

THE Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales, the Most Worshipful the Grand Master of England.

VOL. XLVII.—No. 1215.]
24th year of issue.

SATURDAY, 23rd APRIL 1898.

[PRICE THREEPENCE.
13/6 per annum, in advance

CHARITY FOR ALL COMERS.

IT is not often the managers of a Charity find themselves in the position to recommend—and succeed in carrying into effect—a proposal to offer the benefits of the Fund to all who may desire to apply for them, without any reservation as to number, and only the ordinary restrictions as to eligibility; but the unexpected has happened, and to-day the English Craft is confronted with such an unrestricted offer on the part of the Royal Masonic Institution for Boys, the Governors and Subscribers of which have agreed to give £20 a year to each eligible candidate (up to his eleventh year of age) who may be unsuccessful at the poll in October next, towards his education, &c., as a part of the programme arranged for the celebration of the Centenary of the Institution.

As we said last week, we must first of all regard this as a most generous act on the part of the Institution, but, on the other hand, is it not playing dangerously near the well known principles of the old fashioned “confidence trick?” As we urged when recording the settlement of the arrangement, while it is most generous it is at the same time a rash display of generosity on the part of the Charity, which is now placed somewhat on the horns of a dilemma, in having to provide an immense number of educational grants, or stand face to face with the fact that such a handsome unrestricted offer as is now before the Craft is not eagerly taken up—in other words that there are really no more Masonic Orphans requiring the assistance of the Craft than can be easily provided for with the existing accommodation of the Institutions.

One of the strongest arguments in favour of the removal of the Boys School from Wood Green to Bushey was the necessity for larger premises, in order to accommodate an increased number of pupils in years to come, and no doubt candidates will be found in sufficient numbers to fill all the places which can be created in the future, as it is a well recognised fact that paupers can be created faster than they can be accommodated, more especially if nice comfortable quarters, with every luxury thrown in, can be provided for their reception. Of course many will argue that we have no right to use the word pauper in this connection, but what other English word better fills every requirement of the case than this? or wherein lies the actual harm of such a designation when applied to the far off future? large sums of money being now appealed for to provide for cases of distress which do not exist at the moment, but which may be confidently expected to arise when the prizes are actually offered.

We must admit it is very gratifying to know that the members of the Craft are able to provide year by year for the large number of children educated and maintained in the Masonic Institutions, and it is equally satisfactory to hear from those who should be in a position to form an

opinion, that the splendid flow of benevolence we experience at the present is likely to continue, and even increase—but we doubt it, and we believe it is just such complications as may arise in connection with this “open offer” on the part of the Boys School as will prick the inflated bubble that has grown up in our midst, and bring about little short of a revolution in the matter of benevolence.

Our reason for objecting to the course adopted by the Institution in this direction is because we regard it as quite unnecessary to offer benefits indiscriminately, and because such action is surrounded by so many possibilities as to make it an actual danger. It would almost seem that the Institution regards the liberality of the Craft as unbounded, and is taking advantage just now of an outburst of enthusiasm that will not only prove to be merely a passing experience, but will have such an effect on the near future as to cause no little anxiety as to where the funds are to come from to meet the requirements of the day, besides all which the action now taken will afford good food for discussion in the Provinces, and will open the eyes of many people as to the actual necessity which exists for such benefits as the Royal Masonic Institution for Boys has felt it desirable to offer.

We cannot imagine such Provinces as Lancashire, Cheshire, Yorkshire, Devonshire; or indeed any of the Provinces which have an organisation for Charity purposes, allowing such an opportunity to slip by as is at present within their reach, and it will even be possible to question the action of their Committees if they allow the grants of £20 a year per boy to be lost, simply for the sake of asking for them in prescribed form. Take West Lancashire alone, where we believe some 270 children are being awarded grants for purposes of education and maintenance; probably fifty of these could conform to the regulations of the Boys School, and be added to the list of Candidates for October next—with the certainty of securing the Centennial grant—a gain of £1,000 a year to the Province, for a time at least. Will such an opportunity be neglected, or are we to suppose that this Masonic district is so well provided with funds of its own as to be independent of outside help? The same may be said of every other Province in the Kingdom, and the only reason we can imagine to prevent a thousand candidates being put forward as claimants for this special bounty—with the certainty of receiving it—is that the orphans of the Craft are, most happily, so well provided for as to render the proffered help unnecessary.

In is certainly a novel experience to see Masonic benevolence—or for matter of that unrestricted benevolence of any kind—going begging, but the experience of the next few weeks may prove a profitable lesson in the end, or provide an unanswerable argument in support of the different theories which, it seems to us, must be created by this very unusual position of affairs.

CHURCH SERVICES.

AT the instigation of the Rev. J. H. Haslam, M.A., Rector of Gravesend, a Masonic Service was held in the ancient Parish Church of St. George, last Sunday, when a goodly number of Freemasons in the district assembled to take part. The Brethren, who represented the various Lodges and Chapters in the town, met at the Church House, walked in procession to the Church, and occupied the newly restored northern aisle in face of the Memorial Stone presented by the Kentish Freemasons, and laid by the Bishop of Rochester, on 3rd August last. The ordinary service of the day was used, but a special anthem and hymns were arranged by Brother George R. Ceiley the Organist. The prayers were intoned by the Rev. A. C. S. Gayer, the lessons were read by Rev. J. H. Haslam. The anthem was taken from Psalm cxviii, 14, "The Lord is my strength," and was beautifully sung by the choir, the solo parts being finely rendered. The sermon was preached by Rev. Augustus Jackson, M.A., who wore his collar of Past Grand Chaplain of Kent over his surplice. The text was Mark xvi, 3, and the discourse was an admirable combination of the lessons of Easter and the teaching of Freemasonry. At the conclusion of the service a collection was made in aid of the Restoration Fund.

It may be interesting to note for the information of our general readers that this ancient Church, which is famed as being the burial place of Pocohontas, was first built in 1497, was consecrated by Bishop Fisher in 1510, was made the Parish Church of Gravesend by Henry VIII., 1544, and rebuilt during the reign of George II., in 1732.

AT All Saints' Church, Dunham Road, East Finchley, on Sunday afternoon last, a special festival Masonic Service was held under the auspices of the members of the Plunkett Lodge, the headquarters of which are at Woodside Hall. Admission was by ticket until five minutes before the commencement of the service, but long before that time, and despite the fact that the afternoon was showery, all the available seats in the church were filled. A space for the accommodation of the Brethren of the Craft was reserved in the body of the building and to these seats nearly 100 Masons went in a long procession from the vestry, all wearing the collars, jewels, and other regalia of the Order, for the public display of which special permission had been obtained from the Grand Lodge of England. The service was an adaption of evensong, all those portions distinctly referring to the Christian Dispensation being studiously omitted, with the exception of the Apostles' Creed. There was but one lesson I. Chronicles, xxix, 9-19, and the four hymns, viz., 167, 273, 308, and 247 (A. & M.) contained no references to the Christian Redemption. The service opened with the hymn, "O worship the King," during the singing of which the combined choirs of All Saints' and Holy Trinity marched round the church, followed by the Revs. H. von Glehn, G. B. Childs, H. N. Collier (rector), and the Very Rev. and Ven. Archdeacon W. M. Sinclair Past Grand Chaplain of England, after whom came the Brethren in due order, including nearly all the members of the Plunkett Lodge, together with representatives from Highgate, Hendon, and other localities.

The Worshipful Master Brother W. J. Batho headed the procession, the duties of Director of Ceremonies being undertaken by Bro. A. Austin P.M., in the unavoidable absence of Bro. W. C. W. Woodrow P.M. P.Z., this gentleman having been called to the bedside of his mother, who is seriously ill.

Archdeacon Sinclair delivered the address, referring to II. Chronicles i, 7. Wherever the gospel had been faithfully preached and truly understood, remarked the preacher, there the great doctrine of the Brotherhood of man had had its place. It could be seen how, in the year 974, the idea was beginning to penetrate barbaric society, when Edward the Confessor could express, in regard to human equality, that the thane had become a noble, the churl had become a squire, the singer had become a priest, and the scribe a bishop, just as formerly the Galilean fishermen had become apostles, for there was but one Spiritual Father, God, and one Spiritual Mother, Ecclesia, or the Christian Church. It was not so in the ancient world, when men looked across the borders of their town and country and thought it virtuous to hate those who belonged to another community. Even the citizens were divided into various classes, striving one against another, and they thought it right to hate those who injured them. It

was left for Christianity to teach us to love our neighbours as ourselves, to forgive our enemies, to forget offences, to live for the good of others, and so to spread through the whole of society the blessings and benefits of kindness and unity.

The French revolution, one hundred years ago, gave an awful and inextinguishable example of a mistaken endeavour to force the brotherhood of mankind by means of punishment instead of by gradual growth. Against the old conception of regenerating the world by regarding everyone as wicked, according to the four evangelists, there was the gospel according to the new evangelist, Jean Jaques Rousseau, who counselled men to regard themselves as wicked, and in on way to try to force the idea of the brotherhood of man. Men must be persuaded to attain truth and beauty by the teaching of personal example. By cultivating such a spirit of sympathy and mutual knowledge, unity would grow naturally. Wherever the Christian faith had been there true brotherly love had always flourished, although there were multitudes of insincerely professing Christians. It was, however, one of the most striking characteristics of English Freemasonry that it had always recognised the spirit of brotherhood on a religious basis, although on the Continent the opposition of the Church of Rome had made Freemasonry somewhat atheistic and anarchical. The English Mason's official coat bore the emblems of the four Evangelists, their ceremonies were distinctly religious, and the Masters of the Lodges were annually enjoined to guide their conduct upon the principles of Christian writings. Every Mason felt a real interest and respect for other Masons, needing no formal introduction and recognising no difference or distinction known to the outside world, except that of proficiency in the mysteries of the Craft.

There were the great Masonic Charities for the aged, for orphan boys, and for orphan girls, all supported with unparalleled generosity, and conducted with exceptional kindness and sympathy. At all their gatherings and common meals the collection plate went round, and the Brethren tried to vie with each other as to the liberality of their contributions.

Two hymns were then sung while the collection was being taken, large silver plates being used for the occasion. Proceedings closed with the Benediction, pronounced by the Archdeacon, and a recessional hymn, "Through the night of doubt and sorrow," during the singing of which the choir, clergy, and Brethren left the chancel, and marched to the organ vestry.

The collection amounted to £21, so that the friendly offices of the members of the Plunkett Lodge will materially assist towards reducing the existing burden. Being the octave of Easter day the chancel screen was still beautifully decorated, and the whole service was bright and interesting. A large number of ladies attended. A peculiar feature of the service was the substitution of the quaint phrase "So mote it be," instead of "Amen."

It has already been mentioned that the worthy Brother Austin acted as Director of Ceremonies. In these duties he received assistance from Brothers J. E. Overhed P.M. Secretary and T. W. Hicks.—"Barnet Mercury."

According to that eminent authority, Past Grand Master Josiah Drummond, of Portland, U.S.A., there are 804,706 Masons in North America, which includes besides the grand jurisdictions of the United States those in Canada as well.

ROYAL Masonic Institution for Girls.

The 110th ANNIVERSARY FESTIVAL
WILL BE HELD ON WEDNESDAY, THE 18TH MAY 1898,
R.W. BRO. SIR REGINALD HANSON, BART., M.P., LL.D.
Past Grand Warden, Patron, Treasurer of the Institution,
IN THE CHAIR.

Brethren willing to act as Stewards are earnestly solicited to send in their names to the Secretary, as early as convenient. Stewards are much needed, and their services will be gratefully received.

F. R. W. HEDGES, Secretary.

Office—5 Freemasons' Hall, London, W.C.

CORNWALL.

AS briefly recorded in our last issue, the new Provincial Grand Mark Master was installed on the 13th inst.

