

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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SATURDAY, 17th JULY 1897.

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THE RECENT FESTIVAL.

IT is gratifying to know that additional amounts are still being received by the Royal Masonic Institution for Boys, swelling the total of the recently held ninety-ninth Anniversary Festival. The following additions have been made since our last return:

LONDON.

917	H. E. Sanders	...	...	List of	£40 19 0
1278	Herbert Grant	...	...	"	21 0 0

PROVINCES.

Kent	I. Turton (615)	...	...	Addition of (making £210 0s 0d)	10 0 0
Oxfordshire	J. A. Rigge (1895)	...	...	List now stands at £13 14s 6d	
Somersetshire	O. W. Wiltshire (1833)	...	...	Addition of (making £56 14s 0d)	1 14 0
Warwickshire	W. H. Reynolds P.M. 925 (unatt.)	...	...	New Steward	10 10 0

FOREIGN STATIONS.

Argentine Republic	Alfred Eaton (2459)	Addition of (making £57 15s 0d)	21 0 0
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This amount is a special donation from the District Grand Lodge of the Argentine Republic, in commemoration of the Diamond Jubilee of the reign of Her Majesty the Queen.

We compliment our Brethren of the Argentine Republic on the course they have adopted to celebrate the long reign of the Queen, and the Boys School on having been selected as the object of their bounty.

BUCKINGHAMSHIRE.

THE Provincial Grand Lodge was held at High Wycombe, on Thursday, 8th inst., under the presidency of Lord Addington Provincial Grand Master, who was supported by upwards of a hundred Brethren.

Grand Lodge was opened in due form at three o'clock in the Masonic Hall, Amersham Hill, when the Provincial Grand Master congratulated the Brethren upon the auspicious circumstances under which they met, and expressed his satisfaction at the continued prosperity of the Craft in the loyal and historic county of Bucks.

After the reading and confirmation of the minutes the report of the Charity Committee was laid before the Lodge. This showed that all the candidates adopted by the Province had been successful in the elections, among them being two children of the late Bro. J. O. Griffiths, Q.C., who were both elected.

The Provincial Grand Treasurer's account was passed, and the election of a Provincial Grand Treasurer followed, this office falling upon Bro. Hubbard, of Waddesdon.

The Audit Committee was re-elected, and the presentation of charity jewels and bars followed, Bros. Simcox W.M., and B. R. Wright J.W. of the Wycombe Lodge, and Bro. Leaman, Aylesbury, being recipients of jewels; and Bros. J. Stephens, J. J. Thomas, Sherwin, and Taylor, of bars. After this interesting ceremony, other business relating to the Province was transacted. A sum of 20 guineas was voted from the funds to the Royal Masonic Institution for Boys. A set of Grand Officer's clothing for Bro. Bowen Prov. G.Sec., on his appointment as A.D.O. of Eng., was voted. The Lodge was then closed in the usual form.

Subsequently a banquet took place at the Town Hall, under the presidency of the Prov. Grand Master. There was a numerous company. The catering, in the experienced hands of Bro. James Bowden, White Hart Hotel, was all that could be desired.

Bro. Brownrigg gave in suitable terms the health of the Provincial Grand Master, to which Lord Addington responded.

The Deputy Prov.G.M. was given from the chair, and replied to by Rev. J. S. Brownrigg.

Then came an interpolated toast, the Mayor of Wycombe, Bro. P. J. Rutland, which the Chairman gave in graceful terms, and the Mayor responded.

The Visitors was also given from the chair, and acknowledged by Bro. Jones and Bro. Murdoch, the last-named remarking that he was very pleased to come to Wycombe, a town which had been much in his mind lately as a Director of the Great Western Railway. He hoped the result of recent efforts would be to give the town the really good service it deserved.

A fine programme of music was provided by a quartette composed of Brothers P. Coward, W. Kearton, M. Boyle, and B. Mills. Accompanist Bro. Clapshaw P.M. P.P.G.O. Bucks.

BERKSHIRE.

FOR the first time in the history of Freemasonry in Berkshire, the annual Provincial Grand Lodge was held in the town of Wokingham, on Tuesday, 6th inst., under the auspices of the Downshire Lodge, founded in 1892, of which Bro. H. G. Powell is Worshipful Master. The local Brethren had done their utmost to give a cordial and hospitable reception to the Provincial Grand Lodge, and it was gratifying to find an unusually numerous attendance.

After light refreshments, provided by the Downshire Lodge, had been partaken of, the Brethren adjourned to the Town Hall, which had been admirably furnished and decorated. The Prov. Grand Lodge was opened in due form by Bro. J. T. Morland Deputy Prov. Grand Master.

The Provincial Grand Secretary Bro. Martin called over the roll of the Lodges in the Province, when it appeared that the whole of them were represented, and most of the Provincial Grand Officers, who have held office during the past year, were also present. The minutes of the last Provincial Grand Lodge, held at Abingdon, were duly confirmed.

The annual report of the Provincial Grand Secretary upon the state of the Lodges in the Province, was of a satisfactory character, indicating steady progress. From the statistics furnished it appeared that the membership of the Lodges in the county numbered 636, of whom no less than 184 were Past Masters. During the past twelve months ninety-eight regular Lodges and seven Lodges of emergency had been held, and in the same period twenty-four Brethren had joined the various Lodges, while forty-one had been initiated. The Provincial Grand Secretary announced that he had received apologies for non-attendance from a number of distinguished Masons.

The report as to the financial condition of the Province, including the Charity Fund, showed a substantial balance in hand, and it was unanimously adopted, on the proposal of Bro. J. O. Carter, seconded by Bro. Bonny.

Bro. Margrett Secretary to the Prov. Charity Committee, then presented an interesting report, which showed that the labours of the Charity Committee had been attended during the past year with record success, the whole of the candidates nominated for the great Masonic Institutions having been elected. The Committee mentioned that very satisfactory reports had been received from the Boys and Girls Schools in reference to the progress being made by the children elected from this Province. They acknowledged with gratitude the generous assistance given by Bro. Keyser, of Aldermaston Park, with votes in each of the cases promoted by the Committee. The report also referred to the decease of the widow of Bro. Deller (formerly of Newbury), who had been in receipt of half her late husband's pension. During the past year the Brethren of this Province had subscribed upwards of £800 towards the funds of the three Institutions. In moving the adoption of the report, Canon Garry said that as each successive year passed by he became more and more impressed with the importance and value of the Masonic Order as a great and noble charitable institution. The

good work now being done in this direction was largely due to the wonderful way in which the arrangements were organised and carried out by the Provincial Charity Committee. Brother Greenaway seconded the motion, which was unanimously adopted.

The D.P.G.M. said he specially desired to impress on the younger Brethren the advantage derived by sending their votes to the Charity Committee, who during the past year had taken up three cases, each of which they had carried on the first attempt. If, on the other hand, the Brethren had gone to work in behalf of different cases, separately and independently, their votes would have been more or less wasted, and they might not have carried a single case.

Bro. Creed then referred in eulogistic terms to the valuable services rendered by Bro. Margrett, and proposed his nomination for re-election as the representative of the Province on the Board of the Boys School. Bro. G. H. Morland Senior Grand Warden fully endorsed all that Bro. Creed had said, and seconded the proposal, which was unanimously agreed to.

Bro. Charles Stephens Prov. Grand Treasurer proposed the appointment of the Deputy Provincial Grand Master as Steward for the Centenary Festival of the Boys School, and that the sum of twenty-five guineas be voted for the Institution. Bro. Stephen Knight seconded the motion. Bro. Keyser, who is Treasurer of the School, submitted an amendment to the effect that the sum should be fifty guineas, and the amendment having been accepted by Bros. Stephens and Knight, the larger amount was voted. The Deputy P.G.M. thanked the Brethren for the honour they had done him, and assured them it would give him great pleasure to represent the Province on the interesting occasion in question.

Bro. Keyser said he regarded it as a privilege and honour to be asked to propose the re-election of Bro. Charles Stephens as Provincial Grand Treasurer. It was a matter of great satisfaction to all the Brethren to know that Bro. Stephens's health had improved, and that he had been able to join them at this gathering. Bro. Stephens has served the Province as Treasurer for many years, and was held in high esteem. Bro. Mount seconded the proposal, which was unanimously adopted, and Bro. Stephens suitably acknowledged the compliment, expressing his hope that inasmuch as he was enjoying improved health, he would be able to do something more for the good of Masonry.

The Deputy Provincial Grand Master then appointed and invested the Provincial Grand Officers for the ensuing year, and took the opportunity of publicly congratulating the Provincial Grand Secretary upon the honour recently conferred upon him by the Prince of Wales, at the Albert Hall, Bro. Morland's remarks being endorsed by the hearty applause of the Brethren. The Provincial appointments were as follow:

Bro. C. E. Keyser 414 and 574	-	-	Senior Warden
C. Slaughter 1101	-	-	Junior Warden
Rev. P. H. Ditchfield 2437	-	-	Chaplains
Rev. J. L. Turbutt 574	-	-	
Chas. Stephens 414	-	-	Treasurer
F. E. Hedges 1887	-	-	Registrar
J. W. Martin 414	-	-	Secretary
F. Purkiss 209 720 and 742	-	-	Senior Deacon
H. G. Powell 2437	-	-	Junior Deacon
F. W. Buxton 2460 and 1891	-	-	Superintendent of Works
T. Page 771	-	-	Director of Ceremonies
J. F. Simpson 1566	-	-	Assist. Dir. of Cers.
Captain E. S. Herd 1899	-	-	Sword Bearer
J. R. F. Hutson 1770	-	-	Standard Bearers
A. G. Boucher 2228	-	-	
G. T. Phillips 2437	-	-	Organist
H. D'O. W. Astley 574	-	-	Assistant Secretary
W. Tucker 795	-	-	Pursuivant
T. R. Barnby 945	-	-	Assistant Pursuivant
W. Bonny 414	-	-	Stewards.
F. King 209	-	-	
D. N. Heron 2437 and 1101	-	-	
W. B. Reed 1101	-	-	
E. H. Simmons 2043	-	-	

The Deputy Prov. G.M. then invested Bros. C. Spackman P.M. 1770, Joseph Howard 574, and G. F. Slade P.M. 1887 with the Provincial Charity Jewel; C. E. Keyser W.M. 414 and I.P.M. 574, Capt. A. Tupman P.M. 414, E. Margrett W.M. 1101, and E. W. Buxton P.M. 2460 with the Charity Bar; and E. Margrett W.M. 1101, H. Creed P.M. 2437, and Rev. John Stewart P.M. 414 with the Tri-coloured Ribbon.

The Lodge business having terminated, the brethren walked to the commodious Drill Hall, where a banquet was admirably served by Mr. and Mrs. W. Chambers, the wines being supplied by Bro. Heron. The musical arrangements were under the direction of Bro. Percy Coward, assisted by Bros. Kearton, Wilfrid Kearton, and J. B. Mills. Bro. C. E. Willing Past Grand Organist favoured the brethren with a pianoforte solo, which was performed in a masterly manner, and elicited immense applause. Grace was sung by the musical brethren, members of the choir of St. George's Chapel, Windsor.

The D.P.G.M. presided, and in submitting the toast of the Grand Master of England observed that, next to the Sovereign, no personage in the land was more respected by the members of

the Craft than their noble and worthy ruler the Prince of Wales. He was struck with the very hearty manner in which his Royal Highness was received by the great assemblage of Masons at the Albert Hall a week or two since.

Canon Garry then proposed the health of the Pro Grand Master and the Grand Officers present and past. He referred to the honour which the Grand Master had bestowed upon Bro. Martin, in recognition of the signal services he had rendered to the Province for many years past. He had the pleasure of associating with the toast the name of a distinguished Mason, who had done excellent work in the Province of Hertfordshire and elsewhere, and who was now promoting, to the utmost of his power, the interests of Freemasonry in Berkshire—he referred to the newly-appointed Senior Grand Warden Bro. Keyser.

Bro. Keyser, in reply, said he regarded it as a great honour to respond to such a comprehensive toast. He alluded in complimentary terms to the Grand Lodge honours conferred upon Bro. Morland, Bro. Martin, and Bro. Bowen.

The health of the Deputy Prov.G.M. in charge, and the Grand Officers of the Province present and past, was proposed by Bro. Bowen, who expressed the great pleasure he felt in again meeting his old friends, the Berkshire brethren. He remarked that the division of Berks and Bucks into two Provinces had proved in every way successful. He congratulated the Berkshire Masons upon having such a worthy Mason as Bro. Morland at their head, and said he hoped that ere long Bro. Morland would cease to be designated as Deputy Prov.G.M., and would receive the appointment he so well deserved of Provincial Grand Master. After a complimentary reference to Bro. Martin, the speaker said it was the unanimous wish of the Buckinghamshire brethren that Berkshire might long remain as happy and harmonious a Masonic Province as at present.

