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LODGE HISTORIES.

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THE LODGE OF PROBITY, No. 61.

(Continued from page 105).

RESUMING our summary of Bro. Crossley's History of this Lodge, we now come to the 24th November 1762, when a regular meeting was held, at which Wm. Finch was initiated. In connection with this ceremony the minutes record the reading of "the several charges contained in the Book of Constitutions, as also our Bye Laws," and this gives rise to a query, in the book before us, as to how often this is now done, even in Lodges of superior working? We are afraid this must be regarded as an old-fashioned custom, either considered unnecessary nowadays, or "crowded out" in the ever increasing calls made on the Mason of the present time; while, on the other hand, the increased facilities which now exist for providing each member with a printed copy of the Bye Laws and other matters has, in part, made their frequent repetition in connection with the ceremonies all but unnecessary. It is by weighing such matters, apparently trivial in themselves, that we are able to gauge the advance and development of the Masonic Order, and form some sort of idea of the class of men who were associated with it in the earlier days of its establishment. Another peculiarity of these days is observable from the minutes, which record, on many occasions, that the Master had "duly and regularly gone thro' the apprentices work," even where there was no candidate to initiate. Our views on this point are known to our readers; we think it far better to have some regular routine of work, either the rehearsal of a ceremony, a lecture on one or other of the tracing boards, or a discussion on some topic of interest—the latter, as likely to be more attractive, for choice—set down for each Lodge meeting, so that, whether there is a candidate or not, the brethren may not lose the opportunity of being instructed in some of the working of Freemasonry, or its peculiar teachings.

Early in 1763 a Brother's "address to the Lodge was received for leave of absence till the 4th Wednesday in March." Bro. Crossley remarks this seems to imply that "the By-Laws were not only stringent, but the penalty was carried out." It would certainly be somewhat of a novel experience for a Lodge of the present day to be asked to excuse the absence of a member for two meetings, as was the case in 1763. The minute of the 8th June following is interesting. It is the first mention of the celebration of the Festival of St. John the Baptist, and is the first occasion where a new appointment of Officers is mentioned. Among these latter are the Senior and Junior Deacons, and this is accredited as being the first record, so far as has yet been discovered, of the appointment of Deacon in a Lodge under the Grand Lodge of England, though there is mention of this office in Lodges under the Antients. But, says the historian, the most strange appointment of the day is that of W.M., Bro. Wm. Gream being elected for the year. This brother was only initiated on the 23rd February preceding, was passed on the 23rd March, raised on the 9th May, and installed as W.M. on the 8th June—"advancement of a very rapid character, and one which in our time might be envied by such brethren who prefer high rank to hard Masonic plodding." From Watson's "History of Halifax" it seems

this William Gream was "a gentleman of fortune, author of a short speech addressed to the Antient and honourable Society of Free and Accepted Masons 24th June 1763," which address was printed by Brother P. Darby, 1763. Strenuous efforts have been made to discover a copy of this address, but so far without success. It would be very interesting, both locally and generally, but it is more than doubtful if it will ever be brought to light now. At this same meeting "the members present subscribed 12d each, making a total of 17s, which was given to Bro. Jas. Wilson, being an object of charity." On the 13th July 1763 "it was agreed to send to the Grand Lodge the sum of £2 2s as a gratuity." The minutes of 12th September 1764 show that the brethren of that period, like their fellows of to-day, were not wholly for themselves, but that they took an interest in outside affairs. It is recorded that on this date £31 10s was "subscribed by the members for the Defence of the Organ intended to be set up in Halifax Church, 22nd August 1764." This it appears was a sort of guarantee fund, to defray the costs of a suit which was entered into in opposition to the proposed organ. The guarantee amounted together to £720, of which twenty-five per cent. was ultimately called up, in order to pay the expenses incurred. Those who were in favour of the organ won the day.

On 9th January 1765, a "proposition for establishing a Royal Arch Lodge" was adopted. This Chapter was ultimately formed, the first meeting being held on the 30th of the same month. "This was the first known Royal Arch Chapter in the north of England, with the exception of the one at York; which at this time was in abeyance." About this time it was proposed to receive a Jew as a member of the Lodge, but the nomination was refused, proving that the Order in those days was not so cosmopolitan as it is at the present. A member was admitted at an Extraordinary Lodge, 28th October 1764, and subsequently passed and raised, whose certificate is still in possession of the Lodge, a fac simile thereof being introduced in the work under notice. This certificate is addressed "To the Right Worshipful Masters, Wardens and Brethren of the Antient and Honourable Society of Free and Accepted Masons," and, after recording the regular admission of the brother referred to, concludes, "He having behav'd himself as a worthy Brother, we recommend him to your Friendship and Protection, after due examination." It is signed by the Master, two Wardens and Secretary.

On 30th September 1765 the Lodge removed to the Old Cock Inn, particular care being apparently taken to see that the Lodge room was proof against "cowans." This remained the home of the Lodge until September 1782, when a move was made to the Union Cross Inn, from whence the Lodge returned to the Old Cock Inn in 1804, remaining there until 1869, when the present Freemasons' Hall was built. An Extraordinary Lodge meeting was held on 31st January 1766, to make arrangements for the members to attend the funeral of a Brother who died that morning. It was arranged that the whole body of the Lodge attend at the Lodge room the following Sunday, at 1 o'clock, in order to attend the said funeral. It appears that a pall, gloves for every member, and new plain aprons were ordered; and it is recorded that all the members assembled as arranged, the expenses paid by the Lodge totalling up to £4 17s 9d. On the 19th and 20th June

following other Extraordinary Lodges were held, to arrange a similar sad mission, a member having died on the former date and his funeral taking place on the latter. The expenses on this occasion were £1 8s.

A disagreement occurred in 1766-7, which was settled, so far as the Lodge was concerned, in a somewhat novel manner. A ballot was taken whether one or both the disputants should be expelled. As a result one of the members had his half-year's subscription repaid him. Later on it appears the excluded brother was again put to the test of the ballot, when 12 voted for him and 6 against. He was not admitted, but was "at liberty to visit when he chose." On 11th February 1767 £10 was voted "to the distress'd people of Halifax, and others who are represented as worthy of Charity, or in real distress." New Bye-Laws were introduced at this time, and the copy then signed by each member being still in possession of the Lodge, a transcript is appended to the History. This is interesting in many ways, but principally from the fact that "the office of Deacon, which was not known previously to exist in Lodges under the Grand Lodge of England, is described, and the duties set forth, even as at the present day." It is to be noted that the office of Inner Guard had not then been inaugurated. In these Bye-laws the Lodge is named the Lodge of St. John the Baptist, and this appears to have been its title until 1795, when the name was changed to "Lodge of Probity." On 11th May 1768 it is "ordered y^t the Lodge will be always glad to see Bro. Senior without any expense to him, he being an old Standard and Well-wisher." About this time the members appear to have been in difficulties—monetary difficulties of a peculiar character. They did not know what to do with a balance of £20 odd they then possessed. They accordingly agreed to pay all Lodge expenses out of this for a year, at the conclusion of which it appears the Lodge was in debt 13s 6d. This is pointed out by Bro. Crossley as being a rather strange proceeding, especially as about this time the Lodge excused its contributions to Grand Lodge, on the plea that so much distress prevailed at home, and to relieve which heavy payments had been made by the Lodge. The Probity had a neighbour established in 1769—the Bacchus—to which we have already referred, and which was erased in 1783.

This concludes the history of the Lodge so far as its first minute book goes, namely, from June 1762 to June 1769. As Bro. Crossley observes, many changes took place in that period, short though it was. The fortunes of the Lodge ebbed and flowed, its members showed themselves full of good intentions and high aims, a fairly good roll of members resulted, but at the conclusion its record was a roll of twelve members and a balance to the debit of the Lodge.

In Chapter IV. we have the career of the Lodge from 1769 to 1780, and we are told that the heading to this should be "The Dark Ages"—"the Lodge was simply struggling on aimlessly, like a ship without a rudder, or an army without a leader." At one time the membership fell as low as five, yet regular meetings were held, and, above all, it would seem, the regulation number of suppers were enjoyed. The extracts of minutes given in this chapter are interesting, and we have little doubt the perusal of the minutes themselves proved even more so, especially to those who are now on the roll of the Lodge. At the close of this period (1780) the Lodge had a balance in hand of £20, so that there appears to have been a certain amount of good management, at least towards the end of the term, and we may accordingly look forward to an improvement when we have an opportunity of dealing with the fifth chapter of the History.

(To be continued.)

MASONIC RITUAL: ITS PURPOSE AND TREATMENT.

From an Address Delivered by Bro. J. Edwin Thomas, V.W. Grand Lecturer before the Masters' and Wardens' Association, Adelaide, 29th April 1889.

COMPLYING with the request made to me, that I should endeavour to provide for the consideration and thought of the brethren present some material whereon we all might exercise our intellectual faculties, I have

ventured to reduce to writing some few crude and unpolished ideas of my own on the subject of "Masonic Ritual: Its Purpose and Treatment."

Standing as I do before many brethren of known experience and deserved repute, it behoves me to guard against any appearance of elevating my own ideas into undue and silly prominence or of arrogating to myself any assumptions which by their inflated character could but cover me with confusion. Admirer as I am of all true manliness and self confidence, I am, I trust, equally profound in my contempt for the distinguishing characteristics of the egotist and pretender. Let me hope, therefore, I shall succeed this evening in steering clear of all tendency to unduly magnify the wisdom of my remarks, and to be enabled to keep rightly within those bounds which are set between want of individuality on the one hand and a repugnant assertion of self-confidence on the other.

I shall not pretend to exhaust the subject, or to define within rigid and unalterable limits the height and the depth and the profundity of the subject set before us. It will entirely suffice me, if I succeed in initiating here this evening some organised effort on the part of able and enthusiastic Masons—many of whom are present with us, and very many more who are absent—which shall have for its object the more effectual elucidation and more general enlightenment of this most interesting and important subject. I sincerely trust, therefore, that my attempt will thus be but the first of many succeeding ones ventured on by brethren who ought and can from past study and experience help to the general improvement which is certainly needed.

Our chief object being, then, to attempt some inquiry as to the best method of interpreting and improving the rendering of our ritual, our *primal* duty is to form some true conceptions as to its use and aim. I can hardly imagine that we have among our members any of so crude Masonic education, or so devoid of intelligent thought, as to harbour any idea that our ritual means nothing; that it forms but an imposing function intended to enhance the solemnity of our proceedings by merely parading a mock ceremonial; that it affords an opportunity for certain brethren placed in superior rank to air their importance by cabalistic utterances; or that it is resorted to as a means whereby the initiate is awed or frightened into a serious conclusion as to the terrible degree of patronage which has been accorded him in suffering him to cross the mystic borderland which exists between the Freemason and the profane.

Brethren, I dare not assert that in no single instance has such deplorable result not be brought about in many a Lodge. I trust I am not over-depreciatory when I venture to assert that the manner, uncount and often grotesque, in which I have heard the pregnant and full-meaning words of our ritual rendered by some brethren are capable of producing nothing but a gibe and a sneer from those who enter our fold, and find nothing therein upon their first entrance but husks and stubble and the empty parading of a mock ceremonial and a badly performed function. It is no use attempting to conceal the well-known fact that many a brother has taken upon himself to be the employer and instructor of his brethren in Freemasonry with no other serious qualification than being the possessor of an inordinate craving for going through the whole series of offices with as little delay as he can control and as little application of thought as he cannot well avoid giving. Many, I regret to say, do not even attempt to carry out their work in such a manner as to gain any credit for themselves. This aim, at least, is human, if not strictly commendable.

What, then, does our ritual mean? The answer cannot be difficult to find. To me it is this—if Freemasonry be, as we are so taught, a peculiar system of morality, its ritual must be the allegory figurative of that system, and be the medium through which its "signs and secrets" are conveyed. To the superficial and uninitiated it presents but a series of warnings, exhortations and charges, generally couched in language closely allied with geometrical figures and references which apparently mean nothing, and only serve the purpose of investing it with a peculiarity which renders it distinctively esoteric. To remove this should be the duty of every conscientious Master. His should be the task of elucidating its inward meaning, of leading the thoughts and serious consideration of his brethren to the truths which underlie its peculiar style of expression; and if he succeed, but in scant measure, he will lay the foundations whereon his brethren may raise a substantial super-

structure at once noble in all its parts and honourable to the builders. The other day, whilst reading the delightful writings of Prof. Wilson, which are grouped under the title of *Noctes Ambrosinæ*, and having this effort of mine weighing upon my peace of mind, I instinctively connected the attributes of our ritual as enumerated by me with the following passage:—"Quoth the 'Shepherd,' as he sits wrapped in admiration at the learned disquisition of Christopher North on the 'Pleasures and dangers of Imagination'—'Listenin' to ye, sir, is like lookin' into a well. At first ye think it clear, but no verra deep; but ye let drap in a peeble, and what a length of time ere the air-bells come up to the surface frae the profound!'"

