

THE  
**Freemason's Chronicle;**

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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OUR MASONIC INSTITUTIONS.

WERE some of our ancient Brethren to revisit this sub-lunary scene they would be affected and startled, in respect of the now wonderful outcome of English Masonic Charity. Faithful and availing as their labours and efforts were in their own time and generation, the present position of our great Masonic Charities is in truth marvellous and unprecedented. Whether we look at their general effect or special characteristics, whether we have regard to the form they take or the good they effect, the sight and the realisation are before us, both very pleasant to contemplate and very good indeed to comment and meditate upon.

In saying this we should not forget what is going on elsewhere in the same good cause.

For instance, in America much is doing, and more will yet be accomplished in the active development of Masonic Relief, whatever form it may take, whatever semblance it may assume. In San Francisco, for instance, we read how the Masonic Board of Relief in thirty years has disbursed 200,000 dollars in Masonic relief and comfort, of which eighty per cent. has been for brethren outside the Californian jurisdiction.

The little jurisdiction of Idaho, with twelve Lodges and five hundred Brethren, has set up an Orphans' Fund, with such praiseworthy zeal and energy, that, as Bro. Clifford MacCalla says, in the *Keystone*, if this example were generally followed in America, a sum of twelve millions of dollars might speedily be raised.

It has been said, that often in the hour of victory we forget those to whose availing courage, skill and heroism we owe alike the full blaze of present triumph, the long hours of after peace. As Freemasons we should remember to-day the debt we owe to those good brethren of ours who, in season and out of season, have advocated the extension and expansion of the Charity movement, those persistent supporters and those distinguished patrons whose charitable zeal has never flagged, and whose material help has been in many well-known cases most striking and most munificent. And, therefore, it seems to be our bounden duty, and a grateful appreciation of past labours, to recall to our memories to-day those who, like Brother Binckes, first ploughed with untiring energy and such signal success an often arid soil, and permanently raised the Boys' School to what it undoubtedly is. Brother Terry, under whose able and devoted management, the Royal Masonic Benevolent Institution has witnessed such progressive expansion and such palmy days. Bro. Hedges, to whose steady and successful administration of the Girls' School we should not be doing right if we did not tender to-day a humble note of fraternal commendation.

The Grand Master, with that thorough knowledge of the Craft which he possesses, at the Jubilee meeting displayed his entire appreciation of the charitable efforts of late years in respect of our great Metropolitan Institutions, and has, to mark further his sense of their devotional zeal and energy, honoured these three well-known brethren of ours with the often much coveted Purple of our Order.

There are many charitable Institutions in the metropolis, as we all know, which claim our best support, and merit our warmest approbation on every ground of special utility, personal help and feeling, and the public weal. But to our mind the Masonic Charities can claim the

fullest equality with the most valued and the most valuable, the most needed and the most practical.

For they appeal to the best feelings of the Mason, and the warmest sympathies of the man. They bring home relief and solace to the old, the weary, the forlorn, and the unfortunate.

Old and young alike indeed come under their discriminating comprehension, and are materially and personally relieved by their ample largesse. They seek to bring up those little children whom death has deprived of parental care, or to whom disease in its inevitable assaults has closed the possibility of befitting education, whether as little girls or little boys, within the control, the instruction, the comfort, the shelter of a home. For them, God knows, life often begins roughly and sadly enough.

Those who bask in the sunshine of domestic brightness and happiness, those who share in the comforts and luxuries of a well-appointed family circle, those whose infant steps are superintended and guided by the concern and reality of parental vigilance, often little know indeed what are the sorrows, the trials, the temptations, which beset the young, especially when fallen from a better estate, and often surrounded necessarily, from their earliest hours, with the sounds and sights of vice and even depravity.

The warm heartedness and liberality of English Freemasons have rescued, humanly speaking, many poor Masons' daughters from ignorance, from danger, and from disgrace.

How many old Masonians will gladly recall in after hours, let us hope of unfailing prosperity, the for them happy, peaceful, and improving hours spent by them in our Masonic Boys' School, whence they made their start in this uneven world, and began the often hard battle of life, with the kindly help, the sound instruction, and the warmest sympathies of the good Brotherhood of Freemasonry.

The old men we aid in decay of powers, and in the wants of declining years, are very often the comrades of happy years of bygone Lodge work and Lodge association. For them our fraternal efforts are justly made; for them our truest sympathy is properly invoked. Their widows they seem to leave to us as a legacy for brotherly sympathy and care to watch over. "As widow's sons" ourselves, we are bound on every ground of humanity and Fraternity, to give our mite ever and anon for the poor widows of Brother Freemasons.

Can Freemasons then spend their money more wisely? or compass a truer result? or carry out a better work than is exemplified and developed by these great Institutions?

We trow not! And therefore to-day, remembering gladly the labours of the past, and looking with pride on the efforts of the present, let us continue to anticipate with hope and assurance that the progress and prosperity of these remarkable and praiseworthy Charities of our great Order will yet receive commensurate support, encouragement, and hearty maintenance in the future of English Freemasonry.

MASONIC SOCIALITY.

A WORD upon this subject may not be out of place, in view of what seems to be an increasing tendency of our more thickly settled communities to gather in social

associations. At the same time there is no disposition to impose upon the social tendency of Masonry any radical or illiberal limitations.

We recognise, in its fullest extent, the great power of this feature of Masonic life for the free and deep dissemination of the higher teachings and virtues which are the great lessons of Masonry. Still there is danger that the really essential inculcations of the Lodge-room, may, by infelicity of communication, by frequency of iteration, or by the necessary restraints of the Lodge for purposes of order and seemliness, become dull and insipid and lose that vitality of interest and address which will give them entrance to the heart. And, again, upon the other side, the Mason may go to his meeting so cumbered with the cares and trials of business or with the solitudes of social and domestic life that he is not in the frame of mind to receive didactic instruction, either by direct address or through any merely dramatic presentation.

But when men and Masons come together in the frank and hearty intercourse of a proper sociality, the walls of partition and seclusion that are built up around the soul as a protection against unlawful intrusion upon the private life, gradually melt away, the heart unburdens itself to its sympathetic fellow, and by sharing with him its griefs and trials, as Lord Bacon says, halves them, and by giving to its participation his joys and successes, doubles them. All legitimate sociality everywhere, and eminently Masonic sociality, should have this effect to diminish sorrows and magnify joys, with no unpleasant reflections or memories to succeed.

Those two portions of Masonic culture, the instructional and the social should always go and grow together in orderly and becoming proportions, each as a complement and helper of the other, and then the work they do on either hand for humanity will be a large and influential one, and always effective in the interests of rational and manly growth. These will be better both from the instructions of the Lodge work and the felicitations of the Lodge Society, and will return to the anxieties of home and the struggles of business with affections and thoughts better attuned to duty, and grasping success with a firmer and more courageous hand.

In many of our Lodges, and it is not invidious to say, eminently in the Lodges in our rural districts, this sociality of frankness and clearness of manly exchange and mutual sharing of life's experiences is beautifully realised, and because of it the home has a lovelier cheer, community a brighter citizen, business a more industrious worker, the church a more temperate Christian, and the State a wiser patriot.

And now with this honest and full eulogium of Masonic sociality, we refuse to be thought austere, when we call attention to certain phases of Masonic sociality which either have already crept in, or are plainly fast creeping into some other of the Lodges of the jurisdictions, and for fairness sake, we add, into some of the Grand Bodies of the Rite.

Our cities and thickly settled places are fast being honey-combed with clubs, social, political, artistic, literary and others. In all of which the social feature is the chain of union. And there is a natural liability that this characteristic, prevalent here, should extend and pervade the Masonic gatherings, which are very different in origin, character and purpose.

Those societies as already intimated are widely in contrast with the Masonic Lodge, because for the most part they have no avowed or esoteric purpose of inculcating the higher virtues of man, much less the wisdom and obligation of a divine manliness. They are associations for purely selfish and sensual enjoyments, or for such conferences and collocations as may promote some outside and political or other selfish purpose. They are equipped with the appliances for these precise ends, the refectory, the gaming rooms, smoking rooms, and so forth.

Not so the Lodge; its ends are higher than self-indulgence; it has no participancy in political or religious or any sectarian interests, and no legitimate occasion for the use of their machinery or methods, and so no need for the usages and materialities which smooth the road for mellow agreements and combinations.

Instruction, to ennoble and refine man is the prime and principal purpose of the Masonic Lodge, and all things and all thoughts that may distract or disturb the Masonic attention in the pursuit of these goods are or should be sedulously excluded. The true sociality of Masonry is, therefore, that in character and method and occasion, it

shall, as far as may be, contribute to the promotion of these nobler ends.

Again, in these respects, Masonry demands that its influence shall extend beyond the simple apartments of the Lodge, to the entire walk and habit of life, so that by the "amiable, discreet, and virtuous conduct" of its members, mankind may be convinced of the goodness of the Institution.

That Masonry, therefore, whose chief interest consists in the esoteric degrees of eating and drinking, and those Masons, if any such there be, who are punctual and diligent at the table and the sideboard, but are seldom seen in the Lodge-room, and more seldom taking active and interested part in its labours, or giving encouragement and sympathy to the working officers,—and those Masons who cultivate and indulge the sensual appetite in public places other than the Lodge, or perhaps in private apartments near the sacred precincts of the Lodge-room, and are practising and encouraging a Masonic sociality which is wholly prejudicial to the true interests and health of Masons, setting a deleterious and unsafe example to young Masons, and wholly reversing the order and scheme of Masonic life and enjoyment, and making it, instead of a Lodge where men assemble to learn the higher lessons of life, and fit themselves by friendly conflicts and conversations for the better performance of the duties those lessons teach, the relief of the distressed and the comfort of the broken-hearted, are becoming merged into a social club that has no higher purpose than self-indulgence and the preferments of selfish aims.

If the characteristics and practices hinted at are anywhere realised, or the tendency of the Masonic life, in any Lodge or any place is making haste in that direction, then, we submit, it is the part of "wisdom, temperance, prudence and justice," that a stop should be called, and that good men should everywhere unite to stay if not to forestal the threatened evil.—*Freemasons' Repository*.

## MASONRY'S SILENT WORK.

*An Oration delivered by Bro. George S. Hallmark, Grand Master of Masons in Florida.*

**B**RETHREN, what are the benefits of Masonry in any of its forms? This question, like all other reasonable ones, is entitled to a fair and candid answer. Making all due allowance for the very secrecy of its operations, it certainly has the best right to become the interpreter of its own actions and the expounder of its own principles and motives.

That it has some objects and purposes to carry out is plainly self-evident, for the simple reason that without any aims or ends to accomplish, it would be but an association of pitiful idiots, unworthy of respectable contempt, a sort of *Pons asinorum*, that would only lead to bedlam or the devil.

That its objects must be good is equally clear, from the simple fact that a secret association for bad and evil purposes would soon become fit subjects for criminal prosecution and would speedily fall to pieces by its own weight and its own villainy. How can we conceive of an association of good men all over the world, and clinging together through lapse of centuries, banded together for no purpose at all, or for a mischievous one which they have never attempted to carry out, and coming down to us unspotted and without reproach through ages of time. Surely the absurdity is too monstrous, even for a fool. Then where lies the good? We answer: 1st, in the objects it claims. These are, in the first place, the moral instruction and culture of its members. Masonry is, indeed, a system of symbolic morality.

It takes the simple implements of its craft of original Operative Masonry and converts them into emblems of sublime and holy teaching, so that every object around the Lodge and in the most secret seclusion becomes a means of wholesome instruction and sacred admonition. The plumb, level, square, gavel, compass and trowel, are all silent monitors, preaching beautiful lessons with silent eloquence. These lessons are there enforced by the most solemn and impressive ceremonials and rituals, whose impress will never wear off, and whose teachings will never be forgotten, so that the first great benefit is to the Mason himself. His mind is impressed, his nature is elevated and he finds new motives in the pleasant association and companionship around him for the cultivation of morality and the practice

of virtue. There surely must be some good in an institution whose avowed purpose and constant teachings is to make men's lives better, purer, and by consequence, happier. Masonry seeks to do this and if she fails in her office, it is from the innate depravity of the subject and not from the fault of the institution. From the initial step of the Entered Apprentice, to the full honours of a Master Mason, there is a deepening impression and enlargement of influence and motive, and augmentation of forces ever directing the mind to a higher and better life. If the rough Ashlar will not receive the polish of the skilful hand and the fitting instrument, it only demonstrates the unworthiness of the material, and not the incompetency of the architect, but the worthy and true, the refining and polished processes of Masonry are surely a benediction and blessing, and all over the land are thousands of bright and shining examples of its beneficent influences in the elevation of our nature and the refinement of human character.

