

THE

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A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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A TRUE LOVER OF THE CRAFT.

"True love
It is not fantasy's hot fire
Whose wishes, soon as granted, fly;
It liveth not in fierce desire,
With dead desire it doth not die;
It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind
In body and in soul can bind."

TRUE love, we are told in the lines quoted above, is the secret sympathy which binds us together—not with fetters or iron bands, but with silver link or silken tie, and it is the affection which serves us under all circumstances, and in all conditions in which we find ourselves placed. Never is the feeling of true love more sure of displaying itself than when trouble or anxiety falls upon us; then it is we feel the strength of the silver link or silken tie, and that then we can appreciate the power of true love. It is not the hot enthusiasm of the moment, strong for a time and then departing as rapidly as it came, leaving behind it a blank in our hearts most painful to bear and difficult to remove; neither is it the love which arises when some particular purpose is to be served, and which vanishes as soon as that object is secured, or it appears impossible of being realised. It is not for a season, but for all time; and is enduring love, which binds us heart to heart and mind to mind. Such being the case how ready we should be to take advantage of every instance of true love which comes within our reach, and how anxious we should be to cultivate the acquaintance of those who possess this desirable attribute.

Freemasonry affords us many instances of true love. In its midst are to be found men of all classes and creeds; men of sincere love, and others of lukewarm affection; but it is not saying too much to urge that by far the largest portion of its members possess the quality of love in a marked degree. Thus it is very difficult to select examples worthy of being held up to their fellows as patterns of true love. Let us rather content ourselves with one who, by years of faithful labour and honourable exertion, has won the esteem and regard of those with whom he has been associated, and with it the right to be considered a true lover of the Craft.

Such a brother is he whom we have selected as the subject of our present remarks. We have known him in Freemasonry for many years, and he has always appeared to us the exemplification of a really sincere and zealous Mason. But although we have had the pleasure of his acquaintance almost as long as the FREEMASON'S CHRONICLE has been in existence, it does not represent one-half of the period during which he has devoted himself to the practice of Freemasonry. He was initiated in the Westbourne Lodge, No. 733, then No. 1035, on the 19th August 1858, so that tomorrow he will complete his thirtieth year of Masonic membership. Long as this term may appear if we look

back upon it, there are few at the present time associated with the Order who are more zealous or more active in attending to its many duties and requirements. He is truly an exemplification of sincere and continued affection, while his love for the Craft has been so sustained that he can now boast a large circle of friends within its ranks, and they respect him to such an extent as to desire to secure for him the highest honour it is in the power of the Craft to bestow—the Treasurership of the Grand Lodge of England.

Going back to the date of our "True Lover's" initiation we find that the Westbourne Lodge was then in the first year of its existence, with Bro. Loewenstark as its Worshipful Master, and Bro. C. A. Cottebrune, one of the present Vice Presidents of the Board of Benevolence, as its Senior Warden. With such officers we may well imagine that the earlier lessons impressed upon our brother in Freemasonry were imparted in such a manner as to make a lasting impression on such a nature as his has proved to be, but for all that we must not give too much credit to those who initiated him, or entrusted him with the secrets and mysteries of our Order. They had good ground to work upon, and no doubt they faithfully performed their share of the labour necessary to bring it to perfection, but their efforts would have been in vain if they had not been backed up with such true love as has always characterised the subject of our sketch. The year after his initiation we find our brother joined the Domatic Lodge, then No. 206, now No. 177, and perhaps here it is that we see him at his best. Without detracting from the merits or capabilities of the several Masters who have filled the chair of this Lodge during the last few years, we may describe our "True Lover" as its ruling spirit, and his position of Past Master and Treasurer—which he has enjoyed for many years—affords him the opportunity of exercising the abilities he is blessed with, and enables him to lead his fellows, without causing trouble or giving offence to the most sensitive of the members; and, bearing in mind that the Domatic is one of the most numerous attended Lodges in the kingdom this is saying much in praise of the brother who undertakes the office of Treasurer.

As a founder we find the subject of our sketch associated with the Kennington Lodge, No. 1381; the Kilburn Lodge, No. 1608; and the Chiswick Lodge, No. 2012; he was selected as the first Worshipful Master of this latter. In all three of the Lodges he has assisted to establish he has passed the chair, and in each he has occupied the post of Treasurer. At the present time he is a subscribing member to four Lodges, in three of which he is entrusted with the custody of the funds, so that, should his friends be fortunate enough to secure his election to the high dignity of Grand Treasurer, he will be well fitted by experience for the duties of that office, although we think there is little attaching to it now beyond the

fact of its being the highest elective office—outside that of Grand Master—in the power of the Craft to bestow.

On the occasion of the Installation of H.R.H. the Prince of Wales as G. Master of England our brother acted as a Steward at the Albert Hall, and he esteems the honour then conferred upon him as one of the greatest it has been his good fortune to secure in Freemasonry. Let us hope that that honour will ere long be eclipsed, and that before many months have passed by he will have secured the right to rank himself as one of the Grand Officers of England.

In the Holy Royal Arch we find the same zeal, assiduity and love evinced by this "True Lover of the Craft." He is at the present time a member of three Chapters—the Domatic, No. 177, the Rose of Denmark, No. 975, and the Kennington, No. 1381. Of all three he is a Past First Principal, while in the latter he was Founder and the first M.E.Z., and is at present its Treasurer. But the mere recital of these titles gives but a faint idea of the position he holds in either of them. He may be said to be to the fore in each, having won his way into the hearts of his fellow members by the same kindly actions as have secured him esteem in the ranks of Craft Masonry.

As a supporter of the Charities our brother has had ample scope for the exercise of his devotion, and right well has he acquitted himself. He has served five Stewardships on behalf of the Institutions, two in support of the Benevolent, one in aid of the Boys' School, and two for the Girls', viz., in the year 1878, and on the occasion of the celebration of its Centenary, in June last. He has qualified as a Vice-President of all three, but it is not in personal donations alone that he has done good. He has not been content with working himself, he has induced others to second his efforts, and as a consequence we can point to the most satisfactory results. During the seven years he was Treasurer of the Kilburn Lodge its members contributed £1045 to the Charities, while that Lodge has voted twenty-five guineas in aid of the Charities every year since it was started, favouring each of the Institutions in turn. Our brother inaugurated this systematic support, and had he done nothing else to win approval this would have been sufficient to entitle him to praise and commendation, but the other Lodges with which he is associated have likewise done well. The Domatic has given a similar amount of twenty-five guineas to the Charities each year since he has been its Treasurer; while the Chiswick, of which he is the Father and was the first Master, contributed upwards of £700 to the Charitable Institutions of the Order during the first four years of its existence.

It would be absurd to say that the influence of this one brother has not been the leading power in securing these most satisfactory results, and taking him all in all he presents an excellent example of a really "True Lover of the Craft." His love has not been the hot enthusiasm of a moment; it has lasted now for thirty years, and is as strong to-day as ever it was, even if it be not stronger. No doubt many of his earlier hopes in regard to Freemasonry have long since been realised, but the fancy he first evinced for the Order has not flown—it is with him still, and will, we trust, lead him on to yet greater things in years to come, for we can hardly imagine such a spirit as that we have striven to portray resting content with past victories so long as there remains anything more to accomplish. His love for the Craft has not been of that fierce nature which is born of some bold desire, and which soon as that desire is realised fades from one's memory; neither is it likely to be quenched if our brother rises to the exalted position his friends desire to secure for him in Grand Lodge. He won for himself golden opinions as a Master Mason, he achieved fresh victories as a ruler in our Lodges, and has cemented many a friendship by his kind and

genial management of Lodge finances. Is it then to be supposed that one more honourable office—even though it be the greatest the Craft has it in its power to bestow—will change his former nature, or that an outburst of fraternal feeling on the part of his friends will sever the silver link or the silken tie which have so long bound him in secret sympathy with the many who recognise him as a friend? It would not be possible for such a nature to be spoilt by even an excess of praise and applause, neither should we expect a reverse of fortune to seriously interfere with it, but as we think that the reward of merit should at all times fall to those who have proved themselves meritorious we hope that the desire to which we have referred, of winning for our subject the collar of Grand Treasurer of England may, in due course, be achieved, and that in his new sphere, as in the many he has already filled, he may prove himself to be

A TRUE LOVER OF THE CRAFT.

THE OFFICE OF PROVINCIAL GRAND TREASURER.

IN the report we published last week of the annual meeting of the Provincial Grand Lodge of Essex, we referred to a discussion which took place in reference to the appointment of Treasurer of that Province, and although no change occurred in the system which has long been in vogue, the discussion and its results showed that opinion is pretty evenly divided in that quarter in regard to the matter, which in all probability will receive further consideration when the next election of Treasurer takes place. The custom in this district, as, indeed, in nearly every part of the country, has hitherto been to annually re-elect without opposition the same brother to fill the important office of Provincial Grand Treasurer, just as was formerly the case in regard to the Grand Lodge of England, where, up to within the last few years, the Treasurer was considered a permanent official, his re-appointment year after year being little more than a matter of form, and continuing so long as he cared to discharge the duties attached to the position. It will, however, be in the recollection of our readers that certain complications in the funds of G. Lodge eventually led to a re-adjustment of the conditions under which the finances of the Craft were administered, and among the changes which resulted was the now almost generally accepted principle that the Grand Treasurer should remain in office for one year only. This periodical change is rendered easier from the fact that the office has been shorn of much of the importance which previously attached to it, for whereas in years gone by the Grand Treasurer had the actual handling of the balances of Grand Lodge, the office is now little more than a sinecure; still it is an honourable position, and one which the best among us are not above aspiring to, as is evidenced by the actual candidates who have been put forward since the change was inaugurated.

We are somewhat surprised that the Provinces have not, ere this, followed the example set them in this respect by Grand Lodge; but the fact remains that they have not, and to-day most, if not all, of the Provincial Grand Treasurers may be looked upon as being permanently in the enjoyment of their office. We say they may be so regarded to-day, but perhaps that statement requires some modification, for now that an alteration has been mooted, and on being put to the vote has proved to be almost equally well supported as is the old system, we may look for an early change, and in many respects we consider such a course to be desirable, although, in saying so, it must be understood that we do not wish to imply that an annual change of Treasurer would be advisable in private Lodges. There are very different conditions to be considered in connection with these, and the system which now prevails has much to be said in its favour in regard to them; but for Grand and Provincial Lodges an annual change in the holder of the office is both advisable and desirable.

The principal argument that may be used in favour of an alteration, as opposed to a continuation of the old system, is that an annual change in the office bearer affords an additional means of doing honour to those by whom honour is deserved. The number of appointments at

present available for Provincial Grand Masters to fill are very small, especially when the district one has to rule over is Masonically strong, and therefore the creation of this additional means of bestowing honour should be hailed by them with delight, although it may be urged they have little or nothing to do with the appointment, as being an elective office its distribution rests with the members themselves; but, thanks to the good feeling which everywhere exists in Freemasonry, it seldom happens that the desire of the majority and the wishes of the ruler are far apart, and as a consequence the brother who would find sufficient favour to secure election to a Provincial Grand Treasurership, might generally be regarded as one likely to receive the honour of the purple at the hands of the Provincial Grand Master at no very distant date. Such being the case then it follows that an annual change in the holder of the office would relieve the district ruler of a part of his difficulty, and in many quarters the Provincial Grand Masters recognise that the annual selection of Officers is really their chief, if it is not their only difficulty. There are many other arguments which might be urged in support of the proposal to depart from old established customs, doubtless they will suggest themselves in the different districts where a change is desired. Among them we may urge the desirability of imparting new life into the all important subject of Lodge Finances. As at present arranged the Treasurer may be said to have no incentive to urge him to better things. If he does his duty, by managing the work entrusted to him in a steady, methodical way, he probably does all that is required of him, but if the office was filled by a different brother each year all would have an object to work for—they would endeavour to excel those who had preceded them, and create a reputation for themselves which would be a pattern for those who should follow after. Can it be supposed that such emulation would be anything but an advantage to the Lodges concerned? We think not, for it must be remembered that as Provincial Grand Lodges, as a rule, meet only once a year, and their income is in a measure regular, the finances do not require that peculiar adjustment which is sometimes necessary in Private Lodges, where the funds really depend on the number of new members introduced.

On the other hand there is much to be urged in support of the old system. At present many of the Provincial Grand Lodges have their funds invested in such a way that every change in their Treasurer entails a vast amount of trouble, and some brethren view with alarm the labour which would attach to a yearly transfer; but such an objection can be easily met. There are now so many systems of investing money in such a way as to obviate this trouble that it would almost be wise to urge a change, if only to modernise the ideas of those concerned, and teach them what is going on in their midst, but no doubt other and equally good reasons will suggest themselves wherever and whenever a change is thought desirable.