And now, having made a bald and superficial review of the aims and objects of our ritual, let us consider how and in what manner it should be used and interpreted. Let me start off with the truism that no success in this direction can be accomplished without an honest and sustained effort to commit its phraseology to memory in as perfect a manner as possible. This is almost essential—I do not say absolutely; for many an intelligent brother, having a complete grasp of its meaning at its various stages, will easily fill up any lapse or gap caused by a momentary or temporary loss of memory, and leave no painful evidence to those present that the slip from the well beaten track has landed him in the slough of confusion. If this occurs and he is hopelessly adrift, how can a ceremony be termed to have been successfully performed? That it does happen has been painfully apparent in most of our experiences. How often has it happened within our knowledge that a brother has come to a full stop because (as we well knew) he had devoted neither the time nor the care to the committal of the ritual to memory which its own importance and his duty to his brethren demanded at his hands. "Slumming" work is discreditable under all circumstances in life. It entails nothing but a loss of respect. It produces nothing but a varying degree of sorrow for want of ordinary attention, and well deserved contempt for studied indifference to duty when the latter is palpable. Still, with some natures committal to memory is not easy; indeed, one might say that to but very few does the task appear easy. In my own case I approached it with fear and trembling, as in no previous period of my life had I been called upon to exercise the faculty, and I had grave doubts on that score whether I ought rightly to assume the responsibilities of a position such as that of Master, were the demands upon one's retentive faculties are so serious and so sustained. However, as in many another experience of life, I discovered that by applying myself diligently to the task the horror of its magnitude became gradually effaced by the attractiveness of its fairly rapid extinction. Let none despair on this score, for over and above all criticism there ought to be—and we know there does exist—a tender feeling of sympathy with all brethren whose lapses are known by their manner and deportment to have been caused not by "slumming" their work, but entirely due to physical causes. Next in importance, and most decidedly of *far superior value*, is the manner in which the rendering ought to be made. For ourselves we abhor the flippant, jaunty, and free-and-easy style; we have an equal objection to that style which is usually suggestive of an educated and highly cultured member of a feathered tribe which usually haunts the eucalypti of this continent. We have as much reverence and respect for that style as we have for the æsthetic parson who considers that the ideal of a church service is one in which the liturgy is read in the quickest time on record and in a tone and manner most likley to completely dissociate it from the "vulgar" tongue in which it is written and understood of the people. Would you have your Lodge listen to you with pleasure and interest?—then remove all trace of artificiality in your speech and manner. Would you have your brethren follow your words with kindly attention and encouraging heed?—then speak naturally and without circumvention. Let your words and actions betray an attractive simplicity, free from all taint of laboured and borrowed effect. Bear in mind that the chief purport of our Ritual in its tendency is exhortatory, not declamatory, and that in order to secure for its lessons the best form of success your manner should be that of one treating of serious things with all due gravity and impressiveness. Such a method, if pursued, will in all probability remove that taint of listlessness and inattention which so often accompanies our Lodge proceedings, and which is made known by a general murmur of subdued conversation carried on among the brethren,

who, finding time hang heavily on their hands and discovering no merit in the treatment of the proceedings, seek for relief in social intercourse which ought to be reserved for times of refreshment.

Then again, brethren, I think we lack pomp in our conduct of Masonic ceremonials. I do not mean that quality of pomp which is the outward expression of ostentation and display, but rather that species which leads one to connect it with the dignity of stateliness and punctiliousness. From the entry of the W.M. and Officers into a Lodge prior to its opening, until their exit after closing there should be more of a justifiable formality. My idea is that every private Lodge ought to be opened and closed with the same degree of ceremonial as Grand Lodge usually is. * * * If, after all have reached their places, the Master addresses a few words expressive of hearty and fraternal greeting to the brethren present, I consider he acts with dignity and in conformity with the honourableness of his office. How much better must all this be as compared with the slipshod, slovenly style so much in vogue in many of our Blue Lodges! And here I would remark, though by no means relevant to our subject, that to my mind too great laxity is allowed in the admission of visitors before the opening of our Lodges. It is a very common custom to allow visitors to take their seats in Lodge before commencing to open. By this procedure some of the recognised forms of inquiry or of proof are evaded, and it might be possible for a cowan or profane to take part in our proceedings without our knowledge. The time for admission of visitors is after the Lodge has been opened, when by the announcement of their names every member of the Lodge has ample opportunity of knowing their *bonâ fides*, or of bearing testimony to their worthiness or otherwise. Moreover, it might happen that the admission of even a well-known visiting brother might be obnoxious to some member of the Lodge, and surely he ought to have in his own Lodge the right of preserving his immunity from disturbing and disquieting associations.

Then again, my remarks as to stateliness and formality apply in full force to the whole of the work of the entire staff of officers. Deacons especially, owing to their prominence and importance in all ceremonial matters, ought to be urged to carry out their duties and perambulations with exactitude and punctiliousness. Often and often have I seen the part of a careful and conscientious Master utterly ruined by the bungling of Deacons. This is very trying and very depressing, yet is easily remedied. More especially have I witnessed it in that peculiarly delicate piece of ceremony in the First Degree, where the newly initiated is appealed to for an expression of his charitable instincts. It needs great care to preserve it from running into the performance of a farce, or of an "idle and dishonourable proceeding." Properly, seriously, and delicately performed, with quiet, unobtrusive promptings, it forms a beautiful homily; slovenly and boorishly attempted, it presents as coarse and as ridiculous a burlesque as one can well imagine.

And now comes the last aspect upon which I shall attempt to expatiate. Granted that our Ritual is ancient and beautiful—granted that it embodies some of the very best lessons in morality that we are capable of learning and of attempting to carry into practice—have we licence to alter its phraseology in the slightest degree? I know this to be a debateable question. Some brethren hold that no Master or Officer has any right to depart from the strict letter and form as preserved in our Forms of Ritual, and that to do so is a direct violation of our obligation. I have myself been kindly and fraternally admonished for peccadillos of such nature. Still, despite all admonitions I maintain alterations within proper bounds are allowable. Firstly, because the peculiar style and often disconnected phrases do not agree with the particular diction of every one—they do not flow easily and fluently; and secondly, because one cannot agree with many of the sentiments set forth and expressed. Who, for instance, agrees with the declaration that the C points out to us the advantage of education, by which means alone we are rendered fit members of regularly organised society? And yet it appears to be generally and almost always so repeated when the W.T. of the First Degree are presented. Then again, who can applaud the narrow conceptions of Masonic Fraternity contained in those words which an Installing Master is supposed to address to the brethren of a Lodge on the occasion of the investiture of a fresh batch of Officers, when he proceeds seriously to warn them against display-

ing a "disposition to envy their preferment?" It can hardly be termed a high compliment to our boasted Fraternity, and it certainly does not assume a high standard of brotherly love. These are but few instances of a want of conformity with modern demands, and I have no doubt that after I have finished several brethren will be prepared to multiply such similar defects.

And now, Right Worshipful Bro. President, I am prepared to conclude my efforts. Such as they are, I commend them to the consideration of my brother Masons. Of the spirit in which they have been originated I can but say that they are intended to bear the impress of a strong desire to perfect our rendition of Ritual, and to enhance the value and effect of our ceremonials. I am not alone in this gathering in my deep and sincere regard for the Craft of Masonry, nor am I more than ordinarily fired with the enthusiasm which forms part of a Masonic character. Here we meet on the common ground of high Masonic aspirations, fired with resolves to win for our Order those emphatic encomiums which are the reward of all true and noble efforts. One and all are we pledged to the laudable purpose of doing all that lies within our powers to make our noble Institution worthy of the *great principles* on which it is founded. Let us not fail in our performance, therefore, and whilst persevering with our own individual efforts, let us see to it that these efforts are rightly conceived—in fine, that they are initiated in that Wisdom which should be the sure and unshaken foundation of all our aspirations; that they are pursued with that strength of purpose and steady perseverance which justifies the good opinion of our fellow-workers; and above all, that they are accompanied with the comely beauty of a disinterested and generous spirit.—*South Australian Freemason.*

OLD UNDATED MASONIC MANUSCRIPTS.

By BRO. JACOB NORTON.

(Continued from page 101).

I SHALL now endeavour to describe the three *facsimile MS.* poems printed by the Quatuor Coronatorum or Quatuor Coronati Lodge. The Masonic poem, the oldest Masonic *MS.* known, begins thus:

"Whose wol bothe rode and loke,
He may fynde wryte yn olde boke." (namely)

That the Egyptian nobles had more boys than their income could maintain. The King of Egypt thereupon advertised for advice, when Euclid proposed to take charge of the boys, to organise them into a brotherhood, and teach them geometry, which is the same as Masonry, which would enable them to earn a respectable livelihood; and this was the beginning of Masonry. Now, Euclid is said to have been born about three hundred years before Christ, and the poem was written about seventeen hundred years after Euclid died, the question is, suppose the poet had read the story in an old *boke*, how old was the *boke*? And, on the other hand, it is evident that our oldest author had never heard about either Solomon's or Zerubbabel's Masonic doings, nor about Scottish Rite, nor Knight Templar Rite, nor of any other Masonic Rite. Yea, not even "York Rite."

From three hundred years before Christ, our poet all at once comes down to King Athelstan, who reigned from about A.D. 924 or 926, to about 940 or 941. This King Athelstan was pleased to call together all the Masons (*when, and where that meeting was held, is unknown*), he also summoned to that meeting Lords, Dukes, Knights, Squires and "great burghers of that City" (of what City?), and he gave the Masons a code of laws, containing "Fifteen Articles," and "Fifteen Points," which the poet put into verse.

"The said Fifteen Articles" and "Fifteen Points" are followed by a supplement, headed "*Alia Ordinacio artis geometriae*," meaning "Another ordination of the art of geometry." Next comes "*Ars quatuor coronatorum*," meaning "Art of the four crowned," or the four crowned martyrs. The legend informs us that the said martyrs "were masons and gravers of images." And being of the stone-cutting trade, they were chosen by the English and German Masons for their patron saints. Their annual Feast Day was held "After Hallows the eighth day," or

the eighth of November. The *Quatuor Coronati Lodge* is named after the four saints. But instead of feasting on their Saint's Day, that is 8th November, as the old Masons probably did, the members of the Coronati Lodge keep St. John's Day,—and why?

After the four crowned martyr legend, comes the "Seven Sciences." And next, a bit of Bible history, viz., that Nebuchadnezzar built the "Tower of Babylon," seven miles high, that in case of another flood the people might go up to the higher stories and be saved from drowning. Next comes a long Roman Catholic sermon about religion, and our poem winds up with lessons for behaviour when visiting a nobleman or a gentleman, how to behave in his hall, or at his table, &c. Here is a specimen of the religious lesson, viz. :—

"To the church doar when thou doest come,
Of that holy water there take some,
And say thy paternoster and thy ave.
And when the Gospel men read shall,
Fairly thou stand from the wall;
And when the Gospel is done,
Again thou mightest kneel down;
On both thy knees down thou fall,
For his love that bought us all.
And say then, in this manner,
Fair soft without here, [without noise]
Jhesu, Lord, welcome thou be,
In form of bread, as I thee see.
Amen, amen, so mote it be,
Now, sweet lady, pray for me."

Mr. Halliwell inferred from the above that the poet was a priest, and such may have been the case. But, without any intermission, the poet next flies to another subject. He continues thus:—

"Furthermore, yet, I will have to preach
To your fellows it for to teach:
When thou comest before a Lord,
In hall, in bower, or at board,
Hood or cap that those off do [remove]
Ere thou comest him entirely to." &c.

In 1874 the late lamented Bro. Woodford discovered in the publications of the Early English Text Society two poems. One is headed "*Instructions to Parish Priests*," which is said to have been written about 1420. The other is headed "*Urbanitatis*," and on placing the first named poem beside the religious sermon in our Masonic Poem, and on placing the second named poem side by side with that portion of the Masonic Poem which teaches good manners, they were found to be, with a few slight variations, identical. (See pp 130 and 163, 2nd Vol., of the Masonic Magazine). The last named poem is said to have been written about A.D. 1460, and *fac similes* of the said two poems were also printed by the Quatuor Coronati Lodge. Now, as the last named poems were appropriated by the author of the Masonic Poem, they must have existed before our Masonic Poem was written, and as the year of "*Urbanitatis*" is fixed to about 1460, our Masonic Poem must have been written after 1460. This reduces its age about seventy or more years, to what Mr. Wallbran made it, for according to his dictum it was written in 1390.