Another fact: it is a great law in nature that the mightiest forces in her realm operate silently and unseen. The stupendous power of gravitation that moves all worlds and holds the universe in its grasp, operates so silently and obscurely that its very existence is often unsuspected, except by those who comprehend the mighty mystery. So Masonry has gone on from age to age, performing her own silent mission of good to the world, often unseen and unrecognised, only by those who have felt the genial influence of her secret power. If her record is to be blazoned in glowing statistics, or proclaimed with Pharisaic pretensions at the street corners with sounding trumpets, then she modestly declines the unworthy test; but if the silent inscriptions, written in a true and faithful heart, a genuine and manly character, and a life whose aims were nurtured in a school of truth and the teachings of virtue; if these are the criterions of her judgment, then may she proudly hold up her head, and with the noble Roman matron with her children around her, exclaim in the face of her enemies, "These are my jewels." But to complete the answer to the question, What good does Masonry do? We turn now to another great object which Masonry proposes. This is embraced in its own formula, brotherly love, relief and truth, or in the Scripture phrase, "Faith, Hope and Charity." Faith in God, Hope in Immortality, Charity to All Men. Nobler, worthier motives than these, no man can entertain; no creed can expound. But does Masonry carry them out? We can only reply that they are certainly her vital principles and the practice of them is her highest object.

There are untrue men everywhere. "Traitors in every camp. Black sheep in every flock. Foul birds in every nest. Hypocrites in every church." So in every Lodge there may be deceivers, untrue to their fraternal ties and faithless to their obligations, but these are not the exponents of any cause.

To the heart of all true and genuine manhood, these ties and obligations are doubly sacred. They appeal to the highest and noblest sensibilities of his nature. To relieve a worthy brother or his family in distress, to aid him in the time of struggle and danger, to ward off the evils and lift the burden from his life, becomes a pleasure as well as a duty. If to do this even for the stranger in a strange land, to open the heart of sympathy, to stretch the hand of charity, to right the wrongs of a distressed brother, to defend his character and protect his home and loved ones, to nurse him in sickness, to soothe and comfort his dying hours, and to watch over the bereaved and sorrowing ones he leaves behind; if all this be doing good, then does Masonry do it in many ways and many instances. True she does not flaunt her deeds of charity in the face of the world, nor sound the trumpets in the streets; but far better than this, she writes her record in silent eloquence on the homes she cheers and the heart she blesses. Her unheralded deeds of benevolence are among the secrets enshrined in her own bosom. Her mission to the world is one of quiet and unobtrusive good, like a gentle stream in the desert whose sources are hidden from the eyes of men, but whose refreshing waters carry fertility and blessings wherever they flow. This silent mission she performs, if not with lavish hands, at least with true and faithful heart, and thus through the flight of years and the march of centuries, she has pursued her even, onward course, with serene and quiet steps, seeking no applause from the world and no reward from men, save the noble reward of duty done, and inspired by no ambition save the sublime hope of an unfading immortality.—*Voice of Masonry.*

## A FEW MORE WORDS TO BRO. LANE.

BY BRO. JACOB NORTON.

I AM very sorry of being so dull of comprehension as not to understand Bro. Lane. I beg, however, to assure him that before I saw his book, and his article in the *Freemason* of the 15th January last, information reached Boston that he had made some mistake about the unfortunate No. 79; and after reading his *dictum* that No. 79 was warranted for America, I could not help believing that he had imbibed Bro. McCalla's notion of the Philadelphia Masonic Mothership, and his subsequent answers to my remarks convinced even Bro. McCalla that Bro. Lane was an advocate of his theory. So far, therefore, I was not mistaken. True, Bro. Lane has thrown overboard his original theory that No. 79 was warranted for America; but he still cannot bring himself to my belief that the Grand Lodge of England had never issued more than one Charter with No. 79 thereon, which Lodge was constituted in 1731, at the Castle, in Highgate. He still repeats:—

"That there was a Lodge (he does not know where it was located) having the No. 79 prior to the Lodge in Highgate in 1732."

Now, early in 1731, an order was issued by the Grand Lodge of England to all her Lodges, requiring them to send to the Grand Secretary the names of their respective members, to be recorded in a book for that especial purpose. A number of the Lodges complied with the Grand Lodge request, among them was Lodge 79, at the Castle, in Highgate. On page 50 of Bro. Gould's "Four Old Lodges," the reader will find a copy of the said Lodge List, minus the names of the members, and the dates of the origins of the said Lodges. I shall now give the numbers of all the Lodges which were constituted in 1731, and supply their respective dates, as given in Pine's Official Engraved Lodge List of 1734, viz.:—

77. Black Lyon, in Jockey Fields ... ..	11th January	1731
78. Fountain, in Bury St. Edmunds ... ..		1731
79. Castle, in Highgate ... ..		
80. Angel, in Macclesfield, in Cheshire ... ..		
81. Fleece, Bury St. Edmunds, in Norfolk ... ..	1st November	1731
82. Three Tuns, in Newgate Street... ..	21st October	1731
83. Three Tuns, in Smithfield ... ..	17th December	1731
84. Daniel's Coffee House, Lombard Street ... ..	23rd December	1734

There is evidently a mistake in either a date or number of either 81 or 82, for the November Lodge has a higher number than the one of 21st October. But be that as it may, it is certain that eight Lodges were constituted in 1731, and that No. 79 was the third Lodge chartered that year. Now, assuming that it was constituted in June or July, there was certainly ample time for the then Grand Secretary to have recorded the said Lodge before the year 1731 expired. If such was the case (and I can see no reason to suppose otherwise), then I have no more reason to doubt that No. 77 was constituted in the "Black Lyon, in Jockey Fields," or that the last Lodge, No. 84, was constituted in Daniel's Coffee House, in Lombard Street," than I have reason to doubt of No. 79 having been constituted in 1731 at the Castle, in Highgate. What reason then has Bro. Lane for believing "That there was a Lodge [and neither himself nor any one else knows where it was located] having the No. 79, prior to the Lodge in Highgate in 1732?" he has so far offered only two reasons—first, the fallacious authority of the Dublin Pocket Companion of 1735; and, second, which is not only fallacious, but also flimsy—viz., because the Castle and Highgate Lodge did not pay for its Charter before late in 1732. The last argument would no more be received as evidence by an impartial jury, that the 1731 registered No. 79 at the Castle in Highgate was a 1732 Lodge, than the evidence of the Dublin Pocket Companion of 1735, that No. 79 was a Philadelphia Lodge.

I shall therefore only add, that unless Bro. Lane is in possession of more satisfactory testimony to sustain his peculiar notion that the Grand Lodge of England had warranted two successive seventy-niner Lodges, I think that he would do better in future to stick to his former resolution, and write no more letters about Lodge No. 79.

BOSTON, U.S., 27th July 1887.

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

## CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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## LODGE HIRAM.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The question to which your long extract from the *Boston Herald* calls your readers' attention, involves some peculiarly nice, difficult and delicate points of law, which it is not very easy to decide upon, and about which opinions will doubtless vary greatly. The old legal adage, "cessante ratione cessat lex," may apply to this serious question of the Charters very forcibly indeed. The Charter of Recognition by the Grand Lodge of Connecticut of 1789 being withdrawn or cancelled, how does that act affect the undoubtedly legal authority of Oxnard's original Charter?

Is it revived thereby?

Does the surrender of 1789 do away entirely with the clear rights under the Charter of 1750?

Or if the 1789 Charter is out of the way, is the Charter of 1750 good again?

These questions will assuredly be raised out of this difficulty, and they each and all require attention and answer.

It is no use seeking by high falutin', or angry decrees of excommunication and non-intercourse, to silence all pleas and difficulties once for all by "Force Majeure." But the matter requires very serious consideration, not only in the interests of Hiram Lodge, but of universal Freemasonry. The *Boston Herald* is utterly wrong in saying that the English Grand Lodge endorses entirely the American doctrine of State Grand Lodge supremacy. There is a great difference between Warranted Lodges, at the time of Grand Lodge Recognition, and of new Lodges to be warranted subsequently. In the case of Canada, the Grand Lodge of England reserved, and the Grand Lodge of Canada acknowledged, the rights and status of the Montreal Lodges, and the Grand Lodge of England has by an unanimous vote refused to compel them to disavow their parent Grand Lodge, and properly so. Indeed, on this question there is by no means universal agreement in America itself.

It will be, therefore, a very neat little puzzle for Masonic students and jurists, how far, ipso facto, and from the necessity of the case, the rights of an original lawful Charter revive or not from the cancelling of a Charter of Recognition, &c. I confess, according to my understanding of Masonic law, precedent, and custom, nothing the Grand Lodge of Connecticut can do, can legally take away the originally inherent rights of Hiram Lodge, or its Lodge life, and work under an admittedly lawful Charter.

That Charter may have been absorbed, *pro tanto*, in the Grand Lodge of Connecticut, as long as the compact existed; for there is a compact, let us always remember, as between the two parties; but if the compact ceases, the original Charter comes to life again. As an illustration, supposing the Grand Lodge of Connecticut dissolved itself, does any one mean to contend that Hiram Lodge could not work under Oxnard's Charter?

Yours fraternally,

LEX.

## PHILADELPHIAN CLAIMS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I do not see that Bro. Norton's letter in your columns of the 6th much affects the question at issue.

The choosing of the two Wardens is not necessarily in opposition to appointing the Deputy Grand Master, though it may be so. They were loose in their terminology in those old days. Indeed, as I view the question historically and actually, it matters little to Philadelphia which solution of the puzzle be correct, since in nothing after all is the Philadelphian Primacy shaken or affected.

It is quite possible that Franklin was in ignorance of Coxe's Patent, and that his words refer to anterior customs and privileges even.

But if so, that only throws us back on immemorial usage or special privileges existing in some form and in some way. But whence? How? Here is the enigma; and until we answer these questions the actual origin of Pennsylvanian Masonry must remain in doubt and debate.

If the Election in 1731 was only the repetition of a previous act, then it is clear we must seek somewhere else for the first beginnings of Masonic life in Philadelphia, and not go to Coxe's Patent at all. It will be curious if in consequence of this discussion of Bro. Norton's criticisms, it should result in placing the claims of Philadelphia on a firmer basis than ever.

One more remark. What does Bro. Norton mean by his last words? Does he really mean us to understand that he considers the writer, or transcriber, whoever he may have been, of the Masonic pæan in 1390, and of which similar passages are found in well-known manuscripts of 1420 and 1450, &c., a charlatan, or to whom does he refer?

I really cannot understand what he means by such a sentence. Perhaps he will kindly explain in your columns.

Yours fraternally,

A STUDENT OF BRO. GOULD'S HISTORY.

## Notes for Masonic Students.

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## 4.—THE PATENT OF STEPHEN MORIN.

I SAID before that the question of the Patent itself was one of serious, nay peculiar difficulty.

Indeed the facts in themselves constitute a climax of critical difficulty.

For Delahogue's copy is a translation into French from Long's Register, which must have been translated into English from the original Patent.

De Grasse's copy is a somewhat careless copy, apparently of Delahogue's; and this copy has been followed by Dazard, Thory, Kloss, Vassal, and many more.

Daruty, however, prefers very sensibly the certified copy by Bro. Albert Pike 1877, of Delahogue's translation, and which differs in some points from those which are often quoted in controversy. Kloss relied apparently on Dazard's copy, which as I have said before, is not quite correct.

Remarks have been not unnaturally made on such a condition of affairs, and some have gone so far as to question Stephen Morin's Patent altogether. And yet though it is not proven where the original is, or if it exists, and there is so far no corroborative evidence of its issue in France, the minutes of the Conseil des Emperours being apparently lost and unheard of for years, yet no good authority after all has ventured to call in question the genuineness and authenticity of the Patent.

It has been objected to by some, rashly and cursorily, but no writer of any authority, as far as I can remember, actually gives it up.

It is accepted as real and historical by Dazard and Vassal, Thory and Besuchet, Kloss and Findel, Rebold and Ragon, Mackay and Gould, Jonaust and Thevenot, Goodall and Pike. Thory says, "Nous en possédons une piece Manuscrite qui en est emanée en 1761." Thory speaks here of the Patent of the Conseil des Emperours, but he did not apparently realise that he was dealing with a translation from the English of the original Patent.

He took his copy from Dazard, who published it in a work in 1812. Dazard took his, as I said before, from a copy copied by De Grasse, or certified by De Grasse.

Rebold finds the Patent "tout a fois authentique et serieux."

Jonaust terms it "ce singulier document Maconique dont nous ne pensons pas cependant que l'authenticite peut etre revoquee en doute."

Thevenot is of opinion, "c'est la seule piece non suspecte."

Kloss treats it as an historical piece of great importance.

What then does this Patent enjoin, disclose, and establish?

To that I will direct myself in my next paper.

SPEZO.