The Provincial Grand Lodge was held at the Concert Hall, Truro, under the banner of the Fortitude Lodge, No. 78, and there was a very large gathering of Brethren.

The preliminary proceedings were presided over by Bro. P. Colville Smith P.G.D. Deputy Provincial Grand Master in charge of the Province, who expressed great pleasure at seeing the Lodges of the county so well represented. He deeply regretted that owing to a very severe illness the Rt. Hon. the Earl of Euston, who was to have installed Earl Halsbury as Provincial Grand Mark Master, was unable to be present.

In the absence of Lord Euston the chief ceremony of the day was performed by Viscount Skelmersdale Past Grand Warden of England, the other acting Officers being Bros. C. F. Matier P.G.W. Grand Secretary, C. Belton P.G.M.O. as Senior Warden, John Strachan, Q.C., P.G.D. as Junior Warden, Major Carrell G.D.C., and Nicholas West P.G.O. as Inner Guard.

Viscount Skelmersdale said for many years the Province had been well and wisely ruled over by Sir Charles Graves-Sawle, and under his care the Mark degree had succeeded and prospered. Bro. Earl of Halsbury had been appointed by H.R.H. the Duke of Cornwall to undertake this important charge, and he (Viscount Skelmersdale) felt well assured this beautiful degree would maintain its success and prosperity under the auspices of Earl Halsbury.

Earl Halsbury briefly returned thanks, and appointed Bro. P. Colville Smith as Deputy Provincial Grand Master.

Bro. E. M. Milford stated that there had been an increase of about forty members in the Province during the year. At the present time they had a balance in the bank of £19.

Bro. P. Colville Smith regretted the absence of Sir Charles Graves-Sawle, to whom, in the name of the Province, he had to present the following illuminated address:—

To the Rt. Worshipful Sir CHARLES GRAVES-SAWLE, Bart., P.P.G.M.M.M. of Cornwall, &c.

We, in the name of the Mark Master Masons of Cornwall, desire to tender to you on behalf of the Province an expression of the sincere gratitude felt towards you, their beloved Provincial Grand Master, for many and great services rendered to Mark Masonry in Cornwall during the fifteen years you have so ably presided over them, and their appreciation of the unvarying kindness and courtesy you have ever shown to "one and all" of the Brethren.

It is with heartfelt regret that they realise that through advancing years and failing health you have been compelled to relinquish the high position which you have so long held with honour to yourself and for the welfare of Mark Masonry, and they devoutly hope and pray that the G.O.O.T.W. may make the sunset of life bright and peaceful to you, and that when the labours of this life are ended the reward of those who marked well his Holy Commandments, may be yours.

Signed on behalf of the Provincial Grand Lodge, Mark Master Masons, Cornwall,

P. Colville Smith D.P.G.M.

Richard Rowe P.S.W.

E. W. Carus-Wilson P.J.W.

W. J. Johns P.G.Sec.

E. M. Milford P.G. Treas.

Bros. Smith and Johns were deputed to present the address to Sir Charles Graves-Sawle.

The Officers were appointed, in accordance with the list we gave last week, Provincial Lodge was closed, and the Brethren subsequently dined together at the Red Lion Hotel.

APPLAUSE IN LODGES.

NOTWITHSTANDING the deprecation and constant opposition of Masonic authorities to the objectionable custom of applause in Lodges, the habit is still most frequently indulged in and virtually encouraged by the Masters. It will surely be apparent to every reflective Masonic mind that in all well-regulated Lodges there must be equality of condition, and that any attempt to accord pre-eminence to presumed intellectual ability or superior ritualistic capacity is in direct opposition to this recognised principle—equality. To applaud the more highly-gifted Brother, and receive the well-meant efforts of one not mentally so well endowed in deadly silence, is an insulting discrimination utterly opposed to the principle, and quite unworthy the spirit and intention, of our ancient institution. And, further, no argumentative power is necessary to illustrate the obverse side of the picture—to indicate that if it is right and just and honourable to allow marks of

approbation, the expression of dissent must be admitted on equal grounds. It would not be a remarkably edifying or highly creditable spectacle to hear the hiss or groan of an opposing faction in a Masonic Lodge, and such exhibition would indubitably be productive of the most intense surprise. Doubtless the average Master would at once use his gavel with prohibitive effect. And yet if the same Master was in the habit of tacitly allowing discriminate applause he would act most inequitably and unjustifiably in prohibiting dissent. He would cease to hold the scales in equal poise and would stultify his own instruction. The Master especially should remember that he who is placed on the lowest spoke of fortune's wheel—whether physically, mentally, or in a worldly sense—is equally entitled to attention, respect, and esteem, and every effort should be made to avoid wounding his feelings. It may possibly be urged that the expression of dissent is a contingency too remote for consideration, but we may assure our readers this is not so, as we have unfortunately witnessed the indecent spectacle. But were it so it does not remove the invidious distinction which applause is calculated to promote between members of the same Lodge. Of course the whole responsibility rests with the W.M.; if he is so ignorant of his Masonic duty, or so supine in administration, as to even tacitly acquiesce in the continuance of a most irregular custom, on his head be the blame.—"New Zealand Craftsman."

THE ANTE-ROOM.

THE ante-room is a necessity to every Lodge-room. It is intended as a place where members are first "looked over" by the Tyler, and permitted to pass in if they are properly vouched for and clothed. The only persons who have a real right to be in the ante-room are the Tyler, whose watchful eye should ever be on the lookout for eavesdroppers or cowans, and candidates awaiting their turn. It is a bad place for congregations of Brethren. "Ante-room meetings" are not desirable; first, because the congregators are disposed to talk, and sometimes talk more loudly than is conducive to the work in the Lodge-rooms. Second, ante-room congregations take away from the meetings inside the Lodge-rooms, and may interfere with the work, because in the ante-room may be a useful officer. Third, ante-room meetings are not more pleasant than those in the Lodge-room proper, and as a rule it is cooler in the Lodge-room than in the ante-room. Fourth, in ante-room meetings matters may be discussed that candidates might not want to hear, or stories may be told not exactly of a nature to prepare the mind for services and silent meditation, or for proper appreciation of the solemn services of initiation. Fifth, ante-room meetings sometimes seriously interfere with the Tyler in the proper discharge of his duty. His attention may be distracted by the "drummer's last story," or by some "interesting" incident of Lodge work, and he fail to treat visitors properly, or to see that the Brethren are "clothed," &c. So, it seems to us, that "ante-room" meetings should be dispensed with, and work resumed in the Lodge-room.—"N. Y. Dispatch."

One of the saddest things of life is the fact that we are so often misunderstood; that the very thing we do out of kindness for others is misconstrued, and to our very best and purest acts are impugned wrong and selfish motives. There is far more good in the world than we imagine. The lips of many a man are sealed because to open them would be to uselessly wound another, and the silence is attributed to deceit and selfishness. Human judgment is finite and it should always be charitable. Ignorance of the true motives of a person causes an unjust judgment, and creates an unjust criticism and prejudice. We have no right to impugn the motives of our fellow-men without understanding the height and depth of their intentions. Heroes have been misunderstood and good men and innocent suffered because of the imaginations of those who did not seek to know the true inwardness of their motives. To be condemned, or thought amiss of by those who either do not, or will not, understand us, does no personal harm, for the inner consciousness of being true is a strong bulwark behind which we may be saved from the darts of those whose prejudice leads them to disbelieve our words. Detraction is the sworn friend of ignorance. Many a man suffers to-day from the unfounded accusations of those who could, if they would, know the truth. To be misunderstood is one of the most stinging wounds that can be inflicted.—"Dispatch."

UNIFORMITY.

FOR fully thirty years we have heard and read pleas for uniformity in ritual and work, and all schools of Masonic instruction and all lectures are designed to effect that object, but perfect uniformity has not been attained, and never will be, because of the continual changing of officers and members and the continual need of lecturing them. But our present purpose is to direct attention to uniformity in opening, conducting and closing Masonic bodies. In all the constituent and Grand bodies there is, in these ceremonies, nearer uniformity than in other respects.

Taking Grand Lodges as an example: There is almost universally the opening in ample form, the announcement of committees, the reception and honouring of visitors, the report of the Committee on Credentials, the address of the Grand Master and its reference to committee, the report of the Grand Secretary and of the Grand Treasurer and the reference of same to committee, the receiving and acting on new business. The election of officers, the receiving and acting on committee reports as follows: Grand Master's address, appeals and grievances, jurisprudence, obituaries, finance, Lodges under dispensation, chartered Lodges, mileage and per diem, petitions, ritual and work, correspondence, special matters, and railroads. In each Grand Jurisdiction having a Masonic Home, a Grand Charity Fund, and a Library Fund, there is a report and action accordingly. Also in each of those adhering to the Grand Representative system there is a reception and the honouring of Grand Representatives, with responses from same. And finally there is the calling up and acting on unfinished business, the installation of officers, the appointment of standing committees, and the closing in ample form. With only the change of names of bodies, officers and committees, all this is true in Grand Chapters of Royal Arch Masons, Grand Councils of Royal and Select Masters, and Grand Commanderies of Knights Templar.

There is another mark of uniformity that is especially noteworthy and praiseworthy, namely, that all the Grand Masters, Grand High Priests, and Grand Commanders acknowledge Masonic obligation to God and express gratitude to Him for His loving kindness, and that they pay memorial tribute to all deceased Brethren who were in prominent office at the time of death, or who were honourably wearing the title of "Past." Even in the plans of the reports on correspondence there is uniformity, as nearly all the correspondents review the reports of proceedings in alphabetical order and select and comment as space and their good judgment dictate. In all these things there is commendable uniformity.—"Voice of Masonry."

The Theatres, &c.

Covent Garden.—Opera season will commence 9th May.
Lyceum.—On Monday and Tuesday evenings, Waterloo, and The Bells. On Wednesday, 4th May, The Medicine Man.
Her Majesty's.—8, Julius Cæsar. Matinée, Wednesday and Saturday, 2.
Haymarket.—8:30, The Little Minister. Matinée, Wednesday and Saturday, 2:30.
Adelphi.—8, The Heart of Maryland. Matinée, Wednesday, 2.
Vaudeville.—8:20, The French Maid. Matinée, Wednesday, 2:30.
Daly's.—8:15, The Geisha; A story of a Tea House. Matinée, Saturday, 2:30.
Savoy.—7:45, Old Sarah. 8:30, The Gondoliers. Matinée, Saturday, 2:30.
Lyric.—8:15, Dandy Dan, the Lifeguardsman. Matinée, Saturday, 2:30.
Prince of Wales's.—8:15, La Poupée. Matinée, Saturday, 2:30.
Gaiety.—8, The Circus Girl. Matinée, Saturday, 2.
Garrick.—8, An Attic Drama. 8:45, Too much Johnson. Matinée, Saturday, 2:30.
Criterion.—8:15, The Liars. Matinée, Saturday, 2:30.
St. James's.—8:15, The Conquerors. Matinée, Wednesday and Saturday, 2.
Strand.—8, For Charity's sake. 9, The J.P. Matinée, Wednesday and Saturday, 3.
Terry's.—8, A Warm Member. 8:45, The White Knight. (Last day.) On Friday, Shadows on the Blind.
Globe.—8, When George the fourth was King. 8:45, The Master.
Duke of York's.—8, The Lady Wrangler. 8:45, The Dove-Cote. Matinée, Saturday, 3.
Court.—8:30, Trelawny of the "Wells." Matinée, Saturday, 2:30.
Royalty.—8, The light that failed. 9, Julia. Matinée, Saturday, 2:30.
Comedy.—8, Constancy. 8:30, Lord and Lady Algy.
Avenue.—On Wednesday, at 8, Love Wisely. 8:45, The Club Baby.
Shaftesbury.—8, The Belle of New York. Matinée, Saturday, 2.
Parkhurst.—Next week, Miss Francis of Yale.
Grand.—Next week, Charley's Aunt.
Alexandra.—Next week, Gentleman Joe.
Queen's Opera House, Crouch End.—Next week, One Summer's Day.
Alhambra.—7:50, Variety Entertainment. One of the Boys, &c.
Empire.—7:50, Variety Entertainment. "The Press" Ballet, &c.
Palace.—7:45, Variety Entertainment. New American Biograph, &c.
London Pavilion.—8, Variety Entertainment.
Royal.—7:30, Variety Company. Saturday, 2:30 also.
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
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A Weekly Record of Masonic Intelligence.

