

THE  
**Freemason's Chronicle;**

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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**THE R.M. INSTITUTION FOR BOYS.**

"Give me th' avow'd, th' erect, the manly foe,  
Bold I can meet—perhaps may turn his blow;  
But of all plagues, good Heaven, thy wrath can send,  
Save, save, oh, save me from the candid friend!"

WE are within a few hours of the day fixed for the celebration of the Ninetieth Anniversary Festival of the Royal Masonic Institution for Boys, the actual gathering being arranged for Wednesday next, the 27th instant, on which occasion the Right Worshipful Brother Lord Ebrington Provincial Grand Master for Devonshire will preside at the dinner, to take place at the Freemasons' Tavern, London, when we hope he will be supported by an influential body of Craftsmen and their ladies, and that the result of the meeting will be all that his lordship and his friends can desire.

Notwithstanding this close proximity of the Festival, we are sorry to find that the Institution is not enjoying the full meed of popularity which is so essential just previous to one of its annual gatherings, and more particularly so at the present time, when the members of the Craft have but just completed one of the grandest works on which they have ever been engaged—the celebration of the Centenary of the Girls' School. The cause of this unpopularity is to be traced to the action of one or two men, who, to serve their own dishonourable purposes, are attacking the Boys' School by means of anonymous circulars, the Institution having been blessed, or cursed we may rather say, during the last few weeks, with the attentions of a "candid friend," an infliction which, in the words of the author quoted above, is one of the greatest plagues kind heaven can impose on mankind. It is no use shutting our eyes to the fact that the Institution is suffering in consequence of the attacks which are just now being levelled against it, but we are convinced that ultimate good will result, and that so far from the anonymous and libellous utterances doing any permanent harm, they will have just the opposite effect, a result which, notwithstanding the statements put forth, is, we imagine, very far from what is desired by those who are at the bottom of the conspiracy, their sole object appearing to be to make as much stir and do as much injustice as possible; but they are particularly careful to do all they undertake in an underhand manner, in the hope of keeping themselves free of the prosecution they so justly merit and would assuredly experience if they were known.

We have said we anticipate ultimate good from the attacks which are just now being made on the Royal Masonic Institution for Boys, and in support of our opinion we may refer to the business to be transacted at the annual meeting of the Provincial Grand Lodge of Berks and Bucks, to be held on Monday next, at High Wycombe. On that occasion Bro. John Tomkins Prov. S.G.W. will move:

That this Provincial Grand Lodge of Berks and Bucks respectfully requests Grand Lodge to take into consideration the present condition of the Masonic Boys' School, and, if thought fit, to appoint a Committee to inquire into its discipline and management.

We fervently hope Bro. Tomkins will be supported in this proposition, and that the matter may be referred to Grand Lodge with such support as will ensure an inquiry being instituted by the ruling power of the Craft. This would be the fairest way of deciding the questions at issue between the Institution and its libellers, and we should be very much surprised if it did not lead to a better understanding on several points than exists at the present time. But will Grand Lodge entertain the question? Where is the need for inquiry? What are the complaints? and who is there to support them? In answer to these queries we say that we do not believe Grand Lodge will consider the matter within its province, and will not interfere, although we should very much like to see a Committee appointed and an official inquiry instituted. The need for the inquiry may be said to exist in consequence of the statements, which have recently been circulated, but unfortunately those which call for action are useless, from this point of view, because anonymous. Grand Lodge would not place any reliance on them, and we are afraid the men who circulated them have not got the courage to establish their identity; while the rulers of the Craft would be very unwise to take action on anonymous complaints, supported only by brethren equally in the dark as to their origin—or professing to be so.

It is ridiculous to suppose that the circulars to which we have referred have been as widely circulated as they have been without some one knowing their author, and we must at once express our contempt for brethren who support the utterances contained in them, or refer to them as worthy of consideration, and at the same time profess ignorance of their origin. We do not hesitate to say that in many cases they are telling deliberate falsehoods, and for this reason we think an official inquiry should be instituted. Surely Masons would not appear before Grand Lodge and declare they knew nothing of circulars they had paid for, addressed or helped to circulate, when their sole object in distributing them was to "act in a fair spirit, with the good of our Institution in view . . . in order that the matters referred to might see a little daylight and be investigated." The authors of the complaints have been "candid" enough to state their grievances, and to give a reason for so doing; would they be equally candid in answering questions put to them by a Grand Lodge Committee?

Our readers are tolerably well acquainted with the anonymous attacks which are being made on the Institution, and to which we have referred, to need any further account of them necessary on the present occasion. We have also said what we hope will be the result of the Berks and Bucks proposition. All we can now do is to express a wish that every

Provincial Grand Lodge will take similar action; then, perhaps, Grand Lodge would see the necessity of moving in the matter. But we are afraid the subject will be considered as outside the scope of Grand Lodge interference, and as we have all along said, the prime movers take particular care to keep their utterances outside the scope of a legal inquiry; were it otherwise we should soon hear of a decision one way or the other.

Having disposed of this part of the subject, we may revert to the original purpose of our present remarks, and draw attention to the rapidly approaching Anniversary Festival of the Institution. The Boys' School has this year had both numerous and severe obstacles to surmount in preparing for its Annual Festival, and the wonder is, not that it is behindhand, but that it has been able to achieve so much. The Festival of the Girls' School, just concluded, has been the all-absorbing topic among the charitably disposed members of the Craft, and the splendid success of that celebration has exhausted the resources of many who would have been ready and willing to work on behalf of the companion Charity. This cause alone leads us to anticipate a heavy falling off in this year's returns, but whether our surmise will be confirmed or not the future alone can decide. We hope not, but we are sadly afraid that the result of the coming Festival will be anything but that we desire, and on this account we once more ask our readers to give the Institution as much support as lies in their power.

### PHILOSOPHY OF MASONRY.

*An Address by Bro. Joseph W. Congdon, Past Grand Master of Masons in New Jersey, at Anniversary Exercises of Ivanhoe Lodge, and first published in "The Royal Craftsman."*

**D**ISSERTATIONS upon the ethics of Freemasonry have been so oft repeated as to have almost taken on stereotyped forms. The elucidation of the particular system of principles, rules, symbolisms, and customs of Freemasonry has been so ample that it is his own fault if a brother is ill informed concerning them. But, while the ethics of the institution are perhaps clear, the philosophy of Masonry is always a storehouse, whose corners yield some new and refreshing subjects of thought. While causes may be accurately determined, the resultant effects are often still widening and unknown, therefore the application and operation of a reason, towards the fullest attainment of its legitimate object, is usually a more interesting study than the search after the source or cause of a movement. The operation of the principles of Masonry is, therefore, a higher study in metaphysics than is the study of the source and reason of the existence of the institution.

The antiquity of Masonry is, of course, attractive. There is a possibility that in practical uses it existed before David sang his Psalms and Isaiah uttered his prophecies; that the Masonic emblems found underneath the monster plinth of Heliopolis, which the great Cæsar brought to Alexandria to please a woman, were placed there almost as far back as the days of Moses; and that the wonderful pyramids, reared by the hands of unexcelled masters of their art, were built with the help of Jewish slaves of earliest days, to say nothing of the magnificent temple where the highest wisdom, strength and beauty were exemplified. This antiquity certainly lends a charm to Masonry.

The astonishing vitality with which Masonry has survived the changes of history, and the transfer of art and civilisation from one locality of the globe to others in turn, are fascinating studies. There is no more interesting contemplation than the transmigration of the architectural art from Egypt to the Holy Land, to Greece and Rome, to the time of the dark ages when the Catholic church saved it and protected its development, to the days when the Templars and Knights Hospitallers of Jerusalem found equally engaging service in defending the guilds of the workers and the pilgrims to the Holy Sepulchre, to the transfer to northern Europe in the time of Charlemagne, thence to Britain, where its uses most brilliantly shone in

the re-building of London after the great fire of 1666, and its subsequent transmigration into a theoretical and honorary society by Sir Christopher Wren.

Again, a source of loyal pride in Masonry is the long list of distinguished men, in all ages and countries, who have found honour and pleasure in giving allegiance to the Craft. As has been well said, "Its history is illuminated by a galaxy of names that make up the brightest constellation of wisdom, talent, patriotism, and virtue." And yet the antiquity of Freemasonry, the wars, vicissitudes and revolutions it has outlived, and the long category of illustrious names inscribed upon its banners, are simply incidents in its history. It is not these things that constitute its true glory and dignity. It is in Masonry as it is, and not as it was, nor for what it was, that we must seek to find the potent influences that account for its cohesiveness, its constant growth and its abiding vitality.

What is it that brings men together, in formal and regularly recurring convocations as Masons, while they are such in theory only, using the tools of the Craft in similitude and symbolisms simply? It is not alone for the charity extended. The brotherhood affords charity supposedly for members only when in distress, and the widow and orphan are beneficiaries only according to the necessities of individual instances. Masonry is not a life insurance association, nor an accident indemnification society. Some such meretricious schemes are invested with forms of initiation and mystery, in the endeavour to establish something of such inscrutable secrecy as is supposed to give a glamour of attraction to Masonry for weak-headed men and over-curious women.

The secrecy of Masonry is not its charm of attractiveness. In fact this has operated to its disadvantage so far as its greatest possible development goes, if simple growth be regarded as of unequivocal advantage—which it is not. In actual fact there is very little that is secret about Masonry. The great truths it promulgates are no secret. Its illustrations of similitudes are published. The lessons it endeavours to inculcate by the exemplification of ancient customs and certain events are no longer absolute secrets. Its practical operations in brotherly love and relief are public in general. And the personal, moral restraint, the whisper of approaching evil, and the word of warning to brethren in danger, are not sufficiently frequent and effectual to excite the enmity of foes to secrecy.

Furthermore, it is not theatrical representations of tragedy and drama that draw men to witness repetitions of familiar scenes. No theatrical spectacle, nor historical or philosophical play that a Shakesperian genius might evolve could draw men together in thousands of places simultaneously and thousands of times. No elaborate costumes, brilliant accessories and most entrancing actors, would so congregate men, who often sit attentive listeners to bunglers of speech and action, or to the parrot-like enunciations of Masters and Deacons whose greatest elocutionary achievements are frequently but tests of memory.

There is no more actual enchantment in the simple repetition of the Ritual, beautiful as it is in thought and verbiage, than in some repeated sermons under which familiar deacons and elders consider themselves privileged to sleep. Nor is it with the symbolism of Masonry that genius chains the interest even of those who can most appreciate beautiful sentiment and allegory. In truth, the significance of the emblems is in some places forced, and one fails to comprehend the consistency of such illustrations as the lessons of the bee hive, the ark, and other features of the Ritual which bear no relation to the industrial art. Neither is the emblematic expression of Masonry so grand in conception and forceful in representation as to be inapproachable in comparison with what might be represented of other avocations.

The bee hive might be one of a class of most interesting emblems in husbandry—such as the plough that opens up the barren soil for the seed which nature, by amazing process, develops into nourishment for man.

The unpoetical avocation of the ironworker might serve for the deduction of the lesson that, as the rough metal is melted in a fiery furnace, so are our natures resolved into purified material by the trials of life; as the iron is moulded into useful forms in the clay, so may our characters be symmetrically formed; and as the rough surfaces are cleared away by contact with like pieces revolving, so are our minds brightened and the rough

excrescences of our innate imperfection smoothed away by attrition and intercourse with fellow men.

The life of the sailor is capable of beautiful expression in symbolism. He is launched upon the sea of life, uncertain whether at the last he shall reach a port where the sun shall shine, and birds will sing, and flowers bloom, or whether in a dark and stormy night of evil he may be wrecked by the unfriendly sea on cruel rocks. But he has his conscience for a rudder, he may have the Bible for his compass, the help of friends and kindly words to aid him as breezes fill the sails, and, above all, the light that his Maker gives him, like the north star, by whose constant and unchanging ray he steers his course.

Neither is Masonry a moral hospital to which men flee for cure. It is not a refuge for moral wrecks wherein to endeavour to regain lost character. It does not invite reprobates to retrieve lost opportunities and regain respectability. It offers no attraction of this nature, nor does it ask the allegiance of its members in beneficent endeavours to gather figs from thistles. So we see by this logic that we are not to judge of the beauties and benefits of Freemasonry by its antiquity, its vitality, its membership, its charitable usefulness, its secret power, its histrionic or literary nature, the charm of its symbolic structure, nor as an asylum for the morally diseased.

Its effectual influence on the social architecture of the world truly commands our admiration; but to determine its entitlement to our regard, and to analyze the reasons for the devotion of its adherents, we may find far more pleasing and conclusive arguments for its perpetuation, and of its power for the accomplishment of great good, in contemplating its moral characteristics. In this field of investigation we find five salient features—two that challenge our admiration, as tending to establish the solidity of its foundation, and the axiomatic truths of its logic, and three which demonstrate its abundant usefulness to men.

First. The fundamental scheme of Masonry is completed. Its principles, lessons, customs and landmarks are wholly established. Unlike any other human Institution, to it there is nothing to add, from it nothing can be taken. "It stands upon the ancient ways." All theories, sciences and doctrines of philosophy in the run of the centuries are subject to continual and ever varying change, save this. There are many religions, and but one Masonry. There are many methods and codes of civil law, and but one Masonry. There are many medical and physical systems of science, and but one of Masonry. Surely there must be consistency in the theory and plan of an institution so long unaltered, and now unalterable in its general plan.

