

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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LONDON AND THE RECENT ELECTIONS.

THE opinion we expressed just before the April Elections for the two Educational Institutions, that London was likely to be overmatched by the Provinces at both contests, was fully endorsed by the actual results, although not, perhaps, to the extent we anticipated as more than probable when looking at the elections as events of the future. As we said at the time, there was a possibility of London being so to speak wiped out, so far as successes were concerned, unless the most strenuous efforts were made by those working on behalf of the Metropolitan candidates. As a matter of fact London secured almost exactly one-third of the vacancies, and the Provinces two-thirds, the actual figures being twelve London and twenty-three Provincial successes, with one case successful in which both London and a Province was interested. This is as fair a division of prizes as has occurred for many a year, but looked at from a strictly give and take point of view it is hardly satisfactory. If the contributions of the two great divisions were analysed we think it would be found that the money has been equally subscribed by London and Provincial brethren; if anything the London men would show to advantage as compared with their country friends; but they have never had an equal share of the benefits, the proportions often being very much stronger against them than was the case at this month's election.

London certainly did well—in one sense—at this month's polls, securing the first and second places on the Girls' list, with an aggregate of 7,962 votes; and the first and second on the Boys', with an aggregate of 6,846 votes. Looking at these figures, now that we have the full returns before us, we find that at both the Girls' and the Boys' elections one-third the votes polled for these first and second successful candidates were unnecessary, or, in other words, six London candidates might have been elected with the same number of votes as were expended over the four, had it been possible to correctly gauge the possibilities on the two occasions. We will not go so far as to say that a London Voting Association could have accurately gauged these possibilities, nor will we commit ourselves to the opinion that London would ultimately gain from greater activity and co-operation among its voters, but we believe such would be the case, and we venture again to press upon the notice of our Metropolitan friends the necessity that exists for some greater attention to the system of organisation among themselves than at present rules. They need go no further than the two elections of the present month to show what is being lost by independent action, nor do we think it will be very difficult to prove, by the same returns, what is possible by thorough organisation and unity, and we think that so long as London only secures

one-third of the vacancies to be filled on any occasion there can be no harm in trying what can be done to extend the power of the London votes, with the view of winning a larger proportion of the vacancies which have to be filled through them.

WHAT MASONS OUGHT TO BE.

An Address at a Public Installation of Officers of Saint John's Lodge, No. 1, at Portsmouth, New Hampshire, 27th December 1837, by Bro. John Christie, Past Master, who was born in said city, 14th August 1804, and who died there, 3rd January 1890.

GOD, in His infinite goodness, has implanted in the human mind the germs of the most wonderful capacities and ennobling virtues; but it is only in the social state that these can vegetate and be developed. Society alone furnishes opportunities for exhibiting all their beauty and loveliness, those tender affections and charities, which adorn and beautify the mind of man.

It is in social life only that the nature of man can be displayed in its full dimensions and glory. It is in this condition alone that we are to look for the evidences of the exalted nature of man. The progress of society has been gradual. It commenced with the most interesting of all relations, that of husband and wife; to these were added that of parent and child; then followed, in regular succession, the various relations that subsist between the individuals composing families, tribes, kingdoms and nations.

As civilisation has extended her benign and ameliorating influences over the human race, so in the same ratio has knowledge progressed, and the various arts and sciences have advanced towards perfection. As man, as emerged from the darkness of barbarism, so has his mental nature become purified, and he has shaken off the debasing effects of modes of living for their chief object, the preservation and continuance of the health and life of the earthly tabernacle, with which Infinite Wisdom has seen fit to connect the human mind in the first stage of its existence.

It is in civilised society only that the powers and endowments of man as an intellectual and moral being can, in any good degree, be discovered and brought into useful operation; but, for the full development of the moral mental abilities of man, we must look onward to that stage of human existence when the *bright, pure, and life-giving* beams of the glorious Sun of Righteousness shall irradiate with light divine the dark recesses of the soul, and wake into active existence all the latent powers, capacities, affections, and graces, with which the Omnipotent has enriched our moral and intellectual natures. It is in that state alone that the human mind will become the "garden of the Lord;" that the true relations which exist between man and his Maker, between man and his fellow beings, will be fully known, appreciated, and acted upon. This knowledge and moral action, we doubt not, will result in the enjoyment of that holiness and happiness for which God has designed His offspring.

In the bosom of the grand divisions of the human race, into empires and nations, numerous associations have at

different times, and for various purposes, been organised and put in operation. Some have been formed for the advancement of the various arts whose productions are necessary for the convenience, comfort and pleasure of man; others have been established for the promotion of sciences; others for the diffusion of knowledge, and others for feeding the hungry, clothing the naked, relieving the distressed, and improving the moral and religious condition of our race. In no age of the world has the principle of association been so largely developed, and carried into operation so extensively, as in our own day.

The present time is proverbial for the multifarious associations and institutions which are in operation for numberless objects having relation to the advancement of the arts, sciences, knowledge, morals and religion among men.

Amidst the variety of associations the most prominent station is held by the Masonic Institution. This society has many peculiar and striking characteristics. It has existed from time immemorial, as there is abundant evidence to prove; it has spread over almost the whole habitable earth; it has witnessed the rise and fall of empires; it has beheld kingdom after kingdom, and nation after nation, rise to the zenith of earthly grandeur and fame, and fall into decay and ruin. Generation after generation have appeared upon the world's wide stage; have performed their parts in the great drama of human life, and sunk into their primeval dust. Year after year, century after century, have rolled away into the boundless and unfathomable ocean of eternity. Societies and associations of varied character have been organised in our world, have flourished, and at last dwindled away into nonentity. And during this long series of changes Freemasonry has existed. Nor has our society constantly enjoyed the sunshine of prosperity. No! "Many times and oft" has the tempest-cloud of adversity hung over it and darted its bolts in fury upon it; often have the raging waves of cruel persecution beaten against it, and the winds of foul calumny and reproach blown their pestiferous blasts; but all in vain. The rain descended, the floods came, the winds blew and beat upon it, but Masonry fell not, it stood—it still stands—and we believe with undoubting confidence that it will stand, firm and steadfast, until the noontide blaze of the millennial day shall burst in glory upon our darkened and sinful world.

The questions now arise: Wherein does the strength of the Masonic Institution lie? From what source has proceeded that sustaining influence which has borne it safely over the tide of time; that has preserved it amid the destruction of nations; that has shielded it from the storms of adversity, and rendered the efforts of power to effect its overthrow impotent and vain? I reply: The strength of Masonry is to be found in its *doctrines and principles*; these are its very life blood; take from our Institution its principles, and nought would remain but a useless skeleton.

My friends, I have to ask your indulgence while attempting, in my simple manner, to present to your view a faint picture of the doctrines and principles of the Masonic Institution. These are: *Faith in God, hope in immortality, and Charity or love to all mankind.*

The atheist cannot knowingly be permitted to tread the courts, or even pass the threshold of the temple of Masonry; on those walls, in every apartment, from foundation to capstone, is inscribed in characters of living light: "There is a God."

But Masonry does not rest satisfied with admitting the abstract proposition that God exists. We, as Masons, believe in God as the Architect of universal nature, as a moral Governor of the Universe, who has established and promulgated laws for the government of his moral creation. In one word, we believe in God as He has made Himself known to men in the Holy Writings. This great light in Masonry, whose sacred pages are now lying open in our midst, we regard as the inestimable gift of God to man, and take as the man of our counsel, and the guide and directory of our faith.

Masonry views man as a being designed for immortality and possessing attributes and powers which eternity alone can fully develop; and, therefore, it is his intellectual and moral constitution that she values. With her, *the mind is the man*, and it is in accordance with this principle that she acts. Wealth, power, rank, and the many puerile, senseless distinctions, that poor, deluded man is too apt to consider as constituting the very summit of greatness and

glory, Masonry values only as they are made instrumental in promoting the good of our race, and increasing the sum of human happiness. She looks not at the temporal circumstances in which man may, by the providence of God, be placed. Moral virtue is the test by which Masonry tries those who seek a participation in her privileges and pleasures. The man who acts constantly with reference to his high parentage, who makes the will of God his standard of duty, though he may be the tenant of a hovel, or clothed in rags, Masonry regards as exalted in the scale of true greatness infinitely above the despot elevated on a throne and surrounded with all the "pomp and circumstance" of real grandeur, who with proud arrogance looks upon his fellow men as mere tools of ambition, created solely for the purpose of administering to his wants and gratifying his unholy passions and appetites. With such views of man Freemasonry holds no communion.

Another of our doctrines is universal charity or love. Viewing the human race as constituting but one great family, whose dwelling-place is the earth, whose father is God, we are constrained to regard all as proper objects of our love and good will. Our Institution teaches us that we are all members one of another; that the high and the low, the learned and the ignorant, the rich and the poor, being the offspring of the same Infinite Parent, are bound by the most sacred ties to aid each other in all lawful undertakings, to exert their best powers in promoting each other's happiness, and in protecting each other, as far as possible, from danger and difficulty. On this broad basis the Masonic superstructure is erected; and, in conformity to this principle, men of every sect, opinion and country are found among the members of the brotherhood. Kings and subjects, nobles and peasants rulers and people, mingle together in Masonic assemblies on one common level, and recognize in each other a friend and brother. In the Lodge all earthly distinctions are lost, and differences of opinion are suffered to sleep. You see, my friends, in the circle of Masons here assembled, men attached to the different political parties into which our population is divided; men, too, who are zealous supporters of their peculiar views of public matters and measures. Notwithstanding these differences, we here meet as brethren and interchange feelings of kindness and good fellowship. I would here remark that in a country possessing a government like our own, where political struggles are maintained with such feeling and zeal, where the waves of party spirit sometimes roll over the land, threatening ruin and destruction to all we hold dear, it is beyond human power to estimate the good that results from the Masonic Institution, in softening and subduing the angry passions; in quenching the kindling flames of hatred and discord, which too often appear in our political contests, and in allaying the feverish excitement incident to political life. Again, with reference to religious matters, similar effects are visible. In the Lodge are seen members of the various denominations into which the Christian world is divided, divested of their distinctive badges, meeting each other as the children of the same Parent, and offering their prayers and thanksgivings at the same altar. Said a deceased brother, an Unitarian clergyman in a neighbouring State, "I bless God that there is one place on earth where men of different and opposing sentiments can meet as brethren. Yes, I am received with the cordial grasp of friendship, when I enter the Lodge, by the Swedenborgian, the Episcopalian, the Methodist, the Calvinist, the Baptist, and the Universalist. All feelings of pity or compassion, on account of each other's error, are banished from our bosom. All hearts seem to be filled with brotherly love; and," he continued, "if the Christian Church would exhibit a similar specimen of union and affection, it would represent more fully the kingdom of heaven."

When we consider this peculiar trait in the character of the Masonic Institution, we have great cause for thankfulness. There seems to be in the human heart a strong tendency to nourish feelings of suspicion and jealousy towards those who happen to disagree with us in opinions and sentiments; and unless these dispositions are neutralised, and their baleful influence counteracted, they will at last break out in open dislike and hatred. But let the liberal and generous sentiment inculcated in the Masonic Lodges be felt in every bosom, and the time will soon arrive when peace and love will pervade the earth "as the waters cover the sea."

With reference to the generous sentiments which Masons cherish toward each other, notwithstanding their differences of opinion in religion and politics, I would observe that in indulging these feelings there is no compromising of one particle of principle, no relinquishing of a single item in our religious or political creeds. Masonry recognises the right of private judgment, and requires her votaries to think and act on all subjects as *duty* and *conscience* shall direct. Holding such doctrines, and supporting such principles, certain duties become obligatory upon the Mason, from the performance of which he cannot innocently release himself. At the head of the list stands our duty to God.

The consistent and true Mason, at all times and in every place, will never take the name of the Omnipotent upon his lips but with that reverence and awe becoming a creature produced by His power, and continued in being by His beneficence and mercy. In all his lawful undertakings the good Mason looks to God in filial confidence, for His blessing and aid. When prosperity showers upon him, in bountiful profusion, blessings and happiness, he forgets not the hand whence all blessings flow, the source whence all comfort springs. In adversity he bows submission and resignation to the stroke of Providence, feeling assured that Omniscience cannot err, that Infinite Justice can do no wrong, that boundless Love cannot wound but for a beneficent purpose. In every event of life he sees the finger of God.

As Masons we are bound to regard every human being as a proper object of our kindness and good offices. Our charity should be as extensive as the universe. Wherever misery exists, there should the Mason be found, like the good Samaritan, pouring oil and wine into the wounded, lacerated bosom. Wherever haggard want shows its emaciated features, there will the true Mason be seen, tendering his timely aid, feeding and clothing the hungry, freezing orphan, whom an inscrutable Providence has seen fit to deprive of its earthly protectors, and causing the heart of her who has been left alone to buffet the waves of poverty, to sing for joy. In a word, wherever sickness, distress and unhappiness are found, there is the proper place for the Mason to *work*.