In reply, the Deputy Prov.G.M. assured the brethren that it gave him pleasure to preside over such a harmonious and prosperous Province. What he had been able to do had been a labour of love. He felt that gatherings of the Provincial Grand Lodge, such as the present, brought the Lodges into close touch with each other, and did much towards promoting the great objects they had in view. He hoped before long to have the honour of consecrating a new Lodge in the Province, to be designated the Victoria Lodge, and he hoped to see a large gathering of the brethren on that occasion.

Bro. Keyser, on behalf of the newly-appointed P.G. Officers, thanked the D.P.G.M. for the honour conferred upon them, and assured him that they would perform the duties required of them during the coming year to the best of their skill and ability.

The Dep.Prov.G.M. proposed the health of the Visitors, associating with the toast the name of the Mayor of Reading Past Provincial Senior Grand Warden, who was greeted with much applause.

The Mayor said that his lot had been cast of late in various places, but he felt very happy that day in returning to the Brotherhood, and in thanking the Provincial Grand Lodge for the princely hospitality they had extended to the visitors. He had had within the last few days the great honour and privilege to be in the presence of our gracious Sovereign the Queen, at Windsor Castle, but he also regarded it as a great honour to be called upon in Wokingham, his native town, to return thanks for the Freemasons of the Province who had visited it under such circumstances for the first time on this auspicious occasion.

Bro. Margrett proposed the Masonic Charities, reminding the brethren that this had been a record year in the history of the Province, so far as the work of charity was concerned.

The toast was replied to by Bros. Terry and McLeod.—
“Reading Mercury.”

COMMEMORATION AT DURHAM.

NOT since January 1884, when His Royal Highness the late Duke of Albany visited the city, has there been witnessed such a great assembly of members of the “most ancient and honourable Craft” as that which took place in Durham on Wednesday, 30th ult. Circulars had been sent out to all Lodges in the Province inviting Brethren to meet at the Castle, Durham, in the afternoon, and after hearing addresses to go in procession to the Cathedral, where a special service of thanksgiving was to be held in commemoration of the completion of the 60th year of Her Majesty's reign.

The response was remarkably good, and there were nearly 700 Brethren gathered to take part in the proceedings. 125 Past Provincial Grand Officers signed the attendance lists, and 450 Brethren, whilst there were a great many more to be reckoned who did not register.

The general assembly was already seated when the Prov. Officers, crossing the quadrangle from the entrance to the Black staircase, entered the Castle Hall by the main door, and proceeded to the dais at the upper end of the hall, with the Prov.G.Master

Sir Hedworth Williamson, Bart., at their head. Canon Tristram, D.D., Past Grand Chaplain of England and Deputy Provincial Grand Master of the Province of Durham, who, with the aid of two sticks, ascended the dais to a seat near Sir Hedworth shortly after the opening of the proceedings, was accorded hearty applause, which the Provincial Master, stopping in the course of his speech, supplemented by a warm handshake.

In opening the meeting Prov.G.M. Sir Hedworth Williamson said that was hardly the time or the place for him to detain them with any lengthy observations. He had not the slightest doubt that one and all of them, if they had not seen a great deal of what had been going on during the last week or ten days, at all events no doubt had read and heard about it, and therefore it was not necessary for him to describe at any length what they had seen and heard. Before he said any more he must express his satisfaction and astonishment at that extraordinary gathering of the Masons of the Province. He never expected anything of the sort; he did not even expect half the number there that day. It was very gratifying to him to find that the Masons of the county of Durham had responded in such great numbers to the circular that had been sent out. They had met there that day to add their humble meed of praise and thanksgiving for the successful end of the sixtieth year of Her Majesty's reign. He did not know how many of them were present—he knew some of them were—at that great assembly that took place last week or the week before in Albert Hall, when their Royal Grand Master and Brother, and most of the distinguished Freemasons of England and Scotland, and from all over the world, were gathered together. He should like, if he possibly could, to emulate the proceedings of that day, but his oratorical powers were nothing to be compared with those of His Royal Highness and Grand Master, and his Royal brother the Duke of Connaught. He was perfectly certain that everybody who assisted at that ceremony must have been struck, astonished, and delighted at the words, the few words, but the well-chosen words which fell from their Royal Grand Master, and at the way that every point seemed to take by the vast audience in the hall. He was almost certain, so beautiful in diction were the words of those Royal Princes, that every word they said was heard in the uttermost parts of the building. He had heard His Royal Highness was most struck with the universal display of loyalty not only over all England, but in all parts of the world. The Freemasons of England had shown no lukewarmness or want of feeling, and His Royal Highness alluded to the Freemasons of England as being as loyal as any portion of Her Majesty's subjects. He (Sir Hedworth) ventured to say that the Freemasons of Durham were equal in loyalty to any of the Freemasons in England. They met there that day to go in procession to their noble Cathedral, there to return thanks for 60 years of blessed rule under their Sovereign. If any woman in the world deserved thanks and gratitude from the Freemasons of England, it was their gracious Sovereign. No one had more zealously, judiciously, humbly, and kindly exercised the two great virtues that distinguished their Order, those of charity and sympathy with the afflicted; no one in the length and breadth of this kingdom had ever been less wanting in showing her sympathy with the distressed. He thanked the authorities of the University and Cathedral for their great courtesy in putting that noble room at their disposal, and also their worthy friend who had just come in (Canon Tristram) for the great trouble he had taken to make that meeting a success. He thought he also ought to thank their Brother, Canon Kynaston, for he believed it was in him that the idea of that meeting arose. Having thanked these gentlemen, he now asked them to accompany him to their noble Cathedral, and there to return thanks for the sixty years of Her Majesty's Reign, hoping that she might long continue to reign over them, and also to offer a humble prayer to the Almighty that He would continue to bless their Royal Sovereign.

The Brethren then marched in procession to the Cathedral, where the special service was held. The sermon was preached by the Very Rev. Arthur Perceval Pusey-Cust, D.D., Dean of York Past Grand Chaplain of England, who took for his text St. Luke xix, 42, "If thou hadst known, even thou, at least in thy day, the things which belong unto thy peace!"

In the course of his remarks the Dean said: Amongst benevolent Institutions, our ancient fraternity, my brethren of the Craft, has borne no insignificant share in the happy results. In these days when "Secret Societies" are mentioned with alarm and are the scourge of other lands, it is easy for us to demonstrate that the veil which is so wisely drawn over our proceedings simply shields our legitimate though quaint method of cultivating mutual edification and promoting works of charity from the criticism and ridicule of those who would cast but a cursory glance at our proceedings, without attempting to unravel the significance of what commends itself to us as sagacious and practical. But there are not lacking tokens which even those who run may read, if they care to do so, which will assure them

that there is nothing within unworthy of us, as citizens and fellow subjects, as regards our loyalty. Not only is that pledged by your gathering here at such a time, but also by the fact that the Queen herself is the patron of our Order, as many of her predecessors back to the days of Athelstan have been members of our society, as are her sons to-day, even the Heir-Apparent of the Crown, our Worshipful Grand Master. The best token of our utility is the fact that our girdle of fellowship embraces 2,073 British Lodges, containing about 100,000 members, and that we are in close communion with Lodges and members of almost every nation under heaven. We may also fearlessly assert that in all the troubles of days gone by our Craft has ever been found on the side of loyalty and order, and its secret organisation has never been perverted to foment sedition or disaffection. Our alms, though done in secret and unparaded in flaunting reports and attractive advertisements, provide substantial and ready help for the unfortunate and indigent, especially in the grades of society which are the most difficult to assist—for widows in their bereavement, for Brethren in their decrepitude, and sound education for the children of both grades of those who are unable to provide it for their little ones themselves. We draw together men of all opinions, religious and political, of all ranks and callings, in one harmonious fellowship. We meet on common ground. We require no compromise of anything which each may hold. We lay aside for the season our divergencies in rank and thought, and cultivating together the points on which we sympathise and the common objects which we hold in view, we learn to know each other as Brethren, not as enemies. We part to exercise our future duties as citizens influenced by such happy intercourse not a whit the less zealously than before, because devoid of that bitterness and mistrust which so often arise from the simple fact that men are strangers to each other.

I fearlessly assert from the long experience of 50 years that Freemasonry, rightly understood and practised, is one of the things, and not the least amongst them, which belong to our peace, and I venture to regard it as no feeble instrument in our national prosperity. But, my brethren of the Craft, if we know these things we must seek to make them more known amongst our fellow countrymen. This Diamond Jubilee should be an epoch in all the constituted portions of our national peace, directing our attention to them, reminding us of the value of them, and stimulating us to develop and improve them, even more than heretofore. Let this be our aim. Our Craft, like every other human institution, has its shortcomings, and has had its abuses and blemishes in days gone by. They had been to us, as they have been to all, causes of reproach. We have suffered from false Brethren and unworthy Brethren. The object of our fraternity has been disregarded, its purpose abused. But I venture to say that no institution has made greater strides in improvement during the last sixty years than our own. The Freemasonry of 1837—both in number of members and character of work. Let us seek, not merely to maintain this but to increase it. Remember, we can best disarm suspicion, silence foolish cavilling, and enlarge our borders by making our principles realities, and showing by our life and conversation that it helps us to be better citizens, better Christians, better members of society, whatever position we may be called upon to fill.

Men will lose their antipathies in proportion as they see that it is something more than mere secret conclaves, something more than mere social banquets, and we ourselves will find that in a genuine co-operation for mutual brotherhood, edification and benevolence, we are cheered and supported, refreshed by society, which has no after-taste of evil, invigorated by the enjoyment of larger and more varied sympathies than we could find in any other community of men, and by the happiest of all happy occupation—that of doing good. Our society represents an effort which is almost coeval with the first existence of the human race, to cultivate and attain these happy ends. Throughout each succeeding age we can trace its course—struggling in times of darkness, when men had as yet no light (or but little light) to show this to them elsewhere; and now that a brighter and purer radiance shines upon us we seek not to exalt it as a substitute for the Holy Faith which we profess—for be it remembered that the open Bible holds the chief and most honoured place in every Lodge, but simply to use it as a humble handmaid to help us in carrying out the principles which God has revealed to us, and which we know His Grace can alone make us to accomplish. Christianity alone can enable us to attain to the true ideal of Freemasonry. Let the thought that we have the means to this end, which past generations lacked, make us the more diligently use them. Let the contemplation of the aims and purposes which men in far distant ages propounded and sought to accomplish only show us the more clearly how the Gospel is indeed the glad tidings which supplies to the full the cravings and yearnings of humanity, and requires nothing more of us but what every thoughtful and intelligent mind perceives to be "a reasonable service."—"Durham County Advertiser."

INDIAN MASONRY.

ON the evening of the 4th ult. Lord Sandhurst, who is Pro District Grand Master of Bombay under the English Constitution, was installed in the presence of a large and representative gathering of Brethren, both European and native, as Most Worshipful Grand Master of All Scottish Freemasonry in India. Both the English and the Scottish Constitutions mustered strong on this occasion, many enthusiastic Masons having come down as deputations representing Lodges from distant parts of India. It was a cosmopolitan gathering of Christians, Parsees, Hindus, and Mahomedans, and the oldest Masons there did not remember having witnessed such a large gathering of the members of the Fraternity. Some of the officers and men of the men-of-war lying in the harbour were also present on the occasion, a large number of retired Masons having also obtained cards of admission to witness the installation ceremony. The occasion was unique, because it is probably the first time in the history of Freemasonry in Bombay, or for the matter of that in the whole of India, that the two Constitutions have had one Grand Master to preside over their Lodges, and that that head has been the Governor of the Presidency.

As the Freemasons' Hall, Bombay, where all such gatherings are usually held, was deemed too small for such a great function, with the kind permission of the proprietor of the Novelty Theatre that house was converted for the time being into the Grand Lodge, which was decorated and illuminated on an extensive scale. The Brethren were seated under their respective banners, which were arranged in the order of precedence of the several Lodges working under the Scottish Constitution, Bro. W. E. Jennings Grand Director of Music presiding at the organ, and playing selections to the Brethren assembled. The Grand Master Bro. J. W. Smith, accompanied by his Office-bearers, entered the Lodge in procession and took the chair, when, Grand Lodge having been opened in ample form, and Bro. Captain C. D. Wise Grand Secretary having read the summons convening the Communication, Bro. I. M. Shields Deputy District Grand Master of English Freemasonry, who paid a friendly visit to the Grand Lodge, was announced, and he was received, together with his Office-bearers, with the honours due to his position in the Craft.