The question is one likely to be taken up ere long in all, or nearly all, of the districts into which English Freemasonry is divided; it will be well then if those who may feel an interest in the subject avail themselves of every opportunity afforded them of studying it, and discussing its bearings in their several parts. To those who desire to ventilate the matter we cordially offer the space at our disposal; we shall be pleased to receive communications on the subject, and shall not fail to revert to them whenever we find there is occasion to do so. To many it is a matter of indifference, perhaps, at the present moment, but we fully expect it to assume importance at no distant date.

MODERN FREEMASONRY AS A SOCIAL AND MORAL REFORMER.

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

AS you are probably aware, from the notices that have been given, this is the fifth and last of a series of lectures on different phases of the same subject, viz.: "Modern Freemasonry." The term "Modern" might be thought applicable to the Freemasonry of any period subsequent to 1717, but it is now used by me, for present

purposes, with reference to that of to-day, and so much of it as may be comprised within the last twenty years.

I propose to divide this lecture into two parts—the first being devoted to the question, "*Is our Modern Freemasonry a Social Reformer?*" and the second to bring before you some evidence and theories showing *what it is capable of, as such.*

Firstly, then, I will answer my own question by saying that Modern Freemasonry is a social and moral reformer. It is well known that ignorance of the law is not allowed to excuse the breach of it; and if some Brothers, or some Lodges, depart from the Constitution, I certainly decline to accept them as evidence of the character and tendencies of our Fraternity. The principles of our Order are not of yesterday, and such examples should have no weight whatever, nor do I think they have the slightest right to be introduced into a consideration of this question. Otherwise, we might just as reasonably accept an Atheist as a Christian, because he was previously at one time a Churchman. I shall therefore not discuss this matter on any such false premises, but on the broad, clearly defined basis of Masonic law, which also does not excuse departures either by Lodges or individuals. Moreover, what it *ought to be* is the chief concern to us at present; and generally, as far as my remarks are intended to apply, I shall ignore all isolated and exceptional experiences that sometimes wilfully,—sometimes ignorantly,—suppress one side of the question in the desire to make out a case.

Well, Brothers, to begin at the lowest "rung" of the ladder, we impress upon our candidates one very important statement that probably few Masons ever forget, viz.: that no institution can boast a more solid foundation than that on which Masonry rests—the *practice of every moral and social virtue*. But the initiate is further told in clear and unmistakable language, much more explanatory and impressive than is necessary for me to use before you, that it is in the sacred volume he will find the unerring standard of truth and justice, and be taught his duty to God, his neighbour, and himself. If he be asked subsequently who are proper persons to be received amongst us, he will infallibly tell the querist "*only such as are just, upright, and of strict morals.*"

Thus then every man meets with social and moral teachings on the very threshold of his Masonic life. Now it is quite unnecessary for me to go over the several degrees and weary you with similar evidence to prove that Masonry teaches morality; because there never was a Mason yet who did not *know* it. I have merely recalled to your minds sufficient to show the active anxiety, if I may so term it, of Masonry in that respect; but in doing so I have also shown that Freemasonry is a system of morality and that it teaches it to every initiate who will learn.

WHAT THEN IS MORALITY?

Unfortunately the world allows us to make it just what we like according to circumstances, so that very few seriously ask themselves this question; some go so far as to assert that there is no such thing and that therefore the word is useless. But I can best illustrate my meaning by an example. Suppose in ordinary conversation reference is made to a common divorce case in which a man is mentioned as having committed adultery; he will be called an immoral man. Well, I don't find any fault with that definition; but suppose a man of means allows his mother, brother or sister to starve, you would not style him an immoral man. You might use an epithet very much stronger, but that he was an immoral man would never enter your mind. What I want to impress particularly is this,—when speculative Masonry was originated it had a *Code of Morality*, which has suffered no alteration. In the meantime, however, by the use of the word "immoral" to generally signify the commission of adultery, the world has managed to shut out from anybody's *too critical* gaze all the virtues of its similar Code, which was formerly, as now, common property. It is true we sometimes hear of "moral rights" and "moral obligations," but it is rather because of the usefulness of those combinations in speech, the intended meaning of which is understood and cannot be as well expressed by any other to represent right and wrong dealings. In most cases their use is a mere custom, and in practice no strictly moral meaning, much less moral truth is conveyed. If I were to tell you Mr. So-and-So was not a moral man, I feel very certain what interpretation would be put upon my words. I might mean he was a man of no principle and a dishonest man,

but I am confident you would jump to quite a different conclusion.

The ancient philosophers had each their Code of Morality. The morality of Plato, Aristotle, Zeno, Socrates and others, meant the practice of certain duties enjoined by them; and it is most remarkable how much Masonry was practiced (I don't, of course, mean exactly as we practice it, but in their organization, division into, and qualifications for, student grades, &c.), by all the Greek philosophers.

Masonic morality I take to be the practice of certain duties (laid down in our Masonic law) to God and mankind, which necessarily includes social duties. A moral action is one whose quality renders it *good*; therefore good deeds are moral, and bad deeds immoral. That definition applies in a very general and marked degree to our Masonic doctrines; and when we come to realise the fact that it is not the morality of heathen philosophers but of God, I think you will admit that Freemasonry not only *is*, but *must be*, a moral, and if a moral, then a social reformer.

Freemasonry, however, is not alone a *preacher* of morality, but I shall be able to explain *how* it must be a moral and social reformer.

First and foremost, no man can actively take part in Lodge duties, without reflecting upon the *Wisdom*, the *Omnipotence*, and also on the *Mercy* of the G.A.O.T.U. I have personally known two former Atheists, who both owe their conversion to a Masonic Lodge, and that too, on the night of their initiation. One has attained high honours in the Craft, of which he is an ornament; and I am proud to regard him to-day as an intimate and valued friend; the other also proved an excellent Mason, but, I believe, died some years ago, after leaving Yorkshire.

Further, Masonry leads men to think less selfishly of themselves, and more about others; it shows them the why and the wherefore they have been sent into the world, and develops the instincts of benevolence and charity. It creates, by the success of individuals apparently far inferior in intellectual attainments, an emulative desire among Masons to cultivate those talents wherewith God has endowed them, as well to His glory as the good of their fellow-creatures. There is yet another reformation that Freemasonry promotes, whose influence is incalculable. That is the fraternising of men whose religious or political opinions may widely differ, but form no bar to goodfellowship. It is delightful to see the fervour with which Brethren meet in a Lodge and afterward enjoy "the feast of reason and flow of soul" together, and yet a week may scarcely have elapsed since they met face to face in opposition on a political platform! Who then will tell me that Freemasonry is not a moral and social reformer?

Man is a social animal. He is subject to wants and infirmities to such a degree that it is evident he was intended to mix with his fellows. He can neither find food for the body nor for the mind without others, and besides, his faculties and abilities, it is clear, must remain dormant and comparatively useless, for they can never be perfected without society. Moreover, the possession of remarkable talents by a man naturally incites to the display of them, which is a human weakness that often proves highly beneficial to others as well as himself. It is right that after the serious work of the Lodge there should be that rational enjoyment in the social circle which we call goodfellowship. Strictly speaking, the latter has a much wider signification than most Masons give it, because we may cultivate it *once a month in a Lodge*, but it may influence us *every day* away from it. Besides, there may be goodfellowship without what is called "good eating and drinking!"

Goodfellowship, however, as we understand it, I hold to be of more importance than many are disposed to allow. I believe that without it we should have largely diminished subscriptions to our Charities. If you want a man to interest himself in the happiness of his fellows, the best time to approach him is when he is himself happy. I may have somewhat crude ideas about ordinary goodfellowship, but I know what Masonic goodfellowship is, and it is of that I would speak, and also of that hospitality which Masonic usage, influenced by Masonic principles, enjoins us to offer to visiting brethren. I believe that hospitality greatly extends the area of goodfellowship; and as a crust, offered with true feeling, with a kindly look and a cheery word, is to be preferred to dainties inhospitably and ostentatiously paraded for our acceptance; so I think that is the reason why Lodge hospitality is so highly valued by our visiting brethren. I recollect a brother from America attending *my* Lodge. It was the first he had visited in

this country after an absence of very many years, and as he himself stated, he felt a stranger in a strange land. "I was a stranger and ye took me in," he said with emotion in responding as a visitor; *when I go back to my own Lodge I shall tell my brethren that Masonry is something more than a name in the Old Country, and shall never forget the kindness I have received.*" He visited us several times after that, and since leaving our shores, I may tell you that on several occasions our Lodge Charitable Funds have been augmented by him most generously, and I look upon those fraternal remembrances of us, when far away, as pure offerings on the shrine of Masonic goodfellowship.

Whatever influences the heart to kindly and generous impulses must be good in itself; and to my mind Masonic goodfellowship does this when other means or inducements would fail. Now, we have a very great advantage as Masons over any other society, public or private, for the cultivation of this feeling. At our social gatherings there are no real strangers, and hence there can be no repressive influences to check those little kind offices of mutual civility and good will that act so powerfully as the sweeteners of human life. The natural dependence of man upon his fellows, constrains him to *seek* goodfellowship. He needs sympathy, not alone to soothe the heart, but to enable him to discern the wayside flowers that too often are hidden by the thorns of this life. Masonic goodfellowship supplies more; it provides rational relaxation from our daily labours, and, as if every want of our human nature had been thought of by the originators of our speculative system, it furnishes also the ever gratifying applause for generous actions as well as approbation for good work done. We generally wish to repeat an act of kindness, because of the pleasure it gives both to the doer and the recipient, and the least important of these tends to soften the heart and promote goodfellowship. I have known scores of social differences healed by the balm of goodfellowship. I have seen a brother walk across the floor of a Lodge to shake hands with one from whom he had been estranged and at enmity for twelve years; but if you want to understand the full value of Masonic goodfellowship, observe the friendships that are formed under its humanising influence. They are the friendships that last till death; and during life no misfortunes can shake, and no adversity impair them, for their foundation is Brotherly Love, Relief and Truth.

I am ashamed of him, though he may be my brother, who asserts that Masonic hospitality is incompatible with temperance, and that goodfellowship is but the effervescence of uncontrollable festivity. I certainly advocate the practice of Lodge hospitality, and know not why the term should be twisted, as it has been, to make it appear that Masonic hospitality is iniquitously different from any other hospitality, and I approve of musical, dramatic, literary, and what are called Temperance Lodges; it is as desirable that there should be such, as it is necessary that amongst Masons in every Lodge there should be goodfellowship, which is best promoted by a conformity of manners. If to this be added conformity of tastes, such Lodges must be highly beneficial, both socially and intellectually to all the members. As regards Temperance Lodges, I would give teetotalers the right to the goodfellowship which they undoubtedly find in them, and probably in no other Lodges.

There is an advantage in addressing Masons on a Masonic subject that would not be apparent to the uninitiated. Much that would require evidence to convince the latter, I am spared; and without it you are able to agree or dissent from whatever theories may be advanced. A non-Mason, for example, would hear or read a lecture like this with mingled feelings of curiosity and disappointment, because he could not find that *expressed*, which by you is *understood*. I have felt this to some extent in all my Masonic lectures; but this in particular is affirmative rather than argumentative, there being no necessity for the latter method. We have, therefore, considered the subject as one that every Mason knows *something* about *when the lines of thought* are indicated; and that something enables us to dispense with argument. The peculiar advantage, however, consists in the evident folly of attempting to mislead, or advance anything that I do not believe to be true.

The question is, have we, any or all of us, been benefited by the social and moral teachings of Freemasonry? Have we been quickened mentally and morally by our connection with it? I venture to express the opinion that there is not one in this assembly who has not, at one time or other,

acknowledged to himself the blessed influences to be found in his Lodge.

No class of men meet with the welcome accorded to Masons by their brothers in any foreign country. Why is this? Simply because there are principles taught to every brother that it is incumbent upon him to practice. Well, brethren, is not this of itself social and moral reform?

But I must now pass to the second division of my subject, which is the capability of Freemasonry in the character of a moral and social reformer to promote the general good of society as well as Masons. I shall not attempt to do more than bring out a few of the capabilities of our Order in a social and moral sense. It would take a thinking Mason a lifetime to thoroughly digest the subject in a portly volume which probably nobody would have the patience to read, and it is because I really feel how little can be embraced within the time at my disposal, that I must ask your indulgence if I altogether leave out many phrases with which, perhaps, you may be familiar. I can, however, briefly introduce certain conclusions at which I have arrived, and give illustrative facts to show what has been done by Freemasonry, which, if it be capable of no more, ought to make us proud to belong to such an Institution.

