

Advertisements should be forwarded to reach the Office not later than Tuesday Mornings and Friday Afternoons.

SPIERS & POND,

Masonic Temples & Banqueting Rooms,

FREEMASONS' TAVERN,

THE CRITERION, THE HOLBORN VIADUCT HOTEL.

MASONIC MANUFACTORY—JEWELS, CLOTHING, &c.

JOSEPH J. CANEY,
Manufacturing Goldsmith,
44 CHEAPSIDE, LONDON, E.C.
SEND FOR ILLUSTRATED CATALOGUE.

H. T. LAMB,
MANUFACTURER OF
MASONIC JEWELS, CLOTHING AND REGALIA.
5 ST. JOHN SQUARE, LONDON.

PRICE LIST, CONTAINING 120 ILLUSTRATIONS, POST FREE ON APPLICATION.

ESTABLISHED 1861.
BIRKBECK BANK,
Southampton Buildings, Chancery Lane.
THREE per CENT. INTEREST allowed on
DEPOSITS, repayable on demand.
TWO per CENT. on CURRENT ACCOUNTS,
when not drawn below £100.
STOCKS, SHARES, and ANNUITIES purchased
and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift the Bank receives
small sums on deposits, and allows interest at the
rate of THREE PER CENT. per annum, on each
completed £1. The interest is added to the principal
on the 31st March annually.

FRANCIS RAVENSCROFT, Manager.

The Birkbeck Building Society's Annual
Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR
TWO GUINEAS PER MONTH, OR A PLOT
OF LAND FOR FIVE SHILLINGS PER MONTH,
with immediate possession. Apply at the Office of
the BIRKBECK FREEHOLD LAND SOCIETY.

The BIRKBECK ALMANACK, with full parti-
culars, can be obtained post free, on application to
FRANCIS RAVENSCROFT, Manager,
Southampton Buildings, Chancery Lane, London.

WAIFS AND STRAYS CHIEFLY
FROM THE CHESS BOARD, by Captain
Hugh R. Kennedy, Vice-President of the British
Chess Association.
LONDON: W. W. MORGAN, Hermes Hill, N.

FRAZER'S TABLETS.

FRAZER'S Purify the Blood, Improve the Com-
plexion, Insure Good Health. Make
SULPHUR Work a Pleasure, and Life Enjoyable.
Sold by Chemists at 1/1½, or post free
TABLETS 15 Stamps from FRAZER & Co., 29
Ludgate Hill, London. Agents Wanted.
Liberal Terms. Wholesale: The Grocers'
Association, Ltd., London, S.E.

W. & J. BALLS, BOOKBINDERS,

IN ALL BRANCHES.

Metropolitan Bookbinding Works,
362 GRAY'S INN ROAD, KING'S CROSS.

BOOKS BOUND TO ANY PATTERN.

Old Bindings & Libraries Repaired & Decorated.



ROBINSON & CLEAVER'S CAMBRIC POCKET HANDKERCHIEFS.

Samples and Price Lists, Post Free

Per Dozen,	
Children's 1/3	Homstitched:—
Ladies' ... 2/4½	Ladies' 2/11½
Gent's ... 3/6	Gent's 4/11

To the QUEEN, &c.

ROBINSON & CLEAVER, Belfast.

ACCIDENT INSURANCE COMPANY,
Limited, St. Swithin's House, 10 St. Swithin's
Lane, E.C.

General accidents. | Personal injuries.
Railway accidents. | Death by accident.
C. HARDING, Manager.

MADE WITH BOILING WATER.
E P P S ' S
GRATEFUL—COMFORTING.
C O C O A
MADE WITH BOILING MILK.

"PAINLESS AND PERFECT DENTISTRY."

DR. G. H. JONES, F.R.S.L., Surgeon
Dentist, and Doctor of Dental Surgery, of
57 GREAT RUSSELL STREET, LONDON, will
forward his new pamphlet, "Painless and Perfect
Dentistry," gratis and post free. The Pamphlet
shows that instead of it being delusive to speak of
Painless Dentistry it is as much an accomplished
fact as the swift locomotive, the telephone, or
phonograph. It contains a list of the Gold and
Silver Medals awarded to Dr. G. H. Jones at the
Great International Exhibitions, and should be read
by every one before consulting a dentist.

—Vide Press Notes.

Her Majesty's Surgeon-Dentist writes as follows:—
Dear Dr. Jones,—Allow me to express my sincere
thanks for the skill and attention displayed in the
construction of my Artificial Teeth, which render
my mastication and articulation excellent. I am
glad to hear that you have obtained Her Majesty's
Royal Letters Patent to protect what I consider the
perfection of Painless Dentistry. In recognition of
your valuable services you are at liberty to use my
name.

S. G. HUTCHINS,
By appointment Surgeon-Dentist to
Her Majesty the Queen.

The Pamphlet also explains how first-class
Dentistry is supplied at ordinary fees, and the
perfect painless system of adjusting artificial teeth,
which has obtained the prize medals of London,
Paris, Berlin, Philadelphia, and New York.

PLEASE OBSERVE ONLY ADDRESS—

DR. G. H. JONES,
SURGEON DENTIST,
57 GREAT RUSSELL STREET, LONDON.
(Opposite the British Museum).

WORTH A GUINEA A BOX.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

Are universally admitted to be worth a Guinea a
Box for Nervous and Bilious Disorders, such as
wind and pain in the stomach, sick headache,
giddiness, fullness and swelling after meals, dizzi-
ness and drowsiness, cold chills, flushings of heat,
loss of appetite, shortness of breath, costiveness,
scurvy, blotches on the skin, disturbed sleep,
frightful dreams, and all nervous and trembling
sensations, &c. The first dose will give relief in
twenty minutes. This is no fiction, for they have
done it in thousands of cases. Every sufferer is
earnestly invited to try one box of these Pills, and
they will be acknowledged to be

WORTH A GUINEA A BOX.

For females of all ages these Pills are invaluable,
as a few doses of them carry off all humours, and
bring about all that is required. No female should
be without them. There is no medicine to be
found to equal BEECHAM'S PILLS for re-
moving any obstructions or irregularity of the
system. If taken according to the directions given
with each box, they will soon restore females of
all ages to sound and robust health.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

BEECHAM'S PILLS.

For a weak stomach, impaired digestion, and
all disorders of the liver they act like "MAGIC,"
and a few doses will be found to work wonders
upon the most important organs in the human
machine. They strengthen the whole muscular
system, restore the long-lost complexion, bring
back the keen edge of appetite, and arouse in
action with the ROSEBUD of health the whole
physical energy of the human frame. These
are the "FACTS" admitted by thousands,
embracing all classes of society, and one of
the best guarantees to the nervous and debilitated,
is that

BEECHAM'S PILLS
have the largest sale of any patent medicine
in the world.

Prepared only, and sold Wholesale and Retail
by the Proprietor, T. BEECHAM, Chemist,
St. Helen's, Lancashire, in Boxes, 1s 1½d and
2s 9d each. Sent post free from the Proprietor,
for 15 or 35 stamps. Sold by all Druggists and
Patent Medicine Dealers in the United Kingdom.

FULL DIRECTIONS ARE GIVEN WITH EACH BOX.