## DEVONSHIRE MASONIC KNIGHTS TEMPLAR.

THE Masonic Knights Templar of the Province of Devonshire held the Annual Meeting of their Provincial Priory on the 4th inst., at St. George's Hall, Stonehouse, under the banner of the Loyal Brunswick Preceptory, Frater J. H. Keats E.P. The principal business was to instal the V.E. Provincial Prior Designate, E.S. Kt. the Rev. T. W. Lemon, M.A., 31 degree. There was a large attendance of Fraters, including Lieutenant-Colonel A. W. Adair, M.A., Past Provincial Grand Master, G. Superintendent of Somersetshire, P.G. Mark Junior Warden of England, P. Great Constable of England and Wales, and one of the nine members of the Supreme Council of the 33 degree, Lieutenant-Colonel William Long G.S.E. of Somersetshire, Rev. J. Chanter, Rector of Parracombe, North Devon, P.G.M. Trinity in Unity Preceptory, Rev. T. W. Lemon P.P.G. Prel., Rev. W. Whittley P.P. Holy Cross, Major G. C. Davis P.P. Trinity in Unity, John Brewer Provincial Grand Chev., George Whittley Prov. G.V. Chev., William Derry Marshall Holy Cross, F. B. Westlake P.P.G.T., John Lane Marshal Royal Sussex, E. Aitken-Davies P.P.G.V. Chan., G. S. Strobe-Lowe C.L. Holy Cross, W. Trevena P.G. Sub. Marshal, H. Stocker P.G. Almoner, J. M. Hifley P.P.G. 1st Ex., G. R. Barrett 2nd Captain Royal Veterans, J. H. Keats E.P. Loyal Brunswick, P. B. Clemens P.P. Royal Sussex, J. B. Gover Exp. Royal Veterans, J. Griffin, R. Pengelly P.P. Holy Cross, W. F. Westcott E.P. Holy Cross, D. Cross Reg. Loyal Brunswick, R. Lavers P.P. Holy Cross, Jas. Gidley Guard, W. H. Phillips. The V.E.P. Prov. Prior Lieutenant-Colonel A. W. Adair, who opened the Provincial Priory, presided and conducted the installations. Letters of apology for non-attendance were read from Fraters L. P. Metham Past Prov. G. Prior (who from age and ill-health was unable to attend, which he regretted, and expressed warm wishes for Frater Lemon's prosperity in the Office of Provincial Prior), W. Vicary the Sub-Prior, J. Stocker the Treasurer, T. S. Bayly P.P.G.T. The ceremony of the installation commenced with the Acting Registrar calling the muster roll of the Preceptories of the Province, the whole of which were found to be represented. The minutes of the Last Provincial Grand Priory held in the Province, at Exeter in April 1885, were read and confirmed. The Director of Ceremonies then announced that the Provincial Grand Prior nominate was without, and claimed admission to be installed into the charge of his Province. The Installing Officer directed the admission of Frater T. W. Lemon, who passed in under the arch of steel, preceded by his Sword Bearer and followed by his Standard Bearer, carrying his banner furled. The patent of appointment of the new Provincial Prior under the hand and seal of the Earl of Lathom, the Grand Prior of England and Wales, was then produced, and read by Frater John Brewer Acting Registrar. In reply to an inquiry from the Installing Officer, Sir Kt. T. O. W. Lemon announced his willingness to accept the Office, and then under the usual ceremonies took the obligation. The arch of steel was then again formed

by the Fraters, under which the newly obligated Provincial Prior, with his banner unfurled, was conducted to the east by the D.C., and there invested and placed on the seat of Office by the Installing Officer. Frater G. R. Barrett, acting as P.G. Herald, then proclaimed the installation of the new Prior, who received the usual salute of welcome from the Fraters. The Treasurer's report was next read, and it was stated would show a balance in hand of about £20 when audited. The Treasurer, Frater John Stocker, was re-elected. The Prior then invested the following Fraters as the Officers:—

Frater John Brewer	...	Prov. Sub-Prior
Rev. J. F. Chanter	...	Prelate
Henry Stocker	...	Chancellor
Major George C. Davie	...	Constable
F. B. Westlake	...	Marshal
John Stocker	...	Treasurer
J. Lane	...	Registrar
James Griffin	...	Vice-Chancellor
C. S. Willshire	...	Sub-Marshal
Rev. J. T. Warner	...	Almoner and Chaplain
J. H. Keats	...	Warden of Regalia
W. Derry	...	Herald
R. Pengelly	...	1st St. B.
J. D. Cobeldick	...	2nd St. B.
T. W. Coffin	...	Priors B.B.
B. Lavers	...	D.C.
S. B. Colston	...	A.D.C.
F. B. Gray	...	Chamberlain
W. F. Westcott	...	C.G.
H. J. Edwards, Mus. Doct.	...	Organist
G. S. Strode-Lowe	...	S.B.
James Gidley	...	Equerry

Fraters E. Aitken-Davies, J. B. Gover, R. Pengelly, were elected the Board of General Purposes. Fifteen guineas was voted to the Royal Institution for Girls, the sum to be placed on the list of the newly-installed Prov. Prior. A letter of condolence was directed to be sent to the widow of the late Prior Sir Kt. Lieutenant-Colonel Tanner Davy, expressing also the great regret of the Fraters at the loss of his valuable services, and their high appreciation of his merits. A vote of thanks was also tendered to Lieutenant-Colonel Adair for his kindness in coming from Somersetshire to instal Sir Kt. Lemon as the Prov. Prior of Devonshire. Colonel Adair, in acknowledging the compliment, said it had afforded him much pleasure in making the journey, and the Fraters should remember that although he lived in Somerset it was on the borders of Devonshire, and he had been for twenty-three years one of their county magistrates. The Rev. G. Prior then presented to the Loyal Brunswick Encampment a copy of the picture representing "The reception of H.R.H. the Prince of Wales, Most Eminent and Supreme Grand Master, by the Grand Conclave of Knights Templars, 13th May 1870." It was handsomely framed, and bore the following inscription on its panels:—"Presented to the Loyal Brunswick Encampment, No. 24, by the V.E. Sir Knight the Rev. T. W. Lemon, M.A., 31, on his installation as Very Eminent Prov. Grand Prior of Devonshire, 4th August 1887." The presentation was accepted and suitably acknowledged by Frater J. H. Keats, the E.P. of the Encampment. In the evening the Fraters dined together at Bro. Routley's, Farley Hotel. The V.E.P.G. Prior presided.

#### EBORACUM LODGE, No. 1611.

A MEETING of this Lodge was held in Freemasons' Hall, St. Saviourgate, York, on Monday evening, the 8th inst., when there were present Bros. Wm. Brown W.M., W. B. Dyson S.W., S. J. Dalton J.W., G. Balmford P.M. Treasurer, Jas. Kay Secretary, G. Lamb J.D., P. Pearson Assistant Steward, J. Hall Tyler, T. B. Whytehead P.M., G. Simpson P.M., M. Millington P.M., F. W. Halliwell, F. H. Vaughan, J. Smith, E. Wilkinson, T. Milner, H. Chapman, G. G. Pook, and W. Sharp. Visitors: Bros. H. Scott 236, Major MacGachen P.M. 1991, and G. Manton 1991. Mr. S. Scott, an accepted candidate, was initiated, and Bro. T. Milner was raised to the Third Degree by the W.M., Bro. Millington P.M. giving the traditional history in the Third Degree. Bro. Whytehead presented to the Lodge, on behalf of Bro. W. J. Hughan, copies of "Hospitalaria," a collection of Masonic songs with music by Gandry, 1795, and a number of other works; also a copy of the "Transactions of the York College of Rosicrucians," on behalf of the college. Bro. G. Simpson P.M. presented a framed photograph of himself in Masonic clothing, to be added to the portrait gallery of the Lodge, and Bro. Whytehead presented copies of Monnier's Essay on the Connection of the Freemasons with the French Revolution (1801) and Laurie's History of Freemasonry (1804), the latter containing an autograph letter to Laurie from Thory, the author of "Acta Latomorum," both volumes being emblematically bound; also a copy of Bro. Tweddell's "Masonic Sonnets." Votes of thanks were passed, and after the close of the Lodge, the brethren met in concord and amity, and smoked the pipe of peace.

#### GALLERY LODGE, No. 1928.

AN Emergency Meeting of this Lodge was held at Brixton Hall, Acre-lane, Brixton, last Saturday. There were present Bros. W. O. Goldsmith W.M., J. C. Duckworth S.W., Dr. Griffiths J.W., Thos. Minstrell P.M., Harry Bussey P.M., R. J. Albery Sec., Herbert Wright S.D., W. T. Perkins J.D., R. A. Hancock I.G., J. H. Thomas P.M. D. of C., C. Basil Cooke Asst. D. of C., W. Potts, W. S. Seabrook, George Welsh, F. Saunders, Jas. Adair, C. K. Moore, Peter Bruce, J. C. Manning, John Allan, Chas. Lock, T. M. Rendle, H.

James, W. E. Pitt, R. S. Masson, and others. The Lodge having been duly opened, the Worshipful Master raised Bro. Pitt to the sublime degree of a M.M., working the ceremony in a most impressive manner. At the request of the Worshipful Master, who has not yet fully recovered his strength, Bro. Thomas P.M. passed Bro. Masson. Mr. William H. Ashenden having been unanimously elected was then initiated by the Worshipful Master. Subsequently it was resolved "That the best thanks of the Lodge are due, and are hereby cordially accorded, to Bro. Sir Thomas Lucas Bart., for the courteous and hospitable reception extended by him and his family to the members of the Lodge and their friends on the occasion of their visit to Ashted Park on 9th of July;" "That the thanks of the Lodge be tendered to the Directors, and to Chas. Scotter, Esq., the General Manager of the South Western Railway Company, for the admirable facilities provided for the members of the Lodge and other Masonic friends on the occasion of their annual picnic on the 9th of July." Bro. Sir Thomas Lucas, on the motion of the Worshipful Master, was elected an honorary member of the Lodge. There being no further business, the Lodge was closed in perfect harmony, and the brethren partook of some slight refreshment. The Worshipful Master proposed in appropriate terms "The Health of the Initiate," who briefly acknowledged his cordial reception by the brethren. Bro. Bassey next proposed "The Health of the Worshipful Master," whom they were all very pleased to see improving in health, and again able to preside over the Lodge. Bro. Goldsmith W.M., in responding, said that the anxious solicitude the brethren had shown for him during his recent illness had already assisted his recovery, and he should never forget the kindness the brethren one and all had extended to him during that period of weakness and prostration. "The Health of Bros. Albery, Wright and Perkins," the three active members of the Picnic Committee, were also drunk, and the brethren shortly afterwards separated.

#### ETHELBERT LODGE, No. 2099.

THE installation meeting of this Lodge was held at the Masonic Rooms, Beach-street, Herne Bay on Tuesday, 9th instant. Bros. E. Ayre W.M., E. C. Fenoulhet S.W., H. C. Jones J.W., F. A. Pallen Treasurer, F. Rothschild Secretary, J. S. White S.D., E. A. C. Larkin J.D., C. Salari I.G., C. W. Welby Steward, W. T. England Tyler, W. T. Benton P.M. 521, F. H. Wilbee, C. Hill, I. J. Adams, E. Lee, W. J. Flower, W. Hutton, W. Holness, E. T. J. Adams, J. P. Fenoulhet, W. J. Hellyar, A. S. Ingleton, G. Farley, H. Turner, and J. Ellam. The following Visitors were also present:—Bros. W. H. Perryman Grand Pursuivant 3, Frederick Binckes P.G.S.B., G. Barton P.M. P.G.D.C., T. H. Blamiers I.P.M. 1449, F. Hill S.W. 1563, E. Cockersell W.M. 1449, T. Beckett J.D. 1449, G. Sewell P.M. 1457, H. J. Capon P.M. 1900, R. Blake P.M. 972 P.P.A.G.D.C., J. S. Reeves P.M. 1915 P.P.A.G.D.C., F. W. Porter S.D. 1715, S. R. Lovett J.D. 3, G. Wallace P.M. 907, Stapleton Payn P.M. 133, Thos. Goode P.M. 1288, W. Ashenden W.M. 31. After the opening of the Lodge, Bro. J. Ellam was passed to the second degree. The ceremony of installation of the W.M. for the ensuing year, Bro. E. C. Fenoulhet, was ably and impressively performed by Bro. F. Rothschild, Bro. F. A. Pallen being Director of Ceremonies. The new W.M. then appointed and invested his Officers, viz.:—Bros. H. C. Jones S.W., J. S. White J.W., E. A. C. Larkin S.D., C. Celari J.D., C. W. Welby I.G., T. E. Dilnot and E. Lee Stewards, G. Griggs Tyler. A banquet at the Pier Pavilion closed the proceedings.