Freemasonry, then, rightly carried out, is capable of exerting a vast influence in the promotion of peace and good will throughout the peoples amongst which it flourishes. Trained as I have been from boyhood in the commerce of this country with India, China and the East, I must necessarily know something about those countries through twenty-five years personal intercourse with both native and English people who are constantly going and returning as may be necessary for the requirements of business. But I will not give you my own evidence when it is so easy to find better, and although I need not perhaps recall to your mind a terrible mutiny in India in order to illustrate the strong feelings of Caste prevalent in that country (which pervades every class from the highest down to the lowest), I am glad to say the progress we have made and are still making in our Indian Empire is most remarkable. For some years I have watched the spread of Masonry in that part of the world with increasing interest, and have come to the conclusion that we are only just beginning to discern what Freemasonry may do and be in the future. In 1877 some of my old Masonic friends bantered me about the dedication of an address of mine, then published, because of its confidently expressed optimistic views of our future; but, brethren, if you will but refer to the proceedings at the installation of H.R.H. the Duke of Connaught as District Grand Master of Bombay, reported in the *Freemason* early in December last, you will, like me, be powerfully impressed. The mighty power that draws together men hitherto as far removed from each other as can be possible, by political, religious and social views of the most varied character, must be capable of even more than I claimed for true Masonry eleven years ago.

If it be capable of uniting all classes and conditions of men—of all languages, creeds, and politics—in one Brotherhood, is not Freemasonry a real and living evidence of social and moral reform of the very highest order?

Another very great advantage we possess as Masons is, that in the dissemination of our principles, our advocates must speak with the voice of conscience, or not at all. It is the loudest of all voices and *will* be heard; so that the intermingling in our Lodges of races and creeds for centuries hostile and separated, could not have been brought about spontaneously, and clearly shows that I expressed but a very moderate anticipation of what Masonry is capable in India and generally throughout the East.

So much for *nations*. I shall now give you an example of a different character, referring more particularly to *individuals*, the most prolific source we have as Freemasons, from which to draw. I read of it in the *Daily News* during the Franco-Prussian war, and you will all allow that journal is not a Masonic publication; neither is it one at all likely to go out of its way to say much in favour of the Craft.

(From a Travelling Correspondent.)

VOUVIERS, Sept. 17.

This present war has been prolific in illustrations of the value of Freemasonry in dangerous emergencies, and the anecdotes are endless of the lives saved by its means. Among the cart-loads of wounded of both nations which arrived from Sedan were two men whose consideration for each other was so marked as to occasion in-

quiry. They wore the Prussian and French uniform, respectively, and though neither could understand the other's language they shared their rations, and seemed to be interchanging signals of amity all day long. Their story was a very simple one. The Prussian, who is an officer, and a man of 35 or so, with a stern, grave face, and a heavy over-hanging moustache, had met the Frenchman, who is at least a dozen years his junior, on the battle-field, the latter being supported by a couple of comrades. Twice did the wave of conflict bring these men in contact, and on the last occasion the Prussian, who was himself badly wounded in the chest, pressed the young Frenchman hard, and had indeed his sword uplifted to administer the *coup-de-grace*, when the latter, who was faint from loss of blood, made a hasty sign to his victor which caused the latter to stay his hand. Parley was impossible, both from the exigencies of language, and the turmoil of battle; and besides, both men lost consciousness and fell at each other's side. It turned out that the young Frenchman had been made a Freemason a few months before the outbreak of the war, and that he had instinctively made the sign by means of which members of the Fraternity are taught to ask their brethren for help. The Prussian was an old Mason, who recognised it instantly, and who had instinctively paused, and before there was time for consideration both men fainted away. When consciousness was restored, they found themselves side by side and with the dead and dying round them. By a strange coincidence, their wounds were such that each could give the other some slight relief, and the late enemies employed their weary hours, in which they lay disabled and untended, in rendering little kindnesses to each other, and in thus cementing the friendship which had begun so strangely. When help came, they petitioned to be permitted to keep together, telling their story with considerable effusiveness to the doctor, who after some time came to them on the field. This gentleman, who was not a military surgeon, but a member of the blessed society which dates from Geneva, raised his hands in pleased astonishment at the tale he heard, and at once showed himself to be a Freemason too; so that three Brethren of the Mystic Tie were to be seen wondering over the strange chance which had thrown them together. I do not profess to be able to explain the particular influence brought into play, or the kind of solace which Freemasons find in each others company, but it is certain that the wounded men are supremely satisfied at the result, and that their story has given them quite a celebrity among their fellow-sufferers.

At Iges, where the French prisoners were placed after the capitulation of Sedan, and where, it is but too true, they were all starving, some of their number contrived to make it known to their captors that they were Masons, and though this was ineffectual in many instances, the sturdy and uninitiated Prussians laughing the Masonic gestures to scorn, wherever it succeeded the men obtained little comforts which were priceless. A stout trooper was seen handing a warm frieze coat to one prisoner, and giving part of his rations to another; and explained his conduct to an inquirer with a sheepish smile, which spoke volumes, "They are my brothers although I have fought with them, and they are hungry and cold, and must be helped. They would do it for me." These are merely typical cases. But it is impossible to mix much with the troops, particularly after a battle, without hearing of kindred instances of Masonic usefulness."

Such is the suggestive narrative of a non-Mason,—one who acknowledges that he does not understand the feelings of Masons, or the deep meaning, to us, of the story he relates; and for that reason I have selected it. The successes of Freemasonry, like the triumphs of all moral force, are generally silent, as we all know; but sometimes both are thrust to the front unexpectedly. Just as it is impossible always to conceal from the world the vast amount of good we do by means of our three great Charitable Institutions, so also our magnificent contributions for general benevolent purposes constantly appear in the daily newspapers. The personal experiences of Masons are still more rarely heard of, and then only among ourselves; but I have given you public and outside testimony of something to be proud of, that springs spontaneously from the school of Freemasonry. Of similar instances there are many on record. We may ask, if the bond of Brotherhood be strong enough to assert its influence in the manner related even on the battle field and in the hospital, to what extent may *not* the members of a single Lodge be capable of controlling the baser instincts of mankind, and promoting peace, love and concord wherever it finds a home?

(To be continued.)

TWENTY-FOUR INCH GAUGE.

WHEN a candidate is being admitted into the mysteries, and duties of our ancient Order he is presented with a twenty-four inch gauge, and instructed that, whereas the Operative Mason used it for the measurement of his work, he is to use it for the more noble purpose of the measurement of his time. As it is the only measuring instrument known to the Craft, it appears to me that there is, necessarily, a deeper meaning in it than that developed by the monitor. As the only measure, and developed

under the bond of brotherhood, it marks his duty towards his brother men and their responsive duty toward him: "Whatsoever ye would that men should do to you, do ye even so to them." It rises beyond this to the resultant action of duty discharged: "With what measure ye mete, it shall be measured to you again." There is a great principle enunciated here, which runs as a universal law through the natural, and is equally operative in the moral world.

When Sir Isaac Newton discovered, in the falling of the apple to the ground, the law of gravity, the value of his discovery was not more in the fact that the earth attracted the apple than that the apple itself attracted the earth towards it in proportion to their respective weight. The earth attracted the apple, but the apple also attracted the earth. Each responded in kind to the action of the other. So the blow of the hammer on the anvil is responded to with a resultant force equivalent to that of the blow struck. So nature everywhere responds to its own action, and to the acts of man. Alike in the natural and moral world, every act has its own consequence, every call has its own answer. This is the great principle on which all life moves onward.

It is a fact that every pressure involves resistance, and every blow struck and every act done is measured by a blow, and an act in return is what fills the universe with life. Take a few simple illustrations of this law: Two men stand together and look out upon our great river, St. Johns. It gives back to each of them an answer to the question uppermost in his own mind—just that and none other. The one sees only its capacity for commerce; the other sees only its magnificent flow and the multitude of feeding springs which make up its volume. One looks out on our great forests of pine and sees only the measure of their timber and its commercial value; another sees only the grandeur of each towering shaft and the beauty of its evergreen foliage. One sees in the mountain landscape only the exalting beauty of the scene, and another only the mineral wealth which lies beneath its surface. To each Nature gives back the answer, and in due proportion to the question asked by each inquirer, and only that.

So, in all our intercourse with our fellow men, what we get back from daily contact with them depends not more upon what they are in themselves than what we are who come in contact with them. The angry word brings back its own response, and "the soft answer turneth away wrath." One man goes among the lowest and most debased, and brings back only truth and brightness to his own heart; another goes into the best of associations and brings back only badness and misery. Some look upon their fellows through a jaundiced vision, and see only evil. Others look on them through a clearer lens, and see only what is bright and good and true. "The true man with a character of his own, will learn the possibility of being good from his own consciousness, all the more strongly because of the evil which surrounds him. No man, bad in himself, can really learn the possibility of goodness by mere sight and touch, even of a world of saints; and no soul can really lose the noble consciousness that man was made for goodness, though all the world beside him was steeped in wrong."

You may mingle among the purest associations and yet prove a Judas; and you may mingle with hypocrites and the profane, and yet be a righteous man. In each case you get back, in return, the measure of your own gauge—the answer to the question your own mind is asking. The pure soul may fail to make the wretch it loves pure, but it becomes itself more pure by the long struggle. The tender soul wins a deeper tenderness in the despairing effort to elevate the brutal soul beside it. The brave man may fail to make his sluggish companions spring to the defence of liberty; but his effort sends down a deep protest into his own liberty-loving heart."

It is not therefore, how we take them, but rather how they give themselves to us, which settles the question, What shall be the rebound from us to other lives? Like the hammer on the anvil, each man gets out of the world of men about him only the rebound, the answer, the increase, the development, of what he brings to them.

Take the influence of trade, or business, upon the formation of character. Two men are behind the same counter, or in the same office. Their surroundings, their duties, and the atmosphere in which they labour, are the same. One builds up a character for truth, honesty, integrity, exhibiting the dignity of labour. The other learns only

the tricks of trade, shrewdness and cunning, and a capacity for gratifying his greed in ways that avoid legal penalty. The one builds upward, integrity of character; the other builds downwards, its degradation. And this because each receives the fitting answer to his own inquiry—the resultant measure in full of his own gauge. A great deal has been said, and is continually being said, of the influence of business life on the character of men who are engaged in it. By far too little has been said upon the influence the man himself brings to bear on the business he is engaged in. And yet on this latter, rather than the former, depends the character developed in the atmosphere of business, and its daily pressing occupations, either exalting or degrading. The mechanic has formed his own conception of what he wants to do, and how to do it, before he measures his material. And in the business and moral workshop of life you have formulated your own plans, and chosen your own ideal, before you apply the gauge; and according to these you select heart timber or sap, wind-shaken, seasoned or green. The brave man is never a liar—the coward is never true. Because the one makes life the field for true and noble deeds, while the other makes it simply a game to be played, with the gains on the side of shrewdness and cunning. Life gives back to each, out of its full treasury, just what his own heart craves and values—solid worth or a gilded bauble; uplifting to the one, debasing to the other. To the one, success is king; to the other, defeat is moral victory.

Like every other Institution for the betterment of mankind, Masonry has, unfortunately, been graded in public estimation rather by the character of its members than by its principles and its intrinsic excellence. It is a symbolic system of real moral instruction. But the life is not in its symbols, but what the symbols represent. Its first lesson is the duty of reverence to God, the authenticity and inspiration of the sacred Scriptures; that human life is a pilgrimage; the certainty of death; the bright resurrection hope, and the awards of a final judgment, measured by the thoughts, words, and deeds of a life of probation. On these as a foundation, a foundation which must of necessity lie at the base of all true life, in man it demands a certain, definite and distinct character. First of all, "to be good and true is the first duty of a Mason." True to what, and to whom? True in his fealty and filial relation to God. To reach that, by the geometrical lines drawn to this one great centre, from every point in the circle of life, and between the parallels of the two Saints John. This, negatively, prohibits not only every word and act of profanity, but every act and thought of irreverence. Positively, it demands of every Mason the worship of God, with body, soul and spirit. In other words, to be a faithful member of our ancient Order, it is required that religion shall underlie and permeate the entire character and life of the man. To be a true Mason, a man must be true in his relations to God, to himself, and to the brotherhood of man. Am I not correct in my position? If not, then every institute, symbol and ritual of the Order is and has been a fatal deception through all the centuries of its existence.

Loving the Order, I speak for its honour. I am your orator—your mouthpiece to the brethren within, and to the cavillers without, the Lodge. Faithfulness to duty as Masons will exalt your individual character, and bring honour to the "Mystic Tie."