I have here the first volume of the Early English Text Society publication, and I notice that it contains a number of poems of the 15th century which teach good behaviour. There is one for teaching babies, covering eight pages. Another is called "Learn or be Lewde." Next follows "*Urbanitatis*." "The little children's Boke." "The young children's Boke." "The book of Curtesie." In short, there are in it hundreds of pages of poetry containing advice and lessons upon numerous subjects. On the margin of each page brief explanations are given in modern English of the meaning of the lines. Thus, on the margin to "*Urbanitatis*" I find

When you come before a lord take off your cap or hood, and fall on your knee twice or thrice. Keep your cap off till you are told to put it on. Hold up your chin. Look the lord in the face. Keep hands and feet still. Don't spit or snot. Break wind quietly. Behave well when you go into the hall . . . See that your hands are clean and your knife sharp. Don't clutch the best bit. Keep your hands from dirtying the table cloth, and don't wipe your nose on it.

Now as the "*Urbanitatis*" poem was joined unto the Masonic poem our Bro. Gould somehow "got out of his reckoning," and came to the conclusion that whereas the lessons therein were designed for what is called "the upper ten," and not for mere operative Masons, hence he concluded that the members of a Masonic guild in 1390, or at least in the first half of the 15th century, must have

consisted of "Speculative Masons," which implies the early existence of Speculative Masonry. To be sure our good brother confesses that evidence for his theory is not sufficient. But what of it? A bare hint from Bro. Gould that the antiquity of Speculative Masonry is possible, set all the hankers for Masonic antiquity agog. Now I do not dispute Bro. Gould's supposition that there may have been a Masons' guild in the 15th century, composed of gentlemen or even of Lords, Dukes, Bishops, Deans, &c. Such may, indeed, have been the case; but if so, these non-operative Masons were no more Speculative Masons than the Lords, Dukes, Bishops, Deans, &c. who belonged to the guilds of the tailors, grocers, or fishmongers, &c. were *Speculative* tailors, *Speculative* grocers, or *Speculative* fishmongers.

The opinion I formed when I first learned that the latter parts of the Masonic poem were plagiarised, was that during the 15th century, probably immediately after Edward IV., in 1724, honoured the Masons' Company with permission to wear a livery, that some generous and patriotic member of the Company was ambitious to have the glories of the Craft celebrated in verse. Accordingly, he contracted with a rhymester for a poem of a certain length; he gave the poet the then Masons' code of laws, told him the names of their patron saints, and requested him to embellish the poem with the early history of the Masons' Craft. Our poet accordingly manufactured his stories about Euclid, and about Athelstan; spun out long yarns about the Masons' code, the four martyrs, the seven sciences, and Nebuchadnezzar's seven miles high tower; and falling short of suitable material for finishing his poem to the agreed size. So he adapted the poem that was intended as advice to parish priests into a religious sermon for the Masonic brotherhood, and as after being honoured by the king (as I suppose) with permission to wear a livery, which event it was supposed might induce noblemen to join the Company, hence the poet thought that lessons of *urbanity* and politeness would not be out of place, even to operative Masons. The poem being already made, so he clapped on to his own poem, without any one caring about it. Of course, this is mere conjecture, but it seems not at all unreasonable that such may have been the case.

The Masons' code in the poem is not, however, as some imagine, the first or oldest laws Masons ever had; for, in 1868, Mr. Thomas Riley published a book, called "Memorial of London and London Life in the 13th, 14th, and 15th centuries, from the early archives of the City of London, in which may be found, as follows:—

"Regulations for the trade of Masons, 30th Edward III., A.D. 1356. Letter Book G., fol. vli. Latin and Norman French."

"At a congregation of the Mayor and Aldermen, holden on the Monday next before the Purification of the Blessed Virgin Mary [2nd February], in the 30th year of the reign of King Edward III., &c., there being present Simon Fraunceys, the Mayor; John Lovekin and other Aldermen, the Sheriffs, and John Little, Symon de Benyngton, and William de Helbeche, Commoners, certain Articles were ordained, touching the trade of Masons, in these words:—

"Whereas Simon Fraunceys, Mayor of the City of London, has been given to understand that divers dissensions have been moved in the said city between Masons who are hewers, on one hand, and the light masons and setters on the other, because that their trade has not been regulated in due manner by the government, and folks of their trade in such form as other trades are. Therefore, the said Mayor, for maintaining the peace of our Lord the King, and for allaying such manner of dissensions and disputes, and for nurturing love among all manner of folks, in honour of the said city * * * by assent and counsel of the Aldermen and Sheriffs, caused all the good folks of the said trade to be summoned before him, to have from them good and due information how their trade might be best ordered and ruled for the profit of the common people."

The Masons thereupon sent twelve delegates, at whose suggestion the Mayor and Aldermen provided the needful laws, together with some necessary punishments for the disobedient; and that was probably the beginning of Masons' fellowship in England. As to York, Bro. Gould, on page 53 of his Commentary, says:—

"The York Fabric Rolls show clearly enough what the Masons had to do when in Lodge, and it has been well observed, 'that the orders supplied to the Masons at work at York Cathedral in 1352-55, give but a poor notion of there being then existing in that City anything like a guild of fellowship, claiming authority in virtue of a charter supposed to have been given to it by Athelstan in 926, not only over that City, but over all England.'"

The above paragraph should convince all the Masonic antiquity hankers, that Bro. Gould *does not believe in the*

Athelstan York tradition; and I do not think that he believes in the antiquity of Speculative or Symbolic Masonry either.

BOSTON, U.S., 9th August 1889.

(To be continued).

CONDITIONS OF FUTURE PROSPERITY FOR THE MASONIC INSTITUTION.

FREEMASONRY has a bright and attractive record. We read its history to note the wonderful progress it has made, its attainment of great influence, and the large and varied services it has rendered, not only within the lines of its own membership, but in wider regions where its benign power has been exerted for the good of man. It has been a productive institution, fruitful in ministries that adorn and bless the related life of the world, and it has prospered according to its deservings. Its past, all so luminous and inspiring, is our inheritance. Well may we rejoice in its prestige and in its accomplishments. The fathers established Freemasonry on a firm foundation; they wrought worthily in building and adorning the structure they have left for our use; and with an equal sense of gratitude and responsibility should the Craft of to-day receive the gift thus transmitted.

Freemasonry, however, cannot live and thrive on this glory of the past alone. We may cherish a glad, exultant feeling as we connect our Fraternity with the great names that adorn its history and hold prominent place among its traditions, but however strong and abiding this feeling may be, it will not ensure future prosperity. We may call over the noble and pure teachings of the Masonic system, as it has made expression of itself in the past, and the blessed work it has done in the name of truth and humanity, but we cannot secure a desired progress by dwelling on the merits of the fathers and magnifying their labours. They have sent down to us a precious heritage, an organization of large resources and possibilities for good, well equipped for social and moral helpfulness, and our obligations to preserve the institution and make it of more use among men are correspondingly increased. It is our duty—the duty of the latest generation into whose hands this heritage comes—to make a bold, clear, practical expression of the power of Freemasonry, and so transmit it with new and brighter lustre to coming generations, that it may remain to cheer and bless the world to the latest period of time. Is this obligation sufficiently realized? Is there felt broadly and deeply, as there should be, the need of studying the signs of the times, and of adapting the Masonic system and organization to the movements in social and public life that call for increased efforts in certain directions, and a possible modification of methods in some particulars? All this may be done without disturbing essential landmarks, and without doing injury to the fundamental principles and purposes of Freemasonry. We are conservative as any, and we should feel called upon to resist strenuously any attempt to re-organize or greatly change the character and objects which are distinctive in the Masonic system. We believe, however, that Freemasonry is a progressive institution, and consequently we hold that it may adapt itself to the movements and needs of society, as these are constantly presenting themselves in varied forms, add to its rules, improve its methods, and broaden its lines of operations. The zealous Craftsman should remember, as much as the faithful worker in any other worthy association, that

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth."

If asked to specify some of the conditions on which the future prosperity of the Masonic Institution largely depends, we should name the following:—

1. More insistence upon the intellectual features of the system. There need be no innovations upon the ancient landmarks, or changes in the accepted ritual, in an endeavour to make the intellectual side of Freemasonry so somewhat more prominent. Philosophy and science, art and literature, are recommended to the attention of every brother at a very early stage in the ceremony of his induction into the Order. His attention is called to natural science, to the profound themes of philosophical inquiry,

to the importance of logic and intelligent reasoning in passing upon great subjects put before the mind, and to architecture, painting, music, with other branches of learning and accomplishment that appeal especially to the mind and the imagination. But these primary suggestions are not followed out in any subsequent lessons to the young Craftsman; nor is he much appealed to after he has entered upon his Masonic career to use his mental powers in the way of study on any of the grand themes named. Freemasonry is a system, and under the forms and practices of its present organisation, does not greatly stimulate its members to investigate truth, to acquire knowledge, or become specially interested in the arts and sciences. Might it not properly attempt something more of suggestion and influence, perhaps of practical teaching, in this direction? Might it not become more of a school of intelligence than now? What harm would come if lectures and discussions pertaining to the subjects named were arranged for in the Lodge—if papers were read before the members by eminent specialists in Science—and considerable more attention given to awakening and quickening the intellectual nature? Freemasonry can hardly hope to live and thrive in the twentieth century merely as a club; it must have, as justly belongs to its character—the expression of its true genius—more abundant ministries; those that provide for the mind as well as the body. “If I had but two loaves of bread, I would sell one of them and buy hyacinths to feed my soul,” was the declaration of one whom the world has pronounced exceeding wise, and his declaration is at least suggestive of the proposition affirmed that Freemasonry can flourish most efficiently only as it emphasises and presses into use its intellectual ministries.

2. It must do more and better benevolent work. This is not saying that Freemasonry has not rendered a grand service in the way of enlightened philanthropy in the past. Its works of practical charity in feeding the hungry, clothing the naked, burying the dead, educating orphans and relieving distress, go far beyond any commutation that may be made of its expenditure of means. There has been personal help as well as institutional, according to what are the teachings with which every intelligent Craftsman is familiar. But with all that has been done for charity's sake there is still a demand for increased service. Freemasonry must go well to the front as a working force in the relief of human suffering, or it will not prosper according to what are its possibilities. Within every Grand Lodge jurisdiction there ought to be an Asylum, a home for aged brethren who may be reduced to poverty, and for the wives or widows of such; and there ought also to be a school for children left in destitution, where they may be cared for and trained in the things that make for worthy living. If in any jurisdiction there are happily so few indigent brethren, or those belonging to the families of such a class, that there seems no special call for the home and school, still let these ministries be provided, and so far as possible given to the public, in accordance with the prompting of that universal benevolence which every Mason is taught to respect.

3. The most vital essential of Masonic prosperity is that the Institution shall stand for the law of practical righteousness. Freemasonry rests upon a moral basis. It inculcates moral obligations; it imposes moral restraints; it places full in view before its members and before the world a high standard of moral excellence. Its decadence will come only when these principles and rules are forgotten or ignored. Just now, with the tides of intemperance, licentiousness, and selfishness, running with so much force in society, there is a special call that Freemasonry in its organic life should adhere to the law of practical righteousness, and count no man a true Mason, or worthy of its honours, who does not rigidly observe the moral law. It must make the binding force of its great principles to be felt by all who bear its name or represent its powers and interests. Selfish and base men, the indolent, undeserving, sensual and vile, must be kept without its lines; or if perchance any of this class gain admission they must be quickly reformed or sent to the rear. Only thus will Freemasonry become in practice what it is in name—a great moral institution; only thus will it observe one of the most important conditions on which its future prosperity depends.—*Freemason's Repository.*

NOTICES OF MEETINGS.

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FRIENDSHIP LODGE, No. 277.

ON Sunday afternoon, the 18th inst., a special service, in celebration of the Centenary of this Lodge, of the Province of East Lancashire, was held in St. James's Church, Oldham, by permission of the Vicar, the Rev. T. L. Knapp. The brethren met at the Freemasons' Hall, Union-street, at two o'clock, and assembled in the different rooms, as follows:—Tylers, Entered Apprentices, Fellow Crafts, and Master Masons met in the billiard-room; Officers (Wardens, Deacons, &c.) in the Lodge-room; Past Masters and Worshipful Masters in the card-room; and Provincial Officers in the Committee-room. Bro. W. Edwards P.M. Marshal arranged the procession, which left the hall at 2:30. The following are the Officers of the Lodge of Friendship for the current year, most of whom were present:—Bros. John Greaves W.M., G. Mattinson I.P.M., Joseph Braddock S.W., Abraham Clegg J.W., J. O. Jelly, M.A., Chaplain, Charles Watson Treasurer, Thomas Bailey Secretary, John Buckley S.D., Ralph Holden J.D., H. L. Hollingworth Dir. of Cers., F. Lawton Stand. Br., J. Clifton Organist, T. H. Duckworth Pursuivant, J. C. Varley, J. Whiplech, John Greaves jun., W. Wilson Stewards, S. A. Thorp Tyler. Most of the Past Masters of the Lodge, of whom a list is appended, were also present, viz.:—Bros. John Greaves P.P.G.S. of Wks., Henry L. Hollingworth P.P.G.T., Joseph Braddock, Henry Thomas P.P.S.G.D., Joseph Crompton Lees P.P.S.G.W., Joseph Clifton P.P.G.O., Isaac Prockter, Abraham Clegg P.P.S.G.W., John Buckley, Ralph Holden, Thomas H. Duckworth, Chas. Watson, and Bernulf C. Mattinson. There were also in the procession Bros. T. Stevenson, C. V. Haworth, A. J. Haworth, and Representatives from the Imperial George, the Albert (Shaw), the Minerva (Ashton), and the Candour (Uppermill) Lodges. Altogether the brethren in the procession numbered about 170. The banners of the three Oldham Lodges were carried before the respective Worshipful Masters, and the line of route to the church was *via* Union-street, Bottom o'th Moor, and Huddersfield-road. Special hymns, &c., in connection with the Centenary celebrations were used, the anthem being “Blessed be the God and Father.” The preacher was the Rev. E. Bigoe Bagot, LL.B. (St. Mary's, Beswick), P.M. and Prov. Grand Chaplain E.L., who delivered an impressive and eloquent address from the 3rd verse of the 16th Psalm.