Second. The truths which it announces are undeniable; the argumentation of Freemasonry is unanswerable; no hypothetical course of reasoning is presented for discussion; its propositions are beyond the pale of debate. The insistence that there is an Omnipotent and Omniscient Creator and Ruler of all things, that man is the creature of His hand, that man is mortal, that all men are by nature equal, that the interests of all men are mutual, that man's happiness involves the happiness of his fellow men, that the highest happiness comes from proper living and thinking, and that man is largely the arbiter of his own greatest possibilities for personal happiness and the elevation of his kind, are truths not to be denied save by the fool who "hath said in his heart there is no God."

Third. Masonry is an active and positive instrumentality for the establishment of friendships. Heaven grants no greater earthly blessing than that of true friendship. With man constituted as he is, receptive, responsive, and intense in sentiments and passions, his life would not be worth the living without the friendship of others of his kind. Freemasons the world over can bear witness that there is no more facile medium for the cultivation of friendships than the intercourse that Masonry affords, and within the walls of the homes of the Craft, brothers of no common blood become brothers indeed, whose affection and confidence are never broken, save by the scythe of time, to be renewed, we fondly hope, and as our faith inspires, in the eternal presence of the Father of us all.

Fourth. The direct influence of Freemasonry in its teachings and associations is unquestionably ennobling and elevating. This influence is positive, and like all waves of influence, we know not how far its concentric rings may ultimately carry the effect that radiates from the pure thoughts, the beautiful illustrations, the inspiring hopes, and the solemn words of warning and advice, to which expression is given in the workings of a Masonic Lodge con-

sistently conducted. It may be boldly asserted that he is unworthy of the Craft, unfit for the society of the best of his fellow creatures, unworthy of the confidence of honest men, who has not realised the ennobling, restraining, mollifying influences of Masonic intercourse and practice.

Fifth. And most important, Masonry teaches man, without the formulation of a religious creed, and the exaction of adherence to the stipulations of certain dogmatic principles, that God, his Creator, is his Father and Protector, in whom his unbounded faith may be placed, who will deal with him according to his merits, and who will reward him for purity of heart, uprightness of life and devotion to pious principles. From the fact that there is a God, that nature demonstrates the indestructibility of matter, that like causes like, that violation of physical law causes physical suffering, that virtue is its own reward, and that this life is not complete in its own sphere, the only hypothesis in Masonry—faith in a future life—is made reasonable and acceptable; and the brother of ordinary conception of mind is led to confidently believe that God cares for all the creatures of His hand, that the soul of man is not to be obliterated in the destruction of the material world, and that in *another* life will be righted and equalized the apparent inconsistencies and incongruities of this.

In the mountains of Switzerland the clouds often rest athwart the snowy peaks, so that one knows not where the towering apex ends nor where the ethereal begins; and it seems as if one might climb on and up through the fleecy banks, upward even into the very gate of heaven. On the ocean, in the gorgeousness of a refulgent sunset, the blue of the ocean and the azure of the sky are often so blended, commingled and overshot by the golden beams of the retiring sun, that no dividing line may be distinguished, and it seems as if one might sail on and off directly into a realm of glory, like that which we may believe heaven itself to be. Likewise in Masonry, pure, undefiled and undebased, we find it so interwoven with divine philosophy, in such close contact with religious faith and practice, that we may not demonstrate where the earthly ends and the heavenly begins. Thus clearly and satisfactorily may be demonstrated the actual practical value of the teachings and influences of Freemasonry.

The case is proven, and the verdict will be safe in the judgment of intelligent minds. Then let the brotherhood be united, true and faithful, and Masonry shall endure. May the Father prosper it for all in it that is pure and noble. May weak and stumbling man continue to find help and guidance, encouragement and hope, in its purifying influences, its impressive lessons, its precious friendships, and in the faith it inspires in the Divine Being and a life hereafter.

The monthly meeting of the Board of Benevolence took place on Wednesday, at Freemasons' Hall, London. Bro. James Brett acted as President, with Bros. C. A. Cotterbrune P.G.P. and W. Hopkirk G.P. supporting him. The first business was the confirmation of the recommendations made at the last meeting. The brethren then proceeded with the new list, which embraced the names of forty-one applicants. They were relieved with a total of £990, composed of two recommendations to Grand Lodge of £50 each; nine recommendations to the Grand Master of £40 each, and thirteen of £30; four grants of £20 each, five of £10, and two of £5. Four cases were deferred, one of the petitioners had died since his petition was sent in, and one case was not entertained.

The W.M. and Officers of Concord Lodge, No. 1135, Ilfracombe, intend presenting to Brother Samuel Jones, of Exeter, who was the founder of the Lodge, and has acted as installing master for 20 years, a handsome silver salver, on the occasion of the next annual meeting, which will take place on Monday. He will then, for the 21st time, act in the capacity of installing officer, and instal as W.M. Bro. St. Paul P.M. P.Z. The salver is inscribed in the centre as follows:—

"Presented to W. Brother Samuel Jones P.P.J.G.W., by the W. Master, Past Masters and Officers of the Concord Lodge, No. 1135, as a slight recognition of his valuable services as a founder of the Lodge, and installing master for 21 consecutive years. Ilfracombe, 25th June 1888."

Bro. W. J. Hughan has kindly consented to give a Masonic Lecture at Sunderland, on Tuesday, 17th July, in the Masonic Hall, Park Terrace.



## BLUNDERING SECTARIAN SYMBOL-MONGERS.

BY BRO. JACOB NORTON.

NEW religions are promulgated either by arguments or by miracles, but when the priesthood becomes powerful, religious persecution is resorted to for driving people into the church and for preventing others from leaving it. In the middle ages, besides persecution, Jews have often been challenged by Christian clergy to public or private discussion, and Prince de Joinville, in his *Chronicles of the Crusades*, relates several anecdotes which were told to him by St. Louis, one of which is as follows:—

"At another time the holy King told me, that during the great disputation at the monastery of Clugny, between the monks and the Jews, an old Knight happened to be present, who requested the abbot of the monastery to allow him to say a few words; this with difficulty was granted to him. The old Knight, raising himself on his crutches, desired the more learned clerk and first rabbi of the Jews to come near to him, which being done, the Knight put the following questions to the rabbi: Do you believe in the Virgin Mary, who bore our Lord Jesus Christ in her womb, and then in her arms, and that she was a virgin when delivered, and is now the Mother of God? The Jew replied that he did not believe a word of all this. The Knight said, 'Verily, stupidly hast thou answered, . . . and lifting up the crutch, he smote the Jew such a blow on the ear as felled him to the ground. The other Jews, seeing their rabbi wounded, fled away, and thus ended the disputation between the monks and the Jews.

The abbot then advanced to the Knight and said . . . You have done a very foolish thing in thus striking the Jew, but the Knight answered, 'You have permitted a much greater folly in permitting discussion in such an assembly, and suffering such a disputation of errors; for here are numbers of very good Christians, who might have gone away unbelievers in consequence of the arguments of the Jews.

I therefore tell you, continued the King, that no one, however learned or perfect a theologian he may be, ought to dispute with the Jews: but the layman whenever he hears the Christian faith contemned, should defend it, not only by words, but with the sharp edge of the sword, with which he should strike the scandalizers and disbelievers, until it enters their bodies, as far as the hilt."

Now, I entertain no very high opinion of the intelligence of either of the above Christian worthies, but nevertheless in one respect they displayed more common sense than our sectarianizing Masonic luminaries do in our Lodges. The old Knight as well as St. Louis had sense enough to perceive the danger to Christianity by provoking discussion with Jews upon religious questions, but our luminaries imagine that no harm will result to Christianity from such discussions. The arguments our sectarian luminaries artfully introduce into their writings or lectures, are usually based upon symbols. They say, that symbolism must have begun very early in the history of religious rites, and that the Masonic Lodge is a continuation of King Solomon's temple, that Solomon was the author of our Masonic ritual, with three degrees, three great lights, three lesser lights, and a dozen other threes, and as the priests in those days were symbolizers, Solomon must also have been a symbolizer: hence, all these threes in the ritual, they say, were undoubtedly designed by Solomon as symbols of the Trinity, and hence Solomon was an orthodox trinitarian.

The truth however is, that the old fables were originally designed to be believed literally, and for a long time people believed in the fables as facts, but in the course of time these fables began to be doubted and laughed at, then, and not till then, in order to save the sacred books from falling into contempt, a theological genius discovered that old stories were never designed to be understood literally, but were always intended as allegories and symbols to point out most important truths.

Take, for instance, the English version of the Pentateuch, and you will therein find but twice the word "devils," viz. Lev. xvii. 17, and Deut. xxxii. 17. A Jewish translator made it read "evil spirits." Be this as it may, there is no evidence in the whole book that the author believed in the existence of such a personage as the devil, or Satan, or the great tempter, such as Christians talk about. Even the Satan who figures in the Book of Job is not described as an enemy to God. The early Jews, therefore, had no notion of such a personage as the more recently described devil. In the third chapter of Genesis we find the well-known story about Eve and the serpent in the garden of Eden. This story, I have no doubt, was believed for hundreds of years in the literal sense as it was written: but in the course of time the story began to be doubted,

especially after the Pentateuch was translated into Greek: then a mystic school arose, among the Alexandrian Jews, who adopted allegoric and symbolic explanations; the early Christians imbibed from the Alexandrian school the same notions, hence one of these luminaries transformed the serpent into Satan, the Christian Church adopted that explanation as a revealed truth, after which if a Christian happened to doubt the existence of the devil, and his doubts became known to the Holy Inquisition, the said Inquisition burnt the heretic's body in this world, and consigned his soul to the devil in the next.

And now I will give some curious specimens of symbol-mongering. In Vol. IX. pp 178 and 179 of the "Anti Nicene Fathers" I find that Father Irenæus, who evidently could not swallow the story of Balaam's ass, explained it as follows:—

"And he mounted his ass (Num. xxii. 22, 23). The ass (said he) was the type of the body of Christ, upon whom all men, resting from their labours, are borne as in a chariot; for the Saviour has taken up the burden of our sins."

Philo, the Greek, if not the founder of the Alexandrian Jewish mystic and mystifying school, said,

"To take literally the words 'God planted a Paradise in Eden,' is impiety; let no such fabulous nonsense ever enter into our minds. The real meaning is, that God implants terrestrial virtue in the human race."

The last I copy from Farrar's "History of Interpretations," to which work I shall refer again. At present, however, I shall give quite an original idea about the cross being a Masonic symbol.

I have stated more than once that on the front of the Boston Masonic Temple there are several crosses, that in its principal hall there is a figure holding up a cross, and a similar picture is engraved on the Massachusetts Masonic certificates. Now, Bro. William R. Alger, a Unitarian clergyman of the most liberal school, doubtless saw the inconsistency of having the sectarian emblem in a Masonic Lodge; but as he is a Knight Templar and Scotch Riter too, it seems to have conflicted with his loyalty to those Christian organizations to urge the removal of the cross from blue Masonry, so he went to work and metamorphosed the cross into a symbol of universality. In 1882 he addressed the Grand Lodge of Massachusetts as follows:—

"As employed in Kingly tradition, the cross surmounts the globe, and is a token of complete empire; affixed to the end of a mace, it may be used to strike down an inferior, sacrificing the subject to the Master . . . In the ecclesiastical tradition the cross represents the Supreme Ruler sacrificing himself for his subjects in the crucifixion. The true inference from this would be, that his representatives should in kindred self-denial subordinate themselves to their inferiors; but they have perverted it to an opposite purpose. . . . In fact, the cross in his [the priest's] hands is an expression of his power to command submission of those who see in it the condescending sacrifice of God. It expresses not the duty of the priest to sacrifice himself to men, but their duty to sacrifice themselves to him. The priest uses the cross, not like the King, to bruise the body, but to crush the mind. Here the true meaning of the cross is given by geometry and duty; it is the rudest outline of the form of man, and it points in all the six directions of creation, . . . Its head points to the zenith, its foot to the nadir, its back to the north, its face to the south, its left arm to the east, its right arm to the west. Thus it explicitly betokens universality."

The above speech was of course received in the Grand Lodge with applause; but privately it was pronounced as "a smart piece of buncombe." And now for a few more extracts from Dr. Farrar's book.

"St. Augustin (he says) adopted a system of tropology in which 'heaven' might everywhere stand either for 'truth' or for 'wickedness,' and a 'lion' either for the 'devil' or 'Christ.' In the narrative of the Fall, the fig-leaves become hypocrisy, the coats of skins, mortality; and the four rivers of Eden, the four cardinal virtues. In the story of the deluge, the Ark is pitched within and without with pitch to show the safety of the Church from inward and outward heresies. The drunkenness of Noah is, shocking to relate, 'a figure of the death and passion of Christ.' . . . Psalm civ. is evaporated at a touch. *The sun which knoweth his going down becomes Christ, who was aware of his own death.*"

Enough I hope has been given to prove that, with symbols, types, figures, and allegories, it would not be difficult to prove the world was made of green cheese.

I admit that our symbol-mongers are *tremendously pro-*

found, and awfully learned. For instance, we have had a Hutchinson, an Oliver, a Mackay. We have the great Rob Morris, and, above all, we have the author of "The Three-fold Division of the Temple," who beats all the rest in every kind of scholarship; who discovered among other things that "The Ark of the Covenant was a symbolical coffin." In short, each of the said luminaries was supplied with pounds of learning, but unfortunately they lacked the necessary ounce of common sense. The author of the "Three-fold Division of the Temple," gives this as an additional proof that Solomon was a Trinitarian. Now, assuming that Solomon was the author of our Masonic ritual, with all the *threes* therein, including our three degrees, and that he divided the Temple into three parts, what then?—Why! about fifty years ago, the rabbis and the beadles in the London synagogues used to wear three-cornered hats, but yet, I know that the three-cornered hats did not make them believers in a trinity, and, in like manner, the three degrees, and other threes, do not necessarily prove that Solomon believed in a trinity.