As to the discharge of these duties, I pass into your hands the only true rule with which Masonry measures manly life—the *twenty-four inch gauge*. As you would have God's blessing, be true to Him. As you would help your brother man, be true to him; and as you love your own life, be true to its manhood. "For with what measure ye mete, it shall be measured to you again, full measure, pressed down and running over."—*Voice of Masonry*.

MUSIC IN THE LODGE.—Music in a Masonic Lodge is essential to the rendering of the work in a most impressive manner. In the opening and closing ceremonies and in the conferring of degrees, there is abundant opportunity for musical services that will deepen the influence intended to accompany those exercises. The chant or hymn at the proper place in the ceremony may help to fasten the spoken words upon the mind, or give significance to the symbolism that is presented. Then, too, appropriate music will enliven the ordinary proceedings, thus lending an additional attraction to the gathering. The best musical talent may well find use in the Lodge; but if the best cannot be had let the brethren press into service that which is available. Let them have an organ or piano in the Lodge room, and if they can do no more, sing together the familiar hymns of the Order.

Obituary.

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RECEIVED HIS CELESTIAL WAGES.

THE tidings reach us from Kentucky of the death of Bro. Rob Morris, the "Masonic Poet Laureate." The following appreciative article, reprinted from the *Keystone*, gives full particulars of our late Brother's Masonic career and work.

On Tuesday last, 31st July 1888, a personal Landmark, not only in the American Craft, but in the Craft universal, passed for ever from the Lodge below—our distinguished Brother and highly esteemed friend, ROBERT MORRIS, LL.D., Past Grand Master of Masons of Kentucky, and Masonic Poet Laureate. At the age of seventy years, in the full possession of his gifted faculties, he was stricken with apoplexy, and at home—that "old Kentucky home," at La Grange, which he so much loved, surrounded by the members of his family, he bade farewell to time and entered upon eternity; he left the little now for the great hereafter; he was raised from mortal life to immortality. His race was run, his work well done, and we may brush away our tears as we stand by his grave marked with the Acacia, impressed as we are with the consciousness that the Great Grand Master has given him a White Stone and a New Name, and admitted him to His presence.

Brother Morris was born on 31st August 1818, and was made a Mason in Gathright Lodge, No. 33, of Oxford, Miss., on 5th March 1846, so that at the time of his death he had been a Mason over forty-two years.

How shall we refer to the multitudinous events of his extended and always prominent Masonic career? Freemasons of the present day cannot recal the time when Bro. Morris was not well known to the Masonic Fraternity in America. A Grand Officer of the Grand Lodge of Mississippi within four years from the time he was made a Mason; Grand Lecturer of the Grand Lodge of Tennessee in 1850; Grand Lecturer of the Grand Lodge of Kentucky in 1853; and Grand Master of Kentucky in 1858-59, he enjoyed the highest honours in Official Masonic life, serving in three jurisdictions, and winning from his Brethren their commendation for his knowledge of affairs, his sound judgment, his administrative ability and his literary and oratorical talents. The jurisdiction of the Grand Lodge of Kentucky has every reason to be proud of his reputation, for he reflected glory upon the universal Craft, which delighted to praise him.

Best of all, Brother Morris was known as a Masonic poet, and the author of that matchless lyric gem, "The Level and the Square," which is known round the globe wherever Freemasonry is known. We have before us as we write the *edition de luxe* of his "The Poetry of Freemasonry," a volume of four hundred pages, which is one of the volumes "that was not born to die." Only less widely known were his poems, "The Working Tools," "The Gavel Song," "The Door of the Heart," "The Letter G," and many others we might name. Freemasonry has been afflicted with not a few poetasters, but Rob Morris atoned for all their shortcomings. Richly did he merit the laurel crown which, with the consent of the Masonic world, was placed upon his brow as "Masonic Poet Laureate," in New York city five years ago.

As a Masonic author Brother Morris was most prolific. Beginning with his "Lights and Shadows of Freemasonry," published at Louisville in 1852, and ending with his "The Poetry of Freemasonry," published at Chicago in 1884, and re-issued in a less expensive edition during the present year, he composed and edited in all nearly one hundred volumes. Probably the most notable were his "Code of Masonic Law" (1857); "The History of Freemasonry in Kentucky" (1859); "The Biography of Eli Bruce, the Masonic Martyr" (a victim of the Morgan craze) (1861); "The Dictionary of Freemasonry" (1867), and "Freemasonry in the Holy Land" (1872). Bro. Enoch T. Carson, in his "Masonic Bibliography," enumerates his works. He also compiled many Masonic books, published Masonic Almanacs, and edited several Masonic newspapers and magazines, including the *Voice of Masonry* in its early years. Besides this he was an oriental traveller, having twice made prolonged Masonic visits to Palestine, where he organized the "Mother-Solomon Lodge" at Jerusalem. In all of the jurisdictions of

America he was widely known as an interesting Masonic lecturer, effectively reciting his own poems in the Lodge with esoteric illustrative signs. The only unpraiseworthy work he performed during his long career was the founding of the male-and-female adoptive "Order of the Eastern Star," in 1868. True, this Order has not lacked popularity in certain quarters, but such a mixed society is, in its very nature, foreign to Freemasonry, although its votaries, where it exists, are often improperly permitted to meet in Masonic Halls.

BRO. CHARLES THOM.

The funeral of the late Bro. Charles Thom took place on the 7th inst., and was performed with Masonic honours. The brethren of Lodge Kilwinning, of which deceased was a member, took part in the procession, and were accompanied by representatives from the sister Lodges Lour and Dunichen. A good number of the general public also followed the hearse. The Rev. Mr. Caie conducted the service at the grave.

THE THEATRES, &c.

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Criterion.—The revival of Mr. F. C. Burnand's comedy "Betsy" has been received with much approval, and is likely to become as popular as when it was first produced. The three acts are so bright and exhilarating that one cannot fail to laugh heartily at the situations, while the company engaged do ample justice to the different parts, so that nothing is wanting in this respect. Such artistes as Messrs. William Blakeley (Mr. Alexander Birkett), Herbert Standing (Captain Redmond McManus), George Giddins (Richard Talbot), A. Boucicault (Mr. Adolphus Birkett), and the Misses Fanny Robertson (Mrs. Birkett), Fanny Moore (Mrs. McManus), Rose Saker (Madame Polenta), Ella Terriss (Nellie Bassett), Edith Penrose (Grace Peyton), and Lottie Venne (Betsy) are just the ones to make the piece go merrily, and we can heartily congratulate them on the success of their labours. We feel sure that "Betsy" will prove attractive enough to be kept in the bill for some time to come.

London Pavilion.—The entertainment provided by the management may truly be termed a holiday one, the principal part in the musical—or perhaps we should say music hall—profession being engaged, and the reception they meet with sufficiently demonstrates that the patrons of Mr. Villiers' handsome theatre fully appreciate the good fare submitted for their approval. The programme is agreeably diversified to suit the most critical tastes, though the "gay" predominates rather than the "grave;" while the laughter that rings throughout the building is enough to drive away dull care even from the Metropolitan Board of Works. The fact that Bro. Edward Swanborough is acting manager is equivalent to say that every attention is paid to the comfort of visitors.

Notwithstanding the great success of "The Arabian Nights," at the Comedy, it will be withdrawn on the 21st instant, and on Wednesday, the 22nd instant, will be produced a new play entitled "Uncles and Aunts."

Mr. Henry Bracy announces a short season at the Avenue, commencing on the 25th instant. Mr. Bracy will produce both comedy and burlesque during his season.

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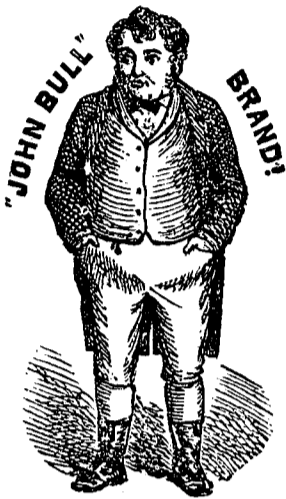
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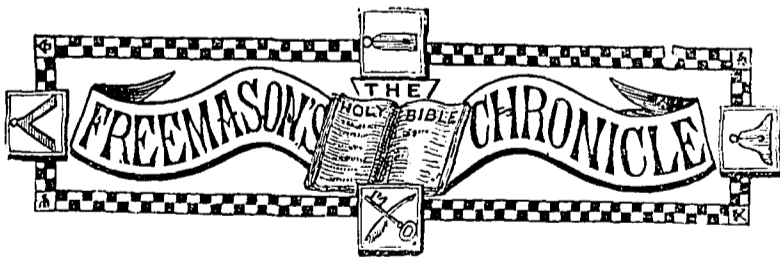
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PROV. GRAND LODGE OF NORTH AND EAST YORKSHIRE.

ON the 8th inst., on the invitation of the Richmond Lennox Lodge (No. 123), the Earl of Zetland, Prov. Grand Master of the North and East Ridings of Yorkshire, held a Prov. Grand Lodge, at Richmond. The Town Hall was tastefully decorated in honour of the event. Prior to the meeting the brethren and visitors were entertained at the Masonic Hall. Amongst those present at the meeting were Lieut.-Colonel the Hon. W. T. Orde-Powlett Prov. and G.W. of England, Worshipful Deputy Provincial Grand Master, and a large number of Provincial Grand Officers. The Provincial Grand Master presented a Sword of State to the Lodge, and appointed the following Officers for the ensuing year:—

Bro. R. G. Smith 1010	-	-	Senior Warden
W. Watts 200	-	-	Junior Warden
Rev. Thomas Cheese 566	-	-	} Chaplains
Rev. G. L. M. Rees 630	-	-	
Ed. Corris 57	-	-	Registrar
M. C. Peck 1040	-	-	Secretary
Geo. Garbutt 236	-	-	Senior Deacon
James March 123	-	-	Junior Deacon
Isaac Fidler 602	-	-	Superintendent of Works
M. M. Westerby 294	-	-	Director of Ceremonies
S. W. Fisher 1248	-	-	Assist. Dir. of Cers.
W. G. Forbes 543	-	-	Sword Bearer
Fras. Creaser 734	-	-	} Standard Bearers
Thomas Dale 561	-	-	
W. S. Child 236	-	-	Organist
Thomas Oates 250	-	-	Assistant Secretary
Jas. Howcroft 1244	-	-	Pursuivant
A. M. White 1991	-	-	Assistant Pursuivant
F. J. Lambert 1010	-	-	Tyler
W. B. Hutton 57	-	-	} Stewards
A. P. Maddison 1618	-	-	
C. E. Bradley 1760	-	-	
G. Longbotham 1848	-	-	
J. H. Taylor 1991	-	-	
J. W. Webb 2134	-	-	

Over 200 members attended. After the meeting a banquet was held at the King's Head Hotel. Bro. Thos. Chapman Denham the W.M. of the Lennox Lodge, and members of the Richmond Lodge had charge of the general arrangements.

PROV. GRAND LODGE OF HAMPSHIRE AND THE ISLE OF WIGHT.

THE annual Grand Lodge of the Province of Hampshire and the Isle of Wight was held at the Corn Exchange, Ringwood, on the 14th inst., when about 200 brethren of the Province assembled under the presidency of the Provincial Grand Master (Bro. W. W. B. Beach, M.P.), who was supported by the D.P.G.M. (Bro. J. E. Le Feuvre P.G.D. of England), Bros. T. R. Williams P.G.S.W., Mortimer P.G.J.W., and a large number of Present and Past Officers of the Province. The minutes of the last Lodge having been confirmed, the report of the Audit Committee was presented, showing a very satisfactory condition of the accounts of the Province, there being a balance of £454 17s in hand, in addition to the invested funds. Bro. the Rev. A. A. Headley P.G. Assistant Secretary, who officiated in the absence of Bro. E. Goble P.G. Secretary, announced the withdrawal from office of Bro. R. J. Hooper-Rastrick, who for several years past has been elected to the office of Provincial Grand Treasurer. The Prov. Grand Master referred in eulogistic terms to the valuable services rendered by Bro. Hooper-Rastrick, and moved a vote of thanks. This having been carried with acclamation, the Lodge proceeded to elect a Treasurer, the choice of the brethren falling on Bro. J. W. Gieve, Secretary of the Hampshire Lodge of Emulation, Portsmouth, who was nominated by the P.G.S.W., and seconded by the P.G.J.W. The ordinary routine business of the Lodge was then transacted, the following being appointed Officers of the Province for the ensuing year:—

Bro. J. E. Le Feuvre 130	-	-	Deputy Grand Master
Col. A. G. Yeatman Biggs 1971	-	-	Senior Warden
H. G. Dyer 132	-	-	Junior Warden
Rev. J. C. Witton 1373	-	-	} Chaplains
Rev. T. F. Morton 257	-	-	
E. Groves 175	-	-	Registrar
J. W. Gieve 1990	-	-	Treasurer
Edgar Goble 309	-	-	Secretary
Rev. A. A. Headley 309	-	-	Assistant Secretary
J. Patstone 359	-	-	} Senior Deacons
A. W. Ward 132	-	-	
Francis Powell 2153	-	-	} Junior Deacons
J. Marks 76	-	-	
H. N. Jenkins 2208	-	-	Superintendent of Works
G. F. Bevis 2068	-	-	Director of Ceremonies
J. C. Airs 35	-	-	Deputy D.C.
T. P. Palsgrave 487	-	-	Assistant Director of Cers.
J. Taylor 1331	-	-	Sword Bearer
E. Nayler 928	-	-	} Standard Bearers
J. C. Barbaze 319	-	-	
Chnter 1373	-	-	Organist
J. Collings 804	-	-	Pursuivant
G. Grant 1780	-	-	Assistant Pursuivant
J. Webber 132	-	-	} Stewards
Topham Jones 551	-	-	
J. Mitchell 1428	-	-	
E. T. Wise 1461	-	-	
W. C. Webb 1705	-	-	
J. S. Gardner 1834	-	-	
T. Exell 487	-	-	Tyler

A vote of condolence was unanimously passed with Bro. Edgar Goble, who has recently sustained a severe domestic affliction. After the Lodge had been closed the brethren dined at the Town Hall, the P.G.M. presiding.