In the state the consistent Mason will always be the good citizen, the firm, unshrinking supporter of law, of order, of right. He will never be found engaged in conspiracies or plots for the purpose of overturning and subverting a government based upon the principles of liberty and equal rights. He will not be the aider or abettor of those whose designs and objects are destructive to the public welfare and happiness, and inimical to those rights and immunities which God has bestowed upon man. He *will not, he cannot*, be the promoter of anarchy, licentiousness, or lawless violence.

In his religious character the Mason who knows and acts under the influence of Masonic principles will not be found in the ranks of the bigot; his hands will not be seen kindling the fires of persecution; neither will he be heard saying to his fellow: "Stand by thyself; come not near to me, for I am holier than thou." And why? Because he has, in the school of Masonry, been taught the great truths that man is accountable alone to his conscience and his God for his opinions—that God possesses the prerogative of judging, as He alone reads the hearts of men, and knows the circumstances, causes, and motives, under whose influence man thinks and acts.

In all his dealings with his fellow beings, the golden rule, "As ye would that men should do to you, do ye also to them," is as obligatory upon the Mason as the Christian; and, in all the varied relations and duties of life, the same laws that point out the course of the Christian should regulate the conduct of the Mason. Again, the Mason owes certain duties to himself, and a due attention to these is made binding upon him by his profession. He should be ever conscious that he is not his own, but the property of his God, and that it is his bounden duty to cultivate and improve, as far as possible, the numerous powers and faculties with which he is blessed, for his own advancement in virtue and the advantage of all with whom he is connected. He will, therefore, be watched, and endeavour to keep every passion within its proper bounds; he will restrain every improper desire, curb his wayward propensities and nature, and cultivate every good disposition and affection of the soul. Every day's observation convinces us that intemperance is the prolific source of a great proportion of the suffering, misery, degradation and crime,

with which our world is cursed. This dreadful vice debases the intellect and prevents its noble powers; horribly mars and disfigures the image in which man was created; extinguishes the light of reason, "the candle of the Lord," and spreads confusion and chaos over the mind. It sinks man—possessing powers and affections which, if properly cultivated and rightly employed, would fit him for the society of angels—even below the level of the brute.

The wings of every breeze bear to our ears the deep sighs of the broken-hearted wife, whose hopes have been crushed, whose fond anticipations have been blasted—the cry of the little one perishing with hunger and cold—and the wail of poverty and despair. Such are some of the horrible consequences of intemperance.

Would to God that the community would arise as one man, and exert every power it possesses in driving from the earth the infernal demon of intemperance. The good Mason will avoid intemperance and excess of every description as he would deadly poison, knowing that their consequences are of the most deplorable character—destructive alike to the health and soundness of body and mind. He will ever be on his guard against every approach of the tempter, in whatever form he may appear. And this course he is bound to pursue, as the friend of his race, as the lover of moral order and virtue.

Our principles are presented to the mind, and their observance is enforced in various ways. One of the most beautiful, interesting and impressive means employed in the school of Masonry, for imparting instruction, is the adoption of a variety of sensible objects, as mementoes and emblems of valuable and important moral truths. It is unnecessary to enter into a discussion—even if I possessed the ability—of the utility and advantages of adopting symbols for the inculcation of truth, as their use is justified by the fact that the Sacred Writings abound with instances of the sort, from the adoption of the rainbow as a token of the covenant which God made with Noah, to the last supper of the Saviour of the world, when He selected the elements of bread and wine as emblems of His body and blood, then about to be broken and shed for sinful and fallen man. Of the advantages of symbols and emblems it would seem every one must be aware. When the bow in the cloud meets the physical organ, there is instantaneously presented to the mental vision a view of God's mercy and forbearance towards his rebellious creatures. And so with the Christian—when the bread and wine are offered to his bodily senses, the awful scenes of Calvary are vividly brought before the mind; he sees the body of his Master nailed to the cross; he beholds the blood gushing from His mangled hands, feet and side; he hears His dying groans. In a word, the whole of the stupendous tragedy is presented to the mental eye, and all the soul-subduing manifestations and evidences of that love which was stronger than death, are exhibited to the soul through the medium of the simple emblems of bread and wine, with a power and force infinitely greater than can be experienced by a mere perusal of a written and printed account of that momentous transaction.

Presuming it may not be uninteresting to those not conversant with Masonic writings, I will now offer some specimens of our symbolic language.

The *Plumb*, an instrument used by Operative Masons to erect perpendiculars, "admonishes us to walk *uprightly* in our several stations before God and man." The *Square*, that our actions should be regulated "by the *square* of virtue." The *Level* reminds us "that we are travelling upon the *level* of time, to that undiscovered country from whose bourne no traveller returns. The *Compasses* teach us "to circumscribe our desires and keep our passions within due bounds." The *Common Gavel* is an instrument made use of by Operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; it teaches us to divest "our hearts and consciences of all vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." The *Trowel*, which is used by the operative workmen "to spread the cement which unites a building into one common mass, we, as Free and Accepted Masons, are taught to make use of for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band of society of friends and brothers, among whom is no contention, or rather emulation, but of who can best work and best agree."

My brethren, professing such principles, "what manner

of persons ought we to be in all holy conversation and godliness?"

Let our own hearts answer. And here, brethren, let us pause for a moment and inquire, Have we not often acted contrary to the high profession we have made as Masons? Have we not, by our conduct, given the world too much cause to think lightly of our Institution? Has our zeal in the cause of virtue been commensurate with our opportunities for doing good? Are we not justly chargeable with gross negligence of our Masonic duties to God, our fellow men, and ourselves?

What replies do our consciences make to these interrogatories? Brethren, if our hearts condemn us not, happy are we; but, if we are conscious that we have wandered from a path of duty, let us now resolve, solemnly and sincerely resolve, that we will hereafter act more in conformity to the requisitions of our Order. "Finally, brethren, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which [we] have both learned, and received, and heard, and seen, [let us] do; and the God of peace shall be with [us]." For we cannot expect that Providence will smile upon us as Masons, unless we *feel*, and *love*, and *act*, as Masons should do. It is *only* in the performance of duty that we must look for prosperity and happiness.—*Voice of Masonry.*

A UNIVERSITY OF IDEAS.

THERE is a university of ideas in the world, and this university of ideas is also a university of ideals.

Ideas are always worth having, and they are not to be found as vagrants; they must be sought.

An ideal is a sublimated idea, clothed with form and gifted with life. Although ideals usually exist only in the mind, they are of large practical value, because they ennoble thought and inspire praiseworthy action.

The world is almost crowded with universities, and no one of them is to be despised. They all are fountains of knowledge. But there is, in truth, but one university of ideas. Every brother who reads this has matriculated at, pursued a regular course in, and been graduated by, this university. Every Freemason is a university man, and should be a man of ideas. They have been revealed to him, he has been instructed in them, and if he is not their master, it is because in the first place he was not their servant. One must learn to obey before he can qualify as a teacher or a ruler. When he views anything he must be able to *see* it.

An idea is something seen, felt, understood. It is one of the easiest things in the world to look at a thing without seeing it. Attention is of primary importance to a learner—without it no knowledge can be acquired. Hence the initiate who passes through the degrees like an arrow through the air, and gives them thereafter no deliberate attention or thoughtful consideration, saw nothing, heard nothing, knows nothing. He grasped no idea, and attained the highest degree in Freemasonry without being truly qualified for the reception of the lowest. Attend, see, hear, learn and inwardly digest—these are what every candidate for Freemasonry or for advancement must do, if he would derive all the advantages which he is entitled to while passing through the Masonic university of ideas.

Freemasonry should set a candidate to thinking, and make of him a thinker. This is its perfect work. The symbols, the emblems, the legends, the work, are all concentrations of truth, all mysteries, until they are studied and comprehended. They are with ideas impact. They are mind-food. They may be intellectually masticated and digested, and become assimilated with our beings; or they may be regarded as mere dumb-shows, with no real meaning, but as foreign to us as a Chinese is to an American.

Do you inquire, What some of these ideas and ideals are, upon which so much value is placed and stress is laid?

The idea that I do not stand alone in this world, without kith or kin, but that every Freemason is my Brother.

The idea that over this Brotherhood there is a Father—the One who formed our bodies and our spirits which are His.

The idea that more exists than what we see—far more;

that our life in the now is to be lengthened out into our life in the hereafter—immortality.

The idea that is inseparable from the nature of fraternity, of brotherhood—that I owe love and charity to every member of the Mystic tie.

The idea that morality is my duty to myself, my fellow-being and my Maker.

The idea that "great is truth and above all things," as the First Great light in Masonry forcibly expresses it. Freemasons are searchers after truth; if they do not find it, it is because they do not diligently seek it.

The idea that an ideal government exists in this world, exemplified, and exemplified only, in Freemasonry, which is at once a republic and an autocracy. The rulers are elected by the suffrages of all, but after election the rulers are supreme. Yet this supremacy is limited in time. Rulers are changed, or re-elected every year. There can be no tyranny as tyranny is known to the profane. A Masonic tyrant has never existed. A Masonic tyrant is a contradiction in terms, so that we cannot with our experience even imagine it.

The idea that the human mind must unbend, or the bow will break. Hence Freemasonry has refreshment after Labour, "the feast of reason and the flow of soul," full play for the social proclivities at the banquet board. The refreshment is as whole-souled as the Labour; when we participate in it we pay attention to it.

The idea that Freemasons are part and parcel of humanity, and whatever concerns the race's vital interests concerns us. It is this principle which warrants us in not limiting our charity to Freemasons, but extending it to a world in distress.

These are some of the ideas and ideals of Freemasonry, which are inculcated in our university, styled the Lodge.

—*Keystone.*

DEDHAM SCHOOL.

HEADMASTER, REV. DR. R. MORRIS.

AMONG the successful candidates for Scholarships at Uppingham School, in the examination held a fortnight ago, was W. V. Woolley, son of the Archdeacon of Suffolk and Rector of East Bergholt.

There was a regular meeting of the Spencer Walpole Lodge on Monday evening, the 11th inst., in the Masonic Hall, Isle of Man, and three candidates were initiated, Bro. R. E. Cain P.M. in the chair.

On Saturday afternoon, the 16th inst., the remains of Bro. Daniel Jardine, who had been Tyler to the Alexandria and Bonhill Lodge for twenty-eight years, were interred in the Alexandria Parish Churchyard, Vale of Leven, with Masonic honours. There was a large turn-out of the brethren, and Rev. Bro. Cromarty Smith, Chaplain, conducted the service. The Bonhill Instrumental Band, of which the deceased was a member for thirty-nine years, was also present. Bro. Jardine had been a Freemason since 1826.

On Monday, the 11th instant, there was a large gathering of brethren from Chapel-en-le-Frith, Buxton, New Mills, and other places, at Chapel-en-le-Frith Town Hall. Bro. W. S. Anderson W.M. presided, and on behalf of the members presented a very costly and handsome electro-plated tea service to Bro. James Whitehead, who was the first Worshipful Master of the High Peak Lodge 10 years ago, and has been Secretary for eight years past. The proceedings were very pleasant.

What with the muster of Masons in the summer, and the tercentenary celebration at Trinity College, Dublin is likely to be unusually full and festive. *A propos* of the memorial building which it is proposed to erect in connection with Trinity College, I hear that some five thousand pounds have been already collected or promised, and the enthusiasm of the occasion will probably produce the greater portion of the balance, estimated at six or seven thousand more. There is plenty of space available for the building, which will probably be erected to face College Street, and form part of a northern entrance to the Elizabethan pile. One of the most beautiful buildings connected with Trinity College is the library, which was begun in the last year of Queen Anne's reign, and cost only £17,000.—*The World.*

IMPORTANT NOTICE.—The MAGIC MIRROR contains invaluable advice on an important subject to men contemplating marriage. Information in matters you ought to know. Send for it to-day, Gratis and Post Free. Address, THE SECRETARY, 4 Fitzalan Square, Sheffield.

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BOYS' ELECTION—CASE FOR CONSIDERATION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Having duly considered this case, I must confess that to the boy and his friends it is a most disappointing one, but I fail to see the hardship has any special call for suspension of the Rules when compared with other cases in the same position.

That the boy has many friends is proved by the fact of the position he gained on the poll—nearly 2000 votes at one election.

The father is described as living, but no information is given as to the special circumstances under which the candidate becomes eligible for an Institution for orphans. This is probably an omission, as doubtless the Committee were satisfied on the eligibility of the candidate before placing his name on the list.

Now, Sir, having duly considered this particular case, I have been induced to study some of the other cases—notably Nos. 1 and 2—both of which strike me as particularly hard. No. 1 (Howell) also a last case as to age. With six elections he brings forward only 47 votes, and on the seventh secures 157 more, making a total of 204. This poor boy is evidently lacking friends, and as his father is living, but graphically described as absconded, looks like being a victim to that ancient law of visiting the sins of the father on the children.