—:o:—

Published every Saturday, Price 3d.

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The Terms of Subscription (payable in advance) are—

Twelve Months, post free £0 13 6

Postal Orders to be made payable to W. W. MORGAN, at the New Barnet Office. Cheques crossed "London and South Western Bank."

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LODGE MEETINGS NEXT WEEK.

Fuller particulars as to place of meeting of the undermentioned Lodges are given in the Freemasons' Calendar and Pocket Book (published by Grand Lodge for the benefit of the Charity Fund).

Monday.

4 Rl. Som. Ho. & Iness, F.M.H.
26 Castle Harmony, Savoy Hotel
28 Old King Arms, F.H.
706 Florence Nightingale, W'lw'ch.
1615 Bayard, 33, Golden Square
1744 Royal Savoy, Criterion
2396 Bishopsgate, Gt. Eastern Hotel
43 St. Paul, Birmingham
48 Industry, Gateshead
62 Social, Manchester
491 Royal Sussex, Jersey
557 Loyal Victoria, Callington
999 Robert Burns, Manchester
1008 Roy. St. Edmund's, Bury St. E.
1110 Tyrian, Eastbourne
1177 Tenby, Tenby
1218 Prince Alfred, Mossley
1258 Kennard, Pontypool
1325 Stanley, Liverpool
1688 Buxton, Buxton
1752 Ogmores, Bridgend
1753 Obedience, Okehampton
1861 Claremont, Croydon
1991 Agricola, York
2042 Apollo, Liverpool
2068 Portsmouth Temperance, L'dp't.
2257 Powell, Bristol
2279 Thornham, Thornham
2363 Minnehaha Minstrel, M'chester.
2547 Llangatock, Cardiff
2553 Rufford, Nottingham
2582 Lewisham, Smethwick

Tuesday.

92 Moira, Albion
141 Faith, Anderton's
145 Prudent Brethren, F.M.H.
186 Industry, Freemasons'-hall
205 Israel, Cannon Street Hotel
259 Prince of Wales, Metropole
1348 Ebury, Criterion
253 Tyrian, Derby
299 Emulation, Dartford
310 Union, Carlisle
357 Apollo University, Oxford
564 Scability, Stourbridge
597 St. Cybi, Holyhead
788 Crescent, Hampton Court
943 Sincerity, Norwich
954 St. Aubyn, Devonport
1007 Howe & Charnwood, Loughboro
1016 Elkington, Birmingham
1052 Callander, Manchester
1358 Torbay, Paignton
1390 Whitwell, Millon
1479 Halsey, St. Albans
1536 United Military, Plumstead
1566 Ellington, Maidenhead
1609 Liverpool Dramatic, Liverpool
1636 St. Cecilia, Brighton
1650 Rose of Raby, Staindrop
1675 Ancient Briton, Liverpool
1678 Medway, Tonbridge
1779 Ivanhoe, Sheffield
1834 Duke of Connaught, Landport
1896 Audley, Newport, Salop
1942 Minerva, Fenton
2025 St. George, Plymouth
2328 Albert Victor, York
2358 Mona, Castletown
2404 Lord Charles Beresford, Ch't'm.
2405 Ionic, St. Helen's
2518 Chas. Ed. Keyser, Hoddesden
2549 Benevolentia, Woodford

Wednesday.

Grand Festival.
201 Jordan, Freemasons'-hall
212 Euphrates, Holborn Restaurant
898 Temperance in East, Poplar
1017 Montefiore, Café Royal
32 St. Geo. Harmony, Liverpool
76 Economy, Winchester
82 Foundation, Cheltenham
117 Salopian of Charity, Shrewsbury
163 Integrity, Manchester
220 Harmony, Garston
250 Minerva, Hull
257 Phoenix, Portsmouth
304 Philanthropic, Leeds
439 Scientific, Bingley
461 Fortitude, Newton
540 Stuart, Bedford

651 Brecknock, Brecon
724 Derby, Liverpool
785 Twelve Brothers, Southampton
887 Leigh, Birmingham
996 Sondes, East Dereham
1039 St. John, Lichfield
1083 Townley Parker, Manchester
1119 St. Bede, Jarrow
1219 Strangeways, Manchester
1283 Ryburn, Sowerby Bridge
1633 Avon, Manchester
1714 Albert Edward, Yorktown
1723 St. George, Bolton
1733 Sunbury, Sunbury
1756 Kirkdale, Liverpool
1760 Leopold, Scarborough
1775 Leopold, Church
1809 Fidelis, Guernsey
1953 Prudence & Industry, Chard
1967 Beacon Court, New Brompton
1984 Earl of Clarendon, Watford
1989 Stirling, Cleator Moor
2019 Crook, Crook
2064 Smith Child, Tunstall
2149 Gordon, Hanley
2186 Strigui, Chepstow
2216 Egerton, Swinton
2320 St. Martin, Castleton
2357 Barry, Cadoxton
2385 Godson, Oldbury
2444 Noel, Kingston-on-Thames
2448 Bradstow, Broadstairs
2571 Holmes, Newcastle-on-Tyne

Thursday.

General Committee Girls School, Freemasons, Hall, at 5.
66 Grenadiers, Freemasons'-hall
99 Shakespear, Albion
507 United Pilgrims, Southwark
858 South Middlesex, Fulham
861 Finsbury, Great Eastern Hotel
871 Royal Oak, Deptford
1056 Victoria, Guildhall Tavern
1566 City of Westminster, Café Royal
1601 Ravensbourne, Lewisham
1974 St. Mary Abbott, Kensington
2319 Scots, Crane Court, Fleet Street
38 St. John Baptist, Exeter
51 Angel, Colchester
78 Imperial George, Middleton
111 Restoration, Darlington
129 Union, Kendal
202 Friendship, Devonport
214 Hope and Unity, Brentwood
346 United Brethren, Blackburn
348 St. John, Bolton
410 Grove, Ewell
475 Bed. St. John Bap., Luton
590 La Cesaree, Jersey
594 Downshire, Liverpool
636 De Ogle, Morpeth
707 St. Mary, Bridport
787 Beaureper, Belper
807 Cabbell, Norwich
809 United Good F'ship., Wisbech
904 Phoenix, Rotherham
935 Harmony, Salford
966 St. Edward, Leek
1032 Townley Parker, Chorley
1097 St. Michael, Tenbury
1151 St. Andrew, Tywardreath
1163 Emulation, Birmingham
1166 Clarendon, Hyde
1313 Fermor, Southport
1322 Waverley, Ashton-under-Lyne
1345 Victoria, Eccles
1392 Egerton, Bury
1404 Saint Vincent, Bristol
1418 Fraternity, Stockton-on-Tees
1437 Liberty of Havering, Romford
1501 Wycombe, High Wycombe
1505 Emulation, Liverpool
1519 Albert Edward, Clay'n-le-Moors
1578 Merlin, Pontypridd
1626 Hotspur, Newcastle-on-Tyne
1705 Prince of Wales, Gosport
1817 St. Andrew, Shoburyness
1884 Chine, Shanklin, Isle of Wight
1957 Grove, Hazel Grove
1971 Ald'shot, Army & Navy, A'shot.
2101 Bramston Beach, Godalming
2131 Brownlow, Ellesmere
2195 Military Jubilee, Dover
2214 Josiah Wedgewood, Etruria
2215 Anfield, Anfield

2263 St. Leonards, Sheffield
2269 Peace, Wigan
2335 Cycling and Athletic, Liverpool
2375 Hilbre, Hoylake
2387 Manchester Dramatic, M'chester
2418 Hedworth, South Shields
2462 Clarence, West Hartlepool
2463 Bootle-Wilbraham, Knotty Ash
2474 Hatherton, Walsall

1303 Pelham, Lewes
1385 Gladsmuir, Barnet
1391 Commercial, Leicester
1435 Annesley, Nottingham
1822 St. Quintin, Cowbridge
2415 Tristram, Shildon
2431 Kingsley, Northampton

Saturday.

1706 Orpheus, Holborn Restaurant
Council Boys School, Freemasons' Hall, at 4.
426 Shakespeare, Spilsby
602 North York, Middlesbrough
712 Lindsey, Louth
810 Craven, Skipton
308 Prince George, Eastwood
336 Benevolence, Marple
1462 Wharnccliffe, Penistone
1965 Eastes, Bromley
2201 Earl of Sussex, Brighton
2460 Ascot, Ascot

On Tuesday last, 19th inst., at Holy Innocents Church, Hammersmith, Bro. Fredk. Craggs P.M. Ranelagh Lodge, No. 834, was married to Emily, widow of the late Brother Fredk. Glover, of the same Lodge. The Church was most tastefully decorated for the occasion, and the ceremony was performed by the Rev. A. L. Price. Bro. James Barker P.M. of the Hammersmith Lodge, No. 2090, acted as best man, and the bride was given away by her brother-in-law. Amongst those present we noticed Bro. W. Fisher P.M. 834 1503 1572 1828 P.P.G.T. Middx., and Bro. J. H. Cumming P.M. 534. After the ceremony the bride and bridegroom received the hearty congratulations of the many friends who were present. The breakfast was served at the Star and Garter Hotel, Kew Bridge, under the personal supervision of Bro. Captain Purkiss, the well-known proprietor, and gave general satisfaction to all present. The bride and bridegroom afterwards left for Littlehampton. Our esteemed Brother Craggs is one of the best known Masons in the West of London, is one of the hardest working members of the Craft, and it is greatly by his energy and ability that the West London Masonic Election Association has been able to secure the success of so many of the candidates it has nominated.

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Splendid Suites of Rooms for

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ROYAL
Masonic Institution for Girls.

St. John's Hill, Battersea Rise, S.W.

AT A GENERAL COURT of this Institution, held at Freemasons' Tavern, Lincoln's-Inn-Fields, London, W.C., on Saturday, 16th April 1898, after the General Business was disposed of, the Governors and Subscribers proceeded to the election by ballot of 15 GIRLS into the Institution, from a list of 26 APPROVED CANDIDATES, when the following were declared duly ELECTED:

| No. on Poll. | No. on List. | Name. | Votes. |
|--------------|--------------|--------------------------------------|--------|
| 1 | 20 | Anslie, Dorothy Phoebe | 5247 |
| 2 | 13 | Sydenham, Ethel May (last) | 4643 |
| 3 | 19 | Sackett, Dorothy Grace | 4641 |
| 4 | 4 | Brown, Annie Mabel | 4590 |
| 5 | 3 | Orr, Ethel May (last) | 4535 |
| 6 | 11 | Whiting, Maud Wallis | 4519 |
| 7 | 1 | Stephenson, Victoria Florence (last) | 4508 |
| 8 | 17 | Pearson, Emma Westbury | 4206 |
| 9 | 8 | Fisk, Lucy Cans | 4149 |
| 10 | 22 | Lane, Florence May | 4114 |
| 11 | 10 | O'Neill, Elizabeth (last) | 4107 |
| 12 | 26 | Shardlow, Edith | 4064 |
| 13 | 12 | Wessendorf, Gwendoline Mary | 4005 |
| 14 | 2 | Stickland, Gwynedd Mary | 3770 |
| 15 | 9 | Dean, Frances Clara | 3609 |

The number of votes recorded to UNSUCCESSFUL CANDIDATES can be obtained on application to the Secretary's office, and will be duly carried forward at the next election, if eligible.