The General Committee of the Royal Masonic Institution for Boys met at Freemasons' Hall, on Saturday last, Brother W. Roebuck, Trustee and Vice-Patron presiding. There were also present Bros. F. Richardson, Dr. Morris, A. Williams, F. Adlard, C. H. Webb, C. F. Hogard, W. H. Burgess, R. Eve Grand Treasurer, W. Maple, F. Binckes (Secretary), &c. The minutes of previous meeting having been verified, those of the Quarterly Court on the 9th July and of the House Committee (special and ordinary) were read, and the report of the Audit Committee presented, adopted and entered on the minutes. Of two petitions presented, one was accepted, and the name ordered to be placed on the list of candidates for election in April next; the other was deferred. Six applications from ex-pupils for grants towards outfit were favourable on standard, conditionally on the verification of the statements and their support. The proceedings closed with the customary vote of thanks to the Chairman.

The Committee of Management of the Royal Masonic Benevolent Institution held its regular monthly meeting at Freemasons' Hall, on Wednesday, Bro. Edgar Bowyer in the chair; he was supported by Bros. J. E. Dawson, James Brett P.G.P., F. West, C. H. Webb, Hugh Cotter, W. Belchamber, L. Stean, T. Cubitt P.G.P., A. Forsyth, Charles Kempton, R. W. Stewart P.G.D., C. H. Driver, J. A. Farnfield P.A.G.D.C., F. Adlard, W. Hilton, Dr. Jabez Hogg P.G.D., and J. Mason (acting as Secretary). The minutes of the last meeting having been read and confirmed, the death of two male annuitants was announced, and the Warden's report for the past month was read. Votes of thanks were passed to the Supreme Council 33°, for their

gifts of tea and sugar to the "Old Folks" at Croydon, on the 28th ult., and to the Savage Club for the attendance and assistance of some of its members on the occasion of the Summer Entertainment. The usual resolution as to the Chairman signing cheques having been voted, the proceedings closed with a vote of thanks to the Chairman.

### PROV. GRAND LODGE OF DEVONSHIRE.

**T**HE Annual Provincial Grand Lodge was held on Tuesday, the 2nd instant, at Exeter. The business commenced with a meeting of the Committee of Petitions at the Freemasons' Hall, Gandy-street, at noon. Bro. W. G. Rogers D.P.G.M., Chairman of the Committee, presided. There were also present Bros. the Rev. W. Whittley P.G.D. of England and P.P.S.G.W., the London Representative of the Committee; J. Brewer Provincial Grand Secretary, J. B. Gover P.P.A.G.D.C., the Honorary Secretary of the Committee; D. Cross Provincial Grand Treasurer, and the following representatives of the Lodges:—

Bros. John Stocker P.P.G.T. 39, R. Pengelley P.P.A.G.D.C. 70, M. Emdon Prov. G.J.D. 105, W. L. Cocks 106, S. Jones P.P.G.J.W. 112, H. J. Tretheway 159, Rev. T. W. Lemon P.P.G. Chaplain 189, H. Welch P.P.G.P. 202, W. Browning P.P.G.D.C. 223, R. Cawsey P.P.G.J.D. 230, T. W. Atherton 243, Major G. C. Davie P.P.G.J.W. 251, G. Merrifield P.P.G. Supt. of Works 282, J. S. Kersteman P.P.G.R. 303, W. Taylor 328, Rev. F. King P.P.G. Chaplain 421, H. D. Thomas P.P.G.S.D. 444, H. F. Ascott 489, A. P. Reece 494, G. Alexander 666, G. C. Searle 710, J. S. Swann P.P.G.S.B. 647, C. Watson 954, H. Cole P.P.G.S.D. 1091, E. Aitken-Davies P.P.G. Supt. of Works 1099, T. Ford P.G. Secretary 1125, W. Vicary P.P.G.R. 1138, G. Evans P.P.G.S.D. 1181, W. Powell P.G. Steward 1205, A. J. Watts 1212, J. R. Lord P.P.G.S.B. 1247, E. T. Fulford P.P.G.T. 1254, S. B. Harvey 1255, W. E. Warren P.P.G.O. 1358, John Lane 1402, G. B. Avant 1443, J. G. Kevern 1550, R. Hambly 1885, and James Griffin P.P.G.J.D. 2025.

The Secretary reported that the number of votes received from the Province had been 817 boys', 230 girls', 566 men's, and 600 widows' votes, an increase over last year of 39 boys' votes and 56 widows' votes, and a decrease of 208 girls' and 22 mens' votes. The total number of votes was 2213, a decrease of 135 votes; but there was a loss of about 230 girls' votes from there having been no election in April, all the candidates being entered. The real voting power of the Province was 3,100 votes; of these the committee got about 2,400. The balance (say 700) were lost in various ways, many brethren disposing of their own votes outside the county, whilst many other votes were lost through the want of interest or attention. Five Lodges—328 Torquay, 494 Axminster, 1138 Newton Abbot, 1332 Crediton, and 1486 Kingsbridge—and one Chapter—444 Starcross—had not sent in their votes. The London representative, the Rev. William Whittley, reported that when he entered on the work the Province owed 4435 votes. In October 1886 there were 649 votes repaid. In February last the claim of Bro. Matier was met by the payment of £21 to the Royal Masonic Benevolent Institution in lieu of 365 votes. In April last, owing to the Committee of the Girls' Institution making as many vacancies as there were candidates, no girls' votes were issued. This was a great loss to Devon, inasmuch as there were no votes to help to liquidate the debt. For the election of boys in the same month, 400 votes were received from the Province and 70 from other sources, so that 470 votes were then repaid. At the election for the Royal Masonic Benevolent Institution in May last there were received from the Province 1161 votes, viz., 562 men's and 597 widows'. From other sources 45 votes, so that 1206 votes were repaid, making a total of 2690 votes repaid, leaving a balance against Devon of 1745. The thanks of the Committee were due to the Lodges, Chapters and Subscribers for their ready response to the appeal made for their votes by the London representative in March last, when a circular letter was sent to every known subscriber in the Province. The number of votes received in April and May last was exceedingly gratifying, and if that concentration in strength in behalf of the Province were continued, Devon would be greatly benefited. Their representative took that opportunity of announcing his intention to act as Steward on behalf of the Royal Masonic Institution for Boys at the next Annual Festival, in 1888, on which occasion the Right Worshipful the Provincial Grand Master, Lord Viscount

Ebrington, had kindly consented to preside. Their representative ventured to believe that the Provincial Grand Lodge, the Lodges, and the brethren of the Province would entrust him with a list worthy of Devon and of the year of the Provincial Grand Master's presidency, and thus secure to the Province greatly increased voting power. There were four petitions for relief. The first three petitioners were, a brother from Lodge 489, residing at Appledore, aged 49, who had been four years a Mason; a widow aged 38, who resided at Newton Abbot, and whose husband was a member of Lodge 1443, and had been twelve years a Mason; a widow aged 45, who resided at Devonport, and whose husband was a member of Lodge 1212, and had been a Mason eighteen years. In each of these cases £5 was voted to the applicant, and a further sum of £5 each recommended to be given by the Provincial Grand Lodge. The fourth case was that of a brother aged 57, a member of Lodge 39, who had been ten years a Mason, and resided at Exeter. Ten pounds was recommended to be granted to him. After deducting these grants about £110 balance remained. Of this it was recommended that 100 guineas should be given to the Boys' School, as shown in the Committee's report, and it was suggested to recommend that five guineas should be given to Bro. Blanchard, Provincial Grand Tyler, to enable him, by a change of scene, to recruit his health. This closed the business of the Committee, and the brethren adjourned to the Rougemont Hotel.

The Provincial Grand Lodge was opened at 1:30 by Bro. W. C. Rogers D.P.G.M. The attendance was very large, not fewer than 600 brethren being present. Bro. Viscount Ebrington P.G.M. arrived about two p.m., coming straight from his Parliamentary duties, to which he was obliged to return directly the Lodge business was over, and thus could not attend the banquet.

The Committee's report included also the recommendations which it had resolved upon at its previous meeting, and which were unanimously adopted by Provincial Grand Lodge. The Secretary reported that there were 2638 members in the Province against 2604 the previous year, an increase of 34. The Treasurer's report was very satisfactory, and gave the balance as previously stated to the Committee of Petitions. The Committee of Petitions reported that the number of votes received this year had been satisfactory, although five Lodges and one Chapter had not sent in their votes. The Committee called attention to the fact that many Lodges in the Province forgot the existence of the great Charities. The disproportion between the annual amount drawn from them (nearly £1200) and the amount subscribed to them (less than £400) was not creditable to Devon. In accordance with the bye-laws of the Provincial Grand Lodge, the Committee recommended that one hundred guineas, the balance of the funds available, should be given to the Royal Masonic Institution for Boys. Bro. Henry Stocker was unanimously elected Provincial Grand Treasurer for the ensuing year. Bros. Gregory 1254 and Fulford were elected Auditors. The brethren then adjourned, and proceeded in procession, in full regalia, with band and banners, to attend Divine service at the Cathedral. About 600 members took part in the procession, which was the largest ever seen in the Province, with the exception of the one on the occasion of the Prince of Wales's opening of the Plymouth Guildhall. The nave of the Cathedral was crowded. The preacher was Bro. the Rev. T. King, vicar of Southmolton. Mr. Wood played the National Anthem on the organ at the close of the service, and an inspiring voluntary while the brethren marched out of the Cathedral. The band headed the procession back to the Rougemont Hotel, the route being lined with the spectators. At the hotel the motion by Bro. Lynn 230—

That at every annual meeting of Provincial Grand Lodge the W.M. of each Lodge shall report to the Provincial Grand Lodge the number of members in his Lodge, the number initiated during the year, the number of votes to Masonic Charities held by the Lodge and its members, and the amount voted from the Lodge funds to the different Charities during the year,

was negatived. Bro. John Stocker pointed out that at present there were only four annuitants on the Fortescue Fund, whilst its annual income was sufficient to maintain six, if not seven. He gave notice that if there was not an increase of annuitants during the year he should move at the next annual meeting that the matter be inquired into. The Provincial Grand Master invested the following Officers:—

Bro. W. G. Rogers 112	...	...	Deputy Master
The Hon. R. M. W. Dawson 2189	...	...	S.W.
J. Brewer 251	...	...	J.W.
Rev. F. King 1181	...	...	} Chaplains
Rev. R. R. Tyacke 189	...	...	
H. Stoker 39	...	...	Treasurer
J. S. Whidborne 1443	...	...	Registrar
Major G. C. Davie 251	...	...	Secretary
T. Andrew 124	...	...	} Senior Deacons
T. Ford jun. 1125	...	...	
J. Y. Avery	...	...	} Junior Deacons
B. Woodgates-Tucker 847	...	...	
R. Hambly 1855	...	...	S. of Wks.
R. Jerman 39	...	...	D.C.
B. B. S. Richards 282	...	...	D.D.C.
E. Bishop 106	...	...	A.D.C.
Capt. Every 666	...	...	Sword Bearer
H. Mortimore 159	...	...	} Standard Bearers
W. Wakeham 328	...	...	
R. Pike 230	...	...	Organist
J. Bovey 797	...	...	Pursuivant
R. Lose jun.	...	...	Assist. Pursuivant
T. C. Lewarne 223	...	...	} Stewards
G. C. Searle 248	...	...	
C. Watson 954	...	...	
W. J. Stanbury 1099	...	...	
L. E. Bearne 1138	...	...	
A. T. Blamey 1402	...	...	Tyler
P. L. Blanchard	...	...	

In the evening over 120 of the brethren dined together in the new banqueting room at the Rougemont Hotel, the D.P.G.M. presiding; Bro. T. W. Hussey caterer. The usual toast list was honoured.

### MASONIC CHARITY.

CHARITY is one of the cardinal virtues of Freemasonry, it is the light which reflects the life of a true Freemason. To stretch forth your hands to assist a brother whenever it is in your power, to be always ready to go anywhere to serve him, to offer up your warmest petitions for his welfare, to open your breasts and hearts to him, to aid him with your best council and advice, to soothe the anguish of his soul and betray no confidence he reposes in you, to use your utmost endeavours to prevent him from falling, to relieve his wants as far as you are able, without injuring yourself or your families; in short, mutually to support and assist each other, and earnestly to promote one another's interests, are duties incumbent upon every true Freemason; unfortunately they are too often forgotten and too frequently neglected. But there is no occasion for advocating charity to you, my brethren; are you not all Masous, the sons of mercy, and does not charity herself within your breasts plead her own cause? Does she not tell you to look upon the whole world as one family, and every individual has a just claim upon your kind offices; that the Divine Artificer has thus created you for the preservation of harmony in the system of things which His unerring wisdom has thought fit to establish; that it is not to your own immediate endeavours to which you are indebted for what you enjoy; that the diligence by which you have acquired, or the genius by which you have commanded the goods of fortune were given to you by the Supreme Benevolence; and given, not as emoluments to yourselves only, or only to be employed for your own advantage. Remember He is the Father of all, that he regards the whole human family as His children, nor excludes the meanest from His paternal care; that His mercies, however partially they may seem to be bestowed, are not given for the benefit of a few, but to the whole. If He should, therefore, have dealt more favourably with you than with thousands around you, equally the work of His hands, and who have the same claim to His Beneficence, look upon yourselves as the happy agents employed by Him for distributing His goodness to others; show by your love of man your gratitude to the G.A.O.T.U.; be truly thankful, and obey His precepts. He has commanded you to give your bread to the hungry and to clothe the naked. We are only the stewards of His unlimited bounty, and are therefore to look upon every human being as a brother and as the possessor entitled to some part of our abundance, as having a just claim to our kindness.