Again, had Solomon believed in a Triune God, he would not have conveyed his belief to Masons only in such vague hints, that no one found it out before the appearance in the last century of Masonic Symbol-mongers. The fact that he never publicly made his Trinitarianism known, is sufficient proof that Solomon was not a Trinitarian. But I go further; I do not believe that any man in the days of Solomon was a Trinitarian. I am aware that theological luminaries have persuaded themselves that because in some of the old religions they had three Gods, therefore (say they) there must have been a primeval revelation about the Trinity, &c. But Professor George Rawlinson—who in addition to pounds of learning was supplied with common sense (which our Masonic luminaries lack)—well, in the first chapter of his Religion of the Ancients, Professor Rawlinson explodes that nonsense, and proves that Trinitarianism was unknown to the old pagans. Nay, more; I do not believe that St. Paul knew anything about a Trinity. I have carefully read all the letters ascribed to the pen of Paul; herein I find that he believed in the existence of Satan, in the crucifixion and resurrection of Christ, &c., but not a word about the Trinity. Now if Paul had thought that belief in the Trinity was essential to salvation, he would have made it known, once at least, but as he did nothing of the kind, who can tell whether Paul ever heard of a Triune God?

With regard to Solomon's temple accounts are conflicting; thus the Bible gives to it three chambers or galleries, and Josephus says that it was divided into two parts, and was surrounded with thirty chambers. I think it also had a court for women, and another for gentiles. It is, therefore, absurd to symbolise four or five chambers into a Trinity.

And with regard to our three degrees, I am sure that Solomon knew nothing about Masonic degrees; and I am also sure that no one else knew about *three* Masonic degrees before 1717. Such is the opinion of D. M. Lyon, W. J. Hughan, R. F. Gould, G. W. Speth; and if I am not mistaken, such is also the opinion of Bro. S. H. Clerke, the Grand Secretary of England.

BOSTON, U.S., 6th June 1888.

#### SHALL I BE A MASON?

*Translated from the French of Bro. P. Temples, by Bro. G. W. Speth.*

DO not offer yourself without due consideration. Read a history of Masonry: there is no lack of them. Read the libels published against Masons; the Bulls of Excommunication; examine the charges made. Read some earnest work on its tenets, for example, "Morals and Dogma," by the learned and Venerable Bro. Pike.

Do not present yourself out of mere puerile curiosity; you will only be disappointed.

Do not join the Craft except with a firm resolution to study the Institution. It partakes of the nature of certain natural phenomena, of certain masterpieces of art, of the genius of certain men. The first view destroys the illusion; one must study them to comprehend them.

If, combined with the love of the true and the good, you have not also a slight mental attraction toward the poetry resident in all things, and a judgment tempered by feeling and sentiment, enter not, you will be bored. He who, with the culture of progress, combines that of old memories; who, whilst pursuing exact science can yet understand all the charm of a venerable myth; who loves custom because it is old, antique forms because they are beautiful, even prejudice, because it is at the root of human history, such a one will find full play for his instincts as an archæologist. But, should you inquire how it will benefit your pocket, or influence the elections—go not in!

If, in religious matters, you start with the assumption that your opponent is a fool or a knave, venture not to approach. But, if you respect every sincere opinion, or if, being of a religious temperament, you can bear with those who are not so, or rather, are so differently from yourself, then go; no one will wound your susceptibilities, and you will hurt no one.

If, as regards God and your soul, you appreciate the majesty of the issue, whilst possibly of the opinion that the science of some does not differ greatly from the agnosticism of others, your aspiration may probably encounter comforting support.

If, as a physician or lawyer, a tradesman or merchant, official or clerk, you seek to find there either clients or patrons, you will be grievously disappointed. As an official you would inspire the good-humoured contempt of the minister, were he a Mason, and his successor would, perhaps, send you about your business. As a merchant you would cause both your Masonry and your merchandise to be regarded with suspicion.

If, being ambitious, you have capabilities equal to your ambition, go; many will learn to know you thoroughly. But if you merely seek to acquire stilts for your too diminutive legs, keep aloof; and for the very same reason.

As a politician, do not dream of making partisans in a Lodge: you will only prevail with those who already follow you; and you will possibly lose them and have to endure their reproach that you have imported discord within the sacred precincts: your success will be short-lived.

If you hold opinions which possess *you* rather than *you them*, if your disposition be such as to render you too prone to blame others, or if you have no pride in your birthright independence in all matters that concern yourself, the education of your children, the actions of your religious, civil or family life, you will never possess the requisite Masonic qualifications, you will never understand those who do.

If you be entirely absorbed by your profession, your associations, your position in society, approach not! Why should you undertake obligations which will be onerous to you?

If you owe all your time and resources to your family, abstract nothing from a duty which is above all others. The Lodge is an incentive to outlay. You would either regret not being able to do even as the others, or you would violate our statutes in consecrating to your pleasure that which is justly claimed elsewhere.

If you be a hypochondriac, keep away; but if you love a word in season and a merry jest, enter in.

And cherish no illusions! Do not allow yourself to be carried away by the idea that you owe a sacrifice to humanity, to progress and all the rest? Masons are apt to laugh at high-flown notions of self-sacrifice.

Join the Masons only if you desire it for your own sake; whoever you be, they can get on excellently well without you.—*Transactions of Lodge Quatuor Coronati.*

#### THE WEST LANCASHIRE MASONIC EDUCATIONAL INSTITUTION.

UNDER the presidency of Bro. Councillor W. J. Lunt P.P.G. Trea., a special meeting of the court of governors of the above named institution was held on the 15th inst., at the Masonic Hall, Hope-street, Liverpool. The minutes of the General Committee with reference to the resignation of Bro. R. Martin, one of the honorary secretaries, and the appointment of Bros. T. H. W. Walker P.M., and Captain J. Macnab S.W. W.M. elect, as secretaries, in conjunction with Bro. G. Broadbridge, were unanimously confirmed. Several children, recommended by the General Committee, were elected on the foundation of the institution, involving an additional outlay of about £100 a year. It was reported in the course of the proceedings that the invested capital of the charity, which in 1881 was £16,840, had now reached £20,345. The annual income in 1881 was £1,584; in 1887 £2,633; and the annual outlay on behalf of children in the former period was £1,212, which had increased to £1,792 in 1887. The number of children on the foundation of the institution in 1881 was 165; in 1887 203, of whom 20 were on the combined fund, which includes their entire maintenance and education. A vote of thanks to Bro. Lunt for presiding closed the proceedings.

#### THE ALPASS BENEVOLENT INSTITUTION.

THE progressive nature of Freemasonry in West Lancashire within recent years has been amply illustrated by the success of its three charitable institutions, the "West Lancashire," the "Hamer," and the "Alpass." The last named is the youngest of the three, and the annual report shows gratifying prosperity. The second report states that the income from Lodges, Chapters, and private individuals during the past year had reached the sum of £840 18s. The great success attendant upon the efforts on behalf of the institution had been attained without detriment or injury to the sister institutions of the province, for, according to the report issued, the capital of the Hamer Benevolent Fund had been greatly increased, and the income of the educational institution from Lodges and Chapters had been about doubled, thereby proving there was ample room for an institution of this character, which was evidently highly appreciated by the brethren. There had already been five annuitants elected on the foundation, and there were five more applicants for the three vacancies declared. The annual festival was held at Southport in October last, when the Stewards' lists amounted to £782 16s, the Hartington Lodge (1021) heading the amount with the handsome sum of £58, the Lodge of Prudence (2114) coming next with £31. As the demands upon the funds are increasing each year, the committee earnestly solicit a continuance of the support hitherto so kindly given, in order that the institution may be placed on a footing of equality with the sister institutions of the province, which have been enabled to elect every eligible applicant on their foundation.—*Liverpool Mercury.*

## NOTICES OF MEETINGS.

## PERSEVERANCE LODGE, No. 371.

ON Tuesday, 12th instant, a meeting was held in the Freemasons' Hall, Maryport, for the purpose of installing Bro. Joseph Abbot as W.M. A large number of members and visitors were present. The ceremony was performed by Bro. W. Kenworthy, of the Sun and Sector Lodge, assisted by Bro. Clifton Thompson. After the newly installed W.M. had nominated his Officers, the brethren sat down to an excellent banquet, prepared by Mrs. Kendall.

## CROXTETH UNITED SERVICE LODGE, No. 786.

THE annual investiture of Officers for the ensuing year took place, on the 14th instant, in the Temple, Hope-street, Liverpool. Bro. Thomas Sowden, the retiring W.M., was supported at the commencement of the proceedings by Bros. Edward Sherwood I.P.M., P.M.'s Bro. Dr. Francis J. Bailey, W. H. Tyerman, P. B. Dench, W. Townshend; W. W. Jones S.W., William Marwood J.W., Charles Wise P.M. Treasurer, John Chisholm Secretary, R. Robertson S.D., John A. Gray J.D., Charles Turmeant and C. E. Percival Stewards, &c. There were several visitors from other Lodges. The W.M. elect, Bro. W. W. Jones, was presented for installation by Bro. Dr. F. J. Bailey P.P.S.G.D. P.M., and Charles Wise P.M. Treasurer, and the ceremony was performed by Bro. Sowden, the retiring W.M., assisted by Bro. Sherwood I.P.M. Subsequently the W.M. elect invested the undermentioned Officers for the year:—Bros. T. Sowden I.P.M., W. Marwood S.W., J. Chisholm J.W., Dr. F. J. Bailey P.M. P.P.G.S.D. D.C., E. Sherwood P.M. Treasurer, R. Robertson Secretary, J. A. Gray S.D., G. Jackson J.D., J. A. Sherwood I.G., A. Cornett S.S., C. E. Percival J.S., R. Wilson Organist, and J. Nevill Tyler.

## PRINCE OF WALES LODGE, No. 1035.

ON Thursday, the 14th inst., the twenty-third anniversary was held at the Skelmersdale Hall, Westminster-road, Kirkdale. This lodge was originally an offshoot of the Downshire, 594, many of whose older members are subscribing brethren of 1035. During the past year, under the judicious management of Bro. W. Addison W.M., the Lodge has improved in its financial position, and the attendance was quite up to the average, while many visiting brethren of high rank and influence were present. The Lodge was opened by the retiring W.M., Bro. W. Addison, supported by Bros. G. Mitchell I.P.M., W. Donkin P.M., John Newell P.P.G. S.W. P.M., John Tunstall P.M., Lewis Peake P.M., C. Burchall S.W., W. Forester J.W., T. Macreavey Treas., R. Bulmer Sec., John Davies S.D., J. H. Barton J.D., J. Pealing I.G., &c. Bro. Newell most effectively performed the installation ceremony, and placed Bro. C. Burchall, a deservedly esteemed member in the chair. The Officers appointed were Bros. W. Addison I.P.M., W. Forrester S.W., R. Bulmer J.W., G. Mitchell P.M. Treas., John Davies Sec., J. P. Bryan P.P.G.O. Org., J. H. Barton S.D., W. Peters J.D., G. Billyard I.G., M. W. Wells S., John Tunstall P.M. D.C. W. Watson was re-elected Tyler. Bro. W. S. Vines afterwards catered very satisfactorily for the brethren, and a very enjoyable musical programme was rendered, under the joint direction of Bros. G. Eyton and Bryan, by Bros. W. Griffiths, J. Heginbotham, W. E. Williams, and W. Forrester. A handsome P.M.'s jewel was presented to the I.P.M. on behalf of the Lodge.

## DUNDAS LODGE, No. 1255.

THE annual meeting was held at the Hayshe Masonic Temple, on Monday, 18th inst., to instal Bro. F. J. Pipor S.W. The Installing Officers were Bros. W. L. Lavers, Geo. Lee, and S. J. Hearle. There was a large board of Installed Masters. The Officers were invested, as follow:—Bros. George Lee I.P.M., S. J. Daniel S.W., A. B. Toms J.W., W. Bell P.M. Treasurer, S. B. Harvey P.M. Secretary, James McBryde S.D., G. Pinkham J.D., T. Easterbrook I.G., W. T. Fitch D.C., W. Wallace A.D.C., G. W. S. Townsend Organist, W. H. Botterell S.Stwd., S. Warren J.Stwd., M. Parker Assist Stwd., T. B. March Assist. Stwd., W. H. Phillips Tyler. Bro. S. B. Harvey P.M. was chosen as the representative on the Committee of Petitions, and Bro. John Hammond P.M. was appointed Charity Steward of the Lodge. At the close of the business the brethren, to the number of forty, adjourned to the Farley Hotel for their annual banquet.

## NEWTON LODGE, No. 1661.

ON Friday, 8th instant, the annual meeting was held at the Savings Bank, Lombard Street, Newark, and was largely attended. After routine business a Past Master's jewel was presented to Bro. E. M. Hutton Riddell, for his valuable services to the Lodge during the past year. The Master for the ensuing year (Bro. James H. Tomlinson) was installed by Rev. F. Vernon Russell. The following Officers were invested:—Bros. Samuel Tomlinson S.W., George Wilson J.W., Rev. Frank G. Lys P.M. P.P.G.D.J.D. Madras Chaplain, Rev. F. Vernon Russell P.M. P.P.G. Chaplain Eng. Treasurer, Henry George P.M. P.P.G.D. of C. Secretary, George Attar S.D., Henry W. Hutchinson J.D., Chas. Johnson P.M. P.P.G.S. of W.D. of C., John Crossley Organist, William Bradley I.G., Henry Friend and Edward F. Milthorpe Stewards, James Dooley Tyler. At the conclusion of the Lodge business the brethren adjourned to the Town Hall, where a banquet was provided.