F. R. W. HEDGES,
Secretary.

STAR & GARTER HOTEL, KEW BRIDGE,

Brother Capt. W. T. PURKISS, V.D., Proprietor.

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Private Rooms for Large or Small Parties. Good Stabling.

Scale of Charges and further particulars on Application.

The Royal Alfred Lodge, Chiswick Mark Lodge, Loyalty and Charity Lodge, Rose of Denmark Chapter, St. Mary's Chapter, and Royal Alfred Lodge of Instruction hold their meetings at this Establishment.

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Moor Lane, Moorgate Street, E.C.

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Suppers from the Silver Grill 2s inclusive. Specialities, Native Oysters 3s 6d per dozen. Lobsters, &c. (see Bill of Fare). Served at Separate Tables, and in Private Gallery. Luncheons and Dinners at fixed prices, and à la carte.

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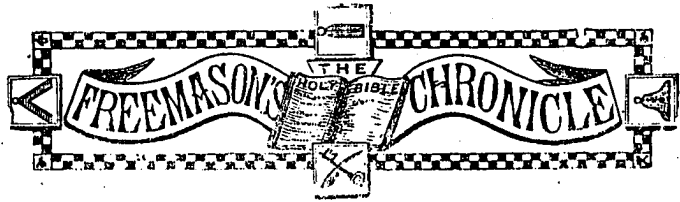
VEST—GROSE'S Skin-tight Buttonless Gymnastic ... 5/6
VESTS, buttonless, 1/-, 1/6, 2/-, 2/6. SWEATERS, 2/6, 3/6, 4/6, 5/6, 6/6
TROUSERS in White Flannel ... 6/6, 7/6, 8/6, 10/6, 12/6, 14/6, 16/6
SHORTS AND KNICKERBOCKERS ... 1/3, 1/6, 2/6, 3/6, 4/6, 5/6, 8/6
SHOES—Canvas, India Rubber Sole ... 1/6½, 1/11, 2/3, 2/6, 2/11, 3/6
SHIRTS in White Flannel or Oxford ... 2/6, 3/9, 4/6, 6/6
BELTS—6½d, 1/-, 1/6. BLAZERS—4/6, 5/11, 7/6.

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L ODGE Summonses, Lists of members, Menus, &c., of every description. Morgan, Printer, Freemason's Chronicle Office, New Barnet.



SATURDAY, 28th APRIL 1898.

R. M. I. GIRLS.

THE Quarterly Court of this Institution was held on Saturday, at Freemasons' Tavern, under the presidency of Bro. Henry Smith Past Deputy Prov. G.M. West Yorks.

Sir Reginald Hanson, Bart., M.P., P.G.W. Patron and Treasurer of the Institution was re-elected to the latter office.

The arrangement come to between the three charities, as to the price to be paid in future for Life and Perpetual Presentations, was agreed to so far as this Institution is concerned.

The poll for the election of fifteen girls into the School was then declared open, the names of the successful candidates and the number of votes polled on behalf of each being given elsewhere. The following were unsuccessful, and will carry forward the votes recorded on their behalf to the next election, when we trust better fortune will attend the efforts of their friends :

| No. on Paper. | Name. | Votes. | | Total. |
|---------------|------------------------------------|---------|--------|--------|
| | | Forward | Polled | |
| 7 | Pate, Gladys Leonora | 1555 | 1794 | 3349 |
| 15 | Moore, Jane | | 2788 | 2788 |
| 5 | Tremlett, Violet Louise | 951 | 1488 | 2439 |
| 16 | Knott, Marguerite | | 2009 | 2009 |
| 18 | Downes, May | | 1716 | 1716 |
| 23 | Clayton, Muriel | | 1539 | 1539 |
| 24 | Ellis, Florence | | 1204 | 1204 |
| 25 | Smith, Ida Angela | | 1199 | 1199 |
| 6 | Jacobs, Josephine Charlotte | 142 | 847 | 989 |
| 21 | Cross, Alice Elizabeth | | 726 | 726 |
| 14 | Gifkins, Mabel | | 494 | 494 |

Bro. Hedges Secretary of the Institution took the opportunity of making an appeal for further support from the Craft towards the 110th Anniversary Festival, which is to be held on Wednesday, 18th prox., under the presidency of Sir Reginald Hanson. The number of Stewards who were working in the interests of the Festival, he said, was far below the usual average at this time of the year, and it was feared the Institution would suffer as a consequence. We hope there is yet time to add to the list, and even do so much in support of the Chairman at this eleventh hour as to avert the calamity which many Brethren regard as all but certain in connection with the coming Festival of this Institution.

R. M. I. BOYS.

WE last week gave the names, &c. of the successful candidates at the half yearly election of this Institution. The following is a list of the remaining candidates, with the number of votes recorded for each, which votes will be carried forward on their behalf for the next election, if they are then eligible to compete :

| No. on Paper. | Name. | Votes. | | Total. |
|---------------|---------------------------------------|---------|------------|--------|
| | | Forward | Polled | |
| 18 | Bascombe, Edgar Hardy | 93 | 1883 | 1976 |
| 21 | Hardy, Harold Richard | 6 | 1742 | 1748 |
| 11 | Delahaye, William Arthur | 432 | 1211 | 1643 |
| 31 | Birt, Albert Victor (last) | | 1208 | 1208 |
| 24 | Moir, Sydney Herbert | 488 | 336 | 824 |
| 47 | Cay, Elliot | | 794 | 794 |
| 37 | Chapman, Harry Frank | | 731 | 731 |
| 4 | Hatchwell, Leonard Douglas | 445 | 144 | 589 |
| 32 | Edridge, William Herbert | | 555 | 555 |
| 30 | Lomer, Heinrich John | | 431 | 431 |
| 50 | Downing, Lewis Wilfrid | | 376 | 376 |
| 44 | Taylor, Ben Harold Yabsley | | 315 | 315 |
| 41 | Dorrell, Gilbert Frederick | | 304 | 304 |
| 22 | Nichols, Herbert Wilfrid | 91 | 134 | 225 |
| 9 | Sherman, Harold Mackenzie | 103 | 31 | 134 |
| 23 | Stiles, Malcolm Chester | | 122 | 122 |
| 29 | Dale, Wellington Trevelyan | | 38 | 38 |
| 10 | Hartley, Bernard | 19 | 6 | 25 |
| 17 | Price, Edmund Roy | 9 | 9 | 18 |
| 19 | McLeod, Lewis Arthur Alexander | 5 | 11 | 16 |
| 12 | Broben, Gerald Grant | 4 | 1 | 5 |
| 43 | Johnson, Albert Edward | | 2 | 2 |
| 15 | Downes, Gilbert George | | Withdrawn. | |

The ballot which took place on the same occasion for

ten members of the Board of Management, resulted as follows :

| No. on poll. | Name. | Votes polled. | |
|----------------------|-------------------------------|---------------|-----|
| London Brethren. | | | |
| 1 | Thomas, John J. | ... | 310 |
| 2 | Cummings, Robert D. | ... | 296 |
| 3 | Langton, Joseph D. | ... | 255 |
| 4 | Hudson, Charles W. | ... | 247 |
| 5 | Kempster, W. H. | ... | 231 |
| — | Lyon, H. Thomson | ... | 76 |
| Provincial Brethren. | | | |
| 1 | Manfield, Harry | ... | 257 |
| 2 | Papworth, Major Oliver | ... | 255 |
| 3 | Benson, Charles K. | ... | 251 |
| 4 | Corble, George | ... | 219 |
| 5 | Margrett, Edward | ... | 189 |
| — | Westlake, Francis B. | ... | 142 |
| — | Smith, Benjamin Arthur | ... | 56 |

UNITED GRAND LODGE.

THE Grand Festival, for the installation of the M.W. Grand Master and the appointment and investiture of Officers for the year, will be held on Wednesday next, 27th inst., at 4 for 5 o'clock, at Freemasons' Hall, London. The Annual Festival will afterwards be held, at Freemasons' Tavern.

Our worthy Brother "The Merrie Villager" of the "Islington Gazette" has added his voice in support of the claims of Bro. Thomas Rendell, a candidate for the benefits of the Royal Masonic Benevolent Institution, and asks his readers to forward him (to the office of the "Gazette," 10 High Street, Islington) any proxies they can spare. We trust his appeal will meet a hearty response ; never tired of doing a kindly action himself it is but fair he should occasionally ask those who appreciate his efforts to give tangible proof of their approval.

o o o

On Saturday, Brother Thomas Wake was made the recipient of a very handsome present by his Brother Masons, on the occasion of his leaving the town of Merthyr for Weston-super-Mare. The presentation was at the Globe Hotel, and took the form of an exceedingly handsome autograph album, signed by the Officers and members of the Lodge. Bro. J. M. Berry W.M. occupied the chair, and Bro. D. Rees Lewis formally handed the gift over. The list of signatures was read over by Bro. W. R. Harris P.M., and the recipient afterwards returned thanks.

o o o

A ball was held on Wednesday, 13th inst., at the Thorn-gate Hall, Gosport, under the auspices of the Gosport Lodge, No. 903, and the Lodge of Hope, No. 2153, in aid of the funds of the Royal Masonic Institution for Boys. A large company numbering nearly 200 assembled, the gathering including Bro. J. W. Gieve Provincial Grand Treasurer, and many other Provincial Officers. By permission regalia was worn.

o o o

Instead of joining the army of non-affiliates those Masons who are so lukewarm as to only pay their dues ought to be better instructed—ought to receive further light—ought to be clearly shown why Freemasonry really is the wisest, the strongest, the most beautiful, the most useful, and far the best institution devised by man, and why, to one who fully comprehends its principles and teachings, it seems more divine than human. If they were thus enlightened all their lukewarmness would depart, and their fervency and zeal would be marked and distinguished.—Ex.

"A SPRIG OF ACACIA."

ON the 20th inst., the honours of a public funeral were accorded the late Bro. Thomas William Fowles Worshipful Master of the King's Friends Lodge, No. 293, Nantwich, and Bro. Harry Saxton, of the same Lodge. The remains of Bro. Fowles were followed to the grave by the Nantwich Urban Council, members of the King's Friends Lodge, Volunteer Fire Brigade, and members of several Nonconformist bodies. The funeral of Bro. Saxton, who was for seventeen years Master of Nantwich Workhouse, and formerly superintendent of police at Egremont, Macclesfield, and Nantwich, was attended by members and officials of the Board of Guardians, and four police superintendents,

REPORTS OF MEETINGS.

-:o:-

We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative, to report Lodge or other proceedings.

-:o:-

ROYAL ARCH.

-:o:-

GRAND MASTER'S CHAPTER, No. 1.

THE installation meeting was held on Tuesday, 5th inst., at the Hotel Victoria, Northumberland Avenue, Major E. W. Stillwell M.E.Z., Alderman Sir Joseph C. Dimsdale H., Joseph Rock J., W. P. Griffin Treas., Charles Belton P.G.S.B. S.E.

There was no business before the Chapter but the installation of the Principals and the investiture of the new Officers for the year. Dr. Ralph Gooding Past Assistant Grand Sojourner installed Alderman Sir Joseph C. Dimsdale as M.E.Z., Joseph Rock as H., and Richard Creed as J. The other Companions invested in the remaining offices were Charles Belton P.G.S.B. Scribe E., J. D. Langton P.G. Standard Bearer Scribe N., T. P. Griffin Treasurer, H. L. de Montmorency Principal Sojourner, Geo. R. Steel 1st Assistant Sojourner, T. Dinwiddy 2nd Assistant Sojourner, Richard Eve P.G. Treasurer Director of Ceremonies, John Dimsdale and Major Price-Jones, M.P., Stewards, R. W. Goddard P.Z. Janitor.