When Charity has thus prepared us, compassion easily finds a way to our hearts, and our ears are always open to the cries of the unfortunate, to the sad pleading of the fatherless, and of him that has no helper. She now leads us to the huts of cheerless poverty whose inhabitants

were born to no inheritance but that of trouble and wretchedness. She there shows us groups of miserable beings, destitute of both food and clothing; some groaning on the bed of sickness, all eating the bitter bread and drinking the nauseous waters of affliction. She bids us to carry to them the medicine of consolation; bids us to cherish and sustain them; directs us to remove the tattered rags from their cold limbs and replace them with warmer raiment; she bids us to pour some cordial drops into their cup and liberally to bestow upon them more palatable, more invigorating sustenance. She now conducts us to a gloomy cell, and bids us to behold a sorrowful and disconsolate being; prosperity once smiled upon him, and then his eye was never turned away from any fellow-mortal that wanted his assistance; his hand was never shut against him; as far as he was able he poured comfort into the hearts of those whom misery had bruised; he has known the luscious sweets of plenty. Alas, how changed! misfortune has dragged him down to what we now behold him. Oh quickly try and speak words of comfort to his despairing soul; Charity urges us to do so; the true Freemason always does as Charity directs. By inspiring gladness into hearts oppressed with want we are but carrying out the solemn instruction of our ritual that Charity blesses him that gives as well as him that receives, for the best way to enlarge our happiness is by communicating it to others; the true Mason will always find a tear of tenderness ready to shed for the unfortunate; his hands are never shut when benevolence commands them to be opened.

Masonry tells us Charity must be preceded by justice, and unless a distressed brother's calamities call for instant assistance, you must not, when humanity prompts you to bestow bounties, or others call upon you to do so, be unmindful of those whom Nature has more immediately connected to you. You must not forget the debts that are due to others. The man who loves his fellow-creatures, who sympathizes in all their miseries, and who anxiously wishes it was in his power to relieve them, though his circumstances allow him to give no pecuniary assistance, is still charitable; whilst the rich, destitute of a proper temper of mind, may give large sums without being so at all. If you cannot give alms, you may recommend them to those who can. You may bestow upon them the balm of pity, or in some way be of service to them, and whatever way we contribute our mites, Charity with pleasure will accept of them; she will only consider the principles by which we are influenced, and if these are proper she will tell you that you have done your duty, that you have her applause, and that in due time you will plenteously gather the happy fruits of your Benevolence—*Canadian Craftsman*.

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Oban ...	9 36	—	—	4 45	10 16	12 20	2 34	6 17
Perth ...	6 40	—	9 35	11 50	7 5	8 15	11 10	3 35
Dundee ...	7 35	—	10 30	12 40	8 20	9 45	12 5	4 45
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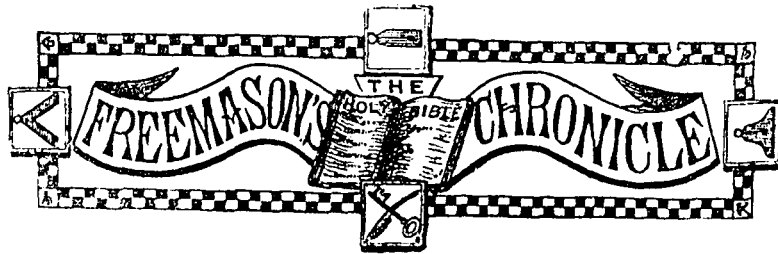
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## HOLIDAY HAUNTS.—TORQUAY.

[COMMUNICATED.]

TO select from amongst the multitude of attractions spread out  
before the holiday public nowadays that which shall afford the  
maximum of variety and enjoyment, is a task beset with no small  
amount of perplexity. However, with a strong penchant for revisit-  
ing old scenes, around which so many pleasant associations cling, I  
had little difficulty in making up my mind when my employer—  
I suppose, and am vain enough to believe, in recognition of my  
arduous duties during the year—smilingly entered the office and  
supplemented my usual three weeks' leave of absence with a com-  
fortable donceur, by way of "greasing the carriage wheels," as he  
quaintly, and I thought magnanimously, put it. Now, to my way of  
thinking a holiday is never so enjoyable as when you travel in com-  
pany with a tried and trusty friend; and in this respect I am  
unquestionably fortunate, for Bro. S—, who was initiated into the  
same Lodge and on the same night as myself, has been my fellow  
voyager for I scarcely remember how many years past, and we have  
always jogged along most amicably together over thousands of miles,  
by road, river, and sea. As we lingered over our chibouques that  
salutary July evening, with the heated atmosphere just toned down a  
little by soft breezes that fanned in at our window at Barnsbury,  
pleasant were the recollections of happy hours wiled away in the



long, long ago. Scaling the rugged crags at Scarborough and Flamborough Head; sauntering along the gaily-thronged Spa at Bridlington; paddling on the low sandy reaches, or promenading on the pier, which is the glory of Cleethorpes; scudding in a trim-built yacht from the Humber along the coast-line past Yarmouth, Lowestoft and Harwich to the Nore; through the Straits, by Ramsgate and Margate, whose sands are ever teeming with visitors in the summer time; by Brighton and Hastings, on to the Isle of Wight; skimming the waters of the Solent, and on to Bournemouth and Weymouth; passing under the beetling cliffs of Portland, and over the treacherous West Bay, as straight as the crow would fly, to lovely Dawlish, with its sandstone cliffs pierced by numerous tunnels, and the sea front belted for miles by the line of railway; down to sunny Torquay, nestling amidst its forest of villas; around the Start, to Plymouth. These and a hundred other visions, conjured up from the "vast deep" of memory, came crowding in upon us as we bade each other good-night, with an engagement to catch "The Dutchman" next morning at Paddington, on our way to the West.

This mile-a-minute monster is my ideal of railway travelling, for not only are the arrangements of the Great Western Company superior to those of many other lines of railway I could mention, but the officials are more courteous and civil than some of their compeers, and the rapidity of travelling is a luxury only surpassed by the cosy comfort of the famous old broad-gauge system. Nine o'clock, therefore, found us ensconced in *vis-à-vis* corners of a first-class carriage, and soon we were whirling with tremendous velocity away from the murk of London skies, past green fields and acres of golden corn, snug villas and old family mansions nestling amidst wooded knolls, and well-watered meadows where cattle and sheep were drowsily pursuing the even tenour of their way—eating, drinking and sleeping, heedless of the panting, rushing trains which passed them so often, laden with glad holiday-folk on pleasure bent. Less than four hours sufficed to bring us to Exeter, after which the pace slackened—a circumstance, by the way, not to be regretted, inasmuch as it afforded us an opportunity of gazing upon one of the finest panoramic scenes to be found anywhere along the English coasts. Across the water, whose waves ripple in soft, slumbrous rhythm upon the beach—right up to our carriage wheels—the white terraces of Exmouth are seen reposing under Orcombe Hill, with a shadowy range of headlands beyond, then a broad expanse of heaving sea, and further on a rugged coast indented by dark coombes. The sandstone cliffs are sculptured by Nature in a variety of grotesque forms, and one of them, "The Parson and Clerk," is pointed out by the natives to all passers-by, whose attention is naturally attracted to that curious geological formation. Out to sea the Thatcher and Oreston rocks stand fixed and immovable, as they have done for centuries against the buffeting of many a storm; while up and down the silent highway of the Channel glide big ships which do business on the great deep; and nearer shore the fishing and pleasure boats, each and all engaged in their respective vocations. Even for this fine stretch of coast scenery alone, from Starcross to Teignmouth, it is worth the trouble of a journey into Devonshire to see.

Some bustling and changing, and division of the train at Newton Abbott having been satisfactorily accomplished, a quarter of an hour or so lands us at Torquay, at which delightful resort Bro. S— and I had elected to spend our holiday. Despatching our luggage per 'bus to an hotel, we stroll along by the sea wall towards the town, which is little more than a mile distant. Could anything be more enchanting than the scene which here bursts upon the view? The bosom of the Bay is moved by the ruffle of a gentle breeze, before which white-winged yachts scud along like majestic swans, bathed in radiant sunshine, while inshore smaller craft and rowing boats dart about in all directions, freighted with people who, like ourselves, have come down on their holiday tours. Before us are gigantic hills with rugged and fantastically-shaped sides, and one stops to wonder how on earth the occupants of those stately villas which range along their summits ever manage to perform the operation of getting into the town and back again. They seem perched up so high that they must have been carried there, ready-made, and planted by some huge balloon process, and that the same means must be adopted for communication with the tradespeople and the inhabitants far below them. But you grow wiser as you proceed, and find that well-constructed carriage-ways—of a circuitous fashion, certainly—render the elevated positions quite easy of access and pleasant to traverse. At the foot of the cliff are nattily laid-out shrubberies, dazzling with flowers and plentifully supplied with garden seats, where visitors leisurely repose and read, and gaze upon the rapturous seascape that is spread at their feet. On the right, just beyond the railway station, stands Corbyn's Head, a huge block of conglomerate, jutting out into the sea; and old inhabitants will tell you that years ago this was enclosed by acres of fertile land, which have long since been washed away by the encroachments of the tide. Beyond this is the quaint little village of Paignton, of which, however, little can be seen except rows of fine houses along the Esplanade, and a curious Oriental structure, after the fashion of a fortified castle in Calcutta or Bombay. Thence, stretching along for miles, are corn-clad hills, reaching along to the furthestmost point, Berry Head, close under which lies Brixham, famous for its "trawlers" and the excellent supply of fish it sends daily to the London markets. On our left is the spacious harbour, whose brawny arms are thrown out seaward, and here the yachting fleet, so frequently seen westward in the season, find safe anchorage, and every convenience their owners can desire.

It is difficult to tear yourself away from a prospect so charmingly picturesque and tranquil, but the unfortunate gnawings of appetite remind us, as Byron has somewhere said, that man,

"When hungry, just then would take,  
Like Esau, for his birthright, a beefsteak."

And so we wander on, under the shadow of huge Waldron Hill, whose peak is embellished by a castle, and along whose ridge runs the Rock Walk, the trysting-place of lovers—past Cary Parade, faced by

its pleasant Green, where a "Russian gun" shows its teeth to all would-be invaders of that "sacred soil," and we are at once in the most fashionable centre of the town proper. Fleet Street to left of us and the Strand to right of us, cause a momentary doubt as to whether we are not still in London, after all; but the illusion is soon dispelled. The soft cadences of an Italian band fall gratefully on the ears of the elegantly-attired throng of people who meander up and down, looking into the shops along the Strand and Victoria Parade, many of which would not discredit our own Regent or Oxford Street; and long before we arrive at Bro. Bolt's splendidly appointed hotel, "The Royal," we have come to the conclusion that nowhere, except at this "Queen of Watering-places," can there be found so magnificent a promenade as that which lies between his famous old hostelry and the railway station we quitted just two hours before. It was at "The Royal" that, more than half-a-century ago, the Duchess of Kent, with her daughter—our present Queen, then Princess Victoria—stayed whilst visiting Torquay; and it is recorded that the youthful Princess appeared on the balcony and "addressed her future subjects in a few well-chosen words." What a transformation in Torquay since that time; what changes both in the town and its environs! But I digress; are they not all written in the chronicles of the local historian, White, whose name, both as a journalist and a "snapper-up of unconsidered trifles," will go down to a long and honoured posterity?

It would be superfluous to say more than that Bro. Bolt's hotel, with its superior arrangements and—what is a great thing in these depressed times—economy, is *par excellence*. No wonder that so many distinguished visitors' names appear in the local weekly journals as staying at "The Royal." In the evening we had time to stroll along the Parade, and mounting Beacon Hill, just to peep into the Bath Saloons—the home of the music-loving folk—and pious meeting-going people too, for that matter; the votaries of the "poetic motion" of skating and dancing in the winter; and of sea bathers all the year round, for it is notorious that some *do* bathe in the open sea, even at Christmas-time, when other parts of the country are snow and ice bound. I have seen them do it, and therefore I know.