## STANFORD LODGE, BRIGHTON, No. 1947.

A MEETING was held at the Town Hall, Hove, on Wednesday, 20th inst., when the members embraced the opportunity of installing Bro. A. DuPont D.C. on the celebration of his Silver Wedding, and of making a presentation to him as a further mark of their fraternal regard. The W.M. Bro. James Eborall P.P.G. Purst. presided, and was supported by his officers and several visitors.

After the ceremonies of a raising and two initiations had been concluded, the W.M. Bro. Eborall, said the pleasing duty devolved upon him of tendering the congratulations of the brethren of the Lodge to Bro. A. DuPont and his wife on the celebration of their Silver Wedding. In Bro. DuPont the brethren recognised a thorough, true, and genuine Mason. The brethren had already sent to Mrs. DuPont a silver pin cushion on the occasion of the happy event, and were anxious to show their personal attachment to Bro. DuPont by asking his acceptance of an illuminated address. He trusted that Bro. DuPont and his good partner would be spared for many years to each other, and that their esteemed Brother would, on looking at the address, recall the happy moments he had spent in the Stanford Lodge. The chastely illuminated address was as follows: "Antient Free and Accepted Masons of England: Stanford Lodge, No. 1947. To Brother Alfred DuPont D.C. We, the W.M., Officers, and Brethren of the Stanford Lodge, assembled at the Town Hall, Hove, desire to offer to you and your wife our sincere heartfelt felicitations and congratulations upon the occasion of your Silver Wedding. May the Great Architect of the Universe bless you and your wife and family with health, happiness, and every blessing for many years to come. Signed by the W.M., Officers, and Brethren of the Lodge. 28th May 1888." Bro. DuPont, in acknowledging the presentation, said he desired to express his heartfelt thanks for such a token of brotherly regard, and for the present his wife had received. He was, however, sure words would fail him, and he therefore craved the indulgence of the brethren, and a further mark of their goodness, in asking them to accept the will for the deed. He had heard a bridegroom, at the ordeal of the wedding breakfast declare, that the happiest moment of his life; he had also heard Brother Masons, on reaching the summit of their aspiration and being installed into the chair say, that was the happiest moment of their lives. Their feelings were similar to his.

## FIDELITY AND SINCERITY LODGE, No. 1996.

AT the annual meeting, on Monday, 11th inst., at the Masonic Hall, Taunton, the Worshipful Master elect, Bro. J. Gill, was installed by the Worshipful the Prov. Grand Master of Somerset P.G.D. England Bro. R. C. Else. The Officers were invested as under:—Bros. R. Knight I.P.M., J. S. Haddon S.W., J. Bowyer J.W., G. Knowling P.P.G.C. Chap., M. Toller Treas., F. T. Elworthy P.P.S.W. Secretary, T. Tyler S.D., J. Ebdon J.D., J. Sbarland D.C., H. G. Crowe P.P.G.O. Organist, W. Gregory I.G., E. T. Howard and N. T. Beckingsale Stewards, C. Macey Tyler. At the close of the Lodge business a banquet was served at the Squirrel hotel, the Worshipful Master presiding.

## GEORGE PRICE LODGE, No. 2096.

THE installation meeting was held at the Greyhound Hotel, Croydon, on Saturday, the 9th instant. Bro. Francis T. Ridpath W.M. occupied the chair and opened the Lodge, when the minutes of the last meeting were read and confirmed. The Audit Committee's report was then presented and unanimously adopted. The W.M. elect, Bro. James S. Fraser (P.M. 174), was presented by the I.P.M. Bro. H. M. Hobbs P.P.G.S.D. Surrey, and was installed by Bro. Ridpath in a most impressive manner. The new W.M. subsequently appointed and invested his Officers, as follow:—Bros. E. Samuel S.W., M. L. Levè J.W., J. C. Leaver Treasurer, J. D. Langton P.M. P.P.G.J.W. Surrey Secretary, W. G. Goode S.D., F. Cambridge P.P.G.Org. Surrey J.D., F. W. Leaver D.C., W. S. Hoyte P.G.Org. Surrey Organist, E. C. Leaver and C. Holden Stewards, and W. Lane Tyler. The remaining Officers—Bros. E. D. Lennox Harvey, M.A., P.G.Chap. Surrey Chaplain, and E. C. Holdsworth I.G., were unavoidably absent. Among the other members present was Bro. F. West P.G.D. Dep. P.G.M. Surrey. Visitors—Bros. J. T. H. Woodward P.G.Std.B., Gordon Smith G. Std., F. Nichols W.M. 463, W. F. Brown P.M. 90, J. Newton P.M. 174, C. H. Webb P.M. 174, W. D. Lowenstark P.M. 25, J. C. Atkinson P.M. 2182, W. H. Ranson P.M. 1790, W. Brindley P.M. 1604, A. Tomlin S.D. 1503, E. Rolls S.D. 12, C. Sargent 1261, A. H. Price J.W. 1321, and A. Burn 1321. The Lodge being closed the brethren adjourned to banquet, where the usual toasts were given; Bro. J. T. H. Woodward responded for the Grand Lodge, Bro. F. West D.G.P.M. Surrey for the Prov. Grand Lodge, and Bro. F. Nichols, W. F. Brown and J. Newton for the Visitors. A P.M.'s jewel was presented to Bro. F. T. Ridpath I.P.M. for his valuable services to the Lodge during the past year. The musical arrangements were under the direction of Bro. F. Cambridge P.P.G.Org. Surrey, and gave great satisfaction. He was assisted by Bros. W. S. Hoyte P.G.Org. Surrey, Lester and Atkinson, and Mr. James Budd.

Upton Lodge of Instruction, No. 1227.—A meeting was held on Monday, at the Three Nuns Hotel, Aldgate, at eight p.m. Bros. C. J. Free W.M., S. Toye S.W., W. J. Barnes J.W., A. W. Fenner Preceptor, W. Hayward J.D., C. Schmidt I.G.; also Bros. T. Taylor and others. After preliminaries, Bro. Fenner worked the first four sections, assisted by the brethren, the information derived thereby being much appreciated by the Lodge. Bro. Toye was elected to preside at the next meeting, when after a ceremony has been rehearsed, Bro. Fenner will rehearse the ceremony of installation. A goodly attendance of brethren is requested.

HOLLOWAY'S PILLS.—Weakening weather.—The sultry summer days strain the nerves of the feeble and decrepit, and disease may eventuate unless some restorative, such as these purifying Pills, be found to correct the disordering tendency. Holloway's medicine give potency to the nervous system, which is the source of all vital movements, and preside over every action which maintains the growth and well-being of the body. No one can over-estimate the necessity of keeping the nerves well strung, or the ease with which these Pills accomplish that end. They are most unfailing antidotes to indigestion, irregular circulation, palpitation, sick headache, and costiveness, and have therefore attained the largest sale and highest reputation.



# A WONDERFUL MEDICINE !!

## BEECHAM'S PILLS

Beecham's Pills	<p>ARE UNIVERSALLY ADMITTED TO BE <b>WORTH A GUINEA A BOX.</b></p> <p>for Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &amp;c. The first dose will give relief in twenty minutes. This is no fiction, for they have done it in countless cases. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be</p> <p><b>WORTH A GUINEA A BOX.</b></p> <p>For Females of all ages these Pills are invaluable. No Female should be without them. There is no Medicine to be found to equal Beecham's Pills for removing any Obstruction or Irregularity of the</p>	Beecham's Pills
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## WORTH A GUINEA A BOX.

Beecham's Pills	<p>System. If taken according to the Directions given with each Box, they will soon restore Females of all ages to sound and robust health. This has been proved by Thousands who have tried them and found the benefits which are ensured by their use.</p> <p>For a Weak Stomach, Impaired Digestion and all Disorders of the Liver, they act like "Magic," and a few doses will be found to work wonders upon the most important organs of the human machine. They strengthen the whole Muscular System, restore the long-lost Complexion, bring back the keen edge of Appetite, and arouse into action, with the Rosebud of Health, the whole physical energy of the human frame. These are facts testified continually by members of all classes of Society; and one of the best guarantees to the Nervous and Debilitated is, Beecham's Pills have the Largest Sale of any Patent Medicine in the World.</p>	Beecham's Pills
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in Boxes, 1s 1½d, and 2s 9d each.

# ROYAL MASONIC INSTITUTION FOR BOYS, WOOD GREEN, LONDON, N.

Grand Patron:  
HER MAJESTY THE QUEEN.

President:  
HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., M.W.G.M.

It is generally expected the exceptional efforts which have been made throughout the Craft this year on behalf of the Royal Masonic Institution for Girls, will have the effect of lessening the support given to this Institution. It is fervently hoped such may not prove to be the case, but rather, that the grand success which attended the Centenary Festival of the sister Institution will act as an incentive to Brethren to make special exertions on behalf of the Boys' School.

## VISCOUNT EBRINGTON, M. P.

RIGHT WOR. PROVINCIAL GRAND MASTER OF DEVON,

HAS KINDLY CONSENTED TO PRESIDE AT

### THE NINETIETH ANNIVERSARY FESTIVAL,

TO BE HELD ON

WEDNESDAY, 27TH JUNE 1888.

The Services of Brethren as Stewards are earnestly solicited.

## SPECIAL REASONS

in justification of a renewed Special Appeal for Support.

1.—The FUNDED PROPERTY is only	...	...	...	...	...	£17,000	0	0
while that of the								
R. M. I. for Girls is	...	...	...	...	...	£63,500	0	0
R. M. Benevolent Institution—Male Fund	...	...	...	...	...	£39,450	0	0
Do. —Widows' Fund	...	...	...	...	...	26,075	0	0
						£65,525	0	0
2.—The SECURED ANNUAL INCOME is	...	...	...	...	...	£755	0	0
while that of the								
R. M. I. for Girls is	...	...	...	...	...	£2,211	0	0
R. M. Benevolent Institution—Male Fund	...	...	...	...	...	£1,986	0	0
Do. —Widows' Fund	...	...	...	...	...	1,548	0	0
						£3,534	0	0

3.—The efforts made to meet the increasing demands, by the extension of the number of Boys maintained and educated—from 72 in 1861 to 258 in 1887.

4.—At the last election (April 1888) Fifteen Candidates only out of Sixty-five could be elected.

5.—In the Preparatory School a further number of 20 Boys could be accommodated, did the condition of the Funds warrant such increase.

6.—The universally recognised importance of a sound system of discipline and education in formulating the habits and characters of the Citizens of the Future, especially in the cases of those under the care of this Institution, many of whom, in due course, will probably undertake the obligations of Freemasonry.

These constitute a strong plea. Several considerations in addition will suggest themselves to those who attentively watch the operations in the various organisations associated with the Order.

Communications are earnestly invited, addressed to

FREDERICK BINCKES (P.G. Sword Bearer), Secretary.

Office—6 Freemasons' Hall, London, W.C.



## Royal Masonic Institution for Boys, WOOD GREEN, LONDON, N.

Grand Patron:  
HER MAJESTY THE QUEEN.

President:  
H.R. HIGHNESS THE PRINCE OF WALES, K.G., &c., M.W.G.M.

**THE NINETIETH ANNIVERSARY FESTIVAL**  
WILL BE HELD AT  
FREEMASONS' TAVERN, GREAT QUEEN STREET, W.C.,  
ON WEDNESDAY, 27TH JUNE 1888,

UNDER THE PRESIDENCY OF  
**VISCOUNT EBRINGTON, M.P.**  
R.W. Prov. Grand Master of Devon.

PRESIDENT BOARD OF STEWARDS:  
R.W. Bro. Col. MALET DE CARTERET, Vice-Patron of the  
Institution, Prov. Grand Master Jersey.

HON. TREASURER:  
W. Bro. ROBT. BERRIDGE, J.G.D., Vice-Patron of the Institution.  
Musical Arrangements under the direction of Bro. F. FRANKLIN  
CLIVE.

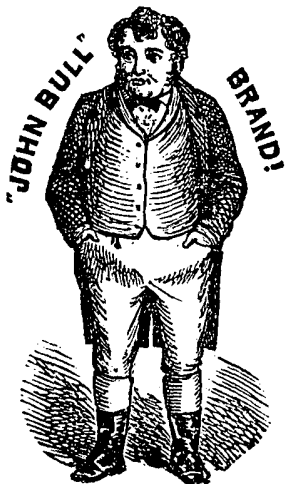
TICKETS—LADIES, 10s 6d; BRETHREN, 21s.  
Full particulars will be duly announced.

FREDERICK BINCKES (P.G. Sword Bearer), V.-Pat.,  
Secretary.

OFFICE—6 Freemasons' Hall, London, W.C.  
May 1888.

The services of Brethren as Stewards are most urgently needed this year, as, owing to the confidently anticipated and naturally to be expected exceptional support assured to the Centenary Celebration of the sister Institution, the gravest apprehensions are excited as to the realisation of the amount absolutely required to meet the ordinary annual expenditure.