We now come to No. 2 (Bennett)—4th application; same age; last application, with 137 votes. Here is the son of a working Mason; a P.M., a Prov. Grand Officer, a subscriber to his Lodge from the day of initiation until his death—twenty-one years—and a Life Subscriber to one of the Institutions. What is the Province about? In this case I find they allow this fourth application, with all its claims, to be lost, and carry another—a first application—which could well afford to wait, and whose claim is simply a six years' subscription to Lodge, and no record of work. Cases Nos. 3 and 4 appear almost as hopeless.

As you are aware, Sir, during my residence in London I took a somewhat active interest in the elections of the three Institutions. My interest is as keen as ever, but at this distance my influence is powerless beyond my own voting.

I shall be glad, however, to assist in a scheme for helping these three lads in this way. Some 2400 votes were polled for them; now the same number of half-crowns would realise say £300; the Institution might be induced to take them for the three years, thus the Rules might be strained. What say my brethren?

My votes in this Institution are six—representing six half-crowns.

Faithfully and fraternally yours,

FREDERICK T. C. KEEBLE, P.M. 1426.

L.G. Girls.

L.G. and Steward Boys.

L.G. and Steward Benevolent.

Inverness, 18th April 1892.

P.S.—I may add I have no knowledge of either of the cases beyond that supplied by the list.

THE HOME OF OUR BOYS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I think your view of the case in regard to the removal of the Schools of the Royal Masonic Institution for Boys is the correct one, although admittedly an expensive proceeding. The first act of the supporters of the Institution should be to definitely decide whether or not Wood Green is any longer a suitable home for our Boys—this, I take it, has been done, and on very good authority; or at least it has been settled that Wood Green is no longer a desirable location for an Institution containing so many growing lads, for whom country life and fresh air are most desirable. We have not gone so far as to believe that an early change is imperative, but it is something to know that when the opportunity occurs arrangements will have been made to take advantage of it. I recognise, as all must do, the probable loss to the Craft in having to sacrifice the splendid buildings erected by the Institution, and possibly the estimate of Bro. Stanley Attenborough in this connection is not far from being the correct one. He told the Quarterly Court that over £100,000 had been sunk at Wood Green, and that the property there would only realise about £25,000, but, as you expressed it in your leading article last week, the Craft must not put the loss down at the difference—£75,000—but rather at the sum which will be needed beyond the £25,000 here mentioned as being realised for the existing property, to give the Institution as good a home as it at present possesses, with more desirable surroundings. This, no doubt, will be a large sum, but nothing near the £75,000 associated with Bro. Attenborough's arguments.

Looking at the matter still further ahead, I am inclined to ask whether there will not be a saving on many items of expenditure in the proposed new home, as compared with what is the case in the existing Institution? The Craft has a long experience of what is needed, and has, I may say, paid pretty dearly for that experience. Surely it will be of service in the new home of the Boys, and being so it should lessen the expenditure; the question is, by how much? But in any case, if a saving can be demonstrated there is no reason why it should not be capitalised (on paper only I mean) and taken

into account when preparing the estimates for the expense of removal.

But the proposal to entertain suggestions for the realisation of its property does not by any means pledge the Institution to sell. It is merely a preliminary step, and may lead to nothing, but as the Chairman of the recent Quarterly Court explained, it is absolutely necessary that some powers should be conferred on some one, especially in view of the opinion, which is growing in popularity, that the home of Our Boys might be transferred to some more desirable locality. I think the subject may safely be left in the hands of the Craft, who will hardly do anything in this most important matter in a hurry, or without weighing, as far as human foresight can do, all the possible advantages and disadvantages associated with a removal.

I am, yours fraternally,

ON THE ROAD.

Ipswich, 21st April.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—A few years back, so few that I might almost say a few months only, the management of the Royal Masonic Institution for Boys was reorganised, and a crusade of economy was preached. I will not ask how far the professions of that day have tallied with the practices of subsequent ones, but I think the crowning folly of all is manifest in the proposal, put forward with official countenance, to sell the existing property at Wood Green, with a view, it would seem, of buying other property in one of the other suburbs of the metropolis. I could not agree with the remarks of Lord Lathom when he urged the Craft to consider the desirability of removal, and was in hopes the subject would be forgotten, and that things would remain as they are for some considerable time to come, but it is not to be; the Committee has now taken the matter up, and there is no reason to believe they will allow it to drop again, especially as their action will be endorsed by the very large section who are always anxious for a change, particularly when, as is the case here, it affords the opportunity for continuous displays of officialism, and so-called honours for Committees and other combinations. According to the estimates of competent authorities the Institution will come away from Wood Green £75,000 to the bad. Who will reap the benefit of this terrible sacrifice? How long shall we have to wait before the new site is in turn deemed unsuitable, and another heavy sacrifice contemplated? It is all very well for you to argue in favour of the removal—the powers that be can always secure the help of the press, but who will pay the piper? Those who are so ready ordering the tune should first of all settle that matter, and having done so they could with much greater grace come before the Craft and expound their views, but to try to sell at almost any sacrifice, and merely for the sake of a change, is hardly the kind of economy I bargained for when I supported the removal of the old management, and gave my adhesion to the new order of things. I am afraid I shall yet live to see I got out of the frying pan into the fire. I would suggest that those who are in favour of removal should be offered the existing site and buildings at cost price, and as soon as they have paid that the Institution could go further afield, with the satisfaction of knowing that it did not lose much by the change. But how much of the £100,000 are the faddists prepared to guarantee as evidence of their sincerity?

Yours fraternally,

AN OLD SUBSCRIBER.

The celebration of the Centenary of Masonry may be said to have already commenced, so many entertainments of an interesting character—dramatic, musical, and literary—are in progress in anticipation of the event. If they be only preludes to the occasion itself, as they are declared to be, we may expect a scene of extraordinary animation and splendour. One of the most attractive of the entertainments which have been projected by its promoters was held on the 9th instant, when an amateur performance took place in the Leinster Hall under distinguished auspices, and with every element necessary to ensure success. The *corps dramatique* comprised some of the most talented and accomplished amateurs, who kindly gave their help to make the entertainment worthy of themselves and of the cause. The pieces selected for the occasion were admirably suited for the purpose, and afforded enjoyment to the audience. They consisted of the comedietta "Withered Leaves" and the farce "Which is Which?" A glance at the names of the performers, will satisfy the reader that full justice was done to the humorous conceptions of the authors. The Leinster Hall, was effectively fitted up as a theatre.

A Masonic Lodge or Chapter should not want any property of defunct Lodges or Chapters. A new Lodge should not start as an old Lodge. If it wanted to, it should not be warranted. Should these things be sold to the profane? Were it not better to burn them if there is no room to keep them than make them a subject of barter or sale?—*Keystone*.

HOLLOWAY'S PILLS.—Changes of temperature and weather frequently upset persons who are most careful of their health, and particular in their diet. These corrective, purifying, and gentle aperient Pills are the best remedy for all defective action of the digestive organs. They augment the appetite, strengthen the stomach, correct biliousness, and carry off all that is noxious from the system. Holloway's Pills are composed of rare balsams, unmingled with baser matter, and on that account are peculiarly well adapted for the young, delicate, and aged. As this peerless medicine has gained fame in the past, so will it preserve it in the future by its renovating and invigorating qualities, and the impossibility of its doing harm.

NOTICES OF MEETINGS.

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CALEDONIAN LODGE, No. 204 (MANCHESTER).

A MEETING took place on Wednesday, the 13th inst., when there were present Bros. Normanton W.M., Bramwell S.W., F. Bagnall J.W., Rev. P. Hains P.M. Chaplain, Roberts P.M. Treasurer, Mullock P.M. Secretary, Bretey S.D., Thornhill J.D., Lockwood I.G.; P.M.'s Bros. Shorrocks, Duckworth, Hill, Cliffe, Sawyer, Aldred, and Hind; also Bros. Parker, Storer, Hinchliffe, Sugden, Taylor, Burgon, and others. Lodge was opened with solemn prayer, and the minutes of the previous meeting read and confirmed. Bros. Maudsley and Storer, being present to take the second degree, were interrogated as to their proficiency in the first, and having satisfactorily answered, withdrew. They were afterwards passed to the degree of Fellow Craft, Bro. Maudsley by Bro. Rev. P. Hains, and Bro. Storer by the W.M. There being no further business the Lodge was closed in peace and harmony.

ROYAL ARCH.

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PROVINCIAL GRAND CHAPTER OF WARWICKSHIRE.

THE annual meeting was held on Thursday, the 7th instant, at the Masonic Hall, New Street, Birmingham, when there were present:—Comps. the Right Hon. Lord Leigh Grand Superintendent, J. T. Collins P.G.H., E. Worrall P.G.J., F. G. Swinden P.G.S.E., T. Parkins P.G.S.N., C. F. Rowe P.G. Treasurer, J. H. Hawkes P.G.P.S., T. R. Arter P. 1st G.A.S., W. G. Hills P. 2nd G.A.S., A. G. Chamberlain P.G.S.B., J. Cooper P.G.D.C., D. Simms P.G.A.D.C., G. Beech P.G.D.C. England, Fenn, Wood, Archer, Thomas, Rooker, Denne, Fridlander, Bladon, Tolladay, Shread, Cole, Harcourt, Chamberlain, Lawrence, Shackelford, Harris, Short, Price, Bate, Gordon, Adams, A. Pearsall, Gay, Gaunt, Birkmire, and others.

The Provincial Grand Chapter having been opened, the circular convening the convocation was read, and the rolls of Provincial Grand Officers and the Chapters were called.

The draft by-laws of Provincial Grand Chapter were submitted, and Comp. the Rev. Trevor Parkins P.G.S.N. moved, and Comp. W. G. Hills P. 1st G.A.S. seconded, that the same be adopted, when approved by the Grand Chapter of England.

The Grand Superintendent, Lord Leigh, presented to Comp. E. Worrall Prov. Grand J. the testimonial (a very handsome sterling silver fruit dish) which had been subscribed for by the Companions of Warwickshire in acknowledgment of the services rendered by him to Royal Arch Masonry during the period of twenty-five years.

Comp. Worrall P.G.J. then stated he could not find words adequately to express his thanks to the Companions for their handsome present. It was tenfold more than its intrinsic value as showing the fraternal regard of the Companions. That would ever remain a red-letter day in his life. While feeling a pang at leaving the office, it was in some way compensated for by the very kind manner in which Lord Leigh had addressed him when making the presentation, and the applause with which those remarks had been endorsed by the Companions, which showed the true Masonic feeling was such as he had met with during the 25 years from all the brethren. Before sitting down he must congratulate the Province on the appointment of Comp. F. G. Swinden as his successor. His energy and truly Masonic capabilities were such that he would transact the duties of the office with credit to himself and advantage to the Province.

Provincial Grand Chapter was then closed.

Bro. E. Worrall was initiated in 1862 in the Temperance Lodge, No. 739, and the year following assisted in founding the Bedford Lodge, No. 925, of which in 1865 he was elected and installed W.M. In 1884 he was a founder of the Masfield Lodge, No. 2034, and was installed W.M. in 1890. In 1869 his services were recognised by his appointment to the office of Prov. G.D.C., and in 1876 he received the more important post of Prov. G.W. In the Royal Arch he is a P.Z. of the Howe, Trinity, and Blkington Chapters, and having served as Provincial G.S.E. for about 25 years, was last year installed as Provincial Grand J. He introduced the Mark Degree into Staffordshire and Warwickshire, has been Worshipful Master of the Bedford Mark Lodge, and Grand Standard Bearer of the

Mark Grand Lodge. In addition, he is a Life Governor of the three Institutions, and has served five Stewardships on their behalf.

ST. JOHN'S CHAPTER, No. 36.

THE installation of Companion A. H. Roberts took place on the 11th instant, at the Masonic Hall, Working Street, Cardiff. The Chapter was opened in due form by Companion Sydney Coleman Z., after which the ceremony of installation was impressively performed. Companion Roberts invested his Officers, as follow:—Comps. R. S. Fisher H., G. T. Coleman J., S. Cooper Treasurer, G. Clarry S.E., T. R. Roberts S.N., J. H. Taylor P.S., F. G. Harrison 1st Assistant Sojourner, T. R. Hunt 2nd Assistant Sojourner, A. L. Roberts and D. McCullum Stewards. Companions C. H. Priestley and A. Graves were also present; with Visitors C. Carey Thomas Z. 960, W. B. Ferrier S.N. 960, A. P. Fabian P.Z., and David Williams P.Z. P.G.S.N. The Companions afterwards dined together at the Park Hotel.

MARK MASONRY.

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FITZWILLIAM LODGE, No. 277.