Ten minutes more brought us up to "Land's End," so named, I suppose, because the sequestered little roadway is abruptly barred by a stone wall, which says "Thus far shalt thou go and no further." But, peering over the stone wall aforesaid, you obtain a glimpse of a natural arch, locally named "London Bridge." Why it was so designated nobody seems to know, for though a quaint and interesting geographical formation, it has not the slightest resemblance to that busy artery which spans the Thames! At your feet, some fathoms down, and reached by a flight of uneven steps, is the bathing-place for men, and here advantage is freely taken of the excellent accommodation provided by the Local Board of Health. To the right, near the Bath Saloon, is the ladies' bathing cove, and here may be seen diurnally scores of fair swimmers disporting themselves like so many mermaids, laughing and chatting, as is the wont of the female kind when engaged in exercises of natation. Between these two points, on the side of the hill, is the Imperial Hotel, a leviathan establishment of aristocratic luxury and refinement, presided over by Bro. G. Hussey. Here royal and other distinguished personages take up their quarters, and after discussing the incomparable excellence of the interior economy of the mansion, they are enabled from splendidly laid-out terraced gardens to sit and revel in the glories of the Bay, to which even that of Naples has been described as diminutive in beauty. But we have no time to loiter. Back again to the main road, and up a steep ascent, turning to the left, and then again to the right, we emerge upon Daddy Hole Plain, a plateau of considerable altitude above the sea level, and as we gaze over its rugged and precipitous cliffs the mind is led to speculate upon the terrific volcanic disturbances which at some time or other have produced those yawning chasms, and pitchforked those colossal boulders of stone into such fantastic attitudes. The view from this point is simply sublime, and on mounting the rising ground to the left you command a grand expanse of scenery from Hesketh Crescent, a stately alignment of houses, in their own grounds, along the Meadfoot Reach and the promenade that fringes it, right away to Ilsham Valley—in itself a theme for the poet or the artist. Beyond this is Hope's Nose, which forms the termination of the eastern arc of Torbay; and about a mile or more outside are the Thatcher and the Orestone—or "Big Rock" as we called it when I was a boy—round which there is some capital pollack and conger fishing in due season. As the evening shadows were closing we found ourselves smoking a quiet pipe on one of the seats placed along the "New Cut"—rather different from the secluded thoroughfare known by that name in the Waterloo Road!—and with the gathering darkness seaward, shutting out the forms of passing vessels going up or coming down Channel, and the rosy sunset to our right, the panorama is one of miraculous grandeur and sublimity. A sunset such as is so often seen in Torbay is a sight to behold, and on this evening Old Sol looked really as though he were on fire with rage and disappointment at being compelled to leave, even for a few hours, such a magnificent scene as he had been smiling upon since dawn. A ramble home through Wellswood Park to our hotel finished the day's work, and those who know anything about the place will believe us when we say we did not allow much grass to grow under our feet. The band was playing in the Hotels Square till late in the evening, and crowds of happy listeners lingered about until after "The Midnight Echoes" had reverberated over the harbour and rebounded against the hills; but before midnight they had all gone home, and the pretty town lay hushed in the slumber of a peaceful lullaby.

Next morning we were up betimes, for a dip in the briny is part and parcel of a seaside trip. This having been satisfactorily achieved, and breakfast over, our route lay through the Torwood Gardens on the way to Babbacombe, one of the most unique and lovely spots in England. Just before arriving at the Bishop's Palace, as it used to be called on account of its being the residence of the then Bishop of Exeter—Philpott, I believe—is a pathway leading through a coppice, but you must be careful in treading this rugged ground lest you

trip over the exposed roots of trees or fall over the boulders that have not been rounded off within the memory of man—if ever. Overhead the trees meet in tangled masses, and the whole place is in a condition of the most approved style of the primæval. It is here that the children come to gather primroses and violets and wild hyacinths in their respective seasons, and plentiful enough they used to be in the olden times. On arriving at the end of the pathway, there lies spread at your feet Anstis' Cove, suggestive of picnic parties, boating and bathing, for which every facility is provided at very moderate tariff. The Cove is shut in by a precipitous range of rocks, the summit of which forms a gigantic natural amphitheatre, and the view from here is expansive and exquisite. We ascend the hill by a jagged pathway leading from the main road, and taking care not to topple into any of the volcanic crevices which here abound, we pass over the shooting ranges of the local Rifle Volunteers, who rank proudly amongst the First Battalion organised—under the late Major Rodway—at the sound of "Riflemen, form!" That was long before the Volunteer movement, as it is now understood, was even recognised by the Government, and the enthusiastic and gallant defenders were then twitted with being "alarmists," and laughed at as "Daddy Hole Sharpshooters!" Over the undulating plateau, from the heights of which can be seen Teignmouth, Dawlish, and other places we noted as we were travelling down, and Babbacombe Beach comes into view with its long line of white pebbles studded with boats, and the huts and shanties of the local fishermen. Here also, as well as on the adjoining beach at Oddicombe, boating and bathing are articles of staple amusement, and at the famous inn, the Cary Arms—better known as "Gasking's," owing to its having been kept by a venerable individual of that name—refreshments are provided, and visitors love to linger in the arbours and upon the lawn, whence such a grand view is obtained. Flanking the beach is a mountainous cliff, plentifully shrouded with trees and undergrowth; and to reach the top you have need of stout knees and sound wind, for the zigzag roadways, under a wealth of overhanging and dense verdure, are a regular "bellows to mend." On this height is the coastguard station, and from the Point the fishermen watch for "schools" of mackerel or any other signs of piscatorial harvest that may present themselves. The regatta-day is the great carnival here, for on the recurrence of that annual festival Babbacombe divests itself of all sedateness and quiet respectability, and goes in for fun both fast and furious. From the cliff-ridge the yachting competitions and aquatic sports—which are the chief fun to most people who attend regattas as a holiday—can be seen to the utmost advantage. However, we must press on through the sleepy and little-changed town of St. Mary Church—I beg pardon, it has now a Town Hall, a Local Board, and a Coffee Palace!—and must just stop to have a look at the Parish Church, which is an imposing and fine specimen of architecture, the interior especially, with its shafts and pillars of Devonshire marble and carved work, admired by thousands of visitors. We have no time to call at the famous Terra Cotta Works, which we pass to the left, and spend an hour at Watcombe, under the shadow of the Giant Rock. "Here the ordinary processes of Nature extending over geological ages have precipitated the red sandstone rocks seaward into fantastic shapes, now covered with rare lichens, mosses and ferns, and hung with festoons of clematis." So says a local guide, and I quote the description because it is brief. I could write a volume, if I had a desk perched upon Watcombe heights; but I am bound to observe the editorial injunction to be concise. We have seen enough in one long morning's ramble, and so we take a conveyance and drive by way of the Cricket Ground—the scene of county matches in the summer, and Gun Club exploits in the winter—along the Teignmouth-road, home. Dinner was exceedingly welcome after such a round, and it being now only half-past-five o'clock, we take advantage of the excursions that are arranged by the family of Browns, around the Bay in a yacht. It is here, after all, that you obtain the best view of Torquay, with its tiers of villas rising one above the other, most of them in sheltered nooks, in "grounds" of their own, others perched on dizzy heights, and nearly all of them shaded by verandahs and framed in foilage. Towering high above the rest we were pointed out the residence of the Duchess of Sutherland, on the Warberry Hill, where the Prince and Princess of Wales and their family recently stayed during a brief sojourn in Torquay. On our return voyage the lights in the houses on the hills, and lower down along the parades, blossom one by one into glow-worm light; until the whole is a vast and exquisite illumination, such as could not be rivalled by any of our late Jubilee displays in London. For fear of wearying you and your readers, I will forbear saying anything about the gratification we derived from our visit to the Rosery, a magnificently cultivated area, or of the ramble we had through the Cockington-lanes to the church and residence of the popular Member of Parliament for Torquay, Mr. R. Mallock. We must leave the ancient and time-honoured Avenues and Torre Abbey alone, for the same reason, nor may we describe the weird tales that are told of the ruinous old church on "Chapel Hill," near Torre Station. There are so many spots of interest in and around Torquay that it is impossible to do justice to them in one brief sketch, and I have tried to be as "bird's-eye" as I could in this.

But, as something must inevitably be said, on visiting a watering-place, as to its climate, sanitary arrangements, and so forth, it is due to Torquay to say, in these respects it stands far above any other town of its class in the kingdom. A very general—and very stupid—impression used to prevail that Torquay was tropical in the summer, and so enervating that nobody but the natives could endure it. It was thought that the Italian softness of the atmosphere was conducive to the comfort of pulmonary patients, who might be seen limping along the streets, or being drawn in Bath chairs, wrapped up to their eyes in shawls! That idea, prompted obvio sly by rival and jealous doctors, has long since exploded, and it is now known that the equable temperature of Torquay is a reason why visitors flock into it all the months of the year. The sanitary arrangements and water supply are perfect; but I must not write an essay on hygiene.

Having made friends with one or two fishermen down here, and having mutually and collectively settled preliminaries for several days' investigation into the wonders of the deep, in and around beautiful Torbay, we do not intend returning to town just yet. Trusting that the trade and commerce of London will not stand still in consequence of our remaining in this pellucid and veritable Arcadia, and that you and the other brethren whom we know are enjoying yourselves as well as it is possible in that huge bakehouse, London, I must say adieu, and hope to give you some further details of our trip—at sea and on shore—later on.

## ADAM, THE DEVIL AND THE TYLER.

A MASONIC LEGEND.

*Air—Fine Old English Gentleman.*

Let us join together, Brethren, in a chorus long and loud,  
About Masonic glories, of which we are so proud,  
And in the noble catalogue Montgomery leads the van—  
The Lodge whose record can be found when early time began.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

And when this Lodge first saw the light, old Adam filled the chair,  
He wore the hat and swung the gavel with a true Masonic air,  
He made his Deacons toe the mark, kept his Wardens in their  
stations,

And at the Banquets always took his full Masonic rations.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

One dark and stormy winter night old Adam's work was done,  
He closed the Lodge, took several drinks, and started off for home,  
His form a little out of Plumb, his step not truly Level,  
And on the way he chanced to meet his majesty the Devil.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

"Hallo!" says Satan, "who is this? I think he is a Mason;  
Now here's a chance to get the word of that foul combination."  
And in the road he placed himself, while Adam stood undaunted,  
And thus his majesty began to seek for what he wanted.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

"Now tell me, friend, how shall I get within a Lodge of Masous,  
For I am anxious to become one of that noble congregation,  
And if you will the secret tell, so I can pass the Tyler,  
In Hades you shall have the post of foremost brimstone boiler."

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

"All right," says Adam, "I will show how you can pass the  
portal,

And take your seat within the Lodge, like members who are mortal;  
This word you speak, this sign you throw, this step just like a  
canter,

And, don't forget your tail to show, without it you can't enter—

This fine old Lodge, this ancient Lodge of Masonic Gentlemen."

Off started Satan, full of glee, resolved the Lodge to visit;  
And soon he stood before the door, and tried to enter in it.  
The step he took, the sign he threw, the word he interjected,  
His tail he shook at the Tyler's head, like one who was demented.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

The Tyler stared and rubbed his eyes, while Satan cut his capers,  
But soon he spied the cloven foot, and smell'd the sulphur vapours.  
His trusty sword was in his hand, 'twas never known to fail,  
And with a quick and mighty stroke he lopped off Satan's tail.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

Old Nick ran howling down to hell, a clipped and battered Satan,  
And swore he'd never try again to fool an ancient Mason,  
While Adam and his Tyler lived nine hundred years or more,  
And as a trophy Satan's tail hung on the outer door.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

Here's good health to Adam's sons, wherever is their station,  
Throughout the world, in every clime, or language, or of nation,  
And in that great Fraternity the brightest lights are seen,  
In lustre undiminished, of Montgomery, old Nineteen.

This fine old Lodge, this ancient Lodge of Masonic Gentlemen.

—Keystone.

**BROOKLYN'S TEMPLE.**—Our brethren of the City of Churches mean business. They have purchased a church on Bedford Avenue which they propose altering to suit the necessary working of all the degrees from Entered Apprentice, through Scottish Rite, Chapter, Commandery and Shrine included. They have organised as the Aurora Gra's Association, Ill. Bro. Wayland Trask, 33°, as president, and a good corps of active brethren as additional Officers and Trustees. With them "there no such word as fail." They are bound that Brooklyn shall take rank with Cincinnati in having a Cathedral Home, where the beauties of all degrees can be brought out and exemplified to the fullest.

**HOLLOWAY'S PILLS AND OINTMENT.**—Notable Facts.—Summer heats augment the annoyances of skin disease, and encourage the development of febrile disorders, wherefore they should, as they may, be removed by these detergent and purifying preparations. In stomach complaints, liver affections, pains and spasms of the bowels, Holloway's Ointment well rubbed over the affected part immediately gives the greatest ease, prevents congestion and inflammation, checks the threatening diarrhoea and averts incipient cholera. The poorer inhabitants of large cities will find these remedies to be their best friends when any pestilence rages, or when from unknown causes eruptions, boils, abscesses, or ulcerations betoken the presence of taints or impurities within the system, and call for instant and effective curative medicine.