The Grand Master then, in addressing the Grand Lodge, said: Brethren,—To explain to you the special business of this Communication may perhaps be considered a work of peroration, seeing that we all know perfectly well that we have assembled to instal in the chair of the Grand Master of All Scottish Freemasonry in India H. E. Lord Sandhurst, Governor of Bombay. That is a circumstance upon which we Scottish Freemasons particularly congratulate ourselves. It is particularly gratifying to us to have secured the services as our Grand Master of so distinguished a Brother as the Governor of Bombay. Knowing as we do how earnestly and energetically he has discharged his duties as Pro District Grand Master under the English Constitution, we feel perfectly certain that our interests as Scottish Freemasons are safe in his hands, and I trust that this Grand Lodge will prosper and advance under his fostering care.

A fanfare of trumpets outside the Lodge announced the arrival of H. E. the Governor at about 6.30 p.m., he being accorded a cordial reception.

His Excellency having been conducted to the altar the Grand Master called upon the Grand Secretary to read the Commission, which was signed by the Rt. Hon. Lord Saltoun Grand Master Mason of Scotland, and his Grand Secretary, and which authorised H. E. the Grand Master Designate to rule over the forty-three different Lodges in India, extending to Aden on the West, and Burmah on the East, Afghanistan and Baluchistan on the North, and Ceylon to the South. The Grand Chaplain having said a prayer suitable to the occasion,

The Grand Master, addressing the Grand Master Designate, said:—Most Worshipful Sir,—It is scarcely necessary for me to point out the duties of the high office of Grand Master of all Scottish Freemasonry in India which you are about to undertake. We all know that you have proved a most energetic Mason, particularly under the English Constitution, and we doubt not that the interests of our Grand Lodge are safe in your hands, and that the Grand Lodge will prosper and flourish under your rule.

H. E. Lord Sandhurst was then invested with the insignia and badge of his high office, and installed by the Grand Master in due and ancient form.

The new Grand Master, who was greeted with loud and prolonged cheers, then addressed the Grand Lodge in the following terms:—Most Worshipful Past Grand Master of all Scottish Freemasonry in India, Worshipful Brethren and Brethren all,—I have to-day undertaken in your presence a most solemn obligation to discharge the duties which have been so well carried out for five years by Wor. Bro. Smith the Past Grand Master of All Scottish Freemasonry in India. I know that

I shall fall far short of the excellence he has shown in everything connected with Scottish Freemasonry in India, but I shall ask you, Brethren, to take me on trust that I shall do the very best I can for Scottish Freemasonry in India. I am well aware of the solemnity of the obligation, and also know that it is no empty task that I have undertaken. But as I have done under the English Constitution so shall I do under the Scotch Constitution, and make it my most earnest duty to visit every Lodge, wherever it is, in every place, and more than that, to promote and strengthen and to encourage the Brethren of all the Lodges that I may visit. I have but little claim to such high honours as those which have been showered upon me here in Freemasonry since I came to this Presidency. I came here as a Master Mason, but owing to dispensations, and owing to the indulgence of the Brethren, I have with rapid strides advanced in Freemasonry beyond the merits that I possess. But as I have said in regard to all Scottish Freemasonry in India, so I have to say with regard to Freemasonry under the English Constitution, that I recognise not only the honour of the post but also the duties of the post, and I shall do my utmost to fulfil them. I now ask you, Most Worshipful Sir, and Worshipful Brethren and Brethren all, to accept my heartfelt thanks for the honour that has been done in selecting me as the Grand Master of All Scottish Freemasonry in India, and to repeat that so long as I occupy this honourable position my endeavours to fill it as successfully as my predecessor will be unremitting.

The Grand Secretary, in laying before the Grand Master excuses for non-attendance from some of the Brethren residing in distant parts of the country, announced a handsome donation made by a Brother by way of commemorating the auspicious occasion.

Bro. I. M. Shields then said that it was his duty and proud privilege, on behalf of the District Grand Lodge, to congratulate his Excellency on his elevation to the high post of Grand Master of All Scottish Freemasonry in India.

The Grand Lodge was then closed, and the Grand Master with his Officers, Deputy District Grand Master and his Officers, and others drove to the Town Hall, where a banquet was held in honour of the occasion, there being about 225 covers laid.

Lord Sandhurst presided, and proposed the usual loyal toasts.

Bro. J. W. Smith, who was cordially received, said: Most Wor. Sir and Brethren,—I do not conceal from myself, and I do not endeavour to conceal from those present here this evening, the very great pleasure and gratification which I have in rising to propose the health of the Most Worshipful Grand Master of All Scottish Freemasonry in India. The position this evening is unique, in that when we drink the health of the Grand Master of All Scottish Freemasonry in India, we at the same time toast his Excellency the Governor of Bombay, and the Pro District Grand Master of English Freemasonry. There have been captious critics—there are always critics about, and when their views do not coincide with ours, they are captious critics—and so I say there have been captious critics who have suggested that because your Excellency is primarily an English Freemason, and holds the highest office under the English Constitution in the Presidency of Bombay, that the interests of Scottish Freemasonry will be subordinated to the interests of the English Constitution. Those critics are not present this evening, and I venture to say that I am speaking with the voice of all those present that we have no such misgivings, but that we are all fully content to be ruled over by a nobleman of high political power and influence, and particularly by a British gentleman who, whenever the interests of the two Constitutions may clash, or appear to clash, will consider the matter impartially and dispassionately, and will decide with justice and discrimination, so that while neither Constitution will be allowed to encroach upon the domains of the other Constitution, each Constitution will enjoy perfect freedom in its own particular sphere of action. We recognise, Most Worshipful Sir, the very great kindness you have shown us in coming down at this unusual season of the year, at great personal inconvenience, to be installed in that high office which you have taken upon yourself this evening, leaving the cooling breezes of Mahabeshwar for the sweltering stillness of Bombay. We are extremely grateful, Sir, for the trouble which you have taken in this respect, and we trust your term of office will be one of uninterrupted success and pleasure, that no questions of a difficult and disturbing character may arise while you occupy the position of Grand Master. I feel, Most Worshipful Sir, that the Brethren are anxious for me to bring my speech to a close, and that they are desirous, without delay, of drinking your health as Grand Master of All Scottish Freemasonry in India.

The Grand Master, in replying to his toast, said:—Most Worshipful Sir, Worshipful Brethren and Brethren all,—You gave me in the Lodge a most cordial reception, and you have given my name this evening on the proposition of the Past Grand Master of All Scottish Freemasonry in India a still more cordial reception than you gave in the afternoon. I must thank you, one and all, Brethren, for the way in which you have received me and the unanimous manner in which, as far as I can understand, I have been voted to be Grand Master of All Scottish Freemasonry in India. Most Worshipful Sir, you told us that there were some who criticised my nomination. I should be sorry indeed to think that there were none who had criticised it, because, if that were so, I should imagine that we thought

we lived in a temple of perfection, which, as far as my experience goes, is an impossibility. I would rather not be elected to be the Grand Master of All Scottish Freemasonry in India on the understanding that all possible dissensions had been squared. It is true, Sir, there is some reason, or there may be some reason, in the possible criticism that may have been advanced. It is true that I am honoured by being the Pro District Grand Master under the English Constitution, and I am now, as you are all aware, Grand Master of All Scottish Freemasonry in India. There is an objection to that which I have observed in others and to which I strongly object myself, and it is that I am no advocate of pluralism. But still, Sir, taking you as a pattern, and observing the way in which you have discharged your duties, and coming to you, if you will allow me, for guidance in my difficulties, I shall hope to triumph over such difficulties as may present themselves to me. But I would still make one more observation on that point. I do not for one believe in the competition between English Masonry and Scottish Masonry. If there is such a competition anywhere, and it does lead anywhere to disagreeableness, I think there must be some bad management somewhere, and I can assure you both of the English and the Scotch Constitutions, that so long as I have the honour to preside over both no competition shall present itself. Now, Brethren, I find myself as Grand Master of All Scottish Freemasonry in India more closely allied to Scotland than I have been hitherto. It is true that I have passed in that delightful country some of the happiest days of my life, and I hope to pass more there, but you have not informed me, most Worshipful Sir, whether this distinguished honour which was conferred upon me this afternoon entitles me to come to high ceremonials in a kilt. I am aware that a distinguished predecessor of mine, not as a Freemason, but as the Governor of Bombay, enveloped his graceful form in the kilt, and, Worshipful Sir, if that had been the condition I think I should have fought rather shy of accepting the honour. As there seems some difference of opinion we will reserve it for decision for a future occasion. I may mention that I was immensely flattered by the gathering that I saw this afternoon when I was installed, and also by the great number of Brethren assembled in this hall this evening. I am given to understand by Brethren of great experience and long service in the Craft that these two meetings outnumber any other meeting that has been held by the Craft before. Well, I take that, Brethren, as a most flattering circumstance, and I am glad to remark that here on the occasion of the sixtieth anniversary of the reign of our beloved Queen-Empress we meet in fraternity and unity, Mussulmans, Hindoos, Parsees, and Christians, cemented by the Craft to which we are devoted. Now, Brethren, what is it that has brought us here together in this brotherly love and affection but this Craft of Freemasonry? To-morrow, you are aware, you will all have to assist me at a very interesting ceremony. I am to lay the foundation-stone of a Temple for the Craft. The idea has been long under consideration, and to-morrow we lay the foundation-stone, and before my time comes to an end I shall hope to see it opened. The Craft should certainly possess a Temple worthy of the Craft and of this beautiful city of Bombay, and I am proud of the fact that as a result of the dire catastrophe that has been upon us, and the buildings that may be erected in the future, the foundation-stone of the first new building is to be laid by the Freemasons of Bombay. As you are all aware, arrangements for the laying of this foundation-stone have been subjects which have occupied lengthy consideration, and at last matters have been brought to a head. I must say that I think there are two individuals who deserve our warmest appreciation and our thanks for their efforts, and these are Worshipful Brothers Darasha Chichgar and N. N. Wadia. Their labours have been unceasing, and to-morrow they will see a practical commencement of the work they have so laboured to promote. Now, Brethren, I thank you most cordially for drinking my health, but like a postscript in a lady's letter, the point of my speech is to come. I have to propose to you the health of the Past Grand Master Worshipful Brother Smith. For the five years Worshipful Brother Smith has held this trust he not only in no way betrayed it, but he sustained the dignity of the position he held during that period. I speak, I am sure, the conscientious wish of all Freemasons under the Scottish Constitution, Sir, when I convey thanks to you for the part you have taken, the enthusiasm you have shown, and the dignity with which you have upheld the honour of the Craft.

Bro. Smith, in replying to the toast, said that words failed him to adequately express his thanks to the Grand Master for proposing his toast in such kind terms. He took that opportunity to render an account of his stewardship for the last five years, and in doing so alluded to the number of Lodges that worked under the Grand Lodge, and the satisfactory financial position of those Lodges and of Grand Lodge.

Bro. Smith then proposed the toast of the District Grand Master of Bombay H.R.H. the Duke of Connaught, and the Sister District Grand Lodges, which was cordially received by the Brethren.

Bro. Smith proposed the toast of the Grand Masters Depute and Substitute, and the Grand Officers present and past, and while doing so gave a brief history of the Masonic career of each of these Officers.

Bro. P. N. Wadia, in returning thanks, said that he considered himself most fortunate that he was the Grand Master Depute this year, which would be remembered as a red-letter one, not only in the annals of Freemasonry in this country, but also in the history of the world. In the annals of Freemasonry, because it was for the first time that the sceptre of the District Grand Lodge and that of the Grand Lodge of All Scottish Freemasonry in India was wielded by the same hand, and the government of both Constitutions vested in one head. In the history of the world, because it was the year of the Diamond Jubilee of their beloved

Sovereign, whom the world had so justly accorded, and would long continue to accord, pre-eminence, not only on account of the length and prosperity of Her reign, but on the world-wide extent of Her dominions, as also the wisdom and beneficence of Her rule, the purity of Her court, the beauty of the domestic relations of Her life, and for Her marvellous power of sympathy with and regard for the teeming millions of the diverse races ruled by Her. It had been truly said that the sun never set upon the dominions of their noble Queen-Empress, but Freemasons could with still greater truth proclaim that the sun never set upon Freemasonry, which had spread and was still spreading all over the civilised world and operating its noble and benign influence over those who came within its sphere. The Grand Officers were always ready to render service, whenever required, to the Craft, but he might mention that the lion's share of the work devolved on the Grand Secretary and only those who had seen him toiling and moiling from morning till evening in his shirt sleeves to keep pace with the work that was thrown upon him, could realise how onerous his duties were, and how ably and cheerfully he discharged them.

