

# THE Freemason's Chronicle;

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## LODGE AND CHAPTER SUPPORT OF THE MASONIC CHARITIES.

WE called attention last week to the general question of our great Metropolitan Institutions, which are truly the pride and ornament of our Benevolent Order, and to-day we think it well to invoke consideration to a special point connected with that active and individual support which is so needful and all important for the Charities, and constitutes such an admirable reflection on the reality of Masonic professions of goodwill to others, of unchanging concern for the welfare of our Brotherhood.

In the Report of the Charity Committee of the Provincial Grand Lodge of Devonshire, in our columns last week, appears this pregnant sentence, full of meaning and importance for all well-wishers to the Charities, and which alludes to a fact, in plain and unmistakable terms, if in tersest utterance, which all who have studied the Charities question know, alas! is too well founded.

It is this: that many Lodges seem to ignore the existence of the great Charities altogether. Now, if instead of limiting this disagreeable fact and befitting complaint to the good Province of Devonshire, we said *all Provinces alike at home and abroad, District Grand Lodges no less than Provincial*, we should only be stating what is alike entirely true, and absolutely incontestable. Yes, the one weak point in a generous upholding of our great Charities is the absence of official, as contrasted with the most generous individual support.

All our three Secretaries will testify to the good which might accrue if all Lodges and Chapters made a point of giving an annual subscription, proportionately of course according to their means, so that year by year the Secretaries might rely on a regular income from Lodges and Chapters, independently of what the zeal and good-heartedness of the Stewards would return at the Festivals. Some Lodges and Chapters year by year, some most liberally and persistently testify, at every Festival, how deeply interested they feel in the financial prosperity, the steady progress, and the thorough efficiency of the Charities, which deserve so well of all loyal and large-hearted Freemasons.

But then, per contra, the official support, so to say, is not commensurate alike with the excellency of the cause, the position of certain Lodges and Chapters, or the actual necessities of the case. There are some Lodges and Chapters which never have given anything, we fear, to any of the Charities. There are not a few which every now and then, in a perfunctory manner, do just contrive to put in an appearance, but what an appearance after all?

There is a large number which seem, as the Devonshire Committee truly and pointedly puts it, to ignore the Charities altogether, while again there is a few, we forbear all names, which markedly take all they can out of the Charities, and pay back as little as they possibly are able. We speak severely, but we speak sincerely. We owe our best thanks to the Devonshire Charity Committee, which, in the lasting interest of the Charities, has spoken to us fairly, freely, and fully, these "naked words of truth," which if not acceptable in this world of ours to many, ought to be welcomed by Freemasons, one of whose great leading principles is Truth!

In saying this we do not shut our eyes to some difficulties in the case.

All Lodges are not so prosperous as others. Some Lodges are in debt to their Treasurers. Not a few are paying far too much attention to the requirements of the social circle, so that they have no spare cash for charity. And then a vast majority are relying on the generous initiation and kindly efforts of individual Stewards, many of whose efforts and returns year by year are as creditable to themselves as they are helpful alike to the grand cause of charity, and the prevailing interests of our excellent and invaluable Institution.

In old days, before the charity movement happily took such large proportions, bearing however always in mind what we owe to individual efforts and personal munificence of successive Stewards, very many Lodges made a small collection once a year, as each brother could afford, which was sent up in the name of the Worshipful Master for one or all of the Masonic Charities.

The practical outcome of our remarks to-day would be then simply and fraternally to call the attention of our brethren to this seasonable warning and reminder of the Devonshire Charity Committee, and to urge upon all our readers, and friends everywhere, that in their Lodges and Chapters they should seek to induce their Brethren and Companions one and all never to forget the annual needs of our Charities, but every year, and year by year, to send up a Lodge and Chapter payment, an official subscription, be it large or be it small, thus showing that they are, happily, by no means amongst those who are amenable to such a censure, in that they *never forget* the existence of the useful and admirable Charities of English Freemasonry.

## ARCHITECTURE.

*An Address by Rev. James Byron Murray, Grand Chaplain,  
before the Grand Chapter of New York, 2nd Feb. 1887.*

MAN stands upon the earth the master-work of creation. In design and finish he is the special building of the architect of all being. He is upright in form, that he may aspire to Him that made him. And this visible order of his being is the channel through which he conveys to the inner self the meaning and use, the interpretation and suggestion of the material world about him. His eye is not only the splendid organism of sight, but the august instrument to bring to the spirit the knowledge of nature for its development and mental culture. His hand is not only for personal service, but is the more grand agent to mould learning or philosophy, poetry or wisdom for the benefit of the society, and to direct the marvellous industries which elevate and enlarge the ages. In his outward conformation he is the dwelling place for mind, the home of spirit which allies him to the Creator. And as he thus stands upon the earth, with more than chiselled sculpture of form and the splendour of mind, he is the highest architecture of God.

On looking at man as he is, at what he has done, we find three great prevailing types which mark the race into special divisions, and which, by their characteristic traits, modify or give glory to Art in its forms of sculpture, painting and architecture.

There is, first, the unhistoric man of the south-eastern seas. The lines of his face, meeting at a dull apex, reach downward. His sensuous organism is large and fully,

developed. His mental force is weak and low in quality, and his faculty of construction but partially cultivated. In the higher art, in all that gives dignity or magnificence to the work of man, he is only as one that builds houses on the sand, to be thrown back again into unnumbered grains by the restless washing of the tides. He has no insight into the laws, or philosophies, or principles which are enclosed in all the events of facts which are manifest to the eye. He has not moulded material things into abiding, artistic form. He gives no visible outline to the thoughts of mind, and so holds imagination in restraint that it ceases to be a creative power. From him have come no ideals of grace and beauty; nothing that calls forth into magnificent shape the poetry or grandeur that awaits birth in the more cultured and larger souls of men. He has not sculptured the marble into the image of himself, nor touched the canvas till it burns but is unconsumed with the flame of the sun, nor marshalled the stones of the quarry into majestic architecture. He is now as he was in the unwritten centuries of the past, and his buildings for shelter are the likeness of the lines of his own countenance—the embodiment of a nature unideal, unartistic and unprogressive from age to age.

Then history shows us the man of China or Japan, the man of the farthest East. He is a man of larger mental culture than the first, but yet with the higher faculties of the mind but partially developed. His face is the reflection of his nature, and, in its upward curve, indicates a temperament whose law is jesting or insincerity. The world above or around him is never suggestive of artistic form for building or painting. His pictures, having no background, are fantastic or grotesque. He traces the most exquisite leaf or flower on wood or stone, but never calls from the rude marble its wondrous possibilities in the almost breathing statue of man. He has not reached the more graceful and noble conceptions of art, the achievements which shed lustre along the ages, or the real grandeur of architecture. And his pagodas and temples, the structures which educate his race, have their stone or wooden covering bent upwards as a likeness of an intellect destitute of the richness of the cultured and most thoughtful spirits.

But, close about us, there is the dominant man, the flower and perfection of humanity. His face is long and oval; its colour is white and its lines are arched. The dome of his head is reflected in his architecture, and impresses a mark on that architecture which places it among the most powerful and the most beautiful of the works of man's mind and hand. His history is the history of constant advancement; the culture of poetry, of eloquence, of knowledge, of art. It is from development to development; from strength to strength; from refinement to refinement; from proportion to proportion; an ever ascending progress to grander conceptions, truer ideals and aspirations in all noble things. It is reason cultivated and employed for better uses; it is the artistic more fully conceived and set forth; it is taste quickened and formed on the most splendid shapes of the imagination. From this man have come the subtle and delicate skill; the wisdom which designs and the power which achieves; the picture which images man or landscape; the statue which holds in it the travail of strength and grace and passes on a perpetual influence; the architecture which represents ages and history; the civilization and culture, the moral and spiritual needs of a people or nation.

He employs the best conceptions of the other types of man in his architecture. On the building of the man from the farthest East he sets the pointed roof of the dark savage, and by the combination of both makes a home more suited to his needs. But he advances to a higher perfection; and as a reflection of his own type of being bridges valleys and streams, forms aqueducts and arches, until, in them, he gives the pattern for the truest symbol of strength and power in all architecture.

Man, therefore, in his race peculiarity is in himself the history of the differences which mark his work. His face is the interpretation of the great family to which he belongs. His architecture is a prophet ever interpreting the mind that is embodied in it; for architecture is speech, not for the ear, but for the eye in outward and visible form.

Masonry, which is a moral architecture and social structure, in its widest reach and truest meaning, has two great truths which make it universal. They are the being of God, and man's relationship to Him; in its grandest outgoings it looks up to Him; in its broadest develop-

ment it comprehends man in all that he is and does. It recognises the truth that he came from God; that He fashioned him with a divine, artistic hand; and that in a lower sense man might also be a creator, breathed into him, mind and spirit. He made the world that it might sustain a relationship to the higher world of mind, and that man might fill it with the work of his hands, all nature became a gallery of art. Sunlight and shadow, flower and tree, cloud and raindrop, mountain and valley, star and blade of grass, were all one suggestion for man to image in his own work. The universe has become a teacher, and truth and beauty, force and tenderness, strength and simplicity, have answered to like forces within man, and, surrounded by these suggestions, he has shaped the material into useful or superb creations. He has added to them the splendour or grace of intellect, and painted the picture to speak to the eye with its mute lips; moulded the statue into immortal sculpture; or built the stately house or pillared dome, to lift the thoughts of men as an inspiration and a power, and by the august labour of mind and hand, given to humanity larger, nobler and more sublime ideals of life.

Among the earliest of his achievements in these creations of art is architecture in its varied forms. Architecture is not the mere fashioning in special order of wood, or metal, or stone; this is the result of energy, perseverance, mechanical skill and obedience to the outward laws of construction. Architecture is mind revealing itself in visible form. It is art, and like all art it is a science and a philosophy. In its largest sense it comprehends and illustrates the mental, the moral, the religious nature of man. It is sentiment, poetry, eloquence, feeling, emotion, harmonizing, and typing themselves in stone. In its mingled strength and beauty, the flower and foliage of its visible structures, it is art inspired. It is the symbolism of high thought, of splendid suggestion, of ideals ripened into fruition, the expressive prophecy of greater things to come. Its forests of sculptured shafts in cathedral or temple, its vaulted space, its arches, its stones touched by the hand of genius have taken into themselves the life, and the forces that move with constant play in all great thought and emotion, and made the outward matter in the house of stone to the seeing eye and the feeling heart the utterance of the purest and most refined sentiment of the creative spirit of man. Building is the outward shaped material; architecture is the calm genius within, which creates and moulds all into beautiful proportion. It is the spirit sitting on its royal throne and directing the hand until towns and cities arise, and civilization with its temples and palaces, its cathedrals and spires, touch the waste places with grandeur.

In architecture, as in the noblest conceptions of painting and sculpture, there is style. In the classic language of Greece, it passes into beautiful method or order. In the achievement of mind people widely differ. Some rise above others for their real magnificence, and the invigorating and refreshing power which flows like a river amid the lights and shadows of many civilisations for the cause of humanity. Some only give records of dead and useless kings; of facts which spring from no great principle; records which bring with them no influence, no education for the race. So it is with the people of the farthest East. Rich in the materials of land and wealth, they have contributed but little to art, little to the thought that educates a people, or moulds and enlarges ideas. In the highest sense, they have nothing that rises to the dignity of order in architecture. Their noblest structures are but the expression of matter struggling everywhere to overcome mind, and are destitute of that style which is the finished and visible ideal of intellect. But architecture in Greece stands out in splendid contrast; shaped into majestic beauty by a finer thought and moulded by the laws of a grace and proportion unrevealed to the lower and more sensuous taste of the East. The thought of the thinkers of Greece or Rome abides, while the weaker expressions of the intellect of China or India is lost as in the presence of some august and conquering force. That thought has become one with all the later civilization, and is an inspiration in the marvellous industries of modern life. Greece and Rome in their contributions to modern art, to poetry and eloquence, to philosophy and letters, are to-day a transforming influence and practical power, though they, as nations, have fallen into the wreck of empire.