“All my delight is upon the saints that are in the earth and upon such as excel in virtue.”

In the course of his remarks the rev. gentleman said that the world presented a sad spectacle. When morality was depreciated, and the newspapers day by day contained the unsavoury records of impurity, dishonesty, and vice; when order was divided, and submission to anything or anybody was coming to be disregarded as antagonistic to freedom and intelligence; when ancient loyalty was rapidly disappearing under the euphemism of “modern independence”—is it a time to set at naught that which still, as throughout many generations, sets forth the beauty, power and liberty of discipline, obedience, and subordination? In days when the storms of political and religious controversies were raging so loudly, when distinctions of social rank and position must make many strangers to each other who were one in heart and hope, is it not something to find a place where these considerations do not enter—a neutral ground where we can meet in that kindly spirit of friendly interest which does not sanction the intrusion of one uncharitable thought, or necessitate the compromise of one sincere conviction? Masonry was no creed to supplant or supplement Christianity. It expresses the conviction of the human heart from the earliest ages of primitive history—the voice, as it were, of one crying in the wilderness for light, sympathy, order, and power, shaping its ideal by some graphic analogy which seems to express most adequately what it has at heart. But Masonry did more than this. As an independent witness it gave wonderful and remarkable support to the great Catholic doctrines of the Christian Church. To believe in God as the author and source of all created things; to fear His name, to honour His worship, and to work righteousness, was the design and object of the Craft. Faith in the Great Architect; the efficacy and duty of prayer; the power and inspiration of the Holy Scriptures, were all witnessed to by the principles of Masonry. We, as Masons, were reminded that to the just and upright death had no terrors, and that in every human frame there lives the principles and germ of immortality. There was a divine dissatisfaction in the heart of man, and the Bible tells us that all man's misery, all the immense *ennui* of life, all the wretchedness of satiety, which makes man from time to time—and now more than ever—ask the question, “Is life worth the living?” is only the sublime discontent of the soul, which was made to find its rest in God, and therefore cannot rest in the finite. St. Paul insists on all honour and glory to God when he vindicates His attributes in the magnificent burst, “Oh! the depth of the riches both of the wisdom and of the knowledge of God; how unsearchable are His judgment and His ways past finding out.” Freemasonry place the being and attributes of God in the forefront of all their proceedings: they never meet without paying homage to His name; and when we, as Masons, were disposed to pay court and honour to those invested with high position, and to bend before them with gratitude for their work, we were reminded that honour belongeth to God alone, and exhorted ever to exclaim, “All glory to the Most High!” All good men ought to be eager to establish and secure upon more firm ground a great society, which was essentially of a religious character, and was a great and important guarantee for social order, morality, and large-heartedness. The magnificent benevolent and educational institutions of Masonry were the secret and method of its success, and the powerful magnet which attracted to its ranks all grades of society and sectional characteristics of mankind, from the future King of England and his son to the humbler subject of the Queen. The powers that

make for righteousness, social order, commercial morality, and genial charity, in this land, were deeply indebted to the Order; and the bearing and attitude of all true citizens to the Craft should be those of gratitude and respect, and their own best interest should ever prompt them to strengthen her chords and lengthen her stakes:—

The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel.

At the close of the service an offertory was taken, in aid of the East Lancashire Systematic Masonic Educational and Benevolent Institution. On leaving the church the procession was re-formed, and returned by way of Huddersfield-road, Bottom o' th Moor, Yorkshire-street, and Clegg-street, to the Masonic Hall.

A most interesting and unique ceremony took place on Wednesday, 21st inst., in connection with the Lodge of Friendship, at the Masonic Hall, the occasion being to celebrate the Centenary of the Lodge, which has had an uninterrupted course since the 22nd of August 1789, the warrant for the formation of the Lodge bearing that date. About 70 members and visitors attended. Amongst those present were Bros. J. Greaves W.M., J. Braddock S.W., B. C. Mattinson I.P.M., Abram Clegg J.W., J. O. Jelly, M.A., Chaplain, C. Watson P.M. Treasurer, John Buckley P.M. S.D., Ralph Holden J.D., H. L. Hollingworth D.C., T. Bailey Secretary, and the rest of the Officers. The visitors included the names of Bros. J. H. Sillitoe P.P.J.G.W., J. Chadwick P.G. Secretary, W. Bagnall P.M., and the W.M.'s of the other Oldham and neighbouring Lodges. The Lodge being opened in the usual manner, Bro. Greaves called upon Bro. Jelly to read a History of the Lodge from the time of formation to the present, compiled by Bro. Jelly, from the minute books. After the reading of this interesting record the W.M. called upon Brother Chadwick, Provincial Grand Secretary, to present to the Lodge the centenary warrant granted by the Grand Lodge of England. Part of the warrant grants the privilege to members of the Friendship Lodge, so long as they remain so, to wear a centenary jewel when meeting for Masonic purposes—a privilege which, no doubt, will be highly prized and appreciated amongst members. Bro. Chadwick, in making the presentation said: As a preface, I may say that you might have obtained the services of brethren higher in rank than I for so interesting a duty, but I will say this, brethren, none more earnest or more desirous of fulfilling the duties required of me. I congratulate the Friendship Lodge on possessing such a history as that just given by our good Bro. Jelly, and on its stability and prosperity, and I rejoice to visit it to-day, and present to you, my dear friends and brethren, the centenary warrant granted by the M.W. G.M. H.R.H. the Prince of Wales. The aspirations of the Provincial Grand Lodge, of which I am its humble exponent, are that all the brethren under its jurisdiction—especially you of this Friendship Lodge, 277—may be worthy of the obligations they have severally taken, may work in love and unity, and may be in the future, as in the past, a contented, prosperous, and harmonious community of Freemasons, the pride of our estimable and worthy chief Colonel Le Gendre N. Starkie, and the envy of the world outside the mystic circle. I desire, W.M. and brethren, in presenting this centenary warrant, to declare to you the progress the Craft has made in this Province of Lancashire since its institution, but especially since this Lodge was consecrated, 22nd August 1789. The number then was 554, and now it is 277. Bro. Edward Entwistle was our first P.G.M., appointed in 1734, with three Lodges under his jurisdiction. In 1789 Bro. John Allen was P.G.M., with 22 Lodges, and there were also 13 others under Athol Constitution, called Antients. Bro. F. D. Astley was P.G.M. at the Union, in 1813, with 57 Lodges under his jurisdiction. Division of Lancashire, 1826, Bro. Le Gendre N. Starkie appointed P.G.M. of E. D., with 41 Lodges (the number of members I have no means of ascertaining). Col. Starkie appointed P.G.M. in 1870, with 74 Lodges and 3400 members. Now, in 1889, we have 100 Lodges and upwards of 4400 members. This is a record, I venture to say, not surpassed by any Province. I would, before concluding, remind you of the charges that every true Mason should keep, for our grand Craft is a science worthy to be kept and engraven upon the heart of every true Mason. It is a virtuous science, for it teacheth man to speak and write truly, and to discern truth from falsehood. I might, before sitting down, congratulate the Lodges meeting in this hall on their efficiency, and the prudence with which they are usually governed. I should much like to see all the Lodges in our towns housed in a central hall, actuated and animated by one spirit, the spirit of harmony and brotherly love. This, I am positive, would be most conducive to their prosperity, as well as Masonic harmony. Another presentation to the Lodge, by Bro. J. H. Sillitoe, was a gold centenary jewel, to be worn by the W.M. for the time being, and given by one of the members of the Lodge, who, as Bro. Greaves said, on accepting it, "had, with his usual accustomed modesty, prohibited his name being disclosed." The most agreeable presentations of the evening were then made to Bro. Hollingworth, on behalf of the members of the Lodge, who had subscribed a very handsome sum of money in order to show their sincere appreciation of his long and valuable services to the Friendship Lodge in particular, and for the good of Masonry in general. The first was a large photograph of himself in Masonic regalia, beautifully mounted and framed—a credit alike to the committee and the artist. The next was a Past Master's jewel and an address on vellum, containing the names of the Officers and members of the Lodge. The subscription for these presents was most heartily taken up—every member of the Lodge, without exception, subscribed—and, indeed, it was with difficulty confined to the members of the Friendship, Brother Hollingworth being so highly esteemed outside. In acknowledging these presentations, Bro. Hollingworth spoke in brief but very feeling terms his great thanks. He alluded to the great loss sustained by the Lodge during the last twelve months in the death of three of the oldest and most worthy Masons the Lodge had ever received into its ranks. A silver casket was then presented to Bro. Hollingworth for

his good lady. In acknowledgment, Bro. Hollingworth said that he was glad they had remembered the ladies, as they had got the impression that Masons were a very selfish Order, keeping all their pleasures to themselves; but this present would, to some extent, dispel that notion. Bro. Brearley next presented to the W.M., on behalf of the Lodge, a facsimile portrait of the one given to Brother Hollingworth. The ceremony now being over, the brethren adjourned to the banqueting room, where a sumptuous repast was provided. The usual Loyal and Masonic toasts were proposed and responded to. Great credit is due to the singing brethren for the manner in which they lent their share to the evening's entertainment. The celebration of the Centenary of the Friendship Lodge will be remembered a long time by those who were present on the occasion.

STAFFORDSHIRE KNOT LODGE, No. 726.

AN excursion to Dovedale took place on Tuesday, the 20th inst., under the auspices of the above Lodge. The outing was not confined to the Fraternity, but was joined in by ladies and non-Masons. At 9.5 the party, numbering fifty-one, left Stafford station in saloon carriages attached to the ordinary Great Northern train, the destination being Dovedale. On arriving at Ashbourn a large section of the party visited the beautiful church of St. Oswald, which has been not inappropriately termed the "Cathedral of the Peak." After an excellent luncheon, provided at that good old-fashioned hostelry the Green Man, the visitors were conveyed in brakes to the picturesque village of Ilam. Here a halt was made to view an exquisitely-designed cross of the richest decorated Gothic architecture. The "living present" was in the minds of most, and a walk up the famous dale was participated in by a majority of the visitors. The weather was unfortunately cold and damp, and few got any further than "Reynard's Cave," situate about a mile and a-half from the entrance to the dale. The walk and the scenery were much enjoyed. After a short but pleasant interlude at the Izaak Walton Hotel, the party returned by a different route to Ashbourn, where dinner was served at the Green Man, Bro. Mousley W.M. presiding, and the vice-chairs being occupied by Bros. F. Taylor S.W. and E. W. Taylor J.W. Before starting to regain the train, Bro. H. Woodhouse P.M. proposed a vote of thanks to the Committee for the efforts which they had put forth to make the trip a success. Bro. J. Mottram seconded the vote, which was cordially passed, and Bro. T. Masters Secretary briefly replied. The return journey was safely made, nothing with the exception of the indifferent weather having occurred to interfere with the perfect enjoyment of the excursion.

OBEDIENCE LODGE, No. 1753.

THE annual installation was held on the 24th inst., at the White Hart Hotel, Okehampton, when Bro. S. Slowman was installed W.M. for the ensuing year, Brother Gregory acting as installing Master. The following officers were appointed by the W.M.:—Bros. J. Newcombe I.P.M., J. Reddaway S.W., J. Wonnacott J.W., Burd Treasurer, J. C. Pierce Secretary, W. Manuell S.D., W. Rowe J.D., W. Powell I.G., W. Yeo Organist. Bro. W. Burd was elected representative on the Committee of Petitions. The brethren afterwards dined together at the White Hart Hotel, Host Leake catering in his usual excellent style.

ROBINSON LODGE, No. 2046.

ON Wednesday, the 21st inst., a number of members of this Lodge, together with many other Masonic friends, assembled at the garden of Bro. R. McVicar, Collego Road, where it was intended to hold a garden party, but the weather proved unpropitious, and the party subsequently repaired to the Mitre Hotel, where they partook of a cold collation, at the invitation of Bro. McVicar. The Mayor (A. Spencer, Esq.) presided, and proposed the health of Mr. and Mrs. McVicar. Bro. McVicar responded in suitable terms, and afterwards the Worshipful Master (Bro. J. B. Groom) proposed the health of the Mayor, the toast being felicitously acknowledged by his Worship. An extremely pleasant afternoon was spent.

The splendid Carrara marble bust of the founder of Trowbridge Town Hall has just had a handsome brass plate placed beneath it, encircled by a floriated border, with Masonic emblems above it. The words explain the gift:—

"Presented to Bro. Wm. Roger Brown S.W., by the Freemasons of Lodge Concord, No. 632 (Trowbridge), in recognition of his noble gift of this building to the town. Unveiled 14th June 1889, by H.R.H. the Duchess of Albany."

The historic walls of the old Abbey Church at Hexham will witness a congregation on the 9th of September next such as has never before assembled within that beautiful fragment of a noble fane. On that date, the annual meeting of the Provincial Grand Lodge of Northumberland will be held at Hexham, and an open service will be held in the church. A banquet will take place in the evening. Sir Matthew White Ridley, M.P., Provincial Grand Master, is expected to take part in the procession to the church. The Lodge at Hexham is located in premises of its own in Hall Gate.

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.

To the Governors and Subscribers of the
Royal Masonic Institution for Boys,
 WOOD GREEN, LONDON, N.

DEAR MADAM OR SIR,

The post of Surgeon to the Royal Masonic Institution for Boys at Wood Green being now vacant, I desire to offer myself as candidate for the same.

I have been residing within one minute's walk from the Institution for the last four years, and am intimately acquainted with the working of it.

I have the honour to append Testimonials of my professional life, and to state that if I am honoured by being appointed to the post, I shall always make it my best endeavour to work in harmony with my brother Officials.

I have the honour to remain,

Yours very obediently,

Lordship Lane, Wood Green,
 August 1889.

R. F. TOMLIN, M.R.C.S. Eng., &c.

**Copies of Testimonials received by R. F. Tomlin,
 Surgeon.**

Devonport, 26th May 1873.

This is to certify that Mr. Robert Francis Tomlin became my Articled Pupil in September 1869, and remained with me till October 1870. During this time he was attentive to his duties and his studies, very punctual in his attendance, and always anxious to please. He has been with me occasionally during the last three years, and I find he is prosecuting his studies with Exemplary Diligence, and gives proof of great ability and unremitting application to his work.

JOSEPH MAY, Surgeon.

21 Grosvenor, Bath, 23rd July 1889.

I am pleased to state that Mr. R. F. Tomlin acted as assistant to my late father-in-law, Dr. Leahy, of Bridgend, during the years 1873 and 1874, and gave him every satisfaction. He considered him most skilful and attentive to his patients. The practice was chiefly amongst colliers, railway men, and iron-workers, so that his opportunities for surgical work were very great.

W. S. STABLES, L.S.A. (Lond.)

Becket House Wantage, 23rd July 1889.

Having known Mr. R. F. Tomlin most intimately for the last Fourteen Years, I can bear every testimony to his Character and Abilities, both professionally and socially.

After having been with me for four years as Assistant, he joined me in partnership, and it was with deep regret that, owing to circumstances relating solely to myself, our connection had to be broken, and I need hardly say that he took away with him the hearty good wishes of a large number of patients, by whom he had been much valued for his kind and skilful services. He is thoroughly qualified for the post of Surgeon to the Masonic Schools, for which I understand he is a candidate, alike by his kindness and industry, as by his professional knowledge and experience, and I feel quite sure in him the Governors will find a most painstaking and efficient Officer.

J. A. BALL, M.B. (Lond.)

Physician to St. Mary's Home, Wantage;
 Consulting Surgeon to the Stockport Infirmary.

MAYO'S CASTLE HOTEL
 EAST MOLESEY,
 HAMPTON COURT STATION

(Adjoining the RAILWAY, and facing the RIVER and PALACE).

BRO. JOHN MAYO has ample accommodation in the new wing of this old-established and noted Riverside Hotel for Banquets for any number up to 100. Every convenience for Ladies' Gatherings. Spacious landing to river, whence Steam Launches can start. Specimens of Menus, with prices, sent on application. Three Lodges meet at the Castle Hotel, and reference may be made to the respective Masters as to the catering, &c.

GREYHOUND HOTEL, HAMPTON COURT
 (MIDDLESEX).

This Hotel, now entirely Redecorated and Furnished, contains the best and most comfortable Suites of Apartments.

SUPERIOR LODGE ACCOMMODATION,
 Three Large Banqueting Rooms.

The Cuisine is of the highest class, and the cellars have been well stocked with the best known Brands of Wines, &c.

BRO. J. B. MELLA will superintend personally the whole of the details of Management, in order to give full satisfaction, and is prepared from now to undertake any arrangements for Banquets or Banfeasts, Luncheons, &c., at the most reasonable charges.

The Four-in-Hand Hotel Coach will leave daily from the Royal Hotel, Blackfriars Bridge, and the Criterion Restaurant, for Hampton Court.

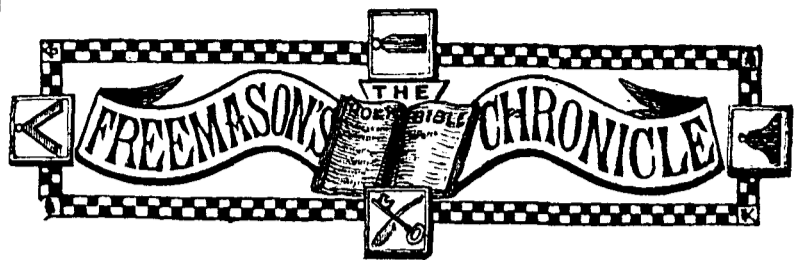
INSTALLATION
OF H. R. H. THE PRINCE OF WALES
 As the M.W.G.M. of England,
 AT THE ROYAL ALBERT HALL,
 28th APRIL 1875.

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,
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MASONIC LITERATURE.

WANTED.—To Purchase, for Cash, OLD BOOKS ON FREEMASONRY. State full Title, Date, and style of Binding; with prices required. Address, F. W., 11 Thornhill Square, Barnsbury, London, N.
 Four days' silence a negative.



SATURDAY, 31st AUGUST 1889.

PROV. GRAND LODGE OF CORNWALL.

THE annual meeting of this Provincial Grand Lodge was held on Tuesday, 27th inst., at Liskeard. The brethren assembled in the Market Hall, which was attractively fitted up for the occasion, and the adjoining streets were gaily decorated with flags in honour of the visit of Grand Lodge. The business was opened by Bro. the Earl of Mount Edgcumbe, the Provincial Grand Master, who presided, supported by his Officers:—Bros. Sir C. B. Graves-Sawle, Bart., D.M., G. P. N. Glencross S.W., H. P. Vivian J.W., Rev. W. R. Erskine, Rev. R. Fraser Frizell Chaplains, E. Milford Cock Treas., R. P. Edyvean Registrar, T. Chirgwin Secretary, T. C. Polglase S.D., J. W. Higman and J. Reynolds J.D.'s, W. Huthnance Supt. of Works, P. Giles D.C., H. B. Neame D.D.C., G. M. Down A.D.C., Major J. J. Ross Sword Bearer, W. A. Bennett Standard Bearer, W. A. W. Howlett Organist, J. Tonkin Assistant Secretary, T. R. Mills Pursuivant, J. Langdon Assistant Pursuivant, J. T. Rodda, J. Richards, W. Colenso, J. A. Bersey, H. Down Stewards, J. Nicholas Tyler, J. C. R. Crewes Clerk to P.G. Secretary. The Provincial Grand Master explained that at present it would be injudicious to comply with the petition for the formation of a Lodge at Camelford. He believed that some of the brethren who signed that petition had since altered their views. The usual course would have been to have forwarded that petition to Grand Lodge with the report that he did not recommend its being granted. However, he had concluded that that course was not requisite at present, and he had therefore let the matter stand over. If any brethren who were interested in that petition were desirous of a fuller explanation, an interview could be arranged, when he would explain the matter more fully. His Lordship, also, in reply to several invitations to hold the next Provincial Grand Lodge at various places, said the custom was to hold the meetings alternately in East and West Cornwall, and the latter division would have the next claim. The Provincial Grand Treasurer (Bro. E. Milford Cock) presented his annual statement of accounts. The balance at the bank from the previous year was £152 16s; receipts for the year, £228; total £380 16s. Disposed in charities, £126; working expenses, £89 10s; balance in hand £165. The directories had not proved profitable, as out of 550 printed only 350 had been sold. Had the others been sold there would have been a profit to the Provincial Grand Lodge. If some Brother in London could undertake the management of the votes for Cornwall at the two elections in the year it would save the Provincial Grand Lodge between £9 and £10. The Provincial Grand Secretary reported that during the year there were 115 initiations, 17 joining members, 1374 subscribing members, total 1506; against, for 1887, 119 initiations, 40 joining members, 1378 subscribing members, total 1537; decrease for 1888, 31 members. He had again to complain of the delays of Lodges in sending in their returns. Grants had during the year been made from the Board of Benevolence in London to petitions from the Province to the amount of £110, against £67 in 1887. Bro. T. Chirgwin, J.P., also read the report of the Cornwall Masonic Annuity and Benevolent Fund, as the Secretary of that Institution. The report shewed a balance from the close of last year, £171; interest on investments, £164 10s; subscriptions and donations for 1889, £173; total £508 10s. Paid to annuitants £70 for the half-year, £90 in educational grants, working expenses £18 10s. Balance at Cornish Bank, £330. Stocks invested, £4184; capital at present meeting £4514, against £4348 at last annual meeting; increase £166. Bro. Gilbert B. Pearce, the Secretary of the Cornwall Masonic Charity Association, read the fourth annual report. During the year there had been received, from 183 subscribers of class A 188 guineas,

from seven of class B 14 guineas, and from 32 memberships, by Lodges, Chapters, &c., 64 guineas, which, with six guineas brought forward from last year, made a total of £285 12s. There was now every Lodge in the Province, with one exception, represented in the Association. During the year 270 guineas had been sent to London, 125 guineas to the Aged Masons' and Widows' Benevolent Fund, 85 guineas to the Girls' School, 45 guineas to the Boys' School, and 15 guineas yet unappropriated. There was an increase of 17 in the membership of the Association for the year. The members had, however, to bear in mind that a large proportion of the present members would have completed their payments next year of the sums they had promised to subscribe, and many had already done so. Some had, however, begun again for another term of five years, and it was very desirable the number of those subscribers should be increased. At present there would be 104 one guinea and 25 two guinea subscribers. It was very desirable to have new blood among their members, or the Association might suffer decay. Hitherto it had been very fortunate, but it must be remembered that it started with the aid of many members, who might not all be inclined to give similar support. Bro. C. Truscott, manager of the votes for the London Masonic Charities, presented his annual statement. In October 1888, he endeavoured to carry the approved candidate of their committee, a boy of Fowey, but the polling ran very high, and the 1,326 votes which he polled, together with the outside votes, did not carry him. The highest successful candidate polled 3,702, and the 24th, and lowest, 2,032. In April last they had a girl candidate from Liskeard, who would be too old after this year, and the committee desired that both the boy and girl should be elected if possible, but that he found impossible, and he took, as he considered, the wisest course in polling for the girl. The 1,511 votes of the province and the outside votes made her total 1,579. She was thus placed 36th on the list. The highest successful was 3,434, and the lowest 1,557. Polling thus for the former necessitated his borrowing votes, and whilst the resources on the province would carry the boy in October, a widow candidate in May next, and satisfy the loans in due course, he did not consider a further candidate should be adopted before the first election of 1891. The votes collected in the province during the past year amounted to 627 Girls, 685 Boys, and 835 Benevolent—total 2,147. The number would have exceeded that had all the votes been sent to him, but he regretted to say that many were lost to the Province by some being kept back for personal use, and several by being mislaid or mis-sent. It would assist if all would send in their voting papers, and be a great convenience if they would do so promptly after their receipt. The annual voting power of the Province, so far as he could at present estimate it, was about 770 Girls, 732 Boys, and 884 Benevolent—total 2386; but there were doubtless more to add, as he had not seen the complete lists of 1889 donations. The candidates already approved of by the committee were one boy from Fowey, one widow from Hayle, and applications had been received for two girls from Padstow and Hayle, and one boy from Looe. As it had been intimated to him that at the last Provincial Lodge, before he arrived, remarks were made that were likely to mislead, and did cause many to think that the votes were not being properly and advantageously utilised, he begged to lay before them a summary of his accounts for the years he had held the office of Manager, since October 1881. The votes sent to him by the Province amounted to 2922 Girls, 4000 Boys, and 4986 Benevolent; total 11,908. The elections secured during the same period were two girls, two boys, two old men at £40 a year each for life, and three widows at £32 a year each for life; also 1326 votes on account for a boy at next election—in all ten candidates, at an average of 1100 votes. At present they had in the Institutions four girls at £40, two Boys at £45, four old men at £40, and five widows at £32. The Committee on Brother Bake's motion to move alterations in the rules in reference to the funds collected in the Province for Masonic charity, reported that, in their opinion, it was not at present advisable to form any fresh organization for the collection or management of funds in the Province for Masonic charity. In order to carry out their views as expressed in their communication to the Lodges, they recommended that the by-laws of the Provincial Grand Lodge and the rules of the Cornwall Masonic and Benevolent Fund should be