Bro. P. N. Wadia, in proposing the toast of the Deputy District Grand Master and Officers of District Grand Lodge, said that the Deputy District Grand Master Bro. W. Owen Dunn, who had gone home on sick leave, had rendered signal services to the Craft in connection with the proposed Masonic Hall, the foundation of which was to be laid by H. E. Lord Sandhurst on the following day. Bro. Shields, who acted for Bro. Dunn, was himself the Deputy District Grand Master at one time, and was a most zealous Mason, ever ready to further the interests of the District Grand Lodge, and they were glad to see him among them that night. They had also great pleasure in welcoming Bro. Barrow Past Deputy District Grand Master, whose name was a household word in local Masonic circles. Among the District Grand Officers present on the occasion, who successfully engineered the scheme for a new Masonic Temple, was Bro. the Hon. N. N. Wadia, who was a Mason who did good by stealth, and blushed to find it fame. The architect of his own fortune, he was ever ready to find out and relieve distress, and to him belonged the credit, next to their Grand Masters, of providing such a beautiful Temple as they were to have in Bombay.

Bro. I. M. Shields having replied to the toast in suitable terms, Bro. K. R. Cama proposed the Subordinate Lodges and Visitors, coupling with the toast the name of Bro. the Hon. Justice Badrudin Tyebji, who acknowledged the compliment in a neat little speech.

Bro. D. R. Chichgar then gave the Tyler's toast, which was drunk in solemn silence, and the assembly having sung "Auld Lang Syne" to the accompaniment of the Band, separated at about 11:30 p.m.—"Times of India."

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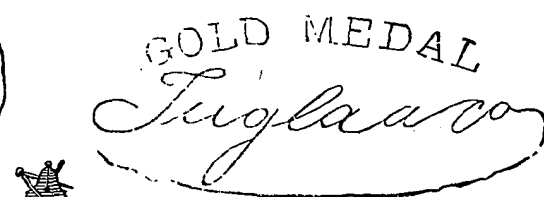
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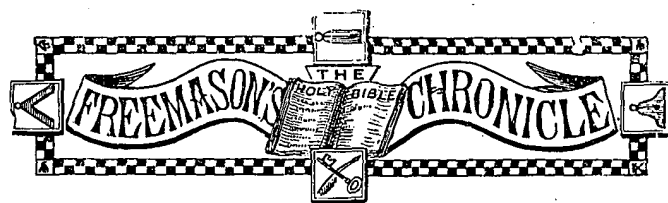
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SATURDAY, 17TH JULY 1897.

HOAXES.

(Continued from p. 20.)

THE DEADLY UPAS.—The apocryphal story of the Javanese tree, the
notorious upas, or chettik, which was long rumoured to kill everybody
who approached it, is still accepted by some as being partially true. As a
legend it is pretty, but as a hoax actually played upon scientific men, it was
stupid. Originally it purported to be written by Dr. Foersch, a Dutch
surgeon, but the identity of this individual was never established, although
it is generally believed to have been the invention of George Stevens, an
unscrupulous antiquary and savant of the last century, who, by way of
revenge on the Society of Antiquaries for refusing him their Fellowship,
"entrapped his contemporaries in the meshes of this ingenious hoax." The
tree is stated to be inimical to the life of any other plant for a distance of ten
or twelve miles, "there are no fish in the waters, nor has any rat, mouse, or
any other vermin been seen there; and when any birds fly so near the
tree that the effluvia reaches them, they fall a victim to the effects of the
poison."

Criminals condemned to die, could escape the extreme penalty by
becoming a collector of poison from the tree, but not more than two out of
every twenty survived the dangerous undertaking, as the whitened bones
strewn over the desert testified. Such an attractive story as this soon found
willing believers. According to an article in "Countries of the World,"
Erasmus Darwin embalmed it in his stately verses, poets of a less
scientific type followed his example, while painters innumerable vied with
each other in picturing the scene of so much desolation. "In reality the tree
is a spurge (*Antiaris toxicaria*), which, when pierced, exudes a milky juice,
containing, as is usually the case with such plants, an acrid poison. But, so
far from being so pestilent as described, the tree has been cultivated in our
botanic gardens, and is known to grow in the Java woods along with other
vegetation, which it does not injure, and on its branches birds and lizards
have been seen to perch. It is, however, fair to say that the soil on which
it grows is often cavernous, and in 'the valley of death' exhales carbonic
acid and sulphurous vapours, which are fatal to animal life, and that from
the same causes operating in the streams many of the latter are destitute
of fishes. The juice is also used as an arrow poison, and often causes
disagreeable irritation, or worse, to those who climb the tree, or wear a
garment made of the inner bark. This irritating character is, however,
common to the juice of the order to which the upas belong. The tree is
not confined to Java, for a traveller describes it as flourishing in a valley
near the town of Bruni, in Borneo, surrounded by hills covered with dense
vegetation. It is, however, curious, as proving that the ancient tales about
it are based on some foundation of fact, that the natives are afraid to go
under its shade, and declare that birds who alight on its branches often
fall off dead."

THE LUNAR HOAX.—A pamphlet purporting to describe the discoveries
of Sir John Herschel at the Cape of Good Hope, though full of the most
palpable blunders in astronomy and mathematics, was so plausible that an
edition of 60,000 sold in one week, and copies were bought at high prices
at book auctions in New York. It was many times reprinted, and has
been produced in fac-simile, with the object of entrapping the unwary
collector. Yet this absurdity, in which the descriptions were borrowed
from the "Arabian Nights," and the lunar inhabitants from "Peter
Wilkins," which managed to deceive Arago, was written by Richard Alton
Locke, the editor of a New York newspaper.

A HOAX EXTRAORDINARY.—About the time of Buonaparte's departure for
St. Helena, a respectably dressed man caused a quantity of handbills to
be distributed through Chester, in which he informed the public that a
great number of genteel families had embarked at Plymouth, and would
certainly proceed with the British regiment appointed to accompany the ex-
emperor to St. Helena; he added farther, that the islands being so infested
with rats, His Majesty's ministers had determined that it should be forthwith
effectually cleared of those noxious animals. To facilitate this important
purpose, says "Flowers of Anecdote," where the story is related, he had

been deputed to purchase as many cats and thriving kittens as could possibly be procured for money in a short space of time; and therefore he publicly offered in his handbills 10s for every athletic full-grown toment, 10s for every adult female puss, and a half-a-crown for every thriving vigorous kitten that could swill milk, pursue a ball of thread, or fasten its young fangs on a dying mouse. On the evening of the third day after this advertisement had been distributed, the people of Chester were astonished by the irruption of a multitude of old women, boys and girls, into the streets, all of whom carried on their shoulders either a bag or a basket, which appeared to contain some restless animal. Every road, every lane, was thronged with this comical procession.

Before night, a congregation of nearly three thousand cats was collected in Chester. The happy bearers of these sweet-voiced creatures proceeded all (as directed by the advertisement) towards one street with their delectable burdens. Here they became closely wedged together; a vocal concert ensued; the women screamed; the cats squalled; the boys and girls shrieked treble, and the dogs of the streets howled bass. Some of the cat-bearing ladies, whose dispositions were not of the most placid nature, finding themselves annoyed by their neighbours, soon cast down their burdens, and began to fight. Meanwhile, the boys of the town, who seemed mightily to relish the sport, were employed in opening the mouths of the sacks, and liberating the cats from their situation. The enraged animals bounded immediately on the shoulders and heads of the combatants, and ran squalling towards the walls of the houses of the good people of Chester. The citizens, attracted by the noise, had opened the windows to gaze at the uproar. The cats, rushing with the rapidity of lightning up the pillars, and then across the balustrades and galleries, for which the city is so famous, leaped through the open windows into the apartments. Then was heard the crash of broken china, the howling of affrighted dogs, the cries of distressed females, and the groans of well-fed citizens. All Chester was soon in arms, and dire were the deeds of vengeance executed on the feline race. Next morning about five hundred dead bodies were seen floating on the river Dee, where they had been ignominiously thrown by the two-legged victors. The rest of the invading host, the victims of this cruel joke, having evacuated the town, dispersed in the utmost confusion to their respective homes.

HOAX ON SIR WALTER SCOTT.—It is related in "Chambers's Book of Days," that "Robert Surtees was the perpetrator of one of the most dexterous literary impostures of modern times, but it was not till after his death in 1835, that any discovery was made. Sir Walter Scott, upon whom it was practised, had died three years earlier without becoming aware of the deception. Scott had published three editions of his 'Border Minstrelsy,' when, in 1806, he received a letter from Mr. Surtees (a stranger to him) containing remarks upon some of the ballads composing that work, and after some preliminary correspondence, there came from Mr. Surtees a professedly old ballad on a feud between the Riddleys and the Featherstones, which he pretended to have taken down from the recitation of an old woman on Alston Moor. It was accompanied by historical notes calculated to authenticate it, and Scott did not pause to criticise it rigorously. He at once accepted it as a genuine relic of antiquity—introduced a passage of it in Marmion, and inserted it entire in the next edition of his minstrelsy."

The passage which the author of the "History of Durham" thus imposed upon the Wizard of the North, will be found in Marmion, Canto I, verse 13:—"The whiles a Northern harper rude," &c.

That the poet was easily deceived is evident from a note in the letter to Southey, September 1810:—"A witty rogue had proved him guilty of stealing a passage from one Hieronymus Vida's Latin poems which he had never seen or heard of." The passage referred to were the well-known lines in Marmion:—

"When pain and anguish wring the brow
A ministering angel thou!"

That Scott had really not copied from the Bishop of Alba's work has since been demonstrated, the lines being of more modern fabrication than the "Cum dolor atque supercilio gravis imminet angor," of the learned prelate.

THE GREAT BERNERS STREET HOAX.—"Mistakes have been made as to the date of this disgraceful affair," says a correspondent in "Notes and Queries." "Lockhart names 1809, but it really took place on the 26th November 1810, and it will be found recorded in the Annual Register for that year, at p. 291."

Walking down Berners Street one day with his friend Matthews, Theodore Hook noticed a very neat looking house, upon which he said to his companion, "I'll bet you a guinea that in one week that nice quiet dwelling shall be the most famous in all London." The bet was accepted, and the prince of jokers despatched 1,000 letters to various tradesmen, conveying orders for goods to be delivered on one particular day, and as nearly as possible at one particular hour. The goods ordered included coals, potatoes, books, pictures, ices, jellies, 2,500 raspberry tarts, from half a hundred pastry cooks, &c., from dealers whose shops extended from Whitechapel to Kensington. Letters were despatched to the Governor of the Bank, the Chairman of the East India Company, a Lord Chief Justice, a Cabinet Minister, the Archbishop of Canterbury, the Duke of York, and the Lord Mayor and his Chaplain were requested to appear and take the death-bed confession of a speculating common councilman.

Hook had secured a lodging in the opposite house, where, with some friends, he watched the fun. At the appointed hour the quiet street began to lose its normal aspect, carts and waggons blocked the road, and the traffic congested one end of Oxford Road to the other, while every thoroughfare leading to it was unapproachable. From east, west, north, and south the traffic poured in to swell the neighbourhood, and to add to the confusion of the lawyers, doctors, nurses, teachers, barbers, milliners, divines, lovers to meet their sweethearts, members of Parliament, and others who had been called together under some specious device. The inhabitants of the house were horrified at the turmoil and to hear the mingled exclamation of indignation from the victims. The vehicles were so jammed that extrication was impossible, the sides of carts and carriages were smashed in, glass, china and other things fared the common fate of breakage, beer and wine barrels were overturned and their contents spilt. The hoax caused such a sensation, and the outcry for the perpetrator was so great, that although Hook was not actually suspected, yet he deemed it advisable to take a trip into the country for a short time until the excitement was over.

HOAXING THE SURGEON.—One day, after riding some distance in a hackney-coach, Theodore Hook made the unfortunate discovery that he was without any money, and could not pay his fare. On the road was a friend, and Hook hailed him, hoping to borrow the requisite amount, but the friend was as impecunious as himself. Hook considered for a moment, then, calling out to the coachman, desired him to drive to Mr.—'s, a well-known west end surgeon. Arrived there, he sprang out of the coach, knocked loudly, and

demanding of the servant who answered him if Mr. So-and-so was within. The doctor was descending the stairs at the time. "Oh, my dear sir," he cried in a wildly agitated voice, "I trust you are not engaged—excuse the feelings of a husband, perhaps a father by this time—your attendance is required instantly at Mrs. —, No. —, such-and-such a street. Don't lose a moment, a most peculiar case, I assure you."

"I will order my carriage and go at once," said the doctor.

"No need for such delay, I have one at the door, jump in; I have to go for the nurse, and will follow immediately."