The Chapter was then closed, and the Companions adjourned to a choice banquet, afterwards honouring the usual Royal Arch toasts, says the "City Press."

In proposing the toast of the Queen and Royal Arch Masonry Sir Joseph Dimsdale said all Masons hoped that her Majesty would come back from her continental holiday with renewed health after a very anxious, trying, and telling time for anyone, when they considered what the country had been passing through during the last few months.

In proposing the health of the Prince of Wales Grand Z. of the Order, Sir Joseph passed a high eulogium on his Royal Highness for the interest he took in the Craft and in the Royal Arch, and for his readiness at all times to come forward for the good of Freemasonry.

The toast of the Pro Grand Z. the Earl of Lathom, the Grand H. Earl Amherst, and the Grand J. Comp. W. W. B. Beach, M.P., and the rest of the Grand Officers Present and Past, was responded to by the Earl of Euston, who assured the Companions of the desire the Grand Officers had to advance the interests of Freemasonry at all times.

Major Stillwell I.P.Z. proposed the health of the Principals.

Sir Joseph C. Dimsdale, in acknowledging the toast on behalf of his colleagues and himself, said they were quite aware that they had an important trust committed to them. They had, as the three Principals of No. 1 Chapter, the custody of the traditional past, and the making of the future of the Chapter, and he hoped that with the Companions' co-operation and support they might find at the end of their year of office that the traditions had not been blurred, and that they had been able to put on twelve months more of history worthy of the Chapter. It was no sinecure to represent a Chapter such as that; on the contrary, it required a very great amount of consideration on the part of the Principals and the Officers. Personally, he felt fully his inability to conduct ably the position he now held, but he yielded to none in the desire to do well, and, whether it was in that position or in other positions in the Craft, he had found that kindly sympathy, love, and co-operation were always available from his Brethren and Companions. That led him to believe that the three Principals of No. 1 Chapter would be enabled so to conduct themselves as to lead to the welfare of the Chapter, and also of Royal Arch Masonry, and that at the end of their year the Companions would not regret placing him in that high position.

Other toasts followed in due course.

o o o

PLEIADES CHAPTER, No. 710.

THE annual meeting took place at the Masonic Hall, Totnes, on Thursday, 7th inst., when the Principals were installed by Comp. Hallett P.Z., as follows: Comp. W. R. W. Foot Z., W. L. Eynon H., and W. E. Windle J.

The annual banquet took place at Comp. Smerdon's, Town Arms, in the evening, when a splendid repast was served.

o o o

MARK MASONRY.

-:o:-

LONDESBOROUGH LODGE, No. 291.

THE installation meeting took place at the Masonic Hall, St. John's Avenue, Bridlington, on Wednesday, 13th inst. The Lodge was opened by Bro. J. Major Wilson, who has ably presided during the past twelve months.

After the usual routine business, the installation of Bro. H. Onslow Piercy P.M. P.P.S.G.W. was proceeded with, the ceremony being most admirably performed by Bro. Colonel R. G. Smith Dep. Prov. G.M.M. N. and E. Yorkshire.

The Lodge having been closed, the Brethren adjourned to the Station Hotel, where the installation banquet was served.

The usual Loyal and Mark toasts were honoured.

o o o

CRAFT: PROVINCIAL.

-:o:-

SYMPATHY LODGE, No. 483.

A MEETING was held at the Royal Clarendon Hotel, Gravesend, on Wednesday, 13th inst., when Bro. William Hawker I.P.M. presided, in the absence of the Worshipful Master, and was supported by Bros. H. Forss P.M. as S.W., A. J. Walklin J.W., T. T. Hogg P.M. Treasurer, A. Ronaldson P.M. Secretary, Percy Bowen S.D., Spencer Bowen acting J.D., J. A. Gillett I.G., G. R. Ceiley Organist, also the following Brethren: R. J. Beamish, P.P.D.C., T. H. Lygo P.M., J. Axcell, A. E. Lockhart, T. D. Gee, H. Pettingall,

G. A. Grant, James Hewison, D. A. Coppard, H. Webster, T. Kemp, F. Webber, J. R. Holland, T. Smith, T. A. Mummery.

The Visitors were Bros. Charles Westwood P.P.D.C. Essex P.M. 1343, W. R. Fernandez 871, Alfred Lewis 2332, Albert Haines 101, E. W. Webb 41, H. P. Mackenzie 77, W. W. Hedger P.M. 77.

The Lodge was opened in due form, when the minutes of the last regular meeting were read and confirmed. The ballot was taken for the admission of a candidate, previously proposed, but it proved unfavourable, and his sponsors were informed accordingly.

Bros. W. F. Buckland and E. H. Creed answered the questions of a Craftsman, were raised to the sublime degree, invested, and took their seats as Master Masons.

Bros. Richard L. Cosh and Arthur F. Couves, who were initiated at the last meeting, proved their proficiency, and were passed to the second degree. Both the ceremonies were performed by the acting W.M. in a satisfactory manner.

The sum of ten guineas was voted from the funds of the Lodge to be placed on the Worshipful Master's List as Steward for the Royal Masonic Institution for Boys. A slight alteration was made in the bye-laws, to meet certain contingencies. Bro. Hawker explained a scheme for the Masonic Hall.

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ST. MATTHEW LODGE, No. 539.

ON Thursday, 7th inst., at the Dragon Hotel, Walsall, Bro. C. Taylor, C.C., of Walsall, was duly installed W.M., the other Officers being afterwards appointed.

The installation ceremony was performed by Bro. Frank James W.M., who was one of the original members of the Lodge, and who was installed last year for the second time because it was the Lodge jubilee. There was a large gathering, including many representatives of the Province of Staffordshire and adjoining Lodges.

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BOSCAWEN LODGE, No. 699.

AT the monthly meeting held at Chacewater, on Monday, 4th inst., Bro. R. F. Frazer-Frizell P.M. P.P.G.J.W. and P.P.G. Chaplain was the recipient of an illuminated address on his departure from Chacewater. The W.M. Bro. Charles T. Worth, in making the presentation, after giving a brief outline of Bro. Frizell's career in Freemasonry from the year 1864, expressed regret on behalf of the Lodge that he was about to leave Chacewater, where he had proved himself a valuable member in all matters affecting the Lodge, and Masonry. In asking him to accept the address as a small but sincere token of their appreciation of his work as a Mason, their regard and esteem for him as a man, he hoped that his future might be even more bright and useful than the past, and assured him that their best wishes would follow him in his new sphere of labour.

Bro. Frazer-Frizell acknowledged the presentation.

The Brethren afterwards adjourned to the banqueting room, where an excellent supper was provided, and the usual Loyal and Masonic toasts were given.

The address, which was very beautifully illuminated and framed, was prepared by Messrs. Lake and Lake, Truro.

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LEWIS LODGE, No. 1209.

ON Wednesday, 13th inst., the annual installation meeting was held at the Lodge room at the Royal Hotel, Ramsgate, when a large number of Brethren were present, under the presidency of Bro. A. G. Harvey W.M.

After the installation, which was ably performed by Bro. S. R. Wilson P.M. P.P.J.G.D., the newly-installed W.M. Bro. J. Nebel invested his Officers.

The Brethren afterwards adjourned to an excellently served banquet which had been prepared by Bro. Roach, when the usual Loyal and Masonic toasts were duly honoured.

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ROBIN HOOD LODGE, No. 1493.

THE installation and banquet was held on Wednesday, 6th inst., at Eastwood, Notts. The installation took place at the Mechanics' Hall, in the afternoon, when Bro. William Henry Price was duly installed W.M., and then invested his Officers.

The banquet was afterwards held at the Sun Inn, being provided by Mr. J. Smedley. Songs, &c., were given during the evening, Bro. Walker presiding at the piano.

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ZION LODGE, No. 1798.

THE April meeting of this Lodge was held at the Grand Hotel, Manchester, on the 14th, Bro. Bernhard Steel W.M., the principal business being that of raising Bros. Nathan Robinson, Jacques Bernard Levey, and Hyman Barnett Morris to the sublime degree of M.M. Bro. George Board P.M. P.P.G.D. undertook the middle ceremony, the others being performed by the W.M.

The usual festive board followed.

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ST. GEORGE LODGE, No. 2025.

THIS Plymouth Lodge, of which Bro. F. M. H. Somerville is the Master, has just completed a successful year of working. There is a very satisfactory balance in hand, and the various charities have been considerably benefited by the contributions voted from the funds. The membership now numbers 103, nine Brethren having been initiated during the past twelve months.

The installation meeting will be held on Tuesday, when the installation of Bro. W. H. Lang takes place. The ceremony is timed for half-past five, and will be followed by the annual banquet at the Freemasons' Hall, Princess Square, Plymouth.

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WILBERFORCE LODGE, No. 2134.

THE installation of Bro. Councillor John Work as Worshipful Master took place in the Masonic Hall, St. Luke Street, Hull, on Tuesday, 12th inst., in the presence of a large gathering of Brethren of the Wilberforce and sister Lodges.

The installation ceremony was impressively performed by the retiring Worshipful Master and Bros. A. Spring I.P.M., T. T. Davis and J. Mackaill. As a mark of respect and esteem from the Brethren, Bro. S. T. White Past Junior Warden presented a very handsome Past Master's jewel to Bro. J. Leach Charter I.P.M.

The installation banquet was largely attended, and was a conspicuous success. Bro. John Work presided, and gave the usual Masonic toasts, which were warmly received.

Bro. Mackaill P.M., in proposing the Worshipful Master of the Wilberforce Lodge and his Officers, said that many had watched the Masonic career of the new W.M. with interest. By assiduity and zeal he had now ascended to that position in Masonry which should be the aim of every good Mason. They had now started the good ship of the Wilberforce Lodge on a new cruise, and he sincerely hoped that during its voyage in the present year of grace every prosperity would attend it.

The Worshipful Master, in reply, said he felt very greatly indebted to Bro. Mackaill for his past kindness. To the Lodge he owed a debt of gratitude for the unanimity with which he had been voted to the chair. He had always taken great interest in Masonry, although for many years he had never aspired to the chair. Masonry had become the joyous pleasure of his later moments of life, and he trusted that it would be the delight of his old age. In the selection of his Officers he believed he had chosen those who would be acceptable to all, and he trusted that when their year of office had expired they would hand down to their successors a Lodge unsullied and still more prosperous than they had found it.

Other toasts followed, intermingled with some choice harmony, rendered by Brethren present.

MANCHESTER DRAMATIC LODGE, No. 2387.

THE installation ceremony and festival of St. John was held at the Freemasons' Hall, Manchester, on Tuesday, the 12th inst., Bro. John H. Greenwood W.M.

The Lodge was opened in due form by Bro. T. Cooper P.M. at half-past three o'clock. The minutes of the previous regular meeting were read and confirmed. Bro. Cooper vacated the chair of K.S., and it was assumed by Bro. Joseph T. Richardson P.M. P.P.S.G.D. Secretary Installing Master, who opened the Lodge in the second degree.

Bro. E. G. Simpson P.M. P.P.G.D. Cheshire W.M.-elect was presented to the Installing Master by Bro. J. H. Greenwood the retiring W.M., to receive at his hands the benefits of installation. The Installing Master called the attention of Bro. Simpson to the qualifications necessary in every candidate for the office of Master, to each of which he gave his assent in the usual way, as also to the ancient charges and regulations, after which he took the customary obligation. The Lodge was opened in the third degree, when all Brethren below the rank of Installed Master were requested to retire; after which the acting Master duly formed a Board of Installed Masters. Bro. Simpson took the obligation as regards the requirements belonging to the office of Master, and was inducted into the chair of K.S. according to ancient rite, by the Installing Master, and was saluted accordingly.