altered, so as to provide that in future the charity interests of the Province should be administered by a Charity Committee, to consist of the Provincial Grand Master, Deputy Provincial Grand Master, the Provincial Grand Wardens, the Provincial Grand Treasurer and Secretary, the Secretary of the Cornwall Masonic Annuity and Benevolent Fund, the Charity representative, and the Secretary of the Cornwall Masonic Charity Association, and one member to be nominated by each Lodge whose subscriptions to the Cornwall Masonic Annuity and Benevolent Fund for the year preceding amounted to not less than £5; that such Committee should, in addition to the duties previously imposed on the Committee of Relief, determine what sums should be devoted from the funds of the Cornwall Masonic Annuity and Benevolent Fund to annuities and educational and other grants, and should recommend the amount to be voted to each candidate for an educational grant, provided always that the total of the annuities and grants in any one year should not exceed the income of the Fund from invested capital, and two-thirds of the other portions of the income during the previous year, and generally to alter the rules as to annuities and grants, so that the funds might be used according to the requirements of the Province for the time being; that in special cases and on the special recommendation of such Committee to Prov. Grand Lodge the term during which an educational grant might be held should be extended from five to six years: that the age up to which educational grants might be held be extended from fourteen to fifteen years: that no *ex officio* votes be given except in the case of the Stewards of the Cornwall Masonic Annuity and Benevolent Fund. A life voter who has contributed £5, entitling him to two votes for life, might, on payment by himself or his Lodge of a further sum of £5, secure his votes to his Lodge in perpetuity, retaining the use of them, if he chose, during his lifetime. The Committee considered that educational grants were not always administered in accordance with the intention of the votes, but they thought that would probably be corrected in the future by the attention which had been called recently to that point. The whole of these statements and reports were cordially adopted, with only one addition, that in the case of the Charity Committee five members should form a quorum. The report was signed by Bros. Hughan, Auderton, Chirgwin, Pearce and Cook. At this stage of the business the Lodge adjourned, and proceeded in full regalia, with banners displayed, and headed by the Liskeard volunteer band, to church, where a sermon was preached by Bro. the Rev. R. F. Fraser-Frizzell Provincial Grand Chaplain, from the 74th Psalm, part of the ninth verse. A collection made at the close amounted to £13 17s. The brethren afterwards returned in procession to the Market Hall, and resumed business. On the proposition of Bro. W. J. Hughan, seconded by Bro. E. Milford Cox, fifty guineas were voted to the Cornwall Masonic Annuity and Benevolent Fund; and on the motion of Bro. Auderton, seconded by Bro. Gilbert B. Pearce, ten guineas were voted to each of the Great London Charities. Bro. Hughan, in supporting the second proposition, said it was not advisable to slight the London Charities because of what had recently occurred in connection with one of them. Those errors would be amended, and the discoveries made would cause greater vigilance. The Provincial Grand Master said he considered the difficulty referred to should not in any way lessen their support of those Charities. Bro. Hughan drew attention to Bro. Chirgwin's having been twenty-five years Secretary of the Cornwall Masonic Annuity and Benevolent Fund and said the Province was much indebted to him for his long and able services. This expression of opinion was very warmly received by the Lodge, other brethren also bearing testimony to the services of Bro. Chirgwin. The two candidates for educational grants from the Cornwall Masonic Annuity and Benevolent Fund were elected, each to have a grant of £12 10s per annum. One was an orphan girl of a brother late of the Phoenix Lodge, Truro; the other a son of a brother late of the Mount Sinai Lodge, Penzance. Bro. W. Rowe withdrew his motion to increase the age of the children receiving education grants to 15 years, as he considered that question was met by the propositions of the Committee on Bro. Bake's motion. The Treasurer, Secretary, and Assistant Secretary of the Cornwall Masonic Annuity and Benevolent Fund were all re-elected, and Bros. J. Rogers 331, J. J. Hawking 131, were elected the auditors of

that Charity. Bro. T. H. Gibbons 1272, 856 was elected the Provincial Grand Treasurer. The auditors for the Provincial Grand Lodge were elected. The Committee of Relief was re-elected, with the substitution of Bro. T. H. Gibbons, the new Provincial Grand Treasurer, as the Treasurer. The money collected at Church was distributed, one-fifth to the vicar's private charities, two-fifths to the parochial schools, there being no other public charity in the town; and the other two-fifths to the Cornwall Masonic Annuity and Benevolent Fund. The Provincial Grand Master invested the Officers:—

Bro. Sir C. B. Graves-Sawle, Bart. 330	Deputy Master
E. Milford Cook 589 ...	Senior Warden
J. Jose 331 ...	Junior Warden
Rev. R. Fraser-Frizell 893	Chaplain
T. H. Gibbons 1272 ...	Treasurer
Wellington Dale 121 ...	Registrar
T. Ohirwin 131 ...	Secretary
E. Herring 1071 ...	Senior Deacons
J. de Cressy Treffry 977	
J. Wearne 1272 ...	Junior Deacons
W. H. Huddy 510 ...	
A. W. White 1136 ...	Superintendent of Works
W. H. Roberts 1785 ...	D.C.
J. Best 1529 ...	Deputy D.C.
T. S. Bailey 1151 ...	A.D.C.
E. Edwards 131 ...	Sword Bearer
C. T. Olver 75 ...	Standard Bearers
W. Bond 557 ...	
J. S. C. Simpson 121...	Organist
J. Rogers 331 ...	Assistant Secretary
G. Cassell 1136 ...	Pursuivant
J. Langdon 131 ...	Assistant Pursuivant
J. M. Carne 75 ...	Stewards
B. F. Edevean 330 ...	
W. T. Hawking 131 ...	
J. Duckett 893 ...	
T. D. Deeble 1071 ...	
W. Wagner 450 ...	
R. Penwarden ...	Tyler

At the close of the Lodge the brethren adjourned to luncheon, at the Town Hall. The Provincial Grand Master presided. The Queen and Craft and a few other Masonic toasts were given.

QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE following is the business to be transacted in Grand Lodge on Wednesday, 4th September 1889, at 6 for 7 p.m.

1. The minutes of the Quarterly Communication of the 5th June for confirmation.

2. NOTICE OF MOTION—

By the Right Honourable the Earl of Carnarvon M.W. Pro Grand Master:

That an address be presented by Grand Lodge to His Royal Highness the Prince of Wales, Most Worshipful Grand Master, on the auspicious occasion of the marriage of his eldest daughter, Her Royal Highness the Princess Louise of Wales, with His Grace the Duke of Fife, K.T., Provincial Grand Master of Banffshire, offering the most hearty congratulations and good wishes of its members on the happy event.

3. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz.:—

A Brother of the Lodge of Prudent Brethren, No. 145, London ...	£50 0 0
The Widow of a Brother of the Bute Lodge, No. 960, Cardiff ...	50 0 0
A Brother of the Lodge of Sincerity, No. 943, Norwich... ..	50 0 0
The Widow of a Brother of the Royal Sussex Lodge, No. 491, Jersey ...	50 0 0
A Brother of the Star Lodge, No. 1275, Greenwich ...	50 0 0

4. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board have had under their consideration the price hitherto charged for the "Charity Jewel" permitted to be worn by Brethren who have served as Stewards for two or more of the three Masonic Institutions, and they have communicated with Mr. Spilling, who has for many years been authorised to supply them to the Craft on the Certificate of the Grand Secretary, in accordance with page 144 of the Book of Constitutions.

The Board have now to report that Mr. Spilling has, consequently, reduced the price of the Jewel from £2 10s, the present amount, to £2, Hall-marked. The material and workmanship to be as before.

The Board submit a statement of the Grand Lodge Accounts, at the last meeting of the Finance Committee, held on Friday, the 16th day of August instant, showing a balance in the Bank of England

(Western Branch) of £5744 12s 3d, and in the hands of the Grand Secretary for petty cash £100, and for servants' wages £100, and balance of annual allowance for library £26 17s 11d.

(Signed) THOMAS FENN,

President.

FREEMASONS' HALL, LONDON, W.C.
20th August 1889.

5. APPEAL.

By Brother Samuel Adolphus Roach, of the Hervey Lodge, No. 1788, Port of Spain, Trinidad, against a decision of the Colonial Board, upholding his exclusion by the Lodge for improper conduct.

List of Lodges for which warrants have been granted by the Most Worshipful Grand Master since the last Quarterly Communication of Grand Lodge.

- No. 2312—The London Irish Rifles Lodge, London.
2313—The Johannesburg Lodge, Johannesburg, South Africa.
2314—The El Dorado Lodge, Malmani, South Africa.
2315—The Royal Albert Lodge, Klerksdorp, South Africa.
2316—The Princes Lodge, Liverpool (W.D.)
2317—The Bisley Lodge, Bisley, Surrey.
2318—The Lennox Browne Lodge, Buckhurst Hill, Essex.
2319—The Scots Lodge, London.
2320—The St. Martin's Lodge, Castleton, near Manchester, Lanc. (E.D.)
2321—The Acacia Lodge, Bradford, Yorkshire (W.D.)
2322—The East Lancashire Centurion Lodge, Manchester, Lanc. (E.D.)
2323—The Bushey Hall Lodge, Bushey, Herts.
2324—The Horwick Lodge, Horwick, Lancashire (W.D.)
2325—The Rose of Lancaster Lodge, Southport, Lancashire (W.D.)
2326—The Wigan Lodge, Wigan, Lancashire (W.D.)

THE THEATRES, &c.

—:o:—

Shaftesbury.—The enthusiastic reception accorded to Mr. H. A. Jones' new play "The Middleman," last Tuesday, was sufficiently warranted by the genuine nature of the work, and the author may be cordially congratulated on what will doubtless prove a lasting success. The story shows the struggle of Cyrus Blenkarne, a ceramic genius, to achieve a fortune by the discovery of a lost branch of the art, that will secure him wealth and fame. His previous discoveries have made the fortune of his master and his native town, without much benefit to himself; but his spirit is roused by the seduction of his favourite daughter by his master's son, and henceforth he devotes all his energies to the success of his plans as a means to vengeance. This is at length secured, and then follow, in the last act, some startling surprises. The wealthy master becomes a pauper—the poor workman becomes a prospective millionaire and the owner of the former master's mansion, and the supposed dead daughter returns as the wife of her seducer. The middleman's vengeance resolves itself into heaping coals of fire in the shape of benefits on his old master, and of course all ends happily, in accordance with popular dramatic law. It will be seen that the interest is centred in Blenkarne, but Mr. Willard, who at length has a chance of playing something else than romantic villains, proves himself fully equal to the demands made upon him, and the audience showed their appreciation by recalling him several times during the progress of the piece. Mr. Mackintosh gives a capital rendering of the pompous factory owner; Miss Maude Millett is pretty and pathetic as Mary Blenkarne, and Mr. H. Caus is excellent as Batty Todd the factory manager. An amusing pair of lovers, in the shape of Nancy Blenkarne and Jene Pegg, are well sustained by Miss Annie Hughes and Mr. Garden, and Mr. Esmond is satisfactory as Captain Chandler. There are numerous other characters introduced, all of which are in good hands, and the management have certainly assisted liberally in the shape of scenery and music, so that altogether the "Middleman" is likely to remain in the programme for many weeks to come.

Those of our readers who were unable to see the successful comic opera "Pepita," at Toole's, some few months ago, will now have an opportunity. Messrs. Van Biene and Lingard's company will commence a short engagement at the Grand Theatre, at Islington, on Monday, the 2nd September.

Mrs. Langtry, who has recently returned from Vichy, will open her autumn tour on the 9th of September, at Wolverhampton. She will appear in "Esther Sandraz," also in "Lady Clancarty," and "As You Like It," and will, we understand, probably give one or two other plays a trial.

The last nights of the Gaiety burlesque, "Faust up to Date," are announced, owing to the autumn tour, starting at Southport, on the 9th September.

The railway accident near Potsdam, New York State, by which thirty valuable horses belonging to Mr. Barnum were killed, will not seriously affect the greatest show on earth, as duplicates of all animals are kept at the winter quarters, Bridgport, U.S.A. Mr. Barnum has completed all his arrangements for the transportation of his Exhibition to this country, and will open in October, at Olympia.

We understand that the brethren intend to entertain the Marquis of Hertford to a banquet, in Belfast, early in October, on the occasion of his installation as Provincial Grand Master of Antrim.

REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, Belvidere Works, Hermes Hill, Pentonville, London, N.

"Ars Quatuor Coronatorum." Volume II., Part 2.

THE latest number of the *Transactions* of the Lodge—as with strict propriety it might be termed—of the Masonic *literati*, shows no falling off either in interest or affluence of materials. Within the period comprised in these Proceedings, two papers were read, "The Foundation of Modern Freemasonry," by Bro. G. W. Speth, and "The Grand Lodge at York," by Bro. T. B. Whytehead. Each lecture was followed by a discussion, and here we may commend the practice of the Lodge, in allowing any members, interested in the subject matter of a paper, but who are debarred from actual attendance, when it comes on for debate, to record their views, in the form of "Additional Notes," which are duly printed after the remarks of the various speakers, and constitute, in effect, a postscript to the report. By this latitude of discussion, members residing in the Provinces are enabled, when they think fit, to contribute their *quota* to the general fund of debate, and among those brethren who from time to time put on record in this way that they are present in the spirit, though absent in the flesh, may be named Bros. Macbean, of Glasgow; Ramsden-Riley, of Bradford; and last—not least—Hughan and Lane, of Torquay.

Among the essays or articles are, "Freemasonry in Rotterdam, 120 Years Ago," by Bro. J. P. Vaillant, Grand Secretary of the Netherlands, and "The Origin of Freemasonry," by Bro. B. Cramer, of Berlin. These two valuable contributions have been carefully translated by the indefatigable Secretary of the Lodge, and Editor of its *Transactions*, Bro. Speth.

The Note and Query columns are agreeably diversified by many records of old times, being commingled with much new and original matter.

Reviews appear of "Schwalbach's History of Masonic Ritual;" "Quatuor Coronatorum Antigrapha, Vol I.;" and "The 1759 Order of True Friendship" by Dr. Maennal.

Lastly, there is the "Chronicle" of current events, and in bringing our notice to a close, we heartily congratulate both the Inner and Outer Circles of No. 2076, as well upon the continued excellence of its *Transactions*, as upon their rare fortune in possessing, in Bro. Speth, a Secretary to whose literary versatility must be ascribed, in fairness, no slight share of the success which has crowned the issue of the series of publications, printed by the Quatuor Coronati Lodge.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

VACANCY FOR MEDICAL OFFICER.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—As a candidate for Medical Officer to the Royal Masonic Institution for Boys, I have frequently been asked whether I am a Mason. May I therefore ask space to answer that question in the affirmative, and also to say I am a Life Subscriber to the Institution, having qualified myself on day of my initiation.

Yours fraternally,

R. F. TOMLIN, M.R.C.S.E., &c. (1851).

Wood Green, N.
26th August 1889.

HOLIDAY JAUNTS THROUGH SOUTH WALES—
OUT OF THE BEATEN TRACKS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR,—You have been kind enough on several previous occasions to insert my letters on the above subject, and as many of your readers are now, perhaps, cogitating where to go for their summer holidays, I shall be happy to supply them with full information of some of the most delightful rambles in this part of the kingdom, if they will only write to me, stating the kind of scenery they like best, and enclosing a stamped addressed envelope for reply, which will be the only expense they need go to.

My object is to get this part of the country better known, and appreciated by the thousands who spend large amounts in going to foreign countries without being able to obtain half the enjoyment they could obtain in their own happy land, where the parts out of the beaten tracks are little known.

Yours very truly,

HENRY B. G. BARHAM.

6 High Street, Haverfordwest,
South Wales, 25th August 1889.

HOLLOWAY'S OINTMENT AND PILLS.—Biliousness and Dyspepsia.—There is no organ in the human body so liable to derangement as the liver; food, fatigue, climate, and anxiety all disorder its action, and render its secretions, the bile, more or less depraved, super-abundant or scanty. The first symptoms should receive attention. A pain in the side, or the top of the shoulder, a harsh cough, and difficulty of breathing are signs of liver disease, which are removed without delay by friction with Holloway's inestimable Ointment. The Pills should be taken without delay. For all diseases of this vital organ the action of these conjoined remedies is a specific by checking the over supply of bile, regulating its secretion and giving nervous tone.

THE RESTAURANT FRASCATI.

TWO of the most difficult problems which exercise the consideration of the average "man about town" are the questions How to Dine, and Where to Dine. It cannot be denied that Londoners are particularly well-favoured in this respect, as some of the most elegant buildings erected at the present day have been requisitioned and set apart for the delectation and satisfying of the inner man; but there is ever a craving for something fresh, something that may be considered novel, actuating the masses, which will render the task of the caterer anything but a light one, while at times he will find all his ingenuity and energy taxed to the uttermost to keep pace with the ever-increasing demand for novelty. During the last few weeks more than one palatial establishment has set forth its claims, and amongst these we may mention the Restaurant Frascati, which has been erected in Oxford-street, on the well known spot recently occupied by the proprietors of the "Bodega," within a few doors of Tottenham Court Road. In company with a friend, we recently visited this establishment, which from basement to roof has been most elegantly fitted and furnished. In the basement will be found two capacious grill rooms, where the succulent chop, the juicy steak, or the appetitising bone can be supplied at all times,—from 12 noon till midnight. These rooms are well ventilated, and are absolutely free from that stuffiness which pervades so many other establishments where the "grill room" forms the basement on which the superstructure rests. On the ground floor a capacious "bar" has been provided, where the thirsty customer can have his wants ministered to, no matter to what extent his requirements may extend. A special corner has been set apart for the supply of cooling drinks, and here the services of a skilled manipulator of American Drinks—from the proverbial "Eye Opener" to the "Night Cap"—seem to be incessantly in request. Ascending by the well-appointed lift, we reach the Renaissance Saloon, where Dinners a la Carte are served. This Saloon is divided into what may be described as the "Lords" and "Commons"; the second division is reserved for parties where ladies participate in the good things provided. In this Saloon the 2s 6d luncheon is made a special feature of; while, later on, the 5s Table d'Hote presents its attractions. On the date of our visit the menu for both these services seemed all that could be wished for, while the detail and surroundings could scarcely be surpassed. This Saloon is most artistically decorated, with a series of panel paintings, the work of the rising artist Bockbinder. It is brilliantly lighted at night, with the incandescent electric light, and in its entirety helps the guests to the enjoyment of what is placed before them. On the second floor another large room is utilized for dining purposes, and here a lower tariff rules, which will doubtless be appreciated by those whose pretensions and requirements are of the modest order. The "private rooms" of the establishment are everything that could be desired. These are available for parties of four, up to twenty, and the arrangements for service are as complete as it is possible to make them. The wine list has been carefully prepared, while the charges for all the well-known brands will bear favourable comparison with other large establishments. A special feature we noticed in connection with the Dinner a la Carte is, that "One portion is served for two persons;" Paterfamilias should bear this in mind when he desires to show his better half and the girls how they serve dinners in "swell" London establishments. The chief of this vast establishment is Bro. Chatrian, of the Percy Lodge, No. 198, and La France, No. 2060, and he has associated with him Mr. Ogden, a gentleman who brings to bear on his duties a well-developed experience. Bro. André Stahl, of the Perseverance Lodge, No. 1743, has been appointed Manager, and for him, assisted as he will be by the spirited proprietors, we anticipate a triumphant success in his new undertaking. In connection with this establishment it is proposed, in about two months time, to open an elegant winter garden, where accommodation will be provided for upwards of a thousand guests. This will be a special feature, and if conducted in the liberal manner which seems now to pervade the minds of the enterprising firm under notice, we cannot but trust will be of an eminently gratifying nature.

Obituary.

BRO. F. DELEVANTE.

By the death, which occurred on the 27th instant, of this well known brother, the Craft has lost one of its most genial representatives. Bro. Delevante was associated with many of our metropolitan Lodges, among them we may mention the West Middlesex, No. 1612; the Earl of Carnarvon, No. 1642; the Queen's Westminster, No. 2021; the Asaph, No. 1319. In the last named Lodge he had filled the chair, and was always an active worker in the conduct of its business. For many years Bro. Delevante was the Musical Director at Madame Tussaud's Exhibition, where he was deservedly held in high repute. Our deceased brother's remains will be consigned to their last resting place, at Hammersmith Cemetery, this day (Saturday).

THE JUDGES.—Lodges alone are the judges of the qualifications, mental, moral and physical, of candidates, and are amenable only to their Grand Lodges, when guilty of infringing landmarks or law.—*John H. Brown.*

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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, 31st AUGUST.

House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
178—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
198—Feroz, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruct)
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruct)
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
R.A.—Sinaï, Union, Air-street, Regent-st., W., at 8. (Instruction)
1462—Wharnclyffe, Rose and Crown Hotel, Penistone
R.A. 178—Harmony, Royal Hotel, Wigan

MONDAY, 2nd SEPTEMBER.

22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
27—Egyptian, Atlantic Tavern, Brixton, S.W., at 8. (Instruction)
45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
144—St. Luke, Anderton's Hotel, Fleet-street, E.C.
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
953—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
875—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst.)
1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)
1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
1607—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1685—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
1625—Tredegar, Royal Hotel, Mile End-road
1683—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
1853—Caxton, Freemasons' Hall, W.C.
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
M.M. 139—Panmure, 8a Red Lion Square, W.C.
37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors.
113—Unanimity, Bull Hotel, Preston.
133—Harmony, Ship Hotel, Faversham
154—Unanimity, Masonic Hall, Zetland-street, Wakefield
156—Harmony, Huyshe Masonic Temple, Plymouth
236—York, Masonic Hall, York
248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
251—Loyal, Masonic Hall, Castle-street, Barnstaple
381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen
382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
431—St. George, Masonic Hall, Norfolk-street, N. Shields
482—St. James's, Masonic Rooms, Wrotham Road, Handsworth, Staffordshire
529—Semper Fidelis, Crown Hotel, Worcester
597—St. Cybi, Town Hall, Holyhead
622—St. Guthberg, Masonic Hall, Wimbourn
623—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
350—St. Oswald, Town Hall, Ashbourne, Derbyshire
928—Friendship, Masonic Hall, Petersfield
1045—Stamford, Town Hall, Altrincham, Cheshire
1050—Gundulph, King's Head Hotel, Rochester
1051—Rowley, Athenæum, Lancaster
1077—Wilton, Red Lion Inn, Blackley, Lancashire
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks
1180—Forward, Masonic Rooms, New Hall-street, Birmingham
1211—Goderich, Masonic Hall, St. George-street, Leeds
1239—Wentworth, Freemasons' Hall, Sheffield.
1284—Neptune, Masonic Hall, Liverpool.
1302—De Warren, Masonic Hall, White Swan Hotel, Halifax
1336—Square and Compass, Corn Exchange, Wrexham
1350—Skelmersdale, Queen's Hotel, Waterloo, Liverpool
1434—Nottinghamshire, Masonic Hall, Nottingham
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington
1573—Caradoc, Masonic Hall, Caer-street, Swansea
1578—Morlin, New Inn Hotel, Pontypridd, South Wales
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
1798—Zion, Masonic Rooms, King Street, Manchester
2163—Jersey, Coffee Tavern, Southall
R.A. 108—Sun, Royal Beacon Hotel, Exmouth
R.A. 380—Integrity, Masonic Temple, Morley
R.A. 827—St. John, Masonic Temple, Halifax Road, Dewsbury
M.M. 2—Phoenix, 110 High Street, Portsmouth

TUESDAY, 3rd SEPTEMBER.

Colonial Board, Freemasons' Hall, at 4
25—Robert Burns, 8 Tottenham Court Road, W.C., at 8. (Instruction)
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
65—Prosperity, City Arms Restaurant, 2 St. Mary Axe, E.C., at 7. (Inst.)
141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
188—Joppa, Manchester Hotel, Aldersgate-street, at 8. (Instruction)
212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
554—Yarborough, Green Dragon, Stoney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
860—Dalhousie, Middleton Arms, Middleton Road, Dulston at 8 (Inst.)
861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Mona Hotel, Henrietta-street, W.C., at 8. (Instruction)
1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)
1383—Friends in Council, 33 Golden-square
1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, Woolwich
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst.)
1739—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (In.)
1948—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
Metropolitan Chapter of Instruction, White Hart, Cannon Street, at 6.30
R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
R.A. 1642—Earl of Carnarvon, Ladbrooke Hall, Notting Hill, W., at 8. (Inst.)
M.M. 1—St. Mark's, Freemasons' Tavern, W.C.