The indignation of the lady, a sour-tempered, middle-aged spinster, was excessive when the doctor announced the object of his visit, and he was only too glad to escape from her wrath. But the doctor had still to contend with cabby, who, upon driving him home demanded the entire fare, and would not leave the house until it was paid.

DOWNRIGHT IMPUDENCE.—While strolling one day along a street in Soho, accompanied by his friend Daniel Terry, the actor, Theodore Hook was reminded by a very savoury odour which greeted his nostrils that preparations were being made for a dinner. "A party, no doubt," said Terry; "jolly dogs! what a feast! I should like to make one of them." The remark was like an inspiration to Hook. "I'll take a bet I do," was his immediate rejoinder. "Call for me here at ten."

Leaving his friend, he mounted the steps and knocked at the door. Believing him to be one of the expected guests, the servant conducted him to a drawing-room, where a number of persons were already assembled. Making himself perfectly at home, he had half-a-dozen people about him, laughing at his bon mots, before the host discovered that a stranger was present. "I beg your pardon, sir," he said, addressing the uninvited one, "your name?—I did not quite catch it; servants are so incorrect." "Smith, sir, Smith," replied the unblushing Theodore, "don't apologise; you are quite right, sir, servants are great blockheads. I remember a most remarkable instance of their mistakes." "But, really, sir," interrupted the host mildly, "I did not anticipate the pleasure of Mr. Smith's company to dinner. Whom do you suppose you are addressing?" "Mr. Thomson, of course," answered Hook, "an old friend of my father. I received a kind invitation from you yesterday on my arrival from Liverpool, to dine with you to-day, family party, come in boots, you said." The host at once disclaimed the name of Thomson, or any knowledge of the vivacious Smith. "Good heavens! then I have come to the wrong house," exclaimed the hoaxer. "My dear sir, how can I apologise? so awkward too, and I have asked a friend to call for me."

The old gentleman, thinking so witty a personage excellent addition to his party, begged him to remain. With a profusion of apologies, Hook at first pretended to decline, but ultimately accepted. Everybody was delighted with him, all the evening he kept up a constant fire of wit and repartee, and ultimately sat down to the piano, and sang extempore verses on every one present. In the midst of these the door opened, and, true to his appointment, in walked Terry, at the sight of whom, striking a new key, he sang:—

"I'm very much pleased with your fare,
Your cellar's as fine as your cook;
My friend's Mr. Terry, the player,
And I'm Mr. Theodore Hook."

ANTIQUARIAN HOAX.—The "Dublin Mail," about a dozen years ago, was made the victim of a hoax. It published the following letter from a correspondent:—"I enclose a copy of an inscription in mediæval Latin from a stone discovered during the excavations now proceeding at Cork Hall, near which stood a church dedicated to a saint and missionary known to the chroniclers by the name of Uncatus Ambulans. Perhaps a copy might be suitable for your extensively read paper, and some of your antiquarian readers might be able to supply a translation. The inscription is as follows:

I 'SABILL · HCHRES' AGO
'FORTIBUS' ES IN · ARO
NOSCES 'MARI 'THEBE 'TRUX
'VOTIS 'INNEM · · · PES 'AN 'DUX.

The "Freeman's Journal" has given a translation which may, it says, suit all purposes:—

"I say, Bill, here's a go,
Forty busses in a row.
'No,' says Mary, 'they be trucks.'
'What is in em?' 'Peas and ducks.'"

NEWSPAPER HOAX.—The editor of a Scotch newspaper, suspecting his rival of stealing news from early copies of his paper, determined to lay a trap. Accordingly a paragraph was put into type giving a startling account of a terrible murder committed on a lonely moor at some distance from the town. A dozen copies of the paper were printed before the stereotype plate containing this announcement was removed from the machine, and another plate with nothing on but authentic news was substituted. Of these twelve copies with the fictitious narrative, one was placed in the way of a machine man who was believed to receive bribes for despatching an early paper to the office of the competing journal. Next day there was a fever of excitement when the bills appeared, upon which were printed, "Terrible Tragedy! Mysterious Murder!" Thousands of papers were sold, and great was the joy of a certain political party that the rival organ had not a single line about this important event. But the joy was short-lived. On the following morning it was the turn of the other political party to rejoice. The hoax was explained, and though, as the narrative says, "it did not cement a good feeling between the two newspaper offices, it taught one person, at least, to be very cautious about accepting early copies from a rival."

(To be continued).

"Book of Rarities," by Edward Roberts P.M.

A Royal Diamond Jubilee number has been issued by our contemporary the "Freemason," in which the progress and doings of the English Craft during the last ten years are exhaustively summarised, this portion of the work being intended, in a great measure, as supplementary to the Jubilee number issued in 1837. Then follows an exhaustive article, "Royalty and Freemasonry," by Bro. G. B. Abbott; several excellent portraits of past royal patrons of the Order being introduced. There are many other illustrations in the number, including portraits of the Grand Officers of the year, while a special plate is issued with it, including representations of Her Majesty the Queen and her two sons who are now associated with the Order.

LODGE MEETINGS NEXT WEEK.

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

Monday.	
720 Panmure, Balham	137 Amity, Poole
77 Freedom, Gravesend	200 Old Globe, Scarborough
236 York, York	311 South Saxon, Lewes
248 True Love & Unity, Brixham	325 St. John, Salford
312 Lion, Whitby	342 Royal Sussex, Landport
359 Peace & Harmony, South'pton	376 Perfect Friendship, Ipswich
382 Royal Union, Uxbridge	591 Buckingham, Aylesbury
424 Borough, Gateshead	610 Colston, Bristol
827 St. John, Dewsbury	726 Staffordshire Knot, Stafford
840 Scientific, Wolverton	750 Friendship, Cleckheaton
872 Lewis, Whitehaven	795 St. John, Maidenhead
949 Williamson, Monkwearmouth	823 Everton, Liverpool
986 Hesketh, Croston	865 Dalhousie, Hounslow
1146 De Moulham, Swanage	962 Sun and Sector, Workington
1199 Agriculture, Yatton	1040 Sykes, Driffeld
1255 Dundas, Plymouth	1086 Walton, Liverpool
1337 Anchor, Northallerton	1129 St. Chad, Rochdale
1443 Salem, Dawlish	1136 Carew, Torpoint
1631 St. Andrew, Gorleston	1212 Elms, Stoke Damerel
1748 Castlemartin, Pembroke	1301 Brighthouse, Brighthouse
1814 Worsley, Worsley	1334 Norman, Durham
2069 Prudence, Leeds	1353 Duke of Lancaster, Lancaster
2074 St. Clare, Landport	1511 Alexandra, Hornsey
2208 Horsa, Bournemouth	1634 Starkie, Ramsbottom
2373 Hardwick, Chesterfield	1638 Brownrigg, K'gston-on-Thames
2425 Ecclesburne, Duffield	1973 Saye & Sele, Belvedere
2557 Temperance, Newcastle-on-T.	2203 Farnborough & N.C., Farnboro'
	2258 West. Dist. U.S., E. Stonehouse
	2259 St. Nicholas, Thorne
	2475 Border, Blackwater
Tuesday	
Board of General Purposes, Freemasons' Hall, at 5.	
73 Mount Lebanon, Southwark	
857 St. Mark, Camberwell	
1805 Bromley St. Leonard, Bromley	
2191 Anglo-American, Criterion	
223 Charity, Plymouth	
378 Loyal Welsh, Pembroke Dock	
386 Unity, Wareham	
418 Menturia, Hanley	
448 St. James, Halifax	
667 Alliance, L. arpool	
681 Scarsdale, Chesterfield	
830 Endeavour, Dukinfield	
958 St. Aubin, Jersey	
1006 Tregullow, St. Day	
1225 Hindpool, Barrow-in-Furness	
1424 Brownrigg of Unity, Old B'pton	
1570 Prince Arthur, Liverpool	
1787 Grenville, Buckingham	
1893 Lumley, Skegness	
1903 Pr. Ed. Saxe Weimar, P'tsm'th.	
2572 Tyldesley, Tyldesley	
Wednesday	
General Committee, Grand Chapter, at 4.	
Board of Benevolence, F.M.H., 5.	
619 Beadon, Upper Norwood	
700 Nelson, Plumstead	
1278 Burdett Coutts, London Tavern	
2140 Hughenot, Criterion	
32 St. Geo. Harmony, Liverpool	
121 Mount Sinai, Penzance	
Thursday.	
House Committee, Girls School, at 4.30.	
1421 Langthorne, Ilford	
2319 Scots, Crane Court, Fleet Street	
202 Friendship, Devonport	
214 Hope and Unity, Brentwood	
346 United Brethren, Blackburn	
403 Hertford, Hertford	
410 Grove, Ewell	
594 Downshire, Liverpool	
787 Beaureper, Belper	
1616 Fr'ndship & Harmony, W'yb'ge	
1817 St. Andrew, Shoeburyness	
1971 Ald'shot, Army & Navy, A'shot.	
2184 Royal Vict. Jubilee, Rainham	
2214 Josiah Wedgewood, Etruria	
2263 St. Leonards, Sheffield	
2335 Cycling and Athletic, Liverpool	
2375 Hilbre, Hoylake	
2462 Clarence, West Hartlepool	
2474 Hatherton, Walsall	
Friday.	
1777 Royal Hanover, Twickenham	
1920 Eurydice, Surbiton	
Saturday.	
1297 West Kent, Crystal Palace	
1293 Burdett, Hampton Court	
1531 Chislehurst, Chislehurst	
1851 Ewell, Kingston	
1982 Greenwood, Sutton	
2048 Henry Levander, Harrow St'n.	

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REPORTS OF MEETINGS.

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

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CRAFT: METROPOLITAN.

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LEOPOLD LODGE, No. 1571.

IN splendid weather the Brethren, their wives and friends, assembled at Paddington Station, on the 6th inst., to be conveyed by special saloons to Reading, where "La Marguerite" Launch was in waiting to take the party on board. Everyone seemed ready for the lunch and light refreshments abundantly provided and excellently served by Messrs. Layton Bros., while the splendid strawberries and cream supplied by Bro. Leech was a feature in itself and something to be remembered. On reaching Great Marlow a most delightful dinner was ready at the "Crown," and the party seemed to vastly appreciate the excellent catering of Mr. W. E. Cole the proprietor. The tables were arranged with such care and decorated so pleasantly as to make a picture in themselves.

After the dinner the usual toast of the Queen and the Craft was given by the Worshipful Master Bro. Hampson, and was most enthusiastically received with full musical honours, Miss Grove delighting all with the excellent and artistic rendering of the National Anthem. Then followed the Most Worshipful Grand Master and the Grand Officers, followed by the toast of the Ladies, given by Bro. P.M. Morgan Secretary of the Lodge, in a masterly and poetic speech, which was received with tremendous enthusiasm. This was very humourously responded to by Bro. Leach and closed the toast list, as the launch was in waiting to take the party on board to be photographed and resume the trip to Windsor. The journey was enlivened by some excellent music, Miss Grove, Miss Brown, Bro. Brown, Mr. Lattimer, Bro. Leach, amongst others, contributing some excellent songs, and after tea had been served, some of the choruses so intimately connected with the Craft were, if not very artistically, very heartily sung, such as God bless the Prince of Wales, and Auld Lang Syne.

As Windsor Castle was neared Miss Grove again delighted all with her exquisite rendering of God save the Queen. At Windsor the G.W.R. had again in readiness the saloons to convey the party home, and thus ended one of the most enjoyable outings the Lodge has ever held.

Conspicuous amongst the Brethren was to be noticed the amiable face of Bro. Past Master Carey father and Treasurer of the Lodge; Past Master Morgan, the zealous Secretary, with his wife and a distinguished list of friends, amongst whom was the gifted and talented Miss Grove, daughter of Past Master Grove, of the Crystal Palace Lodge, who, with his wife was also to be seen; Bro. Eddie and Mrs. Eddie; Bro. Hampson's (W.M.) party was a very numerous one; Bro. Meadows P.M. with his friends; Bro. Watt P.M., his wife and friend; Bro. Morris and Mrs. Morris, with Mr. and Mrs. Gabel; Bro. Hall, Mrs. and Miss Hall, with several friends; Bro. Downs, with Mr. Simmonds, and the humorous Mr. Latimer and his wife; Bro. P.M. Henri Saunior and his niece; Bro. McKenzie and his daughter; Bro. Brook and Mrs. Brook; Bro. Stevenson and his wife; Bro. Robert Lee and his wife, with a select party of friends; Bro. Barnes and Mrs. Barnes, with several friends, and many others.

A special photo was also taken of the Brethren who acted as the Stewards, to whom so much of the success of the day was deservedly credited.

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PAXTON LODGE, No. 1686.

THE month of July can hardly be claimed as the most suitable time for a Masonic meeting to be held in town, but those who could, and did not attend the meeting of the Paxton Lodge, at the Surrey Masonic Hall, on Saturday, 10th inst., missed a real treat. The working of the ceremonies by the W.M. Bro. Longhurst was something that will not be forgotten for a very long time, due precision, regular intonation and proper solemnity being given to the ritual, especially enhancing the beauties of the traditional history in the third degree.

The brethren present included Bros. H. Longhurst W.M., F. Allen I.P.M., J. Stein S.W., J. Parker J.W., E. Damant Treas., H. Ansell P.M. Sec., Green S.D., A. Stout J.D., W. Wright Organist, F. Bishop Std., C. Mayo P.M., F. Oldfield P.M., Bowler Tyler, and Bros. Ross, Giles, Panowski, Thorpe, Wilson, Turner, and Radford.

Visitors: Bros. J. Gray J.D. 360 (S.C.), Charlie Woods I.P.M. 2345, H. M. Austin 2332, Cartwright J.D. 1986, H. Kitch 2021, A. G. Sayer 1950, Hooper 1950, E. Scott Young P.M. 226.

The Lodge having been duly opened Bro. Panowski was raised.

Ballot was taken for, and proved unanimously in favour of, Mr. H. Turner, who was impressively initiated.

A capital repeat having received due attention, the W.M. proposed the usual Loyal and Masonic toasts, which were well received.

Bro. F. Allen I.P.M., in proposing the W.M., said that Bro. Longhurst had always been known to them as an exemplary hard working Mason. He worked well in whatever he took in hand, and had introduced most pleasing features since his installation.

The W.M. responded, saying that he believed so thoroughly in the necessity of the ritual being well rendered that he had taken care to make himself proficient. He was gratified at the honour of being Master, and should do his very best to ensure success during his year.

The W.M., in proposing the Initiate, said that he had known Bro. Turner since he was a little boy. He could assure them that they had to welcome a good and trusty member. Bro. Turner responded.

The W.M. proposed the Visitors, who were received with pleasure by the members. Bro. Hooper responded, saying this was his third visit, and he hoped would not be the last.

Bro. E. Scott Young, a former Secretary of this Lodge, gave an account of his wanderings in the antipodes. He also told the Brethren something about Freemasonry in Australia.

The Past Masters, Treasurer and Secretary, and the Officers were afterwards toasted.

The Tyler's toast closed a successful meeting, which had been enlivened by the efforts of Bros. Longhurst, Thorpe, Scott Young, Green, Parker, Turner, and W. Wright, in addition to the harmonic efforts of the Brethren to honour "John Peel" and "The Mermaid."

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INSTRUCTION.

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WESTBOURNE LODGE, No. 733.

AN exceptionally good meeting—considering the warm weather—was held on Tuesday, at Bro. Barnes's, Oliver Arms, Westbourne Terrace North, Harrow Road, W. Bro. W. J. Sweet acted as W.M., with J. L. Millor S.W., G. Weaver J.W., H. Dehane P.M. Preceptor, G. D. Mogford P.M. Sec., R. J. Rogers P.M. Deputy Preceptor and Treas., Major Reed S.D., T. Mogford W.M. J.D., Beesley I.G., H. Crookes, C. Halston, J. Wynman, G. A. Knight P.M.

Visitors:—Bro. H. C. Anderson and Bro. J. Ryan P.M., both of the Star in the East Lodge, No. 1918, Queen's Town, South Africa.

The ceremony of initiation was rehearsed, Bro. Wynman being candidate. The Lodge was called off and on. The W.M. resuming the work expressed his desire that Bro. G. D. Mogford P.M. should occupy the chair and rehearse the third degree, which was willingly agreed to. The Lodge was opened in the second degree, and Bro. Rogers was examined and entrusted. The Lodge was advanced to the third degree, and the ceremony of raising was rehearsed, the same Brother as candidate. Neither ceremony could have been better rehearsed.

Bro. Sweet having re-occupied his chair resumed the Lodge in the first degree. Bro. J. L. Miller was elected W.M. for next Tuesday.

It was proposed by Bro. Dehane Preceptor, and seconded by Bro. R. J. Rogers P.M., that a vote of thanks be put on the minutes for the impressive manner in which the W.M. rehearsed the ceremony of initiation for the first time in this Lodge.

The W.M. thanked the Brethren for their kindness.

Brother Dehane had much pleasure in welcoming the two visitors from South Africa, their presence showed the true fellowship that existed between Masons.

The Visitors suitably responded, saying their visit was prompted by a desire to see the difference in ritual. There was not much variation between the African and English ceremony. They thanked the Brethren for their kind reception.

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ROYAL ALFRED LODGE, No. 780.

A VERY good meeting took place on Thursday, at Bro. Purkiss's, Star and Garter Hotel, Kew Bridge. Bro. C. Jacobs W.M., F. M. Ridley S.W., D. Rawlings J.W., R. H. Williams P.M. Preceptor, F. J. Larkman P.M. Treas., J. H. Cumming P.M. Sec., R. W. Robinson S.D., R. Goff J.D., W. Langdon I.G., F. Cragg P.M., W. Elliot, C. Wilcox, H. Johnson, Barton Jones W.M., J. Wynman, Wavell P.M.

The ceremony of initiation was rehearsed, Bro. Wilcox candidate. The Lodge was called off and on. The W.M. examined and entrusted Bro. Wilcox, and the ceremony of passing was rehearsed. Bro. Ridley was elected W.M. for next meeting.

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DALHOUSIE LODGE, No. 865.

ON Monday, at the Town Hall Tavern, Kensington, W., Bro. W. Hide W.M., R. Reid S.W., T. C. Dyer J.W., A. Williams P.M. Preceptor, C. G. Hatt P.M. Treas., A. J. Clayton Sec., T. E. J. Bell S.D., G. Aggett J.D., A. Jordan I.G., J. Cox P.M., F. Craggs P.M., H. Robinson, M. Spring, J. Wynman, McNaughton.

The Lodge being opened in due form, the ceremony of initiation was rehearsed, Bro. Craggs P.M. acting as candidate. The Lodge was advanced to the second degree and the ceremony of passing was rehearsed, Bro. A. J. Clayton candidate.

The Preceptor, with the assistance of the Brethren, worked the second section of the first lecture. Bro. Reid was elected to preside at the next meeting, and the Lodge was closed.

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CHISWICK LODGE, No. 2012.

ON Saturday, the 10th inst., at the Windsor Castle Hotel, Hammersmith, Bro. P. Cronin W.M., W. Hide W.M. 1275 S.W., E. Fox P.M. J.W., A. Williams P.M. Preceptor, J. Craggs P.M. Treas. acting Secretary, W. Whiteley S.D., R. A. Williams P.M. J.D., M. P. Wilkins I.G., W. Hillier P.M., G. Kirkham, J. J. Lambert P.P.G.S.W., and J. Wynman.

The ceremony of initiation was rehearsed, Bro. Lambert candidate. Lodge was called off and on. Resuming the working the W.M. opened in the second degree, and the Preceptor, with the assistance of the Brethren, worked the first section of the lecture. The W.M. resumed the Lodge to the first degree, when Bro. Hide was elected W.M. for next meeting.

It was proposed by Bro. Craggs P.M., seconded by Bro. Whiteley, and unanimously agreed to, that the sum of 10s 6d should be given to the widow of the late waiter of the Windsor Castle Hotel, who was found drowned.

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PROVINCIAL.

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CARNARVON LODGE, No. 804.

ON Tuesday, 6th inst., the annual installation meeting took place at the Freemasons' Hall, Waterloo Road, Havant, there being a good attendance of members and visitors.

The out-going W.M. Bro. G. Huggett having initiated a candidate, opened the Lodge in the second degree, when the I.P.M. Bro. Harry Nelson Price took the gavel in hand, and proceeded to instal the W.M.-elect Bro. James Mew Godfrey P.M., which ceremony he conducted with his usual ability. There was a Board of eighteen Installed Masters present. The Brethren awarded the Installing Master a vote of thanks, to which he duly responded.

The Officers appointed for the ensuing year were: G. Huggett I.P.M., W. W. Blake S.W., W. W. T. Williams J.W., E. S. Spriggs P.M. Treasurer (who was absent owing to a family bereavement), H. W. Smith Parsons P.M. Secretary, F. S. Stebbing S.D., G. Corbin J.D., L. J. Morey I.G., H. N. Price P.M. D.C., A. E. Fielder and A. Hapgood Stewards, and W. H. Earle Organist.

Bro. Harry Nelson Price P.G.Std.Br. England was then presented with a gold Past Grand Officer's Jewel (manufactured by Bro. H. T. Lamb), subscribed

for by the members of his Mother Lodge, in commemoration of the honour bestowed upon him by the M.W.G.M. H.R.H. the Prince of Wales.

The other business having been disposed of the Brethren adjourned to the banquet room, where upwards of forty sat down to the well supplied tables. Amongst the visitors were Brothers J. J. Thomas P.M. 753 P.G.Std.Br. England, A. R. Holbrook P.M. 309 P.P.G.Reg., G. F. Lancaster P.M. 903 P.P.G.Reg., and the following Masters of neighbouring Lodges: A. E. Gibson 257, C. F. Long 342, C. F. Brown 487, H. J. Adams 1069, G. W. Kerwood 1776, H. S. Keeping 1834, H. Thorpe 2068, and R. Windibank 2074; also R. Wyatt P.M. 1428, W. J. Jago P.M. 908, J. Hewitson P.M. 342, H. Jago J.W. 2074, and others.

The usual Loyal and Masonic toasts were disposed of, interspersed with some good songs and recitations, the contributors being Bros. H. Jago, Benes, C. Long, J. Forrest, J. J. Bascombe, and G. W. Allen. The piano was presided over by Bro. H. G. Fryer Organist 487.

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WALTON LODGE, No. 1086.

THE annual picnic of this Liverpool Lodge took place on Wednesday, 7th inst., when a company of about seventy members and friends proceeded in saloon carriages to Worksop, arriving there at about twelve o'clock. After luncheon in the Town Hall, a very pleasing ceremony took place. At the request of Bro. James M'Laren, Bro. Thomas Garrett, in a few well-chosen words, presented, on behalf of the Officers and members, a beautiful marble timepiece to Bro. Joseph Wild I.P.M. The company then proceeded in waggons for a drive round the Dukeries, returning for tea to the Town Hall at half past five o'clock. A most enjoyable day was spent, the weather being all that could be desired.

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WEYSIDE LODGE, No. 1395.

THE installation meeting was held at the Masonic Hall, Woking, on Tuesday, the 29th ult., Bro. Arthur H. Bowles P.G.D. W.M.

Bros. W. L. and J. H. S. Holroyd were passed to the second degree. The bye-laws were read, after which the Lodge was called off, and on resuming labour the principal business of the evening was proceeded with. Bro. Robert Mossop S.W. was presented for installation as W.M., and the ceremony of placing him in the chair was performed by the retiring Master in an able and impressive manner.

The report of the Audit Committee was received and adopted. On the motion of Bro. S. C. Knight P.M., the sum of three guineas was voted to the Victoria Cottage Hospital. The Charity Representative Bro. A. H. Bowles I.P.M. was re-elected. A candidate was proposed for initiation, and there being no further business the Lodge was closed.

A very excellent and well-served banquet followed. The after proceedings were of a most interesting character.

Bro. R. F. Gould P.G.D., in responding to the toast of the Grand Officers, referred in eulogistic terms to the work performed by the Pro and Deputy Grand Masters, which he believed had endeared them to every section of the Fraternity. Of the Grand Officers of minor degree he also thought it might be affirmed that so far, at least, as opportunities were afforded them, they showed their fidelity to the principles on which Freemasonry was based, and copied, to the best of their ability, though in a humbler and smaller sphere, the excellent example which had been set them by the leading Officers of the Society. It was recognised on all sides that in the distribution of honours the Prince of Wales was most impartial, but he thought he might safely go a step farther, and claim for the Grand Master not only the exercise of impartiality, but also of the highest discrimination, in the appointments to Grand Office which he had so recently made in connection with the Diamond Jubilee of Her Majesty the Queen. For a proof of this he would refer them to the well-merited preferment which on the 14th June, at the Royal Albert Hall, was bestowed on the worthy Brother who at that time was the Master of the Weyside Lodge. Their Immediate Past Master had, indeed, in the twelve months expiring that evening, enjoyed a very brilliant reign. To begin with, he occupied the chair for the second time. Next, he performed all the ceremonies, received into the Lodge the eldest son of their much-respected Provincial Grand Master, installed his successor, and after a year so well spent would be able in his comparative retirement to enjoy the "otium cum dignitate" of a Grand Officer. The I.P.M., in the ceremony of installation, had been greatly assisted by his Brethren in the Craft, and very particularly by his brother, Colonel Bowles, also a P.M. of the Lodge, whose presence that evening, on his return from foreign service, afforded gratification to them all. To the Officers for the current year he tendered his best wishes. Two of them, the Treasurer and Secretary, had already filled those offices faithfully and well for long periods, and their re-acceptance of them was, therefore, a subject for congratulation. The W.M. had worthy traditions to sustain, which he would be sure to do, and on retiring from the chair would, with equal certainty, leave a good record behind him. He trusted that for all the Brethren in the direct line of promotion the same good fortune might be predicted, and, in conclusion, expressed his sincere hope that the proceedings at the installation meetings of the Lodge in future years might all pass off as pleasantly, harmoniously, and successfully as they had done that evening.

Other toasts followed.

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CRAFT MASONRY.

AS the years glide by, bearing us on their wings to the bourne where time shall be no longer, we are the more deeply impressed by the fact that in the "Blue" Lodge is found all the substantials that attach to Freemasonry. In so saying we have no disposition to disparage what are termed the "Higher Degrees." We have taken much comfort, instruction and impressiveness in Chapter, Council, Commandery and Scottish Rite, but as the child to its mother, the wanderer to his early home, the flower to the sun, so turn we to the first three degrees in Ancient Craft Masonry with the fully realised knowledge that nothing can be added to them which contributes a fresh knowledge, a fresh wisdom, a fresh view of the ethical philosophy of Freemasonry, that is not found embodied in the system of speculative Masonry. The Blue Lodge is the root and trunk of a massive tree, of which all else in Freemasonry are the branches, buds, leaves, blossoms; and humanity blessed and benefited, the fruit.

With the degrees of the Council R. and S. M., Ancient Craft Masonry concludes. Christian knighthood is but a graft on the parent tree, the Council tells the story of an episode in the history of King Solomon, and its annex of the Super Excellent that of the last King of Judæa; the Chapter elaborates the restoration of a captive people, a ruined city and temple, and the restoration of a long-lost law and obsolete government to the emancipated Hebrews; the Templar is brought out of the old into the new or Christian dispensation, and while but the adopted child of Ancient Craft Masonry, serves to unite the past with the present, the old with the new, the typical with the actual or spiritual in the Christian dispensation, and all are united to the trunk of the tree as branches, and derive subsistence from the original roots.

But the philosophy of the first, second and third degrees in Speculative Freemasonry goes deeper than history in the old, or the simulation of the soldier-monk of the crusades. It presents man in a state of nature, under a condition of symbolic religion, and finally, when both the former have failed to satisfy the yearnings of the soul after a knowledge of a future, it shows him the death of the mortal and the resurrection of the immortal through the "Lion of the tribe of Judah," who has brought to light life and immortality from the putrefaction and cerements of the tomb. On these fundamental ashlar all else in Freemasonry has been built. There may be more elaboration, and consequently a fresh impressiveness, but it is the same thought, the same facts, the same results more fully and possibly more strikingly developed through situation, but no new truth has been added, no grander sublimity has been attached, nor has the actor in the great drama received anything more as he ascends the Masonic ladder, than a reiteration of what he has already received. "Naked came I into the world," said the man in the land of Uz. Back to the conditions of impoverished life goes the Masonic neophyte down to the level of the coming from, and returning back to the bosom of Mother Earth. Over the peninsula of time he travels. He is taught to work while it is called to-day. His employment is delineated by symbolic illustration and his wages are paid in the necessities of life. As he approaches nearer to the boundary line marking the shores of the eternal sea and the "evil days draw nigh," he pays the debt of nature and learns the lesson of a triumph over the grave in that grand connecting link between the Jewish and Christian dispensations, who, in clarion tones—which have since gone ringing round the world—cried, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live," and in response to this promise of hope the horizontal of decay and death gives place to the perpendicular of an immortality beyond the grave. All this we are taught in the Blue Lodge. The eye and ear are instructed in these sublime lessons and the simple symbolism of the Craft is enlisted in the education of the searcher after the mysteries of Freemasonry. Upon these foundations have been built rites innumerable. Esoteric manipulators, political tricksters and fanatical enthusiasts, have all in turn laboured to build upon the triangular columns of Wisdom, Strength, and Beauty, and at their base can be found the debris of what was for a time called Freemasonry, which like the decayed windfalls at the bottom of the tree, but serve to render more valuable the healthy fruit which clings to the living branches.

We have a strong suspicion of the genuineness of a man's Masonry that ignores the "Blue" Lodge. We care not how active he may be in other bodies, if he has lost his interest in his Masonic cradle he is but little better than the proverbial "withered branch." If his Masonic vitality be not derived from the original tap root, then is his Masonry cut off from the breast of the mother who nursed it into matured strength, stature, and stability.

With these facts before us we plead for more association with our Masonic cradle. Can a child forget its mother? Go back to your poverty stricken hour, Brother, and think that as a stranger you were taken in and provided with a home. Cultivate the generic love you first experienced when you stood as a man

and a Mason among Brothers and Fellows. It was character that gave you that entrance, and the tongue of good report had preceded you. Be not forgetful of those times and seasons, even if you be at the top of the Masonic ladder.—"American Tyler."

A "GENIUS" IS HE.

AS we were going down Fulton Street the other day our attention was caught by a little tin sign, which gave the following announcement:

AMOS PATTERSON,
DEALER IN SECRET FRATERNITIES.
Rituals Made to Order.
Lodges Instructed.

My companion and I involuntarily looked at each other. "Here, at last, is something new under the sun," I said.

"More likely it is the habitation of some escaped lunatic," replied my friend.

"At all events, let us go in and see what manner of man he is, and whether perchance there is any method in his madness."

We clambered to the fifth story of the building as advised by constantly recurring pieces of cardboard nailed to the stairs, and found the door of his room. In response to our rap an old gentleman appeared. He looked at us over the top of a pair of gold-bowed spectacles with an expression of interrogation.

"Mr. Patterson," we queried.

"Yes, sir; will you walk in?" and without more ado he ushered us into a cosy little room fitted up as an office and gave us seats. He had evidently been writing when we interrupted his occupation, and the ink was not dry on the last sheet on his desk.

"Is it true, sir, that you deal in secret fraternities?" I asked, "and isn't it a new kind of business?"

"Well, sir, to speak more correctly, I do not deal exactly in fraternities, inasmuch as a fraternity consists more particularly of its members. But I do sell the prospectuses of new orders, with plans of secret work, together with all the minutiae of nomenclature, symbols, signs, grips and so on. As to the last part of your question, I suppose I am the pioneer in this new line of work."

"Do you mean to say that you keep on hand written descriptions of new organisations, with detailed accounts of the various ceremonies, to put on the market?"

Mr. Patterson smiled as he nodded assent. "I keep a few all written out ready for instant use, but the main part of my work is done to order."

We glanced at a row of pigeon holes in the upper part of his desk which were filled with papers. They were labeled with phrases like these: "Independent Order Knights of Pestle," "Ancient Guild of Mariners," "The Cyclops Circle," "The Favour'd Few," "Chinese Chapter of Hung Hi."

"Might we look at one of your fraternity rituals?" we asked.

"Oh dear, no! If you think for a moment, you will see that it will never do. If I were to sell the fraternity afterwards which I allowed you to look at, the secrets would be given away at the very start. In fact, whenever I expose one to the view of a prospective buyer, if by any means the trade should fall through, the entire work has to be thrown away."

"But how, then, can we judge what you can do? We would like to know a little more about it so that we might write it up for our paper. If you could give us a little light as to your methods it would help us to fill a little space in our paper, and give you the benefit of the advertisement."

"Perhaps we might arrive at such a result in another way. We will suppose you two gentlemen to be in search of a plan of organisation for use in a high school or college. The first thing we do is to select something for the groundwork upon which the society is to be built. Suppose, for instance, we take an idea from some study pursued by the students, say arithmetic. We then decide on a name. We call it the Arithmetical Association of Intimate Integers. At first blush there seems very little to work up in the way of initiation and few symbols for suggesting lessons of mortality, but we shall find plenty of chances as we go along. We give the officers' names derived from general terms used in the science. The Lodge is called a multiplicand, and the chief officer 'most munificent multiplier.' The secretary becomes the 'enumerator' and the treasurer the 'dividend,' and so long down the scale. Having once decided on the name it becomes an easy thing to write the ritual up to them. Let us begin with the presence of the candidate at the door of the Lodge room. One rap is given, followed by a dialogue something like this:

"Brother common denominator, why this alarm?"

"An insignificant cipher who, feeling his uselessness by himself, seeks potentiality by joining this most ancient association of Intimate Integers."

"The most munificent multiplier wishes to know what good a mere cipher can be to the other integers of his multiplicand, since he is of no value to himself."

"By association with them he is sure he can add ten fold to their power."

"It is well. By order of the most munificent multiplier you will allow him to enter this multiplicand and receive the degree of addition."

The candidate is led into the hall and placed between two parallel rows of members.

"You are received into this multiplicand between two horizontal parallel lines, which is the sign of equity, and should ever remind you that whatever the value of an integer may be elsewhere, they will always meet here on the plan of equity. This therefore (holding his arms parallel before him) is the sign of membership in our order."

The candidate is then duly sworn to secrecy by nine integers, after which he is duly pronounced a member and invested with a badge on which is printed a large figure 1.

"You will hereafter wear the badge 'number one,' which, being the lowest in value of all integers, is to denote your position in this multiplicand as the least of its members, and will teach you true humility and appropriate dependence. The sign of this degree is made by holding the index fingers at right angles across each other, forming the cross with equal sides, which is the sign of addition, and signifies that there is much knowledge yet to be added to the little we have already imparted. As a true brother of this degree you will always welcome such additions whenever and wherever there occurs an opportunity to make them."

The newly made integer is then conducted to the chair of the most

munificent multiplier who gives him a short lecture. This deals with the ancient origin of the Order, which he proceeds to prove by dates when integers were known to be in use in Persia and Arabia, centuries before the time of any known cult or fraternity, clearly demonstrating that the order of intimate integers is the oldest in the world. He also informs him that, although the figure one is the lowest of all integers, it is still vested with glories of its own. "It is a symbol of unity, and, therefore, of perfection. It is also the only figure which the truly loyal mind associates with his highest social, political or religious thoughts, for we acknowledge allegiance to but one wife, one country, and one God." He then instructs the brother how to enter a multiplicand: "Standing erect as a figure one, saluting the most munificent multiplier with the sign of the degree of addition, which is responded to on the part of the presiding officer with the sign of equity."

"Should you desire to test a person whom you have an idea belongs to this order, you will hold the forefinger of your right hand over the ridge of the nose, to which the person tested, if he be a brother, will respond by placing the first and second fingers of the left hand on each side of the nose. He will then advance, and holding out his right hand exclaim: 'Are you an integer?' You will reply, 'I am one,' as you shake hands, and he will say, 'I am two.'"

The brother is then taken to the enumerator, who makes a record of the initiation, and causes the brother to sign the roll of membership.

"Of course this is only a rough sketch or outline of an initiation," said Mr. Patterson, "and would be greatly modified after I had time to give the matter the reflection it should have. And it refers to only the degree of addition, which of course would be followed by those of subtraction, multiplication and division. The jewels worn by the officers would be made from a combination of the degree signs and Roman numerals."

We were exceedingly interested in the draft made thus extemporaneously, which showed the method of Mr. Patterson's work.

"And do you have many orders?" we asked.

"I get them as fast as I can figure out the details, which require some time to perfect, so that I can only turn out about two good rituals per month. And you have no idea how orders are increasing in this country. During the time of societies gotten up for financial gain, in which you could invest a hundred dollars and pull out two, they sprung up like mushrooms in a night—I set afloat several of these myself. Even now, while the growth is normal and healthy, they are increasing fast."

"Besides furnishing rituals for many of these, I am also revising some of the work in the old societies. Some of this was written by men not well educated and abounds in redundancies and bad grammar. Besides, they did not lay hold of the many opportunities afforded, and overlooked the grandest chances for dramatic situation in their floor work. Some of these I can improve. So between rituals for new societies and revisions of old ones, I have on hand already orders enough to last me six months."

Mr. Patterson here rose from his chair, and taking the movement as a slight hint that we were dismissed, we thanked him for his courtesies and departed.—Geo. H. Hebard, in "Fraternal News."

BROTHERLY LOVE.