ON Tuesday, the 19th inst., the members celebrated their anniversary, and assembled in goodly numbers at the Freemasons' Hall, Malton, to witness the installation of the Worshipful Master-Elect (Bro. Taylor) for the second year in succession. The ceremony of installation was performed by Bros. R. G. Smith P.G.D. England and D.P.G.M. North and East Yorkshire, T. B. Whytehead P.P.G.W., and John Marshall P.M. P.P.G.J.W. P.G. Treasurer. The Worshipful Master then appointed and invested his Officers, as follow:—Bros. Buckle I.P.M., Smithson S.W., Marshall J.W., Wimpenny M.O., Hudson P.M. S.O., Tunstall J.O., Rev. E. A. Pitman Chaplain, Walker P.M. Treasurer, Wilson Registrar of Marks, Wallgate Secretary, Spiegelhalter S.D., Potter J.D., Goldie P.M. Dir. of Cers., J. W. Marshall Organist, Ridge I.G., Stockdale Steward and Tyler. On the conclusion of business the brethren adjourned to the Talbot Hotel, and partook of an excellent banquet presided over by the Worshipful Master.

The regular meeting of the Board of Benevolence took place on Wednesday evening, at Freemasons' Hall. In the absence of Bro. Robert Grey, Bro. James Brett P.G.P. took the Vice-President's chair, Bro. C. A. Cottebrune P.G.P. acted as Senior Vice-President, and Bro. C. Valentine G.P. filled that of Junior Vice-President. Bros. E. Letchworth G. Sec., W. Dodd, and W. H. Lee represented Grand Secretary's office. Amongst the others present were Bros. Henry Garrod, David D. Mercer, William R. Brown, S. V. Abraham, George R. Langley, W. M. Bywater, William Fisher, J. H. Matthews, James Bunker, S. H. Goldschmidt, Walter T. Glazier, Burcham Cooper, Joseph Corbett, C. Wilfrid Murland, H. Massey, C. Clark, E. Moore, F. Mills, C. N. McIntyre North, W. A. Scurrah, Saml. George Myers, J. Brindley James, William Perrin, H. Lazarus, J. Dennis, A. C. Dandridge, J. Boulton, S. Pardoe, M. Bash, W. Cleghorn, W. L. Crow, and H. Sadler G. Tyler. The Board first confirmed recommendations to the Grand Master made at the March meeting, to the amount of £380. There were 30 cases on the new list, qualified through Lodges in the London district, and at Bangalore, Harwich, Cheltenham, Ivybridge, Hurstpierpoint, New Milford, Camberley, Jarrow, Richmond, Dover, Diss, Hythe, Riverhead, Linslade, and Birmingham. Six of these cases, being incomplete, were deferred till the next meeting, and one case was dismissed. The remainder were relieved, with a total of £570. This amount was composed of one recommendation to the Grand Lodge for £50; three recommendations to the Grand Master for £40; and seven for £30; six grants of £20; three of £15; two of £10; and one grant of £5.

Perinet et Fils 1884, and Deutz and Geldermann 1884, are the champagnes selected by the Board of Grand Stewards for use at the banquet at the approaching Grand Festival, which will take place on Wednesday next. It is anticipated there will be a large attendance.

A CURIOUS ADVERTISEMENT.—A Masonic newspaper, of recent date, has the following:—"Old property of defunct Lodges and Chapters for sale cheap. Bibles, aprons, gloves, 3^d cloth, jewels, ballot boxes, working tools, Wardens' columns, swords, keystones, crowns, mitres, in good, fair and bad condition. Will be sold very cheap to make room. Write at once for what you want, prices and descriptions.

—:0:—, Grand Sec."

THE THEATRES, &c.

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The Strand.—Mr. W. S. Gilbert has given us a tragic version of the animated statue in "Pygmalion and Galatea," and Messrs. Harry and Edward Paulton now show how the same subject may make a diverting story. In "Niobe—All Smiles" we have a Grecian statue brought to life by means of a coil of electric wire carelessly left by some workmen installing the light at the house of Mr. Peter Amos Dunn; and that worthy gentleman is greatly astonished to find a beautiful but lightly clad woman advancing towards him with friendly, not to say amatory, gestures. Not caring to explain the miracle to his better half, he causes Niobe to array herself in modern costume from the wardrobe of Miss Madeline Mifton, a governess who is expected to arrive, and in that capacity she is presented to Dunn's family. This is all very well, until it is found that the "governess" is quite uneducated, and when the real Miss Mifton arrives the situation becomes lively. It can easily be imagined what fun is caused by Mr. Harry Paulton in the character of Peter Dunn, who is released from his quandary by his friend Jefferson Tomkins, an ardent collector of works of art, who takes the revived statue for his wife. Miss Beatrice Lamb acts splendidly as Niobe, and looks the character to the life. Her quaint manner of speaking of modern things by their ancient names is greeted with roars of laughter, and, her acting greatly conduces to the success of the piece. Mr. G. P. Hawtry is a droll copy of Chrysos in Mr. Gilbert's play, and adds to the general amusement. Miss C. Zerbin, Miss Goldsmith, Miss Esmond, Miss Elissen, together with Messrs. Herbert Ross, Forbes Dawson and Mackenzie suitably sustain the minor characters.

Terry's.—Playgoers will not have forgotten the production of Mr. A. W. Pinero's most amusing farce of "The Magistrate," at the Court Theatre, by Mr. John Wood, some seven years since, and it is therefore not surprising that Mr. Edward Terry, being in want of a stop-gap until he presents his next novelty, should have reproduced it. Our genial comedian's rendering of Mr. Posket is widely different to that of Mr. Arthur Cecil, but is nevertheless a very laughable impersonation. Miss Fanny Brough suffers by comparison to the former representative of Agatha, but gives a clever idea of the character. Miss Ethel Matthews is pretty as Charlotte; Mr. Mackintosh is capital as Col. Lukyn, and Mr. K. Maxwell is excellent as Horace Vale. Mr. Fred Cape and Mr. H. V. Esmond resume their original parts of Mr. Bullamy and Cis Farrington; and Miss Maitland, Mr. Gilbert Trent, Mr. H. De Lange, and Mr. Sims efficiently represent other small parts.

"The White Rose," a new romantic drama, by Messrs. George R. Sims and Robert Buchanan, will be produced at the Adelphi this evening at eight o'clock. The cast is as follows:—Messrs. Leonard Boyne, Charles Cartwright, J. D. Beveridge, Lionel Rignold, Charles Dalton, Charles Collette, Fuller Mellish, W. Northcote, George Cockburn, Mathew Brodie, Howard Russell, Arthur Leigh, F. T. Lingham, Miss Clara Jecks, Miss Evelyn Millard, and Mrs. Patrick Campbell.

This day (Saturday) and Monday there will be given at the Princess's a new drama by Prentice Ingram entitled "Alone in the World." Miss Louise Litta is giving the matinee, and she will be supported by Mrs. Frank Huntley, Miss Naomi Hope, Miss Ida Sala; Messrs. Theo. Balfour, Fred. Wright jun., Maitland Marler, F. Weathersby, Hamilton, Revolle, &c.

The Court will re-open on Wednesday next, 27th inst., with "The New Sub," a play in one act, by Seymour Hicks; "Rosencrantz and Guildenstern," a tragic episode in three tableaux, by W. S. Gilbert; and "A Pantomime Rehearsal," by Cecil Clay. Messrs. Brandon Thomas, W. Draycott, W. Elliott, C. P. Little, W. Brauscombe, and Weedon Grossmith; Misses Decima Moore, Ellaline Terriss, and Gertrude Kingston will appear in these pieces.

In some countries the use of an adverse ballot is made the subject of inquiry; or rather such an inquiry is suggested, and if the proposition is not accepted the adverse vote is set aside. Under the laws of the Dutch Constitution, as we have seen the statement made, if a candidate is blackballed after having been duly recommended by the committee of investigation, his case is kept open for fourteen days, when another ballot is taken; if the same result follows, there is again an adjournment, followed by a third ballot, and if this is still unfavourable, the Master in open Lodge requests the brother who has an objection to the candidate to step into the room devoted to silence, and there state to him the nature of his objections. Should no brother respond to this invitation, the Master requests that the brother will meet him at his private residence between this and the next meeting and give his reasons. At the next meeting the Master announces that a brother or brothers (no names are mentioned) have stated the reason for the adverse vote, but he does not consider the reason a Masonic one, and declares the person elected, or the other way. But should no brother call on the Wor. Master within the 14 days allowed, then he declares the person elected, as it is considered the bounden duty of all brethren who know the applicant to give the inquiry Committee all information possible. A rule like this seems to come very near an infringement upon the sacredness of the ballot; but there can be no question that it tends to lessen the exercise of prejudice and strong personal feelings which sometimes direct the casting of a black ballot.—*Freemasons' Repository.*

MASONIC INSTRUCTION.

IN Pennsylvania, the only authority on Masonic work is the Right Worshipful Grand Master. While he is the only authority, yet it is his prerogative, and he does frequently commission others, who in his judgment are competent to teach the work as authorised by him. This has become a necessity, for with over four hundred Lodges in the jurisdiction under his general supervision, sixty-four of which are in the city of Philadelphia, and under his immediate and special supervision, it is impossible for him to devote time sufficient to personally instruct the Officers and members who are desirous of accuracy in the authorised Work; hence the endorsement of the Temple School of Instruction, where the Work as authorised by the Grand Master is correctly taught. In the country it is somewhat different, for the three hundred and thirty-seven Lodges there are located in thirty-six Districts, each presided over by a D.D.G.M., who is the immediate representative of the Grand Master, and whose duty it is to visit the Lodges in their respective Districts, inspect the Work, correct errors and impart instruction in the Work as authorised by the Grand Master, if circumstances require it. In consequence of some of the Districts covering so much territory, and the D.D.G.M.'s being unable to devote time enough from their business, &c., to give the proper instruction in the Work, the Grand Master directs and commissions Bro. Wm. A. Sinn, Inspector of the Work, and Bros. Richard M. Johnson, Principal, and Wm. B. Joslyn, Instructor in the Temple School, to go into the different Districts to instruct Officers and members who are desirous of becoming proficient in the correct Work. By this judicious system the Work is rapidly approaching uniformity throughout the entire jurisdiction. Years ago this was not so, for Lodges receiving their instruction from the same school (unauthorised and now extinct), the same Grand Master, or some self-constituted instructor, and all claiming to render the Work correctly as they received it, yet no two performing it alike, led the Grand Officers a number of years ago to determine upon a uniformity of the Work. Their first effort was to determine what was the original and true work, and weed out all innovations and attempted embellishments by individual Brethren. Their next effort was to have the Work, thus purged from all exorcences, taught and performed in each and every Lodge in the jurisdiction of Pennsylvania. This was a stupendous and laudable undertaking, but they have engaged in it hand in hand, and with such unanimity that in a comparatively short time almost universal success has crowned their efforts.

Masonic instruction, as some suppose, is not a new thing, nor of recent date, but has been given by the R. W. Grand Master in person, as will be seen from the following from Grand Lodge Proceedings:

"Quarterly Grand Communication, 6th March 1837.

"Bro. John M. Read R.W. Grand Master in the chair. The R.W.G.M. was pleased to announce that on Monday, the 20th of the present month, he would open a Lodge of Instruction, and the Grand Secretary was desired to notify the members of the Grand Lodge accordingly.

"Lodge of Instruction, Philadelphia, Monday, 20th March 1837.

"Pursuant to notice given by order of the R.W.G.M., the members of the Grand Lodge met, when the R.W.G.M. opened a Lodge of Instruction and delivered a Lecture upon the Opening and Closing, and also on the Entered Apprentice degree. The Lodge of Instruction adjourned to meet this night two weeks.

"Lodge of Instruction, Philadelphia, 3rd April 1837.

"Pursuant to adjournment from the 20th of March, the members of the Grand Lodge met, when the R.W.G.M. delivered a Lecture on the Fellow Craft degree. The Lodge of Instruction adjourned to meet this night two weeks."

Lodges of Instruction at which the R.W.G.M. presided, were held 17th April; 1st, 15th and 29th May 1837.

"Quarterly Communication, Philadelphia, Monday, 5th March 1838

"The R.W.G.M. gave an interesting and instructive Lecture on the Opening and Closing a Lodge."

Lodge of Instruction.—The R.W.G.M. held a Lodge of Instruction and delivered a Lecture on the Opening and Closing, and also on the E.A. degree, Monday, 19th March 1838; on the F.C. degree, 16th April 1838; on the M.M. degree, 7th May 1838, when Bro. William B. Schneider, a F.C. and member of Lodge No. 71 was raised to the sublime degree of a M.M., and on the 23rd of May 1838 the R.W.G.M. announced that as this was the last night of the Lodge of Instruction it was his intention, by virtue of the power and authority in him vested, to enter, pass and raise to the sublime degree of a M.M. Signor Fiorelli, which was accordingly so done.—*Keystone.*

SHOULD KNOW THIS.—Many Lodges seem not to know what to do when Officers remove from their jurisdictions, or are temporarily absent, or cannot be present because of continued illness, or will not act because of indifference to duty, and hence ask Grand Masters how to proceed, or request of them dispensations to elect successors. They should know that in the absence of the Master of a Lodge, it is the right of the Senior Warden to preside, or that in the absence of the Master and Senior Warden, it is the right of the Junior Warden to preside, and to fill the other stations by *pro tempore* appointments. They should also know that in the absence of any other Officer his place must be filled *pro tempore* by a brother appointed by the Master, or Acting Master. They should further know that in the absence of the Worshipful Masters and Wardens their Lodges cannot be opened unless the Grand Master or his Deputy is present to preside. Past Masters have no right to preside unless so requested by the Master, or Acting Master, after the Lodge has been congregated, or unless deputised by the Grand Master.—*Voice of Masonry.*

Royal Masonic Institution for Girls.

The 104th ANNIVERSARY FESTIVAL

WILL BE HELD ON

WEDNESDAY, 18TH MAY 1892,

H.R.H. THE DUKE OF CONNAUGHT, K.G., P.G.M.

Prov. G.M. Sussex, D.G.M. Bombay,
IN THE CHAIR.

HON. PRESIDENTS BOARD OF STEWARDS.

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W. BRO. P. DE LANDE LONG, Vice Patron, P.G.D.

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

THE GRAND FESTIVAL will be held on WEDNESDAY, the 27th APRIL 1892, at the FREEMASONS' HALL, Great Queen Street.

The R.W. the Pro Grand Master will Preside.

Dinner at Six o'Clock.

Brethren must appear in full Masonic Craft Clothing.

CRYSTAL PALACE EDUCATIONAL INSTITUTIONS.— THE SCHOOL OF ART, SCIENCE, and LITERATURE. LADIES' DIVISION.—THIRTY-FIRST SESSION, 1891.

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FINE ARTS.—Samuel J. Hodson, R.W.S., John Scott, R.I., E. Wesley Russell, Herbert A. Bone, Edward Crompton, H. Windsor Fry, G. A. Rogers, B. A. Lillie.

VISITORS IN THE ART SCHOOL.—E. J. Poynter, R.A., J. B. Burgess, R.A.

LETTERS.—Professor H. Frank Heath, B.A., Ph.D., Miss E. Fogerty, Mortimer de Larmoye, Dr. N. Heinemann, F.R.G.S., Luigi Ricci, B.A., J. H. Rose, M.A., F.R. Hist.S., H. E. Malden, M.A., F.R. Hist.S., W. B. Kemshead, M.A., Ph.D.

MUSIC.—Herr Gustav Ernest, Frederick Cliffe, Arthur O'Leary, John Francis Barnett, A. J. Eyre, Mdm. Pereira, Miss E. Tedder, Otto Manns, Robert Reed, Mdm. St. Germaine, Henry Blower, Gustave Garcia, A. Romili, W. A. B. Russell, Mus. Bac. Oxon., Professor J. F. Bridge, Mus. Doc., Ebenezer Prout, B.A. *Dancing*.—M. Louis d'Egville, Miss L. Pear.

Particulars in the Library, next Byzantine Court, Crystal Palace.

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This Division of the school was established in 1872, with the purpose of affording to students of Civil or of Mechanical Engineering the advantage of thorough practical instruction in the rudiments of either branch of the profession, and in the manipulation of materials. The Divisions are

I.—MECHANICAL COURSE.

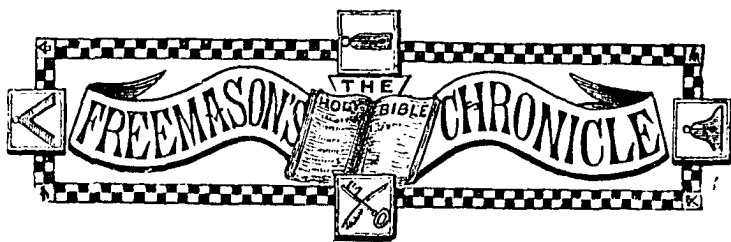
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SATURDAY, 23RD APRIL 1892.

SPECIAL PROVINCIAL GRAND LODGE OF CHESHIRE.

THE Right Hon. Lord Egerton of Tatton, the Right Worshipful Provincial Grand Master, held a Special Provincial Grand Lodge at Chester Castle, on Monday afternoon, the object being the laying of the foundation stone of the Randle Holme Porch at the church of St. Mary-on-the-Hill. There was a large attendance of members of the fraternity, a special train conveying a goodly number of brethren from Manchester, Altrincham, Knutsford, and Northwich. About 140 signatures were attached to the muster roll. The large room in the Castle was fitted up for the Lodge, admission to which was

denied until the Provincial Grand Officers had taken their seats. Among those present were the following:—Lord Egerton of Tatton R.W.P.G.M., his Honour Judge Sir Horatio Lloyd D.P.G.M., A. C. Meir P.G.A.D.C., H. Finch P.G. Registrar, T. Letherland P.G. Steward, W. M. Collier P.G.P., H. Jackson P.G.S.D., J. O. Jolly P.G.S., M. Longridge P.G. Assist. Secretary, C. W. Phillips P.G.S., R. Newhouse P.G.S., T. H. Arnett P.G. Treasurer, T. W. Sturges P.G.C., J. Norris P.G.S.B., J. Dennis P.G.S.B., F. W. Lockwood P.P.G. Supt. Works, Thomas Coxhead P.P.G.S.W. (North Wales), S. W. Ramsden P.P.G.S.D., H. A. Steer P.P.G.D.C. (North Wales), J. Lewis P.G.D.C., J. M. Cantland P.G.S., T. Haddon P.G.S., Thos. E. Mason P.P.G.T., J. B. Piercey P.P.G.J.W. (Staffordshire), Hon. H. Holbrook P.P.G.S.W. (Cheshire), and P.C.G.M. (British Columbia), J. H. Evans P.P.G.St.B., J. H. Bellyse P.P.G.J.W., G. H. Denby P.P.G.A.D.C., H. Howard P.P.G.S.D., W. J. Ogg P.P.G.S.W. (Shropshire), H. R. Giles P.G. Registrar (Shropshire), J. Clayton P.P.G.J.W., J. Leigh P.P.G.S., W. Peers P.P.G.S., F. Broadsmith P.P.G. Registrar, Alf. Ingham P.P.G. Steward, G. M. Milland P.P.G.D., W. Wildgrove P.P.G. Treasurer, R. B. Pill P.P.G.P., R. Hunter P.P.G.S.D., W. H. Finchett P.G.S.D., S. Smith P.G.T., T. J. E. Young P.P.G.S.W. (North Wales), J. Matthews P.G. Supt. of Works, Edward Cynner P.P.G.O., F. Bookson P.P.G. Treasurer, D. Kinsey P.P.G.T., H. E. Heywood P.P.G.S.B., and others, including Present and Past Officers and members of the various Lodges in the Province.

Provincial Grand Lodge was then opened in due form.

Subsequently the R.W. P.G.M. moved that a sum of £10 be granted by Grand Lodge to the Randle Holme Porch Fund as an index of the good feeling of the Lodge to the object for which they had assembled that day, and by which they would be contributing to the erection of a lasting memorial of one of the oldest Freemasons of whom they had any record in the Province. The D.P.G.M. seconded the motion, which was agreed to unanimously.

The brethren then formed in procession, with the prescribed regalia and in the order decreed for such occasions. At the door of the Castle, the Venerable Archdeacon Barbor, of Chester Cathedral; the Rev. J. R. Price, Curate of St. Mary's; and the surpliced choir of the church, with cross-bearer, met the Masonic body and led the way to the church where divine service was held. The nave was occupied by the members of the Fraternity, while the aisles and other portions of the sacred edifice were crowded with parishioners and visitors. The service was conducted by the Archdeacon, assisted by the Rev. J. R. Price. Bro. G. Tinkler presided at the organ. The processional hymn was "The Church's one foundation." The lesson read was 1 Chronicles xxviii. 1 to 12. This was followed by the Apostles' Creed and four collects. During the singing of the hymn, "Christ is our corner-stone" the offertory was collected, the Archdeacon announcing that it would be devoted to the porch fund, for the completion of which between £40 and £50 was still required. The choir then sang the anthem, "This is the day" (Johnson). The recessional hymn was "Christ is made the sure foundation." The ceremony of laying the foundation stone with full Masonic ritual was then proceeded with. By this time there was a large attendance in the churchyard and its vicinity. A considerable number of persons, including a number of ladies, had gained access to the roof of the church, from which they obtained an uninterrupted view of the proceedings. All the available roofs of buildings in the vicinity were also requisitioned for the same purpose, and there was a crowd of anxious sight-seers in the adjoining street. The ceremony opened with the singing of the Old Hundredth hymn, after which the Archdeacon, on behalf of the Building Committee, asked the P.G.M. to lay the corner-stone.

Lord Egerton then delivered a brief address. He said he must congratulate the brethren on the large numbers present on the occasion. The porch to be erected was in memory of one of the oldest Freemasons of the county of whom they had any record, Randle Holme, and who had written the first book printed in Chester which had any reference to Freemasonry. There were five generations of the Randle Holme family which had been connected with that city, and especially with St. Mary's Church. One of them had been mayor and another sheriff of the city in very troublous times in English history. He was glad that the Freemasons of the Province had decided to take

part in the erection of the porch to a church which had for so long a period been dedicated to the service of Almighty God. The porch would remain an integral part of the fabric, and would be a lasting memorial of a celebrated Freemason. His lordship then quoted from a work written by Randle Holme, setting forth the objects of Freemasonry, and the high ideal sought to be attained by the brethren, and said those present could not do better than endeavour to attain that ideal which Randle Holme had so carefully and so beautifully laid down.

The stone having been laid in the prescribed form, an ode, "Now thank we all our God," and the "Gloria in Excelsis" were sung.

In the cavity below the stone a bottle, hermetically sealed, was placed, containing several coins of the realm, three circulars of Provincial Grand Lodge, and a copy of the "Times." The cavity was covered with a polished brass plate bearing the following inscription:—"Provincial Grand Lodge of Cheshire. This corner-stone was laid by the Right Hon. Lord Egerton of Tatton P.G.M., Easter Monday, 18th April 1892."

Brother E. Brassey W.M. Cestrian Lodge 425, on behalf of the Building Committee, moved a vote of thanks to the P.G.M., the D.P.G.M., and the Provincial Grand Lodge of Cheshire for their attendance.

Brother H. Taylor, S.S.A., S.W. of the Cestrian Lodge, 425, in seconding the vote of thanks, gave some details of the history of the Holme family. Thomas Holme, the first member of the family, came from Tranmere, and settled in Chester in the 16th century. He died in 1610, and was buried at St. Michael's Church. His son, Randle Holme, who was bound apprentice in 1598 to Thomas Challoner, "herald, antiquary, poet, player, and permanent member of the Chester Company of paynters, glasiars, imbroiderers, and stacioners." He was sheriff of the city in 1615, Mayor in 1633, and churchwarden of St. Mary's. He died in 1655, and was buried at St. Mary's, where his monument still exists. Randle Holme, son of the preceding, who was baptised at St. Mary's on the 16th of July 1601, was sheriff in the same year that his father was Mayor (1633), and was himself Mayor in 1643, when the city was besieged by the Parliamentary forces, and in the defence of which he took a leading part. He was also a justice of the peace and one of the city treasurers, likewise a churchwarden of St. Mary's, at which church he was buried in 1659. Another Randle Holme, who was baptised at St. Mary's on the 30th of December 1620, similarly distinguished himself in life, and died in 1699. A fourth descendant was born in 1659, filled the office of sheriff in 1705, was also a churchwarden of St. Mary's, and died on the 13th August 1707. This ended the line of the Randle Holmes, his only son dying before him. All were Freemasons, all distinguished members of the Stationers' Company, and all filled various important offices in the city.

The vote of thanks was accorded with acclamation.

The National Anthem (Masonic version) was then sung; the members of the P.G. Lodge then returned to the Castle in reversed order, where the especial Lodge was closed.

DEDICATION OF A NEW HALL AT BUDLEIGH SALTERTON.

THE new Masonic temple, erected in connection with Lodge Harmony, No. 372, at Budleigh Salterton, was dedicated on the 11th inst. in the presence of a large gathering of members. Lodge Harmony, in existence for about seventy years, has held its meetings at the Rolle Arms Hotel. Some time since it was thought advisable that a Masonic hall should be erected, and a suitable site was procured. The building is not of a pretentious character, but it is admirably designed and provides ample accommodation. The dedication ceremony was performed by Bro. Rogers D.P.G.M. acting on behalf of the Prov. Grand Master Lord Ebrington, M.P. A procession was formed in the ante-room, as follows:—Officers of Lodge Harmony, P.G. Officers Past and Present, three P.M.'s of 372, carrying corn, wine, and oil, architect with plan and tools, P.G. Secretary, P.G. Wardens, D.P.G.M., visiting brethren, members of Lodge Harmony. The Lodge having been opened, the P.G. Secretary requested the D.P.G.M. to dedicate the building, and this was done in accordance with the impressive ritual of the Craft. Amongst those who assisted were Bros. Stocker P.M., Davie P.G.S., Gregory (Exeter) P.A.D.C., who acted as Dir. of Cers., assisted by Bro. Grey Dir. of Cers. 372. Bro. Fulford (Exeter) P.M. 1254, who performed a similar office at the laying of the foundation-stone, delivered an oration. Afterwards there was a banquet at the Rolle Arms, the catering of Bro. Mortimer, who has recently taken over the hotel, giving every satisfaction. The hall, which was dedicated to Morality

and Virtue, is situated in the main road at the Exmouth end of the town, and is a decided acquisition to the west end of Salterton. The full extent of the building is 75 feet by 28 feet, and comprises a large hall for Masonic purposes, 40 feet by 24 feet, with a height of 23 feet, with opened timbered roof; also reception and retiring rooms. The banqueting-room measures 40 feet by 24 feet. In addition, there is a Tyler's cottage, containing three over and three under rooms. Every modern appliance has been used in the construction of the building, which was erected by Mr. Albert Hayman, of Exmouth, from plans prepared by Mr. W. H. Strickland, of Salterton, who acted as honorary architect. The ceremony was performed by Bro. Rogers P.G.D. England.

IRELAND.

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CONSECRATION OF A CHAPTER.

ON the 15th inst., the Grand Superintendents of Royal Arch Masonry for the Province of Antrim—Companions Thomas Valentine, W. H. Dixon, and Wm. Redfern Kelly—consecrated and dedicated a new Royal Arch Chapter, attached to the Thomas Valentine Lodge, No. 21, of Ancient Free and accepted Masons, which was opened some eighteen months ago, and is in a very prosperous condition at the present time, which augurs well for the success of the Chapter. The Grand Superintendents were assisted by Companions A. Anderson P.K. 51, G. Elliot P.K. 663, J. C. Hunter P.K. 609, Henry Johnston M.E.K. 64, Cloughley 659, and R. Ferguson 372. The other Companions present on the occasion were—Henry Valentine 7, Samuel Weir 22, A. Stalker 98, John Laughlin 240, James Sefton 240, W. J. Montgomery 259, Joseph Beattie 259, A. Nixon 372, W. Hamill 513, W. Cairns 513, W. Flanagan 513, W. J. McCraig 513, John Gaw 513, G. McCann 645, J. W. Robb 663. After the Chapter had been formally opened the impressive ceremonies connected with the consecration of a Royal Arch Chapter were conducted and the Chapter was solemnly dedicated, and Companion W. Redfern Kelly was requested to perform the ceremonies of installation of the Officers of the new Chapter. The Officers of the new Chapter are:—Comps. R. B. Andrews P.K. M.E.K., D. J. Barry H.P., R. G. Dawson C.S., A. Orr C.H., J. M. Logan P.K. S.T., J. Curry P.K. R.A.C., W. Curry P.K. C.S.V., W. Robertson E.K. C.P.V., R. Martin C.B.V., J. H. Gault Treasurer, W. H. Hicks Janitor, and J. Martin Registrar. Letters of apology were read from the following Companions:—R. J. Hilton, George Andrews, J. A. Huggins, O. C. Shaw, Robert Carey, W. J. Morton, H. J. Hill, H. O. McCormick, F. Robinson, Gabriel Morrow, W. Robertson, Henry Esterbrooke, and Joseph Nesbitt. On the motion of Comp. Andrews, seconded by Comp. Barry, a hearty vote of thanks was passed to the Grand Superintendents for their attendance there that evening and performing the consecration ceremonies; and Comps. Thomas Valentine, Wakfield H. Dixon, Wm. Redfern Kelly, and Henry Valentine were unanimously elected honorary members of the Chapter. After some routine business the Chapter was closed, and the Companions adjourned to an adjoining room, where supper was partaken of, and on the removal of the cloth the usual Masonic sentiments were given and responded to. A select programme of songs and recitations was well rendered by Companions Anderson, R. Ferguson, G. McCann, W. J. Montgomery, and Stuart, after which the proceedings of a pleasant evening were brought to a close.

THE MASONIC CENTENARY CELEBRATION

THE Masonic Centenary Celebration originated in a resolution of the Governors, unanimously adopted at their first meeting of last year, held in January 1891, when it was resolved to celebrate the hundredth year of the School's existence by making the effort which is now approaching realisation. The management was entrusted to a committee, consisting of the Grand Officers of Ireland, with the members of the House Committee, Finance Committee, Education Committee, and Apprentice Committee, by whom the affairs of the Institution are so admirably managed. These fortunately include many of those who "worked" the great Bazaar of 1882, and who have therefore the experience of former success to guide them. Her Grace the Duchess of Abercorn at once offered her hearty co-operation, and promises of support were freely tendered by the Grand Officers and Brethren of the Provinces, and by all the leading Dublin Lodges. On 1st May 1891, the day following last year's most successful Distribution of Prizes, the Duchess of Abercorn presided at a crowded and enthusiastic conference held at Freemasons' Hall, when a preliminary report was read, and the arrangements were discussed. It was then announced that the Committee had secured all the buildings and grounds of the Royal Dublin Society at Ball's Bridge, that every Irish Masonic "Province," of which there are thirteen, had promised co-operation, and that almost all the Dublin Lodges were already actively preparing to take part in the celebration. Her Grace attended a second and similar conference on 20th October, by which time the arrangements were reported to be very far advanced, and valuable promises of support had come from America, the Colonies, Ceylon, and even from foreign countries.

The Celebration will commence on Tuesday, 17th May; the gates will be thrown open to the public at three o'clock, and the Grand Masonic Opening Ceremony will take place at half-past three. A chorus of three hundred voices and a procession of unexampled brilliancy have been organised for the occasion. Let us suppose ourselves to be entering the Buildings, which have hitherto been associated chiefly with the Horse Show, and endeavour to describe the scene which they will present. The north end of the Front Hall, next the entrance, will be occupied by a spacious dais and

platform, with tiers of seats rising to the gallery overhead. Beneath the dais the visitors will find extensive and well-ordered cloak rooms. To the right are the offices of the Executive Committee, a bank, and a telephone; to the left, retiring-rooms, a post-office, and a parcel-office. Passing into the Hall at either end of the dais we find ourselves in the "Seventeenth Century Market Place;" the centre, for sixty feet in width, is floored and enclosed for two-thirds of its length, and is set apart for the living whist, the living chess, the calisthenics, the school-drill, so much admired at the distribution of prizes, and, unless we are much mistaken, the ample floor will at times be made available for dancing, when the military bands favour the assemblage with appropriate music from the gallery. The entire Hall will be draped and decorated with a copious display of bunting. Beyond the flooring a large space is allotted to a Fruit and Flower Market, originally undertaken by Sir James Spaight, and on his lamented death most kindly carried on in the name of the Grand Lodge of Limerick, over which he presided, by Mr. and Mrs. FitzGerald Bannatyne. The Flower Market and all the decorations by which the Front Hall will be transformed into a Seventeenth Century Market Place, have been designed by Bingham M'Guinness, Esq., R.H.A. The Flower Market will have a fountain in the centre, surrounded by a group of tents, and will contain a magnificent collection of plants and flowers, mainly presented by Mr. and Mrs. Bannatyne, but to which all having gardens within reach of Dublin will, no doubt, gladly contribute. Another striking object in the middle of the hall will be "Rebecca's Well," designed by Brother James M'Connell, and erected by the "Lodge of Israel," 126. Round the central enclosure, and at the upper end of the hall, spaces are allotted for the exhibition of a number of large and valuable articles belonging to different stalls—polo carts, jaunting cars, a "mermaid" boat in full sail, pianos, an organ, a type-writer (which will be worked by pupils of the school), a "wheel of fortune," &c. The place of honour will be occupied by the original picture, "Our Girls," which the respected President of the Royal Hibernian Academy, Bro. Sir Thos. Alfred Jones, has painted for this occasion, when his generosity will, no doubt, be as fully appreciated as it was ten years ago at the Masonic Bazaar, where his painting of "Our Masonic Jewels" realised more than one hundred guineas.

The east and west sides, and the south end of the hall will be occupied by the stalls, which will be placed under the galleries. The general design will represent a quadrangle of old town walls, with picturesque towers and gateways, and quaint old houses at irregular intervals. A mediæval town hall will occupy a central position on the southern side, facing the entrance. Here the "Grand Master's Stall" holds the most conspicuous place, with a gateway on either side, through which "Old Dublin" is approached. To right and left the Deputy G. Master's Stall and the School Stall, where the pupils, past and present, will be found at work together, will flank the Grand Master's Stall. From each angle of the Hall will rise turreted archways, also leading to "Old Dublin." The Munster Stall occupies the centre of the eastern side, with Wicklow and Wexford, Meath, and the Midland counties beyond it, and North Connaught, the south-eastern counties, and the Bray Lodge, 22, nearer to the entrance. Here, again, an arched gateway and postern underneath the wall will give approaches to the east hall, which will be fitted up for dramatic, musical, and other entertainments, to the art gallery with the extensive collection of signed photographs gathered together by Lodge 25, to Canon Bagot's working dairy, and on to the grounds, where a variety of out-door attractions will be found which we cannot now describe. Returning to the Front Hall, we find the western side occupied by two stalls from Antrim, by the Armagh stall, by the stall of the Military Lodge, 728, over which Viscountess Wolseley will preside, and, next the entrance, the stall of the Meridian Lodge, 12. From this side, through attractive archways, the visitors may pass to the western hall and dining rooms, where the University refreshment department is preparing on a gargantuan scale to meet the demands for those creature comforts which are indispensable to the complete enjoyment of a holiday. The ladies attending the stalls in the front hall will have a wonderfully varied field for the selection of costume, from the period of the seventeenth century. The galleries will be provided with seats; the spectators can look down from the town walls, or through the old casements, upon the busy scene below, and at night the whole will be illuminated by brilliant gas and electric lighting, for which Messrs. Edmundson and Co. will be responsible, the electric installation which was employed at the Castle during the past season having now been transferred to Ball's Bridge for this occasion.—*Irish Times.*

MASONIC BURIAL.—Masonic burial is more a privilege than a right, and is not to be given unless the deceased or his family has so requested, or unless it is purely a matter of Masonic charity. Each case is one to be decided on its merits or necessity, and hence Masonic burial should be optional with the Lodge of which each deceased Craftsman was a member at death, or, if unaffiliated, in whose jurisdiction he then resided. Arbitrary regulations should not be made as to such service, save that the deceased shall have been a brother in good standing at the time of his demise. If he is not in good standing at the time of his decease, then, as a matter of charity, the brethren should appear as citizens and give him decent civil burial, paying, if it is necessary, all the expenses by voluntary contributions, instead of drawing on the Lodge's treasury. This we have known to be done in case of a Past Master in Chicago, who, at the time of his decease was under suspension for non-payment of dues, but who had been a very efficient officer and excellent Craftsman.—*Voice of Masonry.*

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.

IN WISDOM, STRENGTH, AND BEAUTY.

To stretch the liberal hand,
And pour the stream of gladness
O'er misery's withered strand,—
To cheer the hearth of sadness,—
To dry the orphan's tear,
And soothe the heart nigh broken,—
To breath in sorrow's ear
Kind words in kindness spoken,—
This is the Mason's part,
The Mason's bounden duty,
This rears the Mason's heart
In wisdom, strength, and beauty.

To practice virtue's laws
With fervency and freedom,
And in her noble cause
Advance where'er she leads 'em—
To curb the headlong course
Of passion's fiery pinion,
And bend its stubborn force
To reason's mild dominion,—
This is the Mason's part,
The Mason's bounden duty,—
This rears the Mason's heart
In wisdom, strength and beauty.

To shield a brother's fame
From envy and detraction,
And prove that truth's our aim
In spirit, life and action,—
To trust in God through all
The danger and temptation,
Which to his lot may fall,
In trial and probation,—
This is the Mason's part,
The Mason's bounden duty,
This rears the Mason's heart
In wisdom, strength and beauty.

—Selected.

ROOM ENOUGH FOR ALL.

DON'T crowd and push on the march of life,
Or tread on each others toes,
For the world at best, in its great unrest,
Is hard enough as it goes.
Oh why should the strong oppress the weak
Till the latter go off the wall?
On this earth of ours, with its thorns and flowers
There's room enough for all.

If a lagging brother falls behind,
And drops from the toiling band,
If fear and doubt put his soul to rout,
Then lend him a helping hand,
Cheer up his heart with words of hope,
Nor season the speech with gall;
In the great highway, on the busiest day,
There's room enough for all.

If a man with a tread of a pioneer
Steps on your track ahead,
Don't grudge his start with an envious heart,
For the mightiest once was led.
But gird your loins for the coming day—
Let nothing your heart appal—
Catch up if you can with the forward man,
There's room enough for all.

And if by doing your duty well,
You should get to lead the van,
Brand not your name with a deed of shame
But come out an honest man.
Keep a bright look-out on every side,
Till, heeding the Master's call,
Your soul should go, from the world below,
Where there's room enough for all.

—Selected.

THE OPEN BOOK.—The open book—the stream of knowledge and of true intelligence—open to all who wish to read and to learn: the open Holy Bible—the effulgence of divine light—open to all who really desire to behold it—is a sublime feature of Freemasonry, and is the reason why the popes and priests of Rome have so often denounced the Masonic Fraternity. They wished to have absolute control of the consciences, faith and conduct of all, but Freemasonry says nay: open the Holy Bible, and the great Book of Nature, and get therefrom all the light you possibly can, to guide you in erecting your Temple of the soul—your House of the Lord—eternally in the heavens. Ye are, yourselves, priests of God; let no man stand between yourselves and Him. Go directly to Him, as the only Friend in whom you may with perfect safety confide, and He will not only protect and provide for you in time, but save you eternally.

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No Brother should seek to know how another voted, and if he should happen to know, he has no right to communicate that knowledge (or even suspicion) to any person. It is a Masonic offence for a Mason to make known even his own ballot. Every Worshipful Master of a Masonic Lodge should prohibit any discussion as to how members have or may vote, and no inquiry into the ballot should ever be allowed under any circumstances whatever. It is to be hoped that no Mason would ever so far forget his manhood and his Masonic obligations as to use the sacred ballot for selfish or revengeful purposes. After the ballot has been taken, examined, and announced by the Master, it is final and conclusive; nor can it be set aside by the Lodge, Master, Grand Master or the Grand Lodge.—Grand Master Stevenson of Idaho.

Nowadays we have the Tyler at the outer door, and he figuratively should say to each Brother as he departs, "This is the door of a Masonic Lodge which you are just passing out of; whatsoever was acted or spoken therein belongs to Masonry and to that Lodge alone."

THE FREEMASON'S CHRONICLE,

A Weekly Record of Masonic Intelligence.

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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.

Saturday, 23rd April.

- 1541 Alexandra Palace, Holborn Viaduct Hotel
- R.A. 1329 Sphinx, Surrey Masonic Hall, S.E.
- R.C. 42 St. George, 33 Golden Square, W.
- 1293 Burdett, Mitre, Hotel, Hammer Court
- 1464 Erasmus Wilson, Rosherville Hotel, Gravesend
- 1871 G. string Murray, Town Hall, Hounslow
- 2048 Henry Levander, Station Hotel, Harrow
- 2353 Broxbourne, Crown Hotel, Broxbourne
- R.A. 308 Affability, Station Hotel, Tottenham
- R.A. 1851 Ewell, Sun Hotel, Kingston

Monday, 25th April.

- 4 Royal Somerset House and Inverness, Freemasons' Hall, W.C.
- 26 Castle Lodge of Harmony, Willis's Rooms, W.
- 28 Old King's Arms, Freemasons' Hall, W.C.
- 1615 Bayard, Masonic Hall, 33 Golden Square, W.
- 2306 Bishopsgate, Great Eastern Hotel, E.C.
- R.A. 1319 Asaph, Freemasons' Hall, W.C.
- R.A. 1745 Farringdon Without, Anderson's Hotel
- 48 Industry, 34 Denmark Street, Gresham
- 62 Social, Queen's Hotel, Manchester
- 148 Lights, Masonic Rooms, Warrington
- 999 Robert Burns, Albion Hotel, Manchester
- 1177 Tenby, Tenby, Pembroke
- 1218 Prince Alfred, Commercial Hotel, Mossley, near Manchester
- 1891 Herschel, Masonic Rooms, Slough
- 2257 Powell, Freemasons' Hall, Bristol.
- 2363 Minnehaha Minstrals, Victoria Hotel, Deansgate, Manchester
- R.A. 189 Sincerity, St. George's Hall, E. Stonehouse
- R.A. 210 Faith, Bowling Green Hotel, Doughton
- R.A. 241 Friendship, Masonic Hall, Liverpool
- R.A. 264 Nelson of the Nile, M.H., Batley
- R.A. 310 Union, Freemasons' Hall, Carlisle
- R.A. 321 Faith, Crew Arms Hotel, Crowe
- R.A. 331 Loyal Cornubian, Masonic Hall, Truro
- R.A. 395 Gnyss, Masonic Rooms, Leamington
- R.A. 1205 Elliott, 1 Caroline Place, E. Stonehouse
- R.A. 1222 Inkerman, M.H., Weston-Super-Mare
- R.A. 1909 Carnarvon, Masonic Hall, Nottingham
- R.A. 2074 St. Clair, F.M.H., Landport

Tuesday, 26th April.

- 92 Moira, Albion, Aldersgate Street
- 141 Faith, Anderson's Hotel, E.C.
- 145 Prudent Brothers, Freemasons' Hall, W.C.
- 186 Industry, Freemasons' Hall, W.C.
- 205 Israel, Cannon Street Hotel, E.C.
- 259 Prince of Wales, Willis's Rooms, W.
- 1348 Ebnry, Regent M.H., Air Street, W.
- 1744 Royal Savoy, Freemasons' Hall, W.C.
- R.A. 7 Royal York of Perseverance, F.M.H., W.C.
- R.A. 548 Wellington, White Swan, Deptford
- R.A. 890 Hornsey, Anderson's Hotel, Fleet Street
- R.A. 1275 Star, Ship, Greenwich
- R.A. 1365 Clapton, White Hart, Lower Clapton
- R.A. 1569 St. Dunstan, Anderson's, Fleet Street
- M.M. 3 Keystone, Ship and Turtle, Leadenhall St.
- R.C. 67 Studholme, 33 Golden Square, W.
- 253 Tyrion, Masonic Hall, Gower St., Derby.
- 299 Emulation, Bull Hotel, Dartford
- 310 Unions, Freemasons' Hall, Carlisle
- 357 Apollo University, Masonic Hall, Oxford
- 573 Perseverance, Shenstone Hotel, Halesowen
- 578 Crescent, Island Hotel, Twickenham
- 1016 Elkington, Masonic Hall, Birmingham
- 1052 Callander, Freemasons' Hall, Manchester
- 1358 Torbay, Town Hall, Paignton
- 1479 Halsey, Town Hall, St. Albans
- 1566 Ellington, Town Hall, Maidenhead
- 1600 Dramatic, Masonic Hall, Liverpool
- 1636 St. Cecilia, Royal Pavilion, Brighton
- 1675 Antient Bilton, Masonic Hall, Liverpool
- 2025 St. George, St. George's Hall, Stonehouse
- 2328 Albert Victor, F.M.H. St. Saviourgate, York.
- 2358 Mona, M.H., Castletown, Isle of Man.
- 2405 Ionic, Masonic Rooms, St. Helen's, Lanc.
- R.A. 47 Abbey, George Hotel, Nottingham
- R.A. 94 De Lambton, Freemasons' Hall, Sunderland
- R.A. 103 Beaufort, Freemasons' Hall, Bristol
- R.A. 199 Peace and Harmony, Royal Oak, Dover
- R.A. 418 Staffordshire Knot, F.M.H., Hanley
- R.A. 721 Grosvenor, Masonic Chambers, Chester
- R.A. 823 Everton, Masonic Hall, Liverpool
- R.A. 960 Sir George Elliot, M.H., Cardiff
- M.M. 168 Keystone, Old Ship Hotel, Brighton
- M.M. 262 St. Martin, Masonic Hall, Canterbury
- K.T. 114 Fidelity, Masonic Hall, Leeds

Wednesday, 27th April.

- Grand Festival, Freemasons' Hall, W.C.
- 201 Jordan, Freemasons' Hall, W.C.
- 212 Euphrates, Masons' Avenue, E.C.
- 754 High Cross, Seven Sisters' Tavern, Tottenham
- 898 Temperance in the East, 6 Newby Place, Epsom
- 1017 Montefiore, Regent Masonic Hall, Air Street
- R.A. 13 Union Waterloo, New M.H., Plumstead
- R.A. 753 Prince Fredk. Wm., Lord's, St. John's Wood
- R.A. 820 Lily of Richmond, Greyhound, Richmond
- 32 St. George, Adelphi Hotel, Liverpool
- 117 Salopian of Charity, Raven Hotel, Shrewsbury
- 163 Integrity, Freemasons' Hall, Manchester
- 220 Harmony, Garston Hotel, Garston
- 304 Philanthropic, Masonic Hall, Leeds
- 439 Scientific, Masonic Rooms, Bingley
- 724 Derby, Masonic Hall, Liverpool
- 996 Scutes, Masonic Hall, East Dereham
- 1039 St. John, George Hotel, Lichfield
- 1093 Townley Parker, Grand Hotel, Manchester
- 1119 St. Bede, Masonic Hall, Jarrow
- 1219 Strangeways, Old Bear's Head, Manchester

- 1284 Ryburn, M.H., Central Block, Ferry Bridge
- 1392 Erection, Stanley Arms, Bury, Lancashire
- 1633 Avon, Freemasons' Hall, Manchester
- 1743 St. George, Commercial Hotel, Bolton
- 1798 Zion, Grand Hotel, Manchester
- 1933 Pendersee and Industry, 222 Hoar, Somerset
- 1967 Beacon Court, Gloucester Road, New Brompton
- 2279 Thomason, Half-Way House, Thornham
- 2329 St. Martin's, Church Inn, Castleton, near Manchester.
- 2330 St. Lawrence, M.R., New Inn, Dudley.
- 2357 Barry, Royal Hotel, Colchester, S. Wales.
- R.A. 236 Zealand, M.H., Duncombe Street, York
- R.A. 329 Brotherly Love, Chougus Hotel, Yeovil
- R.A. 1532 Forest, Town Hall, Mansfield
- M.M. Howe, Masonic Hall, New St., Birmingham
- M.M. Northumberland & Borwick, M.H., Newcastle
- M.M. 24 Roberts, Masonic Rooms, Exchester
- M.M. 373 Ilkeston, Rutland House, Ilkeston
- K.T. 16 Prudence, Freemasons' Hall, Ipswich
- K.T. Alps, Masonic Hall, Liverpool

Thursday, 28th April.

- General Committee Girls' School, F.M.H. 4
- 66 Grenadiers', Freemasons' Hall, W.C.
- 99 Shakespeare, Albion, Aldersgate Street
- 507 United Pilgrims, Bridge House, Southwark
- 858 South Middlesex, Beaufort House, Fulham
- 861 Finsbury, London Tavern, Fenchurch Street
- 871 Royal Oak, White Swan, Deptford
- 1056 Victoria, Guildhall Tavern, E.C.
- 1563 The City of Westminster, Regent M.H., W.
- 1974 St. Mary Abbots, Bailey's Hotel, Gloucester Road, West Kensington
- 2319 Scots, Scottish Corporation Hall, Fleet Street
- R.A. 534 Polish National, Freemasons' Hall, W.C.
- R.A. 538 Vane, Holborn Restaurant, W.C.
- R.A. 879 Southwark, Bridge House Hotel, Southwark
- R.A. 1602 Sir Hugh Myddelton, Cock, Highbury
- R.C. 97 Rose and Lily, 33 Golden Square, W.
- 51 Angel, Three Cups, Colchester
- 78 Imperial George, Assheton Arms, Middleton
- 111 Restoration, Freemasons' Hall, Darlington
- 214 Hope and Unity, White Hart, Breatwood
- 286 Samaritan, Green Man Hotel, Baeup
- 319 St. John, Bull's Head Inn, Bradshawgate
- 591 Downshire, Masonic Hall, Liverpool
- 651 Brecknock, Castle Hotel, Brecon
- 784 Wellington, Public Rooms, Park St., Deal.
- 807 Cullbell, Masonic Hall, Norwich
- 904 Phoenix, Ship Hotel, Rotherham
- 935 Harmony, Freemasons' Hall, Salford
- 966 St. Edward, Literary Institute, Leek
- 1313 Ferner, Masonic Hall, Southport
- 1437 Liberty of Havering, Rising Sun, Romford
- 1505 Emulation, Masonic Hall, Liverpool
- 1626 Hotspur, Masonic Hall, Newcastle
- 2101 Brunston Beach, Masonic Hall, Godalming.
- 2131 Brownlow, Town Hall, Eilsumere
- 2195 Military Jubilee, Masonic Hall, Dover.
- 2214 Josiah Wedgwood, Wesleyan Schools, Eturia, Staffordshire.
- 2215 Anfield, Sandon Hotel, Anfield, Lancashire
- 2261 Armitage, M.R., Market St., Milsbridge.
- 2263 St. Leonards, M.H., Surrey Street, Sheffield.
- 2269 Peace, Masonic Hall, King St., Wigan.
- 2335 Cycling and Athletic, Coffee House, Church Road, Waverley.
- 2375 Hillbre, Market Hall, Hoylake, Cheshire.
- 2387 Manchester Dramatic, F.M.H., Manchester
- R.A. 57 Humber, Freemasons' Hall, Hull
- R.A. 113 Unanimity, Bull Hotel, Preston
- R.A. 129 Kendal Castle, 12 Stramondgate, Kendal
- R.A. 266 Napthali, Masonic Hall, Heywood
- R.A. 279 Fortitude, Freemasons' Hall, Leicester
- R.A. 391 Concord, Freemasons' Hall, Southampton
- R.A. 424 De Burgh, 31 Dunman St. Gateshead
- R.A. 419 Cecil, Sun Hotel, Hitchin
- R.A. 1042 Excelsior, M.H., St. George Street, Leeds
- R.A. 1098 Prince of Wales, Town Hall, Colchester
- M.M. 34 St. Andrew, Freemasons' Hall, Manchester

Friday, 29th April.

- R.A. 131 Caledonian, Ship and Turtle, E.C.
- 810 Craven, Devonshire Hotel, Skipton
- 1303 Pelham, Freemasons' Hall, Leves
- 1355 Gladsmuir, Red Lion, Barnet
- 1391 Commercial, Freemasons' Hall, Leicester
- R.A. 61 Sincerity, F.M.H. St. John's Place, Halifax
- R.A. 242 Magdalen, Guildhall, Doncaster
- R.A. 431 Ogle, M.H., Norfolk Street, North Shields
- R.A. 471 Silitarian, Freemasons' Hall, Newport, Mon.

Saturday, 30th April.

- 1706 Orpheus, Holborn Restaurant, W.C.
- 1463 Wharfedale, Rose and Crown Hotel, Pontistone
- 1965 Eastes, Parish Rooms, Bromley
- 2201 Earl of Sussex, Royal Pavilion, Brighton
- R.C. Stanhope, Queen's Hotel, Chester

INSTRUCTION.

Saturday, 23rd April.

- 87 Vitruvian, Duke of Albany, St. Catharine's Park, near Nunhead Junction, 730
- 179 Manchester, 8 Tottenham Court Road, W.C. 8
- 198 Percy, Jolly Farmers' Tav, Southgate Rd., N.8
- 1275 Star, Dover Castle, Deptford Causeway, S.E. 7
- 1288 Finsbury Park, Cock Tavern, Highbury, 8
- 1364 Earl of Zealand, Royal Edward, Hackney, 7
- 1524 Duke of Cambrault, Lord Stanley, Hackney, 8
- 1624 Eccleston, 13 Cambridge Street, Pinlicko, 7
- 212 Chiswick, Red Lion Castle, Hammersmith, 730
- R.A. Smal, Windsor, King Street, Regent St., W.

Monday, 25th April.

- 22 Loughborough, Gauden Hotel, Clapham, 730
- 27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
- 45 Strong Man, Bell and Bush, Ropemaker St., 174 Sincerity, Railway Tavern, Fenchurch St., 7
- 180 St. James's Union, St. James's Restaurant, 8
- 248 True Love & Unity, F.M.H., Brixham, Devon,
- 382 Royal Union, Chequers Hotel, Uxbridge

- 518 Wellington, White Swan, High St., Deptford,
- 823 Everton, Masonic Hall, Liverpool, 730
- 975 Rose of Denmark, Gauden Hotel, Clapham, 730
- 1227 Upton, Three Nuns, Aldgate, E., 8
- 1339 Stockwell, White Hart, Abchurch Lane, 630
- 1425 Hyde Park, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Rd., W. 8
- 1445 Prince Leopold, 22 Whitechapel Road, E., 7
- 1449 Royal Military, Masonic Hall Canterbury,
- 1489 M. of Ripon, Queen's Hot, Victoria Park, 730
- 1597 Metropolitan, The Moorgate, E.C., 730
- 1585 Royal Commemoration, Railway Ho, Putney
- 1698 Kilburn, 46 South Molton Street, W., 8
- 1623 West Smithfield, Manchester Hotel, E.C., 7
- 1693 Kingsland, Cock Tavern, Highbury, N., 830
- 1707 Eleanor, Rose and Crown, Tottenham, 8
- 1743 Perseverance, Daagon's Tavern, Walbrook, 7
- 1891 St. Ambrose, Baron's Cl. Hot, W. Kensington, 9
- 1901 Selwyn, East Dulwich Hotel, East Dulwich, 8
- 2192 Walthamstow, Chequers Hotel, High Street, Walthamstow, 8

Tuesday, 26th April.

- 25 Robert Burns, 8 Tottenham Court Road, 8
- 55 Constitutional, Bedford Hotel, Holborn, 7
- 141 Faith, Victoria Mansions Restaurant, S.W.
- 177 Domestic, Surrey M.H., Camberwell, 730
- 188 Joppa, Manchester Hotel, Aldersgate Street, 8
- 212 Euphrates, Mother Red Cap, Camden Town, 8
- 241 Merchants, Masonic Hall, Liverpool
- 463 East Surrey Lodge of Concord, Grayhound Hotel, Croydon, 8
- 551 Yarborough, Green Dragon, Slopney, 8
- 700 Nelson, Star and Garter, Woolwich, 730
- 753 Prince Fred. William, Eagle Tav., Maida Hill, 8
- 820 Lily of Richmond, Greyhound, Richmond, 730
- 829 Sydney, Black Horse Hotel, Sidcup, 7
- 860 Dalhousie, Middleton Arms, Dalston, 8
- 861 Finsbury, King's Head, Threadneedle St., 7
- 1044 Wandsworth, East Hill Hotel, Wandsworth, 8
- 1321 Emblematic, St. James's Restaurant, W., 8
- 1343 St. John, Masonic Hall, Grays, Essex
- 1349 Friars, Liverpool Arms, Gunning Town, 730
- 146 Mount Edgecumbe, Three Stags, Lambeth Rd., 8
- 1471 Islington, Cock Tavern, Highbury, N., 730, 8
- 1472 Henley, Three Crown, North Woolwich
- 1473 Bootle, 146 Berry Street, Bootle, 6
- 1549 Chaucer, Old White Hart, Brough High St.
- 1639 Brownrigg, Alexandra Hotel, Norbiton, 8
- 1695 Now Finsbury Park, Hornsey Wood Tav, N.
- 1839 Duke of Cornwall, Queen's Arms, E.C., 7
- 1949 Brixton, Prince Regent East Brixton, 8
- 2146 Sribiton, Maple Hall, Sribiton
- Metropolitan Chapter, White Hart, Cannon St., 630
- R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8
- R.A. 1365 Clapton, White Hart, Clapton, 8
- R.A. 1642 E. of Carnarvon, Ladbrooke Hall, Notting Hill, 8

Wednesday, 27th April.

- 3 Fidelity, Alfred, Roman Road, Barnsbury, 8
- 30 United Mariners', Lugard, Peckham, 730
- 72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8
- 73 Mount Lebanon, George Inn, Borough, 8
- 193 Confidence, Hercules Tavern, Lodenhall St., 8
- 228 United Strength, Hope, Regent's Park, 8
- 538 La Tolerance, Portland Hot, (46 Portland St., 8
- 594 Downshire, Masonic Hall, Liverpool, 7
- 673 St. John, Masonic Hall, Liverpool, 8
- 720 Panmure, Batham Hotel, Batham, 7
- 781 Merchant Navy, Silver Tav, Burdett Rd., 730
- 813 New Concord, Jolly Farmers, Southgate Rd. 8
- 862 Whittington, Red Lion, Fleet Street, 8
- 902 Burgoyne, Essex Arms, Strand, 8
- 972 St. Augustine, Masonic Hall, Canterbury, 830
- 1037 Portland, Portland Hall, Portland
- 1269 Stanhope, Fox and Hounds, Putney
- 1356 Foxglove, 140 North Hill Street, Liverpool, 730
- 1475 Peckham, 518 Old Kent Road, 8
- 1511 Alexandra, Hornsea, Hull
- 1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8
- 1604 Wanderers, Victoria Mansions Restaurant, S.W., 730
- 1662 Beaconsfield, Chequers, Walthamstow, 730
- 1681 Londesborough, Berkeley Arms, May Fair, 8
- 1692 Hervey, White Hart Hotel, Bromley, Kent, 830
- 1791 Grenton, Whentsheaf, Shepherd's Bush, 8
- 1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8
- 1963 Duke of Albany, 153 Battersea Park Road, 730
- 2206 Hendon, Welsh Harp, Hendon, 8
- R.A. 177 Domestic, St. James's Restaurant, W., 8
- R.A. 720 Panmure, Goose and Gridiron, E.C., 7
- R.A. 933 Doric, 202 Whitechapel Road, E., 730
- M.M. Grand Masters, Mark Masons' Hall, W.C.

Thursday, 28th April.

- 144 St. Luke, White Hart, Chelsea, 730
- 147 Justice, Brown Bear, Deptford, 8
- 263 Clarence, 8 Tottenham Court Road, W.C.
- 754 High Cross, Coach and Horses, Tottenham, 8
- 879 Southwark, Sir Garnot Wolseley, Rotherhithe New Road
- 890 Hornsey, Masonic Room, Lewisham, at 8
- 1017 Montefiore, St. James's Restaurant, W., 8
- 1158 Southern Star, Sir Syd. Smith, Kennington, 8
- 1182 Duke of Edinburgh, M.H., Liverpool, 730
- 1278 Burdett Coutts, Swan, Bethnal Green Road, 8
- 1306 St. John, Three Crowns, Mile End Road, 8
- 1360 Royal Arthur, Prince of Wales, Wimbledon, 730
- 1426 The Great City, Masons' Hall Avenue, 630
- 1558 D. Connaught, Palmerston Arms, Camberwell, 8
- 1571 Leopold, City Arms Tavern, E.C., 7
- 1580 Granbourne, Red Lion, Hatfield, 8
- 1602 Sir Hugh Myddelton, White Horse, Liverpool Road, N., 8
- 1612 West Middlesex, Bell, Eating Dean, 745
- 1614 Coven. Garden, Criterion, W., 8
- 1622 Rose, Stirling Castle, Camberwell, 8
- 1625 Tredegar, Wellington, Bow, E., 730
- 1744 Royal Savoy, Blue Posts, Charlotte Street, 8
- 1950 Southgate, Railway Hot, New Southgate, 730
- 1677 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9
- 1996 Priory, Constitutional Club, Acton
- R.A. 753 Prince Frederick William, Lord's Hotel, St. John's Wood, 8
- R.A. 1471 North London, Northampton House, Canonbury, 8

Friday, 29th April.

Emulation, Freemasons' Hall, 8
 General Lodge, Masonic Hall, Birmingham, 8
 167 St. John's, York and Albany, Regent's Park,
 507 United Pilgrims, Surrey M.H., Camberwell, 7-30
 733 Westbourne, Swiss Cottage Tavern, Finchley
 Road, N.W., 8
 765 St. James, Princess Victoria, Rotherhithe, 8
 780 Royal Alfred, Star and Garter, Kew Bridge, 8
 834 Ranelagh, Six Bells, Hammersmith
 1056 Metropolitan, Portugal Hotel, Fleet Street, 7
 1185 Lewis, Fishmongers' Arms, Wood Green, 7-30
 1228 Beacontree, Green Man, Leytonstone, 8
 1298 Royal Standard, Castle, 81 Holloway Rd., N.,

1365 Clapton, Navarino Tavern, Hackney, 8
 1381 Kennington, The Horns, Kennington, 8
 1457 Bagshaw, Public Hall, Loughton, Essex, 7-30
 1642 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
 1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
 2021 Queen's (Westminster) and Marylebone, The
 Criterion, W., 8
 2030 Abbey Westminster, King's Arms, S.W., 7-30
 R.A. 95 Eastern Star, Hercules Tavern, E.C.
 R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
 R.A. 890 Hornsey, Prince of Wales's Hotel, corner of
 Eastbourne Terrace, and Bishop's Road, W. 8
 R.A. 1275 Star, Stirling Castle, Church Street,
 Camberwell, 7

Saturday, 30th April.

87 Vitruvian, Duke of Albany, St. Catherine's
 Park, near Nunhead Junction, 7-30
 179 Manchester, 8 Tottenham Court Road, W.C., 8
 198 Perey, Jolly Farmers', Southgate Road, N., 8
 1275 Star, Dover Castle, Deptford Causeway, S.E., 8
 1288 Finsbury Park, Cock Tavern, Highbury, 8
 1364 Earl of Zetland, Royal Edward, Hackney, 7
 1524 Duke of Connaught, Lord Stanley, Hackney, 8
 1624 Eccleston, 13 Cambridge Street, Pimlico, 7
 2012 Chiswick, Windsor Castle, Hammersmith, W.
 R.A. Sinai, Red Lion, King Street, Regent St., W.

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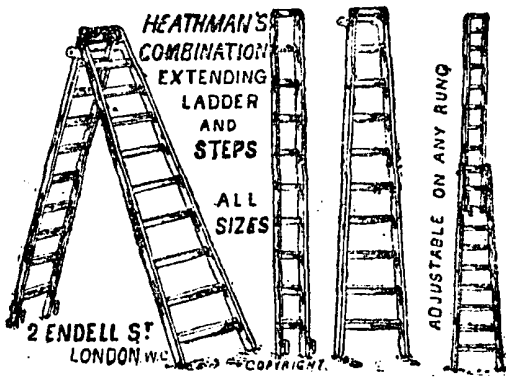
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