

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. L.—No. 1288.
25th year of issue.

SATURDAY, 16th SEPTEMBER 1899.

PRICE THREEPENCE.
13/6 per annum, in advance

THE PRESS AND FREEMASONRY.

WE have always felt the English Craft owed a debt of gratitude to the Press, but it has been left to a Provincial paper to boldly claim that the publicity given to Masonic proceedings is largely answerable for the great increase in the number of English Lodges since the accession of His Royal Highness the Prince of Wales to the Grand Mastership. The writer of a paragraph which we reproduce elsewhere, from the "Birmingham Daily Post," after speaking of the resignation of the Marquis of Ripon twenty-five years ago, says that nearly 1,300 new Lodges have been added to the English list since that time, while fewer than 950 came into existence in the preceding twenty-five years, and he argues that although the principal reason for this disproportionate increase is that the Prince of Wales became Grand Master upon Lord Ripon's retirement, and his popularity attracted many new members; yet the fact that the doings of Grand Lodge or Grand Chapter, or of private Lodges or Chapters, have been reported in the public press—with manifest discretion on the part of the writers of the reports—has led to thousands of outsiders being made aware of the existence of our Craft, and its continued efforts to advance the welfare of its members.

Our contemporary has touched a chord here which we think has too long been overlooked, or if recognised has been disregarded by the Craft at large. We are aware that even to-day there are very many Brethren who look with the greatest suspicion and manifest disfavour on any item of Masonic news that appears in the public Press; there are even some who argue that special papers should not be allowed in connection with Freemasonry, and if they are asked to explain the arbitrary position they take up they refer to the edict in the Constitutions, which prohibits publication of Masonic matters, overlooking the fact that there is a very great difference between the publication of mere Masonic news, and the printing of the actual secrets of Freemasonry.

The continuation of our paper week by week is in itself evidence that we consider there is room and necessity for an independent organ for the Craft, but in addition to what we are able to provide we always welcome with gratification any references to Freemasonry in the outside Press, provided the comments or criticisms are offered in a fair and rational spirit. We do not even mind the rabid attacks of our contemporaries in the Roman Catholic world, for they never make out anything very bad about us and, as we have recently shown, are even creating differences in their own ranks as to the necessity or the justice for the harsh and absurd condemnations of the priesthood.

But if one claims for the influence of the Press a share in the expansion of the Craft itself, how much more should we give it credit for when we turn to the great Charities of the English Brotherhood? It is fair

to say that without the Press the three Masonic Institutions would to-day be far behind their present position—they would, in fact, be virtually unknown to the world, in comparison with the place they now occupy, and yet there are some, even high up in the world of Masonic Benevolence, who desire to ignore this, and even seem to think the Institutions are conferring a favour on the Press by keeping them posted in their doings. It may be we see these matters in a different light to some others, but certainly, to our way of thinking, it is the Press which has done much towards placing the Charities of Freemasonry in their present proud position. The Press has taught them to walk, are they yet strong enough to stand alone?

CHURCH SERVICE.

A SPECIAL service was given on the 10th inst., to the members of Gilford Lodge, No. 145 (I.C.), in St. Paul's Church, Gilford, the church being crowded in every part. The members of the Order assembled at the Masonic Hall, and, wearing their regalia, marched in processional order to the church, where special seats were provided for them.

The sermon was preached by Bro. Rev. L. T. Whatham, rector of Newtownards. He selected as his text II Kings x, 15—"Is thine heart right?" He said it seemed to him that one of the objects of the Masonic Institution was to make the hearts of its members right in the service of God and in the service of man, by bringing out the fundamental unity between worship, morality, and happiness. In old times theology and experimental religion were held to be closely connected. God was referred to as the source of all moral and spiritual good. The Patriarch found his doubts to vanish in the thought, "Shall not the Judge of all the earth do right?" whilst the Israelites found both motive and strength in the command, "Be ye holy; for I am the Lord your God." There was a tendency nowadays to reverse the order of religion—to put the soul before God, preaching before praying, righteousness before godliness, emotion before worship. Men tried overmuch to solve the difficulties in their own strength, forgetting that God is "the source and centre of all minds, their only point of rest." If religion were left out of account mental chaos and social confusion must inevitably ensue. The questions connected with inequalities in wealth and position, with the problem of heredity, with domestic and business troubles, with the problem of labour, were only to be solved with the aid of Christianity, which, the preacher proceeded to show, guided and enlightened the leaders of thought who were really doing the best work for the race.

A great deal was said, especially by the uninitiated, about the mystery surrounding Freemasonry; and, doubtless, the Fraternity were in possession of secrets of vast importance. The growth and power of the Order were also topics for frequent comment, and certainly, outside the Christian Church, Freemasonry was, within the borders of the Queen's dominions, the strongest and most influential of all societies. But Freemasonry did not rest for the reason of its existence upon its secrets or its strength. It was founded upon something far higher. It was pre-eminently a religious body—showing men their relation to their Heavenly Father and their duty one to another.

The preacher concluded his discourse with an earnest appeal on behalf of the Masonic Orphan Boys School. After the sermon a collection was taken up.

CORNWALL.

THE annual meeting of this Provincial Grand Lodge was held on Tuesday, at the Town Hall, Launceston, the Right Hon. the Earl of Mount-Edgcumbe Provincial Grand Master presiding.

The Provincial Grand Secretary reported that invitations had been received to hold the next annual Provincial Grand Lodge meeting at Fowey and Callington.

Before proceeding to the business, the Provincial Grand Master expressed the pleasure he felt at again visiting the old Lodge of Dunheved, which the Provincial Grand Lodge had not visited since 1877. Although it was his duty to consult the convenience of the Brethren generally in making the choice of the place of the Provincial meeting, he thought they must occasionally go to some of the Lodges which, if not easy of access, were not the least excellent in the county. Considering the difficulties in the way of reaching that far end of Cornwall, the attendance there that day was very good. Since the last annual meeting, Masonry had sustained a very heavy loss by the death of the Pro Grand Master Lord Lathom, who was beloved by all who knew him. His lordship referred to the death of Bro. Anderton, who, he said, had the Masonry of the county entirely at heart, and had never spared himself, his close application to his duties no doubt having tended to curtail his life. As they knew, there was a movement on foot, among the Brethren of the Province, to erect a memorial to Bro. Anderton. The Provincial Grand Master welcomed Bro. W. J. Hughan, who was filling the chair of D.P.G.M. in the absence of Sir Charles Graves-Sawle, and remarked that they were all glad to have him among them. Bro. Hughan, a Past Grand Deacon of twenty-five years' standing, although not now living in Cornwall, always took a deep interest in Cornish Masonry, and they felt honoured to receive him among them. They also had two new Grand Officers with them, Bros. P. Colville Smith and Colonel Parkyn. His lordship concluded by expressing his regret at the absence of the senior Provincial Grand Chaplain the Rev. E. F. Nugent, who was seriously ill. He trusted that he would soon be restored to health.

The Prov. Grand Treasurer Bro. J. M. Blamey presented the financial statement, which showed that the year was commenced with a balance of £248 14s 8d. This sum had been increased by nearly £60, the balance now standing to the credit of Prov. G. Lodge being £306 13s 6d. The report was adopted.

Bro. B. F. Edyvean Prov. G. Secretary reported that during the year there had been 161 initiations, which, with twenty joining members, and 1,798 subscribing members, brought the strength of the Province up to 1,979, an increase of fifty-four compared with the previous year. On the 1st of July a new Lodge was constituted at Newquay, the Consecration ceremony being performed by the Grand Secretary of England Bro. E. Letchworth. A hundred and eighty-seven guineas was announced as promised towards the Anderton Memorial. Reference was made in the course of the report to the necessity of strict care being taken so as to prevent the admission of unsuitable persons into the Order.

The Provincial Grand Master pointed out that the question of the admission of members into Lodges was a very difficult and delicate one. All should keep in view the necessity, which existed, of only selecting those who were likely to carry out the responsibilities of Freemasonry. The Secretary's report was adopted.

Bro. Milford presented the report of the Cornwall Masonic Annuity and Benevolent Fund. The total income was £1,114 7s 8d. The annuities and grants were: to aged Masons, £75; widows, £50; educational, £55. The balance in the bank was £610 16s 10d. The capital balance of the Fund now amounted to £6,664 7s 4d, against £6,364 9s 8d at the last annual meeting, being an increase of £299 17s 8d. The present annual charge on the Fund was £335. Applications had been received for three annuities and five educational grants; the Committee recommended three annuities (£52 a year), and three educational grants (£35 a year), which, if voted, would increase the annual charge to £442. The Committee also recommended that Bros. P. Colville Smith, B. F. Edyvean, Gilbert Pearce, and E. W. Carus-Wilson be appointed as additional Trustees. The donations and subscriptions from the Lodges amounted to £385 13s 0d, as compared with £329 10s 6d last year. The recommendations were adopted, 890 votes being recorded in favour and 18 against.

The report of the Committee of Relief on Petitions was

carried, the sum of ninety guineas being voted in grants to the C.M.A. and B. Fund, and the central Masonic Charities.

On the motion of Bro. E. W. Carus-Wilson, seconded by Bro. W. J. Hughan, it was resolved to vote a sum not exceeding fifty guineas to the "Anderton Memorial Fund."

At this stage the Lodge was adjourned and the Brethren, headed by the Volunteer band, marched in procession to the Church of St. Mary Magdalene, where the annual sermon was preached by Bro. Rev. C. F. Mermagen. Taking his text from Exodus iv. 2, he said that English Freemasonry was distinguished from every other society by its great charity and its cosmopolitan character. Freemasonry was distinctly religious, as the fathers of the Order had firmly stamped it throughout their ceremonies. Freemasonry was not an end in itself, it was not religion, but the handmaiden of religion. No irreligious man could enter it. A true Freemason was a Christian, and he could only be true to his obligation if he was a Christian.

On the conclusion of the service the procession was reformed, and was again headed by the band, which played the Brethren to the Town Hall. Before the business was resumed the Provincial Grand Master presented a Bible to each of the four Lewises, Wm. C. P. Davis, Colling Parsons, Godfrey Shepherd, and Lawson Cater, who had carried the Volume of the Sacred Law in the procession. He briefly addressed the lads, and after they had withdrawn, his lordship again took the chair.

The fourteenth annual report of the Cornwall Masonic Charity Association was submitted by Bro. Gilbert B. Pearce, who said that in consequence of some Brethren failing to complete their payments on the ballot, and a too ready disposition to distribute the utmost sums at their disposal, there was a slight deficiency, which he suggested the Grand Lodge should vote ten guineas to make up. Such a slight assistance as this, after fourteen years work, and the collection of between £3,000 and £4,000, he thought might be readily voted, especially as the money would go to the great Charities.

Bro. Milford, who seconded the adoption of the report, took the opportunity of thanking the Brethren for the support accorded him when he went to London as a Steward for the Girls Fund. The report was adopted.

Bro. B. F. Edyvean presented his statement as manager of the votes for the great Masonic Charities. It showed a very satisfactory state of affairs. Bro. Edyvean announced his retirement from the position of Charity Representative of the Province, an office he had held for six years. He thanked the Brethren for their continuous support, which had tended so largely to the success of his labours.

The report was carried, after which the Earl of Mount-Edgcumbe thanked Bro. Edyvean for the trouble he had taken and the devotion he had shown on behalf of the Province in the matter of the Charities. He regretted he was obliged to give it up, but the work of the Provincial Grand Secretary was such that it was impossible to ask him to continue to look after the Charities. He proposed that they should show their appreciation of his services by presenting him with a suit of full-dress Grand Lodge clothing.

Bro. Hughan seconded, and the resolution was unanimously adopted, after which the Provincial Grand Secretary replied.

The Officers of the C.M.A. and B. Fund were re-elected, after which Bro. F. A. Rawling 1071, Saltash, was elected Provincial Grand Treasurer. Bros. Harvey W.M. 1071, and J. Lander Sec. 1071, were elected Auditors.

Bro. Hughan moved that Bro. E. A. P. Broad, of Hayle, be appointed Charity Representative. He remarked that it was very difficult to find a successor to Bro. Edyvean, but he was confident that Bro. Broad would do his very best. Bro. W. K. Baker seconded. The Prov. G.M. mentioned that the Cornish Lodge in London gave the manager of the votes great assistance. They had every reason to be grateful to the Cornish Lodge. Bro. Broad was unanimously elected.

The collection in church amounted to £9 9s 6d. It was determined to give two-fifths to the dispensary, two-fifths to the C.M.A. and B. Fund, and one-fifth to the rector for the church funds.

Before proceeding to appoint and invest the Officers for the ensuing year, the Prov. G.M. expressed his regret that Bro. Sir Charles Graves-Sawle had found it necessary to retire from the office of D.P.G.M. His Lordship also mentioned that he had offered a collar to Bro. C. T. Pearce (Callington), who had declined it, on the ground of age.

The Officers for the ensuing year were appointed as follow:—

Bro. P. Colville Smith 331	-	-	-	Deputy
J. B. Kerswill 1164	-	-	-	Senior Warden
W. Andrews 789	-	-	-	Junior Warden
Rev. C. F. Mermagen 131	-	-	-	} Chaplains
Rev. W. R. Gilbert 330	-	-	-	
F. A. Rawling 1071	-	-	-	Treasurer
T. B. Tresise 1136	-	-	-	Registrar
B. F. Edyvean 330	-	-	-	Secretary
B. Spray 450	-	-	-	} Senior Deacons
B. C. Matthews 121	-	-	-	
T. W. Shepherd 789	-	-	-	} Junior Deacons
S. Walters 2747	-	-	-	
S. Trehane 970	-	-	-	Superintendent of Works
W. Symons 557	-	-	-	Director of Ceremonies
R. H. Williams 510	-	-	-	Deputy Dir. of Cers.
W. Boxer 1151	-	-	-	Assistant Dir. of Cers.
W. R. Wilton 893	-	-	-	Sword Bearer
S. M. Abbott 589	-	-	-	} Standard Bearers
R. P. Coath 2166	-	-	-	
M. Thomas 1954	-	-	-	Organist
W. A. Sandoe 330	-	-	-	Assistant Secretary
W. Vial 1544	-	-	-	Pursuivant
G. Williams 1272	-	-	-	Assistant Pursuivant
J. A. George 131	-	-	-	} Stewards
J. Smith 1006	-	-	-	
G. Burrow 1529	-	-	-	
W. Pidgeon 318	-	-	-	
J. Mitchell 977	-	-	-	
C. T. Worth 699	-	-	-	} Clerk Assist. to Secretary
J. C. R. Crewes	-	-	-	
J. Burt 789	-	-	-	

Bro. Hughan congratulated the Provincial Grand Lodge on again having the Earl of Mount-Edgcumbe in the chair. They were highly favoured by having his lordship to take such an active interest in the Province.

The Prov. G. Master returned thanks, and then, on behalf of the Lodge, expressed the satisfaction that was felt concerning the complete manner in which all the arrangements were carried out by Dunheved Lodge, under whose banner the Provincial Grand Lodge was held.

Subsequently the Brethren partook of Luncheon at the White Hart Hotel. In the absence of the Provincial Grand Master, who had left to catch his train, Bro. P. Colville Smith D.P.G.M. occupied the chair.

The usual Loyal toasts having been honoured Bro. W. J. Hughan responded on behalf of the Grand Lodge Officers. He remarked that he was interested in many Provinces, but none was more dear to him than Cornwall. He wished them to remember that the Grand Lodge of England was still the largest in the world, and was the most benevolent under the sun. It was the Mother Grand Lodge of the world. After quoting figures demonstrating the very large increase in the number of Lodges, Bro. Hughan said this widespread of the Craft called for very careful consideration. Were they going too fast or not? He was afraid in some quarters that the answer must be yes, as they were laying the foundation of a great deal of misery and sorrow by introducing unsuitable candidates. He pointed out that they could not be too careful in keeping outside the Craft men of the wrong sort. Speaking of the history of Freemasonry, he said that the fact had recently been established that the Freemasons of England were descended from the cathedral builders.

Bro. W. G. Davis W.M. Dunheved Lodge submitted the health of the Prov. Grand Master and Officers. He contrasted the improved state of the town with that of 1877, when the Prov. Grand Lodge was last at Launceston. He trusted that twenty-two years would not elapse before the Prov. Grand Lodge again paid the borough a visit. He returned thanks on behalf of his Lodge, for the compliment that had been extended it, by allotting it three collars, despite the smallness of their numbers.

Bro. P. Colville Smith responded, and first apologised for the absence of the Prov. G. Master, who had thought it inadvisable to further tax his strength, and had returned to Mount-Edgcumbe. For himself he very much appreciated the kindness which had been shown him on all sides. In holding the office of D.P.G.M. he had only one regret, and that was he was afraid that in the future they would not see Bro. Sir Charles Graves-Sawle so frequently among them. As long as he held the office he should do his utmost to get to know the various Lodges, and the members of the Province.

The Deputy Prov. Grand Master gave the W.M. of Dunheved Lodge, No. 789, and members, and thanked them for the hospitable manner in which they had received the Prov. G. Lodge. Bro. B. F. Edyvean added his testimony to the way in which all the arrangements had been carried out. He had never seen a better appointed Lodge room than they had had at their disposal that day. Bro. Davis replied.

The Rev. Bro. C. F. Mermagen toasted the Visitors, and Bros. Colonel Edyvean (Queen Victoria Lodge) and F. E. Sach (Sincerity Lodge) acknowledged the compliment.—“Western Mercury.”

CUMBERLAND AND WESTMORLAND.

THE Provincial Grand Lodge was held on Friday afternoon, 8th inst., at Kirkby Lonsdale, under the banner of Underley Lodge, No. 1074. About 250 members were present, Lord Henry Cavendish Bentinck, M.P., Provincial Grand Master being in the chair.

The following Brethren were invested as the Provincial Grand Officers for the ensuing year:

Bro. George White	-	-	-	Senior Warden
R. Rivington	-	-	-	Junior Warden
Rev. Albert Warren	-	-	-	Chaplain
Rev. D. Douglas	-	-	-	Assistant Chaplain
A. J. Livesey	-	-	-	Registrar
George Dalrymple	-	-	-	Secretary
G. S. Tatham	-	-	-	Senior Deacon
George Webster	-	-	-	Junior Deacon
W. Pogson	-	-	-	Superintendent of Works
R. Monkhouse	-	-	-	Director of Ceremonies
W. Lumley	-	-	-	Assistant Dir. of Cers.
James E. Dowie	-	-	-	Sword Bearer
James E. Singleton	-	-	-	} Standard Bearers
H. Slade Wilson	-	-	-	
A. Horrox	-	-	-	Pursuivant
Wm. Hannah	-	-	-	Assistant Pursuivant
Ernest Lindop	-	-	-	Organist
John Cassell	-	-	-	Assistant Secretary
John Gray	-	-	-	} Stewards
W. G. Scott	-	-	-	
John Noble	-	-	-	
Frank Treeby	-	-	-	
W. Tully	-	-	-	
Edwin Griffen	-	-	-	} Tyler.
William Garnett	-	-	-	

An address on Masonic Charities was given by Bro. Rev. John Tyson (Ennerdale). The members afterwards walked in procession to Underley Hall, where they were entertained to a banquet by Lord Henry Bentinck. The chief toast, the Masonic Charities, was proposed by Bro. Lamonby, and responded to by Bro. McLeod Secretary of the Royal Masonic Institution for Boys.

“A SPRIG OF ACACIA.”

THE death of Bro. the Earl of Lisburne occurred on Monday, 4th inst., at Aberystwyth, where he was a Past Master of the local Lodge. His funeral was largely attended by members of the Craft and others. Among the wreaths was a magnificent one from his lordship's sister, wife of our Pro Grand Master, the Countess Amherst.

THE funeral of the late Bro. Robert G. Smith, of Newport, Isle of Wight, took place on Sunday afternoon, 27th ult., the first part of the service being at St. Thomas's Church, and the interment taking place at Carisbrooke Cemetery. The Vicar of Newport officiated, and the mourners included a number of members of the Albany Lodge, of which deceased was a member.

AT the Huddersfield Cemetery on Tuesday, 12th inst., the funeral took place of Bro. Benjamin Hutchinson (76), a former licensed victualler of Huddersfield, and an old Freemason. On 1st November 1854 he became a member of the Huddersfield Lodge, No. 290, and seven years later was elected Worshipful Master. He was chiefly concerned in the foundation of the Thornhill Lodge, No. 1514, Lindley, which was consecrated by the late Bro. Bentley Shaw D.P.G.M. of West Yorkshire, on the 13th April 1874, and of that Lodge Bro. Hutchinson was installed as the first W.M. His portrait hangs on the walls of the Huddersfield Lodge, with the following inscription:—“Bro. Benjamin Hutchinson P.M. 290 P.M. 1514 and P.P.G.S.D. of West Yorkshire, as a mark of respect, November 1887.” Many Brethren attended the funeral.

WE regret to record the death of Bro. James Spicer, one of the representatives of Norwood Ward on the Lambeth Vestry. The late Bro. Spicer was highly esteemed, not only for his personal qualities, but for his business instincts and experience. He had served on the Lambeth Vestry since 1893, and during that time had been Chairman of the Sewers Committee. As a builder, the late Bro. Spicer had played a considerable part within the past dozen years in developing West Norwood, where he resided. His age was 48. The funeral took place on Monday, 4th inst., at Norwood Cemetery, where a large number of his former colleagues in parochial work assembled to pay their last tribute of respect, as did the Brethren of the Stanhope Lodge, of which he was a Past Master. Among the wreaths laid upon the coffin was one from its members, and one from the officials of the Lambeth Vestry.

LODGE MEETINGS NEXT WEEK.

—:o:—

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.

720 Panmure, Balham
901 City of London, Guildhall Tav.
2060 La France, Café Royal
37 Anchor and Hope, Bolton
61 Probity, Halifax
77 Freedom, Gravesend
85 Faithful, Harleston
89 Unanimity, Dukinfield
102 Unanimity, North Walsham
148 Lights, Warrington
236 York, York
248 True Love & Unity, Brixham
264 Nelson of the Nile, Batley
302 Hope, Bradford
307 Prince Frederick, Hebden Bridge
312 Lion, Whitby
359 Peace & Harmony, South'pton
377 Hope & Charity, Kidderminster
382 Royal Union, Uxbridge
388 Prudence, Halesworth
408 Three Graces, Haworth
424 Borough, Gateshead
433 Hope, Brightlingsea
455 Perseverance, Kettering
466 Merit, Stamford Baron
467 Tudor, Oldham
543 Cleveland, Stokesley
613 Unity, Southport
699 Roscawea, Chacewater
737 Wentworth, Wellingboro'
840 Scientific, Wolverton
872 Lewis, Whitehaven
925 Bedford, Birmingham
949 Williamson, Monkwearmouth
985 Alexandra, Sutton Bridge
986 Hesketh, Croston
1030 Egerton, Heaton Norris
1141 Mid-Sussex, Horsham
1146 De Moulham, Swanage
1163 Benevolence, Sherbourne
1199 Agriculture, Yatton
1208 Corinthian, Dover
1255 Dundas, Plymouth
1271 F'ship & Unity, Bradford-on-Avon
1272 Tregenna, St. Ives
1280 Walden, Saffron Walden
1286 Bayon, Market Rasen
1312 St. Mary, Bocking
1337 Anchor, Northallerton
1443 Salem, Dawlish
1486 Duncombe, Kingsbridge
1502 Israel, Liverpool
1542 Legiolum, Castleford
1575 Clive, Drayton
1600 Hamilton, Alford
1631 St. Andrew, Gorleston
1674 Carodoc, Rhyl
1814 Worsley, Worsley
1833 St. Keyna, Keynsham
1895 Thames, Henley
1909 Carnarvon, Nottingham
1977 Blackwater, Maldon
2069 Prudence, Leeds
2074 St. Clare, Landport
2081 Golden Fleece, Leicester
2114 Prudence, Liverpool
2187 Adur, Henfield
2208 Horsa, Bournemouth
2289 Blundellsands, Great Crosby
2295 Scarisbrick, Southport
2327 St. Oswin, North Shields
2349 West Lanc. Century, Blackpool
2425 Ecclesburne, Duffield
2482 Duchess of York, Manchester
2557 Temperance, Newcastle-on-T.

Tuesday.

Board of General Purposes, F.M.H. at 5.
704 Camden, Anderton's
857 St. Mark, Camberwell
1805 Bromley St. Leonard, Bromley
2045 Wharfen, Willesden
2191 Anglo-American, Criterion
126 Silent Temple, Burnley
160 True Friendship, Rochford
213 Perseverance, Norwich
223 Charity, Plymouth
373 Socrates, Huntingdon
378 Loyal Welsh, Pembroke Dock
384 St. David, Bangor
418 Mentoria, Hanley
448 St. James, Halifax

452 Frederick of Unity, Croydon
476 St. Peter, Carmarthen
484 Faith, Newton-le-Willows
551 Yarborough, Ventnor
560 Vernon, Stourport
624 Abbey, Burton-on-Trent
667 Alliance, Llanarfon
681 Scarsdale, Chesterfield
779 Ferrers & Ivanhoe, Ashby Z'ch
789 Dunheved, Llancaustion
830 Endeavour, Dukinfield
958 St. Aubin, Jersey
960 Bute, Cardiff
979 Four Cardinal Virtues, Crewe
1006 Tregulow, St. Day
1028 Royal Alfred, Alfreton
1089 De Shurland, Sheerness
1214 Scarborough, Batley
1225 Hindpool, Barrow-in-Furness
1266 Honour & Friendship, Blandford
1276 Warren, Seacombe
1424 Brownrigg of Unity, Old B'pton
1427 Percy, Newcastle-on-Tyne
1482 Isle of Axholme, Crowle
1522 Olicana, Ilkley
1551 Charity, Birmingham
1570 Prince Arthur, Liverpool
1587 St. Giles, Cheadle
1764 Eleanor Cross, Northampton
1787 Grenville, Buckingham
1893 Lumley, Skegness
1902 St. Cuthbert, Bedlington
1903 Pr. Ed. Saxe Weimar, P'tsm'th.
1941 St. Augustine, Rugeley
2146 Surbiton, Surbiton
2155 Makerfield, Newton-le-Willows
2316 Princes, Liverpool
2360 Victoria, Southport
2407 Hicks-Beach, Stroud
2572 Tyldesley, Tyldesley

Wednesday.

Board of Benevolence, F.M.H., 5.
1278 Burdett Coutts, London Tavern
1382 Corinthian, Cubitt Town
1624 Eccleston, Criterion
2241 Cordwainer Ward, C'non St. Ho
2266 Cator, Beckenham
20 Rl. Kent Antiquity, Chatham
121 Mount Sinai, Penzance
128 Prince Edwin, Bury
137 Amity, Poole
178 Antiquity, Wigan
200 Old Globe, Scarborough
210 Duke of Athol, Denton
221 St. John, Bolton
243 Loyalty, Guernsey
246 Royal Union, Cheltenham
261 Unanimity & Sincerity, Taunton
285 Love & Honour, Shepton Mallet
290 Huddersfield, Huddersfield
311 South Saxon, Lewes
325 St. John, Salford
342 Royal Sussex, Landport
372 Harmony, Budleigh Salterton
376 Perfect Friendship, Ipswich
387 Airedale, Shipley
451 Sutherland, Burslem
533 Eaton, Congleton
537 Zetland, Birkenhead
555 Fidelity, Framlingham
581 Faith, Openshaw
591 Buckingham, Aylesbury
592 Cotteswold, Cirencester
606 Segontium, Caernarvon
610 Colston, Bristol
662 Dartmouth, West Bromwich
68 Isca, Newport, Mon.
726 Staffordshire Knot, Stafford
750 Friendship, Cleckheaton
823 Everton, Liverpool
865 Dalhousie, Hounslow
934 Merit, Whitefield
938 Grosvenor, Birmingham
950 Hesketh, Fleetwood
962 Sun and Sector, Workington
972 St. Augustine, Canterbury
1024 St. Peter, Maldon
1040 Sykes, Driffield
1086 Walton, Liverpool
1129 St. Chad, Rochdale
1136 Carew, Torpoint
1161 De Grey & Ripon, Manchester
1179 Rutland, Ilkeston

1212 Elms, Stoke Damerel
1246 Holte, Aston, Warwicks
1301 Brighthouse, Brighthouse
1334 Norman, Durham
1353 Duke of Lancaster, Lancaster
1403 West Lancashire, Ormskirk
1511 Alexandra, Hornsey
1520 Earl Shrewsbury, Cannock
1529 Duke of Cornwall, St. Columb
1543 Rosslyn, Dunmow
1544 Mount Edgcumbe, Camborne
1634 Starkie, Ramsbottom
1638 Brownrigg, K'gston-on-Thames
1645 Colne Valley, Slaithwaite
1734 Trinity, Rayleigh
1774 Mellor, Ashton-under-Lyne
1797 South Down, Hurstpierpoint
1808 Suffield, North Walsham
1868 Unity, Oldham
1988 Mawddach, Barmouth
2120 Abbey, Chertsey
2135 Constance, Consett
2153 Hope, Gosport
2203 Farnborough & N.C., Farnboro'
2258 West. Dist. U.S., E. Stonehouse
2259 St. Nicholas, Thorne
2412 Ashfield, Sutton-in-Ashfield
2475 Border, Blackwater
2583 St. Thomas, Tibshelf

Thursday.

House Committee, Girls School, 4-30.
813 New Concord, Guildhall Tavern
1365 Clapton, Great Eastern Hotel
1420 Earl Spencer, Lavender Hill
1613 Cripplegate, Albion
1623 West Smithfield, Freemasons'-h.
1716 All Saints, Poplar
42 Relief, Bury
56 Howard B'ly Love, L'hampton
57 Humber, Hull
98 St. Martin, Burslem
132 Unity, Ringwood
203 Ancient Union, Liverpool
215 Commerce, Haslingden
230 Fidelity, Devonport
245 Mechanics, Jersey
267 Unity, Macclesfield
268 Union, Ashton-under-Lyne
286 Samaritan, Bacup
322 Peace, Stockport
324 Moira, Stalybridge
343 Concord, Preston
345 Perseverance, Blackburn
350 Charity, Farnworth
361 Industry, Hyde
363 Keystone, Whitworth
367 Probity & Freedom, Rochdale
394 Southampton, Southampton
425 Cestrian, Chester
430 Fidelity, Ashton-under-Lyne
449 Cecil, Hitchin
450 Cornubian, Hayle
456 Foresters, Uttoxeter
469 Hundred of Elloe, Spalding

472 F'ship & Sincerity, Shaftesbury
489 Benevolence, Bideford
523 John of Gaunt, Leicester
600 Harmony, Bradford
605 Combermere, Birkenhead
625 Devonshire, Glossop
659 Blagdon, Blyth
663 Wiltshire of Fidelity, Devizes
758 Ellesmere, Runcorn
802 Repose, Derby
900 St. George, Tewkesbury
940 Philanthropy, Stockton
971 Trafalgar, Batley
1000 Priory, Southend
1011 Richmond, Manchester
1037 Portland, Portland
1042 Excelsior, Leeds
1184 Abbey, Battle
1299 Pembroke, Liverpool
1332 Unity, Crediton
1356 St. Hugh, Lincoln
1393 Hamer, Liverpool
1459 Ashbury, West Gorton
1514 Thornhill, Huddersfield
1534 Concord, Prestwich
1562 Homfray, Risca
1594 Cedewain, Newtown, Mont.
1776 Landport, Landport
1821 Atlingworth, Brighton
2189 Ashburton, Ashburton
2268 Hallamshire, Sheffield
2305 Stour, Ashford, Kent
2325 Rose of Lancaster, Southport
2341 Clemency, Oldham
2390 Exmocr, Minehead
2430 Runnymede, Wraysbury
2555 England Centre, Weedon

Friday.

Board of Management, Boys School, 2-30
355 R'l. S'x. Emulation, Swindon
401 Royal Forest, Slaidburn
460 Sut'land Unity, N'castle-u-Lyme
652 Holme Valley, Holmfirth
1034 Eccleshill, Eccleshill
1712 St. John, Newcastle-on-Tyne
1739 Carnarvon, Swadlincote
2078 St. Lawrence, Scunthorpe
2380 Beneventa, Daventry

Saturday.

1679 Henry Muggeridge, Anderton's
2472 Walthamstow, Walthamstow
1531 Chislehurst, Chislehurst
1579 St. James, Enfield
1851 Ewell, Kingston
1982 Greenwood, Sutton
2048 Henry Levander, Harrow St'n.
2087 Electric, Hampton Court
2309 Christopher, Eton
2353 Broxbourne, New Barnet
2381 Bushey Park, Hampton Court
2421 Carrington, Amersham

CORRESPONDENCE.

—:o:—

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

All Letters must bear the name and address of the writers, not necessarily for publication, but as a guarantee of good faith. We cannot undertake to return rejected communications.

—:o:—

MASONIC IMPOSTORS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Your efforts to call attention to necessary reforms, as events bring defective points to the fore, are most praiseworthy, especially marked as they invariably are by courtesy and fraternal spirit so desirable in such matters. I take an interest in honest, friendly articles and comments, whoever makes them, with the dear old Craft at heart. Brethren may sometimes get a bit wrong, and it is nearly always when they have overlooked that little fact—"wheat or chaff, or harm, old man, once in print for ever there!"—that we old stagers find always astride of the pen, even when sometimes out of place; perhaps they do not bide off to Colney Hatch, or write post haste to you, for fear of missing a glorious chance to "sit on a Brother," as I have heard it expressed (I have "seen" Brethren set upon each other, in nudges and words, even a responsible Provincial Officer of high rank, just as fighting cocks used to do in our grandfather's time), and anyway they bear no malice. So I thank you, Sir and Brother, for the wheat at least is all the living protest of our Masonic faith left when our places are vacated for wiser and, let us hope, better men.

Let me then ask what I conceive to be a very pertinent question after the Leeds Tea-fight (I am too small a man to go to so large an one without notice, but a Yorkshire "Rum and Tea" is famous, and might have fetched me had I known of it in time, but I dare say, the next time the "horn of the hunter is heard on the hill," I "may" try to hear it).

Who is the Masonic Impostor? Is he not that sorry beast which has been for a few years made a Masonic Dreyfus of? Or that periodical humbug

that never gets ashore—the great sea serpent? Why, we are asked to believe that the “M.I.” is our “bête noire;” that he has lived on us rioting on milk and honey, and derives a more substantial income from the Craft to-day than he ever did, and we are told that therefore all our spare time, and more, ought to be taken up in hunting him down.

Now, seriously, Sir, is it possible to make a living out of Masons by the so-called impostor's methods? Nay, is he an impostor? If he is a Mason, why call him what he is not? And if not a Mason, why encourage an alien tribe we at present have nothing to do with, except as townsmen, by all this fuss about him? These “chasseurs de notre Dreyfus” know, or ought to know, that no man ever did and never will bleed Masons to the extent of a journeyman bricklayer's wages. He may make one—perhaps, if lucky, two, fairly good hauls of a pound or two (and these are very exceptional)—then his career ends. I have had to do with the so-called Masonic Impostor, both as Lodge Almoner and at one time as a Central League Almoner, and I may say I have been invited more than once to join the crusade. The last time I was very nearly in it when something transpired, and so altogether I shall certainly know as much about the myth—well, as the two Brethren who have shaken their mocassins at Leeds, after so many fearfully trying years on the war-path.

The distressed Mason can be dealt with without making an undignified exhibition of him. Why not, if necessary, make a rule to refuse all strange Brethren, whether doubtful or not? This would be far better than showing his points all round and trotting him about as at a horse fair. The other way (as we did) is simple. Let ten Lodges in close proximity subscribe any sum under 10/- a year for a special stranger's fund. Use all reasonable precaution and pay as far as it will go. Do not grumble if one mistake is made—it cannot be much, or the Almoner is more to blame than the recipient for it. One year I recollect we had a call of no kind, and twice we balanced up with over £1 in hand, always added to the general one. Two “bad” cases in five years cost 30/-—both clever frauds and both actually taken to a Lodge, hence the mistakes. The great mistake Lodges make is in changing the Almoner, or cases like these would be quite rare.

With regard to the “Rennic” type, let the local police look after him. It is their business, and it requires no prophet to forecast what Grand Lodge opinion will be on the subject. This is no Craft matter at all!

In conclusion, I beg to ask another question. Could not the exuberance of nervous energy displayed re Masonic Impostors be much more profitably employed in boldly facing more solid reforms?

Yours, &c.,

CARITA.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Before addressing you on the subject of Masonic imposition I should like to explain that I entertain strange ideas in many matters, as compared with my fellows; and having said so much you will perhaps understand me when I say I have a certain amount of pity for the Masonic beggar. Poor devil, he has a hard time of it, if the way in which I have found it necessary to treat him—in common with many others with whom I am acquainted, and who have proved it to be compulsory to act on the once bit, twice shy, principle—is anything of a guide; and after reading the interesting report of the West Yorkshire meeting I am of opinion that we are not more hard hearted in our corner of the country than others.

I am in business in a provincial town, and it was no uncommon thing for Masonic tramps—or tramps who professed to be Masons—to pay me a visit; sent, I came to find out, by one or two of my neighbours who knew I was a Mason. I had been taught to be cautious, and a long association with the “genus cadger” induced me to be almost equally careful of relieving a “Masonic” beggar as an ordinary one. As a rule the applicants were most moderate in their requirements after a little holding out on my part, the usual “few pence towards a night's lodging” being their last resource, and because they knew enough of the Masonic ritual to give their appeal a Fraternal ring, I am afraid they were generally successful with me, until I began to think that the number of distressed Brethren on our part of the road was increasing to an alarming extent. I mentioned this to friends, and was warned that “Masonic beggars” would increase in proportion to the ease with which they were relieved, and I decided to alter my tactics, and refuse in every case, referring all to a local Almoner.

I do not know whether my visitors were Free and Accepted Masons, but I am convinced they knew something of the freemasonry of cadging, and it has evidently gone forth to the members of their “guild” that the “Masonic dodge” will not now work with me. The little I used to give was not of such consequence as to justify this letter, but I relate my experience for the principle of the thing, and in the hope that others may try for themselves whether my experience was peculiar to this part of the country. It seems pretty certain the few pence “distressed Masons” used to get from me was sufficient to make my place a “house of call” for the old stagers, who are understood to work in league on the road. I am sorry if I have refused help to a Brother really in need of it, but my later experience seems to lead me to think there is more of “system” than “misfortune” at the bottom of the appeals of the ordinary Masonic beggar.

I shall look forward with interest to the further development of the reform which seems necessary in this direction.

Yours fraternally,

A BELIEVER IN MASONIC EQUALITY.

SPEAKING TO TIME.

To the Editor of the FREEMASON'S CHRONICLE.

SIR,—Quite recently I was present at an Installation banquet at which an excellent musical programme had been provided at the expense of the Lodge. The newly installed Master was, to put it mildly, not an orator, but he made eleven long speeches (?). The consequence was that barely one half of the musical programme could be got through.

I ask, is it not time to curtail the number of toasts and to limit the time of every speaker to three minutes each?

Perhaps I am unfortunate in my Masonic invitations; I hope so, but the last time I dined at a Lodge no less than eight Brethren replied to the toast of the visitors. On arriving home that night my wife asked me why I was so much later than I had expected to be; I told her about the eight visitors' speeches. I was immediately forgiven—she said I had suffered enough.!!!

I am, Sir, your obedient servant,

HENRY TIMES P.M.

11th September 1899.

ROYAL ARCH.

—o:—

WILTSHIRE.

THE Provincial Grand Superintendent the Earl of Radnor presided over the Provincial Grand Chapter, at Devizes, on Wednesday 6th inst., and appointed the following as his Officers for the year:

Comp. E. B. Merriman 1533	-	-	-	H.
W. J. Mann 632	-	-	-	J.
W. E. Nicholson Browne 355	-	-	-	Scribe E.
Hubert Leaf 1533	-	-	-	Scribe N.
G. M. Wilson 586	-	-	-	Treasurer
Edward Waters 586	-	-	-	Registrar
Rev. W. Wheeler 586	-	-	-	Principal Sojourner
S. Snell 355	-	-	-	1st Assistant Sojourner
F. Wyatt 663	-	-	-	2nd Assistant Sojourner
H. Mundy 632	-	-	-	Standard Bearer
John Chandler 355	-	-	-	Director of Ceremonies
W. S. Bambridge 1533	-	-	-	Organist
Wm. Dean 355	-	-	-	Janitor.

A banquet was served at the Bear Hotel after the ceremonies of the day.

The weekly meetings of the Brondesbury Lodge of Instruction, No. 2698, were resumed at the Earl Derby Hotel, 155 High Road, Kilburn, N.W., on Monday last, 11th inst. The Officers are Bros. A. F. Hardymont W.M. 2698 Preceptor, R. J. Campbell P.M. 2698 Treasurer, and Harry Willsmer (46 Birchington Road, Kilburn) Secretary.

o o o

An improvement has been effected outside the Freemasons' Club, Commercial Road, Landport, by the removal of the two lamp columns from the pavement, where they had stood since the opening of the premises over twenty years ago. The inaugural smoking concert for the ensuing season will take place at the Club on the 3rd prox., the services of Bro. Cowan having been secured as musical director.

SPIERS & POND'S STORES

(No Tickets Required),

QUEEN VICTORIA STREET, E.C.,

Opposite St. Paul's Station

(L. C. & D. Rly.).

PRICE BOOK (1,000 pages),

illustrated,

free on application.

FREE DELIVERY

IN SUBURBS

by our own Vans.

Liberal terms

for Country Orders.

FOR FULL DETAILS

SEE PRICE BOOK.

THE CASTLE HOTEL, EAST MOLESEY,
Adjoining Hampton Court Station,
 FACING THE RIVER AND PALACE.

Special Provision for Lodge and other meetings, including

A MASONIC TEMPLE

with ample Ante-Rooms, Banquet Hall, and every convenience
FIVE LODGES ALREADY MEET HERE.

Ample accommodation in the new wing of this old-established and noted Riverside Hotel for Banquets for any number up to 100. Every convenience for Ladies' Gatherings. Spacious landing to river, whence Steam Launches can start. Specimens of Menus, with prices, sent on application.

TWO BILLIARD TABLES. GOOD STABLING ACCOMMODATION.
 STEAM LAUNCHES AND SCULLING BOATS
 provided at the shortest notice.

Tariff, &c. of Bro. JOHN MAYO, Proprietor.

STAR & GARTER HOTEL, KEW BRIDGE,
 Brother Capt. W. T. PURKISS, V.D., Proprietor.

The accommodation at this Popular Establishment for

MASONIC LODGES AND CHAPTERS

Will be found of the Most Complete and Perfect Character.

The Lodge Rooms are Commodious and well Appointed. The Banquet Hall will seat over 100 Guests.

The Culinary Arrangements embrace every modern feature.

Special Facilities for Wedding Breakfasts, Soirees, Concerts, Balls, and Evening Parties.

The Stock of Wines comprises all the Best Known Brands, and will be found in Perfect Condition.

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.

EYRE ARMS HOTEL AND WELLINGTON HALL,
 St. JOHN'S WOOD, N.W.

The accommodation at this old and popular establishment

FOR

MASONIC LODGES, CHAPTERS, BALLS, DANCES, DINNERS, &c.
 will be found of the most complete character.

The LODGE ROOMS are commodious and well appointed.

The Handsome Ball Room,

with Electric Light, and floor on Roller Springs, is one of the finest in London.

THE BANQUET HALL WILL SEAT OVER 400.

These elegant rooms are also to let for Weddings, Private Parties, Concerts, &c.

COFFEE ROOM & BILLIARD ROOM OPEN ALL DAY.

The Eyre Lodge, No. 2742; and the Instruction Lodge, every Wednesday, at 8, hold their meetings at this establishment.

Bro. ALFRED J. BARRELL, Manager.

DOVER CASTLE HOTEL,
 WESTMINSTER BRIDGE ROAD,

CHARLES BEST & Co., Proprietors. E. VOIGT, Manager.

THE MOST HANDSOME AND COMMODIOUS HOTEL IN SOUTH LONDON.

Bed and Sitting Rooms. Bed and Breakfast from 5s. Dining Rooms on Ground and First Floor. Special Dishes for the day, from 12 till 3. The Best 2s 6d Table d'Hôte Dinner in London, from 5'30 to 8'0. Seven Courses. English and French Cuisine. Silver Grill and Suppers till Midnight.

MASONIC ACCOMMODATION AND BANQUETING HALL. PUBLIC AND PRIVATE DINNERS TO ORDER. TWO LODGES ALREADY MEET HERE.

Billiard Tables by Wright and Co.

Choice Wines and Liqueurs, Munich Burgerbrau on draught.

BRIDGE HOUSE HOTEL,
 LONDON BRIDGE, S.E.

Telephone No. Hop 80.

Redecorated throughout, Electric light, handsome Suites of apartments, including Lodge Rooms, Reception and Ball Rooms. Banquets, accommodation up to 400.

The cuisine is of the highest class, and we have a very large stock of the choicest Wines, comprising vintages of the best Champagnes.

Trains, Omnibusses, and Trams to all parts, and within a cab fare of 1/6 to all principal places of amusement.

Proprietors—Messrs. CALLINGHAM & Co.

LODGES AND CHAPTERS
will find every convenience at this old and celebrated Hotel.

STATION HOTEL,
 Camberwell New Road, London, S.E.

Bro. Charles Sisman - - - Proprietor.

EXCELLENT ACCOMMODATION FOR MASONIC MEETINGS.

The Earl of Lathom Lodge of Instruction meets here every Wednesday, and the Alexandra Palace Lodge of Instruction every Saturday.

Other nights vacant.



RESTAURANT,

A. COHN,

157 HOUNDSDITCH,

CORNER OF CHURCH ROW (LATE OF HATTON GARDEN), LONDON.

CECIL TAVERN AND RESTAURANT,
 NOEL St., OXFORD St., LONDON, W.

BRO. W. BROUGHAM - - - Proprietor.

EXCELLENT ACCOMMODATION FOR
LODGES OF INSTRUCTION.

Handsome Dining Room, fitted with electric light, where Dinners and Suppers are served à la carte.

Especial lunch served daily from 1 till 3 (1/6 per head), consisting of Soup, Fish, Joints, Cheese, &c.

All Wines, Spirits, Cigars, of the very best quality.

Fine Billiard Room, Two Tables. Spaten Beer a speciality.

Th. Marquis et Cie.,

74 TOTTENHAM COURT ROAD, LONDON.

Braised and Pressed Beef, 1/4 per lb.; Ox Tongues, Dressed, 5/3 each; Galantine of Chicken, Truffled, 2/- per lb.; Galantine of Chicken, Plain, 1/8 per lb.; Galantine of Wild Boar's Head, with Pistachion, 1/6; Dressed Wild Boar's Head, with Pistachion, 2/3.

Masonic Parties, Picnics, Summer Outings, &c., attended to or supplied on special terms. Families waited upon daily. Distance no object.

H. T. STEVENS,

High class Family Butcher,

19 High Street, Oxford Street, London, W.C.

(FACING TOTTENHAM COURT ROAD).

Special Quotations given for Hotels, Restaurants and Clubs.
 Families waited on daily. Best English Meat.

"THE GRAND SANHEDRIM"

BY ORLTON COOPER, M.E.Z. 483, H. 1928,

Price thirteen pence, post free.

BRO. ALFRED H. COOPER, PUBLISHER, 19 COLEMAN STREET, LONDON, E.C.,
 or from "Freemason's Chronicle Office," New Barnet.

BOOKBINDING in all its branches. Prices on application. Morgan,
 Freemason's Chronicle Office, New Barnet.

MIDLAND RAILWAY.

SUMMER EXCURSIONS From St. Pancras and City Stations.

SPECIAL EXCURSIONS.

FRIDAY MIDNIGHT, 22nd September, for 1 or 3 days, to LEICESTER, Loughboro', NOTTINGHAM, MANCHESTER (for the Races), and Stockport, from St. Pancras at 12.15.

MONDAY, 25th September, to BIRMINGHAM, for 1 or 4 days, from St. Pancras at 6.35 a.m. and Kentish Town at 6.40 a.m.

New Weekly Summer Excursions.

Isle of Man.

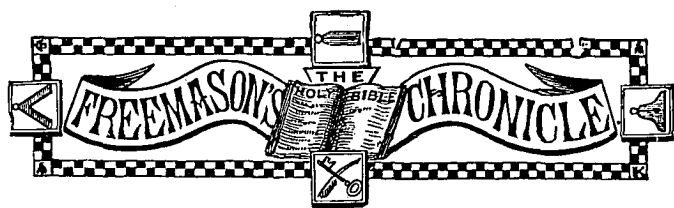
On FRIDAY MIDNIGHTS, 22nd and 29th September, and on SATURDAYS, 23rd and 30th September, from St. Pancras, at 5.15 a.m. and 10.5 a.m. to DOUGLAS, ISLE OF MAN, for 3, 8, 10, 15 or 17 days.

LAKE DISTRICT, BUXTON, MATLOCK, SOUTHPORT, BLACKPOOL, SCARBORO', &c., for 3, 8, 10, 15 or 17 days.

On SATURDAYS, 23rd and 30th September, to ENGLISH LAKE DISTRICT, from St. Pancras at 9.0 a.m., to Bowness and Ambleside, and at 10.30 a.m. to other stations; at 12.0 noon to MATLOCK and BUXTON; at 10.5 a.m. to LIVERPOOL and SOUTHPORT; at 9.0 a.m. to SCARBORO', Bridlington, Filey, Robin Hood's Bay, Whitby, Saltburn, Redcar, Tyne-mouth, Whitley, and Cullercoats; and at 10.5 a.m. to BLACKPOOL, Lytham, St. Ann's, and Fleetwood.

TICKETS and BILLS may be had at the MIDLAND Stations and City Booking Offices; and from THOS. COOK and SON, Ludgate Circus and Branch Offices.

GEO. H. TURNER, General Manager.



SATURDAY, 16TH SEPTEMBER 1899.

I am reminded that the last meeting of Grand Lodge of Freemasons was the twenty-fifth anniversary of the assembly at which, to the amazement of everyone, the resignation by the Marquis of Ripon of the Grand Mastership was announced. The last time his lordship presided in Grand Lodge was on 3rd June 1874; and since that time nearly 1,300 new Lodges have been added to the list, while fewer than 950 came into existence in the preceding twenty-five years. The principal reason assigned for this disproportionate increase is that the Prince of Wales became Grand Master upon Lord Ripon's retirement. Undoubtedly the Heir Apparent's accession to the Masonic throne greatly popularised the Mystic Order, but there is an additional cause, which I believe has been unintentionally overlooked. Up to some thirty-three years ago none of the doings of Grand Lodge, or Grand Chapter, or of private Lodges or Chapters, were allowed to be reported in the press without the permission of the Grand Master. Subsequently someone dared to disobey this regulation, and when it was found that absolute discretion was exercised by the writers of the reports the rule lapsed, with the result that many thousands have become aware of the existence of a body of which, but for the press, they would still have been ignorant.—"Birmingham Daily Post."

We are pleased to notice the success of Brother and Companion H. Llewellyn Booth, of Warrenpoint, Ireland. Bro. Booth is the manager of three Hotels under the Great Northern of Ireland Railway Company, one at Warrenpoint, and two at Rostrevor which is situated about two miles distant from the former, overlooking the beautiful Carlingford Lough, whose unrivalled sea and mountain scenery make it a popular resort of English tourists. The Great Northern Hotel at Warrenpoint nestles at the very foot of the waves by the base of the mountains. The appointments at the Hotel are not excelled by any in our English Metropolis, the cuisine equals that of any of our largest city hotels, and under the capable management of Bro. Booth the establishment bids fair to outrival any of the Hotels on the Irish Great Northern line. The Hotels at Rostrevor are at present under alterations. Extensive additions are being made, electric light laid down, and general re-furnishing and re-decorating throughout. Notwithstanding the fact that

three of the largest Hotels in the Emerald Isle are under the sole control of Bro. Booth—aided, we may here appropriately add, by an excellent manageress in the person of his wife—he is an able and enthusiastic Mason, and finds time to attend to the duties of the Craft, Mark, and Royal Arch Degrees.

A very pleasant function took place on Monday evening, 4th inst., at the Western Hotel, Moss Side, Manchester, on which occasion a presentation was made to Brother Charles Swinn P.M. P.P.G.D. and Mrs Swinn, to celebrate the anniversary of their silver wedding. About forty ladies and gentlemen sat down to dinner, the same being presided over by Bro. E. G. Simpson P.M., who afterwards presented the happy couple with a splendid solid silver tea and coffee service. The speech of the chairman was responded to by Bro. Swinn on behalf of himself and wife, in a few well-chosen words, after which an enjoyable musical programme was gone through. Among others present were Bros. J. Pitt Hardacre and A. D. Corry, of the Manchester Theatres; J. H. Greenwood P.M., J. G. Hewson, and T. Cavanah, of the Manchester Concerts; Joseph T. Richardson P.M. P.P.G.D., Jno. Butterworth and W. O. Rowlands members of the Dramatic Lodge, No. 2387; C. H. Arnold Avon Lodge, No. 1633, and Mrs. Arnold; Bro. H. B. Dresser W.M. Avon Lodge, and Mrs. Dresser; Bro. W. Craven Avon Lodge, and Miss Craven; Bros. George R. Lloyd P.M. P.P.G.D. Treas. Urmston Lodge, No. 1730, J. W. Stubbart, H. Nicholson, J. Lawrenson, James Wilcox, and many others.

Masonic readers in the West will receive with gratification the news that Bro. Brodie, formerly of Exeter, will this year succeed to the position of Worshipful Master in the Gallery Lodge, making the third West-countryman in succession who has held that distinguished position. His West-country predecessors are Bro. S. James, who, prior to joining the "Daily Chronicle" Parliamentary staff, was attached to the Plymouth daily press, and Bro. Peachey now of the "Daily News," but previously a Bristol journalist. Bro. Brodie came from the Exeter press circles to London, and has for many years been connected with the literary staff of the "Daily Chronicle." Following in his wake to the chair of the Lodge is Bro. Gowing, who, singularly enough, is the scion of an old Exeter Pressman, recently deceased. Bro. Gowing belongs to the sub-editorial staff of the "Daily Graphic." By the way, Bro. Peachey, the retiring W.M., is to be exalted to the third chair at the October meeting of the Gallery Chapter, which is also formed exclusively of journalists.—"Western Mercury."

A fête organised by the W.M. and Brethren of the Camalodunum Lodge, No. 660, was held at Malton, on Wednesday, 13th inst., when the W.M. and Brethren of the Eboracum Lodge, York, paid a return visit to Malton. A cricket match between the two Lodges was played on the Malton ground, the Eboracum team winning by 129 to 108. A match at bowls was also played, Malton winning by fifty-five to fifty-one. In the evening the Brethren took supper together, and had a special meeting of the Camalodunum Lodge afterwards.

We are very pleased to note that Bro. R. C. Else Deputy Prov.G.M. Somerset has so far recovered from his illness as to again take an active part in the work of the Craft. Bro. Else installed Bro. E. Tedder as the new Master of the Eldon Lodge, No. 1755, at Portishead, on Saturday, and met with the same enthusiastic reception as has always been accorded him in the district wherein he has so long and worthily held the position of Deputy.

Bro. Passmore Edwards has promised £1,000 towards the equipment of the West Ham Museum. He has already given £3,000 towards its erection. Bro. Edwards has also conditionally offered £4,000 towards the erection of a hospital at the corner of Shrewsbury Street, East Ham.

The St. John Lodge of Instruction, No. 1306 has resumed its weekly meetings for the season, at the Red Cow Tavern, 67 Mile End Road, London, E. Bro. T. R. Arter P.M. is the Preceptor, and Bro. C. J. Holmes the Secretary. Meetings are held every Thursday.

MASONIC RELIGION.

THE word "religion" means to "bind fast," and is ordinarily used in matters pertaining to divine government, as the word "politics" is used in matters relative to civil government. In its full sense, "it includes a belief in the being and perfections of God, in the revelation of His will to man, in man's obligation to obey His commands, in a state of reward and punishment, and in man's accountability to God." The word refers to no particular creed, but covers all. There is Pagan, Jewish, Mohammedan, Christian, Protestant, Catholic, and even Mormon religion, all differing widely in their doctrine relative to God's dealing with man, yet with a noticeable agreement in practice in man's relation to his fellow-man. These religious divisions deal largely in matters theological, ecclesiastical, and evangelical, and each binds its adherents to its own doctrinal tenets and modes of worship and plan of salvation; but Masonry, as such, stands aloof from such matters, preferring to leave them to the church where they properly belong, and whose prerogatives it never usurps, nor does Masonry ever trespass on the church's field of labour. Being a secular organisation, it does not assume the rights, duties and privileges of a divine institution in any form; nor does it profess to unfold the divine scheme of human redemption.

Ancient Craft Masonry is not a religion in this sense, and therefore does not deal with the "great mystery of godliness," nor is it a part of its work to "make known the mystery of the gospel." It occupies a different sphere of action; and yet it gives direction to those who are "ignorant of this mystery," that they may readily find their way, if so disposed, to that source of knowledge where they may learn to know "the mystery of the kingdom of God." Masonry was not organised to make known the "revelation of the mystery, which was kept secret since the world began;" nor to induct men into the "fellowship of the mystery, which from the beginning of the world hath been hid with God." The entire work of inducting members of the human family into this deep mystery is assigned to another and higher institution divinely appointed with all its agencies and instrumentalities for this purpose, while Masonry is contented with the humble position of the handmaid to religion.

It is true Masonry has a creed, and binds (religuit) its members so firmly to that brief creed that "no atheist or irreligious libertine" can ever be made a Mason. Every member of the Fraternity must believe in God and receive the Holy Bible as God's inestimable gift to man, and as man's rule and guide of life, and then govern himself accordingly. Every Mason is taught that the Bible is the great light in Masonry, which will guide him into all truth; direct his path to the temple of happiness, and point out to him his whole duty to God and man.

Masonic religion—if such may be called as binding (religens) its adherents to faith in God and hope in immortality—limits itself more especially to the moral code, and among all the articles of religion, natural or revealed, it confines itself to the practical duties of life, which, under God's law, are due between man and his fellow-man, with a recognition of the fatherhood of God and brotherhood of man. The first article of its old constitution (which can never be changed) asserts that "a Mason is bound (religatur) by his tenure to obey the moral law," and such obedience is an essential element in all religion. It is the practical part of it, starting with faith in God and proceeding to charity to all mankind.

The Great Light throws a luminous ray on this point, revealing that "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." This demands "a tongue of good report," and clearly forbids obscene or profane language, backbiting, slandering, talebearing, or any other evils of an unbridled tongue—which, by the way, are all too common, even among Masons, and all so un-Masonic as, when indulged, to bring scandal and disgrace on the Fraternity. All such use of tongue is strictly forbidden in the moral law, which every Mason is obliged to obey as a basis of his Masonic religion.

Again, the Great Light shines, and reveals, that "pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." On such lines does the religion of Freemasonry proceed, the practical tenet of its creed being "charity to all mankind." This includes charity of tongue, as well as of heart and hand; that charity which thinks no evil and speaks no wrong of a Brother; that is ever ready to advise, sympathise, aid and cheer those in need of its benefactions; that charity which includes love to God and universal good-will and affection to man.

Masonry takes its lesson from the Bible, closely following the precepts of the moral law; and perhaps might better be called a system of morality, approaching religion; not in any way claiming to be a religion, yet teaching and practising the duties essential to true religion; and the more closely a Mason obeys

the moral law, the more thoroughly does he become imbued with the idea of the fatherhood of God and the brotherhood of man, and the more intensely will he become interested in rendering that service which he recognises as due to God and man.

Its code of practice more closely corresponds with moral philosophy than with theology, and therefore Masonry invites men of all creeds to join its ranks and engage in its work of subduing the passions, curbing the appetites and allaying the prejudices which disturb the harmony of all society, as well as in the performance of deeds of benevolence and acts of kindness, and soothing the unhappy, sympathising with their misfortunes, compassionating their miseries and restoring peace to their troubled minds.

It requires no one to yield anything pertaining to the religion he may profess, and only "obliges its votaries to that religion in which all men agree, leaving their particular opinions to themselves, and each free to exercise his own judgment in the selection of that religious creed which he may deem truest and most appropriate for himself." It demands that its members be "good men and true—men of honour and honesty, by whatever denomination or persuasion they may be distinguished," by which means "Masonry becomes the centre of union, thereby conciliating true friendship among persons that must have remained at a perpetual distance." All deviations from the moral law are un-Masonic and tend to disturb the peace of the Fraternity, for the reason that moral and immoral men cannot dwell together in unity in that social and fraternal manner which is included in the purpose and plan of Masonry as a brotherhood.

If Masonry is a system of that morality which is an essential element in religion; if its object and aim is to "divest the mind and conscience of all vices and superfluities of life;" if it teaches to "walk uprightly in our several stations before God and man, squaring our actions by the square of virtue;" if it binds fast "into one sacred band of brothers among whom no contention should ever exist;" and if the Book of the Law is taken as the guide of life and rule of conduct—"a lamp to the path and a light to the feet"—for "travellers upon the level of time, to that undiscovered country from whose bourne no traveller returns," then every just and upright Mason should govern himself accordingly and, following his guide and pursuing his journey in search of all the hidden mysteries of Masonry, he will be led onward, beyond and above, till at length he shall arrive in Zion and acquire a knowledge of "the mystery which has been hid from ages and from generations, but is made manifest to the saints, to whom God would make known what is the riches of the glory of this mystery."—Rev. Gilbert Small, in "Masonic Home Journal."

YE OLDEN AND YE MODERN.

MASONRY is precisely the same in its essential character to-day as it was in ye olden times, but it differs greatly in many respects. There are more degrees now than then. There are more Lodges, more Masons, more charities, more rites and ceremonies. The simple and crude mode of initiation into one degree has passed through a form of evolution until an edifice of elaborate proportions, gorgeous in paraphernalia and grand in ceremonials, of many degrees, stands—the admiration of all men.

Lodge meetings are not now held in taverns, neither do they use spirits at table entertainments in the same manner as they used to do. It is of record in many Lodge minutes, that certain sums were appropriated for the purchase of wines and liquors for the use of the Brethren at Lodge meetings; and that Brother So-and-So had donated a certain number of gallons of wine to the Lodge. Now the use of intoxicating liquors is strictly forbidden in the Lodge room, and the most stringent laws have been enacted to enforce the principle of temperance among the members.

Instead of meeting in taverns, where the bumper could be filled high and often, as in ye olden times, Masons now have their own buildings in almost every city, town and village in the world. Many stately edifices, costing millions of dollars, are devoted exclusively to Masonry. It is no longer necessary for a man to attend his Lodge by stealth, or approach the Lodge room by a winding and secret path. There is no danger of his being ostracised from society because of his connection with the Fraternity. He may proudly proclaim to the world, "I am a Mason," by wearing upon his person certain jewels, emblems and charms that are everywhere recognised as symbols of the Craft. The square and compasses, the keystone, the Templar's cross, the double-headed eagle, the claws and other devices, are to be seen in every company of men. Indeed, we may say that there is sometimes an undue display of Masonic jewellery. But that shows the difference between then and now.

There is also a difference between the benefactions of ye olden times and the great works of charity of to-day. Then a needy Brother was helped on his way by the mutual contributions of a few farthings from his fellows. Now palatial homes are

established where the unfortunate Mason can receive the tenderest care, and the helpless orphan can be educated and fitted for a useful life.

These changes have been the product of necessity as the world has grown older and its needs have increased. Modernised Masonry is as much grander than that of yesteryear as the world is bigger and greater than it ever was before. The evolution of the Fraternity from its crudeness of two centuries ago to its present imperial importance has only been the natural result of the increase of education and refinement, and the necessities arising from these changed conditions. And this evolution must continue as long as science, research and discovery create changes in the world. Men's ideas change with advanced education and enlightenment, and that would be a strange institution that would stand still amid such irresistible progress. —“Masonic Standard.”

WHAT IS MASONRY?

MASONRY is intensely religious and its foundation principles a belief in God.

Masonry has no mysticism that can be understood only by the learned. The unlearned and untutored can comprehend its precepts and enjoy its blessings.

Masonry is known and read in the cheerfulness of disposition and in its forbearance for others.

Masonry is willing to help those in need and speaks a word of comfort in time of trouble.

Masonry burns with glowing fires of love, fidelity and righteousness.

Masonry rekindles personal zeal and faith in God the Father, who is the light of Masonry.

Masonry is love, love toward man, love for the beautiful; brotherly love, love for the good, the honest and the true.

Masonry teaches genuine sentiments of friendship and inspires a determination to be happy and to promote the happiness of others.

Masonry is not dollars and cents, neither has it selfish ends to attain, but is a field of action for those who seek to benefit his fellows and cultivate his own highest nature.

Masonry is not written on the sand or the oak, or even the solid rock, but upon the hearts of men. It is written in characters of living light that shall live immortal as thought.

Masonry is hope; hope that the mists which darken loving natures may soon be rolled away.

Masonry is faith in God that wherever his bark is driven he rules and stills the tempest.

Masonry is charity that angereth not, but gives place to wrath, “for it is written vengeance is mine; I will repay, saith the Lord.” It feeds the enemy, clothes the naked, gives drink to the thirsty, is not puffed up. It reaches beyond the grave through the boundless realms of eternity.—“Indian Mason.”

MASONIC IMPOSTORS.

SUPPLEMENTARY to the report we reprinted last week, of the meeting recently held at Leeds, we now give a copy of the confession written by the impostor Charles Rennie, which was referred to by Bro. J. Morton (Huddersfield), as being in possession of Bro. J. H. Roach P.M., Master of the Strand Union Workhouse. It is as follows:—

CONFESSION OF AN IMPOSTOR IN FREEMASONRY, GOOD TEMPLARY, AND BUFFALOISM.

Article I.—FREEMASONRY.

SUCCESS in my calling requires tact and perseverance. The intimate knowledge which I possess of the Ritual and workings of the above mentioned secret societies was not obtained without much study and persistent application of the tests belonging to each, but, link by link, a perfect acquaintance with them was reached, and would never have been employed by me for a living had Dame Fortune kindly left me in the position in society I once held.

Thirty years ago, in India, I was at the sale of an officer's effects, and amongst other books there I saw one entitled “A Manual of Freemasonry.” This I purchased, and read carefully. It impressed me that if not a correct “exposé” of the Order, it was at least founded on fact. Being shortly afterwards in the company of two Freemasons, I detected a sign in their salutations when drinking together. This sign I subsequently made use of to another person whom I knew to be a Mason. He immediately responded, and gripped my hand in precisely the manner indicated in the manual. This convinced me of the genuine character of the book, which I read until posted up in the First, Second, and Third Degrees; wearing a ring with a Masonic device which attracted the notice of other Masons, with the result that I was frequently challenged, and invariably acknowledged a veritable Mason. Even when the Pass Words have been demanded, which I gave in the manner prescribed in the manual, I successfully imposed on the Fraternity.

My next step was to gain admission into a Lodge. Not being in possession of a Masonic Certificate, and not knowing then how to obtain one, I did not effect entrance into a Lodge in India, but ultimately I did in America.

Meeting with a reverse of fortune, I returned to England, eventually drifting into pecuniary embarrassments, when chance brought me into contact with a young Scotch Mason who confided to me the fact that he was existing on the cash obtained from the Britisher at Masonic meetings in the metropolis, and proposed that he and I should unite in the same effort to replenish our exchequers, each visiting a different Lodge. Neither of us had a certificate, but we worked the oracle with so much success that we had no thought of seeking employment in the labour market.

Giving London a pretty fair scouring, we went for a provincial tour and separated. The relief in the provinces is invariably obtained from one individual of the Lodge, termed the Almoner, and varies from 2/6 to 10/—, according to the wealth of the funds set apart for sojourning Brethren. The Certificate is in most cases demanded, but some excuse for the want of it is generally accepted. The examination, if any, is so superficial that any intelligent man who has studied “The Manual” can pass it successfully. I have visited nearly all the towns in England where Masonic Lodges are held, and can count the refusals for relief on the fingers of one hand.

The force of circumstances (and a steamboat) subsequently took me to America. Shortly after my arrival in New York I presented myself at the Grand Lodge premises as an applicant for Masonic relief, and was told where to meet a Committee assembled to deal with such cases, when, by questions that were put to me, I became aware that the American Ritual differed from the English, though the landmarks were the same. In the first place, I had to take my oath on the Bible that I was a Mason in good standing, neither suspended or expelled, &c. This rather staggered me, but being dead broke pecuniarily, I swore to it unblushingly, and, after several Masonic tests, I obtained five dollars as a donation.

One evening in Philadelphia, being in a chronic state of “hard up,” I thought I would apply for relief at a Masonic Lodge. The Committee of Past Masters sent to examine me commenced by administering the oath, but when it came to declaring that I was neither suspended or expelled, I hesitated, and said that I had not been in communication with my Lodge for over a year, and was not certain as to the fact. They complimented me on my conscientiousness, telling me I should not be a loser for it, and asked me to wait in the ante-room while they reported to the Lodge. Very shortly, one of the Brethren returned, and presented me with five dollars, advising me to get straight with my Lodge as speedily as possible. Next day I purchased an American Ritual for twenty-five cents, and very quickly made acquaintance with its contents.

Presenting myself on the same premises where a different Lodge was meeting, and applying for examination, the Tyler, who recognised me as having got the five dollars a few evenings previously, said there was no necessity for it, as he would vouch for me, and as there was a Lodge just about to open I might enter the room, which I accordingly did. The Senior Deacon went round to ascertain if all present were Masons; I gave him the grip as I had seen those do before he came to me, and the Pass Word from the Second to the Third Degree, when down went his wand in front of me, attracting the notice of the Worshipful Master, who sent for the Tyler. He said “I vouch for that Brother,” and the Senior Deacon passed on.

During the evening I witnessed the ceremonies of Initiation, Passing and Raising, and, better still, I saw the mode of procedure of Brethren who entered after the Lodge was open. This is a point not to be obtained from any book. However well posted an impostor may be, even provided with a defunct Mason's Certificate, having passed the examination of the Past Masters and admitted into the Lodge, he will not know how to proceed, then woe betide him.

This secret I will not divulge, purposely refraining from adding to already published information.

The most concise pamphlet on Freemasonry I met with was in a reference library, at Wigan, Lancashire, the only place in England where I found an assortment of books on Freemasonry. It is entitled “Three Knocks.” In it I noticed that the pass word of a Past Master is wrongly given. For many years I have made a living from the cash contributions by the Masonic Fraternity. My experience is at least unique, and I conclude this part of my confession with “Hearty good wishes to the Craft.”

(Signed) CHARLES RENNIE, 6th April 1899.

WE also add the proposed “Code of Instructions to Almoners,” which Bro. Morton had prepared for discussion at the meeting:—

(1.) The Almoner of any Lodge duly constituted and enrolled on the Register of the Grand Lodge of England shall, before distributing any alms from the Sojourners' Fund of his Lodge, cause the applicant to prove himself in the three Established Degrees of the Order, and shall also require the production of his Grand Lodge Certificate. A memorandum of the relief extended must be immediately endorsed on the Certificate and signed by the Almoner.

(2.) When a Brother has lost his Grand Lodge Certificate, and satisfies the Secretary of the Lodge in which he was initiated that he has lost it, or that it has accidentally been destroyed, the Secretary may, if he considers it advisable, obtain from the Provincial Grand Secretary a Certificate to be called “The Secretary's Certificate” in the following form:—

“Ancient, Free and Accepted Masons.

Province of

This is to certify that Bro. A. B. was initiated into Freemasonry in the Lodge of _____ being number _____ on the Register of the Grand Lodge of England, on the _____ day of _____ and that he remained a subscribing member of the Lodge until the day of _____ when he _____

(Signed)

Secretary.”

Fill in dates in words, not figures.

Say whether resigned or struck off.

And this “Secretary's Certificate” must be accepted by all Almoners in lieu of the Grand Lodge Certificate when presented by an applicant.

(3.) Without the production of his Grand Lodge Certificate, or the “Secretary's Certificate,” by any applicant professing to be a member or a past member of any Lodge, duly numbered on the Register of the Grand Lodge of England, for relief from the Sojourners' Fund, Almoners are directed to refuse assistance, and the Almoner dispensing any money in contravention of these Rules, or who fails or omits to endorse the Certificate as provided, shall forfeit the amount given, and shall not be entitled to charge it to the Sojourners' Fund.

(4.) A Provincial Grand Secretary shall, upon application from the

duly registered Secretary of a Lodge within his Province, supply a blank copy of the "Secretary's Certificate," stamped with the seal of the Province, in duplicate to the Lodge Secretary, who shall fill in the required particulars, hand one copy to the applicant, and return the duplicate copy to the Provincial Grand Secretary.

(5.) The Almoner of any Lodge shall be entitled to charge to the Sojourners' Fund of his Lodge such expenses as he may have incurred in securing the legitimate distribution of relief, or such expenses as he may have incurred in the detection and punishment of impostors upon the fund. The particulars of such expenses shall be entered in a book, and submitted to the Auditors of the Lodge at least once in every year.

ROYAL ARCH.—IRELAND.

—:o:—

ST. JOHN CHAPTER, No. 697.

ON Tuesday evening, 12th inst., the ordinary monthly meeting of this Chapter was held in the Masonic rooms, Warrenpoint, those present including Comps. Thomson Z., Rev. Dr. Glenning H., Dr. Forshaw acting J., W. Cowin, J. C. Ingram, H. L. Booth, J. Robb, J. Grandy, W. Jones, and visiting Companions Chas. F. Forshaw, LL.D., Zetland, No. 603, and J. N. Smith, Philanthropic, No. 304, both under the English Constitution.

The minutes of the last regular Chapter were read and confirmed, and Bro. the Rev. Dr. Naylor, Vicar of Warrenpoint, was proposed as a candidate for exaltation and duly elected, the ceremony being arranged to take place next month. Bro. Dr. Forshaw (the Yorkshire representative of the FREEMASON'S CHRONICLE) was, on the motion of Companion H. L. Booth, seconded by W. Jones Scribe E., unanimously and with enthusiasm elected an Honorary member of the Chapter, after which, by special request of the Convocation, he delivered an address on Royal Arch Masonry in England, pointing out the difference between the Royal Arch under the English Constitution from that under the Irish, and it was arranged that on some future occasion the doctor should be invited to deliver before the members of the St. John Lodge and Chapter his Lecture on Freemasonry.

SPICERS AND POND Limited notify that the share transfer books will be closed from the 20th to the 30th instant, both inclusive, for the purpose of preparing dividend warrants for the first instalment of 4s per share (less income tax) on account of the dividend for the year ending 31st March 1900, which will be posted to the shareholders on the 1st October next.

Bro. F. C. Jarrett recently moved in the Grand Lodge of Victoria for the abolition of the "joining" fee, and stated that there were 7,000 affiliated Masons in the territory, as against 10,000 or 12,000 unaffiliated.

The Theatres, &c.

Adelphi.—7.45, With flying colours. Matinée, Wednesday, 2.
Comedy.—8.15, The Ghetto. Matinée, Saturday, 2.30.
Court.—8.30, Wheels within Wheels. Matinée, Saturday, 2.30.
Covent Garden.—Promenade Concerts.
Drury Lane.—7.30, Hearts are Trumps. Matinée, Saturday.
Duke of York's.—8, An American Citizen.
Gaiety.—8.15, A Runaway Girl. Matinée, Saturday, 2.
Globe.—8, The Gay Lord Quex. Matinée, Saturday, 2.
Haymarket.—8.30, The Degenerates. Matinée, Wednesday and Saturday, 2.30.
Her Majesty's.—Wednesday, 20th September, King John.
Lyceum.—8, The Silver King. Matinée, Wednesday and Saturday, 2.
Lyric.—8.30, El Capitan. Matinée, Thursday, 2.30.
New Olympic.—8.15, A trip to Midget town. Matinée, Wednesday and Saturday, 2.30.
Prince of Wales's.—Thursday, 21st September, 8.15, The Moonlight Blossom.
Princess's.—7.45, Going the Pace.
Savoy.—8.30, H.M.S. Pinafore. Trial by Jury. Matinée, Saturday, 2.30.
Shaftesbury.—8, The Belle of New York. Matinée, Wednesday and Saturday, 2.
Strand.—8.30, The last Chapter. Matinée, Wednesday, 2.30.
Vaudeville.—8.15 Hook and Eye. 9, The Elixir of Youth. Matinée, Wednesday, 3.
Alexandra.—Next week, 7.45, The Gay Parisienne.
Dalston.—Next week, 7.45, Tommy Atkins.
Grand.—Next week, 7.30, Little Miss Nobody.
Queen's Opera House, Crouch End.—Next week, The Skirt Dancer.
Standard.—Next week, The Trumpet Call.
Surrey.—Next week, London by day and night.
Alhambra.—7.45, Variety Entertainment. A Day Off, Napoli, &c.
Aquarium.—The world's great Show. The Great Fight. Varied Performances, daily.
Empire.—7.50, Variety Entertainment. Round the Town again, &c.
London Pavilion.—8, Variety Entertainment.
Oxford.—7.30, Variety Entertainment, Talma, &c. Saturday, 2.15 also.
Palace.—7.40, Variety Entertainment. New American Biography, &c. Saturday, 2 also.
Royal.—7.30, Variety Company. A duel in the snow. Saturday, 2.30 also.
Tivoli.—7.30, Variety Entertainment. Vanity Fair, &c. Saturday, 2.15 also.
Alexandra Palace.—Varied attractions daily.
Crystal Palace.—Varied attractions daily.
Agricultural Hall.—Mohawk Minstrels.
Earl's Court.—Savage South Africa, &c.
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.
Madame Tussaud's (Baker Street Station).—Open daily. Portrait models of modern celebrities, &c.
Moore and Burgess Minstrels (St. James's Hall).—Every evening at 8, Monday, Wednesday and Saturday at 3 and 8.

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:—

CRAFT: METROPOLITAN.

—:o:—

UPTON LODGE, No. 1227.

IT is generally recognised that "good wine needs no bush," and equally the best of good things in every other sphere of life are their own recommendation. This is essentially the case with Masonic meetings, for despite the equality of Freemasonry, there are different classes of Lodges, just as there are varied temperaments and different ideas among the members, and what would be regarded as eminently satisfactory by one class would be viewed with mixed feelings by another. But there is always the possibility of the happy medium, and the judicious blending of the most popular ideas of what constitutes perfection; and when this is carried out with enthusiasm, and a determination to win success, it seldom happens that anyone has cause to grumble or complain. The Upton Lodge may be taken as a case in point. Composed of enthusiastic Brethren, the work of Freemasonry is at all times regarded by them as being of paramount importance, and as a consequence the Masters of the Lodge have long set an example to their fellows, by making themselves proficient in the ritual of the three degrees, and expecting the same from their assistant Officers. As we have always regarded first impressions of Freemasonry as likely to have a marked effect on a Brother's career in the Craft, we have no hesitation in saying it is to the careful rendering of the ceremonies that the Upton Lodge owes much of its success. Further than this, the Lodge has always held a high reputation for its liberality, and its active sympathy with those in distress, and much of the conviviality which is so prominent a feature at its after proceedings doubtless arises from the sense of satisfaction associated with the knowledge of having done something for those in need, in the hope of affording them some little consolation, and perhaps leading them on to a fresh start in life.

However this may be, it is proverbial the meetings of the Upton Lodge are among the most enjoyable of any held in the metropolis, and they usually provide ample material on which to reflect, and look back upon with satisfaction. Such was the case on Thursday, when the installation meeting was held at the quarters of the Lodge at the Great Eastern Hotel, Liverpool Street, and passed off so successfully as to deserve recognition as another point added to the high reputation so long enjoyed by the Lodge.

The chair was occupied by Bro. W. Athol Bray W.M., who was supported by Bros. H. J. Rowberry J.W., Charles Gieseke P.M. Treas., C. J. Free P.M. Sec., W. J. Carroll S.D., R. F. Thomson J.D., Alfred Noble I.G., G. W. Flatman A.D.C., W. T. Hustwayte Assist. Steward, E. C. Holmes Org., Past Masters H. Hyde, E. M. Jeffery, W. Schmidt, J. Stroud, G. A. