

Freemason's Chronicle;

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THE NEXT ELECTION FOR THE GIRLS' SCHOOL.

THIS year's October election for the benefits of the Royal Masonic Institution for Girls will take place on Saturday, the 27th proximo, and may be looked forward for as likely to produce results very different from those of years gone by. We shall be much surprised if even the most experienced in such affairs do not find the outcome of the approaching election far from what they anticipate; indeed, we imagine it is almost impossible to form any reliable estimate of what will be the result of the poll on that occasion.

The cause for all this uncertainty is to be found in the fact that the coming election is the first wherein will be experienced the full result of the special efforts which were put forward to ensure a proper celebration of the Centenary of the Institution. Any calculations based on the experience of the past will be quite valueless as a guide to the number of votes needed to carry a candidate at the coming election, for not only have the exceptional donations in celebration of the Centenary entitled the donors to new votes for the contest, but we must also bear in mind there are the many extra votes to be considered which were conferred in connection with the "special" advantages offered as inducements to ensure the exceptional support which was given to the Centenary; while, as a climax to the whole, there are but nine vacancies to be filled, with sixty-three candidates eligible to compete for them; more than half that number of applicants now making their first appeal. For these several reasons we may aptly describe the coming contest as calling for "a leap in the dark" from those whose duty it will be to conduct the cases of the several candidates.

It will be quite useless to ask the oft-repeated questions of election days—How many votes will it require to make a candidate secure? or, At what number will it be safe to stop polling? unless one is content to take for an answer a mere expression of opinion, formed on most meagre details, and quite impossible of being endorsed by actual calculation or rational argument. It is true we shall know the number of votes issued, and the number brought forward, but we shall lack that knowledge of their distribution which experience can alone supply. The whole conditions in regard to the distribution of votes will be so changed as to necessitate fresh calculations and fresh consideration of the several features which affect them. It will be impossible to form any estimate of probable results unless it be known exactly how the larger Provinces and organizations stand in regard to new votes, and how their several representatives intend to adapt themselves to the new state of affairs, and even then all will depend on the number of candidates coming forward from these particular centres. We need hardly say it will be quite impos-

sible to ascertain these necessary details from those who will take part in the election, as each will, to a certain extent, keep his own counsel, in the hope of securing for his own particular district or combination one of the few prizes which are available.

At the last election twelve girls were placed from a list of forty-two approved candidates. The one highest on the poll on that occasion secured 3888 votes, while the highest on the unsuccessful list had 1883 recorded on her behalf, the latter total being 131 below that of the lowest successful candidate. These figures were certainly high enough, but we expect they will appear low when we come to read the result of next month's polling, for, as we have already said, there will be a much larger number of votes out, while there are three—twenty-five per cent.—less vacancies available for competition, although unfortunately there is a much larger number of candidates among whom the votes will be divided.

The ballot paper which has just been issued in connection with this approaching election will prove a great disappointment to many, for it was the opinion of a large section of the Craft that the grand result of the Centenary Festival would enable the Committee of the Institution to take on all candidates, without the trouble of an election, but they could hardly have anticipated so long a list as is now presented. No doubt this feeling has done much to swell the list of candidates to its present huge dimensions, for it must be borne in mind that of the sixty-three candidates no less than fifty-four have been approved during the last twelve months; that is, during the period of excitement in connection with the Centenary celebration of the Charity. No doubt the special efforts put forward in connection with that event resulted in much larger receipts than would have been the case had the year been an ordinary one, but they also attracted a large number of candidates, for the majority of whom it will be impossible ever to make any provision, notwithstanding the great and rapid advances which have taken place in the affairs of the Institution during the last few years.

As it seems we must expect permanent disappointment for a large number of the candidates now on the list for this Institution, we think the opportunity a favourable one for once more considering the advisability of offering "half a loaf rather than no bread." Would it not be possible to help some—if not all—of the unsuccessful candidates with grants towards their maintenance at home, out of what we may term the excess of the Centenary. We know that a large part of this "excess" is already bespoke, but surely it is not all appropriated, and we think the question of affording a little help in a certain number of cases might reasonably be considered in connection with a part of the remaining surplus. If some such plan as this is not adopted we fear that at least one half of the sixty-three candidates at present on the list will never have the privilege of reaping

benefit from the Charity they are now applicants for, and surely that would be but a poor sequel to the grand success of the Albert Hall gathering.

As a counter proposition we are prepared to hear suggestions put forward to still further increase the buildings of the Institution at Battersea Rise, and much as we should like to know that provision was being made for an increased number of pupils, we are almost afraid of the ultimate consequences of making further additions to the buildings there. Already the Charity has spent a fortune on land, bricks and mortar at that spot. Would the property realize anything like its cost if it had to be sold? Is it wise to still further increase the outlay in what has become a really expensive suburb of London, and what must ultimately become an even closer associate of the great metropolis? Would it not be better to look further afield, and make a start with some new idea, rather than spend too much in maintaining an old fancy? At present there may be no reason to anticipate a change being necessary, but who shall say what the next few years shall bring forth, and it is well to look at matters from different points of view. As soon as the Craft has had time to consider the state of affairs in connection with the Girls' School—a splendid balance, an enormous number of candidates, and but few vacancies—we may expect that proposals will be mooted for enlarging the scope of that Charity, and in view of such a contingency we strongly advise a careful consideration of the matter in its several aspects, and more particularly do we urge the advisability of adopting a system of grants in aid of education, so long as it is found impossible to take entire responsibility on behalf of all who are considered eligible and worthy.

THE FREEMASON'S CREED.

Address Delivered by the V.W. the Rev. J. W. Owen, B.A., Grand Chaplain of the Grand Lodge of South Australia.

WHEN, at the command of our Worshipful Master, I last had the honour of addressing you, my brothers, in this our Lodge of Harmony, we considered as subject, "What is intended to constitute the serious outcome of the institution of the Craft?" and we arrived at the conclusion that the main intention of Freemasonry is "the association of men, in implicit reliance upon their Maker, to help one another to do their duty in life's battle." Since then we have been addressed in words of wise advice and helpfulness by another brother, who desired to stimulate us more and more to realize our intended outcome; and although but few of us heard his utterances, I am sure they will not fail of their reward, for no utterance in this mysterious circle of life, wherein our allotted tasks are done or left undone, ever dies with itself, but, like the descent of a pebble on the surface of some river, spreads an ever-widening circle of its onward communication until the latest ripple dies away upon the marge.

It is assumed that we are agreed as to the outcome of our Craft; it is also assumed further that we all feel the need of doing what we can towards its more perfect realization; and these two thoughts combined must, it seems to me, serve to raise in every thoughtful mind inquiry as to the foundation on which we base our intended outcome, and by which we are nerved to fulfil that outcome. Here, as elsewhere, we are forced back on first principles, in which lie all the virtues of any system man has elaborated, in neglect or denial of which lies also all consequent error and wandering. Finding some such questioning in myself, I conclude, therefore, that it must be present with most of you, my brothers; we are of a like constitution of mind; and above all things I must be careful to remember wherever this Lodge, through its Master, shall call upon me to address it, that it would ill become me to assume any pedagogic attitude, but rather that it is my highest privilege to stand forth as a man and a brother, laying such thoughts as are in him before his fellows, and striving to learn rather than to teach.

I hold him great, who, for love's sake,
Can give with generous noble will;
Yet, him who takes for love's sweet sake,
I think I hold more generous still.

We men, my brothers, must have convictions by which to walk through life, if we are to walk in any true sense and not blindly stumble along. The man who leads most deeply the life of isolated contemplation knows this well—take away his convictions, and he has nothing to steer by. Men who more wisely, as I deem, resolve to cast their lot in the associated life, and to project the range of their usefulness beyond the narrow limit of the study and the home, know also the force of convictions, and the absolute necessity for underlying unity of conviction. "Shall two walk together unless they have agreed?" asked the herdman of Tekoa, one of those lonely ones of deep insight whom the wisdom of God chose out to tell the world certain plain truths of which it is ever stood in need, and whose utterances will live on when the names of fashionable theorists and empirics shall be forgotten. Let us cast our thoughts backward over the long roll of the bye-gone days, and ask, When were the ancient kindoms of the earth making that history which is still the lesson-book and guide of our modern world? When were Egypt, and Palestine, and Assyria, and Persia, and Greece, and Rome really prosperous and able to do those mighty deeds which have rendered the race as we know it capable of what it is wholesomely doing and yet shall do? Was it not when their convictions were real to them, and their men acted up to them? and was it not just when their convictions ceased to be real, that men's action ceased to be strenuous, and decline grew on—until a palsied make-believe usurped the place of faith which gives life, and a descent from bad to worse set in? And the storied memory, and the forfeited inheritance handed on to nations worthier than themselves, are—as far as the annals of earth are concerned—all that remain of those wondrous empires and dominating dynasties which, in their turn, reigned supreme. And as with nations so it is with men. Pick me out one who has signalized himself, whether for good or for evil, from the common herd, and it requires no prophet to recognize a man of strong convictions, whether on a right method or on a wrong method we need not now stop to inquire. All our argument is concerned to prove is that in order to truly recognize that there is work to be done, and to further feel that there is an impelling necessity to get such work carried through, presupposes the existence within the minds of those who perceive how "correspondence with environment" after all, constitutes

Our being's end and aim—

of settled conviction, of firm belief in the existence of One who, of right, demands from His creatures such "correspondence," and consequently of a creed by which man expresses to himself, and to his co-labourers, as best he is able, the convictions by which he sees how to live, and ceases to fear to die, and expects to attain to larger and yet more beneficent activity in the life beyond the veil.

Yes, it is true. The science of man as he ought to be must be based upon man as he is in the totality of his nature, a spiritual as well as an intellectual and animal being. Freemasonry lays before itself the great task of helping man to become as he ought to be. Freemasonry then must deal with man as he is, and it finds that man when he is really man, not a mere buying and selling machine, not a screen on which to hang clothes and opinions, not a mere pleasure consumer, but a rational creature, capable of joy and sorrow—looking before and after—and precisely because he is rational, seeing the necessity for regulative truth which is designed not so much to satisfy his curiosity as to guide his practice—when he is possessed of that

Faith which comes of self-control—

imperatively demands a creed. Freemasonry, therefore, must have a creed to offer and it must be one which will stand examination, and prove its worth by its general adaptability to human needs, for it is a great saying, spoken by one of the deepest and most earnest and largest-minded thinkers of this century, that "the truth which is highest is the most universal." What, then, let us inquire, is the creed of the Mason in its simplest form of expression? It is belief in God. Belief, I say, in God, not as an abstract idea; not as a "tendency for righteousness," not as some metaphysical subtlety on which men bestow the name of Deity as a convenient cover for their ignorance of powers and forces which they feel to exist, but are unskilled to

trace to the fountain-head ; but in God as a Living Being, Himself the Love and Light and Truth which radiate from Him, giving witness of Himself in nature and in science, Architect of the wondrous world in which He has placed His creatures to dwell, Disposer and Supreme Ruler of all that happens in that world, Leader and Guide of men up the great altar steps which "slope through darkness" to His Throne, Giver of every good gift man possesses, Inspirer of every true and wise and holy and beneficent thought man has ever reached, Bestower of the highest graces and virtues of pillar-like strength and wisdom and beauty, of the ascending rounds of faith and hope and charity, of the pure pendants of temperance, fortitude, prudence and justice—a personal God, an ever-present Father, who has never ceased to communicate Himself to the souls of His children, and that whether they have given heedful obedience to such communication or not who comes into direct contact with man in consequence of His own most gracious original endowment of man's nature, and Who is at once imperious in claim to be heard, and tender in response to the higher promptings of man's spirit—promptings, dim and shadowy doubtless, all ill-expressed by the stammering utterance of the finite, trying to express the Infinite—in its struggle to heave the real self to light—but still genuine spiritual promptings :—

Which, be they what they may,
Are yet the fountain-light of all our day,
Are yet the Master-light of all our seeing.

This assured belief in God, it seems to me, is the Mason's Creed, pure and simple. And it is glorious and catholic (in the true sense of that much-abused word), for it embraces every soul into whose nostrils have been breathed the spirit of lives, and unites one and all of every age and clime and race to the Living Rock whence all are hewn.

The rest follows from this all-embracing belief. Eliminate this, and there is nothing to follow. Apart from this "man walketh in a vain shadow and disquieteth himself in vain." But given the good God, as every self-controlled Mason allows, and given also a bewildered race, which the common sense of every observant man must grant, then the necessity for this good God's unveiling of Himself to His creatures that they may progressively come to know of Him is apparent. To God the candidate for Masonic rights and privileges is from the earliest stage of his career directed. As he stands, poor and blind, and anxious, without the door of the Lodge, he is denied entrance until it is asserted of him that he puts his trust in God ; he himself, on his earliest entrance, makes personal assertion of his entire dependence on God's aid—and from that moment until he rises from the symbolical tomb of transgression as a newly-obligated Master Mason, he is continually and most solemnly, under various titles which are designed to express various sides of the wondrous whole of His infinite perfection, recalled into the presence of God—and I learn from tried and trusted brothers who have attained eminences which are unknown to me personally, that to whatever height in the Craft perseverance and fortitude may carry us, such recall to God is at once the encouragement to yet further effort, and the safeguard against self pride and all creaturely presumption.

With a like faithful insistence are we all of us reminded by those worthy brothers who are elected to rule our Lodges, of God's revelation of Himself to man in His written Word, in that treasury of wisdom to which the consensus of the best and brightest of those who have at all known it has applied the title of "*The Book*"—"the Bible." At every stage of his career does this book comfort the aspirant for Masonic culture. On the volume of the Sacred Law are his various vows sealed, in that volume is he charged to find that "unerring standard of truth and justice" whereby to regulate his actions and to estimate properly his duty to God, and to neighbours, and to self ; and I put it to you, my brothers, in no spirit of fault-finding, and in such total absence of any taint of pharisaic pride that I desire that what I shall say shall be held chiefly to apply to the speaker, I put it then to myself first of all and to you, my brothers, whom I desire to help—Are we, as Masons, as careful as we should be to discharge in this respect Masonic duty "with fervency and zeal?" Some doubtless are ; some, alas, are not. Let us all strive to do better. For it was, remember, by careful observance and by patient study of signs, tokens, and words, that in its most pathetic and touching incident our allegory represents us to have obtained such light as we have. Who knows—who shall dare to limit—what reward awaits yet

more careful observance, yet more diligent study of the "signs, tokens, and words" within our reach in the Book of Books. Are we doomed to be for ever obliged to confess to fruitless search, and to rest content with "substituted secrets?" We cannot think so. Do we not solemnly pray that "the rays of heaven may shed their benign influence over us to enlighten us in the paths of nature and science?" Doubtless from its material side that prayer has been largely answered, and the very fact that this is thus is earnest to my mind that such prayer will yet be answered in its fairest outcome—for to know Nature is surely to learn yet more of Nature's God, and that is but a halting and short-sighted science which falls short of Him in whom all things consist, and in knowledge of whom stands man's eternal life. More and more the great modern school of physical science, which has worked such wonders and bestowed with stewardly hands such countless blessings is coming, in that genuine reverence which sets truth before gain and principle before profit, to find God behind all its searching, to get fuller sight of Him beneath the manifold diversity of His revelation of Himself—in the unwritten book of earth, and sky, and sea, in the living book of man's body, soul, and spirit—and to find strange and expected witness in the written books of the lawgiver, the psalmist, the poet, the historian, the prophet, the evangelist, and apostle, and to discover under successful analysis, and working hypothesis, and hard-wrought theory and daring guesses that the everlasting arms are evermore outstretched, leading on to victory those in whose hearts He has set His truth. Shall Masons, whose creed is summed up in utter reliance on the One True Living God, lag behind in such a quest as this? Brothers, I trow not so!

Such is, as I understand it, the Mason's Creed. He believes utterly in God as the Great All-Father, and consequently in the brotherhood of man ; he acknowledges duty to his Father and his brothers, and in due discharge of such duty best learns to respect himself—and for guidance in discharge of these duties he turns him in patient search to revelation, in all its ways of expression and especially in that Book wherein the wisest may learn fresh wisdom and the simplest find plain direction.

And it is this foundation on truth which gives Freemasonry its life. Apart from this it must die. For true religion ("religion" means "that which binds man to God," and if Freemasonry serves not this end it serves no end) is not primarily a system of dogmas addressed to the intellect, it is not a ritual, neither is it a collection of precepts enjoined on the will. True religion may be developed (seeing we men are a race whose learning must be progressively acquired) by reflection and by a process of external training, and therefore dogma, ritual and precept have their due place ; it may act upon all departments of human interest, and even come to include in its sphere the intellectual and moral science, but primarily it is not these—it resolves itself into a simple but certain conviction of man's entire dependence upon God. This is the landmark of our Order, and to preserve this Freemasonry has its own dogmas, and ritual, and precepts—its own way of teaching—its own reverent and impressive usages and ceremonies. It never ventures to deny that there are other ways of preserving and extending this main truth ; it declines altogether to depreciate those other ways ; it claims, as I read its claims, no patent for exclusive possession of God's light ; it allows men, who honestly deem that in other systems fuller and truer light than the comparative "darkness visible" of a Master Mason is attainable, to stand in its ranks and to faithfully follow such fuller light, otherwise I should not dare to be among you to-night ; it labours with might and main to preserve inviolate the sure foundation other than which no man can lay, on whom, the living God, the Saviour of all men, the hope of the race of man is set. To this end it pursues its way in large-hearted charity and in patient assurance of ultimate attainment, sure that God knows best how to guide those who long for Him to Himself, sure that nothing can divide us from Him but that selfishness which would exclude our brothers, sure, too, that over all the wisdom which God-directed human ingenuity and study may attain—beautiful, holy, peerless, and encouraging as it may be—must be spoken by the true of heart who are bound to be humble before the Supreme in the heaven of heavens, the truly scientific dictum of the great Jew of Tarsus, a Master builder in a nobler temple than that of King Solomon :—"That we know in part and we tell forth in part, but when that which is perfect is come that which is in part shall be done away."

MASONIC FELLOWSHIP.

IT is allowed by all careful observers of Freemasonry that it furnishes some strong bonds, by means of which its members are united in a pleasant and abiding fellowship. In this respect its power is acknowledged and its utility made manifest. What is the basis of such a fellowship?

Why is it, and how is it, that the Masonic organization holds its members so closely to itself, and brings them into such friendly regard with each other?

The fellowship created by Freemasonry is more than that of the social club. Good cheer and free, hearty companionship have their place in Masonic associations. The Lodge, like the club, ministers to the social side of man's nature, and makes the opportunity for an expression of much of friendliness. We may not despise the offerings of organised Freemasonry in this respect. The laugh, the song, the story, the good humour, and the good cheer which belong to the unrestrained social intercourse of Masonic gatherings, ought not to be esteemed as of little or no value. But it is derogatory to the high character of the Masonic Institution to regard its clubable features as constituting its most important ties of fellowship. We must recognise the privileges of sociability and good cheer provided under its auspices, but in the scale of relative values they do not weigh so much as some other things. There are ties depending on Masonic sentiment, faith, teaching, obligations, work, &c., which are of the first importance and the most enduring character.

Freemasonry presents itself as a science to be studied and applied; a philosophy to be unfolded; a system of ethics binding the life to duty and to humanity, and a system of faith and devotion uniting the heart to God. Regarded in this light it is not so very difficult to discover the fellowship it imposes, and the basis on which it rests. That basis most certainly is nothing less than the principles, ideas and purposes, which belong to Freemasonry and give it character—a vital force without which it would have perished long ago. Men who stand together on a platform of noble and grand ideas, who pledge themselves alike to beneficent services, and become interested in common studies and pursuits, must of necessity be brought into friendly communion, and their souls must be knit together by a sweet and gracious fellowship.

It is as a working body specially that the Masonic organisation creates and develops this true, hearty fellowship. When we begin to do for others our brotherly love warms and increases. The benevolent service that we render as Craftsmen—the charity we express by word or deed—all faithful discharge of the active duties of related life will bring us more and more into sympathetic accord and help to a realization of the full import of Masonic Brotherhood. It is no cause for complaint that Freemasonry has this practical side, and that so much is required in the way of mutual regard and helpfulness—rather a cause for rejoicing, for thus the spirit of brotherly love is deepened and quickened, and the best possible basis of a true Masonic fellowship established. So may we be glad to—

"Give each other pity, aid, and strength,
And consolation; man was made for man."

YOUNG MEN IN MASONRY.

THERE are no old men in Masonry. There are Brethren whose heads are crowned with hair of snowy whiteness, whose eyes are dim with years of continual seeing, whose limbs are tottering with the weight they have borne for so long a period, but their hearts are young, their spirit is unbroken, their fraternal zeal is unabated, and they are still young men in Masonry. It is a characteristic of our Craft that it is a fountain of youth to its members. Cicero once said, "As I approve of the youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but he can never be so in mind." Cicero is said to have been an initiate in the Eleusinian Mysteries, and he tells us that "men came from the most distant shores to be initiated at Eleusis." If he was an initiate, he realised in his own experience, and in that of his Brethren, the fact that all remained young who shared in the Mysteries.

There is something in "Masonic Light" which illumines all the dark places in life a Freemason is called on to pass through. There is something in Masonic fellowship which guarantees exemption from the carping cares too often incident to human existence. There is something in Masonic charity which is more than money, more than sympathy, more than worldly assistance, to him who is in distress. Even when clouds obscure the light of day, and misfortune wickedly assails, and friends desert a Brother, who is left worn with years, and with an empty purse, then his Brethren surround him with the arms of their love, and give him a home—the Masonic Home, where with self-respect and comfort he may pass his last years, surrounded by his friends, who are eager not only to minister to his absolute needs, but to give him also some of the luxuries of life.

All Brethren being thus young men in Masonry, let us enter a Lodge and note what we there see.

The Master of a Lodge is often what any one would call a young man, and so are the Wardens, while the appointed officers are certainly young, often very young. Deacons, Masters of Ceremonies, Pursuivant, all are unmistakably young. They perform their duties with ability. They are active, vigilant, discreet. They are ambitious of knowledge, of preferment, of performing their work well. They are even proud to "go to school," since they know that one can never be too old to learn. Freemasonry is thus a school of discipline, of culture, of knowledge. And the offices in Masonry, rising one above another in a scale of increasing dignity and honour, open a field of unexampled breadth for the display of individual ability. Where else can one derive equal information and pleasure in return for the expenditure of the same amount of time and effort? Did it confer no other advantage than exemption from the benumbing influences of age, Freemasonry would be worth all the labour one can expend upon it. Young Masons, would you remain always young? Maintain your active connection with the Craft, meet stately with your Brethren, associate with those whose spirits never flag, and your days will be prolonged—and your nights also—and you will unanimously vote that life is worth living.

But who are those sages in the Lodge who occupy the higher seats; who, perhaps, perform comparatively little of the active work, but are there for an emergency? Some of them are apparently Masonic veterans; three score, or three score years and ten, may have passed over them, but still they are there, wise counsellors in case of need. They are entitled to their ease, and they enjoy it.

How blest is he who crowns, in shades like these,
A youth of labour with an age of ease.

But at any moment these Past Masters may become active Freemasons. They are ready, at a moment's notice, to don the Master's clothing and do his work, or do that of the humblest appointed officer. And if counsel be needed, they are there to give it. They are still young men in Masonry, and they will never grow old. Brethren, do not you feel this "fountain of immortal youth" welling up in your hearts, and sending life through your veins? It is the Craft's gift; treasure it as you ought, and use it as you may for promoting the best interests of Freemasonry.

—Keystone.

The gavel is the emblem of authority. It is the lever which moves the Masonic world. When wielded by the Master in his Lodge it is more potent than a monarch's sceptre. The Master there is sovereign, and his will alone becomes the law by which the Craft are governed, and to which they must bow with graceful submission and strict obedience. For the Master to permit the slightest deviation from this rule would sap his prerogative and plant the seed that would produce turmoil, disorder, dissension, and ultimately anarchy. It is the province of the chosen few to command, while it is the duty of others to obey. Upon the very threshold of Masonry the novice is instructed that the peace and harmony of the Lodge must not be disturbed. Whenever a Mason so far forgets himself as to bring anything offensive into the Lodge whereby disturbance may be caused, he becomes guilty of one of the greatest offences known to our Masonic calendar, and amenable to the severest penalty which our Masonic code can impose.

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.

SERMON BY THE REV. FATHER HACKETT.

AT St. Patrick's Cathedral, on Sunday, 22nd July, the Very Rev. Father Hackett preached on the subject of "Freemasonry." Father Hackett, in introducing the subject, said he would rather have left it untouched, but the duties of his ministry as a Catholic priest compelled him to speak openly and fearlessly. Attempts had recently been made in certain quarters of this city to induce some Catholic young men to join the Masonic brotherhood—a society which was opposed in all parts of the Christian world by the Catholic Church. How far these attempts had been successful had not up to the present time been ascertained. This, however, was known—that Masonry had found a zealous and not very truthful exponent of its principles and practices among us—a man who was once, to their shame be it said, a Catholic, and who having lost his faith, was now in the camp of the enemy, endeavouring to induce others to follow in his footsteps. This was the sole reason why he (Father Hackett) came before them that evening to speak on "Freemasonry." Some Catholics would judge of Freemasonry from what they read in the newspapers friendly to the society, or from the characters of individual Masons of their acquaintance; they were reluctant to believe what the Pope, bishops, and priests of the Catholic Church said against the society. In the eyes of many, Masonry was but a benevolent society, whose sole aim and object was charity—a society with no thought of conspiracy save that of uniting in one common fraternity all classes of society in the world. To such as those he addressed himself that evening, as well as to those who were not Catholics, and who considered that the Catholic view of Masonry was prejudiced, unfounded and unreasonable. On the origin of Masonry there rested a dark cloud, which Masons themselves were not fully able to lift. It claimed, however, to be of very remote origin, for they had it on the authority of a distinguished Mason himself—M. de Branville, ex-officer of the Grand Orient of Paris—that the religious doctrines of Masonry were the continuation of the Egyptian mysteries preserved in the Temple of Isis and transmitted by the Templars, who, in order to escape persecution, founded the Masonic Association. In the Constitution drawn up by the Masonic Order in Italy, the following articles of religious belief were found:—"Article No. 4: Masonry recognises its God in the principle of the natural and moral order under the symbol of the Great Architect of the Universe." "Article No. 8: Masonry proposes to itself as its final object to unite all men in one vast family, which may and ought to take the place of all Churches founded on blind faith and theocratic authority, and of all kinds of religious worship, thereby to constitute the true and only Church of Humanity." The doctrine contained in these articles was anti-Christian, for two reasons—first, by reason of what it excluded, and secondly by reason of what it asserted. Father Hackett referred to the meaning of the phrase "Great Architect of the Universe," and pointed out that a learned Freemason named Jujé, who amongst other offices held that of Grand Inspector-General of the 33rd degree, Grand Orient of Paris, in his writings states that the phrase "Great Architect of the Universe" means that "Masonry recognises but one God co-eternal with being itself, not divisible into persons, not subject to human misery, and who consequently never died nor can die." According to this testimony, the religious belief of Masonry did away completely with the fundamental doctrine of Christianity, the Blessed Trinity, and altogether ignored the Three Divine Persons. Christian belief was a belief in the Blessed Trinity, but here there was but one God, "the Great Architect of the Universe." It was also asserted that God could not die; therefore, Masons ignored the great work of the Redemption of man. In all their articles the name of Jesus Christ never once occurred. M. Hayman, another learned Mason, said that the phrase, "Great Architect of the Universe," was a generic denomination of God, which every Mason might accept for the God he adored, even those who did not believe in God; and in a speech delivered in 1863, in which he referred to the spread of Masonry in England, Mr. Hayman said, "Those whose reason and good sense do not find satisfaction in the ancient dogmas of Christianity flock in crowds to the English Masonic temples, where reason, good sense, and philosophy are represented under a touching symbolism." From this it would appear that Freemasonry was in England a substitute for Christianity. Father Hackett quoted the writings of Goffin, who, in 1863, founded the Lodge Verviers, which Lodge received letters of authorisation from the Grand Lodge of Memphis, of London. Goffin, in his "Popular History of Freemasonry," held that no person should be admitted into his Lodge, the Lodge of Verviers, "who will not make a formal engagement in writing never to have recourse to the ministry of the Church in case of having to contract marriage, and who will not oblige himself never to consent to receive religious burial after death, to that effect signing a Masonic will by which fulfilment of the obligation may be secured." How far this represented the feelings of the English Lodge which granted the letters of institution to the Verviers Masons, they had no means of ascertaining, but there existed between the English and Verviers Lodges the same relationship that existed between a mother and her daughter. The preacher read the Louvain Declaration, which is to the effect that Freemasonry meant Freethinker, and that all philosophical doctrines had liberty in the Order; this was, too, the opinion of the Philadelphians of London, which, in a manifesto issued by them, stated that "in order to labour for the general welfare there is no need to bear the stamp of any church, of any sect, of any philosophical system, or the belly-band of any Government whatsoever." Up to the year 1865 the documents and articles of the Society of the Philadelphians contained the following inscription:—"To the glory of the Great Architect of the Universe," but in the year 1866 that motto was erased, and the following substituted in its stead:—"In the name of reason and of universal fraternity." It might be said that the passages he had quoted were merely the views of individual Masons; but if they were, why not repudiate them? Why did Freemasons continue to remain in close relationship to those who held these opinions? The secrecy which shadowed the meetings and the workings of the

society at once stamped it as objectionable. Secrecy was the hiding-place of moral evil. If the aims and the ends of Masonry were good, why not reveal them to the world? Freemasons said that the Catholic Church condemned their Order unjustly; but why did they not lay bare their organisation, and prove that the Catholic Church was a false accuser? It was said that Masonry was a benevolent society; so were the societies of St. Vincent de Paul and the Hibernian Society: why not imitate these bodies in their openness? Again, it was immoral and dishonourable in a man to bind himself down by a solemn oath to obey the command of irresponsible leaders. One could hardly imagine that human liberty would descend so low as to assent to an oath such as the following:—"If I violate my obligation. . . . I allow my tongue to be torn away, my heart to be dragged out, my body to be burned, reduced to ashes, and flung to the winds, so that no memory of me remain among men." This was admitted to be the oath of Freemasonry by M. de Branville, of the Grand Orient of Paris. If Masonry was a benevolent society, why seal the lips of its members by such an oath as this? Who gave any Mason the right over his own body—the right to give up his body to be burned? God alone was the owner of man's body. Supposing a Catholic entered the Masonic Order for the purpose of gaining some temporal advantage, and at the hour of death would send for the priest, that man was acting dishonourably to the Masons, and was a deceiver and a cheat. Men who had left the Masonic Order and had joined the Catholic Church were marked men; they were followed everywhere—not certainly to be murdered, but to be kept out of any position under Masonic control. He knew Masons who had entered the Church, and who were hunted men. Father Hackett concluded by appealing to the Catholic men who were amongst his hearers to keep their faith. There was a crowded congregation present, including many persons of other denominations.—*Auckland News.*

THE ANGLO-AMERICAN BRETHERN.

THE Steamer *City of Richmond*, of the Inman Line, arrived at Jersey City, on Sunday, 9th September 1888, at 4 o'clock p.m., bringing among its passengers a delegation from the Anglo-American Lodge, No. 2191, of London, England, to visit (in compliance with a promise made one year ago) their Brethren of the City of Philadelphia, who last year visited Europe. The English Brothers were George Reynolds, Secretary, and John Skinner, Past Master of Lodge No. 538, and Director of Ceremonies of Anglo-American Lodge, No. 2191, F. and A.M., of London, England, of which Lodge they were both charter members. They were met at the steamer and escorted at once to Philadelphia, reaching that place at 11 o'clock Sunday night. The delay in the arrival of the steamer interfered very materially with the arrangements made for their entertainment, which was to have commenced on Saturday afternoon, so that all had to be contracted into one day. On Monday, they visited the Masonic Temple, being received and welcomed by Bros. Charles E. Meyer, Daniel Sutter, John L. Young, Charles Mathews jun., James McCauley, Samuel W. Wray, Augustus R. Hall, John H. Crankshaw, and Charles W. Packer. After a thorough inspection of the magnificent Temple, they met R.W. Deputy Grand Master Bro. Clifford P. MacCalla; R.W. Junior Grand Warden Bro. the Hon. Judge Michael Arnold; R.W. Grand Treasurer Bro. Thomas R. Patton, and the Grand Master's Private Secretary Bro. William A. Sinn. From the Temple the visitors were escorted to the United States Mint, where they were welcomed by W. Bro. Daniel M. Fox, P.M. of Lodge No. 72, Superintendent of the Mint, and by him shown through all the most interesting and important portions of the building, seeing the manufacture of money in all its branches. From the Mint they were escorted to the New City Hall, and after examining the beautiful granite staircase, the electrical department and its battery room, they were lifted to the top of the lofty tower, and had a bird's eye view of the largest city (as to area) in the world, and its stately Broad-street, the longest street in the world. The atmosphere was fortunately clear and the view was magnificent. After leaving City Hall lunch was taken, after which a carriage drive was had through the West Park, passing the reminiscences of the Centennial, to the grand Horticultural Hall, with its unsurpassed sunken parterres of landscape gardening, then to the falls of Schuylkill, returning along the river road to the East Park Reservoir, one of the most stupendous works in this country, a reservoir so large that when filled could float the largest vessel in the world. At six o'clock the American Brethren, to the number of twenty, met at Bro. Jacob Wiener's, 866 North Seventh Street, and tendered to the Anglo-American Brethren their congratulations on their safe and pleasant voyage, their pleasure at meeting them on this side of the water, and wishing them a pleasant visit, after which they all sat down to refreshment, which was heartily enjoyed. The banquet was of Bro. Wiener's best efforts. The table was most beautifully decorated with flowers, candelabras, fairy lamps, fruits and greens. The cooking was exquisite, the serving most excellent—in fact anything that could add pleasure to the occasion was not omitted. After the dinner, toasts were drunk, under the chairmanship of Bro. Charles E. Meyer, and as a matter of record we give the menu, the toasts and names of those present—speeches were also made by P.M. Bros. Augustus R. Hall, and John Sartain, and songs by Bros. Crankshaw and Piper.

FRATERNAL WELCOME

TO

ANGLO-AMERICAN LODGE, No. 2191, F. AND A.M.,
LONDON, England, byTHE AMERICAN BRETHERN,
Philadelphia, 10th September 1888.

MENU.

First Course—Capo May Salts. Oysters on Half Shell. Santerne.
Latour Blanche.

Second Course—Bouillon à la Café. Rasp Sandwichs. Sherry.
 Third Course—Rock Fish. Oyster Sauce. Cucumbers. Hashed Potatoes. Niersteiner.
 Fourth Course—Chicken Cotelettes à la Financière. French Asparagus. Niersteiner.
 Fifth Course—Sweetbreads and French Peas. Escalloped Oysters. Burgundy.
 Sixth Course—English Punch. Cigarettes.
 Seventh Course—Roed Birds on Toast. Mayonnaise Tomatoes. Champagne, Pommery Sec.
 Eighth Course—Terrapin à la Weiner. Saratoga Chips. Celery. Olives. Gherkins.
 Dessert—Assorted Ice Creams. Water Ices. French Meringues. Fruits. Watermelons. Green Mint. Coffee and Cigars.

The following toasts were drank :

THE PAST.

1.—Our Native Land. Replied to Bro. William J. Kelly P.M.
 2.—The Grand Lodges of England and Pennsylvania. Replied to by Bros. John Skinner P.M. and Daniel Sutter P.M.

THE PRESENT.

3.—Anglo-American Lodge, No. 2191, F. and A.M. London. Replied by Bro. George Reynolds.
 4.—Masonry Around the Globe. Replied to by Bro. Edward Perry P.M.
 5.—Those that I Love. Those that Love Me. Those that Love those that I Love. Those that Love those that Love Me. Replied to by Bro. Dr. Wm. A. Piper P.M.

THE FUTURE.

6.—May the Future bring Us, as Masons, still closer than the Past, and the Present remind us, "How pleasant it is for brethren to dwell together in unity." Replied to by Bro. Samuel W. Wray P.M.

The following brethren were present:—Geo. Reynolds Secretary Anglo-American Lodge, No. 2191, F. and A.M. London, John Skinner P.M. 538 Dir. of Cers. Anglo-American Lodge, No. 2191, Charles E. Meyer P.M. 295 hon. member Anglo-American Lodge, No. 2191, Daniel Sutter P.M. and Treasurer 130, John L. Young P.M. 130, Charles W. Packer P.M. 72, John Sartain P.M. 134, Edwd. B. Spencer P.M. 368, Louis Schmidt P.M. 384, Daniel K. Spry P.M. 332, Edwd. Perry P.M. 158, James Macaulay 211, John Beavan 484, William McCarter 295, Jesse G. Mecutcheon 134, Joseph Shaw 190, Joseph Fling 296, Graham L. Littlewood 9, William A. Piper P.M. 285, Augustus R. Hall P.M. and Secretary 72, William J. Kelly P.M. 59 Chairman of Temple Committee, Samuel W. Wray P.M. 59 Secretary of Temple Committee, Charles Matthews jun. P.M. 481, Abraham A. Landis 2, John P. Crankshaw 19, and Jacob Weiner 121.

On Tuesday morning Bro. John Sartain took charge of the visiting brethren, and showed them the colossal statue of William Penn (37 feet high), designed for the top of the tower of the new City Hall, and they were afterwards taken to the Academy of Fine Arts.

In the evening the brethren went to Baltimore, where Bro. Thos. Shyrook Grand Master received and entertained them.

These visits of brethren from beyond the great waters, and the interchange of courtesies, tend to unite us, not only as Masons but as men more closely; and with the Brotherhood of man made stronger, the Fatherhood of God becomes the more distinct, and men realise that Freemasonry teaches that which makes plain our walk in this life, and points to the land of immortality, the abiding place of peace and eternal rest.

Our Anglo-American brethren having finished their Masonic visit, will leave for home on the *Inman* steamer, City of New York, on Wednesday, the 19th instant, carrying with them the God speed and *au revoir* of the American brethren.—*Keystone*.

The restoration of the church of Cwmamman, South Wales, being completed, an east window, from the studio of Mr. Taylor, of Berners-street, has been presented to the church, the gift of the parishioners; the subject is, Christ as the Good Shepherd.

Obituary.

—:o:—

BRO. R. CALVERT.

WE regret having to record the death of this worthy brother, one of the oldest foremen at the Royal Small Arms Factory, Enfield Lock. The deceased, who was widely known and respected in the district, where he had resided the greater portion of his life, had been in poor health for some time, owing to an affection of the liver. Upon this dropsy supervened, and he expired on Thursday, the 6th inst., at his residence in Pultney-road, in the 57th year of his age. For the long period of thirty-two years had Bro. Calvert been employed at the Factory, having had under his supervision up to the time of his fatal illness the finishing department. He leaves a widow and a family of five—one son, and four daughters, two of whom are married—to mourn his loss. He was a member of the King Harold Lodge, No. 1327.

SCOTLAND.

—:o:—

GRAND CHAPTER.

A QUARTERLY Communication of the Supreme Grand Royal Arch Chapter of Scotland was held in the Freemasons' Hall, Edinburgh, on Wednesday evening, the 19th instant, Comp. W. Mann, Depute Grand Principal, presiding. The chairman referred in appropriate terms to the recent death of Lord Mar and Kellie, Past Grand Principal, and it was on his motion resolved that the Grand Scribe E., Companion W. Edwards, should address a letter of condolence to the eldest son of the deceased nobleman. It was agreed to grant a charter to St. Ninians, Skelmorlie, and several dispensations were granted to Glasgow Chapters to meet for election of office bearers on a day other than that of the annual meeting. This was all the business.

THETIS CHAPTER, No. 122.

AT the monthly meeting of this Chapter, held on the 21st inst., the following were elected and installed for the ensuing year:—Comps. John Paterson M.E.Z., Robert Carey H., Andrew Cochran J., J. Quigley S.E., W. C. Mackie S.N., James Simpson Treasurer, James Wilson 1st Soj., J. N. Paton 2nd Soj., James Allan 3rd Soj., Thomas M'Lean Chancellor, and D. Gillies Janitor.

PROVINCE OF SOMERSET.

AN important Masonic gathering took place on the 17th inst., at Wellington, in connection with a ceremony of exceptional interest to Church people of the town and neighbourhood, namely, the laying of the foundation-stone of the new Church of All Saints, Rockwell Green. In the absence of the Right Worshipful the Provincial Grand Master of Somerset (the Earl of Carnarvon), and by invitation of the Deputy Provincial Grand Master, the ceremony was performed by Brigadier-General S. W. Adair P.P.G.M., assisted by the officers of the Provincial Grand Lodge. Rockwell Green is a poor but populous outlying portion of the town, which has for long past stood sorely in need of the accommodation which is now to be provided. The scheme for building a new Church in this part of Wellington was first brought forward publicly at a meeting held at Rockwell Green last November, at which a committee was appointed, with the Rev. Prebendary Knowling (Vicar) as chairman, Mr. F. T. Elworthy, of Foxdown, as hon. treasurer, and Mr. J. Bowyer as hon. secretary. It was announced at the meeting that Mr. S. Dohree, of Wellington, had offered to give the site; that the Vicar of Wellington, the Rev. Prebendary Knowling, had promised £60 a year towards the Incumbent's stipend so long as he should hold his present living; and that Mr. T. Elworthy, of Foxdown, who, in fact, has been the leading spirit throughout in promoting the scheme, was prepared to subscribe the handsome sum of £1000. Mr. J. H. Spencer, of Taunton, was appointed architect. A subscription list was opened, and the contract of Mr. Templeman, of Taunton, for the erection of the edifice, with the exception of the tower, was accepted at the sum of £2,765. The subscriptions announced up to Friday included £300 from the Bath and Wells Diocesan Church Building Society, and £10 from the Lord Bishop of the Diocese. Steps have been taken whereby the western portion of Wellington, comprising Rockwell Green, will be formed into a separate ecclesiastical district.

Brother Edward Roberts, M.A., Her Majesty's Assistant Inspector of Schools, has been unanimously elected Worshipful Master of the Segontium Lodge, No. 606, Carnarvon.

By command of the Right Worshipful Provincial Grand Master, Lord Harlech, the Provincial Grand Lodge of North Wales will be held this year at Carnarvon, on 17th October.

The Metropolitan Chapter of Improvement will commence the Session on Tuesday, 2nd October, at the White Hart, corner of Abchurch Lane and Cannon Street, at half-past six o'clock, and will continue to meet every Tuesday until the end of May.

Miss Florence Warden will contribute to the new volume of "Cassell's Saturday Journal," commencing with the number published on 26th Sept., a new serial story of North Country Life, entitled "St. Cuthbert's Tower." Among other special features of the new volume may be mentioned a new serial story of New York life, by David Graham Adee, and a series of "True Tales of London Streets," which will narrate interesting and exciting episodes connected with various streets and houses in the metropolis.

HOLLOWAY'S OINTMENT AND PILLS.—Systematic Treatment.—Few statements are more wide of truth than the assertion that for the cure of disease the ailing part alone demands attention, whereas both local and general mischief requires redress. These medicaments boldly face the evils they profess to remedy; local relief and general purification progress together; the diseased portion is cured—the foul whole is cleansed. Holloway's Ointment rubbed on the throat and chest exercise the most beneficial influence over sore throats, diphtheria, and cough, whether resulting from catarrh, asthma, or bronchitis. This unguent is equally potent in preventing or arresting the worst results of chicken-pox, small-pox, measles, scarlatina, whooping cough, and many other ailments attacking infancy and endangering the early years of life.

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.

—:—

ROYAL MASONIC INSTITUTION FOR BOYS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The suggestion made by your correspondent, A LIFE GOVERNOR, in the issue of your paper of the 15th inst., is worthy just now of careful consideration at the hands of the Craft. He proposes that a limited number of paying pupils should be admitted to the Institution, and names fifty guineas per annum as a sum likely to be paid by many brethren to secure for their sons the benefits of the education provided at Wood Green. If he is correct in his surmise I think a splendid opportunity presents itself to extend the usefulness of the Institution, and at the same time add to the funds of the Charity. The idea is, of course, a very old one in connection with public schools, many of which, in addition to their paying pupils, have a limited number "on the foundation." If anything of the sort were attempted in connection with our Boys' School there would be one great difference, as compared with the majority of others, that whereas it is usual to have but a small proportion "on the foundation," the Masonic School would show an opposite distribution, the majority would be foundation, and the minority paying pupils.

I believe there is ample room at the School for more boys than are at present accommodated there, the lack of funds preventing the Institution being worked to its full capacity, so that on this score there would be no difficulty; but if this were not the case, your correspondent provides for the new comers in a way which I venture to think would be equitable and satisfactory to all concerned, that is, he suggests that some of the lads should be educated in the locality in which their friends live.

I am aware that any proposal for a change is looked upon with alarm by a large section of mankind, and perhaps it is as well to keep quietly along on a course we know rather than to launch out and run the risk of ultimate failure. But if this principle was always acted upon we should never have any of the changes or improvements which lead to the enjoyment of life.

I was very pleased to see the esteemed Secretary of the Institution (Bro. Frederick Binckes) express himself kindly towards this scheme. He thinks it deserving of "serious attention," and such being the case I am convinced it is both practicable and likely to meet with his approval. I would suggest that a letter be circulated, inviting applications for a few vacancies, at such a price as would well repay all expenses, and on the result of that canvass it would be possible to formulate a plan of operations for the future.

Yours fraternally,

S. F. P.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—As the constitution of the Committee of Inquiry has been publicly announced, and the date of the first meeting is rapidly approaching, it is desirable that the collation of evidence to be submitted shall be promptly proceeded with.

In this immediate neighbourhood a local committee, consisting of one member from ten Lodges, is taking the matter in hand, and a general meeting of the Staffordshire Charitable Association will be held on Wednesday, the 26th inst., to consider the subject. If similar steps have been, or are about to be taken in other Provinces, we shall be glad to hear from the brethren who have charge thereof, so that united action may result, or if individual brethren or old scholars have any information which may be laid before the Committee of Inquiry, with advantage, it is to be hoped that they will communicate with us, or with brethren interested in the matter in their own Province, so that the entire facts may be fully laid before the Committee of Inquiry, from every point of view.

Beyond a doubt there has for years past been much complaining in at least some of the Provinces as to the management of the Institution, and as a channel has now been opened for submitting these complaints to a competent and impartial tribunal, nothing should be wanting in order to enable that Committee to present a decisive and imperative report, which shall, at once and for all, sweep away what may be defective (if anything), and result in placing the Institution on such a basis that the Craft generally may feel impelled in future to provide liberally and generously that support which the object it has in view so richly deserves.

In the interest of the Institution we crave space for the insertion of this letter in your next issue.

Yours faithfully and fraternally,

WM. TUNNICLIFF, W.M. Mentoria, No. 418,

Chairman and Secretary Local Committee,
Jasper Street, Hanley.

E. V. GREATBATCH, 8 Brook Street, Stoke-on-Trent.

22nd Sept. 1888.

The *Australian Times* says that Lord Carrington, Grand Master, has appointed Dr. H. Tarrant Deputy Grand Master of the United Grand Lodge of New South Wales.

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A Weekly Record of Masonic Intelligence.

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SECOND APPLICATION.

The Votes and Interest of the Governors and Subscribers of the
Royal Masonic Institution for Boys

are earnestly solicited on behalf of

FREDERICK BLAND,

AGED 8 YEARS,

Son of Bro. F. G. BLAND, late of the Cripplegate Lodge, No. 1613, who died 16th November 1887, leaving a widow and five boys under 11 years of age totally unprovided for.

The case is strongly recommended by

Bro. Sir HENRY E. KNIGHT, Knt., P.M. 31, 1297, 1613, 1997.
T. BRIG, W.M., 1613, 27 Jewin Street.
H. STEVENSON, P.M. 1613 and 192, 48 Milton Street.
T. FISHER, S.W. 192, 119 Fenchurch Street.
J. B. REID, 1384, 33 Finsbury Pavement.
J. SALMON, P.M. 2077 P.P.G.R. Essex.
E. JEN, P.M. 1259 and 1927, 27 St. Mary-at-Hill, E.C.
N. B. HEADON, P.M. Treas. The Great City Lodge, No. 1426, 42 Gutter Lane.
Geo. BOLTON, P.M. Acacia Lodge, 1314.
Miss COTTON, V.P., 37 Lyal Road, Bow.

Votes will be thankfully received by W. MEDWIN, P.M. and Secretary Cripplegate Lodge, No. 1613, P.M. and P.Z. 192, 28 London Wall also by the Widow, Mrs. F. G. BLAND, 14 Pall Mall.

OCTOBER ELECTION 1888.

The Votes and Interest of the Governors and Subscribers of the
Royal Masonic Institution for Girls

are earnestly solicited on behalf of

MARGARET E. M. ROBERTS,

AGED 10 YEARS,

Daughter of the late Bro. A. F. Roberts, of Bow Lane, P.M. 1702, P.P.G.D.C. Middlesex, who died 10th May 1888, leaving a widow and six young children unprovided for.

The case is earnestly recommended by

Bro. Sir FRANCIS BURDETT, Bart., Prov. Grand Master Middlesex, P.G.W.
Lieut.-Col. P. COWAN, Alderman, S.W. 2241.
J. F. HEPBURN, P.M. 1702 P.P.G. Treasurer Middlesex.
FRANK TAYLER, P.M. and W.M. 2241.
J. TICKLE, P.M. 1196 1702, P.P.G.R. Middlesex.
H. LOVEGROVE, P.M. P.Z. P.P.G.S. of W. Middlesex 30°.
JOHN GREENFIELD, P.M. 795 1602 I.P.Z. 1602 18° Invicta Chapter.
W. T. BUCK, P.M. 1702 P.P.G.S. of W. Middlesex.
NELSON REED, P.M. 1572 1601 1671.
CHARLES S. BUCK, P.M. 1702. P.G. Steward Middlesex.
JOHN DRAPER, J.W. 1702.

Proxies will be received by Bro. JOHN GREENFIELD, 37 Queen Victoria Street, E.C., or either of the above brethren.

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NOTICES OF MEETINGS.

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NEW FOREST LODGE, No. 319.

ST. JOHN'S Day was celebrated on Tuesday afternoon, the 11th inst., at the Bugle Hotel, Lymington, when there was a numerous attendance of brethren, including several visitors. The Lodge ceremonies were performed by the W.M. Bro. Mee, assisted by the Past Masters of the Lodge, and the installation of Bro. J. Slater as W.M. for the ensuing year was performed by Bro. Doman. The new W.M. appointed his Officers, as follow:—Bros. Mee I.P.M., Pearse S.W., Harrison J.W., Doman Treasurer, Le Roy P.M. Secretary, Bist S.D., Gidden J.D., Jackman I.G., Hayball D.C., Cherrett Organist, Mott Steward. During the Lodge proceedings a pleasant incident occurred, in the presentation of a Past Master's jewel to Bro. Mee, in token of the brethren's appreciation of his services in the chair during the past year. At the close of the Lodge the brethren adjourned to a banquet, and spent a most enjoyable evening together, the heartiest of good wishes being expressed that Bro. Slater's year of office might prove a very pleasant and prosperous one in the history of the Lodge.

ROYAL BRUNSWICK LODGE, No. 732.

THE annual autumn banquet was held at the Royal Pavilion, on the 13th instant. The Worshipful Master, Bro. R. Willard, presided, and among those present were Bros. Botting I.P.M., Harker J.W., Nell P.M. acting S.D., Ledger J.D., Smith P.M., Davey P.M., Soper P.M., Smith, Field, Clements, Bennett, Booth, Tuff, Clement, Stonehouse, with the following Visitors, viz.:—Bros. Isworth J.W. 1636, Hollands 1636, Guy 1636, Nicholson 315, Wood jun. P.M. 1636, Cole P.M. Organist 1636, and Roe 1636. The usual Loyal and Masonic toasts were given and duly honoured. The Queen and the Craft and the Prince of Wales Grand Master of England having been proposed by the W.M. Bro. Willard, the toast of the Officers of Grand Lodge Present and Past was given by Bro. Davey. Bro. Soper proposed the R.W. Bro. H.R.H. the Duke of Connaught Prov. Grand Master of Sussex, and referring to the splendid gathering in the dome, when H.R.H. the Prince of Wales installed his Royal brother as Prov. G. Master, expressed the hope that H.R.H. the Duke of Connaught would soon return from India and visit the Sussex Province. The toast of the W. Bro. Gerard Ford Pro Grand Master of Sussex, and Officers of Prov. Grand Lodge Present and Past was given by Bro. Leger, and acknowledged by Bros. Smith and Davey. Bro. Botting then submitted the toast of the Worshipful Master, and paid a high compliment to Bro. Willard for the excellent manner in which he had carried out his duties. The Worshipful Master, he said, had introduced five initiates and two young members, and had given the greatest satisfaction to the brethren of the Lodge. Bro. Willard, who was cordially received on rising to respond, expressed the pleasure he felt in presiding over the Lodge, and bore testimony to the admirable assistance he had received from his Officers. Bro. Wood responded for the Visitors, Bros. Stonehouse and Tuff for the Initiates and Young Members, and Bro. Harker for the Officers. The Tyler's toast, submitted by Bro. Hughes, completed the list. During the evening some pleasant songs were sung by Bros. Soper, Booth, Clements, Nicholson, Willard and Cole, the duty of accompanist being ably carried out by Bro. Roe.

TEMPLE LODGE, No. 1094.

AT the Masonic Temple, Hope-street, Liverpool, on Wednesday evening, the 19th instant, a meeting of a very interesting character took place. The Master and Officers of the above Lodge invited Dr. R. H. D. Johnson to dinner, and afterwards the W.M., Bro. Alexander, in the name of the Officers of the Lodge, presented him with a piece of silver plate, and also a very handsome suite of silver in morocco case to Mrs. Johnson, that being the occasion of celebrating their silver wedding day. In happy and feeling terms the W.M. alluded to the high estimation in which Bro. Johnson is held by the Officers and members of the Temple Lodge, of which he is the first Master, and expressed a wish that Bro. and Mrs. Johnson might live to celebrate their golden wedding. Songs and recitations followed, and a very pleasant evening was spent.

UPTON LODGE, No. 1227.

THE annual meeting of the members of this Lodge took place on Thursday, the 20th inst., at the Three Nuns Hotel, Aldgate, E. Bros. C. J. Free W.M., John Stroud S.W. (W.M. elect), G. H. Clark J.W., C. Gieseke P.M. Treasurer, A. W. Fenner P.M. Secretary, W. Hayward S.D., S. Toye J.D., E. Hill I.G., H. W. Sherwin Organist, C. Schmidt W.S., Past Master C. Patrick; also Bros. M. Döerr, N. Anstey, G. A. Christel, A. J. Millington, W. J. Barnes, T. Taylor, R. Everett, C. Reifenstein; Visitors: Bros. J. Garrod P.M. 754, W. Hadden 55, Albert Clark 166, H. Ludwig 179, C. Kramm 879, W. Mead 1269, C. W. Flack 1306, F. Byrne 1922. Lodge was opened in due form and the minutes of the last Lodge meeting were read and confirmed. Bros. Everett and Reifenstein, having given proofs of their proficiency, were entrusted; they then retired. Lodge was

advanced a degree, and these brethren were readmitted and regularly passed to Fellow Craft. The report of the Auditors as to the past year's accounts was given; these showed a balance in favour of the Lodge. The report was unanimously adopted. The W.M. then vacated the chair in favour of Bro. A. W. Fenner P.M., who proceeded to instal Bro. John Stroud, the W.M. elect. After obligation Lodge was opened in the third degree, and the brethren below Installed Masters retired. A Board of Installed Masters was now formed, and Bro. Stroud was regularly installed into the chair of K.S. After he had invested his I.P.M. the Board of Installed Masters was closed. The brethren were admitted and the new W.M. was saluted in the three degrees. The Officers were invested, as follow:—Bros. G. H. Clark S.W., W. Hayward J.W., C. Gieseke P.M. Treasurer, A. W. Fenner P.M. Secretary, S. Toye S.D., E. Hill J.D., C. Schmidt I.G., H. W. Sherwin Organist, N. Anstey W.S., A. J. Millington D.C., W. J. Barnes A.D.C., T. Bowler Tyler. The usual addresses were given by the Installing Master; these elicited the approbation of all present. A member of the Lodge having recently met with an accident, by which his leg was broken, it was unanimously resolved that a letter of sympathy be sent him through Bro. Secretary, expressing the regret of the brethren, and expressing their hope of his speedy recovery. The Lodge was then closed and the brethren adjourned to banquet, which was of ample character and was ably superintended by the genial manager of the Hotel (Mr. Glover). We need hardly say it was done full justice to. The loyal toasts were heartily responded to. In giving the toast of the new W.M. Bro. C. J. Free, the I.P.M. observed that the Lodge had had worthy and distinguished Masters in years gone by, and he was sure the present one would uphold the dignity of the office in as graceful a manner as his predecessors; he felt sure Bro. Stroud would strive to do all the good he could to ensure the approbation of the members, and while he did that the officers and members of the Lodge would accord him their hearty support. The toast was heartily honoured. The W.M. in reply thanked Bro. Free for the kind way he had proposed his health, and the brethren for the hearty reception they had given to it; he assured them that he never felt the responsibilities of being Master until that night; now he was at the head of the Lodge he would do his utmost to merit the approbation and support of the brethren. He relied upon their unity in supporting him, as they had his predecessor, and he trusted nothing might occur to mar the harmony of the Lodge. He trusted he should have a successful year of office, and hoped when the time came round he should retire with the good wishes of the brethren. The health of the I.P.M. was the next toast. Bro. Free, the W.M. remarked, had done his utmost to carry out his duties during the year, and had succeeded to the satisfaction of the brethren. No member of the Lodge had its prosperity more at heart than Bro. Free,—he had been a hard working member since his initiation, had discharged the duties of the various offices he held with energy, and to the satisfaction of all, and now he had gained the proud distinction of I.P.M. of the Lodge. He (the W.M.) had great pleasure in presenting him with the P.M.'s jewel, which the brethren had voted him, and which he was justly entitled to; he hoped he might live many years to wear it. At the same time he would also present him with a handsome gold necklet and locket, for Mrs. Free; this was the gift of the brethren, as a mark of the respect and esteem in which he was held by the members of the Lodge. The toast was cordially received. Bro. Free, in reply, said he could scarcely find words sufficiently to express his feelings; he assured them that both himself and his wife were deeply grateful for the handsome gifts of the brethren. He would strive to do his best to promote the prosperity of the "Upton." He concluded by thanking the officers for the excellent manner they had performed their duties during his year of office. The visitors' toast followed; this the W.M. proposed in a neat speech, in which he congratulated the Lodge on having such visitors. In response, Bro. Garrod P.M. of the High Cross Lodge said he felt a double pleasure in being present, on account of his long friendship with the I.P.M. Bro. Free, who he sincerely congratulated on his obtaining the highest honour in the Lodge; also in knowing many of its members, with whom he had worked Masonically, notably their respected Secretary Bro. Fenner. He congratulated the W.M. on his elevation to that office, and sincerely trusted he would have a successful and happy year. Having Masonry at heart he would like to make a long speech, but as Father Time was inexorable he must conclude with many thanks for the handsome manner in which he had been received. Bros. Haddon, Flack, Kramm, Mead and Byrne also responded. The P.M.'s, Treasurer and Secretary's toast was combined, and was given by the W.M. It was responded to by Bro. Patrick P.M., Bros. Treasurer and Secretary, in speeches which were much to the point. The Officers' toast was then given, and Bro. G. H. Clark the S.W. responded. The Tyler brought to a close one of the most enjoyable evenings ever spent in the Upton Lodge. Bros. Sherwin (Pianist), Patrick P.M., Free I.P.M. and G. H. Clark S.W. contributed some excellent music and singing.

BURDETT COUTTS LODGE, No. 1278.

THE installation meeting of this Lodge was held on Wednesday evening, the 19th instant, at the Approach Tavern, Approach-road, Victoria Park, there being present Bros. Brittain W.M., Weston S.W., Jones J.W., Perkins S.D., Dale J.D., and a large gathering of brethren. The minutes of the previous meeting having been read and confirmed, a Board of Installed Masters was formed, and Bro. Weston W.M. elect was installed into the chair of King Solomon according to ancient rites. The W.M. then appointed the following Officers:—Bros. Jones S.W., Perkins J.W., Dale S.D., Sturtevant J.D., Hall I.G., Arter Dir. of Cers., Hill Steward. The appointments being finished, the W.M. then initiated into the mysteries of Freemasonry Mr. J. B. Abbott. We might consider, if this is an example of the W.M.'s working, a successful year is open to the Burdett Coutts Lodge. The installation ceremony was performed by Bro. Stewart. Fifty-two brethren were present at the interesting ceremonies. The usual toasts were proposed and suitably responded to; they were interspersed with harmony, and one of the most in-

teresting and enjoyable meetings of the Burdett Coutts Lodge was thus brought to a close.

NEW CROSS LODGE, No. 1559.

AN emergency meeting was held on Wednesday, the 12th instant, at the Portland Hotel, Greenwich. Present—Bros. F. W. Cash W.M., C. Grassi I.P.M., J. D. Grahame S.W., J. H. Meyer J.W., T. Grunman P.M. Secretary, W. Cowley P.M. D.C., &c. Lodge being duly opened, a ballot was taken for Mr. Rodolfo Volpicelli, who was unanimously elected and duly initiated by Bro. Grassi P.M. Bro. Homer was then raised by Bro. Cash W.M., and Bro. G. H. Boncey, of Pythagorean Lodge, No. 79, after being duly balloted for, was admitted as member. Nothing more offering for the good of Freemasonry, the Lodge was closed. A banquet followed.

BROWNRIGG LODGE, No. 1638.

IN anticipation that there would be a very large attendance at the installation meeting of this Lodge, which took place on Wednesday, the 19th inst., the worthy Secretary, Bro. Abel Laurence, had applied for, and secured a dispensation, in order that the members might assemble in a larger building than the headquarters of the Lodge present at the Sun Hotel, Kingston. Consequently it was arranged that the gathering should take place at the Albany Hall. At the last hour a hitch arose. However, a room at the Kingston Hotel, which is now under the management of Bro. Ratcliff, was courteously placed at the disposal of the Lodge. Here Lodge was opened soon after three o'clock, when the following brethren were in attendance:—Bros. George Moorman P.G.P. W.M., W. Drewett P.G.S. W.M. 889 S.W., H. W. Humphreys J.W., C. E. Oldridge P.P.G.S.B. P.M. Treasurer, A. Laurence P.P.S.G.D. Secretary, T. Montague S.D., Bultz acting J.D., F. J. Hunt Organist, H. W. Willis I.G., F. J. Home P.P.G. Organist D.C., John Drewett I.P.M., W. Lane P.M., and W. Youlden P.M. Visitors—Bros. R. Ratcliff 889, W. Rivers 1341, C. F. Davis 1981, H. Wheatley W.M. 1312, C. J. Pettit 889, R. T. Elsam P.P.G.D.C., P. Colron J.W. 889, A. Wilson W.M. 2146, J. Youlden I.P.M. 1981, H. J. Shelley J.W. 1981, W. G. Jordon 1580, E. J. Williams W.M. 1539, John Hodges P.M. 1706, C. Greenwood Provincial Grand Secretary, Frederick Binckes P.G.S.B., A. Kenningham, Gilby, Stanley Smith, W. W. Lee 1897, W. W. Morgan P.M. 211, &c. &c. After the minutes of last meeting had been read and confirmed, the Auditors' Report, which showed an improved balance, was received and adopted. Bros. Dorey and Bugler were passed, and Brothers Woodhouse and Clay were raised. The installation ceremony was next proceeded with, and Bro. Henry Willard Humphreys, the Junior Warden of the previous year, having been presented as W.M. elect, was duly installed into the chair as W.M. The following officers were appointed and invested—Bros. W. Drewett P.G.S. S.W., Montague J.W., Oldridge P.P.G.S.B. Treas., Laurence P.P.S.G.D. Sec., Willis S.D., Horne J.D., Hunt P.P.G.O. Organist, Taylor I.G., Rumbold D. of C., Treverton and Bultz Stewards, and Lane Tyler. The usual addresses were delivered by the Installing Master, Bro. Moorman. The W.M. presented Brother Moorman I.P.M. with the P.M.'s jewel of the Lodge, in recognition of valuable services rendered. Bro. Humphreys said no effort had been spared by Bro. Moorman to keep the Lodge in a state of prosperity, and the members hoped he would continue to give the members the benefit of his services. Bro. Moorman briefly acknowledged the kindly gift. A cordial vote of thanks was accorded to Bro. Ratcliff for his courtesy and kindness in placing his room at the disposal of the Lodge. After routine business the Lodge was closed. The brethren adjourned to the Sun Hotel, where an excellent banquet was provided by Mrs. Frayling. After the Loyal toasts had been proposed by the W.M., and full honour done them, the health of the M.W. the Pro Grand Master, the Deputy Grand Master and the rest of the Grand Officers was proposed, and with it was associated the name of Brother F. Binckes, P.G. Sword Bearer, who in reply said the exceptional combination of the toast rendered his task very difficult, where under ordinary circumstances it would have been easy. With reference to the M.W. the Grand Master he need hardly say no one had a power to take upon himself the right to return thanks for His Royal Highness. All they could do was to congratulate themselves on having at the head of the administration of the finest Society in the world the Heir Apparent. They all knew the progress made under his wise rule. He might be permitted on behalf of the Pro Grand Master and the Deputy Grand Master to return thanks. They were two noblemen who were well-known and highly honoured, and to mention their names was to evoke a kindly reception for the services they render in assisting the M.W. the Grand Master in ruling the Order. This was fully understood by those who from time to time marked the assistance they gave the Grand Master in the discharge of his duties. As the Grand Masters of two important Provinces, they had for a series of years earned the highest tribute of praise, esteem, and respect. The Grand Officers were a numerous body, and he had no doubt the names of many were familiar in the Province of Surrey. He hoped the services they had rendered were recognised, and that there was no feeling of envy amongst those who had not obtained preferment. He trusted service in past years had justified the choice of the Grand Master. They all knew the difficulty of selection was extreme, and that there were many not yet honoured who deserved distinction. There was an old French proverb, "Every thing comes to him who waits;" if they waited long enough he had no doubt there were some amongst the brethren present who would be numbered with the Grand Officers. With reference to the responsibilities of those who held office, down to the youngest initiate, he would say that from the highest to the lowest there was one obligation resting upon them—to do all in their power for the best interests of their magnificent Order. He felt complimented that night, the first time he had had the pleasure of visiting their Lodge, to have his name associated with this toast.

He regretted circumstances over which he had no control prevented his attendance to witness the working of the Immediate Past Master which, he was sure, had been to the satisfaction and advantage of the Lodge. On behalf of the Grand Officers, he congratulated the Worshipful Master on his installation, and wished him health, strength, happiness, and prosperity for a successful year of office. The Worshipful Master then proposed the Prov. G.M., Deputy Prov. G.M. and Prov. Grand Officers. Those included in the toast did their work well, and afforded the brethren instruction, that enabled them to walk in the right path. The Provincial Grand Master had been frequently toasted in the Brownrigg Lodge, and his name had been handed down with reverence. The Deputy Prov. G.M. visited them a year ago, and there were several Prov. Grand Officers present that evening. He would especially mention the Prov. Grand Secretary, whom the brethren would receive with the greatest cordiality. Bro. Charles Greenwood, in responding, said it would doubtless interest the brethren to know that their beloved Prov. G.M., who, as they were aware, had been indisposed, was recovering rapidly, and, he trusted, would soon be amongst them. The interest taken by the Prov. G.M. was proverbial; for him to be absent from the performance of his duties was a matter of the deepest possible regret. On behalf of the Province he felt he should express his thanks to this Lodge for the very great strides it had made in that which was the duty of every Mason—the exercise of Charity. This Lodge had expended no less than one-sixth of its income in Masonic Charity, and he thought Bro. Binckes, who gave his whole life to the furtherance of Charity, would agree that this was a very satisfactory state of affairs. They had much to be proud of in the Masonic progress made by this Lodge. It had had good men in it, and had still, and he felt sure that if the same spirit for Masonic work he saw evinced that afternoon by the W.M. and I.P.M. was followed out, the Brownrigg Lodge would be second to none in the Province. He congratulated them on having such an able Master to preside, and congratulated Bro. Humphreys on having such a talented I.P.M. on whom to lean if the arduous duties he would be called upon to fulfil should tax him too heavily. It would be his (Bro. Greenwood's) privilege and duty to report to the Prov. Grand Master the progress made by this Lodge, the very satisfactory state of its finances, and, in short, its tout ensemble. On behalf of the Prov. Grand Officers and for himself, he thanked the Lodge not only for their reception of the toast, but for the good it was doing in furthering the interests of Masonry in the Province of Surrey. Bro. Moorman I.P.M. now rose; for the first time he had the pleasure of proposing "The Health of the Worshipful Master." Bro. Humphreys had given them a taste of his quality that evening, and he felt all were certain they would have a good Master during the next year. From the manner in which Bro. Humphreys had carried out the investiture of his Officers, it was evident he was not lacking in those qualities which constituted a good and efficient ruler for a Lodge. Bro. Humphreys thanked the I.P.M. and brethren most heartily. Nothing he could do with a view to maintain the honour and reputation of the Lodge would be wanting on his part. He was deeply sensible of the honour conferred upon him, especially as it came unexpectedly. He trusted that twelve months hence the brethren would be able to say their Lodge was even in a better state than it was that day. He would but add, he thanked them sincerely for the manner in which they had received him, and he trusted, with them, that he should enjoy good health to carry on the work of Masonry in their Lodge. In giving "Their Guests" the W.M. in the name of the Lodge, tendered the visiting brethren a hearty greeting, he assured them the members would continue to do all they could to offer them a cordial welcome whenever they visited them. He coupled with the toast the names of Bros. Elsam, Wheatley, Wilson, and Croker. Bro. Elsam P.P.G.D.C., in response, said it was not the first time he had visited them. Although the W.M. might have called upon a brother who would have replied more eloquently, there were none who could respond with greater cordiality than he. Bros. Wheatley W.M. 1512, Wilson W.M. 2146, and Croker also replied. The Masonic Charities were next given, in appropriate terms, by the W.M., and Bro. F. Binckes Secretary Royal Masonic Institution for Boys replied. The Installing Master and P.M.'s, and the Officers in due course were complimented, and the Tyler's toast closed the proceedings. A beautiful selection of music was provided, under the direction of Bro. J. Hodges P.M. 1706. It is needless to add it was rendered in a manner that delighted all present. Bro. Hodges was assisted by Bros. Alfred Kenningham, Gilby, Stanley Smith, and F. J. Hunt P.P.G.O.

ELDEN LODGE, No. 1755.

THE ceremony of installing the Rev. A. W. M. Weatherly S.W., in the chair of King Solomon, was performed by the D.P.G.M. Bro. R. C. Else, on Saturday, the 8th inst., in the Masonic rooms connected with the Royal Hotel, Portishead, and in the presence of a large number of Masons. The following were the Officers appointed by the W.M.—Bros. W. H. Thomas I.P.M. and Organist, W. Glasspole S.W., W. R. Shapland J.W., E. Davey S.D., G. Daltry J.D., W. Rich P.M. D.C., J. Green A.D.C., W. Ramsden and Billing Stewards, W. Minns P.M. Secretary, J. Thebridge P.M. Treasurer, J. Carey I.G., F. Simpkins Tyler. After the ceremony upwards of 45 brethren sat down to a banquet, prepared by Mrs. Boulter in her "never-to-be-beaten" style, at the Royal Hotel, presided over by the W.M. The usual toast list was gone through, interspersed with songs by Dr. L. A. Weatherly and others, and violin solos by Bro. Carrington.

KENSINGTON LODGE, No. 1767.

THE first regular meeting of the season of the above Lodge was held on Saturday, 15th inst., at Ladbrooke Hall, Notting Hill, W. The occasion being the installation of new Officers, a fairly representative body of brethren attended, including the following:—Bros. Williams W.M., Read Secretary, Barclay W.M. elect, Metcalfe,

Walters, Barker Treasurer, Wiggins J.D., Oliver S.D., Mackay D.C., Freeman I.G., Vassie, Davies, W. Taylor, T. G. Taylor, Turner, Vickeray, Fitzpatrick, Kirke, Neville and Walsham. The Visitors included Bros. Room 2090, Brownrigg, Dare 299, Gartley 205, Goffin 1572, Tippin 185, Cockrell 211, Wood 642, Sims 834, Lone 1275. The usual routine business having been satisfactorily gone through, the installation of the W.M. and subordinate Officers was proceeded with, and with the assistance of the several Officers was most admirably carried out, the installation ceremony calling for special praise from the brethren present. The business of the evening being concluded, adjournment was made to the dining-hall, where ample justice was done to the admirable banquet provided by Mr. Linscott. During the evening the usual toasts incident to the Craft were proposed and enthusiastically received, and with songs and recitations by several of the brethren a very pleasant evening was brought to a close, at 11 p.m.