Architecture as among the highest legacies of art is, therefore, the embodiment of principles, the history of

nations. Its carved stone, its sculptured pillars, hold in them the character and strength, the passions and suffering, the agonies and beliefs of the generations of men. It is the reality and romance; the philosophy and poetry of man's intellectual and spiritual history. It is the outward expression of the fellowship of man. But it is the centre around which all the arts gather and lend their perfection and harmony, and lift it into order and the greatness and beauty of style; for in it they find a kindred spirit and qualities like their own. Poetry gives it its rhythmic measures, and takes away the severer measure of its geometric lines. Sculpture contributes its exquisite grace in fluted column and flowing tracery. Painting harmonises colour and richness in its decorations, until the temple is all glorious without and within, and becomes the shrine in which the arts can consecrate themselves in the finished work that ennobles and abides.

But this, in the largest measure, is not true of the architecture of the farthest East, for it did not embody the spirit of true art. Kingdoms with vast systems of policies and religion; structures marked by age and impressive grandeur; works that tell almost of strength greater than man's, are yet only the manifestation of animal force, the revelation of idol worships, of gloomy faith and secret knowledge, and express none of the glory or the beauty of that intellect which lavishes its wealth on the work of man's hand.

Hebrew architecture stands alone among the productions of art in the East. It is found only in the temple which was fashioned after a divine ideal and was the Tabernacle of Wilderness built in stone. The temple was the superb ideal of the unseen spirit; the transfiguration of the thought of immortality; and in its surpassing majesty was the expression of a nobler faith than that of the other nations of the earth.—*Voice of Masonry.*

(To be continued).

## MY RECENT TUSSLE WITH BRO. LANE.

BY BRO. JACOB NORTON.

IN Bro. Hughan's review in the *Freemason* of Brother Gould's History will be found an undisguised admission that the writers—such as Anderson, Preston, Oliver and Co.—who were formerly deemed undoubted authorities, are now regarded as unreliable; hence a new history of Masonry became necessary. The fact is, that up to twenty-five years ago, a Masonic writer could lie with impunity if he only endeavoured to bolster up the antiquity of Masonry, or sectarianism in Masonry; while those who tried to combat imposture were seldom allowed space in a Masonic paper. The former were honoured with offices in the Lodge and Grand Lodge, and the latter received a cold shoulder; hence it is no wonder that so many of our St. John's Day orations were filled with the most ridiculous lies. As an instance, Dalcho's Orations, delivered in 1801 and 1803, which are filled with absurdities, were reprinted in Ireland, and were praised up to the skies. But when the same Dalcho, in 1822, became either more truthful or more enlightened, when he boldly attacked what he formerly asserted, he at once lost caste in the Craft; his last enlightened views remained unnoticed for many years, and only once, I believe, a writer for one of Mackey's Magazines (I forget which) condescended to review Dalcho's "Ahiman Rezon" of 1822, when, of course, he disparaged Dalcho's new opinions.

The first appearance of the English edition of Brother Findel's History of Masonry was a death-blow to Masonic legend inventors. It did not indeed kill them outright, for volumes filled with absurdities have since then been written, which were bespattered with praise by our Masonic orthodox writers; but, for all that, to Findel's History must be attributed the final downfall of fictitious Masonic history. For although I do not claim perfection for our more recently published Masonic histories, yet I believe, in the first place, that they are at least trying to give us the truth; and, second, as they fearlessly undertook to combat the errors of former writers, they cannot, with decency or consistency, give themselves airs when their errors are exposed. In short, Findel's history conduced to Masonic free discussion, and when that is once established truth will in the end prevail. Why, it is not more than eight

years ago when Bro. Gould was a firm believer in Preston's story, that the four old Lodges and the Grand Lodge made a compact in 1721, but in his History (Vol. IV., p 427) he acknowledged that his former belief in the alleged compact was erroneous. It is not many years ago that Bro. Hughan was very certain that the Royal Arch Degree formed formerly a part of the Master Mason's Degree; but now he believes it no longer. I might give many other instances of the same nature, but suffice it to say that I myself once believed in "lots of stuff," which I am not ashamed to acknowledge I no longer credit.

Our Bro. McCalla, of Philadelphia, was cast in an orthodox mould, and, therefore, naturally is inclined to believe in old "cock and bull" stories. Now, he must have known in 1874 that I had written a number of articles in the *American Freemason* and in the *Freemason* of London about Henry Price, &c. I was, therefore, surprised to find in an article by Bro. McCalla, in the January Number of the *Masonic Magazine*, 1874, wherein he repeated the old Boston stories about Henry Price's Deputation causing the establishment of Lodges in Philadelphia, South Carolina, &c. My comments on the said article were printed in the ensuing April Number of the *Masonic Magazine* (p 322), in which I called his attention to the letter of Franklin of 1734, that when Franklin applied to Price in 1734 for "some authority," he was already a Grand Master, &c. Indeed, my reading in 1860 in "Hyneman's Register," Franklin's letter of 1734, and the extract from the Philadelphia paper of 26th June 1732, that some Masonic show took place there on St. John's Day, left an impression on my mind that the true history of Masonry was still unknown. However, my hints in the *Masonic Magazine* alone would not suffice to wean Bro. MacCalla from his error. But State pride materially aided in uprooting his old belief. Thenceforth the old traditional 1734 Father of Philadelphia Masonry was discarded, and a new untraditional 1730 Father was adopted. The Henry Bell letter, and the subsequently discovered 1735 Dublin Pocket Companion, further aided the delusion, and the rank and file of American and English Masonic writers became converts to the new Philadelphia theory, and even Bro. Lane was lately caught in the trap. The discovery of the 1731 Masonic Account Book or "Liber B." proved, however, that Allen was Grand Master a year before Coxe's time expired. "Ah!" replied Bro. MacCalla, "that is nothing, for Daniel Coxe undoubtedly delegated his authority to Allen in 1731." Discussion, however, served to modify and change the views of many of the former believers.\*

Thus Bro. Gould rendered his verdict clean against MacCalla and Co. "A Student of Bro. Gould's History," in the *FREEMASON'S CHRONICLE*, of 16th July, says:—"Personally I set little store by the Bell letter or the theory of a delegated authority" [by Coxe to Allen in 1731]. Bro. Hughan, on page 13 of the (Exhibition) Catalogue for Devon and Cornwall, acknowledges that Lodge No. 79 was never a Philadelphian. And in his before-mentioned review of Bro. Gould's History, he seemingly threw overboard his old belief in the Philadelphia Cox theory altogether, and now, even Bro. Lane acknowledges that he does not know for where or for what part of the universe No. 79 was warranted. As far as the Philadelphia question is concerned, there is no issue now between Bro. Lane and myself. But as he maintains that the members of Lodge No. 79, of 1831 and 1732, were composed of two entire distinct bodies, or, in other words, that an entire new Lodge was chartered in 1732, which received the number of an extinct Lodge that was chartered for (he knows not where) in 1731; he issue now between us is confined to the question as to whether the Grand Lodge of England had ever knowingly and wilfully sanctioned the violation of its law of 1727, that the precedency of Lodges was grounded on seniority of their constitutions, and the law of 1735, that when a Lodge ceased to meet for a year it should not be restored to its old rank and number. Now, in the first place, I ask all who feel interested in the question at issue to read Bro. Gould's History (Vol. VI., pp 441-2); and second, in Vol. IV. of the same history (p 441), referring to

\* At the New Jersey Grand Lodge Centennial Celebration, last January, Past Grand Master Henry R. Cannon said about the Philadelphia Lodge of 1731:—

"There is no evidence, however, that this Lodge obtained its warrant from Bro. Coxe. Had this been the case Bro. Benjamin Franklin would not have had occasion, as was the fact, to seek confirmation of its authority from Bro. Coxe's successor."

Strange to say, Bro. MacCalla took no notice in his *Keystone* of the above opinion of a Past Grand Master of New Jersey.



the Grand Lodge of the Ancients in 1754, Bro. Gould says:—

“Several Lodges in arrears were declared vacant, and a minute of 2nd October introduces us to a practice, unknown I believe under any other Masonic jurisdiction. It runs thus:—Bro. Cowen, Master of Lodge No. 37, proposed to pay one guinea into the Grand Lodge Fund for No. 6 (now vacant). This proposition was accepted, and the brethren of No. 37 are to rank as No. 6 for ye future.”

We see now that while Bro. Gould believes that the practice of assigning the numbers of extinct Lodges to new ones originated among the Ancients in 1754, Brother Lane says that the practice originated among the Moderns as early as 1732. “Who shall decide when doctors disagree?”

With regard to the question of erased Lodges and restored Lodges, Bro. Gould says that between 4th June 1742 and 30th November 1752 forty-five Lodges were erased in London, four surrendered their charters, besides which another London Lodge was erased in 1752, and at the same time no less than twenty-one country Lodges were blotted out from the list; three of these were afterwards restored, for reasons which will be given hereafter. Bro. Gould, however, did not notice that within the first four months of 1737 no less than fourteen Lodges were erased, three of which were restored before 1740. Now, my reason for supposing that some of the Lodges erased in 1737 were not erased for violating the law of 1735, but were punished for disobedience, was based upon the fact that the Grand Lodge meeting of 11th December 1735 broke up in a regular row. Hence it is not improbable that the three Lodges were erased in 1737, and were restored before 1740 may have been erased for rebellion, and not for violating the law of 24th December 1735. And to show further that the said law of February 1735 was not a dead letter, I will give the following, from Bro. Lane's own book. He, after quoting the said law in full, viz., that when a Lodge ceased to meet for twelve successive months, its rank and old number should never be restored to it, goes on to say—

“Apparently this decision was acted upon in many cases, but some Lodges that were erased were reinstated in their old positions. A distinct case of refusal to do this was recorded in the Grand Lodge minutes of 16th of March 1752, when No. 83 \* \* \* prayed to be restored. On debate it was moved that the law made on the 24th day of February 1734 [Old style] might be read, and the same being read, and it thereby appearing that a Lodge erased must lose its former rank and submit to a new Constitution,—Ordered that the said petition be rejected.”

Bro. Gould gives some interesting information about four erased Lodges. 1st. Original Lodge No. 4, of 1717, was successively changed, in 1729 and 1740, into No. 3 and No. 2—

“On 3rd April 1747 [says Bro. Gould] it was erased from the List for non-attendance at the Quarterly Communications, but was restored to its place 4th September 1751. According to official records Bro. Lediard informed the brethren that the Rt. Wor. Bro. Payne, late Grand Master, and several other members of the Lodge, lately held at the Horn, Palace Yard, Westminster, had been very successful in their endeavours to serve the said Lodge, and that they were ready to pay two guineas to the use of the Grand Charity, and therefore moved that out of respect to Bro. Payne (who was then present) and several other Past Grand Masters who were members thereof, the said Lodge might be restored, and have its former rank and place in the List of Lodges; which was ordered accordingly.” (Gould's History, Vol. IV., pp 343-4).

Here was a decided violation of the law of 24th February 1735, but no one will feel surprised thereat, and no one will disapprove of the action of the Grand Lodge, when all things are taken into consideration, but this departure from the old rule proves that the old rule was in full force, and that the Horn Lodge restoration was simply a solitary exception to that rule, and the next case of the same nature confirms my belief, that the Grand Lodge of England was opposed to assign to a new organization the number of an extinct Lodge. It seems that, encouraged by the success of the original No. 4 Lodge in 1751, a number of brethren undertook to have themselves established as original No. 2. Accordingly, they assembled at the public-house where the old Lodge used to meet, and petitioned the Grand Lodge to call the assembly Lodge No. 2. Bro. Gould says:—

“Original No. 2. In 1730, met at the Bull and Gate, Holborn. It appeared for the last time in the List of 1736. It was struck off the roll at the renumbering of the Lodges in 1740; and application for its restoration was made in 1752, but on the ground that none of the petitioners had ever been members of that Lodge, it was rejected.” Vol. IV., p 340.

Bro. Gould gives but two more Lodges that were restored, viz.: No. 9, erased 25th March 1745, was restored 7th March 1747. It appearing that the non-attendance was occasioned by mistake, and No. 54, erased 21st November 1745, was restored 4th September 1751. It appearing that their not meeting regularly, had been occasioned by unavoidable accidents. Vol. IV., p 399.

If I understand rightly, the above are the only instances explained in the Records as to why and wherefore some Lodges were restored, and why some were refused restoration, and thus far I find no intimation of an entire new Lodge having had an old number of an extinct Lodge assigned to it by the Grand Lodge.

“But,” says Bro. Lane, “if Bro. Norton will kindly read the preface to the ‘Masonic Records’ (pp xvii. and xix.), he will discover several instances of this very thing. I can give here one only:—

“An entire new Lodge at Wolverhampton paid the usual £2 2s in 1768 for its Warrant, the number of which should have been 433, but influences operated to procure for it the No. 77, which had then recently been vacated by a Gateshead Lodge, whereby this new Lodge, not warranted until 5th November 1768, thenceforth took the number and position of a Lodge of 8th March 1735.”

Now, my good Bro. Lane, I beg to inform you that between 1756 and 1767, the latter part of the 24th February 1735 law, which debarred the Grand Lodge from restoring to its original rank and number a Lodge that ceased to meet for twelve months, was struck out, and instead thereof the following was substituted, viz.:—

“And if they [the members of the Lodge] petition to be again inserted and owned as a regular Lodge, they shall, on paying two guineas for a Constitution and two guineas to the Public Charity, be admitted into their former place and rank for presidency.”

Now, with the above law, Bro. Lane's puzzle may easily be solved. It is highly probable that, in 1768, some Wolverhampton Masons were ambitious of belonging to an old Lodge; they heard of the erasure of the Gateshead Lodge, and as there was a means of having it restored, it was agreed between the parties interested for the Gateshead brethren to petition the Grand Lodge for its restoration, and for the Wolverhampton Masons to pay £4 4s for the Charter and Charity Fund. This having been accomplished, Lodge No. 77 was opened by its old Officers, when seven brethren were unanimously admitted as members; the Lodge then went into an election of Officers, and the Officers were unanimously chosen from the new members; a vote was next taken to remove the Lodge to Wolverhampton, which was carried unanimously. True, the old members then resigned, but yet the members that remained were the legal continuators of the old Lodge; it is immaterial whether all the members—old and new, were conjointly affiliated members of the Lodge for a month, or for an hour, as long as they were once linked together in membership, it legally continued the same Lodge after the old members left it, and its removal to Wolverhampton made the Lodge no more *new* than if it had not been removed from Gateshead. The new charter, was merely a confirmatory warrant, it healed the gap that intervened between its closing and re-opening; by such a method thirty other Lodges may have been reinstated, but always providing that the members of the Lodge petitioned for its restoration.

Bro. Lane, in the pages of his “Masonic Records” he referred me to furnishes many instances of blunders made by Lodge List makers, where, owing to their ignorance or mistakes about certain months, it is questionable as to whether they belonged to one year or another. Hence, a Lodge constituted, say in January 1730, may have been placed as a 1729 Lodge, or *vice versa*. Some blunders were caused by a Lodge constituted by a Provincial Grand Master in America, which was not reported till many years after it was constituted; but he has nowhere proved that an old number of an extinct Lodge was ever conferred upon an entire new body of Masons, either before the 1735 law was enacted, or during the continuance, or even after the said law was modified in the 1767 Constitution. In short, Bro. Lane has not proved that the law of 27th December 1727, viz.: that “The precedency of Lodges is

grounded on the seniority of their Constitution," was ever knowingly and wilfully violated with the sanction of the Grand Lodge.

BOSTON, U.S., 5th August 1887.

### PAST MASTER'S DEGREE.

**A**MONG the ancient regulations of Masonry that have come down to us of the present day is one requiring the investiture of a Worshipful Master-elect with an official degree known as the Past Master's Degree, at or previous to his installation as Worshipful Master of a Lodge. This regulation is still adhered to and maintained by Grand Lodges generally, although a few have discarded it. It seems to be therefore, an open question whether this ceremony of formally seating a Worshipful Master-elect in the "Oriental chair" should be continued or not. That there should be uniformity of practice in this regard all will readily admit, and also that there should be no departure from long-established usage unless for good reasons. There must have been some cause for making this degree a prerequisite to the installation of a Worshipful Master in the first place, and for the continuance of such a regulation through so many successive generations. Is that cause now removed, so that a necessity for this ceremony no longer exists? Is it removed in certain localities and not in others, so that Illinois may discard this ceremony, while Indiana retains it?

For one, we must confess that we never gave any serious thought to the importance of the Past Master's Degree, or as to the necessity for it as a prerequisite to installation as Worshipful Master until recently, and we presume the same may be said of Masons generally. We found it among other things as we advanced in Masonry and took it for granted that it was all right and essential in its place. Being recognised and made essential by the Grand Lodge of Indiana, we have during the last twenty-five years frequently conferred it in the usual manner, thus enabling brethren to comply with the law. With this experience our opportunities for estimating its value, in a practical way, have been numerous, and have demonstrated to our satisfaction that but little, if any, benefit is derived from it.

The object of this degree, it is generally understood, is to better qualify a Worshipful Master-elect for the responsible position he is about to assume, as the presiding Officer of a Lodge. If this be the purpose it is certainly a laudable one; but who is charged with this important trust? While recognising the degree, the Grand Lodge nor any subordinate Lodge has any control over the conferring of it. Any three Past Masters may meet at any time or place that may suit their convenience, and confer it. They are not required to report their action to any Masonic body, and the brother upon whom the degree is conferred has no knowledge that they are authorised to administer the obligations that he is required to take, or to impart such instruction as he then receives. What binding force is there in an obligation thus administered without official authority? There is none that we can discover. More than that, every Worshipful Master at his installation is required to give his assent to the Ancient Regulations, which point out his whole duty as Master of a Lodge, and to pledge himself in open Lodge that he will faithfully support them. In addition to this he takes a solemn obligation, administered by official authority, that he will, to the best of his ability, discharge the duties of the office with which he is about to be invested. There is a binding force in this obligation which covers the whole ground of his duties, and makes the unauthorised obligations of the Past Master's Degree superfluous.

So far as regards the instructions given in the Past Master's Degree, they are only such information as should be communicated to every member of a Lodge. A knowledge of the proper use of the gavel is no benefit to the Master, unless equally understood by all the members. These instructions should be given him fully at his installation in the presence of the Lodge. The Master would then not only know how and when to use the gavel, but the Officers and members would also know how and when to obey. There are no secrets connected with the use of the gavel that every Mason should not fully understand.

We might present, as a final objection to this degree, the

usual mode of conferring it. Of course, we cannot here particularize this point, but every Past Master will understand to what we allude. A convocation of Past Masters, responsible to no one but themselves, is not always the dignified Masonic body that a Mason would expect to enter. A Worshipful Master-elect is often compelled to travel a long distance, at a sacrifice of time and money, to obtain the degree, and is thus put to a needless expense for what is of no benefit to him. In view of all these facts we are inclined to the opinion that the Past Master's Degree is not essential in Masonry, and that Grand Lodges which have discarded it have acted wisely.—*Masonic Advocate*.

### LABOUR AND REFRESHMENT.

**T**HAT was a most happy and yet natural thought which originally associated labour and refreshment as constituent elements of all formal Masonic meetings. As Past Grand Master Bro. Rob Morris has remarked: "Labour and refreshment elegantly express the whole course of Masonic action." It is not difficult to trace back the history of this association. Our operative brethren of ancient fame intermitted their manual labour each day at the hour of high twelve, and enjoyed an hour of social intercourse while partaking of their noontide meal. The Freemasons of to-day follow as nearly as they can the example of their ancestors, the cathedral builders of the middle ages, and intermit their work for the purpose of enjoying Masonic refreshment. Our illustrious predecessors laboured with their minds and hands—we labour with our minds only; but we both of us adopt the suggestion of nature itself, to have refreshment follow labour.

In the old English guilds there was a common meal—every month the members assembled at a banquet. In the early days of our speculative Masonry, it seems that this common meal, with smoking and song accompanying it, was had in the Lodge room itself, so that the calling off from labour to refreshment was then in every respect literally true; while now the Lodge room is employed only for actual labour and technical refreshment, while the adjacent banquet-room is set apart for the observance of actual refreshment. We think the setting apart of separate rooms for the observance of actual labour and actual refreshment a decided advantage for all Masonic purposes. Labour can best be performed in an apartment from which the odour of viands and the fumes of tobacco are excluded, and refreshment can be best enjoyed "around the mahogany," when the labour of the evening has been concluded, and naught remains to be done except to "harmonise in the light" of the banquet hall, and then "part upon the square."

The Masonic bodies which habitually exclude the banquet from their curriculum make a serious mistake. Of course it is possible to abuse the banquet, but it is not usual, and such arrangements should be made as to assuredly guard against every form of excess. To our view the *law of hospitality* demands that Freemasons should stately welcome their visiting brethren to the banquet-board. We are all of us brethren, and hence all friends. We are members of one family. We have no private Lodge labour or refreshment. All are welcome, or should be, and there is no place where sociability can be so readily developed or enjoyed as at refreshment around the social board. When banquets become antiquated in Masonry, Masonry itself will be antiquated, and nearly ready for sepulture.

We said it was a happy thought which associated refreshment with labour. It was more than that—it was a philosophic thought. Labour and refreshment represent respectively the head and the heart—intellect and feeling, sobriety and hilarity, work and rest. The law of nature indicates that the two should be joined together, never to be put asunder. They are complements of each other. One supplies the deficiencies of the other. When the two are united nothing is wanting.

Masonic tradition attributes to Tubal Cain the invention of the Plumb, the Level and the Square. The First Great Light in Masonry attributes to him also the invention of musical instruments, and Mahomedan tradition the art of expressing the juice of the grape and making wine. Another tradition makes him the inventor of the fishing hook and line. May not this ancient Masonic worthy well be styled the patron of Masons while they are at Refresh-

ment? The viands form the "corn of nourishment," the liquids the "wine and refreshment;" and, may we not almost say, the harmony of sweet sounds from musical instrument and human voice divine, represent the "oil of joy?"—Keystone.

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### PHILADELPHIAN CLAIMS.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—I fear that I shall draw down upon my devoted head the wrath of Bro. Jacob Norton when I say that a close study for some days of all the evidence in respect of the two Patents granted to Coxe and Price has not only convinced me of their absolute correctness, but has confirmed me in an idea which has been gradually impressed upon my mind, that Philadelphian Freemasonry goes, so to say, behind Coxe altogether.

As regards Price, I cannot see how Bro. Gould's argument can be resisted, that Price undoubtedly did receive a Patent from Grand Master Montagn, and certainly hold that the original argument of Grand Master Gardner is really and truly incontestable.

Our lamented Brothers Gray Clarke and John Hervey, Grand Secretaries, seem to have put the matter clearly when they say it was not astonishing that no record existed, as the appointment of Provincial Grand Master was the prerogative of the Grand Master.

The early minutes of the Grand Lodge of England are further proofs of the carelessness with which such matters were then conducted. There are many affairs on which now we should like to know much, about which we are compelled to remain in absolute uncertainty, owing to the laches of those who ought to have kept correct minutes of proceedings, and a careful record of letters and replies.

If Price's Deputation was a forgery, all I can say is successive Grand Secretaries and Grand Masters in England must be a party to it.

There may have been some little rivalry, not unfriendly, as between Boston and Philadelphia. Price may have had some of the weaknesses of our kind; "we are all mortals;" as the French say, "nous sommes tous mortels," and he may have come to consider himself the senior Provincial Grand Master in America.

When he says his was the first Patent issued to North America, as Brother Gould points out, he is so clearly incorrect that it barely requires the trouble of confutation; in that Daniel Coxe was appointed Provincial Grand Master in 1730, by the Duke of Norfolk, was not only recognised as such in the English Grand Lodge in 1731, when he was present in person, but the fact is so certain, that no one can doubt but that Coxe's Deputation is the first issued to any part of North America.

Why he did not exercise it is indeed a puzzle.

Thanks to Bro. Gould, we now know that Price was a member of No. 75, England, 17th July 1730, so that this fact is now before us that Governor Belcher, Coxe, and Price were all English Masons, Coxe being member of No. 8; where Governor Belcher was made in 1704 not being yet clear.

Coming then to this conclusion, that the Patent both of Coxe and Price are undoubtedly genuine, we have the evidence of Price in Boston at work 31st August 1733, his Patent, dated 30th April 1733, three years after Coxe's, 5th June 1730.

Liber B proves that in 1731 a Lodge at Philadelphia was at work, and here comes in the grave question,—under what authority?