## THE WHITE STONE AND NEW NAME.

WHITE is the symbolic hue of purity, innocence, peace and prosperity; white is the colour and livery of heaven. The white ball approves. In all ages, and in almost all nations, white has been regarded as par excellence the colour of colours; and yet it is not strictly a colour, but a composition of all the colours. An object that is white absorbs all the rays of light. The diamond, the stone of stones, is white when purest, and it is a flashing light. Light itself, at its utmost intensity, is white. The white stone was of old a mark of good fortune. Persius refers to it in this connection in his Satires. The Greeks pronounced sentence of acquittal by depositing a white stone. Among the Romans the *tessera hospitalis*, or guest's token, was highly prized. It was a small cube of white stone, which was divided into two parts, the host inscribing his name upon one, and the guest his name upon the other, and then these two parts were exchanged, and afterwards retained as a perpetual token of good will—literally implying, "what you have done for me, I will do for you." The Roman guilds gave these *tessera* to their brethren, to ensure them fraternal reception and treatment by their fellows. Then, besides the *tessera hospitalis*, according to Plautus, admitted to the heavenly feast, the banquet of the gods.

The respect and reverence for white as a colour may be traced back prior to the Greek and Roman eras. The "white isle" of the Hindoos was the dwelling-place of translated and immortal man. Osiris, the head of the great Egyptian trinity of deities—Osiris, Isis and Horus, is represented as wearing a white crown. The Egyptian High Priest wore around his neck, suspended by a golden chain, a white stone, engraved with an image of Ma, the goddess of Truth. So the Urim, which the Hebrew High Priest wore beneath his breastplate of twelve gems, is said to have been a diamond, and symbolic of Light, as the Thummim was symbolic of Truth—the two thus being symbolic of Light and Truth. Among the American Indians white was regarded as a holy colour. Their sacred birds were depicted white. Among the Ojibwas, a large white bird is mentioned as a sacred symbol of the Sun, the source of light and life. The North-west tribes believed that their dead were carried to the happy hunting grounds of the blessed in a white stone canoe. Many Algonkin words, for east, dawn and light, are from a root signifying white. The Quinches, of Central America, had a legend that the earliest men were white, and lived a white life beyond the dawn.

Approaching now an object around which cluster some of the happiest thoughts and words of Freemasons, Josephus tells us, in his "Antiquities," that "Solomon's Temple was built with stones which were white and strong;" and in his "Wars of the Jews" he says:—"The Temple appeared to strangers, when they were at a distance, like a mountain covered with snow, for as to those parts of it which were not gilt, they were exceeding white." We may say, then, that the Masonic Temple is symbolically white, but the symbolism does not end here. The candidate that enters it—what is he? The word "candidate" literally signifies "clothed in white." The candidate's character must be "white," that is, blameless, of good report, or he cannot be allowed to enter the tyled Lodge. And how is his entrance secured? By the deposit of white balls—all white balls. White, as a colour, is thus of deep Masonic significance.

Let us turn now to its Scriptural use and meaning. When Jesus was transfigured, St. Matthew tell us, "His raiment was white as the light." But it was reserved for St. John, in the "Revelation," to give us the highest and noblest references to the colour white, and the white stone. The Evangelist saw, in his vision at Patmos, "a great white throne." "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man." And the Spirit said to the Churches, "To him that overcometh will I give \* \* \* a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." There are several analogies which the Mark Master Mason and Royal Arch Mason will be led to recall.

Days marked with a white stone are days of pleasure, days to be remembered, days to be duplicated if possible. The Romans used a white stone, or piece of chalk, to mark their lucky days on the calendar. We may not only mark,

but make our lucky days, since we believe that we are largely the architects of our own fortunes, rather than the slaves of fate or chance.

Do you ask, what is the new name which the Freemason receives? It is the endearing name of "Brother," by which he is ever afterwards addressed and recognised.

When age overtakes a Brother he is crowned with the crown of Osiris—his hair, though once it was raven, is changed to white. Is not this to fit him symbolically as a candidate for the realm of immortality? He is clothed in white, to appear before the great white throne, there to receive a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it. Thenceforth his is

"A soul as white as heaven."

## THE THEATRES, &amp;c.

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**Strand.**—Taking into consideration the success that attended the production of "Devil Caresfoot" at a matinée some three or four weeks since, it is not to be wondered at the work has thus been early transferred to an evening bill. The task of adapting the piece from Mr. Rider Haggard's "Dawn" was undertaken by Messrs. C. Haddon Chambers and J. Stanley Little, and these gentlemen, if they have not given us a thoroughly good piece, have given us one that is interesting throughout. Undoubtedly much more might have been made out of the book, but the authors have done fairly well. The plot of the piece is by this time known to the majority of theatre goers, so we shall not give even an outline. Several alterations have been made since the first performance, and these have certainly improved the piece. The third Act is still the strongest, while the last could yet be greatly improved on. The audience are asked to "suppose" too much, a fault in this particular instance that could be easily remedied. Luckily, most of the ladies and gentlemen who contributed to the success of the piece at the matinée are available. Mr. C. Charrington gives a most powerful interpretation of George, otherwise Devil Caresfoot. His earlier scenes are well conceived, while his acting in the third and fourth Acts is exceedingly good. Mr. Royce Carleton is gentlemanly, though severe, as Philip Caresfoot; Mr. Fuller Mellish shows improvement on most of his previous efforts as the lover, Arthur Beaumont; his parting was natural, while his manly bearing after his return was well conceived. Mr. Charles Dodsworth was good as the suspicious Sir John Bellamy; Mr. Eric Lewis made a capital Lord Minster, while Mr. John Tresahar gives a quiet rendering of Mr. Fraser. The great improvement shown by Miss Janet Achurch since her first appearance in the part of Angela warrants the assumption of selecting her for the impersonation. Her earlier scenes are given in a quiet and affable mode, while later on her emotional powers are fully brought out. The recognition of her lover, who she supposes dead, was very realistic, while her pleas to be heard in explanation were simply heartrending. Miss Achurch is to be complimented on a careful and really artistic rendering of the part. Miss Carlotta Addison was a refined Lady Bellamy, while Miss Lottie Venne made a fascinating Mrs. Carr. Mrs. John Carter was called upon at the last moment to play her original part of the old servant Piggott, and well indeed she acquitted herself. After the usual calls for artistes, the author and the adapters were summoned.

We are asked to state that Professor Crocker's Educated Horses, having admirably borne the sea journey, arrived safely in London on Monday last, and will make their first public appearance at the Avenue Theatre on the evening of the 22nd instant, instead of the 15th, as already announced.

Mrs. James Brown Potter will appear, for the first time, in a romantic play entitled "Loyal Love," at the Gaiety to-night (Saturday). The work is in four acts, and has been written by Ross Neil. Mrs. Potter will be supported by Messrs. Kyrle Bellew and Mr. E. S. Willard. The play will be produced under the direction of Mr. Charles Warner.

## WHAT IS A MASON?

"What is a Mason? Not the clod  
Whose thoughts ne'er rise above the sod,  
Whose best ambition is—to know  
What joys that from the senses grow.  
What is a Mason? Not the slave  
To passions, that will dig his grave,  
Nor yet the miser, hard and cold,  
Who shuts his heart to all but gold.  
What is a Mason? Not the hound  
That boldly treads on holy ground,  
At woman's honour dares to sneer,  
At truth divine to mock and jeer.  
A Mason, worthy of the name,  
Can never stoop to guilt or shame,  
His honour is his dearest care,  
Fidelity, his jewel rare."

Liberal Freemason.

## MARRIAGE.

FENNELL—BAYLIS.—On Saturday, the 6th instant, at St. Mary's, Seymour Street, N.W., HARRY FENNELL to ELIZA H. A. (LILY) BAYLIS.

## DIARY FOR THE WEEK.

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

## SATURDAY, 13th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)  
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1634—Eccleston. Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)  
 1685—Guelph, Red Lion, Leytonstone  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8  
 R.A. 1185—Lewis, King's Arms Hotel, Wood Green  
 1637—Unity, Harrow  
 2069—Prudence, Masonic Hall, Leeds  
 2096—George Price, Greyhound Hotel, Croydon

## MONDAY, 15th AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)  
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C. at 7 (In)  
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)  
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
 648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)  
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at (In)  
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)  
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)  
 1607—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
 1685—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)  
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)  
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)  
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 1910—Shadwell Clerke, Ladbroke Hall, Notting Hill  
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)  
 77—Freedom, Clarendon Hotel, Gravesend  
 236—York, Masonic Hall, York  
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon  
 331—Phoenix Public Room, Truro  
 359—Peace and Harmony, Freemasons' Hall, Southampton  
 424—Borough, Half Moom Hotel, Gateshead  
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 925—Bedford Masonic Hall, New Street, Birmingham  
 934—Merit, Derby Hotel, Whitefield  
 1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport  
 1037—Portland, Portland Hall, Portland  
 1189—Agriculture, Honey Hall, Congresbury  
 1208—Corinthian, Royal Hotel, Pier, Dover  
 1238—Gooch, Albary Hotel, Twickenham  
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
 1502—Israel, Masonic Hall, Liverpool  
 R.A. 40—Emulation, Castle Hotel, Hastings  
 R.A. 120—Palladian, Green Dragon Hotel, Hereford  
 R.A. 128—Prince Edwin, Bridge Inn, Bury, Lancashire  
 R.A. 277—Tudor, Freemasons' Hall, Union Street, Oldham  
 R.A. 296—Loyalty, Freemasons' Hall, Surry-street, Sheffield  
 R.A. 1051—Rowley, Masonic Rooms, Athenæum, Lancaster  
 M.M. 324—Hunter, Masonic Hall, Sussex Street, Rhyl  
 R.C. 28—William de Irwin, Weston-super-Mare

## TUESDAY, 16th AUGUST.

- Board of General Purposes, Freemasons' Hall, at 4  
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)  
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)  
 177—Domatic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)  
 554—Yarborough, Green Dragon, Stepney (Instruction)  
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
 860—Dalbousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)  
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)  
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (Inst.)  
 1339—Stockwell, Surrey Masonic Hall, Camberwell  
 1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)  
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1420—Earl Spencer, Swan Hotel, Battersea Old Bridge  
 1448—Mount Edgcumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)  
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
 1472—Henley, Three Crowns, North Woolwich. (Instruction)  
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
 1695—New Finsbury Park, Cock Tavern, Highbury  
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst)  
 1839—Duke of Cornwall, Bibra Restaurant, Cannon Street, E.C., at 7. (Inst.)  
 1910—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8. (Instruction)  
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 6.3  
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)  
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)  
 R.A. 16 2—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)  
 M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.  
 213—Perseverance, Masonic Hall, Theatre-street, Norwich  
 418—Menturia, Mechanics' Institute, Hanley  
 463—East Surrey of Concord, Kings' Arms Hotel, Croydon, at 7.45. (Inst.)  
 667—Alliance, Masonic Hall, Liverpool  
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.  
 1006—Tregulow, Masonic Rooms, St. Day, Scourier, Cornwall  
 1052—Callender, Masonic Rooms, King Street, Manchester  
 1276—Warren, Queen's Hotel, Birkenhead, Cheshire  
 1325—Stanley, Masonic Hall, Liverpool  
 1427—Percy, Masonic Hall, Maple-street, Newcastle  
 1470—Chiltern, Town Hall, Dunstable  
 1473—Bootle, 146 Berry Street, Bootle, at 6. (Instruction)  
 1534—Concord, George Hotel, Prestwich  
 1551—Charity, Masonic Hall, New-street, Birmingham  
 1670—Prince Arthur, 140 North Hill Street, Liverpool  
 1726—Gordon, Assembly Room, Bognor  
 1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton  
 1941—St. Augustine's, Shrewsbury Arms Hotel, Rugeley  
 R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath  
 R.A. 105—Fortitude, Huyshe Masonic Temple, Plymouth

- R.A. 340—Alfred, Masonic Hall, Alfred Street, Oxford  
 R.A. 446—Avalon, Town Hall, Wells, Somerset  
 R.A. 460—Perseverance, Castle Hotel, Newcastle-under-Lyme  
 R.A. 764—Fawcett, Freemasons' Hall, West Hartlepool  
 R.A. 792—Oliver, Masonic Hall, Osborne Street, Great Grimsby  
 R.A. 804—Carnarvon, Masonic Hall, Havant  
 M.M. 166—East Sussex, Castle Hotel, Hastings  
 M.M. 266—Amherst, Masonic Hall, Sandgate