MASONS profess to be united in an indissoluble chain of sincere affection, the links being the five points of fellowship—brotherly love, benevolence, prayer, secrecy, truth. These five points, when strictly adhered to, bind heart and hand so firmly that no vicissitudes of circumstances can affect the solemn covenant, nor even death itself sever the sacred compact. The first link is that on which all the rest principally depend, and the cultivation of the spirit of brotherly love is the Mason's privilege, the Mason's creed, the Mason's duty. The love of home has existed from the beginning; so has the love of the fatherland. Patriotism was found in the Greek and in the Roman heart as well as in the Christian; but the love of the whole human race—that was a new idea. This is Masonry's great message to the world:—"There is but one God; all men are the sons of God." The promulgation of these two truths, says Joseph Mazzini, the Christian hero and patriot of Italy, has changed the face of the world, and enlarged the moral circle to the confines of the inhabited globe. Masonry grasps in its scope two worlds, those of labour and peace, death and immortality.

We may stand entranced as we gaze upon a beautiful landscape, depicted with the magic skill of the artist's hand, so true to nature. We in solitude admire the scene and commune with self as we enjoy its beauty; yet we are not satisfied. Why? Because we are unable to share its beauty with another. So in the beginning God was not satisfied with the beauty and loveliness of Nature, and the creations of his hands, until man adorned the scene. Thus man, created in the image of God himself, was made possessor, and a sharer of his Creator's joy and goodness. God sought fellowship in creating man and that love of fellowship is the birthright of mankind, and he who wishes for an eternal separation from all men is not in possession of one of God's best gifts to men, "Brotherly Love."

To many, Masonry takes the place of a beautiful picture, fraught with interest as years have added to its charms additional attractions; yet as we gaze with penetrating eye we question if the spirit of the Craft has not been thrust in the background. True, its symbolic teachings, its ideal principles—their objects and place in the past and present history of the world—attract the admiration of thousands and prove a magnet which unites loyal, noble, active hearts around one centre of life, "the fatherhood of God and brotherhood of man;" but what illustrations are Masons giving to the world in these days of the light feeling of responsibility they have about making good their professions. In the mad haste to acquire riches, honours, ease, are not Masons too often found asking, "Who is God that I should serve Him, or who is my brother that I should love him as myself?" By their every act declaring the Institution to be a boundless and bottomless hypocrisy. Let the Institution "not be partakers of other men's sins." Let it not tolerate the open and wilful violation of its sacred principles and deceive itself with the thought that it can escape a coming to judgment. Theodore Parker well says: "Justice is the keynote of the world, and all else is ever out of tune."

Brotherhood! 'Tis true that life is the gift of a beneficent God, that the inhabitants of this globe proceed from a common parent. Sons of God by creation, we admit; but the doctrinal system of Pelagius—denying the doctrines of the natural condition of man, original sin, grace, free will, and redemption—we stoutly affirm is not only contradicted by all Scripture, but disproved by all human experience. It is the proclaiming with such alluring eloquence, without qualification, of this most deadly doctrine of broad Christianity, that "all men by nature are the sons of God," by Masonic orators, that thousands of uninstructed souls are led into darkness, and are resting on broken reeds, while multitudes who believed that when they

entered Freemasonry they would find a perfect Brotherhood, have discovered to their shame and financial loss, that men have passed through the solemn ceremonies of the Institution, only to receive a new name, but are still at heart the children of their father the devil! They blaspheme God, they break His Sabbaths, they lie and cheat and steal, they are drunken and profligate, many of them whitened sepulchres full of dead Masons' bones. Brotherhood! Masonry calls for a higher sonship, predicted solely on the ground of a new birth—every novitiate in Masonry passes from darkness to light, and from death to life—the solemn necessity of which, as announced by our Lord, bears witness to the depravity, not to the divinity, of human nature. We are, "by nature, the children of wrath;" but here is sonship, here is brotherhood, here is love:—"As many as received him to them gave he power to become the sons of God; even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The great German philologist, Max Muller, has declared that the very word, "humanity," never existed on earth until Christ came. It was then, for the first time, created to express a new conception; and the question, who is my brother, my neighbour, was forever answered by Him in the parable of the good Samaritan. As Masons, we have no right to limit brotherly affection and sympathy to the Masonic fraternity or to our own immediate circle or locality. "Receiving Him," and by that act cementing our relationship to our elder Brother, each member of the Masonic brotherhood should be willing to devote his best to God and humanity, standing forth as the champion of brotherly love. Such were the effects produced by this principle amongst early Christians, under the wise superintendence of St. John the Evangelist. Their brotherly love exceeded all instances of recorded attachment in former times. Each individual was considered in the light of a brother, united by the tender ties of a common faith and a common hope; whole possessions were given up to the relief of indigence; every selfish thought was banished, and the general welfare of the community was the first wish of their hearts, the first motive of their actions. This was the incentive to great and glorious deeds. "Some gave themselves up to bonds," says Clement, "that thereby they might free others from them. Others sold themselves into bondage, that they might feed their Brethren with the price of themselves."

Is brotherly love a tenet of our beloved institution, Brother? Then let us be honest with God. Let us fulfil the covenant made with Him in sorrow, in trouble, in fear, in Masonry, that we may love Him supremely, and then love our Brother so truly that we will never again wilfully wrong him or pass by upon the other side when we behold him stripped, wounded and bleeding by the wayside. Then will a great step be taken toward that time when "man to man the world o'er" shall be a Brother. And this will only be accomplished when each man is brought to a personal knowledge of and fealty to a common Saviour. "For God (the Masons' God) so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have eternal life." This is the living link uniting God, man and the world by the eternal and everlasting link of Love.—"American Tyler."

OUR EMPIRE AND FREEMASONRY AT GRAVESEND.

THE universality of our noble science was amply exemplified at the first meeting of the Gordon Lodge of Royal Ark Mariners, No. 364, which was consecrated on the 24th April last. The Lodge was opened at 6 p.m. by Bro. J. Percy White N., with W. Russell J., R. Urquhart S., F. Hitchens Treas., J. Davis Scribe, E. B. Wilks D.C., R. J. Beamish S.D., J. A. Axcell as J.D., F. A. Jewson Organist, W. Barlow as Std., Jno. Simpson Guardian, G. Martin Warder, and others.

On the recommendation of Grand Lodge authorities the following Brethren, who had attended there and applied for elevation, were balloted for, as well as other candidates, viz:—C. C. Nicols I.P.M. 442, of Fort House, Sierra Leone, S. Z. A. Buckle P.M. 165, Carlton House, Sierra Leone, J. Walton 388, Barbadoes, Surg. Major D. Warliker 86, Bangalore.

The following Brethren were then elevated:—C. C. Nicols, S. Buckle, J. Walton, D. Warliker, W. Duncraft, J. Solomon, T. T. Hogg and J. M. Jeffries.

It was resolved that for the honour done to them in being appointed First Officers of the Lodge, each Officer present the Lodge with collar and jewel of office.

There being no further business the Ark Lodge was closed, and adjourned until the first Tuesday in October.

The Gordon Mark Lodge was opened by Bro. W. Russell W.M., and after receiving the Auditors' report was closed in due form.

The Brethren then adjourned to the banqueting hall, where the usual Loyal and Masonic toasts were duly honoured.

The toast of those elevated having been proposed was responded to very earnestly by our Brethren whose homes are still under the good old flag, over the sea. In their remarks they referred to the wonderful sights seen by them as members of our Empire, and especially as Freemasons at the meeting in the Albert Hall—sights now fresh in their memories, but so well engraved that they could never be forgotten.

SUTHERLAND LODGE OF UNITY PIC-NIC.

THE members of this Lodge have gained quite a reputation for the pleasant summer outings they have been accustomed to arrange, and in which ladies and a number of gentlemen not associated with the Craft have been privileged to join. This year's pic-nic took place on Thursday, 8th inst., between 60 and 70 members and friends attending. Whitmore had been selected as the place to be visited, and early in the afternoon the party set out in waggons and other vehicles from Newcastle, the route being via Trentham Park and Butterson. The weather was dull, but the drive through this picturesque district, of which the wood and park of the ducal domain at Trentham were among the most charming features, was very enjoyable.

Alighting at the Sheet Anchor Hotel, Whitmore, the party proceeded to the bowling green and partook of a choice and bountiful tea, which Mr. and Mrs. T. M. Unett, the host and hostess, had provided, and which was laid out in a marquee. After the meal, games of bowls were arranged, and dancing commenced to the strains of Mr. J. A. Coomer's Band, but the rain, which had been threatening, began to descend, and put a stop to out-door enjoyment. Under the shelter of the marquee, however, several hours were enjoyably spent, there being no lack of good music to entertain the company.

Bro. R. C. Downs W.M. presided, and during the proceedings proposed the toast of the Queen, which had a right loyal reception.

Bro. Hyslop proposed the toast of the Worshipful Master, eulogising his

attachment to the Craft and the services he had rendered in the interests of Masonry. Bro. Downs acknowledged the toast.

The health of Bro. T. Edwards, who has annually undertaken the duties connected with the arrangements for the pic-nic, was also pledged, and the hospitality of the host and hostess was recognised in a toast proposed by Bro. Hyslop. Notwithstanding the discomfort arising from the damp weather throughout the evening, all present agreed that the excursion had been a pleasant and successful one.

The Theatres, &c.

Covent Garden.—This evening, *Le Nozze di Figaro*. Monday, Don Juan. Tuesday, *Romeo et Juliette*. Wednesday, *Lohengrin*. Thursday, *Inez Mendo*.

Her Majesty's.—8.30 *The Silver Key*.

Lyceum.—8, *Madame Sans-Gêne*. Matinée, Wednesday 2.30.

Haymarket.—8.40, *A Marriage of Convenience*. Matinée, Saturday, 3.

Adelphi.—8.15, *Secret Service* Matinée, Wednesday, 2.

Daly's.—8.15, *The Geisha*; *A story of a Tea House*. Matinée, Saturday, 2.30.

Vaudeville.—8.15, *Round a Tree*. 9, *A Night out*. Matinée, Wednesday, 3.

Prince of Wales's.—8.15, *La Poupée*. Matinée, Saturday, 2.30.

Savoy.—7.40, *Old Sarah*. 8.20, *The Yeoman of the Guard*. Matinée, Saturday, 2.30.

Gaiety.—8, *The Circus Girl*. Matinée, Saturday, 2.

Terry's.—8.20, *The French Maid*. Matinée, Wednesday, 2.30.

Shaftesbury.—8, *The Yashmak*. Matinée, Wednesday, 2.

Comedy.—On Monday, 26th, *Saucy Sally*.

Criterion.—8.15, *Before the Dawn*. 8.45, *Four little girls*.

Garriok.—8.15, *The Lady Lawyer*. 9, *My friend the Prince*. Matinée, Wednesday, 3.

Grand.—Next week, *A Doll's House*.

Parkhurst.—Next week, at 8, *Popular plays*.

Alhambra.—7.50, *Variety Entertainment*. 9.55, *Fregoli*. 10.45, *The Tzigane*. On Tuesday, *Victoria and Merrie England*.

Empire.—7.50, *Variety Entertainment*. *New Ballet*, *Monte Cristo*, &c.

Palace.—7.45, *Variety Entertainment*, *New American Biography*, &c.

Tivoli.—7.30, *Variety Entertainment*. Saturday, 2.30 also.

Royal.—7.30, *Variety Company*. Saturday, 2.30.

Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.

Crystal Palace.—Varied attractions daily. *Wulff's Circus*, &c.,

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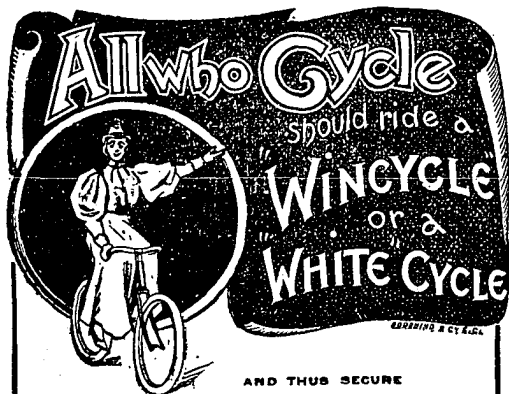
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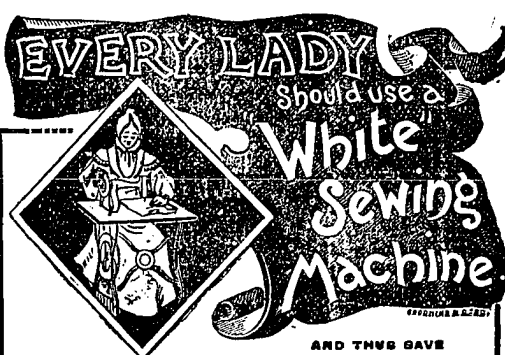
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