70—St. John, Huyshe Masonic Temple, Plymouth
103—Beaufort, Freemasons' Hall, Bristol.
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
160—True Friendship, Old Ship Inn, Rochford
226—Benevolence, Red Lion Hotel, Littleborough.
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
315—Royal York, Royal Pavilion, Brighton
364—Cambrian, Masonic Hall, Neath.
393—St. David, Masons' Hall, The Parade, Brixton
463—East Surrey of Concord, Greyhound Hotel, Croydon, at 7.45. (Inst.)
493—Royal Lebanon, Spread Eagle, Gloucester
558—Temple, Town Hall, Folkestone.
624—Abbey, Masonic Hall, Union-street, Burton-on-Trent
673—St. John, Masonic Hall, Liverpool.
685—Northumberland, Assembly Rooms, Westgate-road, Newcastle
734—Londesborough, Masonic Hall, Bridlington Quay.
794—Warden, Royal Hotel, Sutton Coldfield
804—Carnarvon, Masonic Hall, Havant.
829—Sydney, Black Horse Hotel, Sidcup, at 7. (Instruction)
847—Fortescue, Manor House, Honiton, Devon.
897—Loyalty, Fleece Inn, St. Helens, Lancashire
960—Bute, Masonic Hall, 9 Working-street, Cardiff.
974—Pentalpha, New Masonic Hall, Darley Street, Bradford
986—Hesketh, Grapes Inn, Croston
995—Furness, Masonic Temple, Ulverston
1002—Skiddaw, Lodge Room, Market Place, Cockermouth
1134—Newall, Freemasons' Hall, Salford
1161—De Grey and Ripon, Freemasons' Hall, Manchester
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
1244—Marwood, Freemasons' Hall, Redcar
1312—St. Mary, White Hart Hotel, Bocking
1322—Waveley, Caledonia Inn, Ashton-under-Lyne
1343—St. John, Masonic Hall, Grays, Essex. (Instruction)
1473—Bootle, 148 Berry-street, Bootle, at 6 (Instruction)
1619—Sackville, Crown Hotel, East Grinstead
1674—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rhyd
1750—Coleridge, Sandringham House, Clevedon.
1870—Hadrian, Freemasons' Hall, South Shields
1893—Wolsley, Masonic Hall, Town Hall Buildings, King Street, Manchester
2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
R.A. 803—Gosport, India Arms Hotel, Gosport
R.A. 1031—Fletcher, Masonic Hall, New Street, Birmingham
M.M. 11—Joppa, 55 Argyle-street, Birkenhead
M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.
M.M. 115—Bedford, Masonic Hall, New-street, Birmingham

WEDNESDAY, 4th SEPTEMBER.

Quarterly Communication of Grand Lodge, Freemasons' Hall
3—Fidelity, Alfred, Roman Road, Baronsbury, at 8. (Instruction)
30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)
73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
193—Confidence, Hercules Tavern, Leadonhall Street, at 7. (Instruction)
228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (Inst)
538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
720—Panmure, Balham Hotel, Balham, at 7. (Instruction)
751—High Cross, Seven Sisters Tavern, Page Green, Tottenham
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.)
902—Burgoyne, Essex Arms, Essex Street, Strand, at 8. (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
1601—Ravensbourne, George Inn, Lewisham, at 8. (Instruction)
1604—Wandorers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
1922—Earl of Lathom, Station Hotel, Chamberwell New Road, S.E., at 8. (In)
1633—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, Gosport and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
74—Athol, Masonic Hall, Severn-street, Birmingham
86—Loyalty, Masonic Hall, Prescott, Lancaster
258—Amphibious, Freemasons' Hall, Hook Road, Wiko
277—Friendship, Freemasons' Hall, Union-street, Oldham
298—Harmony, Masonic Rooms, Ann-street, Rochdale
326—Moir, Freemasons' Hall, Park-street, Bristol
327—Wigton St. John, Lion and Lamb, Wigton
380—Integrity, Masonic Temple, Cornhill-street, Maroy, near Leeds
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne
417—Faith and Unanimity, Masonic Hall, Dorchester
471—Silurian, Freemasons' Hall, Dock-street, Nowport, Monmouthshire
580—Harmony, Wheat Sheaf, Ormskirk
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
678—Earl Ellesmere, Church Hotel, Kersley, Faraworth, near Bolton
697—United, George Hotel Colchester.
838—Franklin, Peacock and Royal Hotel, Boston
910—St. Oswald, Masonic Hall, Ropergate, Pontefract.
972—St. Augustine, Masonic Hall, Caisterbury. (Instruction)
992—St. Thomas, Griffin Hotel, Lower Broadgate
1010—Kingston, Masonic Hall, Worship-street, Hull
1013—Royal Victoria, Masonic Hall, Liverpool
1037—Portland, Portland Hall, Portland. (Instruction)
1085—Hartington, Masonic Hall, Gower-street, Derby
1091—Erme, Erme House, Ivybridge, Devon
1107—Cornwallis, Lullingstone Castle Hotel, Swanscombe
1167—Alnwick, Masonic Hall, Clayport-street, Alnwick
1206—Cinque Ports, Bell Hotel, Sandwich
1218—Prince Alfred, Commercial Hotel, Moseley, near Manchester
1274—Earl of Durham, Freemasons' Hall, 1135 Old Kent Road
1323—Talbot, Masonic Rooms, Wind-street, Swansea
1335—Lindsay, 20 King-street, Wigan
1354—Marquis of Lorne, Masonic Rooms, High Street, Glasgow
1356—De Grey and Ripon, 149 North Hill-street, Liverpool, at 7.30. (Inst.)
1363—Tyndall, Town Hall, Chipping Sibley, Gloucester.
1431—St. Alphege, George Hotel, Solihull
1511—Alexandra, Horsea, Hull (Instruction)
1520—Marlborough, Derby Hall, Tue Brook, Liverpool
1592—Hervey, White Hart Hotel, Broadley, Knot, at 8.11. (Instruction)
1736—St. John's, St. John's Rooms, Huttax
1993—Prince Edward of Saxe Weimar, Masonic Hall, Paris Road
2042—Apollo, Masonic Hall, 22 Hope Street, Liverpool
R.A. 200—Old Globe, Masonic Hall, Scarborough
R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds
R.A. 369—Limestone Rock, Swan and Royal Hotel, Clitheroe
M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness
M.M. 56—Temperance, Masonic Hall, Todmorden

THURSDAY, 5th SEPTEMBER.

- 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 1017—Montefiore, St. James's Restaurant, Piccadilly, at 8. (Instruction)
 1155—Excelsior, Sydney Arms, Lewisham-road
 1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
 1178—Perfect Ashlar, Bridge House Hotel, Southwark
 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruct)
 1308—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst)
 1428—The Great City, Masons' Hall, Masons' Avenue, E.C., at 8.30. (Inst)
 1445—Prince Leopold, Three Nuns Hotel, Aldgate, E.
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Bell Hotel, Ealing Dean, at 7.45. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 6.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9. (In)
 1744—Royal Savoy, Blue Post, Charlotte Street, W., at 8 (Instruction)
 1780—Old England, Masonic Hall, New Thornton Heath
 1791—Creaton, Wheatsheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate
 1998—Priory, Berrymead Priory Constitutional Club, High-st., Acton. (Inst.)
 R.A. 79—Pythagorean, Dover Castle, Broadway, Deptford, at 8. (Inst.)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8.
 R.A. 1381—Kennington, Surrey Club Hotel, Kennington Oval
 R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury at 8. (Instruction)
 R.A. 1716—All Saints, Vestry Hall, Fairfield Road, Bow
 M.M. 199—Duke of Connaught, Havelock, Albion-rd., Dalston, at 8. (Inst.)

- 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
 38—Union, Council Chamber, Chichester
 116—Royal Lancashire, Swan Hotel Colne
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire
 208—Three Grand Principles, Masonic Hall, Dewsbury
 249—Mariners, Masonic Hall, Liverpool
 254—Trinity, Craven Arms Hotel, Coventry
 266—Naphthali, Masonic Hall, Market-place, Heywood
 269—Fidelity, White Bull Hotel, Blackburn
 275—Harmony, Masonic Hall, South Parade, Huddersfield
 276—Good Fellowship, White Hart Hotel, Chelmsford
 283—Amity, Swan Hotel, Market-place, Haslingden
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 294—Constitutional, Assembly Rooms, Beverley, Yorks
 295—Combermere Union, Macclesfield Arms, Macclesfield
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne
 308—Harmony, Red Lion, Farham
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth
 341—Wellington, Cinque Ports Hotel, Rye
 344—Faith, Bull's Head Inn, Radcliffe, Lancashire
 419—St. Peter, Star and Garter Hotel Wolverhampton.
 425—Cestrian, Grosvenor Hotel, Chester
 448—Benevolent, Town Hall, Wells, Somersetshire.
 463—East Surrey of Concord, Greyhound, Croydon.
 509—Tees, Freemasons' Hall, Stockton, Durham.
 539—St. Matthew, Dragon Hotel, Walsall.
 636—Ogle, Masonic Hall, Morpeth
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
 659—Blagdon, Ridley Arms Hotel, Blythe
 792—Pelham Millar, Masonic Hall, Bullring-lane, Great Grimsby
 976—Royal Clarence, Blue Ball, Bruton, Somerset
 1000—Priory, Middleton Hotel, Southend on Sea
 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale
 1088—Royal Edward, Commercial Inn, Stalybridge
 1184—Eliot, Private Rooms, St. German's, Cornwall.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1231—Savile, Royal Hotel, Eland
 1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire
 1284—Brent, Globe Hotel, Topsham, Devonshire
 1384—Equity, Alford Chambers, Widnes
 1473—Booth, Town Hall, Booth, Lancashire
 1500—Walpole, Bell Hotel, Norwich
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Palthau, near Burnley
 1513—Friendly, King's Head, Hotel, Barnsley
 1576—Dee, Union Hotel, Parkgate, Cheshire
 1580—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1594—Cedewain, Public Rooms, Newtown, Montgomery
 1807—Loyal Wye, Built, Breconshire
 1829—Burrell, George Hotel, Shoreham
 2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford
 R.A. 384—St. John, Bulls Head Inn, Bolton
 R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire
 R.A. 1235—Phoenix of St. Ann, Court Hotel, Buxton
 R.A. 1393—Hamer, Masonic Hall, Liverpool
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

FRIDAY, 6th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 8
 187—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.)
 785—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 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)
 1275—Star, Ship Hotel, Greenwich
 1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1815—Penge, Thicket Hotel, Anerley
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W. at 7.30. (Instruction)
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Instruction)
 R.A. 1499—Ezra, Cock Tavern, Highbury, N

- M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)
 44—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 219—Prudence, Masonic Hall, Todmorden.
 242—St. George, Guildhall, Doncaster.
 308—Alfred, Masonic Hall, Kelsall-street, Leeds
 401—Royal Forest, Hark to Bounty Inn, Slaidburn
 442—St. Peter, Masonic Hall, Peterborough
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
 566—St. Germain, Masonic Hall, The Crescent, Solby
 652—Holme Valley, Victoria Hotel, Holmfirth
 937—De Grey and Ripon, Town Hall, Ripon
 839—Royal Gloucestershire, Bell Hotel, Gloucester
 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1096—Lord Warden, Wellington Hall, Deal
 1143—Royal Denbigh, Council Room, Denbigh
 1333—Athelstan, Town Hall, Atherstone, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Old Hall
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton

SATURDAY, 7th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Dover Castle, Deptford Causeway, 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)
 R.A.—Sinai, Union, Air Street, Regent Street, W., at 8. (Instruction)
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge
 149—Peace, Private Rooms, Meltham
 308—Prince George, Private Rooms, Bottoms, Eastwood
 410—Grove, Sun Hotel, Kingston
 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
 1302—Royal Albert Edward, Market Hall, Redhill
 1468—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1929—Mozart, Greyhound Hotel, Croydon
 2148—Walsingham, Masonic Hall, Walsingham, Kent
 2205—Pegasus, Clarendon Hotel, Gravesend, Kent

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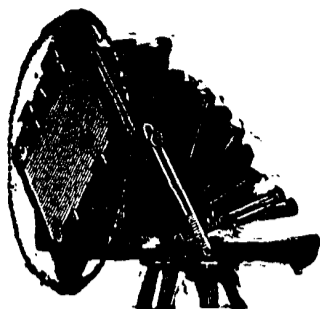
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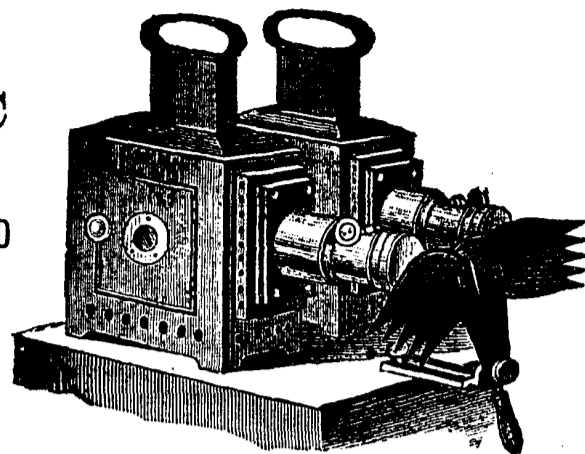
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