GRAND LODGE OF CANADA.

THE *Evening Mail* of Toronto, in publishing a report of the meeting of the Grand Lodge of Canada, which assembled on Wednesday and Thursday, 18th and 19th July, writes as follows concerning the second day's proceedings:—

The first business of the day was the election of Officers for the ensuing year, there being a large amount of other affairs disposed of during the interval between voting for the candidates. The office *par excellence*, and the one looked forward to with the greatest interest, is that of Most Worshipful Grand Master. The mind of Grand Lodge was concentrated on one man, who not only in former years, but during the Communication just closed, displayed talents that pre-eminently fit him for so exalted and so influential a station. The scrutineers were told to collect the ballots, and when counted the secretary read out, during breathless silence, that 991 ballots were cast, and that Bro. R. T. Walkem, of Kingston, had received 989. The applause which followed was significant; it showed that Grand Lodge was proud of their choice, and convinced that the brother selected as head of the Masonic Order in Canada will worthily represent them in all the stations and avocations of life. The Grand Master declared the late Deputy Grand Master duly elected. R.W. Bro. Walkem, amid tremendous cheering, rose from his chair, and with a voice full of emotion spoke as follows:—

Most Worshipful Sir and Brethren of Grand Lodge,—I could not but be gratified at the result of the vote that has placed me almost unanimously in the highest position in the gift of Grand Lodge. I have always regarded it as an honour to be a member of Grand Lodge, even upon the floor of the house; to be an Officer of that distinguished body is a greater honour, but to be Grand Master of the Masonic Fraternity is a distinction to which any man, no matter how high his station, should be proud to attain. The compliment involved in your election of me to the Grand Mastership after such a very short period of service is one of which I have every reason to be proud. I trust that the Great Architect of the Universe will give me wisdom and strength to discharge the duties of my exalted position satisfactorily during my term of office. If I succeed in emulating the example of my predecessors I shall have reason to be content. It will be my earnest desire to promote your prosperity and the good of the Craft generally. The ballot was then ordered to be taken for the office of Deputy Grand Master. The result showed that although there was not the same unanimity as that displayed for the Worshipful Master, yet it may be said that the choice was practically unanimous. The person selected was R.W. Bro. John Ross Robertson, of this city, a gentleman of high Masonic reputation, and one whose past experience will enable him to discharge with marked ability the high and important duties of the office. The vote (937 out of 1027) unmistakably showed that Grand Lodge sought out Bro. Robertson as one of its most prominent office bearers.

The Deputy Grand Master-elect was introduced and delivered the following neat address:—I assure you, Most Worshipful Sir and Brethren, that I cannot find words to express my grateful appreciation of the high honour you have conferred upon me in electing me, practically unanimously, to the position of Deputy Grand Master, an office worthy of the ambition of any Mason. It is now nearly a quarter of a century since I first saw the light of the Craft, and during that time, as member or officer of my own Lodge, or in the various positions with which through your kindness I have been honoured in Grand Lodge, I have always sincerely endeavoured to do my duty. As in the past so in the future, it will be my aim to discharge the duties of the office to which I have been called in a manner that will meet with the acceptance and approval of my brethren in the Craft. The remaining officers were elected during the day—Bros. J. A. Wills, Toronto, Senior Warden; Joseph Beck, Goderich, Junior Warden; Rev. F. B. Stratton, Kingston, Chaplain; Ed. Mitchell, Hamilton, Treasurer; J. J. Mason, Hamilton, Secretary; H. A. Mackelcan, Hamilton, Registrar.

In connection with the difficulty between the Grand Lodges of England and Quebec, the following resolution was submitted:—

Moved by Bro. Daniel Rose and seconded by Bro. Spry:—

“That having heard with pleasure from the Grand Master that the last Lodge working under a foreign warrant in this jurisdiction has now applied to this Grand body to be placed on its roll of warranted Lodges, the time is opportune for the Grand Lodge of Canada, as the mother Grand Lodge of Quebec, to offer its friendly services to the Grand Lodges of England and Quebec to aid them in the settlement of the unfortunate matters in dispute between these Grand bodies, so that a stop may be put to the vexatious troubles so injurious not alone to the jurisdiction directly interested, but to the Craft generally. Be it therefore

Resolved, that this Grand Lodge request the Grand Master to enter into correspondence with his Royal Highness the Most Worshipful the Grand Master of England and the M.W. the Grand Master of Quebec, looking to the end that harmony and brotherly love may prevail between England and the Craft in this Dominion.

M.W. Bro. Murray opposed the resolution, arguing that any interference by Grand Lodge with matters not within its jurisdiction might lead to unfriendly consequences. The Louisiana Grand Lodge offered its mediation and was practically snubbed by the English Grand Lodge. The same thing might ensue in this case.

Grand Master Walkem said:—I do not concur in the observations of the inadvisability of passing the motion. I think he misunderstands

the position the Grand Lodge of England took on the offer of the Grand Lodge of Louisiana. The Grand Lodge of England, as I understand the matter, simply intimated to the Grand Lodge of Louisiana that they had taken a certain stand, from which they could not recede, and I do not understand that they treated the Grand Lodge discourteously. I think the motion is one which should be allowed to pass. I have always entertained a decided opinion respecting the merits of the dispute between England and Quebec, which it would serve no useful purpose to declare at present. I would cheerfully undertake the task of mediating between the parties, and of endeavouring to induce the Grand Lodge of England, or Lodges under its jurisdiction, to try and meet the views of Grand Lodge of Quebec; and I would so conduct the correspondence as neither to invite rebuke nor discourtesy. If spared it is my intention to visit England next year, and possibly more might be effected by personal interview with the English Grand Lodge Officers than by any amount of correspondence. I hope, therefore, the motion will pass, as its objects are highly commendable from every point of view. The motion was carried unanimously.

ONTARIO MASONS SEEK AN END OF THE QUEBEC DISPUTE WITH ENGLAND.

AT the various meeting of the Grand Lodge, held on the 20th July, the following elections for the coming year were made: Bros. R. T. Walkem, Q.C., Kingston, Grand Master; J. Ross Robertson, Toronto, Deputy Grand Master; John A. Willis, Toronto, Grand Senior Warden; Joseph Beck, Goderich, Grand Junior Warden; Rev. F. B. Stratton, Tamworth, Grand Chaplain; Edward Mitchell, Hamilton, Grand Treasurer; H. A. Mackelcan, Hamilton, Grand Registrar; J. J. Mason, Hamilton, Grand Secretary; Thomas Coleman, Owen Sound, Grand Tyler. District Deputy Grand Masters:—Bros. J. A. C. Anderson, Ridgeway; W. S. Calvert, Napier; John Boyd, Belmont; W. G. Duff, Seaford; E. E. Wade, Brussels; W. McDonald, Tilsonburgh; Richard Mahoney, Guelph; W. Freeman, Georgetown; George Monkman, Barrie; C. G. McDermott, St. Catharines; James Wayling, Sharon; B. Shortly, Peterboro; Wm. Smeaton, Belleville; H. Wilkinson, Kingston; W. J. Morris, Perth; David Taylor, Ottawa; S. W. Ray, Port Arthur. Owen Sound was selected as the place for the next annual meeting. A sympathetic resolution regarding the death of the late Emperors William and Frederick of Germany, who were Masons and patrons of the Craft, was carried. It was resolved: “That having heard with pleasure from the Grand Master that the last Lodge working under a foreign warrant in this jurisdiction has now applied to the Grand body to be placed on its roll of warranted Lodges, the time is opportune for the Grand Lodge of Canada, as the Mother Grand Lodge of Quebec, to offer its friendly services to the Grand Lodges of England and Quebec to aid them in the settlement of the unfortunate matters in dispute between these grand bodies, so that a stop may be put to the vexatious trouble, so injurious, not alone to the jurisdictions directly interested but to the Craft generally. Be it, therefore, resolved that the Grand Lodge request the Grand Master to enter into correspondence with H.R.H. the Most Worshipful the Grand Master of England and the M.W. the Grand Master of Quebec looking to the end that harmony and brotherly love may prevail between England and the Craft in this Dominion.”—*Montreal Daily Gazette*.

NEW ZEALAND.

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ZEALANDIA LODGE, No. 2072.

THE monthly meeting was held in the Masonic Hall, Whangaroa, on Thursday, 17th May. Present: Bros. H. W. Bishop W.M., C. L. White S.W., H. D. Stewart J.W., J. Christie Treas., R. Shepherd P.M. Sec., Williams S.D., S. Calken J.D., J. G. Shepherd I.G., J. Wotherspoon P.M. Tyler, C. Gothard and A. Anderson Stewards; J. Wigmore, A. Nisbet, F. J. Hagger, D. N. O. D. Molesworth, R. G. Bramby. Visitors: W. R. Hendry 154 E.C., and J. H. Mason. A communication was read from the District Grand Secretary. One gentleman was unanimously balloted for. The balance-sheet was read and received, showing the Lodge to be in financially good standing. The installation of W.M. took place, Bro. Anderson P.M. officiating as Installing Officer, and Bro. Williams P.M. in the capacity of Director of Ceremonies. Bro. C. L. White W.M. elect was presented and installed into the K.S. chair, when he invested his Officers, as follow:—Bros. Gothard S.W., Stewart J.W., Christie Treas., Shepherd Sec., Shepherd S.D., Hagger J.W., Molesworth Inner Guard, Wotherspoon Tyler. One gentleman was proposed as a candidate for initiation. Bro. Hendry, on behalf of Lodge 154, congratulated the W.M. on the good working of the Lodge. The Lodge closed in ancient form at 9:40.

AN INCIDENT IN COLONIAL FREEMASONRY.

AT the last meeting of the Grand Lodge of Freemasons in the colony of Nova Scotia, Canada, the Rev. Daniel C. Moore, a Norfolk man, was elected Grand Master. Bro. Moore went to school at Yarmouth, under the Rev. Thomas Clowes, the Rev. N. H. Clarke, and his own father the Rev. D. B. Moore. He has lived in Nova Scotia since 1862, and has been Grand Chaplain, first of the District Grand Lodge, and secondly of the Sovereign Grand Lodge after its foundation. In 1848-49 and 50, Bro. Moore was Curate to the Rev. E. E. Blencowe, at West Walton, near King's Lynn.

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.

—:o:—

MASONIC JURISPRUDENCE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am pleased to see Brother Gould's announcement in your last issue that he is about to edit a work on Masonic Jurisprudence. I have often chatted with Brother P.M.'s on this subject, and we are now agreed that the task has fallen into excellent hands. What we want is a thorough digest of Masonic Law (Grand Lodge of England); but if Bro. Gould is going to treat of Masonic law in general, I hope he will restrict a portion of his work to English Craft Masonry only. Such work should not be a mere literary speculation, but should be subsidised by Grand Lodge, and I hope the Board of General Purposes will see fit to recommend such a course to the next meeting of Grand Lodge.

Yours fraternally,

14th August 1888.

T. F.

THE ROYAL MASONIC INSTITUTION FOR BOYS.

To the Editor of the FREEMASON'S CHRONICLE.