Upton Lodge of Instruction, No. 1227.—On Monday, 24th inst., at the Three Nuns Hotel, Aldgate, E., there were present Bros. S. Toye W.M., C. J. Free S.W., W. J. Barnes J.W., Fenner Preceptor, C. Schmidt S.D., Bailey I.G., also Bros. W. Hayward, T. Taylor, Lemare and others. Lodge was opened and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Hayward candidate. Bro. Fenner worked the 1st, 2nd, and 3rd sections of the lecture, assisted by the brethren. Bro. C. J. Free was elected W.M. for the next meeting, after which Lodge was closed and adjourned until Monday, the 1st Oct., at 8 p.m.

THE THEATRES, &c.

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Drury Lane.—Mr. Augustus Harris is to be congratulated on the success he has achieved by his latest effort at this theatre. Year after year Mr. Harris has produced scenic effects that have made the theatrical world wonder, and now he has beaten them all by his magnificent realisation of the destruction of the Spanish Armada. There is seemingly plenty of scope for an author to build an interesting story on the well-known events which occurred about the year 1588, and to this object the aid of Mr. Henry Hamilton was called in. But this gentleman has only furnished a story that is, we are sorry to say it, both uninteresting and weak. Whether this is caused by so much being put aside for scenic effects we cannot say, but the fact remains that the story of "The Armada" is thin and weak, and one gets tired of it long before the fifth act is reached. Even the comedy portions of the play are poor, and that universal favourite Mr. Harry Nicholls is at his wits' end to amuse his audience. However, it will be well for us to outline the play, which starts with a pleasant scene representing a harvest field on the heights near Plymouth. Vyvyan Foster, in love with Sybil Tilney, has a rival in Don Alvarez da Silva. Vyvyan is the accepted lover, but not to be defeated Don Alvarez abducts Sybil and conveys her to Spain, where Vyvyan follows, with intent to rescue her. Sybil will not listen to her abductor, so he causes her to be arrested by the officers of the Inquisition. Vyvyan has now arrived in Spain, and applies to the Alcalde, who promises to assist in securing the release of Sybil. Instead of this he makes an attempt to capture the "Vixen," Vyvyan's ship. A capital hand-to-hand fight takes place between the Spanish soldiers and the English sailors, with the result that the English are eventually victorious, and the Alcalde, to save his life, admits to Vyvyan that the great Armada will that night sail for England. On hearing this our hero has to choose between two things—his duty to his country, or the rescue of his sweetheart. He decides for the former alternative, and at once sets sail for England, where he acquaints Queen Elizabeth of the intended invasion. At this period a capital idea has been introduced. A tablean, representing the game of bowls at Plymouth Hoe is shown, while Miss Maud Milton, as Fame, steps forward and delivers some capital lines on the unanimity that marked the English people of that time, and finishes by saying that the present generation would not be found wanting were England threatened in a similar manner. This brief interruption is acceptable, more especially as the lines were delivered with most telling effect by Miss Milton. Three or four scenes are now devoted to the enrolling of volunteers and the getting ready for the invasion, which is depicted in such startling fashion that we feel sure this alone will draw the playgoers of London. All the available space of the stage is taken up with ships manœuvring, firing broadsides into one another in rapid succession. One English ship comes across the stage, and, turning round, delivers a volley into the Spanish vessel, after which the fire ships are introduced, while the boarding of one of the Spanish vessels brings the curtain down on one of the most realistic scenes ever witnessed. Every care and attention has been bestowed on this scene by Mr. Augustus Harris, not a hitch of any kind occurs to spoil the effect. After the Armada is vanquished, we are introduced to the Inquisition; here the action of the play is most revolting. A man just taken from the rack is disposed of by being thrown down a hole. Next Sybil is brought on, to be tried for witchcraft. She is sentenced to be burnt at the stake on the morrow; the Grand Place and the Auto-da-Fé is next shown. A procession of priests bearing candles and crosses is followed by Sybil and the executioners, the choristers chanting a doleful dirge. Sybil is led to the stake, and chained thereto; the wood is heaped around, but just as the order is given to fire the pile, Vyvyan and his men rush on, and after a tussle with the Spanish soldiers, rescues his love and carries her away. The action of the play here has, however, been of so revolting a nature as to cast a gloom over the audience, and all feel glad when the curtain goes up for the finale. Here Vyvyan is knighted; Elizabeth proceeds to St. Paul's to return thanks. There are attempts to enliven the story by scenes allotted to Mr. Nicholls, who represents a boy who runs away to sea, and who is the friend of Vyvyan, but the

lines allotted this gentleman are weak, and in most cases without point. As we have said before, the scenery and stage management is all that could be desired, but the plot is terribly weak, and considerable alteration will have to be made. A capable company has been secured, but they have but few opportunities. Mr. Luigi Lablache made the most of the part of Don Alvarez da Silva, and at times was most effective. Mr. Leonard Boyne gives us a dashing and vigorous Vyvyan Foster. This gentleman, however, would do well if he mastered the style he adopted in such pieces as "Sophia" and "Sister Mary." Of Mr. Harry Nicholls we have already spoken; Mr. E. W. Gardiner acted well as the Alcalde; Mr. A. Beaumont was good as a disguised priest, but Mr. Victor Stevens was too boisterous. Miss Winifred Emery was a most sympathetic Sybil Tilney; this lady deserves considerable praise for the way in which she attacked the scene in the fourth act. Miss Ada Neilson's portrayal of Queen Elizabeth was excellent, her hasty style and make up thoroughly suits the part. Miss Edith Bruce and Miss Kate James rendered Mr. Nicholls substantial aid.

"The Monk's Room," by John Lart, will be produced at the Globe on Tuesday next. Mr. E. S. Willard will be the Sir Darrell Erne, Mr. Hermann Vezin the Lazinski, Miss Alma Murray the Elinor Brandon, and they will be supported by Messrs. Forbes Dawson, Stephen Caffrey, Ivan Watson, Edward Rose, A. J. Byde, Edwin Shepherd; Mesdames Helen Leyton, E. H. Brooke, Marion Lea. Mr. W. Sidney will produce the play, while Mr. Bruce Smith will provide new scenery.

A novel sight will be witnessed on Wednesday next, 3rd Oct. The procession led by the immortal Jack Falstaff through Coventry was commonplace compared with the spectacle which will be presented on Wednesday, by the appearance of two hundred animated sandwiches parading the streets of London, indicating to the public the fact that upon that day the two hundredth performance of that successful play "Sweet Lavender" will be given at Terry's Theatre.

The dinner at the Criterion, on Wednesday, to Bro. John Maclean, on the occasion of his leaving this country to join Miss Mary Anderson's company, shortly returning to America, was a very successful affair. Sir J. R. Somers Vine, the present Master of the Savage Club Lodge, presided, and over two hundred ladies and gentlemen were present.

"The World of Adventure" is the title of a new serial work, the first part of which will be published by Messrs. Cassell and Co. next month. It will contain a graphic narrative of the brave and daring deeds done in the present day and in past centuries, and will be illustrated with several hundred engravings from original drawings.

In view of the Bunyan Bicentenary, Messrs. Cassell and Co. will issue a new and cheaper edition of their illustrated "Bunyan's Pilgrim's Progress" and "Holy War." A new Life of Bunyan has been prepared for this popular edition by the Rev. John Brown, D.D., Minister of Bunyan Meeting, Bedford.

As a contribution to the marriage controversy, Messrs. Dean and Son (160A Fleet Street), have in preparation a new chromolithographic book, designed by Lucien Besche, of the "Queen," entitled "A Girl's Anticipation and Realisation of Marriage," which consists of twenty artistically coloured plates, with appropriate letterpress by C. N. Phillips.

The next volume of Dean and Son's series of "Books for Elocutionists" is to be entitled "Speech Studies." The volume, which is from the pen of Mr. Edwin Drew, is dedicated to Sir Morell Mackenzie.

GLEANINGS.

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VOUCHING.—To Masons, this is a word of great importance. Craftsmen cannot be too careful in regard to it, in these days of impostors and frauds who are posing as Masons. What is lawful information, and how far is a brother to exercise his right to assist a brother in gaining admission to a Lodge? Our answer is, he should know from personal identification that the party vouched for is a Freemason, and this is the conclusion of the whole matter. What is known by "personal identification?" says the Craftsman. Our reply to this question is, if I sat in a Lodge with a brother, I can vouch for him without hesitation. If a brother, with whom I have sat in a Lodge brings a stranger to me and vouches for him, I may or may not vouch for the latter. I am aware that it is generally accepted that one Mason can introduce a stranger to another and vouch for him as a Craftsman, but I demur at its being obligatory upon the brother so informed to accept such information, and I believe it would be more advantageous to the Fraternity if "lawful information" was limited to knowledge gained by sitting in a Lodge with a brother. One thing should be borne in mind by our brethren, never vouch for a man unless you identify him at the time you perform the said service, and finally, never examine a stranger for the purpose of vouching for him unless you are requested to do so by the Master of your Lodge.—*New Zealand Mail.*

THE PRINCIPLES OF MASONRY.—For centuries had Freemasonry existed ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. I know the institution to be founded on the great principles of charity, philanthropy, and brotherly love.

TOO TRUE.—After all it does not make a difference how one puts things. If one begins at forty or fifty to say that he is past his prime, that henceforth he cannot hope to work as he has done, that he has touched the decline and must suffer constantly diminishing powers so long as he lives—that is one way of putting things which will probably result in the very consequences he is deploring. But if he congratulates himself upon the fact of having attained to some measure of wisdom, of putting a vealy immaturity behind him, and got ready to live wisely and in a chastened spirit the remnant of the years left to him—that is another way of putting it, which will result in some of the best, most enduring work of his life. If one deploras often the lost yesterdays and their opportunities, and feels that so much being gone what is left may as well go with it, it cannot be as well with him as if, knowing that the coming to-morrows will all bring their opportunities, he holds himself ready to garner them up into a busy and fruitful life. Everything except the eternal, providential and adjustment depends upon the attitude we assume toward the things around us, or, as might be said, the subjective aspect of things.—*Light.*

WARNING TO ACTIVE WORKING LODGES.—We are pleased to notice so many Lodges working actively at the present time. The announcement made in this paper from week to week, especially since the spring of the present year, must have attracted the attention of our readers to the fact that the apathy, which had until recently hung over the Craft, is being rapidly dispersed. In almost all the Lodges there is work, and many have more than can be done in the regular time, so that it is necessary to call "specials." With this renewal of activity it will be judicious for members to be cautious as to the material introduced into the Temple. Committees of investigation should perform their duty carefully and fearlessly, so that all flaws may be found before the material is worked up. By the experience of the past it is not always a sign of strength for a long roll of workmen to exist in any Lodge. Unless they be good and faithful they become an element of weakness; for in the hour of trial they are not to be found. Be cautious in proposing members, and careful to see that they are worthy and well qualified to be admitted into the great Fraternity.—*Sunday Times.*

Pedestal, in architecture is the lowest part of a column, the base of the shaft. In Freemasonry the word is applied to the desks of the W.M. and the two Wardens, which are all supposed to represent the pedestal of the columns of Wisdom, Strength and Beauty—or the three columns, the Ionic, the Doric, and the Corinthian. Sometimes, as a "part" is taken for the whole, the word is applied to the columns of the two Wardens.—*Freemason's Repository.*

The Covington (Ky.) *Star* says:—"A certain married lady in our town sat up until twelve o'clock one night last week waiting for her husband to come home from his Lodge. At last, weary and worn out with her long waiting, she went to her sleeping-room to retire, and there found the missing husband, sound asleep. Instead of going to the Lodge he had gone to his room and had never left the house. Such are the troubles some poor married women have to contend with in this life.

CANNOT BE RECKONED.—Masonic deeds of benefit cannot be reckoned—they are never counted, the left hand heeds not what the right hand doeth. They are unproclaimed, unseen; like the healing oil poured into the wound, its flow is not visible; that it has flowed is not seen by the eye until it has filled to the full the wound of the afflicted. This is the real majesty of that mystic tie, so charming to the initiated, as it throws its perpetual halo of religious light and radiant beauty around those immutable emblems fixed by the founders of our faith in beaming lustre in our Temples, to animate the young, to cheer the aged Brothers, to quicken the sluggish, to temper the enthusiastic, but above all to keep for ever bright and untiring remembrance of those Divine precepts which are at once the life, the light, the jewels and glory of Freemasonry.

The ceremonies in the symbolic degrees are always witnessed with interest if they are conducted with ability and decorum which is in harmony with the dignity of our ancient and honourable Fraternity. Nothing so mars our ceremonial as buffoonery and illiteracy, they are born of ignorance and are inseparable in their inspiration. The best officers we have seen are those who are intelligent and act themselves, and never try to ape another. Nothing so distresses a sensitive member who knows what "good work" is, as to hear an officer roar and rant, and display his illiteracy, a thing that should never occur in a Masonic body. A pompous ignorant man is a very poor piece of material out of which to make an officer. Our Brethren should respect intelligent novitiates, if they fail to do so to well-read members.

HONESTY IN MASONS.—G. Master Zeigler says,—In my judgment the time has come for this Grand Lodge to declare, in unmistakable terms, how far a Mason may act in confidence with a brother Mason, and still be within the bonds of propriety; how far he may betray the confidence of a brother, and still be considered honest and doing right under the section of the law referred to, and how near he may be to the line of dishonesty without snapping the chord of honour and duty to a brother. We have too much of this kind of sharp practice; a wilful disregard of our commercial obligations, which some are pleased to term sharp business practice. I tell you, my brethren, there is no business in this way of doing. True business is and must be conducted by the strictest rules of integrity, and without a strict observance of these rules business is a failure. I tell you we have too much of this, and Masonry must protect itself and say to its votaries: "You must lead an honest and upright life, deal honourably with all men, and not permit them to go about to ensnare the unwary, betray their confidence and defraud them of their lawful due." We cannot afford to let the world point the finger of scorn at our members and say, "That fellow is a Mason, and he has defrauded and cheated me, and the law of his Institution upholds him in it."

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, 29th SEPTEMBER.

- 179—Manchester, Yorkshire Gray, 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)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1824—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 1462—Wharcliffe, Rose and Crown Hotel, Penistone
 1965—Eastes, Parish Rooms, Bromley, Kent

MONDAY, 1st OCTOBER.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 25—Robert Burns, Freemasons' Hall, W.C.
 45—Strong Man, Bell and Bush, Rope-maker St., Finsbury, E.C., at 7 (In)
 69—Unity, Inns of Court Hotel, Lincoln's Inn Fields
 72—Royal Jubilee, Anderton's Hotel, Fleet Street
 144—St. Luke, Anderton's Hotel, Fleet-street, E.C.
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 188—Joppa, Freemasons' Tavern, W.C.
 648—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)
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
 1625—Tredegar, Royal Hotel, Mile End-road
 1689—Royal Leopold, Surrey Masonic Hall, Camberwell, S.E.
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 2020—St. Botolph's, The Albion, Aldersgate Street, E.C.
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 R.A. 28—Old King's Arms, Freemasons' Tavern, W.C.
 R.A. 1056—Victoria, Masons' Hall, Masons'-avenue
 M.M. 224—Menatschin, Criterion, Piccadilly
 37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors
 53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath
 113—Unanimity, Bull Hotel, Preston.
 119—Sun, Square, and Compass, Freemasons' Hall, College-st., Whitehaven
 133—Harmony, Ship Hotel, Faversham
 154—Unanimity, Masonic Hall, Zetland-street, Wakefield
 156—Harmony, Hulse Masonic Temple, Plymouth
 199—Peace and Harmony, Royal Oak Hotel, Dover
 236—York, Masonic Hall, York
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
 251—Loyal, Masonic Hall, Castle-street, Barnstaple
 338—Vitruvian, Royal Hotel, Ross, Herefordshire
 381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 395—Guy, Crown Hotel, Leamington Priors
 431—St. George, Masonic Hall, Norfolk-street, N. Shields
 441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge
 482—St. James's, Masonic Rooms, Wretham Road, Handsworth, Staffordshire
 529—Semper Fidelis, Crown Hotel, Worcester
 597—St. Cybi, Town Hall, Holyhead
 822—St. Cuthberga, Masonic Hall, Wimborne
 894—Oakley, Masonic Hall, Church Street, Basingstoke
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
 350—St. Oswald, Town Hall, Ashbourne, Derbyshire
 928—Friendship, Masonic Hall, Petersfield
 1006—Shakespeare, Freemasons' Hall, Cooper-street, Manchester
 1045—Stamford, Town Hall, Altrincham, Cheshire
 1050—Cundulph, King's Head Hotel, Rochester
 1051—Rowley, Athenæum, Lancaster
 1077—Wilton, Red Lion Inn, Blackey, Lancashire
 1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks
 1124—St. Oswald, Wynns Arms Hotel, Oswestry
 1180—Forward, Masonic Rooms, New Hall-street, Birmingham
 121—Goderich, Masonic Hall, Gt. George-street, Leeds
 1239—Wentworth, Freemasons' Hall, Sheffield.
 1264—Neptune, Masonic Hall, Liverpool.
 1302—De Warren, Masonic Hall, White Swan Hotel, Halifax
 1390—Skelmersdale, Queen's Hotel, Waterloo, Liverpool
 1434—Nottinghamshire, Masonic Hall, Nottingham
 1440—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington
 1573—Caradoc, Masonic Hall, Caer-street, Swansea
 1578—Merlin, New Inn Hotel, Pontypridd, South Wales
 1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
 1798—Zion, Masonic Rooms, King Street, Manchester
 R.A. 262—Salopian, The Lion Hotel, Shrewsbury
 R.A. 312—Britannia, Masonic Hall, John Street, West Cliff, Whitby
 R.A. 380—Integrity, Masonic Temple, Morley
 R.A. 874—Holmesdale, Royal Sussex Hotel, Tunbridge Wells
 M.M. 37—Wyndham, Masonic Hall, Church-street, Basingstoke.
 R.C.—Skelmersdale, Masonic Hall, Liverpool

TUESDAY, 2nd OCTOBER.

- Colonial Board, Freemasons' Hall, at 4
 7—Royal York of Perseverance, Freemasons' Hall, W.C.
 9—Albion, Freemasons' Hall, W.C.
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 101—Temple, Ship and Turtle Tavern, Leadenhall-street, E.C.
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst).
 172—Old Concord, Freemasons' Hall, W.C.
 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.)
 217—Stability, Anderton's Hotel, Fleet-street, E.C.
 554—Yarborough, Green Dragon, Stepney (Instruction)
 763—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)

- 765—St. James, Bridge House Hotel, Southwark
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Middleton Arms, Middleton Road, Dalston at 8 (Inst.)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1257—Grosvenor, Freemasons' Hall, Gt. Queen-street, W.C.
 1259—Duke of Edinburgh, Cape of Good Hope Tavern, Commercial Road
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In)
 1349—Friars, Livepool Arms, Canning Town, at 7.30. (Instruction)
 1381—Kensington, Horns Tavern, Kennington
 1397—Anerley, Thicket Hotel, Anerley
 1446—Mount Edgumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, Woolwich
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1662—Beaconsfield, Chequers, Walthamstow
 1693—Kingsland, Old Cock Tavern, Highbury-corner, Islington
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst)
 1833—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (In.)
 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 6.30
 R.A. 169—Temperance, White Swan Tavern, Deptford
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 R.A. 1538—St. Martins-le-Grand, Guildhall Tavern, Gresham-street
 R.A. 1642—Earl of Carnarvon, Ladysoke Hall, Notting Hill, W., at 8. (Inst.)
 M.M. 355—Royal Savoy, The Criterion, W.

- 70—St. John, Huyshe Masonic Temple, Plymouth
 103—Beaufort, Freemasons' Hall, Bristol.
 120—Palladian, Green Dragon Hotel, Hereford.
 124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
 158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 209—Eonian, Masonic Hall, Windsor
 226—Ber evence, Red Lion Hotel, Littleborough.
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
 315—Royal York, Royal Pavilion, Brighton
 364—Cambrian, Masonic Hall, Neath.
 393—St. David, Masons' Hall, The Parade, Berwick
 463—East Surrey of Concord, Gayound Hotel, Croydon, at 7.45. (Inst.)
 493—Royal Lebanon, Spread Eagle, Gloucester
 558—Temple, Town Hall, Folkestone.
 673—St. John, Masonic Hall, Liverpool.
 685—Northumberland, Assembly Rooms, Westgate-road, Newcastle
 702—Sherborne, Subscription Rooms, Stroud, Gloucestershire
 734—Londesborough, Masonic Hall, Bridlington Quay.
 794—Warden, Royal Hotel, Sutton Coldfield
 804—Carnarvon, Masonic Hall, Havant.
 829—Sydney, Black Horse Hotel, Sidcup, at 7. (Instruction)
 847—Portescue, Manor House, Honiton, Devon.
 948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 974—Pentalpha, New Masonic Hall, Larley Street, Bradford
 995—Furness, Masonic Temple, Ulverston
 1002—Skiddaw, Lodge Room, Market Place, Cockermonth
 1134—Newall, Freemasons' Hall, Salford
 1161—De Grey and Ripon, Freemasons' Hall, Manchester
 1244—Marwood, Freemasons' Hall, Redcar
 1310—Harrow, King's Head, Harrow
 1322—Waveley, Caledonian Inn, Ashton-under-Lyno
 1336—Square and Compass, Corn Exchange, Wrexham
 1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
 1488—St. Elie, Castle Hotel, Amlwch, Anglesea
 1674—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rhyl
 1750—Coleridge, Sandringham House, Clevedon.
 1870—Hadrian, Freemasons' Hall, South Shields
 1993—Wolsley, Masonic Hall, Town Hall Buildings, King Street, Manchester
 2032—Richmond, Station Hotel, Richmond, Surrey
 2133—Swan of Avon, Union Club, Stratford-on-Avon
 2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
 R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
 R.A. 606—Sincerity, Freemasons' Hall, Salem-street, Bradford
 R.A. 645—Humphrey Cheetham, Freemasons' Hall, Cooper Street, Manchester
 R.A. 1611—Eboracum, Masonic Hall, St. Saviourgate, York
 M.M. 11—Joppa, 55 Argyle-street, Birkenhead
 M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.
 M.M. 161—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

WEDNESDAY, 3rd OCTOBER.

- Grand Mar's Masters, Masonic Hall, 8a Red Lion Square, W.C.
 3—Fidelity, A Red, Roman Road, Barnsbury, at 8. (Instruction)
 30—United Mariners, The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Mitre, Chaucery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
 190—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (In)
 511—Zetland, Anderton's Hotel, Fleet Street
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.)
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruction)
 1298—Royal Standard, Cock Hotel, Highbury, N.
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
 1491—Athenæum, Athenæum, Camden Road, N.
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1585—Royal Commemoration, Fox and Hounds Hotel, U. & A. Canal-rd. S.W.
 1601—Ravensbourne, George's Inn, Lewisham, at 8. (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1687—The Rothesay, Inns of Court Hotel, Lincoln's Inn Fields
 1768—St. Leonard, Town Hall, Shoreditch
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
 1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
 2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
 R.A. 55—Constitutional, Private Rooms, Leytonstone
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 R.A. 1323—Granite, Freemasons' Hall, W.C.
 R.A. 1539—St. Dunstan's, Anderton's Hotel, E.C.
 M.M.—Grand Masters, 8a Red Lion Square, W.C., at 7 (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 K.T. 129—Holy Palest, 33 Golden-square, W.C.
 74—At o', Masonic Hall, Severn-street, Birmingham
 298—Harmony, Masonic Rooms, Ann-street, Roodale
 326—Moira, Freemasons' Hall, Park-street, Bristol
 327—Wigton St. John, Lion and Lamb, Wigton
 406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne
 417—Faith and Unanimity, Masonic Hall, Dorchester
 429—Royal Navy, Royal Hotel, Ramsgate
 471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthshire

- 694—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 611—Marches, Masonic Hall, Ludlow
 645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 678—Earl Ellesmere, Church Hotel, Kersley, Faraworth, near Bolton
 838—Franklin, Peacock and Royal Hotel, Boston
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 992—St. Thomas, Griffin Hotel, Lower Broughton
 1010—Kingston, Masonic Hall, Worship-street, Hull
 1013—Royal Victoria, Masonic Hall, Liverpool
 1037—Portland, Portland Hall, Portland. (Instruction.)
 1063—Malling Abbey, Bear Inn, West Malling, Kent
 1085—Hartington, Masonic Hall, Gower-street, Derby
 1091—Erme, Erme House, Ivybridge, Devon
 1167—Alnwick, Masonic Hall, Clayport-street, Alnwick
 1274—Earl of Durham, Freemasons' Hall, Chester-le-Street
 1323—Talbot, Masonic Rooms, Wind-street, Swansea
 1335—Lindsay, 20 King-street, Wigan
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.
 1431—St. Alphege, George Hotel, Solihull
 1511—Alexandra, Hornsea, Hull (Instruction)
 1549—Abercorn, Abercorn Hotel, Great Stanmore.
 1620—Marlborough, Derby Hall, Tue Brook, Liverpool
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)
 1736—St. John's, St. John's Rooms, Halifax
 1842—St. Leonard, Concert Rooms, St. Leonard's-on-Sea
 1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth
 2042—Apollo, Masonic Hall, 22 Hope Street, Liverpool
 R.A. 54—Hope, Spread Eagle Inn, Cheetham Street, Rochdale
 R.A. 221—St. John, Commercial Hotel, Town Hall Square, Bolton
 R.A. 258—Amp'ibious, Freemasons' Hall, Heckmondwike
 R.A. 300—Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds.
 R.A. 342—Royal Sussex, Masonic, 79 Commercial Road, Portsea
 R.A. 1125—St. Peters, Masonic Hall, Fore Street, Tiverton
 R.A. 1248—Denison, Masonic Hall, Scarborough
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness

THURSDAY, 4th OCTOBER.

- 27—Egyptian, Anderton's Hotel, Fleet Street
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 45—Strong Man, Masons' Hall Tavern, Masons'-avenue, Basinghall-street
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 192—Lion and Lamb, City Terminus Hotel, Cannon-street
 227—Ionic, Ship and Turtle, Leadenhall Street
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 538—La Tolerance, Freemasons' Hall, W.C.
 554—Yarborough, Green Dragon, Stepney
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 742—Crystal Palace, Crystal Palace, Sydenham
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., (together with the New Rd. (In)
 1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
 1178—Perfect Ashlar, Bridge House Hotel, Southwark
 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1351—St. Clement Danes, 265 Strand
 1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst)
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1539—Surrey Masonic Hall, Surrey Masonic Hall, Camberwell, S.E.
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1802—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1812—West Middlesex, Public Hall, Baling Dean, at 7.45. (Instruction)
 1814—Covent Garden, Criterion, W., at 8. (Instruction)
 1822—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1825—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1873—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1877—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1785—Trinity College, 61 Weymouth Street
 1772—Pimlico, Morpeth Arms Tavern; Millbank
 1790—Old England, Masonic Hall, New Thornton Heath
 1791—Creston, Wheataheat Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 174—Sincerity, Cheshire Cheese Tavern, Crutched Friars
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In)
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)
 21—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
 31—United Industrials, Masonic Room, Canterbury
 33—Union, Council Chamber, Chichester
 41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath
 50—Knights of Malta, George Hotel, Hinckley, Leicestershire
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire
 249—Mariners, Masonic Hall, Liverpool
 251—Trinity, Craven Arms Hotel, Coventry
 266—Naphali, Masonic Hall, Market-place, Heywood
 269—Fidelity, White Bull Hotel, Blackburn
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 294—Constitutional, Assembly Rooms, Beverley, Yorks
 295—Combermere Union, Macclesfield Arms, Macclesfield
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne
 309—Harmony, Red Lion, Farnham
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.
 360—Pomfret, Abington Street, Northampton
 419—St. Peter, Star and Garter Hotel Wolverhampton.
 425—Cestrian, Grosvenor Hotel, Chester
 446—Benevolent, Town Hall, Wells, Somersetshire.
 509—Tees, Freemasons' Hall, Stockton, Durham.
 539—St. Matthew, Dragon Hotel, Walsall.
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimstky
 976—Royal Clarence, Blue Ball, Bruton, Somerset
 1012—Prince of Wales, Derby Hotel, Bury, Lancashire
 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale
 1088—Royal Edward, Commercial Inn, Stalybridge
 1231—Savile, Royal Hotel, Elland
 1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire
 1284—Brent, Globe Hotel, Topsham, Devonshire
 1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire
 1367—Beaminster Manor, White Hart Hotel, Beaminster
 1379—Marquess of Ripon, Masonic Hall, Darlington
 1384—Equity, Alford Chambers, Widnes
 1473—Bootle, Town Hall, Bootle, Lancashire
 1500—Walpole, Bell Hotel, Norwich
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padishaw, near Burnley
 1513—Friendly, King's Head Hotel, Barnsley
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)

- 1639—Watling-street, Cock Hotel, Stoney Stratford, Bucks
 1770—Vale of White Horse, Savings Bank, Farington
 1807—Loyal Wye, Builth, Breconshire
 1829—Burrell, George Hotel, Shoreham
 2043—Kendrick, Masonic Hall, Greyfriars Road, Reading
 2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man
 R.A. 187—Charity Freemasons' Hall, Park Street, Bristol
 R.A. 302—Charity, New Masonic Hall, Darley-street, Bradford
 R.A. 429—Thanet, Royal Hotel, Ramsgate
 R.A. 531—Rectitude, Corporation Hotel, Tipping-st., Ardwick, Opwashaw, Man
 R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire
 R.A. 1016—Elkington, Masonic Hall, New-street, Birmingham
 R.A. 1074—Bective, Masonic Rooms, Kirkby, Lonsdale
 M.M. 53—Britannia, Freemasons' Hall, Sheffield
 M.M. 158—Rose and Thistle, 20 King-street, Wigan

FRIDAY, 5th OCTOBER.

- Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30
 Emulation Lodge of Improvement, Freemasons' Hall, at 8
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 706—Florence Nightingale, Masonic Hall, William Street Woolwich
 785—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)
 890—Hornsey, Freemasons' Hall, W.C.
 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)
 1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1489—Marquess of Ripon, Metropolitan Societies Asylum, Balls Pond Road
 1627—Royal Kensington, Freemasons' Hall, W.C.
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1716—All Saints, Town Hall, Poplar
 1815—Penge, Thicket Hotel, Anerley
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W., at 7.30. (Instruction)
 2076—Quatuor Coronati, Freemasons' Hall, W.C.
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 M.M. 8—Thistle, Freemasons' Tavern, W.C.
 44—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 127—Union, Freemasons' Hall, Margate
 219—Prudence, Masonic Hall, Todmorden.
 242—St. George, Guildhall, Doncaster.
 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 375—Lambton, Lambton Arms, Chester-le-street, Durham
 442—St. Peter, Masonic Hall, Peterborough
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Dublin.
 574—Loyal Berkshire of Hope, White Hart Hotel, Newbury
 601—St. John, Wrekin Hotel, Wellington, Salop.
 680—Sefton, Adelphi Hotel, Liverpool
 708—Invicta, Bank-street Hall, Ashford
 937—De Grey and Ripon, Town Hall, Ripon
 939—Royal Gloucestershire, Bell Hotel, Gloucester
 998—Welchpool Railway, Station, Welchpool
 1096—Lord Warden, Wellington Hall, Deal
 1333—Atheletan, Town Hall, Atherstone, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Canal, W. (Instruction)
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
 1648—Prince of Wales, Freemasons' Hall, Southampton, B. (Inst.)
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 170—All Souls', Masonic Hall, Weymouth
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton
 R.A. 1466—Hova Villa, Old Ship Hotel, Brighton

SATURDAY, 6th OCTOBER.

- General Committee Boys' School, Freemasons' Hall, at 4
 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 193—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1559—New Cross, New Cross Hall, New Cross
 1572—Carnarvon, Albion Tavern, Aldersgate-street
 1622—Rose, Surrey Masonic Hall, Camberwell
 1624—Eccleston, Crown and Ancor, 79 Ebury Street, S.W., at 7. (Inst)
 1949—Brixton, Brixton Hall, Acre Lane, Brixton
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 R.A. 173—Phoenix, Freemasons' Hall, W.C.
 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1466—Hova Ecclesia, Old Ship Hotel, Brighton
 1567—Elliot, Railway Hotel, Feltham
 R.A. 308—Affability, Station House Hotel, Bottoms, nr Todmorden

A newly founded branch of Masonry is the "International Nest of Owls," into which a number of members have been initiated at St. Louis, the branch being St. Louis Nest, No. 1. The affair was gotten up during the recent session of the General Masonic Relief Association at Toronto.

New Jersey Masons have taken a decided stand upon the question of physical qualification. In the future no candidate need knock at the door of a Masonic Lodge and pray for admittance unless he can literally conform to all the requirements of Ancient Craft Masonry. In a word, "He must be a perfect man," physically speaking.

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

LIST OF RARE AND VALUABLE WORKS ON FREEMASONRY.

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

196 A General History of Freemasonry based upon the Ancient Documents relating to and the Monuments erected by this Fraternity, from its foundation, in the year 715 B.C. to the present time. By Emanuel Rebold and J. Fletcher Brennan. Cloth, lettered.	0	15	0	242 Gould's History of Freemasonry. Vols. 1, 2, 3, 4. Each	0	12	6
197 Masonic Records. 1717-1886. By John Lane.	1	11	6	243 Hutchinson's Spirit. Half calf, tooled. London, 1843	0	13	6
198 The History of Lodge No. 43, being the records of the first century of its existence; also a Report of the Proceedings of the Centennial Celebrations, Biographical Sketches of its Charters, Members, &c.	0	6	0	244 Do. Do. Cloth. London, 1843	...	0	10
199 The History of Freemasonry in the District of Malta. From 1800 up to the present time. By A. M. Broadley.	0	5	0	245 Constitutions. 8vo. 1853.	...	0	5
200 Recherches sur les Initiations anciennes, &c. 1779	0	4	6	246 Oliver, Theocratic Philosophy of Freemasonry. 8vo. London, 1840.	0	10	6
201 Stray leaves from a Freemason's Note Book. By a Suffolk Rector. (Prefix half-title missing.) 1846	0	7	6	247 Constitutions, Grand Lodge England, 8vo. edition. 1858	0	6	0
202 How, J. The Freemason's Manual, or Illustrations of Masonry, containing a full account of all the Degrees, &c. Illustrated. 1862.	0	10	6	248 Freemason's Quarterly Magazine. Vol. 3. 1852	...	1	1
203 Harrington's Desideratum for the Age. A Masonic work, wherein the first principles which constitute nature are explained, as well as certain other natural phenomena. 1851.	0	4	6	249 Robison, John, Proofs of a Conspiracy, &c. 8vo. Edinburgh, 1797.	0	15	0
204 Masonic Facts and Fictions, Demy 8vo. With Illustrations, Seals, Autographs, &c. By H. Sadler.	0	7	6	250 Stray Leaves from a Freemason's Note Book. By a Suffolk Rector. 8vo. Scarce. London, 1846.	0	15	0
205 Constitutions of Free and Accepted Masons. 1841. By Wm. Hy. Smith.	0	5	0	251 Rehellini, Esprit du dogme de la Franche Maconnerie. 8vo. Bruxelles, 1825.	0	6	0
207 Illustrations of Masonry. By William Preston, P.M. Lodge of Antiquity. 14th Edition. 1829.	0	6	0	252 La Franc Maconnerie dans l'état par un Ancien frere l'Ordre. 8vo. Bruxelles, 1859.	0	3	0
"Although many of Preston's theories have been exploded, the young Masonic Student will find in his writings much that will interest him."				253 La Framassoneria la Giovine Italia. Roma, 1866.	0	2	6
208 Rejected Letters.—The "Tablet" versus Freemasonry. Extraordinary assumption of Ecclesiastical Censorship, by a Catholic Newspaper. By a Catholic. Demy 8vo, 16 pp. London. 1844.	0	2	0	254 Dechamps, V., La Franc Maconnerie, Son Caractere. Paris, 1863.	0	2	6
209 Histoire Des Chevaliers Hospitaliers de S Jean de Jerusalem, appelles depuis Chevaliers de Rhodes, et Aujourd Hui Chevaliers de Malthe. Par M. L'Abbé de Vertot de l'Academie des Belles-Lettres. Nouvelle Edition, augmentée des Statuts de l'Ordre, et des Noms des Chevaliers. 7 vols. 18mo. Cal. A Paris, 1772.	2	11	6	255 Der Stille Kreig der Freimaurer. Gegen thron und altar. Frieberg, 1873.	0	5	0
210 The Knights Templar. By C. G. Addison, Esq., of the Inner Temple. Second Edition, with numerous Fine Plates. Cloth, 8vo. Very scarce. London, 1842.	2	10	0	256 A new and correct List of all the Regulation Lodges. By William Cole. Original cover. 1773.	2	10	0
211 The Observer: being a collection of Moral, Literary, and familiar Essays (153 in all). Second Edition. 5 vols. 1787-1790. (Contains History of Pythagoras, account of Eleusynian Mysteries, &c.)	1	1	0	257 Jennings, Hargrave. The Rosicrucians: their Rites and Mysteries. 3rd Edition. 2 vols. Engraving and plates.	1	1	0
212 Paton's (C. I.) Freemasonry and its Jurisprudence, according to the Ancient Landmarks and Charges, and the Constitution, Laws, and Practices of Lodges and Grand Lodges. 8vo. cloth, (pub. at 10s 6d).	0	5	6	258 Pennsylvania, The Grand Lodge of. Its Early History &c., &c. In 4 parts.	0	16	0
213 Paton (C. I.) Freemasonry, its Symbolism, Religious Nature, and Law of Perfection. 8vo. cloth (pub. at 10s 6d).	0	5	6	259 Masonic Magazine. Various numbers	...	0	0
214 Freemasonry, its Two Great Doctrines, The Existence of God, and a Future State; also Its Three Masonic Graces, Faith, Hope, and Charity. 8vo. cloth (pub. at 10s).	0	5	0	260 Anti Saint Nicaise. 4 vols in 2. Leipsig, 1786.	0	15	0
215 The Institutes of Freemasonry, to which are added a choice collection of Epilogues, Songs, &c. 12mo. Liverpool, 1788.	0	12	6	52 Finch's Masonic Treaties, with Two Symbolic Plates. Deal, 1802.	1	1	0
216 Dupuy. Condamnation des Templiers. 18mo., front. Brussels, 1702.	0	10	0	53 Oliver. Signs and Symbols. 8vo. Grimsby, 1826	0	6	0
217 Histoire des Templiers. 24mo. Paris, 1805	0	5	0	54 Ditto ditto ditto London, 1837	0	6	0
218 Histoire des Templiers. A different work, par J. A. J. 18mo. Paris, 1805.	0	6	6	55 Oliver. Antiquities of F.M. 8vo. London, 1823	...	0	8
219 Beautés de l'Histoire des Chevaliers de Malte et des Templiers. 18mo. fronts. Paris, 1820.	0	12	6	56 Oliver. Book of the Lodge. 12mo. 1849	...	0	2
220 Fame and Confession of the R. C. Philalethes. (Book-plate of the Duke of Sussex). London, 1658.	2	12	6	58 Oliver. Pythagorean Triangle. 12mo. London, 1876	0	4	0
221 Lawrence, Archer. Orders of Chivalry. Large 8vo. (Only 100 were printed). London 1871.	1	1	0	59 Oliver. History of Initiation. 8vo. London, 1841	1	1	0
222 Burnes, Knight's Templars. 120 plates. Edin., 1840	1	10	0	60 Barruel. Memoires du Jacobinisme. 4 vols. 8vo. Londres, 1798.	0	14	0
223 Harris, Thaddens Mason. Discourses illustrating the Principles, &c. of Freemasonry. 8vo. front. Charlestown, Mass., 1801.	0	15	0	61 Le Regulateur des Chevalier Maçons (5 manuels for Elu, Eccosais, d'Orient R.C. published at 15 francs each). 4to.	1	1	0
224 Allgemienes Handbuch der Freimaurerei Von-Lemmings Encyclopedie der Freimaur. 4 vols. 8vo. Leipsig.	1	15	0	62 Bazot. Manuel du Franc-Maçon. 12mo. Frontispiece. Paris, 1819.	0	5	0
225 Encyclopedie der Freimaur. Von C. Lemming. 3 vols. half calf. Leipsic, 1822.	1	15	0	63 Levesque. Aperçu des sectes Maç dans tous les Pays. 8vo. Paris, 1821.	0	12	0
226 The Secret Warfare of Freemasonry against Church and State. 8vo. London, 1875.	0	9	0	64 Abrége de l'histoire d la F.M. 18mo. Londres, 1779	0	10	6
227 Constos' (J.) Sufferings for Freemasonry, and for his refusing to turn Roman Catholic, in the Inquisition at Lisbon, with papers on the Origin of the Inquisition, &c. Portrait and folding plates by Boitard. Scarce. 8vo. calf gilt. 1746.	2	0	0	65 Les F.M. E'crasés. 18mo. Plates. Amsterdam, 1747	0	10	6
228 Oliver, Signs and Symbols. 8vo. calf, tooled. London, 1837.	0	12	0	66 L'Etoile flamboyante. 2 vols. 24mo. 1785-7	...	0	7
229 Oliver, Theocratic Philosophy of Freemasonry. 8vo. calf, tooled. London, 1840.	0	12	0	67 Recueil precieux de la Maç. Adonhiramite. 2 vols. 8vo. Folding Plate. Philadelphia, 1785.	0	7	6
230 Oliver, History of Initiation. 8vo. calf, tooled. London, 1841.	1	10	0	68 La vraie Maç. d'Adoption. 18mo. 1787	...	0	4
231 Oliver, Dictionary of Symbolical Masonry. 12mo. cloth. London, 1853.	0	15	0	69 Mounier. Influence des Philosophes des Franc Maçons, &c., sur la Revolution de France. 12mo. Tübingen, 1801.	0	7	6
232 Oliver, Star in the East. Bound calf, tooled. London, 1842.	0	13	6	70 The Freemason's Chronicle. 1875 to 1887. Odd Volumes, offered at 5s each.			
233 Blake, Mrs., The Realities of Freemasonry. Demy 8vo. London, 1879.	0	12	6	71 Do. A complete set, 27 vols. Offers invited.			
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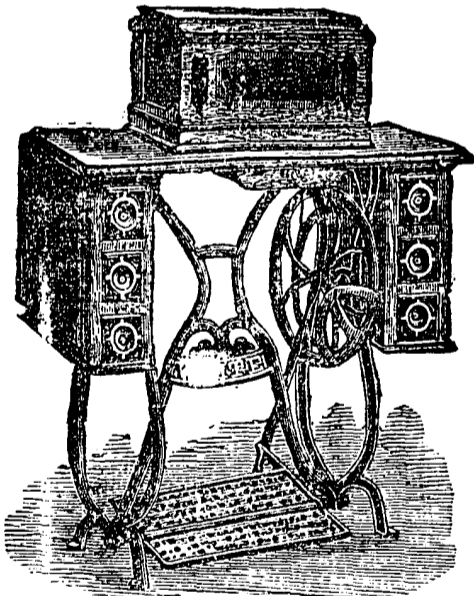
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