The Installing Master, after the customary formula, declared the Board of Installed Masters closed, and the Lodge was resumed in the third degree. Master Masons were admitted, and Bro. Simpson was duly proclaimed and saluted, the working tools of the degree being presented by the Installing Master, as also was done in the two following degrees.

Bro. Simpson then appointed his Officers as follow:—J. H. Greenwood I.P.M., A. G. Brown S.W., Wm. Oswald Rowlands J.W., T. H. Birch P.M. Treasurer, J. T. Richardson P.M. P.P.S.G.D. Secretary, C. Swinn P.M. P.J.G.D. D.C., J. Pitt Hardacre S.D., J. Butterworth J.D., T. Ll. Marsden I.G., H. S. Greenwood Organist, Nelson Stokes, A. A. O'Karry, Gibson, B. Sykes Stewards, and invested them with their respective collars and jewels, at the same time pointing out their symbolic meaning.

Bro. T. V. Cavanagh P.M. delivered the address to the W.M., and Bro. Peter Lawton P.M. P.P.G.D. addressed the Wardens, whilst the address to the Brethren was given by the Installing Master.

After hearty good wishes from the Provinces of East Lancashire and Cheshire, and representatives from private Lodges, the Lodge was closed in peace and harmony at half-past six o'clock.

The Brethren, to the number of about eighty, then adjourned to the banqueting hall, to celebrate the festival of St. John, and partook of a most excellent dinner, following which the customary Loyal and Masonic toasts were proposed by the Worshipful Master, and enthusiastically received.

Bros. the Rev. E. Bigoe-Bagot P.M. P.P.G.C., J. Lewis P.M. P.P.D.C., Geo. Macfarlane P.M. P.P.G. Supt. of Works, and W. Craven P.M. P.G. Assist. Sec., responded for the provinces of Cheshire and East Lancashire respectively.

In the course of the evening the Worshipful Master presented the I.P.M. Bro. J. H. Greenwood a Past Master's jewel, which was acknowledged in well chosen terms.

The pleasure of the evening was greatly enhanced by a splendidly arranged musical programme, under the direction of Bro. J. H. Greenwood.

Bro. Simpson is a well-known figure in Masonic circles throughout the North of England, and in the Principality. He was initiated in the Egerton Lodge, No. 1045, in the year 1880. Subsequently he joined Avon Lodge, No. 1633, and was the founder of De Tatton Lodge, No. 2144, and one of the founders also of Dramatic Lodge, No. 2387, of which he is now the esteemed W.M. In addition to being a Past Officer of the Province of Cheshire he is a Past Officer in the Provincial Mark Lodge of Wales. Bro. Simpson is a worthy son of a worthy sire, his late father having held Provincial Office in Craft, Royal Arch, Mark and many other degrees of Freemasonry. He was also the founder of the Earl of Chester Lodge. In every respect Bro. Simpson is a hale man well met, and it is earnestly hoped by his numerous admirers that further distinctions await him.

DUKE OF YORK LODGE, No. 2449.

THE regular meeting was held at the Palatine Hotel, Hunt's Bank, Manchester, on Thursday, 14th inst., Bro. John Kinsey W.M. There was a good attendance.

After the reading and confirmation of minutes, Mr. Thomas William Lewin, Traveller, Fallowfield, was successfully balloted for, and afterwards initiated into the mysteries and privileges of ancient Freemasonry by Bro. W. T. Schofield P.M. P.P.J.G.D., the working tools being presented by Bro. A. G. Bryce S.W.

After a lengthy discussion upon various Lodge matters, the Brethren adjourned to the festive board, a very pleasant evening being spent.

Among those present and not previously mentioned were Bros. C. J. Hall

I.P.M., O. Rushton J.W., T. H. Stott Chap., S. Mamelok P.M. Treas., A. Sutcliffe Secretary, J. T. Whittle S.D., S. Kew J.D., W. Boden P.M. D.C., John Fairbairn I.G., R. H. Whatham and W. Simpson Stewards, T. T. Hardicker P.M. P.G.S.B., Arthur Hudson.

Visitors: Bros. W. Amery P.M. 1588, and Robert Meggitt 2368.

ST. ANN LODGE, No. 2457.

ON Tuesday, 12th inst., the members attended at the Lodge Room, in Orchard Road, St. Anne's-on-Sea, in good numbers, the occasion being the festival of St. John and installation of Bro. Wm. Woodcock J.W. The Installing Master was Bro. Wm. Cross W.M.

The members subsequently adjourned to the St. Anne's Hotel, where an elaborate spread was provided by Bro. Carl Braun.

LISCARD LODGE, No. 2657.

THE first annual meeting since the Consecration took place in the Concert Hall, Liscard, on the 15th inst., when a large number of members and visitors assembled to assist at the installation of Bro. T. M. Stanbury P.G.S., in succession to Bro. W. Orry Callow, who very ably performed the ceremony.

A well served banquet was subsequently enjoyed. In the course of the evening the valuable services of Bro. Callow as W.M. during the first year of the Lodge's existence were recognised by the presentation to him of a handsome silver bowl.

Bros. W. F. Robinson and John Armstrong, two prominent founders of the Lodge, were similarly honoured by the presentation to them of a valuable cigar case each.

The evening's enjoyment was greatly enhanced by the musical contributions of the Minster Quartette, and other Brethren.

METROPOLITAN.

DORIC LODGE, No. 933.

THIS Lodge brought a successful season to a close on 12th inst., by a meeting at Anderton's Hotel, Fleet Street, at which Bro. Elijah Sherry, who was placed in the chair of W.M. in February, presided.

Some formal business was transacted. The W.M. announced his intention of standing as a Steward for the Boys Festival, and invited subscriptions from the members, to which, in the course of the evening, response was made by a number of them.

After Lodge was closed a capital supper was served, and the customary toasts were honoured.

LODGE OF ST. JOHN, No. 1306.

THE installation meeting was held on the 6th inst., at the Guildhall Tavern, Gresham Street, Bro. C. G. Holmes W.M.

The Lodge being opened, the Auditors reported that they had found everything in order, and the accounts showed the Lodge to be in a flourishing condition; they also agreed that the books were well kept, and reflected great credit upon the Secretary.

The installation ceremony was then proceeded with, Bro. C. Schultz P.M. installing Bro. W. Harper S.W. into the chair of K.S. in a masterly and efficient manner. The W.M. then appointed and invested his Officers.

The Lodge having been thus organised for the ensuing year, the installation ceremony was brought to a close by Bro. Schultz delivering the customary addresses to the Master and Wardens, winding up with the oration upon the nature and principles of Freemasonry.

The W.M. now said it became his pleasing duty to present to Bro. C. J. Holmes I.P.M. the jewel that had been voted to him by the Lodge, and in doing so said he knew that Bro. Holmes had carried out his duties to the best of his ability, and regretted that illness had prevented his attendance on every occasion. He wished him better health and long life to wear the jewel in the Lodge.

After some routine business the Lodge was closed, and the Brethren adjourned to the banqueting hall. The dinner being ended, the Loyal and Masonic toasts were briefly given, and almost as briefly responded to, the W.M. mentioning that as the hour was late, and as he had prepared a long musical programme, the same was necessary.

CLISSOLD LODGE, No. 2551.

THE installation festival of this worthy and excellent Lodge was held at the Great Eastern Hotel, Liverpool Street, E.C., on Thursday, when a goodly number of the members and their friends assembled to take part in the interesting occasion.

Bro. Harry Townend W.M. presided, and was assisted by Bros. Robert Emery S.W., Alfred H. Cooper J.W., D. H. Paine and E. Strange acting as Senior and Junior Deacons, H. A. Badman I.G., W. Mason Stiles P.G.T. Treasurer, J. J. Lamigeon P.M. Secretary. There were also present Bros. B. R. Watkins, M. Faulkner, Henry King, G. S. Elliott, P. G. Cooper, J. S. Keith, S. N. Wolfers, H. W. Butcher, C. Steffen, Edward Swiften, W. Whitehouse.

The Visitors were Bros. W. A. Scurrah P.G.S.B., Walter Wesche W.M. 1929, F. Carpenter 325, H. J. Foan Organist 2473, Orton Cooper P.M. 211, Edward Mason 43, E. Strange D.C. 2549, C. Bolton, J. T. Saunders P.M. 1507, W. D. Church P.M. Secretary 1365, James Irvine P.M. 862, J. A. Stone S.W. 1298, Geo. D. Horsfield S.W. 114, R. T. West 1744, F. C. Lintott W.M. 1365, H. Fletcher Campbell 2265, T. H. Russell Chaplain 2408, Wm. Stacey W.M. 19, F. Marx P.M. 957.

The Lodge was duly opened, when the minutes of the previous meeting were read, and the business thereat transacted was confirmed. The Report of the Audit Committee was received and adopted.

The Lodge was opened in the second degree, when Bros. Samuel Nathaniel Wolfers and Henry William Butcher, who since the last meeting of the Lodge had been passed as Craftsmen in the Clapton Lodge, answered the questions of that degree, and were raised to the sublime degree by the W.M.

The special business of the evening then took place. Bro. Townend requested Bros. W. A. Scurrah and J. T. Saunders to assist him as Wardens,

and declared all offices vacant, where upon Bro. Alfd. Henry Cooper J.W., who had been elected as Master, was presented by Bro. W. Mason Stiles, and signified his assent to the ancient charges and regulations. A Board of Installed Masters, fifteen in number, was formed, and Bro. Cooper was installed in the chair of King Solomon in accordance with ancient tradition. Upon the re-admission of the Brethren the new Master was saluted and proclaimed in the various degrees.

The following Officers were invested to assist the W.M. during the ensuing year:—Bros. Robert Emery S.W., G. S. Elliott J.W., W. Mason Stiles Treasurer, J. J. Lamigeon Secretary, H. A. Badman S.D., W. R. Ister J.D., E. A. P. Broad D.C., Percie C. Cooper I.G., J. S. Keith, E. Le Bas, M. Faulkner, and G. H. Paine Stewards, T. C. Edmonds P.M. Tyler.

The beautiful addresses to the Master, Wardens, and Brethren were admirably delivered by Bro. Townend, and elicited the hearty appreciation of the assembly. Upon the termination of the last, the W.M. rose and said that he could not better reward the faithful services of Bro. Townend than by presenting him with the Past Master's jewel voted by the Lodge. He considered that no Master had better deserved the honour, and he had much pleasure in pinning the jewel to his breast. The I.P.M. briefly returned thanks.

Several communications were read from Brethren who were unable to be present. The new Master having received the cordial congratulations of the visiting Brethren the Lodge was closed, and the company adjourned to the Grand Hall, where the banquet was served.

Previous to commencing the toasts the Master explained that as there was a lengthy musical programme before them he would ask the speakers to be as brief as possible in their remarks.

He set a commendable example in proposing the Queen. He said "God save the Queen, and preserve the Craft."

Bro. W. A. Sourah P.G.Std.Br. responded for the Officers of Grand Lodge.

Bro. Townend, in kindly terms proposed the health of the Worshipful Master. He had been associated with Bro. Cooper in many matters, and always found him a real good fellow. He would work to the best of his ability for the Lodge, and when his year of office was terminated, he felt sure the verdict would be satisfactory.

Bro. Cooper, who on rising to respond was received with acclamation, thanked his predecessor for his kind remarks, and the Brethren for their cordial reception. He certainly felt proud at being placed in the honourable position of Master, though he must confess that had it not been for some of his Masonic friends he would not have aspired to the office. It was an auspicious day for him, as it was not only his birthday, but also the anniversary of the day he commenced business in the City of London.

The W.M. afterwards submitted the toast of the Installing and Immediate Past Master, saying that he regarded it as a proud privilege to be installed in so able and perfect a manner as Bro. Townend had performed the ceremony. The Lodge had expressed their appreciation of his services by presenting him with the jewel, and he trusted that he might be spared for many years to assist them.

Bro. Townend, in reply, said that if he had done his work to the satisfaction of the Brethren he was more than satisfied. His best efforts would be at the disposal of the Lodge whenever he could be of assistance.

The Visitors' toast met with a warm reception, upon the Worshipful Master extending to the guests a hearty welcome; and Bros. Wm. Stacey, F. C. Lintott, Walter Wesche, James Irvine, T. H. Russell, F. Marx, F. Campbell, F. Carpenter, and E. Strange responded for their colleagues, thanking the Lodge for their fraternal hospitality, at the same time wishing the Brethren continued prosperity.

The Treasurer, Secretary, and other Officers having been complimented in the usual manner, for which most of them returned thanks, Bro. Edmonds made his appearance and gave the Tyler's toast, thus bringing the proceedings to a pleasant and harmonious conclusion.

The distinguishing characteristic of Freemasonry was evinced by two episodes which are worthy of record. The Charity Box was sent round after dinner, and afterwards sold to Bro. G. H. Paine, at what was considered a high price, but to the astonishment of those present it was discovered that the purchaser had made a bargain, there being a balance, which Bro. Paine handed over to the Treasurer. There was also a draw for two Life Subscriptions to the Masonic Charities, which fell to the lot of Bros. Stiles and Le Bas, who promised the amount, ten guineas, to Bro. Townend, who is acting as Steward at the forthcoming Centennial Festival of the Boys School. The Lodge likewise voted ten guineas from the funds for the same purpose.

The musical arrangements reflected much credit upon Bro. Henry J. Foan, Organist of the Molesey Lodge, who may be congratulated upon his company. Madame Ellaline Grantley possesses a soprano voice of fine quality, the like of which is but seldom heard at these gatherings, and should be in great demand. Miss Teresa Deviene is an agreeable contralto, while Messrs. Thomas Abel and Herbert Phillips are more than equal to the demands made upon them. Bro. Harry Hall and Mr. Ambrose Thorne contributed some humorous ditties, which were much appreciated, and Bro. Foan himself proved an efficient accompanist.

The Worshipful Master presented each of those present with what he termed a "Peace Offering," in the shape of ornamental boxes of confectionery for the acceptance of the members' wives or sweethearts, in order that there might be no heart burnings by reason of the late hour at which this very agreeable meeting terminated. Bro. Cooper appears to know something.

BRONDESBURY LODGE, No. 2698.

THE first regular meeting of this Lodge, since its Consecration by Bro. E. Letchworth last month, was held at the Earl Derby, High Road, Kilburn, on Wednesday of last week, the W.M. Bro. R. J. Campbell P.M. presiding, supported by the Officers of the Lodge: Dr. G. J. Morgan P.M. I.P.M., A. F. Hardymont S.W., Fhritton W.M. (Visitor) acting J.W., G. Coxen Treasurer, E. George Secretary, B. Stocker S.D., A. H. Oldrey J.D., J. M. Goodwin D.C., C. W. Paine I.G., F. Crook and T. Battrums Stewards; and Bros. W. G. Coxen, H. Coxen, Symonds, J. Crook, Wheeler, Greaves, Pearce, F. Crocker, J. H. Crook, Line, &c.

Visitors: Bros. Liddell P.M. 45, Sexton Organist 2361, Walker 177, Harry Willmsmer 1567, &c.

The Lodge having been opened and the minutes of the Consecration meeting read and confirmed, the ballot was taken for the following candidates for initiation: Messrs. J. H. Crook, W. H. Pearce, E. G. Lines, A. R. Greaves, and Frank Crocker.

The W.M. in a very impressive manner proceeded with the ceremony of initiation, afterwards delivering the ancient charge.

The following Brethren were admitted as Joining Members: Bros. G.

Wheeler, Domatic Lodge, No. 177; A. Hawes, Fellowship Lodge, No. 2535; and F. Pim, Dalhousie Lodge, No. 860.

The report of the Committee to frame the bye-laws was received and adopted. Five propositions were received for initiation at the next meeting.

On proposition by Bro. Hardymont S.W. seconded by Bro. Oldrey J.D., it was unanimously resolved to form a Lodge of Instruction in connection with the Lodge. A preliminary meeting will shortly be called for the purpose of appointing a Preceptor, Treasurer and Secretary, framing bye-laws, and making all necessary arrangements.

An excellent dinner was served by the host Bro. Coxen, after which the usual Loyal and Masonic toasts were given, interspersed with vocal and instrumental contributions by members of the Lodge. Bro. Sexton Organist of the Cricklewood Lodge presided at the piano.

INSTRUCTION.

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ROYAL ALFRED LODGE, No. 780.

ON Thursday, 7th inst., at the Star and Garter Hotel, Kew Bridge, Bro. E. H. Wilcox W.M., F. M. Ridley S.W., W. Fisher J.W., F. J. Larkman Treas., J. H. Cumming Sec., H. T. Johnson S.D., D. Rawlings J.D., R. H. Williams Preceptor, H. R. Worth I.G., F. Craggs P.M., J. Dennis P.M., F. J. Cross, and others.

The ceremony of initiation was rehearsed, Bro. F. J. Larkman P.M. acting as candidate. The Lodge was called off and on. On resuming, the W.M. gave the charge in an admirable manner, and advanced the Lodge to the second degree, when the ceremony of passing was rehearsed, Bro. F. J. Cross being the candidate.

ON the 14th inst., Bro. F. M. Ridley acted as W.M., with W. Fisher S.W., J. Dennis J.W., J. H. Cumming Sec., F. Craggs P.M. acting Preceptor, F. J. Cross S.D., H. Worth J.D., R. W. Robinson I.G., A. H. Bridger, H. T. Johnson, E. H. Wilcox, and others.

The ceremony of initiation was rehearsed, Bro. Bridger as candidate. The Lodge was called off and on. Bro. E. H. Wilcox having answered the necessary questions, the Lodge was opened in the second degree, and the ceremony of passing was rehearsed, he acting as candidate. The Lodge was resumed to the first degree.

Bro. W. Fisher P.M. 834 1503 1572 and 1828 P.P.G.Treas. Middlesex was elected to the chair for the next meeting. We can confidently assure any Brethren who can make it convenient to be present at this Lodge of Instruction that they will be sure of a fraternal welcome. The Star and Garter Hotel, Kew Bridge, is exceedingly easy of access from the west-end of London, by rail, tram and omnibus, and the proprietor Bro. Captain Parkiss is highly esteemed by the Brethren residing in the district.

LA TOLERANCE LODGE OF INSTRUCTION ANNUAL DINNER.

THE annual dinner in connection with this excellent Lodge of Instruction, No. 538, took place on Wednesday, at the Frascati Restaurant, Oxford Street, W. Brother J. Paul the zealous Preceptor of the Lodge occupied the chair, while the vice chairs were filled by Bros. T. W. Smale P.M. Secretary of the La Tolerance Lodge, and Bro. L. S. Genese P.M. of the Barnato Lodge.

Among others who were present were Bros. E. C. Mulvey Grand Pursuivant, Clear W.M. 538, J. Rainsford, Raphael, Leather, C. J. Pennell, G. F. Johnson, F. W. Berry, Howard E. Mullins Secretary, Hammond, Beadle, Zoppenfeld, Carlisch, Tidy, Cross, Proctor, Goldstein, Woolfers, Fisher, Kench, Hyde, Pettitt, Buffery, Podgers, &c.

After a capital repast, the Chairman rose and gave the health of the Queen, and prosperity to the Craft, which was drunk with enthusiasm. This was followed by the toast of the Prince of Wales and the Officers of Grand Lodge, for whom Bro. Mulvey responded.

Bro. Mulvey said that the great success of Freemasonry in England was no doubt owing to the keen interest H.R.H. took in its welfare, and he was ably assisted by Lord Lathom and Lord Amherst. Of course they were aware that many Grand Lodge Officers had that honour thrust upon them, but as a rule the distinction was given for hard work in promoting the Craft and its charities. He was very pleased to know that the Lodge was in a flourishing condition, and he could speak highly of their Preceptor as a most efficient worker of the ritual.

Bro. Genese proposed, in very flattering terms, the President and Vice-President. He need not there dilate upon their many excellencies, but they were always ready to impart instruction, and assist in improving the minds of the members.

Bro. J. Paul returned thanks for the compliment, and said he always endeavoured to make everyone who attended the Lodge as comfortable as possible, and he considered that instruction and sociability could be very well blended, and the result in their Lodge was satisfactory. The ritual, addresses and sections were very easy—when you knew them (ironical cheers)—and he was very proud to have so many proficient Officers.

Bro. Smale also replied, and expressed his pleasure at meeting so many old friends. In consequence of his many duties he had been obliged to resign the Secretaryship in favour of Bro. Mullins, but he would always be ready to assist in promoting the prosperity of the Lodge.

Bro. Paul, in submitting the Lodge of Instruction, said he must express his gratification at the progress made by the members during the past year; the average attendance was good, and all took interest in the work. The Brethren must remember that "practice makes perfect," and the more practice a Brother had the more proficient he would become. He greatly regretted the death of Bro. Welby, who presided at the last dinner, for truly he was an excellent Mason and a credit to the Craft.

Bro. Howard E. Mullins Secretary responded, and said he could endorse what other speakers had said as to the qualifications of Bro. Paul as Preceptor as he had acquired all his knowledge of the ritual under his teaching. Besides learning their lessons they were not unmindful of the wants of others, and had contributed thirty-six guineas towards the Masonic charities during the past year. So far as he was personally concerned he could add that his services were always at the disposal of the Lodge.

Bro. Mulvey, in speaking for the Masonic Charities, said the Centenary of the Boys School to be held on 10th June would be the greatest event in the annals of Charitable Institutions, and he fully expected that the £100,000 required for re-building the Institution would be forthcoming. The money subscribed for the Charities was always faithfully applied, and the recipients were not treated as paupers, nor considered as such in any way.

Bro. Rainsford said he always advised the Masters of Lodges to act as

Steward for one of the Charities during their year of office, and personally he had set the example and had represented their Lodge at all three. The Lodge Benevolent Fund was an easy method of becoming Life Subscribers by paying a shilling a week. He had attended that afternoon before the Board of Benevolence, and had obtained a grant of £40 for the widow of a deceased Brother.

Bros. Johnson and Hyde responded on behalf of the Visitors, and the Tyler's toast brought the proceedings to a close.

The speeches during the evening were interspersed with songs given by Messrs. Iverneski, Geo. Barratt, and Martin Foreshaw; Bro. O. Mannheim officiating at the piano.

DR. LUKE RIVINGTON AND THE FREEMASONS.

ON Sunday morning Dr. Rivington continued the subject of "Secret Societies," which he introduced on the previous Sunday as a development of the general question of authority upon which his Lenten course has turned at the Pro-Cathedral. The weather was very inclement; nevertheless, the church was filled, a large congregation of men being present, attracted evidently by the preacher's promise to explain the attitude of the Church towards English Freemasonry and the solidarity of the Masonic sect in England with that of the continent. He gave numerous extracts from Papal Encyclicals during the last century and a quarter on the subject, to show on what principles Freemasonry had been condemned by the Sovereign Pontiffs.

Quoting from Clement XII., who sounded the alarm 130 years ago, Benedict XIV., whose mildness was illustrated by his saying, "You will never convert Protestants except by persuasion and sweetness," Pius VII., Leo XII., Gregory XVI., and Pius IX., who, while beginning his enlightened reign with a general amnesty for all offenders, yet renewed all the condemnations of Freemasonry promulgated by his predecessors, Dr. Rivington dwelt with particular detail on the Encyclical of Leo XIII., published in 1884. In that Encyclical the false principle of naturalism, or the reliance on nature and human reason only, is declared to be the fundamental flaw in Masonic teaching.

He showed how all the Popes condemned the clandestine nature of the meetings and the secrecy of the rites of Freemasonry, and all concurred in blaming the oath of initiation. In these characteristics English Freemasonry was identical with the continental variety. The oath of initiation, which was the same in English Lodges as in all others, he denounced as detestable and abominable, and reminded them that, however distinct the English Masons might profess themselves to be, the worst form of Freemasonry that existed on the continent started from London. He would concede that many English Masons might not, and indeed he would believe did not, profess the principles which actuated their continental Brethren, but the power for evil of such associations was supported and strengthened by the numbers of those who were initiated to the lower degrees, and who though ignorant of the secret purposes of the inner circles were one in solidarity with them. The English Masons might wait their hour. As Clement XII. sounded the note of alarm in his day, so now Leo XIII. had warned society of the evil of that secret sect.

He concluded with pointing out that if Freemasons claimed, as some did, to promote religion, it was impossible for Catholics not to reply that their own religion is sufficient for everything. If Freemasons pleaded the philanthropy of their aims, we might well wait until Freemasons had produced a St. Vincent de Paul, or the innumerable charities of the Catholic Church. He would say to young men who desired to practise philanthropy, "practise your own religion and you will exhibit philanthropy in its highest form." If, again, Freemasons pleaded that there was no meaning and no harm in their rites and teaching, then why have recourse to the dangerous expedient of a tremendous oath and clandestine doings? Besides, it had been seen that the Masonic organisation lent itself too naturally to evil under circumstances which might any day arise. He claimed for the Holy See a speciality of wisdom, and of care for the children of the Church, in uttering her ceaseless protests against that kind of association.—"Tablet" (2nd April 1898).

A NOVEL POINT.

THE following letter was addressed to the Editor of the "New Zealand Craftsman."

SIR,—A short time ago I was asked to give reasons why the chairs of the three principal Officers of the Lodge to which I have the honour to belong were cushioned with blue, purple, and crimson respectively, and I have since been requested to give the substance of my reply to you. I mention this to excuse my occupying your valuable space. The question at issue was the correct arrangement and appropriate selection of the colours. These old and royal colours—blue, purple, and crimson—were brought out of Egypt by the Israelites (the Egyptians were famous for their wonderfully rich dyes) and adopted for the decoration of the Tabernacle in the wilderness and afterwards of the magnificent Veil of the Temple at Jerusalem. Originally, with white, they represented the four elements—white, the colour of the fine linen (made from flax) being referred to the earth; blue, the colour of the sky (the atmosphere), air; purple, in reference to the fish murex from which the dye of this colour was obtained, the sea or water; and crimson to the regeneration and purification of souls, as illustrative of the great principle—fire. The moral lessons they teach are—(1) Blue—Brotherly love and benevolence, which should be as extensive as the blue vault of Heaven; (2) Purple—Union and harmony—this colour being the harmonious union of blue and crimson; (3) Crimson—Zeal and ardour, for what is more zealous

or ardent in nature than fire. The colours are referable to the three degrees, the three steps, and the three principal Officers, viz.—(1) Youth—Blue signifies the air or Divine breath, the great cause of all birth; (2) Manhood—Purple—The intermediate stage between birth and death—viz., life—signifying a Brother's life during his search after truth and perfection; and (3) Old age and death—Crimson—Immortality, or the result of the regeneration and purification of the soul. These colours are the colours of Ancient York Masonry, the first three degrees being blue, hence so called blue Lodges. The degrees of Mark Master, Past Master, and Excellent Master, purple; while the Royal Arch, with the three degrees attached to the three principal Officers, are crimson. Hence they may appropriately and symbolically be relegated for the purposes of Lodge decorations to the J.W., S.W., and the W.M. respectively.

Fraternally yours, &c.,

UNANIMITY.

IS MASONRY A RELIGION?

THE following was addressed to the Editor of the "Kansas Freeman":

I have been greatly interested in the views expressed by the "Brothers" as to whether or not Masonry is a religion; albeit I find that their individual views upon the subject are widely divergent and almost hopelessly varied. I have read many statements bearing upon this question, and have been permitted upon several occasions to hear it discussed, and found that the views of the average Brother are somewhat influenced by his church creed.

For instance: The Baptist insisted that Masonry was very much in evidence when Moses led the Israelites over Jordan, saying that they "marched across as a Masonic Lodge; while Pharoah and his hosts received the only kind of baptism they were entitled to."

The Brother whose creed was of Calvinistic blue, readily agreed that "Masonry bore the marks of his kind of religion, since the 'elect' only were entitled to it." Thus emboldened he had adopted no church creed, boldly asserted that "the light of God's word, transmitted through the centuries of time via the Hebrews, was the only revelation of God to man, and was the light of speculative Masonry, while the rest of the world walked in darkness." When I asked them what Masonry was, that I, too, might think intelligently upon it, they looked upon one another and said: "Verily, it is a progressive science;" which I thought at the time was a very wide and safe diagnosis. It was as though they had waved their arms out over all creation, saying, "Here it is, now investigate and compare." So I asked them to define religion, but they all "with one consent began to make excuses." I told them that with my very uncertain knowledge of Masonry, and their (seemingly) limited knowledge of religion, we ought to strike a fair average, and they advised me to try it, so here I am with an unlimited subject, and limited space, which require me to eliminate all lost motion. (By the way, life is full of lost motion.)

All science means knowledge, classified knowledge; and all science shows but one Force, one Universal Cause; there is no other. There are laws, but, as some one has aptly said: "Law cannot execute itself, it is not self-imposed, it refers to an author, an agent." In short, law never governed anything; it is only the statement of the way in which things are governed.

Masonry being a "progressive science," presumably recognises no particular form of church creed, no particular form of church doctrine, no particular church, and no particular religion (not being confined within the boundaries of the "Christian Religion") so that Masonry is then a universal as well as a "progressive science."

Religion is also universal, it being by no means confined to what we know as the Christian religion; it is necessarily progressive, and it is a science of high degree, for although it recognises creeds and doctrines as adjuncts, it is in no wise dependent upon them for its being, for it lived before they did; it is the science of divine things; take the word theology; from Theos God, and Logos doctrine, and it means a classified science of our supposed knowledge of God; and progressive scientific theology says that "truth is infinite."

The word religion, from "relegare," meaning to bind fast. In its practical application it means fellowship with God, "that obligation we feel in our minds from the relation in which we stand to some superior power." It is well known that the first religion was natural or rational, having for its principal the author of nature. The pagans searched nature for their divinity, but the Hebrew looked into his own soul; the one worshipped force, the other worshipped righteousness; the one built temples to the supposed representative of that force, the other built one temple to the living God. When we consider that "the Kingdom of Nature and the Kingdom of God have the same laws"—for the Kingdom of Nature is within the Kingdom of God—"we will find that they were not very widely separated, for both Kingdoms have the same truth, the one operating on a business, scientific, or geometrical level; and the other on a high spiritual plane. This, in rational theology, by the exercise of rational faculties, its physical operations explained by symbols before the lessons are universally understood, find the Supreme Force, governing the Kingdom of Nature." Its spiritual application is purely speculative; it is religion; and the dividing line is found in the statement:—"The light shone in the darkness, and the darkness comprehended it not."

Perhaps we can trace some similarity between "progressive science" and religion on a scientific basis (remembering that we are not discussing the practice of religion, or forms of church worship).

Bacon says: Science is the interpretation of nature as defined by rational thought and reason; reason being that intellectual power by which we apprehend and discover truth. Thus science is but a partial copy of the intellectual system, co-extensive with the material universe, and he who seeks truth will lay aside his own narrow views and adopt the thoughts of the Infinite Thinker." Let us suppose light and truth to be interchangeable terms, or rather let us suppose light to be the word of God, and religion to be the worship of God "in spirit and in truth," and we find that light and truth are inseparable. He who searches for light will find truth; it is the one eternal principle through which light radiates; who finds one finds the other, and in the quest of light, or in the search for truth, we are actually seeking to discover the mind of God. It is hardly possible to "find and adopt the thoughts of God, without thinking in harmony with the divine mind." If he is a Mason who reaches this plane, I fancy he has found the spiritual interpretation of this "progressive science," and seeing the light reflected in his own soul, will realise what the Master meant when he said "The Kingdom of Heaven is within you," and the fetters of earthly woven creeds falls from him. When he who is searching for truth, reaches this height, he stands upright, and walks with God. Both have found that the truth have

made them free. There may be religious observances and forms of worship which they both observe, but they are not religion. We would have a much clearer conception of the Trinity, and religion, too, if we would remember that Christ defined the third person in the Trinity as "the Spirit of Truth." If religion means the worship of God, "a binding fast to God," how are we going to get possession of it other than by a scientific or rational route? It is not contagious; it is not something external to be conferred or imposed upon one, and it is a great pity that the average line of theology is so formulated as to limit the revelation of a new truth; for truth is "too great for adequate definition," and while "Christian facts will never change, their interpretation into thought and action changes ever."

There is an old theology which Professor Mabie says "begins with the evil one, and finds sin essential, rather than unity with God, with sin as an accident," and a great deal of the theology of the present has its cable-tow fastened somewhere out of sight to this mummy of the past, knowing that new truths will not go into old bottles, except with disastrous results to the old bottles, and while "the word" is being made of no effect because of tradition, the entire Christian world wonder why it is that religion seems so unattractive to the masses.

An eminent theologian says that "the unknown prophet who wrote the first chapter of Genesis revealed the foundation of all religious truth and the secret of all religious life, for the first doctrine of that book is that God is in nature; the second is that God is in man, and this is the whole superstructure upon which the Hebrew and Christian religion rests. God made man in his own image. This is the keynote, and as the ages passed it swelled into grander harmony until it culminated in Christ who combined in His image "perfect divinity and perfect humanity." And religion is simply a recognition of the eternal reality of our kinship to God, and living according to this reality. Religion does not stand without the man and shape his actions, but models the life from within. And surely that which teaches man his relation to God and to his fellow man, that which leads him into light, that which leads him to search for truth, if there be any answering light within, must certainly lead him to find the image of the Great Architect in his own soul, and if he will follow this science which says that "truth is infinite" back to its source, he will have found that universal religion which bears the marks of God's royal priesthood, and exalts above all creeds.

LIZZIE I. BELLER,

Perth, Kansas.

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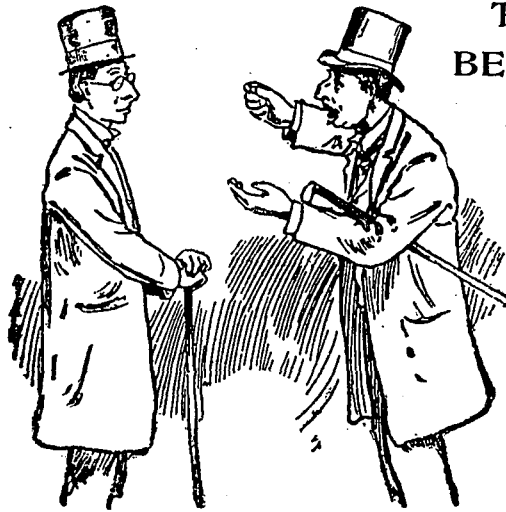
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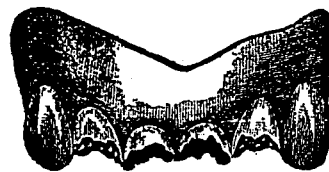
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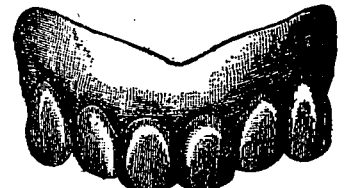
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