SIR,—I have only recently been shown the last half-dozen of your weekly issues, from which and a certain anonymous circular, also shown to me, I gather that the management of the Royal Masonic Institution for Boys has been the subject of comments and criticisms, somewhat severe, and apparently not unfounded. As an old "Masonic Boy" I might say much upon the questions raised by that circular; but it would ill become me to do so. I will, however, say this, that in my opinion—formed upon the experience gained by a six years' residence as a pupil at Wood Green—of the statements made (interrogatively) and contained in that circular, some are correct; some correct subject to qualification; some capable of explanation, and others incorrect. I would also respectfully suggest that no inquiry into the management and internal economy of the Institution will be complete without the examination of a few of the late scholars.

But having as an "Old Boy" the good of the Institution at heart, I wish, with your kind permission, to say a few words concerning what, I humbly think, is at bottom as important a question as any raised by the circular, viz., the *general tone of the School*. When I was at the School, a few years ago, the tone was bad. From casual observation, and upon the word of those competent to judge, it has since become worse. There must be a cause or causes. Probably many combine to produce the effect—many, perhaps, will occur to the minds of all who have knowledge of the Institution; but there is one which may not so occur, and for which the staff of the Institution, and their system, have always been to blame. *The boys are not trained to be gentlemen*, nor are they assisted in arriving at the knowledge of wherein gentlemanliness consists. The contrary is deplorably the case. They have been made to feel too heavily the fact that they are the recipients of charity, and their title to respect and personal treatment as (young) gentlemen has been ignored. I admit that, unfortunately, a large proportion of the boys entering the Institution have not previously been brought up in a manner likely to imbue them with the incipient feelings and principles of true gentlemen. But is this in any way counteracted during their residence at the School? Emphatically—No!

It might, I think, be done by (1) avoiding the unnecessary continual enforcement and endorsement of the fact that they (the boys) are the recipients of charity; (2) by giving them to understand both verbally, and by the better and stronger sanction of consistent practice, that they must behave invariably as gentlemen, must become and be gentlemen, and that they are regarded by the staff as gentlemen; and (3) as a corollary to (2) they must be trusted, and know that they are trusted as gentlemen.

Such a reform would necessarily be a gradual one, and occupy considerable time before consummation; but I would have all the boys feel their position, as Charles Lamb—as he has so well told us in one of his essays—felt his position at Christ's Hospital, not as the work-house boys in "Oliver Twist." I believe that this can, in course of time be effected in the way I have suggested, if a proper system on that basis be adopted and faithfully carried out with patience and perseverance. At present many new boys are contaminated by those in residence before them. Let it be the other way—let them be elevated by their new associates, and soon a higher and better tone will characterise the school. The less the "charity" is pressed upon the boys the more real gratitude will there be in their hearts to their benefactors. True charity worketh swiftly and walketh in silence.

The chief objects of Freemasonry are (1) the Glory of God and (2) the service of men. Let the achievement of that second object—the beneficence, the service, the clarity of the Craft—be sought in the noblest way, especially where tender youth is the object.

I shall for all time deeply feel the immense debt of gratitude I owe to the Royal Masonic Institution for Boys, and it will only be lightened, not lessened, if what I have written will lead to anything (however small) of future benefit to that noble Charity. I have now only to apologise for trespassing so largely upon your space, and to thank you in anticipation for the insertion of this letter. I enclose my name and address, which for obvious reasons I withhold from publication, and beg, Sir, to subscribe myself,

Your obedient servant,

"AN OLD MASONIC BOY."

NOTICES OF MEETINGS.

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DUKE OF EDINBURGH LODGE, No. 1182.

THE annual investiture of Officers in connection with the above Lodge was held on the 9th inst., in the Masonic Temple, Hope-street, the proceedings being opened soon after four o'clock by Bro. Jas. Pittaway W.M. The W.M. elect, Bro. Galloway, was presented for installation by Bros. R. Martin and A. Barclay, and the ceremony was performed by Bro. Pittaway. Subsequently the new W.M. invested his Officers for the ensuing year as under:—Bros. Pittaway I.P.M., Edwards S.W., Rawsthorne J.W., Hesketh Treas., Morris Sec., Ferguson J.D., Parkinson I.G., Lowthian S.S., Tunnicliffe J.S., Wright Org., and Barclay D.C. The installation being over, the brethren and invited guests dined together, and during the evening a handsome P.M.'s jewel was presented by Bro. Galloway W.M. to the I.P.M. Bro. Pittaway, on behalf of the Lodge.

JOHN HERVEY LODGE, No. 1260.

THE summer festival of the brethren of this Lodge took place on the 9th instant, with complete success. A large company arrived at Gravesend about eleven o'clock, and were received by Bro. Capt. W. Hayward, who conducted them on board the steam yacht "Sussex." The vessel, which was gaily decorated with bunting, then proceeded down the river, round the Nore Lightship and arrived back to the Terrace Pier in the afternoon. After a quiet stroll through the gardens, which are now resplendent with flowers and foliage, the party adjourned to the Clarendon Hotel, where dinner was served by Bro. T. Belli, the attentive manager. Altogether a most enjoyable day was spent, and the brethren will doubtless long remember their summer outing of 1888.

GALLERY LODGE, No. 1928.

AT an emergency meeting of this Lodge, held at Brixton, on the 1st inst., under the presidency of Bro. John Duckworth W.M., Mr. F. W. Gustav Glaser, late of Reuter's Telegram Company, and London correspondent of the Berlin *National Zeitung*, and Mr. E. L. Dugrez, of the Parliamentary reporting staff of the *Daily Telegraph*, were unanimously elected as members, and were initiated accordingly.

ROYAL VICTORIAN JUBILEE LODGE, No. 2184.

THIS Lodge, consecrated some fifteen months back, at the Dock Hotel, Tilbury, was removed to the Royal Forest Hotel at Chingford in June last, and now holds its regular meetings there. On the 26th ult., Bro. George J. Westfield J.W. and W.M. elect was installed as W.M. according to ancient custom, by Bro. C. T. Lewis Provincial Grand Steward. Bro. Westfield invested the following as his Officers:—Bros. C. T. Lewis I.P.M., W. Smith S.W., C. H. Canning J.W., H. Lewis Treasurer, G. Hughes Secretary, A. T. Dale S.D., T. Ringrose J.D., J. G. Hammond I.G., Dickeson Organist, Carman D.C., J. W. Cain A.D.C., F. J. Eadle and Buxton Stewards, and J. Ives P.M. Tyler. Bro. Lewis then gave the addresses, finishing the ceremony. For this he was voted the thanks of the Lodge, the same to be inscribed on the minutes. Brother Westfield was elected to serve on the Provincial Charity Committee, and after other business Lodge was closed. Among those present were Bros. C. Jolly P.M. and Secretary 1472, A. J. Manning P.M. P.P.S.G.D., J. W. Beadle, C. Taylor, J. T. Barnes, H. Prazer, W. T. Buxton, and J. W. Joyce (all of the Lodge); C. Allen W.M. 163, W. Dorton P.M. 1066, C. G. Hill P.M. 1607, L. J. Deenham 1607, J. Hattersley S.W. 2272 J.D. 1607, J. Mullony J.W. 1625, McCall Chambers 1638, J. Rose 28, and W. Reynolds 1635. A banquet followed, after which the W.M. gave the routine Loyal and Masonic toasts, which were duly honoured. In speaking to that of the Right Worshipful Provincial Grand Master, the Right Hon. Lord Brooke; the Very Worshipful Deputy Provincial Grand Master Bro. F. A. Philbrick, Q.C., Grand Registrar, and the rest of the Provincial Grand Officers Present and Past, the W.M. eulogised the many great services done for the good of Masonry, both generally and in the Province of Essex, by their Provincial Grand Master and his learned and courteous lieutenant, Bro. Philbrick. Individually, he did not know them so much at present as he hoped to in the future; therefore, if he had not done them and the rest of the Officers, both present and past, full justice, they must attribute it to his want of knowledge; a mistake of the head, and not of the heart. Bro. Manning, in responding, said he felt it a very great honour to have his name associated with a toast of so much importance. He should have been delighted to have seen other of the P.G. Officers present; he attributed their non-attendance to the weather, or some earlier claims upon their time. As for their esteemed Provincial Grand Master, Lord Brooke, from what he knew of his desire at all times to come among them and watch the progress the Lodges, especially the new ones, were making, he felt sure that some other and more pressing engagement kept him away; while they all knew the many official and professional duties of Bro. Philbrick made his presence an honour indeed. As for the Lodge, he was proud of its prosperity, and he hoped to live to see the Master's chair filled in succession by every brother of the Lodge present. Bro. Lewis was deeply sorry that not one of his colleagues among the present Officers of the Province were present, but he presumed, as Bro. Manning had, that pressure of other engagements prevented their attendance. On behalf of the Provincial Grand Officers he heartily thanked them for the toast. Bro. Lewis now proposed the health of the Worshipful Master. It was a very pleasant duty, especially as he had known Bro. Westfield intimately for a great many years, and had always found him, in everything he undertook, to be the right man in the right place. It was a difficult thing for the first Master of a new Lodge to find seats for all the aspirants to office, but he felt sure that in offering Bro. Westfield the position of Junior Warden he had

made no mistake. Bro. Westfield was a Mason of some twenty-five years' standing, and was in every way qualified to fill the chair of Worshipful Master. Ever since he had taken office he had left no stone unturned to render himself worthy of the office he now held. They had shown their approbation of those efforts by electing him to the chair of their Lodge, and also as their representative on the Charity Committee of the province, and he felt sure that they would never regret their choice. Bro. Westfield, in reply, said he did not know that he could do more than express his gratitude for the very high honour done him that day. It was his determination, during his year of office, to do all in his power to promote the welfare of the Lodge and the happiness of the brethren. Those two objects he should continually keep in view; this motive had actuated him indeed, ever since he became a founder of the Lodge. He should get as many good Masons as he could to join the Lodge, and so far as the Constitutions of the Order allowed him, he should use his best endeavours to induce good candidates to be initiated in it. That would be his first endeavour; his second would be to carry out his duties strictly and impartially, and he should expect, and indeed call upon every Officer of the Lodge to do the same. No Master ever went into the chair with a better staff of Officers, and with their assistance he confidently looked forward to a good year of office. He asked the Past Masters to assist him, and if at any time one of them should say to him, "You are wrong," then he would gladly say "Put me right," and would feel it as a favour for any Past Master to do so. He trusted they might all be united in one bond of friendship, and that brotherly love and unity might prevail at all their meetings, so that when they parted, they might look forward with pleasurable anticipation to their next happy meeting. He again thanked them for their hearty reception of the toast, and resumed his seat amid cheers. The next toast was that of the Installing Officer, and in putting it the Worshipful Master spoke highly of the admirable manner in which Bro. Lewis had carried out the duties. He also presented Bro. Lewis with a handsome and valuable P.M.'s jewel, as a mark of the approbation and esteem of the brethren. He trusted Bro. Lewis might live long to wear it, and then—as Mrs. Gamp said—"hand it down to prosperity." He also presented Bro. Lewis with a P.M.'s collar, as a present from the brethren of the Lodge; and warmly congratulated him on receiving such undoubted marks of the esteem and affection of the brethren. Brother Lewis having feelingly returned thanks, Bro. Jolly responded for the P.M.'s. Bros. Hill, Dorton, Allen, and Mullony returned thanks for the Visitors. Bro. Smith responded to the toast of the Officers. Several other toasts were given, and then the Tyler concluded the proceedings. During the evening there was some good singing and reciting; Bros. Mullony, Woodruffe, Buxton, Allen, C. Jolly, and Messrs. C. B. Gammon and Consterdine ably acquitting themselves.

Upton Lodge of Instruction, No. 1227.—At the Three Nuns Hotel, Aldgate Station, on Monday last, the 13th instant. Present—Bros. J. W. Barnes W.M., T. Taylor S.W., J. De Sola Pinto J.W., A. W. Fenner Preceptor, E. Hill S.D., Lemaire I.G.; also Bros. C. J. Free, C. Patrick, Bailey, and others. Lodge was duly opened, and Bro. Fenner worked the second section of the lecture, assisted by the brethren. Bro. G. J. Bailey answered the questions leading to the second degree, and was entrusted, after which the Lodge was opened in the second degree, when Bro. Barnes vacated the chair in favour of Bro. Patrick, who rehearsed the ceremony of passing. After this, the major part of the installation ceremony was rehearsed, Bro. Barnes acting as W.M. elect. Bro. G. J. Bailey, of the Lebanon Lodge 1326, was elected a member. Bro. T. Taylor was unanimously appointed W.M. for the next meeting. This being the first time Bro. J. W. Barnes had occupied the chair, on motion by Bro. Preceptor, seconded by Bro. Patrick, a cordial vote of thanks was awarded him for the able manner in which he had discharged the duties of the same. Lodge was then closed and adjourned.

THE FIFTEEN SECTIONS

WILL BE WORKED

At the Doric Lodge of Instruction, No. 933, held at the Duke's Head, Whitechapel-road, on 3rd September, at seven o'clock p.m. Bros. B. Da Costa S.D. 1349 will preside. Bros. W. Musto P.M. 1349 S.W., L. Da Costa J.W. 1349 J.W., D. Moss P.M. 1275 I.P.M., assisted by the following brethren:—First Lecture—Bros. Corper, Jacobs, Shoemith, Da Costa, De Casseres, Moloney, and Richardson. Second Lecture—Bros. Fox, Simmons, Oxley, Moss, and Shuter. Third Lecture—Bros. Marks, Musto, and Harris. Brethren are cordially invited to attend.

On the 9th instant, the Most Worshipful Grand Master of Scotland, Sir Archibald Campbell, of Blythswood, M.P., accompanied by a deputation from the Grand Lodge, presided at the ceremony of the Consecration of a new Lodge named Loch Fyne, No. 754. Subsequently a banquet was held in the saloon of the steamer Iona.

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

SCOTLAND.

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CONSECRATION OF THE LOCHFYNE LODGE, No. 754.

THE consecration of this Lodge took place last week. A deputation from Grand Lodge arrived by the "Columba." The brethren of Lochfyne met in their Lodge room, Lochgilphead, at half-past six, and clad in their regalia and preceded by a band, met the deputation at the Argyll Hotel. The visitors falling in, the procession proceeded up the principal thoroughfare of the town and returned to the Lodge room, where the consecration ceremony was performed.

JOURNEYMAN LODGE, No. 8.

THE members made their annual visitation of tombs on Saturday afternoon, and proceeded to the West Church, Grange, Calton, and Restalrig burying grounds. The Worshipful Master, G. C. Douglas, was accompanied by Bros. C. Robb P.M., A. M'Kechnie S.W., J. Scott J.W., J. W. Blake J.D.

ST. DAVID'S LODGE, No. 36.

THE members of this Edinburgh Lodge, to the number of about fifty, had an excursion on Thursday, 9th inst. They went to Dirleton by rail, and after visiting the beautiful grounds there, drove via North Berwick to Tantallon Castle, where they lunched. They afterwards continued their drive through Tynninghame Forest, returning to North Berwick about four o'clock, where they had dinner at the Royal Hotel, under the presidency of R.W.M. Bro. David Cuthbert S.S.C.

ROYAL ARCH.

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ALL SAINTS' CHAPTER, No. 422.

THE Companions of Royal Arch Masons held their annual conference at the Masonic Hall, Gainsborough, on Monday, 13th inst., there being a good attendance. The election of Officers for the year took place, as follows:—Comps. Alfred Kirk P.Z. Z. (for the fifth time), George Housham H., Frederick Baines J., C. F. Liversidge P.Z. P.S. Treasurer, F. J. Sowby S.E., J. Staniforth S.N., G. Scott Jan. Two brethren of the Isle of Axholme and Yarborough Lodges having been exalted, and other business of the Chapter having been transacted, the annual banquet was afterwards held, and the usual Masonic toasts proposed. Companion Kirk presided.

IRELAND.

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COLERAINE LODGE, No. 235.

THE members held their annual excursion on Monday, the 6th inst. The place selected was the Giant's Causeway. Owing to the excellent arrangements made by the Lodge, along with Mr. W. Winter, manager of the Giant's Causeway Hotel, cars and waggonettes were in waiting at the Masonic Hall, where the brethren were congregated. The route chosen was via Portstewart and Portrush, and thence along the shore road to the Causeway. The weather was not at all what could be desired. On arriving at the Causeway a hearty dinner was partaken of, after which Bro. W. Mack was called to the chair, and the usual toasts were given and responded to. The party arrived home about nine o'clock, well pleased with the day's outing.

The ceremony of installation will be rehearsed at the Tredegar Lodge of Instruction, the Wellington Arms, Wellington-road, Bow, on Thursday, the 30th instant, Bro. B. Stewart P.M. in the chair. Lodge will be opened at 7:30 p.m.

Contracts are invited for carving a Masonic tablet, with Doric, Ionic, and Corinthian columns. Apply to Mr. John Taylor, architect, Longton.

We regret to hear of the serious illness of a dear old friend; one who at all times has been ready to devote his professional skill and long experience to ameliorate the sufferings of his less fortunate fellows. We refer to Bro. Dr. Trollope, of St. Leonard's-on-Sea, at the Local Hospital of which township he was ever one of the most devoted of practitioners. Bro. Dr. Trollope passed the chair in the St. Leonard's Lodge, No. 1842, and has at all times taken an active share in the conduct of that Lodge's business. He has also achieved distinction as a Craftsman in sundry high places, where his zeal and assiduity has been fully appreciated. We trust we may soon hear that marked improvement has taken place in our good brother's physical condition, and that he may yet be spared to us for a few more years.

DIARY FOR THE WEEK.

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

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SATURDAY, 18th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1258—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1361—Earl of Zealand, Royal Edward, Triangle, Epsom, at 7 (Instruction)
1621—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
1641—Crichton, Surrey Masonic Hall, Camberwell
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 7.30. (In)
M.M. 251—Tenterden, Anderton's Hotel, Fleet Street

- 149—Peace, Private Rooms, Meltham
30—Prince George, Private Rooms, Bottoms, Eastwood
811—Yarborough, Royal Pavilion, Brighton
1326—Lebanon, Lion Hotel, Hampton
2035—Beaumont, Royal Hotel, Kirkburton
R.A. 1326—Lebanon, Lion Hotel, Hampton
M.M.—Rose and Lily, Four Swans, Waltham Cross

MONDAY, 20th 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)
543—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
1125—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)
1145—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
1489—Ma. quess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In)
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, S. (Inst)
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
1910—Shadwell Clerke, Ladbrooke Hall, Notting Hill
2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)

- 61—Probity, Freemason's Hall, St. John's-place, Halifax
77—Freedom, Falcon Hotel, Gravesend
236—York, Masonic Hall, York
248—True Love and Unity, Freemasons' Hall, Brixham, Devon
264—Nelson of the Nile, Freemasons' Hall, Batley
302—Hope, New Masonic Hall, Darley-street, Bradford
307—Prince Frederick, White Horse Hotel, Hebdon Bridge
331—Phoenix Public Room, Truro
359—Peace and Harmony, Freemasons' Hall, Southampton
382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
408—Three Graces, Private Rooms, Harworth
424—Borough, Half Moon Hotel, Gateshead
433—Hope, Swan Hotel, Brightlingsea
467—Tudor, Red Lion Hotel, Oldham
613—Unity, Masonic Hall, Southport
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
1199—Agriculture, Honey Hall, Congresbury
1208—Corinthian, Royal Hotel, Pier, Dover
1238—Gooch, Albany Hotel, Twickenham
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
1502—Israel, Masonic Hall, Liverpool
1512—Legion, Masonic Hall, Carleton Street, Castleford
1575—Clive, Corbet Arms, Market Drayton
1977—Blackwater, Blue Boar Hotel, Maidenhead.
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, Surrey-street, Sheffield
R.A. 827—St. John, Masonic Temple, Halifax Road, Dewsbury
R.A. 1051—Rowley, Masonic Rooms, Athenaeum, Lancaster
M.M. 9—Fortescue, Masonic Hall, South Molton, Devon
M.M. 324—Hunter, Masonic Hall, Sussex Street, Rhyl
R.C. 23—William de Irwin, Weston-super-Mare

TUESDAY, 21st 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—Domestic, 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)
534—Yarborough, Green Dragon, Stepney (Instruction)
788—Prince Frederick William, Eagle Tavern, Clifton Road, Marble Hall, at 8 (Instruction)
829—Lily of Richmond, Greenhound, Richmond, at 7.30 (Instruction)
889—Louisiana, Middleton Arms, Middleton Road, Brompton, S. (Inst.)
861—Finsbury, King's Head, Throstlewell Street, E.C., at 7. (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Red Lion, York Street, St. John's Square, S.W., at 8 (In)
1339—Stockwell, Surrey Masonic Hall, Camberwell
1349—Friars, Liverpool Arms, Curzon Town, at 7.30. (Instruction)
1420—Earl Spencer, Swan Hotel, Brompton, Old Kent Road
1446—Mount Edgemoor, Three Kings, Brompton Road, S.W., at 8. (Inst)
1471—Islington, Champion, Aldersgate-street, at 7. (Instruction)
1472—Henley, Three Crowns, North Wood Lane. (Instruction)
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1695—New Finsbury Park, Cock Tavern, Highbury
1695—New Finsbury Park, Hornsey White Tavern, Finsbury Park, at 8. (Inst)
1839—Duke of Cornwall, Queen's Arms, Queen-street, at 7. (Inst)
1949—Eriksen, Prince Regent, Lutwick Road, East Brighton, at 8 (Instruction)
Metropolitan Chapter of Improvement, White Horse, Clarendon Street, at 8
R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 7.30 (Inst)
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
R.A. 1642—Earl of Carnarvon, La Grange Hotel, North Hill, W., at 8. (Inst.)
M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.

- 126—Silent Temple, Cross Keys Inn, Barnley
160—True Friendship, Old Ship Inn, Rochford
213—Perseverance, Masonic Hall, Fenchurch-street, Norwich
241—Merchants, Masonic Hall, Liverpool (Instruction)
418—Menturia, Mechanics' Institute, Hudday
448—St. James, Freemasons' Hall, St. John's Place, Halifax
510—St. Martin, Masonic Hall, Liskeard
657—Alliance, Masonic Hall, Liverpool
779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
829—Sydney, Black Horse Hotel, Sidecup, at 7. (Instruction)
897—Loyalty, Fleeco Inn, St. Helens, Lancashire
960—Bute, Masonic Hall, 9 Working-street, Cardiff.
986—Hesketh, Grapes Inn, Croston
1006—Tregulow, Masonic Rooms, St. Day, Seacroft, Grimsby
1024—St. Peters, Masonic Hall, Maldon
1052—Callender, Masonic Rooms, King Street, Macclesfield
1214—Scarborough, Scarborough Hall, Dalby Road, Scarborough
1276—Warren, Queen's Hotel, Birkenhead, Cheshire
1312—St. Mary, White Hart Hotel, Bocking
1325—Stanley, Masonic Hall, Liverpool
1343—St. John's Lodge, King's Arms, Grays, Essex
1427—Percy, Masonic Hall, Maple-street, Newcastle
1470—Chiltern, Town Hall, Dunstable
1473—Boote, 146 Berry-street, Booth, at 8 (Instruction)
1534—Concord, George Hotel, Preston
1551—Charity, Masonic Hall, New-street, Kensington
1570—Prince Arthur, 140 North Hill Street, Liverpool
1726—Gordon, Assembly Room, Bognor
1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton
1944—St. Augustine's, Shrewsbury Arms Hotel, Ragley
2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
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. 490—Perseverance, Castle Hotel, Newcastle-under-Lyne
R.A. 764—Pawcett, 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, 22nd AUGUST.

- Lodge of Benevolence, Freemasons' Hall, W.C., at 6
3—Fidelity, Alfred, Roma Road, Barnsley, at 8. (Instruction)
30—United Mariners', The Langard, Peckham, at 7.30. (Instruction)
73—Royal Jubilee, Mire, Canvey Island, W.C., at 8. (Instruction)
78—Mount Lebanon, George Inn, High Street, Bognor, at 8. (Inst)
193—Confidence, Hercules Tavern, Leade Hall Street, at 7. (Instruction)
22—United Strength, The Hope, Stanhope Street, Regent's Park, at 8. (In)
533—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
729—Pannure, Batham Hotel, Batham, at 7. (Instruction)
754—High Cross, Seven Sisters' Tavern, Page Green, Tottenham
781—Merchant Navy, Silver Tavern, Bardott-road, E. (Instruction)
814—New Concord, Jolly Farmers, Southgate-road, N. (Inst.)
892—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Inst.)
942—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 8. (Inst)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Inst.)
1524—Duke of Comaught, Royal Edward, Mare Street, Hackney, at 8. (Inst)
1540—Chaucer, Bridge House Hotel, Southwark
1601—Ravensbourne, George Inn, Lewisham, at 8. (Instruction)
1691—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
1692—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
1681—Londesborough, Berceley Arms, John Street, 347 Park, at 8. (Inst)
1922—Earl of Lathom, Station Hotel, Cambridge New Road, S.E., at 8. (In)
1963—Duke of Albany, 151 Battersea Park Road, S.W., at 7.30. (Instruction)
2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
R.A. 177—Domestic, Union Tavern, Air Street, Regent-street, at 8. (Inst.)
R.A. 720—Pannure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
R.A. 833—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
M.M.—Pistole, Freemasons' Tavern, W.C., at 8. (Instruction)
125—Prince Edwin, White Hart Hotel, Hyde, Kent
124—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
210—Duke of Athol, Bowling Green Hotel, Dunoon
220—Harmony, Garston Hotel, Garston, Lancashire
271—Tranquillity, Bear's Head Inn, Newmarket, Suffolk
290—Huddersfield, Masonic Hall, South Parade, Huddersfield
363—Keystone, New Inn, Whitworth
387—Airedale, Masonic Hall, Westgate, Shipley
625—Devonshire, Norfolk Hotel, Gressop
727—Derby, Masonic Hall, Liverpool
750—Friendship, Freemason's Hall, Railway-street, Crockferton
778—Burd of Avon, Greyhound Hotel, Huddersfield
922—St. Augustine, Masonic Hall, Brompton (Instruction)
1039—St. John, George Hotel, Lichfield
1231—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire
1403—West Lancashire, Commercial Hotel, Ormskirk
1411—Alexandra, Horsea, Bath (Instruction)
1633—Avon, Freemasons' Hall, Manchester
1645—Colne Valley, Lewisham Hotel, Slaithwaite
1723—St. George, Commercial Hotel, Town Hall-square, Bolton
1734—Trinity, Golden Lion Hotel, Rayleigh
1967—Beacon Court, Ghuzee Fort Hotel, New Brompton, Kent
R.A. 42—Unanimity, Derby Hotel, Bury, Lancashire
R.A. 86—Lebanon, Masonic Hall, Prescot
R.A. 323—St. John's, Masonic Hall, Torquay, Devon
R.A. 499—Stortford, Chequers Inn, Bishop's Stortford
R.A. 503—Belvidere, Star Hotel, Maidstone
R.A. 605—De Tabloy, Queen's Hotel, Birkenhead
R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool
M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle

THURSDAY, 23rd AUGUST.

- House Committee, Girls' School, Battersea Rise, at 4
21—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
27—Vitruvian, White Hart, Long-street, at 8 (Instruction)
141—St. Luke, White Hart, Kingsland, at 7.30. (Instruction)
147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
155—Salford, Union Tavern, Salford, Lancashire, W., at 8. (Inst)
161—St. George, Lincoln's Inn Restaurant, 110 High Holborn, at 7 (Instruction)
161—Belgrave, The Marston, Aldersgate Street, E.C. (Instruction)
164—High Cross, Green and Horse, Lower Tottenham, at 8 (Instruction)
166—Southwark, Sir Charles W. Kelly, Wren On St., Roper's Alley, New St. (In)
167—Southern Star, Sir Sydney Smith, Ches or St., Kensington, at 8. (Inst)
168—London, Swan Tavern, Brompton Road, at 8. (Inst)
169—St. John, Three Crowns Tavern, White Hart Road, E. (Instruction)
174—St. Andrew, Masons' Tavern, 111 St. Mark's Avenue, E.C., at 7.30 (Instruction)
190—Royal Arthur, Prince of Wales Hotel, Watling On, at 7.30. (Inst)
1972—Metropolitan, Westminster Arms, Clarendon Place, St. James's, at 8 (In)
1971—Leopold, Astoria Hotel, 7 London Street, E.C., at 7.30. (Instruction)
1995—Sir Hugh Lytton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)

- 1612—West Middlesex, Public Hall, Ealing Dean, at 7.45. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Chancerywell. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, B., at 7.30. (Inst.)
 1674—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tavern, St. John's Lane, Clerkenwell, at 7. (Inst.)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8. (Instruction)
 1791—Creton, Wheatshaf Tavern, Goldhawk Road, Shepherd Bushway, W. (Inst.)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
- 203—Ancient Union, Masonic Hall, Liverpool (Instruction)
 215—Commerce, Commercial Hotel, Haslington
 346—United Brethren, Royal Oak Inn, Claydon-to-Dale, near Blackburn
 348—St. John, Bull's Head Inn, Bradshawgate, Bolton
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 432—Abbey, Newdegate Arms, Nunton
 456—F.esters, White Hart Hotel, Uttoxeter
 462—Beal Terrace, Hargreaves Arms Hotel, Accrington
 594—Devnishite, Masonic Hall, Liverpool
 741—Wellington, Masonic Rooms, Park Street, Deal
 91—St. John, Literary Institute, Leek, Stafford
 97—Trafford, Private Room, Commercial Street, Batley
 1325—Star, 114 G. Homer Street, Liverpool, at 8. (Instruction)
 1437—Liberty, of Havering, Rising Sun, Romford
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
 1505—Emulation, Masonic Hall, Liverpool
 1514—Thornhill, Masonic Room, Deana House, Lindley
 1550—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1587—St. Giles, Royal Oak Hotel, Choadle
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness
 1892—Wallington, King's Arms Hotel, Caversham. (Instruction)
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool
 R.A. 337—Confidence, Masonic Hall, Brownhill Vale, Upper Mill
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields

FRIDAY, 24th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall at 6
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (Inst.)
 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.)
 705—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (Inst.)
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1228—Beacontree, Green Man, Leytonstone. (Instruction)
 1294—Royal Standard, Alwyno Castle, St. Paul's Road, Canonbury, at 8. (Inst.)
 1345—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1642—E. Curmarvon, Ladbrooke Hall, Notting Hill, at 8. (Instruction)
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W. at 7.30. (Instruction)
- R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Chancerywell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Green Lane. (Inst.)
 R.A. 95—Eastern Star C. of Improvement, Hercules Tavern, Leadenhall Street
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 R.A. 1602—Sir Hugh Myddelton, Agricultural Hall, N.
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
- 401—Royal Forest, Hark to Bounty Inn, Slaidburn
 453—Chiffwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 460—Sutherland of Unity, Castle Hotel, Newcastle-on-Tyne, at 7.30.
 652—Holme Valley, Victoria Hotel, Holmfirth
- 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1393—Hamer, Masonic Hall, Liverpool
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
 1821—Atlingworth, Royal Pavilion, Brighton
 2039—Londonderry, Y.M.C.A., John Street, Sunderland
 General Lodge of Instruction, Masonic Hall, New Square, Birmingham, at 8
 R.A. 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
 M.M. 164—Southdown, Station Hotel, Haywards Heath, Sussex

SATURDAY, 25th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (Inst.)
 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 Edwar, Triangle, Fackney, at 7. (Instruction)
 1541—Alexandra Palace, Imperial Hotel, Holloway, Victoria
 1621—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst.)
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (Inst.)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 1162—Wharnccliffe, Rose and Crown Hotel, Penistone
 1982—Greenwood, Public Hall, Epsom
 R.A. 178—Harmony, Royal Hotel, Wigan
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

THE MASONRY OF THE GRAND ORIENT OF FRANCE.

We have the printed Ritual of the work and Ceremonies of the Blue Degrees of this one European Ally of the Gorgas Ceremonium, adopted in 1887, and furnished to its Lodges, to be used to the exclusion of all other work.

For the gratification of those who are of the obedience of Mr. Gorgas we print below with exactness the "obligations" of the three Blue Degrees from that Ritual.

DEGREE OF APPRENTICE.

The Master: Brother Master of Ceremonies, conduct the candidate to the East, that he may there make his solemn promise.

— When the candidate is halted, standing near the presidential platform,

The Master:

Monsieur, place the right hand on this Square and on this book which contains the Mason's Law.

I am about to read to you the formula of your obligation. You will afterwards say: I promise it.

"Upon this Square, emblem of rectitude and right, and upon this book of the law of the Free-Masons, I promise to labour with zeal and constancy at the work of Free-Masonry.

"I promise to seek for and spread the truth.

"I promise to practise assistance towards the weak, justice towards all, devotion towards my country and my family, dignity towards myself.

"I promise to love my brethren, to observe faithfully the Masonic law, and to reveal nothing of that which shall be confided to me under the seal of secrecy."

Do you promise it, Monsieur?

— After the Candidate has said "I promise it,"

In the the name of universal Free-Masonry, I record your promise.

DEGREE OF FELLOW-CRAFT.

After the Candidate has learned that the Blazing Star is "the Star of Free Thought, liberated from prejudices and superstitions," and that the letter G, in the centre of it, "is the monogram of Gravitation, Geometry, Generation, Genius and Gnosis," the Master says:

Bro. Master of Ceremonies, cause the candidate to come up to the East, to take his obligation.

— Blow of the mallet —

Standing, and at order, my Brethren.

— When the Candidate is halted, standing, near the presidential platform,

Bro. W., place the right hand upon this Level and this Trowel.

I am about to read to you the formula of your obligation. You will say afterwards: I promise it.

"Upon this Level, emblem of social equality, and upon this Trowel, emblem of perfect work, I promise to conform myself to the teachings which have just been given to me.

"I promise, moreover, not to reveal to any one the ceremonies of the Degree of Fellow-Craft."

Do you promise it?

— After the Candidate has said "I promise it,"

I record your promise.

DEGREE OF MASTER.

Venerable Brother Master of the Ceremonies, cause the Candidate to come up to the Dehbir, to take his obligation.

— Blow of the mallet —

Standing, and at order, Venerable Masters, my Brethren!

— When the Candidate is near the presidential platform,

At the moment when you are about to bind yourself by a solemn promise, it is my duty to exhort you, I do exhort you, to make here the sacrifice of every sentiment of animosity that you may retain against any one of your Brethren.

Be pleased now to extend the right hand over the branch of acacia.

I am about to read to you the formula of your obligation. You will afterwards say: I promise it.

"Upon the acacia, emblem of the new birth and renewal of life, I promise to instruct the Fellow-Crafts and Apprentices to labour for the intellectual and moral emancipation of Humanity.

"I promise, moreover, not to reveal to any one the ceremonies of the Degree of Master."

Do you promise it?

— After the Candidate has said "I promise it,"

I record your promise.

— The Master takes his sword with the left hand—holds it extended over the head of the Candidate, while with the right hand he holds his mallet,—and pronounces the following formula:

In the name and under the auspices of the Grand Orient of France, in virtue of the powers which have been conferred upon me, I receive and constitute you Master, to enjoy the plenitude of the Masonic rights.

It need only be added that the candidate is not required to profess a belief in the existence of a God: that prayer forms no part of the ceremonies of either degree: that God or the Deity is not anywhere mentioned in the Ritual: that there is no altar: that no Bible is used, the book of Masonic Law taking its place: and that it is no objection to a candidate that he is an openly avowed atheist.—*Bulletin S.O. United States S.J.*

The meeting of the Provincial Grand Lodge of Cornwall, which is to assemble in the Wesley Schools, Camborne, on Thursday, the 23rd instant, is likely to be of a very interesting and successful character. The arrangements are in the hands of the Mount Edgcumbe Lodge (No. 1544), which was established in 1875. This Lodge has been very prosperous, and has its own Masonic Hall and apartments, now entirely free from debt.

HOLLOWAY'S PILLS.—Sleeplessness, flatulency, acidity, nausea, and all dyspeptic indications may be speedily relieved by these famous Pills, of which large quantities are shipped to all parts of the world. The constantly increasing demand for Holloway's medicine proves its power over disease, and its estimation by the public. In weakness of the stomach, in diseases of the liver, and in disorders of the system caused by cold or a sluggish circulation, no medicine is so efficacious, no remedy so rapid as these Pills, which are altogether incapable of doing mischief. By quickening digestion, they give refreshing sleep, sharpen the appetite, impart tone to the digestive organs, purify and enrich the blood, regulate the secretions, and strengthen the whole physical frame.

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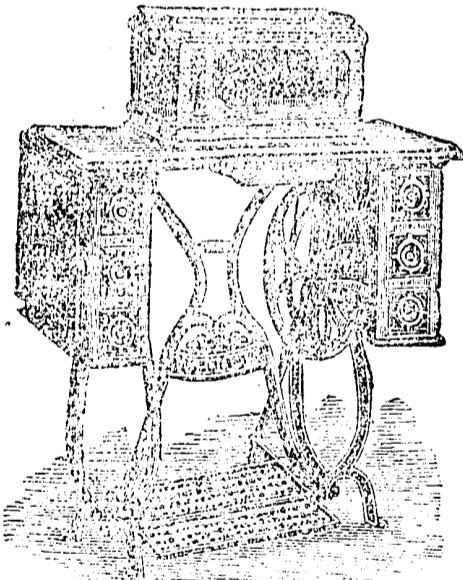
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