The Annual Stewards' Visit, Entertainment, and  
Distribution of Prizes to Pupils, will take place at  
the Institution, at Wood Green, on Saturday, the  
23rd June.



## PAINE & CO., BREWERS, ST. NEOTS, HUNTS.

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lence of their Beers, refer to the gold and other  
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## ROYAL ORDER OF SCOTLAND. PROVINCIAL GRAND CHAPTER AND LODGE OF LONDON AND THE METROPOLITAN COUNTIES.

THE KNIGHTS COMPANIONS will meet in COUNCIL, at  
33 Golden Square, W., on Saturday, 14th July, at 2.30 p.m. for 3 o'clock  
precisely, and the R.W. Provincial Grand Master desires the attendance of all  
duly qualified brethren.

Names and addresses of Candidates, with name of Lodge and Chapter, must  
be sent to me not later than the 9th July.

The Annual Banquet will be held at the Zoological Gardens, Regent's  
Park, N.W., at 6.30 precisely, Members paying 10s, and Visitors £1 1s.

By order, FRANK RICHARDSON, Prov. G. Sec.  
28 Golden Square, W.

## INSTALLATION OF H.R.H. THE PRINCE OF WALES As the M.W.G.M. of England, AT THE ROYAL ALBERT HALL, 28th APRIL 1875.

COPIES of this BEAUTIFUL ENGRAVING by Brother HARTY  
P.M., consisting of Artist's Proofs, Proofs before Letters, and Lettered  
Proofs, India Prints, and Plain Prints may be had at Cost Price by applying to

Bro. W. R. NORRIS,  
29 Southampton Buildings, W.C., London.

## SPENCER'S MASONIC DEPOT AND MANUFACTORY.

ESTABLISHED 1801.—At ye Sygne of ye "Smoother Ashlar."  
Jewels, Clothing and Furniture for all Degrees of Freemasonry; Gold  
and Silver Embroideries, Laces, &c. &c. Publishers to the Grand Lodge of  
England, 15 Great Queen Street, London, W.C.

## PROVINCE OF BERKS AND BUCKS.

PROVINCIAL GRAND MASTER:  
Bro. the R.W. Sir DANIEL GOOCH, Bart.  
DEPUTY PROVINCIAL GRAND MASTER:  
V.W. Bro. the Rev. J. STUDHOLME BROWNRIGG, P.G.C.

Market Place, Reading,  
1st June 1888.

BY command of the Right Worshipful the Provincial Grand  
Master, a Provincial Grand Lodge will be held at the Auction Mart,  
High Wycombe, on Monday, the 25th of June 1888.

ROBERT BRADLEY, P.G. Sword B. Eng.,  
Prov. Grand Secretary.

All Master Masons of the Province may attend. Every Lodge should be  
represented by the W.M., Immediate P.M., or one of the Acting Wardens.  
Morning Dress.

The Banquet will take place at the Town Hall, at 3 o'clock punctually.  
Tickets for which (at 6s 6d each) can be procured of the following Provincial  
Grand Stewards and Brethren:—

Sydney Payne, Wallingford; Dr. C. H. Tench, Reading; H. J. Stollery,  
Staines; Joseph Greenaway, Reading; G. H. Charsley, Slough; John Line,  
Newport Pagnell; Geo. Tottle P.S.G.D., High Wycombe.

### Railway Arrangements.

Return Tickets at Single Fares will be issued, on production of the Sum-  
mons at the Booking Offices of the Great Western Railway from the following  
Stations:—London, Slough, Windsor, Reading, Oxford, Newbury, Abingdon,  
Swindon, Wallingford, Faringdon, Aylesbury, Marlow Road, Taplow, and  
Maidenhead; and at all Stations on the London, Wokingham and Reading  
Railway between Waterloo and Windsor.

A Special Train will leave Wycombe on the return journey, at 5.5 p.m.,  
arriving at Slough in time for the 5.40 p.m. down train from Slough to Reading,  
and the 6.7 p.m. up train to London.

## PROVINCE OF MIDDLESEX.

THE R.W. COL. SIR FRANCIS BURDETT, BART.  
Past Grand Senior Warden of England,  
Representative from the Grand Lodge of Ireland,  
PROVINCIAL GRAND MASTER.

THE ANNUAL MEETING of the PROVINCIAL GRAND LODGE  
will be held at the Memorial Hall, Stanmore, on Saturday, 7th July, at  
Three o'clock p.m.

By command of the Provincial Grand Master,  
J. F. H. WOODWARD, P.G. Sword Bearer,  
Provincial Grand Secretary.

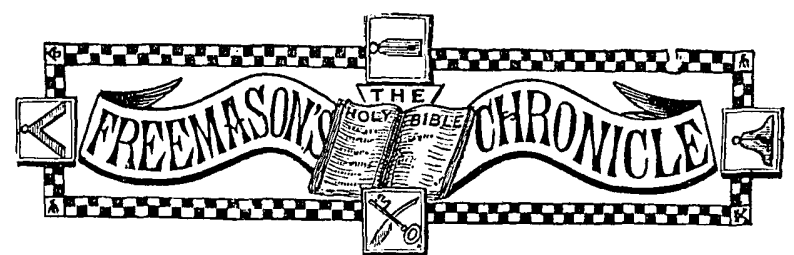
Comberton, Mowbray Road, Norwood, S.E., 21st June 1888.

Brethren to reach Stanmore in time for the opening of the Lodge must leave  
by train for Edgware Station, Great Northern Railway:—Moorgate, at 12.40;  
Broad Street, 12.48, arriving at Edgware at 1.43. Edgware is about 2 miles from  
Stanmore. All passengers will change at Finchley. Or by London and North  
Western Railway from Euston to Harrow:—Euston, 1.40; arrive at Harrow,  
2.11. Harrow Station is about 3½ miles from Stanmore.

Brethren must look to July Time Tables to see if there are any alterations  
in these trains. Conveyances will meet the trains at Edgware and Harrow  
Stations. By Edgware is the most direct route.

Banquet at the Abercorn Hotel at 5.30. Tickets 8s 6d each (exclusive of wine).  
N.B.—Brethren intending to remain for the Banquet are requested to  
send their names to the Prov. G. Secretary, with a remittance, not later than  
Tuesday, the 3rd of July, as tickets will not be issued after that date.  
There will be a short service at the Parish Church at 4.45 p.m.

MORNING DRESS.



## ROYAL ARCH.

GEORGE PRICE CHAPTER, No. 2096.

THE installation meeting was held at the Greyhound Hotel,  
Croydon, on Saturday, the 16th inst. Comps. H. M. Hobbs  
P.P.A.G.D.C. Surrey Z., J. D. Langton P.G.A.S. Surrey H., and J. S.  
Fraser P.P.G.A.S. Middlesex and Essex J. The Chapter having  
been opened by the Principals, and Companions admitted, the minutes  
of the last Convocation were read and confirmed. A ballot was then  
taken for Bro. Wm. Pile P.M. and Sec. 1892 P.P.G.Std.Br. Surrey,  
and he was duly exalted. The next business was the installation of  
Principals. Comp. J. D. Langton was installed Z., J. S. Fraser H.,  
and M. H. Dicker J. The following were also invested:—A. Stewart  
Brown Scribe E., M. L. Levèy Scribe N., Arthur Adams Treasurer, F.  
Cambridge P.G.Org. Surrey P.S., Gordon Smith 1st A.S., R. W.  
Wilson Steward, and W. Lane Janitor. The remaining Officers, elected  
at the last Convocation, Comps. C. H. Woodward Prov. G. J. Surrey,  
and E. C. Holdsworth, were unavoidably absent. The following  
members of the Chapter were present:—Comps. C. Holden, G. S.  
Horsnail, J. C. Leaver, F. W. Leaver and W. Gunner. Visitors:—C. H.  
Webb P.P.G.A.S. Middlesex, C. Daniel P.Z. 65, and J. H. Bishop 1194.  
The Treasurer, Comp. H. Adams, congratulated the Companions on  
the financial position of the Chapter. The report of the Audit Com-  
mittee was unanimously adopted. The Convocation being closed,  
the Companions adjourned to the banquet table, where the usual  
toasts were duly honoured. During the evening a P.Z.'s jewel was  
presented to Comp. H. M. Hobbs, for his services as the first M.E.Z.

## ANGLO-AMERICAN LODGE, No. 2191.

THE installation meeting of this Lodge was held at the Criterion, Piccadilly, on Tuesday, the 19th instant, when among those present were Bros. Brackstone Baker P.G.D. W.M., Major G. Lambert P.G.S.W.B. acting I.P.M., Adolphus Clark S.W. W.M. elect, F. Kedge J.W., Rev. J. Stndholme Brownrigg P.G.C. Chap., J. B. Cumming Treas., G. Reynolds Sec., Consul-General T. M. Waller S.D., J. J. Woolley J.D., G. H. Reynolds I.G., H. Wilkie Jones D.C., H. H. Schartau Organist, J. Skinner and J. Woodward Stewards, together with a large number of visitors. The minutes of the meeting held on the 15th ult. having been confirmed, the report of the Audit Committee was received and adopted. The ballot was then taken for Mr. Edward Jackman, who was proposed by Bro. George Lambert I.P.M., and seconded by Bro. George Reynolds Sec. The result being favourable Mr. Jackman was initiated by Bro. Lambert. Bro. Alfred Barnard was passed, and Bro. Charles Offord Burgess raised, the former ceremony being performed by Bro. Corby and the latter by Bro. W. C. Smith. Bros. John Coltart P.M. 749, Frank Lemarohant Clark 1535, and Joseph Rayner J.W. 1681, were elected as joining members. The proposed new bye-law respecting admittance of foreign brethren as members of the Lodge was adopted, and then Bro. Clark was installed as Worshipful Master by Bro. Corby. He appointed and invested the Officers, as follow:—Bros. Brackstone Baker P.G.D. I.P.M., F. Kedge S.W., Theodore H. Tilton P.D.G.M. 7th Dist. N.Y. City, U.S.A., J.W., Rev. J. S. Brownrigg P.G.C. Chaplain, J. B. Cumming Treasurer, George Reynolds Secretary, J. J. Woolley S.D., G. H. Reynolds J.D., H. Wilkie Jones I.G., John Skinner D.C., Herbert H. Schartau Organist, James Woodward Steward, R. Fairclough and A. Harris Assistant Stewards, R. Potter Tyler. Bro. General Shryock, who visited the Anglo-American Lodge last summer, had afterwards very kindly presented each of the members with Centennial jewels of the Grand Lodge of Maryland. This kindness the brethren had expressed a wish to suitably acknowledge. Consequently, an artistic illuminated address had been prepared, and it was now submitted for the approval of the Lodge. Bro. Kenning had been entrusted with its production, and the execution of the work reflected credit on his establishment. The following is the full text:—

ANGLO-AMERICAN LODGE, No. 2191.

BRO. BRACKSTONE BAKER P.G.D. W.M.

Extract from the Minutes of the Lodge held on the 17th day of April 1888:—

W. Bro. George Lambert P.G.S.B. and acting I.P.M. proposed that a hearty vote of thanks be given to the M.W. Bro. Thomas J. Shryock Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of Maryland, U.S. of America, for the gift of a Centennial Medal of the Grand Lodge of Maryland, to each of the members of this Lodge, as a souvenir of his visit to the Anglo-American Lodge, at the Criterion, Piccadilly, London, on the 20th September 1887.

That Bro. George Reynolds, the Secretary, be ordered to enter the vote on the Minutes, and that he be requested to communicate the result of the vote to the M.W. the Grand Master of Maryland, with the hearty and fraternal greetings of the Lodge.

The proposition was seconded by Bro. J. B. Cumming P.M. and Treasurer, and carried with acclamation.

BRACKSTONE BAKER P.G.D. W.M.

GEORGE REYNOLDS S.W. 1614 Secretary.

Bro. Brackstone Baker now rose, and addressing the brethren in his accustomed humorous vein said: They were told by classical writers that a golden apple was presented as a prize in competitions for personal beauty. He could not call Bro. Major Lambert the most beautiful, but there was such a thing as "handsome is as handsome does." For the services Bro. Lambert had rendered, he was entitled to a signal mark of their approbation, as an acknowledgment of the time, energy, and expenditure he had given in aid of the Lodge. In the midst of his military, civil, and business duties, Bro. Lambert had never hesitated to pay proper attention to the affairs of the Lodge. This was a lesson that should be followed by a great many of them. The Lodge had voted that brother a special jewel as I.P.M., which he now had the pleasure to hand him, trusting he would remember the happy days he had spent in the bosom of the Anglo-American Lodge. Bro. Major Lambert returned his sincere thanks for the honour conferred upon him. He had no idea of such a thing being done, but he accepted it with a great deal of pleasure. He had discharged the duties of I.P.M. to the best of his ability, and was indebted to the members for their consideration and forbearance. Now he had vacated the chair of I.P.M. he had not the slightest idea of leaving the Lodge. He hoped soon to introduce a genuine Boston man to be initiated. The W.M. next presented a P.M.'s jewel to Bro. Baker I.P.M., in recognition of the admirable manner in which he had conducted the affairs of the Lodge during the past year. Bro. Clark said the ancient Greeks gave wreaths of laurel to those who had distinguished themselves, but in that Lodge they gave something more substantial, something that could be handed down to posterity. Bro. Baker said they had sprung a mine upon him, and had reduced him to the condition of not being able to find words to express his thanks. No man deserved to be rewarded for doing his duty, and he had done no more. Their testimonial was more a special mark of good feeling than a reward for having done his duty. He felt that the progress they had made was due more to the kindness, indulgence, and forbearance of the brethren than to his merits. Reluctantly did he accept the chair, but the Lodge fell into the sentiments he had been nourishing since 1878, and he accepted. Ten years ago Bro. George Kenning entertained 25 Philadelphia Masons, amongst whom was Bro. C. E. Meyer, at a banquet in Freemasons' Tavern. He (Bro. Baker) remembered the pleasure it gave him to make the acquaintance of Bro. Meyer on that occasion, and he then thought, Here are these men who pay us a visit, and there is no Lodge where

we can receive them except as visitors. The idea had lingered with him, and had resulted in the establishment of the Anglo-American Lodge. They had received American brethren, not only as visitors but as members, and had fulfilled during their brief career all it was intended to do. Bro. J. B. Cumming Treasurer said a proposition had been made by the brethren that some mark of esteem should be made to their Secretary in recognition of the labour, time, and attention he had bestowed upon his work. The members had ordered a special jewel for Bro. Reynolds, but as they wished it to come from the Lodge, he proposed a motion that the jewel should be presented to the Secretary for the valuable work he had done. Bro. Reynolds intended visiting America this year, and it was thought he should have some special token to show the esteem in which he was held by their Lodge. After a few words from Bro. Brackstone Baker the motion was carried, and the W.M. presented the jewel to Bro. Reynolds, who thanked the brethren most sincerely for the token of their respect. He appreciated it very much, and hoped he should continue to give satisfaction as long as he was Secretary of their Lodge. Several letters of regret were received, amongst them being communications from the Grand Secretary, the Lord Mayor, Bros. Wood, Fenn, Woodall, Gayton, and Gottlieb. A vote of condolence was passed sympathising with Bro. Gottlieb in the loss he had sustained by the death of a daughter. There was also a letter from Bro. Hedges thanking the Lodge for services rendered to the late Centenary Festival of the Girls' School. This closed the business, and the Brethren adjourned to the Victoria Hall, where a *récherché* banquet was served under the superintendence of Bro. Mella. The hall was decorated with English and American flags, and the tables with a profusion of choice flowers. An elegant "button-hole" was presented to each of the guests by Bro. T. A. Dickson, of Covent Garden. On removal of the cloth the Loyal toasts were given by the W.M. "The Grand Officers" was entrusted to Bro. Kedge S.W., who eulogised the services rendered by those brethren. In that Lodge they were particularly favoured by having several as members. There was not a large array of Grand Officers present that evening, but those in attendance were fully capable of representing the rest. Bro. W. M. Bywater P.G.S.B. replied. The duties of the Pro G.M. and Deputy G.M. were well known to all, and they were also aware of the efficient manner in which those duties were discharged. The Pro G.M. had recently returned from the south of the globe, where he had capably discharged a most delicate mission. The D.G.M. had frequently shown with what zeal he performed his duties in Grand Lodge. The functions of Grand Officers were by no means light, as he had found, and it must be gratifying that the M.W.G.M. had made such an excellent selection for the present year. "The Sister Grand Lodges of the United States," proposed by Bro. Brackstone Baker, was a toast unusual in most Lodges, but it was a very propitious one, and ought never to be avoided in the Anglo-American. He was glad to see that at the first banquet after he had quitted the chair the toast was still given. The Grand Lodges of the United States were representative in America similar to the single Grand Lodge in this country, it was the community of that fraternisation that was the true spirit of Masonry. Whatever they could do in their Lodge to identify themselves with the other side of the Atlantic was rendering a great service to the cause, and he took great credit to himself for being one of those who endeavoured to promote the union of Masons on both sides. As the King of Sweden had very properly said—they worshipped the same Divinity—God. He was their Father both on this side of the Atlantic and the other. Without further preface he gave them the toast, and coupled with it the name of their respected, highly honoured and estimable Bro. Waller. Bro. Consul-Gen. T. M. Waller said that was a crucial time for him. He had responded to that toast so often during the three happy years he had been with them in England that it was difficult for him, on a convivial occasion like the present, to find a new line to follow. Before the Anglo-American Lodge was instituted there was a representative in this good old country, this Masonic England, of 18 of the Grand Lodges of America. Who was that representative? Why, their Bro. Brackstone Baker who had proposed this toast. He was delighted to think that when he went back to America—for the policy of that country sends all good men back in four years—and met representative Masons in gatherings like the present and was called for a speech, he should always have ready a powerful subject. He should say that of the Masons over in England, great historic England, that splendid country, one-third were occupied in tracing their lineage, one half trying to find fortunes, and one half bothering the Consul-General. Perhaps they would ask him what the representative of so many Grand Lodges was like. He should tell the Masons of his country that he had seen their representative, who was not 600 years old, but there was not an Englishman or any man in the world who would not pray God that he might live 600 years, and for ever be as joyous and as gay as they saw him that night. It was difficult to be serious when every one present seemed so full of merriment. They were seated at the banquet table of the first Lodge representing the English speaking people across the ocean. It was an experiment. He honoured and congratulated Bro. Baker on the success of that experiment. A Masonic Lodge had been founded that recognised the fact that Masonry was—all the world over—like love, and had the same language. There might be different ways of expressing it, but the aim was the same, the joy the same. Bro. Baker was the father of the Lodge. He (Bro. Waller) had been one of the founders. Moreover, he was one of the original Officers. His delight was that in that world to which all good Masons go, he should look down upon his successors when they gazed upon the records of their Lodge and found that T. M. Waller was a founder, and the first Senior Deacon. He undertook the office on the express condition that he should not act. But there the record would remain for ever and ever. Bro. Hancock performed the duties of S.D., and he trusted that 500 years hence the successors of that brother would find a record that he acted as S.D., and not Consul-General Waller. There were 67 Grand Lodges in the world, and how many of them were in

America? He could imagine some brethren present guessing three, four, perhaps five. His was a great country, Masonically, for of the 67 Grand Lodges they possessed 48 in America. By-and-bye, if they were not careful, they would have them all. If they did, he was sure of one thing—they would have the Royal representative of Masonry in England at the head, for there was not a country where God's sun shone where the fact was appreciated more than in America that the Prince of Wales—that splendid representative of this country, that man who would be a great man in any country where men were appreciated for their merits—that he was the head of the Order in England. In his country not only had they most of the Grand Lodges, but they had more than that, they had 700,000 Masons in America that night, and Bro. Baker was a Father to them all. One thing he could wish, that was that the Masons in America could see that splendid gathering of the Anglo-American Lodge in England. If the brethren present were in the midst of those American Masons they would hear such a cheer for the present W.M. and the founders of the Lodge, as would make them thankful to their God. In speaking to the toast of the W.M. Bro. Baker remarked he did not merit the exordium of praise bestowed upon him by Bro. Waller. If he had been a good Master he was glad they now had a better one to succeed him. Whatever enjoyment he might have afforded them at the festive board, they now had a perfect Master who would do credit to his election and honour to the Lodge. They wished Bro. Clark all the success that he (Bro. Baker) had had during the past year, and he need not assure that brother that he would have the support of the Officers and past Officers in the creditable position of life through which he was passing. Bro. Adolphus Clark, in reply, said he was sincerely obliged to the I.P.M. for the kind way in which he had proposed the toast, and the brethren for the cordial manner in which they received it. He could realise some of the responsibilities attaching to the office and the duties he was obliged to perform during the year. He knew he should receive the support of the Officers who had been appointed, and that the work would be done in a fairly good manner; he trusted to the satisfaction of all. There was no doubt a good deal depended upon the W.M., and particularly in such a Lodge as theirs. It was with a good deal of diffidence he accepted the office, for he felt he should not perform his duties satisfactorily. However, he would try, and having passed the chair before, although in a different Lodge, he determined to do his best to give satisfaction. He had taken a great interest in the formation of that Lodge. He should always have its interest at heart, and anything he could do for the members, or the benefit and progress of the Lodge, he should be pleased to do. He thanked one and all for the reception given him. After the Initiate had received a cordial greeting, which he gracefully acknowledged, Bro. Baker proposed "The Charities." He need not tell them that Charity was one of the distinguishing characteristics of a Freemason's heart. He was reminded that Bro. Binckes would be glad of a few more Stewards at his Festival next week, to help to provide for the 260 boys now in the Institution. Bro. Fredk. Binckes, Secretary Royal Masonic Institution for Boys, thanked Bro. Baker extremely for the kind way in which he had alluded to the Masonic Institutions. With reference to what the I.P.M. had said of the success of the Girls' School Centenary Festival, every one naturally felt great pride that that celebration was attended with such an enormous amount of success, and all joined in one feeling of congratulation. When they came to speak of the effect upon the Boys' Institution, he need not say he addressed them with feelings of great apprehension. In that Lodge there were two sections whom he might address. Firstly, those in this country who were conversant of what was done for the Charities; and, secondly, those American brethren who were represented there, and whose sympathies were with them. He did not know how to appeal to them that evening. Bro. Major Lambert had kindly undertaken the duties of Steward for the Lodge, and he hoped that, although Bro. Tilton was so magnificently supported for the Girls, there might be found some ready to support the Boys' School. It seemed a pity if the success of the Girls' Centenary was reared on—he was about to say—the ruin of the other Institution. He was overwhelmed with anxiety as to the result of his Festival next week. Their good friend Bro. Lambert was an energetic worker, and the brethren would not neglect him. They had listened to many eloquent appeals that evening, and it would ill become him to trespass on their time, but he begged them to do something for the Boys' School. They would forgive him if he alluded to the attacks being made upon its management. He could tell them that he stood there as the official representative of that Institution, and while he claimed the possession of some amount of moral courage, and never shrank from expressing his own opinion, he would not have the hardihood to appear before them that evening, if in that abominable circular which had been issued there was a tittle of truth. They courted investigation, they invited inquiry. Those who had leisure should visit the Institution on Saturday at the distribution of prizes, and see if they could detect neglect in the management in any shape or way. They were charged with being in bankruptcy. The Institution was never in a better condition. The funded property had increased from £11,000 to £17,000—this was small enough he was prepared to admit; the new building was paid for; their liabilities were small; and the property at Wood Green had increased. He again invited them to visit the School, and see the happy faces of those receiving its benefits. If it were deemed advisable he should do so he was prepared to publish the testimony rendered during many years, not only from ex-pupils, but also from friends and relations of the boys. Let them regard the establishment of an Old Masonians' Institution, which now numbered between 70 and 80 members, associated for the purpose of maintaining the traditions of the Boys' Institution, thus proving how they value the benefits they had received, and say if that Institution was deserving of the abominable attacks made

upon it. He stood before them fearlessly challenging inquiry and courting investigation; he asked their warm sympathies for an Institution that was maintaining 260 sons of Freemasons. He asked at their hands such an amount of sympathy and support that would help, through their Steward, Bro. Lambert, in continuing the management of that Institution in a condition of efficiency, and which, he hoped, it was destined to remain for many years to come. As far as his part was concerned, he was specially made the subject of attack. But his services had been before the Craft for thirty years, and he was prepared to submit himself to their investigation, and ask if he had endeavoured to discharge the duties devolving upon him. In the unfortunate position in which the Institution was placed, he was there, as he had been lately before many meetings, prepared to answer questions. He confidently appealed to them to give the Institution that support they felt it deserved, and help them in their exceptional need and difficulty. It seemed that the Boys' Festival of the 27th would be a failure, but he begged them to make that failure as light as possible by their fraternal sympathy. He asked for the support of the influential members, not only the support of their money, but their moral support at the forthcoming Festival, proving that the unmannerly attacks had no weight with those who brought the good judgment of a right mind. They would forgive him for speaking warmly, but he felt warm in his advocacy of a right cause. The remaining toasts, in consequence of the lateness of the hour, were necessarily curtailed, but the proceedings throughout were of the most agreeable character. Bro. Shartan superintended the musical arrangements.