That Price constituted a Lodge at Philadelphia in 1734, with Bro. Gould, I hold to be an error, which has probably arisen from Franklin's letter, and therefore, *pace* Bro. Norton, we are thrown back, as both Bros. MacCalla and Gould see now, on even an anterior authority to Coxe, unless indeed any proof of Coxe's exercise of authority turns up. But can that be found?

Yours fraternally,

A STUDENT OF BRO. GOULD'S HISTORY.

### THE HISTORY OF FREEMASONRY.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—The *Liberal Freemason* of Boston, U.S.A., in its June number has the following:—

"The History of Freemasonry—: . . John C. Yorston and Co., Publishers. This title page is followed by another, telling us that the work is by Robert Freke Gould, assisted by William J. Hughan, : . . Rev. A. F. A. Woodford, : . . David Murray Lyon, : . . Enoch T. Carson, Deputy of Northern Supreme Council, 33°, for Ohio, and Past Grand Com. K.T. of Ohio; Josiah H. Drummond P.G.M. of Maine, and P.G. Com. Northern Supreme Council of the United States; T. S. Parvin P.G.M. of Iowa, and Grand Recorder G.E.K.T. of the United States. This is a formidable array of talent, and suggestive of the fact that great care has been exercised in bringing out an American edition of Gould's History."

Permit me to state that the edition is a piratical one, and that if issued with "with great care," it has been brought out with singular impudence, of which the unauthorised and unwarrantable

use of my name by the publishers and their canvassers affords a ready illustration. Nor should I omit to add that the "assistance" derived from Bros. E. T. Carson, Josiah H. Drummond, and T. S. Parvin, was altogether unknown to me, as none of these distinguished brethren took me into their confidence, or hinted in any way at the surprise they had in store for me.

Yours fraternally,

R. F. GOULD.

The Jubilee address to the Queen from the Grand Lodge of South Australia, signed by Bro. Chief Justice Way M.W.G.M., H. E. Downer, M.P., D.G.M., and J. H. Cunningham G. Secretary, was presented to his Excellency the Governor for transmission to Her Majesty. It was beautifully engraved and illuminated, the seal of the Grand Lodge being affixed, and it was enclosed in an elaborate case in dark morocco with purple ribbons and gold tassels. The Governor expressed his admiration of the Address, and promised it should be forwarded at once.

The following poem was written for the Centennial Celebration of the Introduction of Freemasonry into Maryland. It was composed especially for the occasion by Bro. Brewer, who read it at the meeting:—

Time pauses to-day with his sickle at rest,  
Having garnered a cycle of years,  
And looks to the future, but points to the past,  
With hope in the first, and with pride in the last,  
For a moment suspending his cares;  
For his work has been fruitful, his harvest sublime,  
In the field which has hardly yet entered its prime.

He points to the glories and triumphs of years,  
To a century's marvellous hoard,  
The pathway of Progress, the tributes of tears,  
The monuments mighty, the hopes and the fears  
Of the millions with trowel and sword,  
Whose patience and pain made that era sublime,  
The proudest and best of the epochs of Time.

He points to the haze at the dawn of the age,  
When our land took its first lease of life,  
When Liberty, seeking war's wounds to assuage,  
With the Angel of Peace agreed to engage  
In removing the traces of strife,  
And summoned from Heaven the mystical three,  
Faith, Hope, and—the greatest of all—Charity.

Thus the cycle began, the brightest of all  
The centuries labelled by Time.  
And Commerce and Industry, Science and Art,  
Invention and Learning and Justice in part,  
Formed a congress of virtues sublime,  
To guide a republic, a continent span,  
Dedicated to God, to Freedom and Man.

In that hundred years what a story is told  
Of the triumphs of sickle and sword!  
Of steam and the wonders the magnets unfold,  
Of an empire builded of iron and gold,  
Firmly wrought by the hand of the Lord!  
A century rising in blinding array  
From the gloom of its dawn to the glare of to-day.

He points to the past with a finger of pride,  
For he knows all the treasures behind;  
He looks to the future, so long and so wide,  
With a hope and an aim that to him were denied,  
When our birthday a future outlined,  
As he stalked up the hill of the century steep,  
Surprised at the field he was destined to reap.

Oh, Brothers, from Time take a lesson discreet,  
Turn your eyes to the future and wait,  
The past is a memory, grand and complete,  
The future is trodden by angelic feet  
Leading up through the highway of Fate;  
And terraced with triumph each decade appears,  
To crown with their splendours the next hundred years.

A new Lodge is shortly to be consecrated in the Province of Hampshire and Isle of Wight, to be called the Farnborough and North Camp Lodge, No. 2203. Bro. Rix P.M. 1831, Past Provincial Grand Standard Bearer, is the Worshipful Master designate.

HOLLOWAY'S PILLS.—Epidemic Diseases.—The alarming increase of English cholera and diarrhoea should be a warning to every one to subdue at once any irregularity tending towards disease. Holloway's Pills should be in every household, to rectify all impure states of the blood, to remedy weakness and to overcome impaired general health. Nothing can be simpler than the instructions for taking this corrective medicine, nothing more efficient than its cleansing powers, nothing more harmless than its vegetable ingredients. Holloway's is the best physic during the summer season, when decaying fruits and unwholesome vegetables are frequently deranging the bowels, and daily exposing thousands, through their negligence in permitting disordered action, to the dangers of diarrhoea, dysentery, and cholera.



## MASONIC MORALS.

*Extract from the address of M.W. Bro. John G. Harris, Grand Master of Masons in Alabama, delivered before the Grand Lodge of that Jurisdiction, at the Annual Session, held 6th December 1886.*

**B**EFORE concluding this address I beg leave to call to your attention, painful though it may be to me, what I conceive to be flagrant violations of our rules, regulations and principles.

It is charged that some Subordinate Lodges within this Jurisdiction retain members who profane the name of Deity, and who blaspheme the name of that God in whom we are taught in the most solemn manner to "put our trust." The Lodge that tolerates such conduct is at variance with the very fundamental principles and doctrines of the Order. No Mason who properly regards his Masonic character will so far forget himself as to speak lightly of that Divine Being of whom we are reminded when within the walls of a Masonic hall. Profanity is wrong in any man, but in a Mason it is a crime.

George Washington, first President of these United States, and for many years Worshipful Master of a Masonic Lodge in Virginia, while commanding the army of the Revolution, observing that profanity was prevalent among the troops, on the 3rd day of August 1776, issued an order in reference thereto, in which he said: "It is a vice so mean and low, without any temptation, that every man of sense and character detested and despised it." Where is the Mason who has so far forgotten his allegiance to his Creator, his Benefactor, and his first entrance into a Lodge, as to hurl into the face of the Almighty blasphemous oaths and epithets? What has become of his dignity, his manhood, his nobility, his plighted faith? Has he expunged from that Book, the Holy Writings, that constantly lies upon the altar of the Lodge room, the command that was issued amid the thundering of Sinai: "Thou shalt not take the name of the Lord thy God in vain"? Truth needs no compound oath to make it more true. Pure and chaste language elevates and refines; it gives dignity to manhood, and tone to character; without it, the Masonic life is a fraud, and Masonic character a deception.

There is another vice to some extent prevalent, and I would be recreant to duty, were I not to raise my voice against it, and warn the brethren of its consequences. Whilst we are satisfied this monstrous evil is on the decrease, yet it is still amongst us. I allude to intemperance or drunkenness. It is a vice that carries with it wreck and ruin—ruin socially, ruin morally, ruin intellectually, ruin financially, and therefore ruin Masonically. "Oh! that men should put an enemy into their mouths to steal away their brains; that we should with joy, gaiety, revel and applause transform ourselves into beasts, when every inordinate cup is unblest and every ingredient is a devil!" Strike from a man his good reputation, and he is shorn of his strength. Drunkenness dwarfs manhood, dethrones reason, destroys character, while our obligations do not prohibit the moderate, temperate use of ardent spirits, yet they do prohibit most stringently the excessive use of every intoxicating drink. Whatever our individual views and opinions may be in reference to the use of intoxicating beverages, Masonry restricts only to the temperate use of them. Drunkenness is in direct and unequivocal violation of our precepts and tenets. No drunkard, therefore, should be retained as a member of any Lodge. I do not believe it would be usurpation of authority for the Grand Master to arrest the charter of any Lodge that tolerates profanity or drunkenness among its members.

Brethren, we cannot be too cautious, too circumspect. We cannot raise the standard of Masonry too high, morally. Her code of morals, emanating from a Divine source and coming down through the ages unimpaired, should be faithfully observed and rigidly enforced. Her members should be men of spotless reputation. It is not wealth, nor station, nor honour, nor learning that constitutes the model Mason, but character unimpeached and unimpeachable. The humblest citizen is on a level with the highest representative of the nation. Hence our Order knows no distinction among the just and the upright. Let us then, as a brotherhood, strive to reform every vice, and purify every corruption found among our members—in love, warning, in justice, reproving

—holding on as long as self-respect and allegiance to trust will allow, to the wayward and refractory, and when patience and long-suffering are exhausted, and the last fraternal effort is made to reclaim and has proven futile, then be just and fear not, applying the rule of discipline according to the Constitution, laws and edicts of the Order.—*Freemasons' Repository.*

## THE THEATRES, &amp;c.

**Gaiety.**—We may well commend Mrs. James Brown Potter's courage as she rings up the curtain once more, and this time to give us a blank verse tragedy, with the cup of cold poison of the fourth act turned into a sleeping draught, and the hero and heroine made happy ever after. The verse is at its best when it suggests some of our favourite Shakspearian quotations. The story of the romantic young prince, who loves the lowly maiden and secretly weds her; the ambitious old king his father, who would insist on a royal alliance; the wicked Gonzales, counsellor and favourite of the king, who would supplant Prince Pedro, and offers his bride the alternative of death or the renunciation of her bridegroom; these personages are conventional enough, though the caustic intensity of Mr. Willard, as Gonzales, gave individuality and substance to what else would have been unreal enough. Mr. Kyrle Bellew looked an ideal prince, charming; he rose to passionate sincerity, saving the play at several critical moments, when the verdict seemed likely to mean swift condemnation. To Mr. E. S. Willard also was due the thanks of authoress and management; all adverse voices were hushed when he held the stage. Mrs. Brown Potter, as Inez, in one or two passages was really powerful, and grasped the reality of tragic passion, but she is strangely unequal; sinking ever now and again into almost grotesque triviality of gesture and intonation. She is evidently intelligent, but as yet has but a very intermittent command of her powers, especially she need overcome those ungraceful noddings of her head, and a tendency to almost constant restlessness. The scenery is somewhat too brilliant in colour for the background of effective stage pictures. The dresses are tasteful, especially those worn by Mr. Kyrle Bellew; these are exquisite studies of colour. Mr. Mark Kinghorne deserves an especial word of praise for his earnest rendering of a small part, that of a cowed and injured retainer—a kind of King John Hubert. The rest of the company scarcely call for remark. On the first night, when the curtain fell there were loud and persistent calls for the authoress, Ross Neil, but with wise discretion that lady decided not to appear.

**Criterion.**—The revival on Saturday last of the late Mr. H. J. Byron's most popular comedy, "Our Boys," was well received at the above theatre by an appreciative audience. The piece went with considerable spirit, and caused quite as hearty laughter as heretofore, although the lines are slightly altered—just to keep pace with the times. Mr. David James sustains his reputation in the part he has created, Perkyn Middlewick. He develops his old quaintness, and was most warmly received by the audience. Mr. George Giddius, as Talbot Champneys, played in his usual light manner, and was deservedly complimented. Miss E. Vining, as Belinda, although not approaching Miss Cicely Richards, the original representative of this character, acquitted herself well. Mr. Sidney Brough deserves considerable praise for the way he impersonates Charles Middlewick. Mr. Brandon Thomas, as Sir Geoffrey Champneys, fails to make the most of the part. Miss May Scarlett is a good Violet Melrose, while Miss Rose Saker, as Mary, displayed much spirit and vivacity. The piece is well mounted and doubtless will adequately fulfil its purpose.

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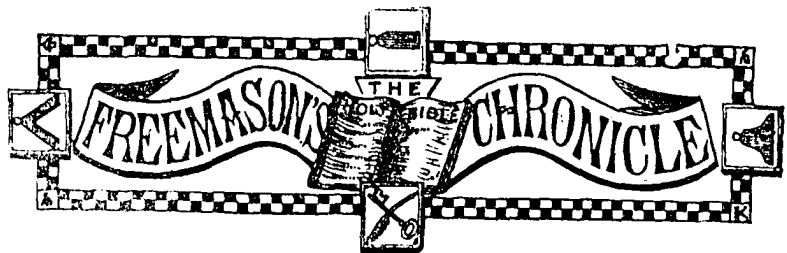
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J. GRIERSON, General Manager.



## PROV. G. LODGE OF HAMPSHIRE AND THE ISLE OF WIGHT.

THE annual meeting of the Provincial Grand Lodge of Hampshire and the Isle of Wight was held on Monday afternoon, the 15th instant, in the Victoria Hall, Southsea, where there was a large muster of members of the Craft from different parts of the Province. The R.W. the Provincial Grand Master Bro. W. W. B. Beach, M.P., was supported by the Deputy P.G.M. Bro. J. E. Le Feuvre, and a number of Provincial Officers Past and Present. The platform was decorated with plants, and around the hall were displayed the banners of most of the Lodges represented. After the Lodge had been opened in the customary manner, the business on the agenda paper was proceeded with, and the accounts of the P.G. Treasurer, Bro. R. J. Rastrick, having been submitted, Bro. J. E. Le Feuvre moved that they be passed, remarking that it was a source of gratification that although, owing to the fact of their Prov. Grand Master having presided at the Festival of the Royal Masonic Benevolent Institution, they had voted 250 guineas to its funds, they had a balance of £240 11s 8d. Fifty guineas had been paid since the accounts were printed to the other Institutions, so that they now had a balance at the bank of £190. Bro. R. Eve, Grand Treasurer of England, seconded the resolution, which was carried, and Bro. R. J. Rastrick was unanimously re-elected. The adoption of the report of the Committee on the Charities, which was read by the Prov. Grand Secretary, Bro. Edgar Goble, was moved by Bro. J. E. Le Feuvre, who said that the result of the election to the Girls' School could not but be highly satisfactory to the Province, for last April they had three girls admitted to the School. The result of their operations had been that during the year they had succeeded in ensuring the election of four girls, two boys, and two widows to the benefits of their Masonic Charities. He submitted that that was not an unsatisfactory state of things to report to their annual meeting, and he trusted that if the circumstances should require it during the coming twelve months their success at Freemasons' Hall would be as great as it had been during the past year. Some complaints were made last year that the votes of the Province had not come in so well as could have been hoped for. But he thought that with the present satisfactory result they might congratulate the Lodges generally on having supported to the utmost the candidates adopted by the Provincial Grand Lodge Committee. The report was adopted. The Provincial Grand Master said it was customary for Masons to congratulate a brother who attained a high office, and he thought that when one was connected with their own county it was all the more matter for congratulation. He wished to propose a vote of congratulation to an eminent member of the Craft who had just received the highest dignity in the county which it was in the power of the Sovereign to bestow—he referred to their Pro Grand Master, the Earl of Carnarvon, who had been appointed Lord Lieutenant of Hampshire. They knew the eminent services he had rendered to the Craft for many a bygone day. He had always taken a very warm interest in its prosperity, and done everything he could to advance it. He presided over another Province



and acted as Pro Grand Master, giving his assistance to their Grand Master the Prince of Wales. He had now been called to the high office of Lord Lieutenant, which had many responsibilities attached to it, and he was sure that they had every reason to hope that he would so discharge those duties as to meet with general approbation. He was sure he would do his utmost to deserve the confidence which had been reposed in him, and that he would be able, with his talent and impartiality to well discharge the duties of the very high office which had been entrusted to him. They all regretted the death of the Marquis of Winchester, who had for so many years fulfilled the high duties of Lord Lieutenant in a manner which gave general satisfaction. But as a vacancy had occurred, he was sure it would give them great pleasure to agree to a vote of congratulation to their eminent brother the Earl of Carnarvon, on succeeding to the position. Bro. Wyatt, in seconding, mentioned that their Provincial Grand Master initiated the Earl of Carnarvon into Freemasonry. Bro. Le Feuvre, in supporting the resolution, said the Earl of Carnarvon was esteemed by all of them as Pro Grand Master and occupying a very high position in the county, and he hoped that as his lordship was leaving for another latitude, to recruit his health, he would return before many months in improved health. The resolution was carried. The Provincial Grand Master then appointed and invested the Prov. Grand Officers for the ensuing year, as follows:—

Bro. J. E. Le Feuvre 130	...	...	D.P.G.M.
T. R. Williams 257	...	...	S.W.
G. F. W. Mortimer 1112	...	...	J.W.
Rev. Dr. Ring 1705	...	...	} Chaplains
Rev. J. C. Wilton 1373	...	...	
A. R. Holbrook 309	...	...	Registrar
R. J. Rastrick 1069	...	...	Treasurer
Edgar Goble 309	...	...	Secretary
Dr. A. Knight Prescott 1971	...	...	} Senior Deacons
D. W. Preston 2158	...	...	
R. Dampier-Child 1869	...	...	} Junior Deacons
A. Greenham 1884	...	...	
W. H. Jacob 76	...	...	Superintendent of Works
W. Miles 1776	...	...	Director of Ceremonies
W. Berry 1789	...	...	Deputy Dir. of Cer.
R. W. Downing 903	...	...	Assist. Dir. of Cers.
R. Glasspool 723	...	...	Sword Bearer
T. H. I. Petherick 551	...	...	} Standard Bearers
D. O. Hobbs 1461	...	...	
F. Rutland 35	...	...	Organist
Rev. A. A. Headley 309	...	...	Assistant Secretary
H. J. Thatcher 694	...	...	Pursuivant
R. L. Robertson 2169	...	...	Assistant Pursuivant
G. R. King 151	...	...	} Stewards
W. G. P. Gilbert 257	...	...	
H. P. Holley 487	...	...	
R. Pocock 928	...	...	
W. T. Dupree 1069	...	...	} Tylers
E. Pratt 1428	...	...	
J. Exell 487	...	...	
R. Eames 309	...	...	

Prior to closing Grand Lodge the Provincial Grand Master congratulated the brethren on the success which had attended Freemasonry in that Province during the present year. He thanked the brethren of the province most sincerely and heartily for the very liberal assistance which they had given him when presiding at the Festival of the Benevolent Institution. They had not a great length of time, but they came forward in such a loyal and liberal spirit that the amount of subscriptions at the Festival was larger than had ever been known before, and therefore he thought there was every reason to congratulate the province upon the very liberal way in which it had come forward, and upon the very handsome way in which it had rallied round him on that occasion. He also congratulated them on the manner in which Freemasonry was flourishing. It was a great responsibility for a Provincial Grand Master when asked to recommend new Lodges. He thought it was not advisable for Masons to be in too great a hurry to constitute new Lodges, unless they were perfectly sure they had good grounds for believing they would flourish. They should start new Lodges not merely for the sake of holding office, but with a desire to propagate the advantages of Freemasonry. He hoped they would think over such a matter as that, and not take action unless they believed it would be to the advantage of the Craft. He took a little time to consider these applications. He thought it right to make full inquiry and to satisfy himself on these points, and he hoped they would give him credit for not throwing any obstacle in the way if he was satisfied that a new Lodge would be for the advantage of the Craft. Two new Lodges would be constituted in the

Province during the present year, and they would then have nearly attained the number of fifty Lodges. Of course this involved considerable trenching upon the time and attention of the brethren holding office. He could only hope that the constitution of new Lodges would not encourage the admission of those who were not likely to be a credit to the Order. It was desirable that only those should be recommended who would be of advantage to the Craft and likely to become valuable and zealous members of their Order. He urged the brethren of the various Lodges not to be in too great a hurry to add to their numbers, but to be careful to add to the efficiency of the members. He heartily congratulated them upon the manner in which Freemasonry was progressing in that Province, as it was in the country in general.

The banquet, which followed, was presided over by the P.G.M., who was supported by a number of his Officers and Bro. F. Binckes, Secretary of the Masonic Boys' School, the visiting brethren including Bro. Edwin Low, an old P.M. of the Phoenix Lodge. The catering was entrusted to Bro. T. W. Scaddan, of the Grosvenor Hotel, Southsea, who provided an excellent bill of fare, and the repast was admirably served under his supervision, the wines being of superior quality. The usual Loyal and Masonic toasts were honoured, and Bro. Eve, in responding for Grand Lodge, warmly thanked the brethren of Hampshire for having rendered such valuable assistance in returning him as Grand Treasurer of England.

#### HOLIDAY HAUNTS.—TORQUAY.

(Continued from page 106).

IN fulfilment of my promise last week, let me give you a few more jottings from this delightful spot, the very *ne plus ultra* of quiet and healthful pleasure. Before starting from town, happening to mention to an acquaintance where we intended going, he raised his hands in something like dismay, and exclaimed "What! Torquay in the summer time! Never heard of such a thing. My dear fellows, don't go; you'll be broiled," and a lot more of the same rubbish. But the "dear fellows" did go, and here they are still, the only regret being that each day brings us nearer to the unkind fate of having to say good-bye to holiday for another year. Talk of being "broiled," why the "Frying-pan row," as Fleet-street is locally called, is not nearly so scorching as its namesake in London, where "gentlemen of the Press" mostly do congregate, and the pavements of which are sometimes so hot that it is no exaggeration to say you could cook an omelette on them.

I mentioned in my last a singular proclivity of the Torquay folk for christening their streets and public places after those most familiar to us in London. Not that there is much appropriateness in the nomenclature, for the Pimlico of Torquay is a slum compared with that on the Thames-side; "London-bridge" and the "New Cut" do not at all resemble their prototypes; Fleet-street and the Strand are more in keeping, inasmuch as they form a continuous line, as do our own thoroughfares of those names; Belgravia is the fashionable quarter of the town, and is thus aptly named; and there are a great many other localities, most of which were "cockneyised" in name long before Torquay assumed the stately and "Queen"-like dimensions it has now attained. I should like, before recounting any more of our adventures, to say a word about the town itself, and the sort of people who are in it, so far as a visitor is able to judge from a temporary sojourn. Well, then, I am bound to say that although Torquay, like many other seaside resorts, depends largely for its trade and general prosperity upon visitors, there is none of that combination on the part of the natives to "fleece" strangers such as we find at some other places. I declare I have paid five and six guineas weekly for apartments at Ramsgate and Margate, the comfort and convenience of which were not to be compared with that we are enjoying here at one-quarter the amount. Although we found everything at "the Royal" first-rate, hotel bills run up, and so we were guided by sentiments of economy to engage apartments, with which we are immensely pleased. The tradesmen do not "stick it on" to visitors, nor charge them an extra twopence or threepence per pound for meat, and advanced prices *pro rata* for all the other commodities that are necessary to existence. So I can say from personal experience—which is corroborated by that of others who have remained here longer than we have—that Torquay, whilst possessing the unrivalled charms that have been so lavished upon her by nature, with a climate which is most equable all the year round, perfect sanitary arrangements, abundant means of "getting about," and an ever changing round of amusement and relaxation, is rendered still more enjoyable by the fact which I have considered it my duty to relate that, with respect to lodging and living, one can exist here most economically, without fear of being "fleeced" by exacting tradesmen, or eaten up by the "lodging-house cat."

Sauntering the other afternoon around the lovely terraced gardens of the Imperial Hotel, from which the whole sweep of Torbay can be commanded at a glance, Bro. S— and I were discussing the next trip that we should select from amongst the many attractions of the neighbourhood. Not being quite able to arrive at a decisive conclusion, it bethought us to test the quality of Bro. Hassey's catering, and unquestionably the result proved the correctness of our judgment, in that one respect, at any rate. There is an air of elegance and refinement in all the arrangements of this grand hotel that is

quite in keeping with the loveliness of the surrounding scenery, whilst the cadences of soft, unseen music beat in sympathy with the gurgling of the waves as they plash gently on the rocks just underneath your feet, as you stand upon the balcony and gaze upon the bewitchingly beautiful scene before you. To draw comparisons between the cuisine at the "Imperial" and our more familiar Holborn Restaurant, or any of the great feeding-places of the metropolis, would be absurd. It is sufficient to note that, whilst the staff under the constant personal superintendence of Bro. and Mrs. Hussey are selected from amongst the pick of their respective professions, not the minutest detail is allowed to escape observation which can in any way conduce to the comfort and enjoyment of those who select the "Imperial" as their place of sojourning. With a full knowledge of the completeness of the arrangements in that establishment, combined with reasonable tariff, we are enabled confidently to recommend any of our friends who purpose having a look at the most beautiful of English watering-places to spend a portion of their time, at least, at the "Imperial."

With these reflections, and under the soothing influences of an excellent dinner, and a bottle of good wine, we wandered away down the hill to the pier-head, where enthusiastic anglers were busy with rod and line, trying perseveringly, and not without success, to hook small whiting and pollack, a fry of which we were assured are very "sweet" eating. The Pier is not much of a promenade, and is seldom used as a fashionable walk; the only time at which it is populous being when the resident inhabitants leave church or chapel on Sunday evenings, and seek appetite for supper by a stroll along the sea wall. Splendidly-appointed yachts ride at their moorings within the harbour, their owners, no doubt, paying "calls" upon aristocratic acquaintances, or lounging at the Club, or indulging in smart, physical exercises at the Racquet Court. There was a gentle ripple on the water, and beneath the fanning breeze pleasure-boats slanted gracefully as they plashed merrily over the wavelets, with a "feather" at their bows. At the extreme end of the Pier was a steam launch, piping up for passengers; and, tempted by the glorious weather and prospects of a pleasant trip, we embarked on board this trim-built wherry for Paignton, lying snugly at the foot of a range of hills on the other side of the Bay. As the "Queen of Watering-places" receded in the distance—like as one looking through a telescope reversed—the picture suggested a parterre of white forget-me-nots embedded in a setting of deep green moss, the villas rearing above each other in tiers, each in its own luxuriant shrubbery. In a quarter of an hour or so the two and a-half miles voyage which intersects the lovely Bay is over, and we heave gently alongside the promenade pier which, with its handsome pavilion, stands out some 750 feet from one of the finest and most extensive esplanades in the kingdom. The growth of Paignton, and its increasing popularity as a sea-side resort, are astonishing to those who knew it a quarter of a century ago. There is no marked improvement in the "town" itself, albeit they say there is a "tidy little bit o' trade" done by the old-fashioned and steady-going shopkeepers, many of whose family names have been handed down for generations. But in the outskirts a perfect transformation scene has taken place. The Green, erstwhile an unkempt and shaggy piece of waste, fringing the marshes and the osier beds between the town and the sea, has been converted from a howling wilderness into a select and dignified park, whilst the fame of Paignton Sands as a safe bathing-place, and the salubrity of the climate of the neighbourhood, are spoken of far and wide.

The Green, which has been placed under the control of the Local Board in trust for ever as a recreation ground, is faced by an esplanade, presenting a boldness and extent of marine frontage which may well excite the envy of rival sea-side resorts. Around it have sprung up, with almost mushroom-like rapidity, handsome villas and terraces of houses, which tell of a growing popular favour in behalf of Paignton as a place of residence; whilst on the hillsides and nearer the town building operations are in full swing, testifying to the gradual development of what is to become one of the most favourite spots along the whole line of the British coast.

What a breadth and beauty of natural loveliness stretches out beneath the gaze as we sit under the shadow of the Pavilion, whence comes music stealing the whole day long. Throwing its arms wide apart on either side is the lovely Bay, and along the horizon formed by the English Channel big ships travel over the trackless pathway of the sea, bound for distant shores, or returning laden with the products of sunny isles and warmer climes. At the southern extremity of the Bay stand the frowning cliffs of Berry Head, once—according to the chroniclers—a Roman camp, and more recently a garrison, when Devonshire folk were in a chronic state of panic lest "Old Boney" should come with his legions and pay them an unpleasant visit. Nestling in an adjacent gorge are the town and harbour of Brixham, half-hidden by a forest of tawny sails; but in an hour or so, if the wind freshens, those hardy trawlers will be far away in the offing, adding to the general aspect of gaiety afloat. Carrying the range of your binocular round the arc, you see the frequent indentations of the coast, where at low tide there are clear shallow pools lined with sea mosses and lichens of red and russet and green, and here the visitor with leisure on his hands can find ample store for his aquaria amongst the anemones and the "flowers of the sea" with which these shores abound. Broadsands and Goodrington are suggestive of leisure and recreation for the inhabitants of the outlying districts, whose undulating heights beyond are mapped out in patches of wheat and barley fast ripening unto harvest. In the soft light the heaving uplands afford a rich gradation of colour as the fleecy clouds roll by and throw their moving shadows upon hill and dale; while here and there the browsing cattle add to a pastoral scene that is typical of Devon. Completing the arc, the eye wanders along the sandstone cliffs, which lend a peculiar charm to this part of the country, and between whose rough-hewn headlands hide pretty coves, the haunts of the tourist and the painter; beyond these rise the villa-bespangled heights of Cockington, fast blossoming into residential life, stretching

away to where the towers and spires of St. Mary Church and Babbacombe point their "silent fingers" heavenward. Taking in at a glance the terraced cliffs of the villa-rosetted Waldon, Braddons, Warberry, and Vane hills, we trace along the limestone crags that yawn away to Hope's Nose point, with the Thatcher and Orestone rocks out to sea. Inshore the fishermen are busy with their drift nets and seines, whilst pleasure yachts and boats scud over the surface of the Bay like butterflies amongst the flowers. The ripple of laughter and the merry conversation of those on board are echoed by the circling gulls overhead, and the other "wild sea birds that follow through the air;" and all around speaks of happy and contented leisure.

Every watering-place has its special feature, and Paignton has its own, too. Here you will find no rollicking horseplay and boisterous fun such as you may have been accustomed to on Ramsgate Sands, or at Margate; the welkin is not made to ring with the hoarse clamour of "day trippers" who flock to the marine promenades which can be reached by the "specials" down from London or the Midlands. Paignton prefers to be select, dignified, and discreet; and yet there are not wanting abundant means of enjoyment. Concerts and organ recitals are given daily in the Pavilion, and are well attended. In place of the peripatetic minstrelsy, the shrimp teas, and high jinks which form the staple amusement on most promenade piers, everything here is quiet and refined. Children of tender years, and those of "larger growth," gyrate with glee on roller skates along the smooth floor of the pier, as a variation to the pleasures which are in plenty upon the Sands; whilst staid and sober-minded folk look with subdued pleasure on the innocent mirth of the younger and more agile. Even the dances on the Pier are conducted with the utmost decorum—not to say gravity. I have seen the lads and lasses at Cleethorpes, Bridlington, and elsewhere hugging each other cheek by jowl as they whirled frantically in the valse and polka to the strain of bands whose quality paled beneath the vigour and quantity of the music supplied; but here they dance with due regard to etiquette and the most profound observance of respectability. Thus from morn till night the round of gaiety and animation on the Pier is sustained, forming one great factor in its well-earned title as a "place to spend a happy day."

And what shall be said of the Sands, whose tawny breast is laid bare for a full mile on either side? Simply that they are unapproachable by any that the sea-side tourist has seen before. Let us stroll along the northern arm of the Sands and watch the hardy fishermen hauling in their seine. Slow, heavy, toilsome work it is, and the harvest not too plentiful after many hours spent upon the sea. The calm, still water is at length ruffled by the splash of the funny prisoners within the net, and the "bit o' veesh" is speedily converted into cash at the hands of the hawkers. A striking object of interest in this ramble is the oriental-looking building whose grounds abut on the Sands, and is known as Redcliffe Tower. Passengers by the launches inquire curiously as to this picturesque structure, with its round battlemented tower and dome-tipped wings, and liken it to palaces that figure in the illustrations to books on Asiatic or Indian travel. From a distance, the sea wall which forms the boundary of the lawn gives the impression of a fortress, bristling with mimic guns; and altogether the pile forms a handsome and interesting ornament to this part of the coast line.

Returning to the sea-wall, and facing in a westerly direction, we see the many characteristic features of a life of leisure at the sea-side. The sun shines down from a blue unclouded sky, and the Bay is bathed in a flood of glorious light. But, there is a freshness and crispness in the temperature here, when stirred by the breezes from the sea, which make Paignton the envy of many other watering-places. Here on the ruddy sands, whose brow is decked with myriads of shells, we see every attitude of agreeable idleness and holiday enjoyment. The youngsters dig all day, and perform astounding feats of engineering skill with their tiny spades, in the construction of mimic forts and miniature castles, paddling knee deep in the cool waves that lave the shores, returning at eventide to enjoy their well-earned night's repose, and to recapitulate in dreams the pleasantries of the paradise they have found at Paignton. We will return too, not because the scene is tiring, but because the twilight deepens and the lamps are being lit along the Esplanade. We prefer to walk home, and I challenge any one to give a more charming three-mile ramble than that between Paignton and Torquay. I know of no prettier sight than that of Torquay from the roadway as you mount the brow of the hill by Livermead, passing Corbyn's Head. The aspect of the town, with gloaming lights along the harbour and the Straud, amongst the villas on the slopes, glinting in the deepening twilight, like jewels in Aladdin's cave, is strikingly beautiful. There is much that I must leave unsaid, on account of space at disposal, but I may conclude by saying he must be a man hard to please who is not more than charmed with the exquisite variety of scenery and the abundant means for recreation and enjoyment that are to be found in a visit to picturesque Paignton.

## FROM LONDON TO MARGATE.

(COMMUNICATED).

FINDING I wanted a change of air and a brief respite from business routine, I had not much hesitation in selecting Margate as a locale where health is to be benefited and the physical powers recruited. Accordingly, we made up a little party, and found ourselves at Fenchurch-street Station at a quarter past ten o'clock. Three-quarters of an hour later we were stepping gaily on to the deck of the old-favourite Margate steamer, at Tilbury, *The Eagle*, commanded by Bro. W. Cotton. It was not many minutes before we heard his stentorian voice proclaim "Go a-head," a welcome sound to all who were bound for a few days' relaxation and enjoyment. I recognised in our gallant Captain the whilom popular commander of the Yarmouth boat, *The Albion*, also belonging to the Steam Navigation

Company; and, although over ten years had elapsed, there was the same jolly sailor's look, the same cautious manner that had won for him the esteem of every passenger on board, for he had a pleasant word for all when opportunity offered. The Steward, Bro. W. L. Whitaker, Lodge 140, had charge of the catering department, and from the experience of self and others, it would be difficult to find a better man. Great praise is due, and was paid, to him for his attention and the general excellence of his arrangements; the viands were all that could be desired as to quantity and quality, the tariff reasonable, wines and spirits of the best, and the dining-table laid out in an artistic manner. Harry White, the head waiter, exerted himself to make the saloon party comfortable, and succeeded in giving the utmost satisfaction. After a decidedly pleasant journey, we landed safe and sound at Margate, where we met Mr. Dunn, the agent of the Navigation Company, looking after the interests of all concerned, as is his wont. Having decided to "put up" at the King's Head Hotel, High-street, we repaired thither, and were most kindly received by Bro. Thomas Pearce and his estimable wife, whose establishment affords the greatest comfort and convenience. We were agreeably surprised to find that an extra building, with large balconies, has been erected, consisting of hotel, restaurant, refreshment and billiard rooms, all facing the sea, and the whole of the apartments are elaborately furnished and decorated. The town, we are assured, is at the present time in a perfectly healthy condition. On returning to London, we had the gratification of travelling on the new boat, *The Halcyon*, or the "baby steamer," commanded by Bro. Captain F. H. Fishenden. This boat is quite new, having been launched about a month ago; she is strongly built, and has a noble appearance. Her length is 219 feet, with a beam of 26 feet. The saloon is magnificently finished, with all the latest improvements, and is all that can be desired so far as convenience and accommodation is concerned. The dining and reading rooms are also well appointed, and it is evident no study or expense has been spared by the Company to make this boat as perfect as possible. *The Halcyon* was initiated on Saturday 16th July, when she made her first trip, under Captain Fishenden; if she continues to do her work as satisfactorily as she acquitted herself on that occasion, and remains under the same able command, she will soon be able to assert herself as a Grand Past Master. The Steward, Bro. W. H. Wood, is a Mason whose acquaintance any brother may be pleased to make; his tariff is moderate, and the articles are supplied *ad lib.* A vote of thanks must be given to the Captain for the attention shown to the passengers, especially to the ladies. The journey back to Tilbury was rendered very pleasant by agreeable company, amongst whom were Bro. W. M. Stiles P.M. and P.Z. and his father, Bro. J. H. Batty P.M., and other brethren.

## NOTICE OF MEETINGS.

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### GEORGE PRICE LODGE, 2096.

A REGULAR meeting of this Lodge was held at the Greyhound Hotel, Croydon, on Saturday, the 13th inst., when there were present Bros. Ridpath W.M., Hobbs P.P.G.S.D. I.P.M., Samuel S.W., Levèy J.W., Rev. E. D. Lennox Harvey Prov. G. Chap. Chaplain, J. D. Langton P.M. P.P.G.J.W. Secretary, Goode S.D., Cambridge P.P.G.O. J.D., Holdsworth acting I.G.; also H. H. Aston, R. W. Wilson, and J. G. Fraser. The Visitors present were Bros. Frederick Carter 14, Alfred J. Heath 2041, R. H. Ranson 1790, Blackman J.W. 359, Reed J.D. 1174. Lodge was opened in the first degree and the minutes of the last regular meeting were read and confirmed. The W.M. stated that he had received a request from the W.M. of the West Kent Lodge, No. 2041, to the effect that Bro. Alfred J. Heath should be passed to the degree of F.C. The W.M. said he had much pleasure in complying with that request. Brother Heath then answered the usual questions and retired from the Lodge. The Lodge was opened in the second degree, and Bro. Heath was duly raised to the degree of F.C. Mr. E. J. Prior having been proposed for initiation, and other business transacted, the Lodge was closed. The brethren then sat down to dinner, under the presidency of the W.M. After the usual Loyal and Masonic toasts had been drunk, the W.M. proposed the health of the Prov. Grand Officers Present and Past, coupled with the name of the Prov. Grand Chaplain, Bro. Lennox Harvey, who suitably replied. The toasts of the W.M. and I.P.M. having been given, the W.M. proposed the health of the Visitors, which was responded to by Bros. Ranson and Heath. The latter took the opportunity to thank the members of the George Price Lodge for having allowed him to be passed in their Lodge. The toasts of the Secretary and Officers followed, and during the evening songs were given by the W.M. and Bro. Dr. Wilson, Bro. Cambridge presiding at the pianoforte.

### HENDON LODGE, No. 2206.

A MEETING of this Lodge was held on Saturday, the 13th inst., at the Welsh Harp (Bro. W. P. Warner's). Bro. W. A. Scurrah presided, being supported by the following brethren:—Bros. W. M. Stiles Treasurer acting I.P.M., Thom S.W., Fraser J.W., A. Scurrah Secretary, Lewis S.D., Nottingham J.D., Langley I.G., Whiting Tyler, Wheeler Organist, and other members and Visitors. The Lodge was opened in due form, and the minutes of the Consecration Meeting were read and confirmed. The W.M. announced that he had received the following letter from Col. Shadwell Clarke G.S., in response to the one the W.M. had sent, informing the G.S. that he had been elected an Hon. Member of the Lodge:—

"DEAR BRO. SCURRAH,—Will you kindly inform the Founders of the Hendon Lodge that I was extremely gratified that they so much

honoured me in my absence. I sincerely acknowledge their kindness in electing me an Hon. Member, and further of presenting me with the Founders' jewel, which I have very great pleasure in accepting. Perhaps you will call on Monday next and invest me with the jewel." The W.M. promised to do this.

The W.M. was then pleased to appoint and invest with his collar and badge the Organist of the Lodge (Bro. Wheeler), who was unavoidably absent from the previous meeting. The ballot was then taken for the following gentlemen:—Messrs. W. B. Parsons, A. M. Parsons, C. H. Watts, F. W. Hearn, and M. Powell, and was found to be in their favour. Messrs. W. B. Parsons, A. M. Parsons, C. H. Watts and M. Powell being in attendance, were initiated into the ancient mysteries in due form; the ceremony being ably performed by the W.M. and his Officers. The name of one gentleman was proposed for initiation, and another for joining; and nothing further offering the Lodge was closed in due form. The brethren afterwards assembled at the banquet table, under the presidency of the W.M. Bro. Warner had, as usual, provided an admirable menu. The usual Loyal and Masonic toasts were given and responded to. In responding to the toast of the W.M., Bro. W. A. Scurrah said:—This is the first time I have had the honour to respond to this toast, for we do not look upon the Consecration Meeting as a regular or ordinary meeting of the Lodge. I am very pleased to be at the head of this Lodge. We have had a little trouble to form it, but the establishment of the Lodge has rewarded me for the labour I have, with others, had to undergo. I see a bright prospect for our Lodge, and I will do my best during my year of office to maintain the integrity of the Lodge, and I will certainly do all I can to ensure its success. I am sure that our Wardens and the other Officers who are coming on will do all they can to assist me in that object. As to our Wardens, I am bound to say that they are quite as capable of performing the duties of W.M. as I am sure they will spare no labour to assist in making the Hendon Lodge a thorough success. I thank you very much for the kind way in which you have received and responded to this toast. I trust that we shall be united for many years to come. The W.M. next gave the toast of the initiates, in very happy terms. Bros. W. B. and A. M. Parsons, C. H. Watt and M. Powell severally responded. The toast of the Visitors was replied to by Bro. Burgess S.D. 2084, and other brethren. The proceedings were interspersed with vocal and instrumental music Bro. Wheeler Organist ably presiding at the piano. The brethren separated at an early hour, after having spent a most enjoyable evening.

Creton Lodge of Instruction, No. 1791.—A meeting was held on Thursday, 11th instant, at the Wheatsheaf Hotel, Goldhawk Road, W. Present:—Bros. Charles Coombes Worshipful Master, Child Past Master Senior Warden, Higginson J.W., Austin Treasurer, Chalfont P.M. Secretary, C. R. Cross S.D., Woodard J.D., Cavers Steward, F. Cox I.G., Jno. Davies Preceptor; Past Masters Bros. Spiegel and Sims; Bros. Jennings, Cotton, Stanley, Craggs, Larter, Wright, Hardinge, Breitbart, and P. J. Davies. Lodge was opened, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Spiegel P.M. candidate. The 2nd section was worked by Bro. Jno. Davies, assisted by the brethren; also the 3rd and 4th sections. Bro. Child P.M. was elected W.M. for next meeting. Bros. F. Stanley, F. N. Hardinge, and G. S. Wright were elected members.

### MINERVA CHAPTER, No. 250.

THIS Chapter held its meeting on Wednesday, 17th instant, at the Freemasons' Hall, Dagger-lane, Hull, when the following Principals were installed:—Comps. Thomas Oates M.E.Z., Walter C. Whiteside E., Frederick Blackburn J. The First Principal invested his Officers, as under:—Companions Walter Reynolds P.Z. Treasurer, M. C. Peck P.Z. Scribe E, William Coysh Scribe N., Randolph R. Hawley Principal Sojourner, John T. Towler First Assistant, L. E. Stephenson Second Assistant, Lars Brekke Director of Ceremonies, V. King Organist, J. Terrington Gibson Sword Bearer, William Johnston Standard Bearer, W. Clayton Janitor. The installation ceremonies were ably and efficiently performed by Companion Walter Reynolds P.Z., whose services on like occasions are not only cheerfully given in North and East Ridings of Yorkshire, but also in the neighbouring Province of Lincolnshire. The Companions then adjourned to supper. After the usual Loyal and Masonic toasts an enjoyable evening was spent.

MUST HAVE A CERTIFICATE.—The Grand Lodge of California demands that a visitor to one of its subordinates, as an evidence of his own standing prior to his examination, shall furnish the Committee with a certificate of membership from his Lodge duly authenticated.

NEW MASONIC HALL.—A new Masonic Hall was recently dedicated at Hamilton, Ohio, by Grand Master Williams.

The man who has no faith in anything, who looks upon all men as scoundrels, can never really become a good Mason.

The School Teachers have presented a very rich Rose Window, from the Studio of Mr. Taylor, of Berners Street, to Christ Church, Bexley Heath, of which the Rev. George Graham is the Incumbent. The Window, which is in the South Transept, was unveiled on Wednesday, the 10th inst., as a Jubilee offering, on the occasion of their School Festival.



## DIARY FOR THE WEEK.

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

## SATURDAY, 20th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)  
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 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)  
 1641—Crichton, Surrey Masonic Hall, Camberwell  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In.)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 M.M. 251—Tenterden Anderton's Hotel, Fleet Street  
 811—Yarborough, Royal Pavilion, Brighton  
 1326—Lebanon, Lion Hotel, Hampton  
 2035—Beaumont, Royal Hotel, Kirkburton  
 R.A. 1326—Lebanon, Lion Hotel, Hampton  
 M.M.—Rose and Lily, Four Swans, Waltham Cross

## MONDAY, 22nd AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)  
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)  
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)  
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (In.)  
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at (In)  
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)  
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)  
 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)  
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)  
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
 1801—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)  
 48—Industry, 34 Denmark-street, Gateshead  
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)  
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)  
 999—Robert Burns, Freemasons' Hall, Manchester  
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
 R.A. 411—Commercial, Masonic Hall, Nottingham

## TUESDAY, 23rd AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)  
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)  
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)  
 554—Yarborough, Green Dragon, Stepney (Instruction)  
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
 860—Dalhousie, Sisters' Tavern, Pownall-road, Dulston at 8 (Instruction)  
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)  
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)  
 1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)  
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1446—Mount Edgumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)  
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
 1472—Henley, Three Crowns, North Woolwich. (Instruction)  
 1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)  
 1695—New Finsbury Park, Horsey Wood Tavern, Finsbury Park, at 8. (Inst.)  
 1839—Duke of Cornwall, Bibra Restaurant, Cannon Street, E.C., at 7. (Inst.)  
 1919—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)  
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 6.30  
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)  
 R.A. 1275—Star, Ship Hotel, Greenwich  
 24—Newcastle-on-Tyne, Freemasons Hall, Grainger-st., Newcastle 7.30 (In)  
 253—Tyrian, Masonic Hall, Gower-street, Derby  
 463—East Surrey of Concord, Kings' Arms Hotel, Croydon, at 7.45. (Inst.)  
 1016—Elkington, Masonic Hall, New-street, Birmingham  
 1609—Dramatic, Masonic Hall, Liverpool  
 1675—Ancient Briton, Masonic Hall, Liverpool  
 2025—St. George, St. George's Hall, Stonehouse, Devon  
 R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham  
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol  
 R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
 R.A. 823—Everton, Masonic Hall, Liverpool

## WEDNESDAY, 24th AUGUST.

- General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 6  
 3—Fidelity, Alfred, Roma Road, Barnsbury, at 8. (Instruction)  
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)  
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)  
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)  
 228—United Strength, The Hope, Staahope Street, Regent's Park, at 8 (In)  
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)  
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)  
 754—High Cross, Seven Sisters' Tavern, Page Green, Tottenham  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Inst. ac.)  
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Inst.)  
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)  
 1540—Chaucer, Bridge House Hotel, Southwark  
 1601—Ravensbourne, George Inn, Lewisham, at 7.30. (Instruction)  
 1604—Wanderers, Victoria Masons' Restaurant, Victoria-st., S.W., at 7.30 (In)  
 1682—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)  
 1631—Londesborough, Berkeley Arms, John Street, City East, at 8. (Inst.)  
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)  
 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)  
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)  
 220—Harmony, Garston Hotel, Garston, Lancashire  
 724—Derby, Masonic Hall, Liverpool  
 778—Bard of Avon, Greyhound Hotel, Hampton Court  
 772—St. Augustine, Masonic Hall, Canterbury. (Instruction)

- 1039—St. John, George Hotel, Lichfield  
 1218—Prince Alfred, Commercial Hotel, Moseley, near Manchester  
 1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)  
 1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1633—Avon, Freemasons' Hall, Manchester  
 1723—St. George, Commercial Hotel, Town Hall-square, Bolton  
 1967—Beacon Court, Ghuzee Fort Hotel, New Brompton, Kent  
 R.A. 42—Unanimity, Derby Hotel, Bury, Lancashire  
 R.A. 261—Sincerity, Masonic Hall, Taunton  
 R.A. 328—St. John's, Masonic Hall, Torquay, Devon  
 R.A. 503—Belvidere, Star Hotel, Maidstone  
 R.A. 605—De Tabley, Queen's Hotel, Birkenhead  
 R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool  
 M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle

## THURSDAY, 25th AUGUST.

- General Committee Girls' School, Freemasons' Hall, at 4  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 87—Vitruvian, White Hart, Collego-street, Lambeth, at 8 (Instruction)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)  
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)  
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 1158—Southern Star, Pheasant, Staggate, Westminster-bridge, at 8 (Inst.)  
 1278—Burdett Coutts, Swan Tavern, Betanal Green Road, E., 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)  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)  
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)  
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)  
 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)  
 1614—Covent Garden, Criterion, W., at 8. (Instruction)  
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)  
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)  
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)  
 1791—Creston, Wheatheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 111—Restoration, Freemasons' Hall, Darlington  
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)  
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)  
 286—Samaritan, Green Man Hotel, Bury  
 348—St. John, Bull's Head Inn, Bradshawgate, Bolton  
 594—Downshire, Masonic Hall, Liverpool  
 784—Wellington, Masonic Rooms, Park Street, Deal  
 807—Cabbell, Masonic Hall, Theatre Street, Norwich  
 904—Phoenix, Ship Hotel, Rotherham  
 935—Harmony, Freemasons' Hall, Islington Square, Salford  
 966—St. Edward, Literary Institute, Leek, Stafford  
 1313—Fermor, Masonic Hall, Southport, Lancashire  
 1325—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)  
 1437—Liberty of Havering, Rising Sun, Romford  
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester  
 1505—Emulation, Masonic Hall, Liverpool  
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle  
 1892—Wallington, King's Arms Hotel, Carsington. (Instruction)  
 R.A. 57—Humber, Freemasons' Hall, Hull  
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool  
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields

## FRIDAY, 26th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7  
 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.)  
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)  
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)  
 831—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 935—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)  
 1036—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1442—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)  
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)  
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)  
 R.A. 1602—Sir Hugh Myddelton, Agricultural Hall, N.  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)  
 810—Craven, Devonshire Hotel, Skipton  
 1393—Hamer, Masonic Hall, Liverpool  
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne  
 1821—Ailingworth, Royal Pavilion, Brighton  
 2039—Londonderry, Y.M.C.A., John Street, Sunderland  
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8  
 R.A. 242—Magdalen, Guildhall, Doncaster  
 R.A. 680—Selton, Masonic Hall, Liverpool  
 R.A. 1086—Waltou, Skelmersdale Masonic Hall, Kirkdale, Liverpool  
 M.M. 164—Southdown, Station Hotel, Haywards Heath, Sussex

## SATURDAY, 27th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)  
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1541—Alexandra Palace, Imperial Hotel, Tottenham Via Recta  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)  
 1571—Gostling-Murray, Town Hall, Hounslow  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8  
 304—Prince George, Private Rooms, Bottoms, Eastwood  
 462—Wharfedale, Rose and Crown Hotel, Penistone  
 1942—Greenwood, Public Hall, Epsom  
 R.A. 178—Harmony, Royal Hotel, Wigan

£20.—Tobaccoists COMMENCING.—An illustrated guide, regd. (136 pp.)  
 "How to Open Respectably from £20 to £2000." Free by post. H. MERRIS  
 & Co., Cigar and Tobacco Merchants, 107 to 111 Euston Road, London.  
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GLEANINGS.

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The *New York Times* is responsible for the assertion that Florence, the actor, has made twenty thousand dollars out of the "Modern Mystic Shrine" during the past year.

A MASONIC MUMMY.—Freemasons will be glad to hear of the recent discovery in Egypt, by Professor Maspero, of a tomb quite untouched by the defiling and pilfering Arabs, in which a square, a level, compasses, and other implements, have been found alongside a mummy. The dead man was an architect, builder, and carver of inscriptions, having control of one quarter of the cemetery at Thebes. The tomb was very comfortably furnished, with linen chests, painted jars, statuettes, and other articles of use or luxury, and contained two sledges for the transport of mummies and sarcophagi. —*Craftsman*.

The robe of self-righteousness is blacker in the eyes of God than the sins it proposes to cover.—*Hebrew Standard*.

Truth, honesty, self-control, kindness, are simple and practicable virtues, yet they are the very foundations of character, on which may be built all fine and noble qualities, all generous enthusiasm, all pure and unselfish heroism, all patriotic and philanthropic devotion.

What we must do is to make the actual possibilities of life our ideal. It lies in human life not to construct the godlike, but to recognise it, and thus gain it.

The seeds of our punishment are sown at the time we commit the sin.

There are errors which no wise man will treat with rudeness, while there is a probability that they may be the refraction of some great truth below the horizon.

Learn from the earliest days to inure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death.

All mankind are happier for having been happy, so that, if you make them happy now, you make happy twenty years hence by the memory of it.

A Grand Master in one of the Western jurisdictions is just now receiving some criticism because of the following paragraph which appears in his annual address lately published: "If the writer would bestow one-half the trouble he devotes to writing, and just look into the constitution and code, nine to one, I wager, he would find there the query answered." The *Illinois Freemason* says: "'Nine to one, I wager,' may be elegant for the bar-room, passable in common conversation, but it is execrable for a Grand Master in giving a formal account of his stewardship to the body of the Craft."

"The symbolism of Masonry is the soul of Masonry. Every symbol of the Blue Lodge is a religious teacher—the mute teacher also of morals and philosophy. It is in its ancient symbols, and in the knowledge of their true meanings, that the pre-eminence of Masonry over all other Orders consist."

We have had the opportunity several times of late to see the conferring of the Order of the Red Cross and the Temple, according to the ritual adopted at the last Triennial of the Grand Encampment. The new accepted form is not very different from that which has been in general use in this section, albeit there are some changes readily noticed, a few of which do not appear to us as improvements. It is a good thing to secure uniformity, however, and if the new work can ensure this result we should not complain if now and then a change is made which does not seem altogether for the better. As Bro. Rice, of the *Masonic Advance*, remarks, "If the food is wholesome it is only a matter of etiquette whether it be eaten with a knife or a fork. The substance is there in either case, and will produce the same result every time."—*Freemasons' Repository*.

MASONIC VETERANS OF ILLINOIS.—The Masonic Veteran Association of Illinois has published its first annual report, giving a history of the Association since its organisation 13th January 1886, and up to 25th April 1887. The headquarters of the Association are in Chicago, and meetings are held in that city in April, October, and January. Members are eligible twenty-one years after initiation. There have been so far one hundred and twelve members. The Officers are Venerable Chief, seven Assistant Chiefs, Secretary and Treasurer, Register, with Chaplains, Marshals, Stewards and Guard. Brother Gilbert W. Barnard is the Secretary and Treasurer, and Bro. De Witt C. Cregier Venerable Chief.—*Mercury*.

KNIFE AND FORK DEGREE.—Those Masons who take more delight in the refreshments of the banquet than in the labours of the Lodge, and who admire Masonry only for its social aspect, are ironically said to be "Members of the Knife and Fork Degree." The sarcasm was first uttered by Dermott, when he said, in his *Ahiman Rezon*, p 36, speaking of the Moderns, that "it was also thought expedient to abolish the old custom of studying geometry in the Lodge; and some of the young brethren made it appear that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the rotundity of the Lodge than the best scale and compass in Europe."—*McClenahan's Encyclopedia*.

THE TRUTH.—If the women are not good enough to belong to the Masons," said a fair one, with pouting lips, the other day, "will you please tell us why?" My dear, that is the very trouble. You are too good. The necessity for your membership does not exist. Masonry was founded to make the men better, and the Lord knows they need it. My dear, if any one ever said women were left out of Masonry because they could not keep a secret, you can rest assured he never was a census-taker, and tried to find a woman's age.

THE FREEMASON'S CHRONICLE,

A Weekly Record of Masonic Intelligence.

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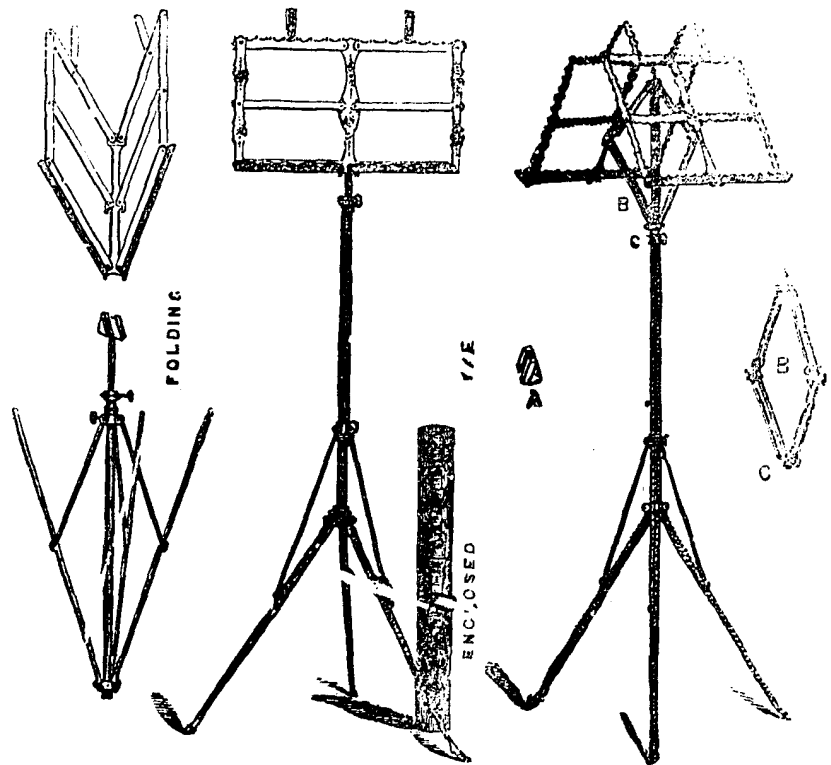
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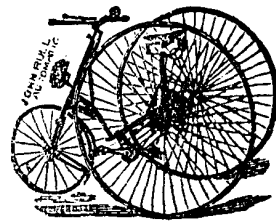
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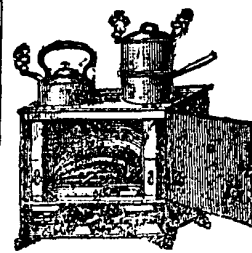
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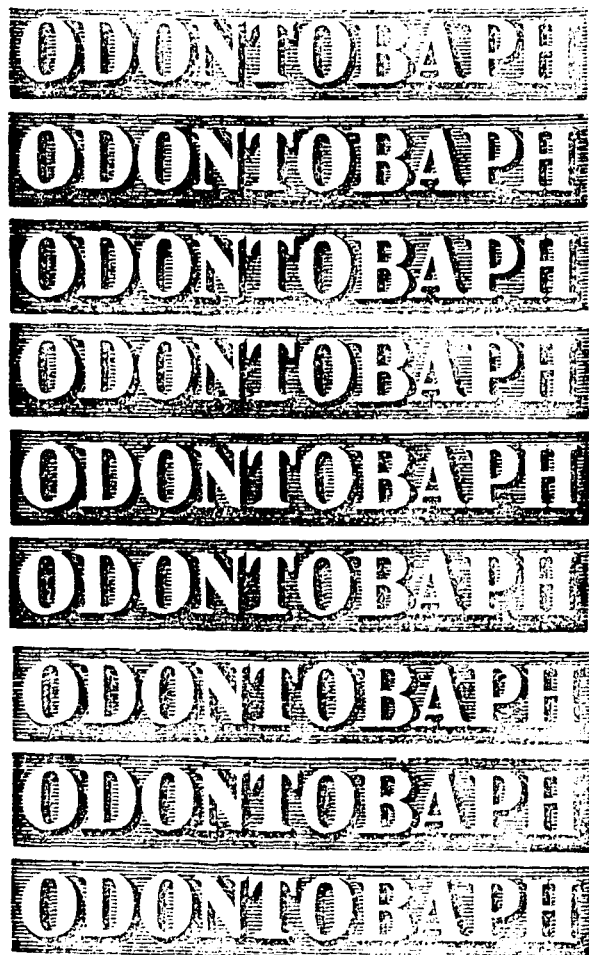
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