## WEDNESDAY, 17th AUGUST.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)  
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)  
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)  
 193—Confidence, Hercules Tavern, Leade hall Street, at 7. (Instruction)  
 229—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (In)  
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)  
 619—Beadon, Greyhound, Dulwich  
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.  
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruc)  
 1382—Corinthian, George Inn, Gleggall Road, Cubitt Town  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)  
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)  
 1601—Ravensbourne, George Inn, Lewisham, at 7.30. (Instruction)  
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30 (In)  
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)  
 1631—Londesborough, Bercelev Arms, John Street, May Fair, at 8. (Inst)  
 1922—Earl of Lathom, Station Hotel, Chamberwell New Road, S.E., at 8. (In)  
 R.A. 177—Domatic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)  
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)  
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)  
 R.A. 1598—Ley Spring, Red Lion, Leytonstone  
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)  
 20—Royal Kent of Antiquity, Sun Hotel, Chatham  
 121—Mount Sinai, Public-buildings, Penzance  
 178—Antiquity Royal Hotel, Wigan  
 200—Old Globe, Masonic Hall, Scarborough  
 325—St. John's Freemasons' Hall, Islington-square, Salford  
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport  
 581—Faith, Drover's Inn, Openshaw  
 591—Buckingham, George Hotel, Aylesbury  
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
 633—Yarborough, Freemasons' Hall, Manchester  
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)  
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire  
 795—St. John, Ray Mead Hotel, Maidenhead  
 816—Roid, Spring Gardens Inn, Wardle, near Rochdale  
 823—Everton, Masonic Hall, Liverpool  
 962—Sun and Sector, Assembly Rooms, Workington  
 972—St. Augustine, Masonic Hall, Canterbury  
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield  
 1040—Sykes, Masonic Hall, Driffield, Yorks  
 1086—Walton, Skalmersdale Masonic Hall, Kirkdale, Liverpool  
 1161—De Grey and Ripon, Masonic Rooms, King Street, Manchester  
 1206—Cinque Ports, Bell Hotel, Sandwich  
 1301—Brighthouse, Masonic Room, Bradford-road, Brighouse  
 1353—Duke of Lancaster, Athenæum, Lancaster.  
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)  
 1443—Salem, Town Hall, Dawlish, Devon  
 1501—Wycombe, Town Hall, High Wycombe  
 1511—Alexandra, Masonic Hall, Hornsea, Hull.  
 1634—Starkie, Railway Hotel, Ramsbottom  
 1638—Brownrigg, Sun Hotel, Kingston on Thames  
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)  
 1938—Mawddack, St. Ann's Buildings, Barmouth, N. Wales  
 R.A. 258—Amaltheus, Freemasons' Hall, Heckmondwike  
 R.A. 284—Shakespeare, Masonic Room, 9 High Street, Warwick  
 R.A. 288—Loyal Todmorden, Masonic Hall, Todmorden  
 R.A. 361—Industry, Norfolk Arms, Hyde  
 R.A. 417—Faith and Unity, Masonic Hall, Dorchester  
 R.A. 481—St. Peter, Masonic Hall, Maple-street, Newcastle  
 R.A. 533—Warren, Freemasons' Hall, Congleton, Cheshire  
 R.A. 137—Chorlton, Masonic Hall, High Lane, Chorlton-cum-Hardy  
 M.M.—Newstead Masonic Hall, Goldsmith Street, Nottingham

## THURSDAY, 18th AUGUST.

- House Committee, Girls' School, Battersea Rise, at 4  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)  
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)  
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1227—Upton, Three Nuns Hotel, Aldgate, E.  
 1278—Burdett Courts, Swan Tavern, Botolph Green Road, E., 9. (Instruction)  
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)  
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)  
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)  
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)  
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)  
 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)  
 1614—Covent Garden, Criterion, W., at 8. (Instruction)  
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)  
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 8 (In.)  
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)  
 1791—Creaton, Wheatshaf Tavern, Goldhawk Road, Shepherds Bush. (Inst)  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 507—United Pilgrim, Horns Tavern, Kennington  
 R.A. 742—Crystal Palace, Thickat Hotel, Anerley  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)  
 56—Howard, High-street, Arundel  
 98—St. Martin, Town Hall, Burslem  
 203—Ancient Union, Masonic Hall, Liverpool  
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne  
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston  
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn  
 367—Probity and Freedom, Red Lion Inn, Smallbridge  
 600—Harmony, Freemasons' Hall, Salem-street, Bradford  
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford  
 1042—Excelsior, Masonic Hall, Great George-street, Leeds  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool  
 1320—Blackheath, Green Man, Blackheath  
 1327—King Harold, Britannia Hotel, Waltham New Town

1932—Unity, Masonic Hall, Crediton, Devon  
 1940—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 R.A. 97—Strict Benevolence, Masonic Hall, Park Terrace, Sunderland  
 R.A. 107—Philanthropic, Masonic Hall, King's Lynn  
 R.A. 317—Affability, Freemasons' Hall, Cooper Street, Manchester  
 M.M.—Canynges, Freemasons' Hall, Bristol

## FRIDAY, 19th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7  
 26—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)  
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)  
 766—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)  
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 790—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)  
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1186—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)  
 1366—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)  
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)  
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 152—Virtue, Freemasons' Hall, Manchester  
 463—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)  
 516—Phoenix, Fox Hotel, Stowmarket  
 641—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle  
 993—Alexandra, Midway Hotel, Levenshulme  
 1096—Lord Warden, Wellington Hall, Deal  
 1311—Zetland, Masonic Hall, Great George-street, Leeds  
 1393—Hamer, Masonic Hall, Liverpool, at 8 (Instruction)  
 1773—Albert Victor, Town Hall, Pendleton  
 1993—Wolsley, Masonic Rooms, King Street, Manchester. (Instruction)  
 2005—Brooke, Forest Hotel, Chingford  
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham  
 R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield  
 R.A. 837—Marquess of Ripon, Town Hall, Ripon  
 M.M. 65—West Lancashire, Masonic Hall, Liverpool

## SATURDAY, 20th AUGUST.

179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)  
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1276—Star, Five Bells, 165 New Cross-road, S.E., at 7. (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1641—Crichton, Surrey Masonic Hall, Camberwell  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In.)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 M.M. 261—Tenterden, Anderton's Hotel, Fleet Street  
 611—Yarborough, Royal Pavilion, Brighton  
 1328—Lebanon, Lion Hotel, Hampton  
 2036—Beaumont, Royal Hotel, Kirkburton  
 R.A. 1328—Lebanon, Lion Hotel, Hampton  
 M.M.—Rose and Lily, Four Swans, Waltham Cross

## GLEANINGS.

The seal of Irwin of Steinbach, A.D. 1275, is mentioned as the most ancient arrangement of the Compasses, Square and letter G in existence.

The second anniversary of the opening of the Home for Free and Accepted Masons of Pennsylvania, was observed with appropriate exercises.

In Germany there are eight Grand Lodges, situated as follows: Three in Berlin, one in Hamburg, one at Bayreuth, one at Leipzig, one at Frankfurt, and another at Darmstadt.

Chinese Masonry is nearly 400 years old. The influence of the society is very great.

A NEW MASONIC PAPER.—The Masonic Trowel is the name of a new Masonic journal. It is published at Walnut Ridge, Ark., by George Thomburg. Price 1 dollar per year.

An orphan asylum was founded at Stockholm in 1753, by an association representing the Swedish Masonic Lodges. A few years later the asylum received an endowment of some 25,000 dollars, since which time other gifts have been made to the institution. The Queen of Sweden now makes an annual bestowal of several thousand dollars to aid the good work of the asylum.

An Englishman has produced a pack of "Royal Masonic Playing Cards," in which he represents the king as Grand Master; the queen, by the Princess of Wales; and the knave (with apologies to H.R.H.), another member of the Royal Family; and others, the Craft. The cards are embellished with Masonic emblems. We see about as much fitness in such a display as there would be in hanging the Square and Compasses in front of a drinking-saloon.

Did you ever notice that, no matter how quietly and stealthily a man may creep into the house on his return from his Lodge, his wife is sure to wake up and ask what he means by disturbing the whole neighbourhood? And yet he can get up in the morning, build fires, bang the stove covers around, and prance through the place from cellar to attic, and she will sleep on as soundly as though there was not the slightest sound within five miles of her. Why is this thus? —Masonic Advocate.

Freemasonry needs a revival. Not in the way of recruits, but in stirring up the backsliders. It is a noble institution, but it has been terribly wounded in the house of its friends.

The Masons from Oakland know which side of their bread is buttered. With Victor Hugo, they may look upon woman as a conundrum, but they propose to never give her up. This is evinced by the way they look into the Eastern Star, and encourage Master Masons' wives,

daughters, sisters, mothers and widows to join an Order that allies them closely to the most ancient and honourable Fraternity in the world.—Cala. Record.

The Masonic Hall Association of Buffalo has received the full amount of the insurance money (25,000 dollars), as also have Lake Erie and Hugh De Payens Commanderies and the Acacia Club, 10,750, 10,800 and 3,000 dollars respectively.

Buffalo Masons are determined to erect a home for themselves to take the place of rented quarters, of which fire has twice deprived them. At a gathering to consider the matter, 11,385 dollars was subscribed.

Evils in the journey of life are like the hills which alarm the traveller upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had imagined.

Bro. Stafford, of Brooklyn Lodge, is so well pleased with the recent demonstration at Historical Hall that he thinks that Brooklyn must have another one. Next time he will secure a Hall large enough to accommodate all the Brethren of his district.

To keep debt, dirt and the devil out of one's home, is an alliteration in the right direction.

Every Freemason should have clear views of the reality of a hereafter. Death to him should not be a sleep, hiatus, finis, liquidation, but merely passing through a door into another room of our Father's House. We may know much of the future if we seek for light. The Mason who doubts this should receive the Third Degree over again.

It is a landmark of Masonry that the ballot is inviolably secret, and any act that tends to destroy that secret is unmasonic. No member has a right to disclose his own ballot, and no member present can refuse to ballot.

A fool, says the Arab proverb, may be known by six things—anger without cause, speech without profit, change without motive, inquiry without object, putting trust in a stranger, and not knowing his friends from his foes.

A KNIGHT TEMPLAR BATTALION.—De Molay Commandery has 250 members, and there is no good reason why it should not form a battalion of four Commanderies of twenty-four men and three officers each—making an aggregate of 108. This would be a novel and interesting drill, very attractive as well, and add to the already wide-spread fame of De Molay. We hope this idea will take practical shape in time for our June celebration. Louisville Commandery has 150 members, and could do the same thing. Then the "Louisville Templar Brigade" would attract the attention of the Templar world "and the rest of mankind."

The utility of Masonry may be discerned in a variety of ways, but in nothing more than this, that it serves as the strong tie of sympathy and love to unite the hearts of men, while it both recommends and illustrates that charity which is declared to be the bond of protection.

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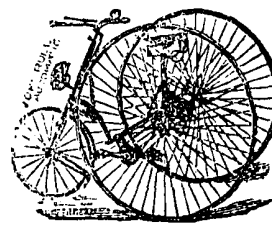
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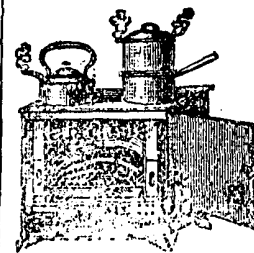
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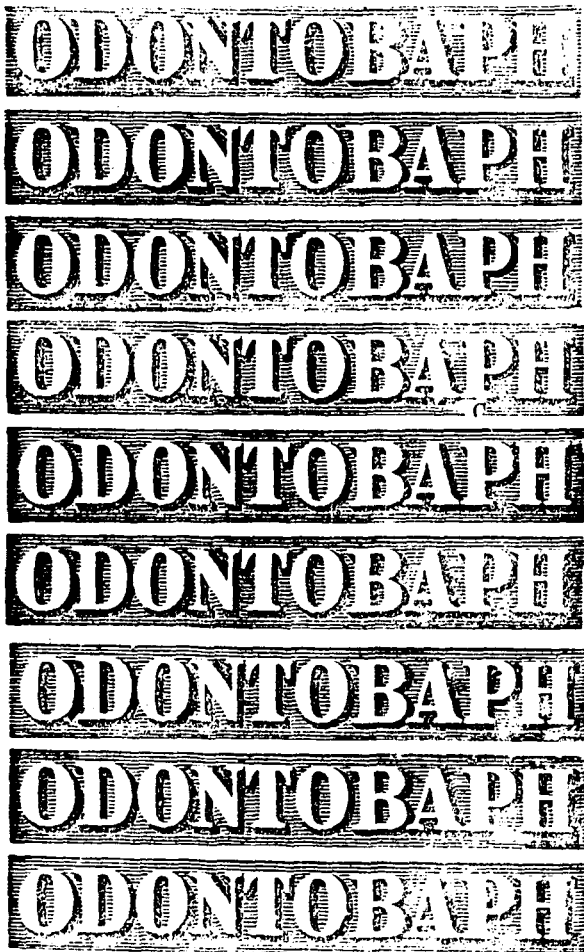
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