#### THE CYCLIST LODGE, No. 2246.

THE members of this new Lodge celebrated the occasion of their first meeting since its consecration by inviting lady friends to take part with them in a water trip, and afterwards in joining them at the banquet table. Saturday last, the 16th instant, was the day fixed, and at the early hour of 10.15 a.m., the W.M., Bro. E. C. Mulvey opened his Lodge at the Castle Hotel, East Molesey. Bro. Mulvey was supported by D. P. Cama I.P.M., Henry Holmes S.W., W. J. Mason J.W., A. Goodchild Treasurer, Charles Sheppard Secretary, C. A. Itter S.D., Thomas Clark J.D., H. T. Bangs I.G., J. K. P. Cama Organist, S. C. R. Western Steward, T. R. Sheppard Tyler, O. Enderline, S. H. Parkhouse, W. R. Hatton, A. S. Lyons, &c. There were present the following Visitors:—C. W. Rea 2202, J. R. Clark 28, T. Chandler P.M. 1656, Shirley P.M. 1491, Embley 2202, W. W. Morgan P.M. 211, G. Davis P.M. 1642, R. Trurie 1642, &c. After the minutes of the Consecration meeting had been read and confirmed, the ballot was taken for Mr. Henry Walker, who was proposed as a candidate for initiation by Bro. C. E. O. Walker, and seconded by Bro. E. C. Mulvey W.M.; also for Mr. Alfred Solomon Lyons, who was proposed by Bro. E. C. Mulvey W.M., seconded by Bro. O. Enderline. Both gentlemen were accepted, and Mr. Lyons was initiated. The following were then proposed as joining members:—Bro. Malcolm J. R. Dundas, of United Strength Lodge, No. 1361, and Bro. W. R. Hatton, of Earl of Carnarvon Lodge, both proposed by Bro. W. J. Mason J.W., and seconded by Bro. H. Holmes S.W.; also Bro. William Tomson, of Duke of Connaught Lodge, No. 1524, proposed by Bro. T. Clark J.D., and seconded by Bro. C. Sheppard P.M. and Secretary; all were elected. Bro. D. P. Cama P.G. Treas. and Acting I.P.M. then generously presented the Lodge with a Life Subscribership for the Royal Masonic Institution for Girls, and likewise a collar and jewel for the office of I.P.M. Bro. S. H. Parkhouse P.M. 511 1642 also presented the Lodge with a Life Subscribership for the Masonic Institution for Girls. After suitable acknowledgment had been made to Bros. Cama and Parkhouse, Lodge was closed and the brethren rejoined the ladies. A capacious and well-appointed steam launch was now in readiness, and the company having taken their seats, the journey up the river was made, as far as Chertsey. The weather was favourable, and the several points of interest were fully appreciated. Moreover, a capital luncheon had been provided, and justice was done to the special efforts of the caterers. After the party had made the return journey, a reasonable time was allowed for the ladies and brethren to prepare themselves for the banquet, which was served by Bro. John Mayo with every regard to the comfort and enjoyment of his guests. The Worshipful Master, Bro. E. C. Mulvey, made a capital president, and the worthy Secretary, Brother E. Sheppard, exerted himself—as indeed did all the Officers—to make the gathering a happy one. The toast list was, of course—considering the "mixed" nature of the gathering—somewhat shorn of its "Masonic" proportions, but the meeting will long be remembered by the "Cyclists" as a red letter day, and we trust that those who took part will be present at many a future happy gathering that may yet have to be chronicled in the Lodge's history. We append a list of the ladies who graced the day's proceedings:—Mesdames L. Mulvey, M. A. Turner, M. Jackson, J. Emberlin, L. A. Elmes, E. Wickins, C. Parkhouse, L. C. Parkhouse, E. Clark, S. A. Beldan, F. M. Beldan, E. M. Sheppard, A. E. Sheppard, Millie Barton, A. Hatton, L. Chandler, M. S. Mason, L. Davis, E. Mason, S. Goodchild, L. Goodchild, B. D. P. Cama, A. C. Beldan, &c.

We are compelled to hold over several interesting reports.

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



DIARY FOR THE WEEK.

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

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SATURDAY, 23rd JUNE.

- Stewards' Visit and Distribution of Prizes, Royal Masonic Institution for Boys, Wood Green
- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
- 1375—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
- 1297—West Kent, Crystal Palace, Sydenham
- 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, Holborn Viaduct
- 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
- 1871—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-st., W., at 8
- R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell
- R.A. 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
- 149—Peace, Private Rooms, Meltham
- 303—Prince George, Private Rooms, Bottoms, Eastwood
- 410—Grove, Sun Hotel, Kingston
- 453—Chigwell, Forest Hotel, Chingford
- 1464—Erasmus Wilson, Pier Hotel, Greenhithe
- 1631—Chiselhurst, Bull's Head Hotel, Chiselhurst
- 1982—Greenwood, Public Hall, Epsom

MONDAY, 25th JUNE.

- 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)
- 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
- 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst.)
- 1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
- 1426—Hyde Park, Porchester Ho., Leinster Place, Cleveland Gardens, at 8. (In)
- 1446—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.)
- 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
- 1707—Eleanor, Seven Sisters' Hotel, Page Green, Tottenham, 8. (Inst)
- 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
- 1801—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
- 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
- 2076—Quatuor Coronati, Freemasons' Hall, W.C.
- K.T. 128—Oxford and Cambridge, Masonic Hall, Golden Square
- Provincial Grand Lodge of Berks and Bucks, Auction Mart, High Wycombe
- 48—Industry, 34 Denmark-street, Gateshead
- 62—Social, Queen's Hotel, Manchester
- 148—Lights, Masonic Rooms, Warrington
- 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
- 302—Hope, New Masonic Hall, Darley-street, Bradford
- 307—Prince Frederick, White Horse Hotel, Hebdon Bridge
- 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
- 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
- 827—St. John, Masonic Temple, Halifax-road, Dowsbury
- 899—Robert Burns, Freemasons' Hall, Manchester
- 1177—Tenby, Tenby, Pembroke
- 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
- 1977—Blackwater, Blue Boar Hotel, Maldon.
- R.A. 557—Valletort, Masonic Hall, Callington, Cornwall

TUESDAY, 26th JUNE.

- 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.)
- 259—Prince of Wales, Willis's Rooms, St. James's
- 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 (Inst. action)
- 860—Dalhousie, Middleton Arms, Middleton Road, Dalston, at 8 (Inst.)
- 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
- 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
- 1158—Southern Star, Bridge House Hotel, London Bridge
- 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)
- 1446—Mount Edgcombe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
- 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
- 1472—Henley, Three Crowns, North Woolwich. (Instruction)
- 151—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
- 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst)
- 1719—Evening Star, Freemasons' Hall, W.C.
- 1839—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (In.)
- 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
- 2108—Empire, Criterion, Piccadilly.
- 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. 1269—Stanhope, Thicket Hotel, Anerley
- R.A. 1339—Stockwell, Surrey Masonic Hall, Camberwell
- M.M. 3—Keystone, Ship and Turtle, Leadenhall Street
- Prov. Grand Lodge of Berks and Bucks, Auction Mart, High Wycombe
- 24—Newcastle-on-Tyne, Freemasons Hall, Grainger-st., Newcastle 7.30 (In)
- 126—Silent Temple, Cross Keys Inn, Burnley
- 241—Merchants, Masonic Hall, Liverpool (Instruction)
- 253—T.rian, Masonic Hall, Gower-street, Derby
- 299—Emulation, Bull Hotel, Dartford
- 310—Unions, Freemasons' Hall, Castle-street, Carlisle
- 448—St. James, Freemasons' Hall, St. John's Place, Halifax
- 510—St. Martin, Masonic Hall, Liskeard
- 573—Perseverance, Shenstone Hotel, Hales Owen
- 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
- 788—Crescent, Island Hotel, Twickenham
- 829—Sydney, Black Horse Hotel, Sidcup, at 7. (Instruction)
- 1016—Elkington, Masonic Hall, New-street, Birmingham
- 1024—St. Peters, Masonic Hall, Maldon
- 1358—Torbay, Town Hall, Paignton
- 1566—Ellington, Town Hall Maidenhead
- 1609—Dramatic, Masonic Hall, Liverpool

- 1636—St. Ceilia, Royal Pavilion, Brighton
- 1675—Ancient Briton, Masonic Hall, Liverpool
- 2025—St. George, St. George's Hall, Stonehouse, Devon
- 2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
- R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
- R.A. 823—Everton, Masonic Hall, Liverpool
- K.T.—Plains of Tabor, Swan Hotel, Colne

WEDNESDAY, 27th JUNE.

- Festival of the Royal Masonic Institution for Boys, Freemasons' Tavern, W.C
  - 2—Antiquity, Freemasons' Hall, W.C.
  - 3—Fidelity, Alfred, Roman Road, Burnsbury, at 8. (Instruction)
  - 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
  - 72—Royal Jubilee, Mitre, Chaucery Lane, W.C., at 8. (Instruction)
  - 73—Mount Lebanon, George Inn, High Street, Brough, at 8. (Inst)
  - 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
  - 228—United Strength, The Hope, Stanhope 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)
  - 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
  - 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
  - 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instrac.)
  - 898—Temperance in the East, 6 Newby Place, Poplar
  - 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruct)
  - 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
  - 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (In st.)
  - 1540—Chaucer, Bridge House Hotel, Southwark
  - 1601—Ravensbourne, George Inn, Lewisham, at 8. (Instruction)
  - 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
  - 1662—Beaconsfield, Chequer, Marsh Street, Walthamstow, at 7.30. (Inst.)
  - 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
  - 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
  - 1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
  - 2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
  - R.A. 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. 753—Prince Frederick William, Lord's Hotel, St. John's Wood
  - R.A. 820—Lily of Richmond, Greyhound, Richmond
  - R.A. 907—Royal Albert, White Hart Tavern, Abchurch Lane
  - R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
  - M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
  - 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
  - 210—Duke of Athol, Bowling Green Hotel, Denton
  - 220—Harmony, Garston Hotel, Garston, Lancashire
  - 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
  - 290—Huddersfield, Masonic Hall, South Parade, Huddersfield
  - 304—Philanthropic, Masonic Hall, Great George-street, Leeds
  - 363—Keystone, New Inn, Whitworth
  - 439—Scientific, Masonic Room, Bingley
  - 625—Derbyshire, Norfolk Hotel, Glossop
  - 724—Derby, Masonic Hall, Liverpool
  - 750—Friendship, Freemason' Hall, Railway-street, Clockheaton
  - 778—Bard of Avon, Greyhound Hotel, Hampton Court
  - 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
  - 996—Sondes, Eagle Hotel, East Dereham, Norfolk
  - 1039—St. John, George Hotel, Lichfield
  - 1083—Townley Parker, Brunswick Hotel, Piccadilly, Manchester
  - 1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
  - 1219—Strangeways, Masonic Rooms, King Street, Manchester
  - 1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
  - 1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
  - 1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire
  - 1403—West Lancashire, Commercial Hotel, Ormskirk
  - 1611—Alexandra, Hornsea, Hull (Instruction)
  - 1633—Avon, Freemasons Hall, Manchester
  - 1734—Trinity, Golden Lion Hotel, Rayleigh
  - 1967—Beacon Court, Ghuzee Fort Hotel, New Brompton, Kent
  - R.A. 86—Lebanon, Masonic Hall, Prescott
  - R.A. 225—St. Luke's, Freemasons' Hall, Soane Street, Ipswich
  - R.A. 226—Benevolence, Red Lion Hotel, Littleborough
  - R.A. 320—Integrity, Junction Inn, Mottram
  - R.A. 329—Brotherly Love, Choughs Hotel, Yeovil
  - R.A. 605—De Tabley, Queen's Hotel, Birkenhead
  - R.A. 606—Segontium, Carnarvon Castle, Carnarvon
  - R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool
  - M.M.—Howe, Masonic Hall, New Street, Birmingham
  - M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle
  - M.M. 174—Athol, Masonic Hall, Severn-street, Birmingham
- THURSDAY, 28th JUNE.
- General Committee Girls' School, Freemasons' Hall, at 4
  - 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
  - 65—Prosperity, Guildhall Tavern, Gresham-street, E.C.
  - 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
  - 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
  - 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
  - 135—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)
  - 858—South Middlesex, Beaufort House, North End, Fulham
  - 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
  - 1153—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
  - 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruct)
  - 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
  - 1337—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
  - 1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst.)
  - 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
  - 1555—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
  - 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
  - 1607—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
  - 1612—West Middlesex, Public Hall, Ealing Dean, at 7.45. (Instruction)
  - 1614—Covent Garden, Criterion, W., at 8. (Instruction)
  - 1622—Rose, Stirring 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)
  - 1742—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.)
  - R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury, at 8. (Instruction)
  - R.A. 1623—West Smithfield, Anderton's Hotel, Fleet Street
  - M.M. 118—Northumberland, Masons' Hall, Basinghall-street
  - 51—Angel, Three Cups, Colchester
  - 78—Imperial George, Assheton Arms Hotel, Middleton, Lancashire
  - 111—Restoration, Freemasons' Hall, Darlington
  - 203—Ancient Union, Masonic Hall, Liverpool (Instruction)
  - 215—Commerce, Commercial Hotel, Haslington
  - 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
  - 286—Samaritan, Green Man Hotel, Bury



348—St. John, Bull's Head Inn, Bradshawgate, Bolton  
 432—Abbey, Newdegate Arms, Nunenton  
 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  
 971—Trafalgar, Private Room, Commercial Street, Batley  
 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  
 1514—Thornhill, Masonic Room, Dearn House, Lindley  
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle  
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness  
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)  
 R.A. 57—Humber, Freemasons' Hall, Hull  
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool  
 R.A. 279—Fortitude, Freemasons' Hall, Halford Street, Leicester  
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields  
 R.A. 442—St. Peter's, Masonic Hall, Boroughbury, Peterborough  
 R.A. 1503—Francis Burdett, Albany Hotel, Twickenham  
 M.M. 31—St. Andrew, Freemasons' Hall, Cooper-street, Manchester

### FRIDAY, 29th JUNE.

Emulation Lodge of Improvement, Freemasons' Hall, at 8  
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)  
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)  
 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)  
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1228—Beacontree, Green Man, Leytonstone. (Instruction)  
 1293—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1642—E. Carnarvon, Ladbrooke Hall, Notting Hill, at 8. (Instruction)  
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W., at 7.30. (Instruction)  
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)  
 R.A. 749—Belgrave, Ship and Turtle, Leadenhall Street  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)  
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 M.M. 223—West Smithfield, Cathedral Hotel, St. Paul's Churchyard  
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)  
 810—Craven, Devonshire Hotel, Skipton  
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield  
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8  
 R.A. 242—Magdalen, Guildhall, Doncaster

### SATURDAY, 30th JUNE.

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)  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8  
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone  
 1965—Eastes, Parish Rooms, Bromley, Kent  
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden  
 R.C.—Stanhope, Queen Hotel, Chester

### QUIPS AND CRANKS BY A QUIZZICAL CRAFTSMAN.

YOU will never offend a man who is the proud possessor of what we vernacularly term a "handle" to his name, by impressing the fact on him with as much iteration as possible. The more you remind him of his titular superiority the better he will like it. Whether he be a peer of long descent, a Knight of no descent, or even an "Honourable" by the suffrages of a colonial constituency, never omit in season and out of season to acknowledge as much as possible his superlative right to a style or title above his insignificant surroundings. There may be some people who regard a colonial knighthood as a redundant growth, an excrescence of our social economy, though it may be a coveted award for merit, or one coveted and conferred for no merit at all; who think the prefix of "Honourable," sanctioned and allowed by a paternal Government, with restricted territorial limitations which its *pro tem* possessor invariably disregards, as a distinction that as often as not marks the people's misrepresentative, and a very misleading patronymic embellishment to boot. But this is very bad form on their part; they should know we cannot all have greatness thrust upon us. We must confess to a preference for a good assortment of high-sounding titles amongst us; our ideas and sympathies have been educated up to it—it is a perquisite which the Colonist likes to have and to hold, even if he enjoys it vicariously. It may be asked, "What has this to do with Freemasonry?" We may say with Captain Bunsby, "the bearings of this observation lays in the application on it." We have been reading some correspondence in the London *Freemason's Chronicle* on "outside titles in Freemasonry." An Inner Guard started the subject, by stating his difficulty in announcing some brethren attending his Lodge, who might claim in society to rank as something more than plain Mr. Acting on the plausible assumption that all members of the Craft were on an equality when met together as Masons, he, in pursuance of that belief, concluded that the simple unadorned title of "Brother" should suffice in all cases, and so acted on his conviction, much to the scandal of others of his Lodge, who considered he had done that which was to the detriment of certain brethren's dignity and social pre-eminence above their fellows wherever assembled. This led the Inner Guard to seek

enlightenment through the columns of the paper named, with the usual result of eliciting a great diversity of opinion and wide divergence of practice on the point, which left him as much in doubt as when he started on his quest.

Brother Inner Guard, if you had profited by a study of human nature—which is an open book before you—instead of trying to assert an abstract principle that won't wash, you would have learnt that in respect to titular distinctions, however derived, a man is jealous of his possession, and never a consenting party to its being ignored or omitted, on any pretext or occasion, Masonic or otherwise; that whatever rank or title he may have, whether unfairly acquired or honestly gained, whether his claim to such be genuine or bogus, he fully understands the value of it to himself, and a confiding public will generally take him at par and even quote him at a premium.

Should your poor Quizzical Craftsman ever rise to the sublime height and important post of Inner Guard, he would make a very exhaustive study of those mystifying initials with which some Masons' names are rigged fore and aft, which must puzzle the profane as much as the cuneiform characters of a Babylonian inscription do most of us. His announcements should be models of completeness, and every one should have his due in the matter of titles, rank, distinctions, both outside and inside the Craft, though they were as numerous and as extensive as those of the present august Grand Master of England, or his worthy contemporary brother, the M.W. I.S.G.W.S.A.C. Equality among Masons, indeed, pooh! bah! 'Tis a mere delusive sentiment, and like Macbeth's phantom dagger—"a false creation: there's no such thing."—*South Australian Freemason.*

### THE ROYAL NATIONAL LIFE-BOAT INSTITUTION.

A STEAM LIFE-BOAT.—For several years the Committee of the Royal National Life-boat Institution have been earnestly endeavouring to find a means of propelling Life-boats mechanically. In April 1886, a Special Sub-Committee was appointed to inquire fully into the question. This Committee, after visiting the Liverpool International Exhibition, with a view to examine the various models of steam and other mechanically propelled Life-boats exhibited there, and hearing the evidence of the Life-boat coxwains who had had the greatest experience in the help to be obtained by the employment of steam tugs, in assisting to perform Life-boat services, regretfully reported that they were "unable to recommend the adoption of any pattern of steam Life-boat at present." The following May, nothing daunted by the lack of success in former endeavours, the Committee of the Institution offered gold and silver Medals to competitors all over the world, for "models or drawings of a mechanically propelled Life-boat best adapted to meet the conditions under which Life-boats are called upon to perform their work." In response to this offer, numerous models and drawings were received from all parts of Great Britain, the Continent, and even from the United States. These were submitted to Sir Frederick Bramwell, F.R.S., Sir Digby Murray, Bart., of the Board of Trade, and Mr. John I. Thornycroft, gentlemen of world-wide celebrity for their knowledge of kindred matters, but in no way connected with the Institution. These judges, after a careful and lengthy examination of all the models and drawings which had been sent in, reported that not one of them was suited for the purpose for which it was intended. The Committee, although disappointed at this termination of the competition, nevertheless still hoped that science might yet help them in the matter. At the beginning of the present year a model of a steam Life-boat was submitted to the Institution by Messrs. R. and H. Green, the well-known shipbuilders at Blackwall, which, having passed through various modifications as the result of consultation with the Committee and their Professional Officers, was accepted by the Institution, and Messrs. Green have been instructed to build, as an experiment, a steam Life-boat on the proposed principle. The new boat is to be 50 feet long with 12 feet beam, and to be propelled by a turbine wheel, worked by an engine developing 170 horse-power. Such a boat, if successful, will necessarily only be able to be used at a limited number of stations. The Committee are to be congratulated on the energy and determination with which they have persevered in their endeavours to bring the Life-boat service to the highest pitch of perfection, and it is to be sincerely trusted that success may crown their efforts.

A banquet took place on Wednesday, at the Cannon-street Hotel, under the presidency of Bro. J. L. Mather P.G.A.D.C., to celebrate the appointment as manager of that establishment of Bro. J. A. Berther, who has for some years been associated with the Freemasons' Tavern, Great Queen-street, London. There were about fifty gentlemen present to support Bro. Mather. In the course of the evening Bro. Berther was presented with a valuable gold watch, which bore the following inscription:—

Presented to J. A. Berther, Esq., on the occasion of his appointment as Manager of the Cannon-street Hotel, at a Banquet given in his honour by a number of sincere friends and admirers.

J. L. MATHER, Chairman.  
 JOHN BARNETT jun., Hon. Sec.

20th June 1888.

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

### IRISH MASONIC ORPHAN BOYS' SCHOOL.

THE monthly meeting of the Board of Governors of this Institution was held on Tuesday, 12th inst., at the new premises, Richview, Clonskeagh, when the members of the Board attended in considerable number. After the transaction of the regular business the W. Master and Officers of Lodge 25 handed in a cheque for £203 3s, being the balance resulting from the ball held by that Lodge on 11th May, in aid of the building fund of the School. In making the presentation the W.M. expressed the regret experienced by the brethren of this Lodge that they had not a larger amount to hand over, and the hope that even this sum may in some measure assist so admirable an institution. The warmest thanks of the Governors were then voted to the brethren of Lodge 25, and especially to the Ball Committee and its hon. secs., for their highly successful efforts on behalf of the Charity. The school has now fifty pupils on its lists, and surrounded by its charming grounds, in all the beauty of summer, is well worthy of a visit, and of the largely increased support of such members of the Masonic Order as have not yet enrolled themselves as governors.

**Irish Exhibition.**—One of the most useful and interesting sections in connection with this Exhibition was opened on Monday last, viz., the Old Irish Market-place, a canvas and paint presentment of a piece of old Belfast, wherein articles are to be sold of all kinds made by the peasants of Ireland. Every arrangement had been made for a formal opening, it was hoped by a member of the Royal Family, but the death of the German Emperor prevented anything more than the simple opening of the shops for business purposes. Eighteen Irish Girls have been brought over from Ireland, who will serve at the shops, dressed in characteristic costumes. There are thousands of industrious Irish peasants able and willing to produce lace, embroidery, knitted work, &c., of the highest class, and it is to benefit these workers, by affording them a market for their products, that the old Market-place is opened. Early in July the places of the ordinary attendants will be taken by ladies who are interested in the Exhibition, who, attired in Irish peasant garb, will sell at these mimic shops.

**HANDEL FESTIVAL.**—The Royal boxes have been erected and splendid preparations made at the Crystal Palace to receive the Royal personages, who were to have honoured each day of the Festival with their presence, but the lamented death of the Emperor of Germany makes the intended Royal visit impossible. In regard to the musical outcome the most satisfactory results are expected, and it is anticipated that if it be possible the choral effects will surpass all former achievements. This will be due in the main to the extraordinary energy and musical power of Mr. Manns, who has diligently rehearsed the provincial singers at various local centres in the Midlands, Lancashire, Yorkshire, &c., as well as the main body of choralests in the metropolis. But this is not all. All weak voices have been taken from the choir and substituted by young and vigorous singers, in a degree never before carried out. The effect of this proceeding will be felt not so much in the volume of tone as in the quality of it, in the vivacity and the attack. There are certain vocal effects obtained at these Festivals that are only to be heard when similar conditions as to the number of singers and of individual proficiency can be obtained—and when can they be obtained anywhere else? The whisper of four thousand performers is vast but not loud. There is reason to hope that these rare effects will be more than ever prominent during the Festival next week. Another of Mr. Manns' labours will have great effect this time. He has assembled the executive musicians other than the regular members of his great and practised band, and has diligently rehearsed them together, so that as a whole the immense display will have more unity in performance than it has ever had before. The solo singers are those of highest fame in Europe.

The Provincial Grand Lodge of Monmouthshire will be held at Newport on Thursday next, 28th instant, under the banner of the Silurian Lodge. The members will assemble at the Freemasons' Hall, Dock-street, and march in procession to Holy Trinity Church, where service will be held. In the evening they will dine together at the Westgate Hotel.

The annual Convocation of the Provincial Grand Chapter of Leicestershire and Rutland will take place on Friday next, the 29th instant, at the Freemasons' Hall, Leicester. The Companions will assemble at 4 o'clock; Provincial Grand Chapter will be opened at 4-30.

The annual Convocation of the Royal Arch Chapter of the Province of Durham will be held at Durham, on Tuesday, 10th July, at 5 p.m. The annual meeting of Provincial Grand Lodge will be held at Gateshead, on Tuesday, 25th September. Bro. Sir Hedworth Williamson, Bart., P.G.M., will preside at these meetings.

Bro. T. Y. Strachan, of Messrs. Strachan, Hill and Co., accountants, Newcastle, has recently been appointed general manager of the Mortgage Insurance Corporation, Winchester House, London.

**Schamir.**—It is said that as Solomon was about to build the Temple without the use of iron, his wise men drew his attention to the stones of the high priest's breastplate, which had been cut and polished by something harder than themselves. This was Schamir, which was a worm of the size of a barley corn, but so powerful that the hardest flint could not resist him.

**Good Advice.**—Dr. Johnson, nearly a century and half ago, gave this good advice: "Never to solicit the knowledge of a secret. Not willingly, nor without many limitations, to accept such confidence when it is offered. When a secret is once admitted to consider the trust as of a very high nature, important as society and sacred as truth, and therefore not to be violated for any incidental convenience or slight appearance of contrary fitness."

The Golden Fleece, an order of knighthood mentioned in the first degree, is one of the oldest and most powerful of mediæval orders. It was founded at Bruges in 1429, by Philip the Good, Duke of Burgundy.

### LODGE QUATUOR CORONATI, No. 2076. BROTHER R. F. GOULD W.M.

THIS Lodge will meet at Freemasons' Hall, on Monday, the 25th June, at 5 p.m. Bro. JOHN LANE will read a paper on "Masters' Lodges." All Masons are cordially invited to attend. Dinner at 7-30 p.m. (3s 6d, exclusive of wine). Visitors desiring to join the Lodge at Refreshment would oblige by sending a post card to the Secretary,

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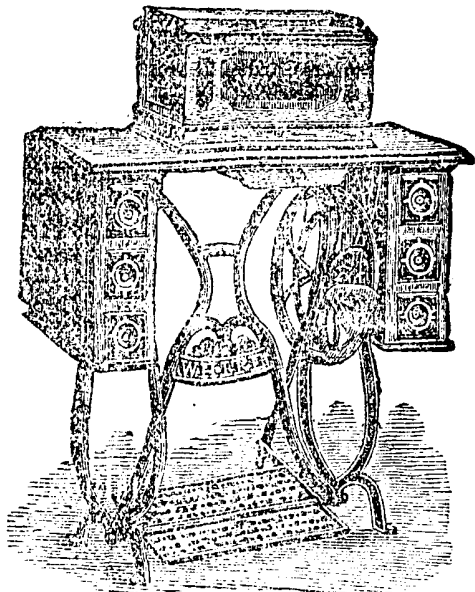
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The Bank undertakes for its Customers, free of  
Charge, the custody of Deeds, Writings, and other  
Securities and Valuables; the collection of Bills of  
Exchange, Dividends, and Coupons; and the pur-  
chase and sale of Stocks, Shares, and Annuities:  
Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full par-  
ticulars, post free, on application.  
FRANCIS RAVENSCROFT, Manager.

The Birkbeck Building Society's Annual  
Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR  
TWO GUINEAS PER MONTH, with imme-  
diate Possession and no Rent to pay. Apply at the  
Office of the BIRKBECK BUILDING SOCIETY, 29  
Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF  
LAND FOR FIVE SHILLINGS PER  
MONTH, with immediate possession, either for  
Building or Gardening purposes. Apply at the  
Office of the BIRKBECK FREEHOLD LAND SOCIETY  
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The BIRKBECK ALMANACK, with full par-  
ticulars, on application.  
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MADE WITH BOILING WATER.

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MADE WITH BOILING MILK.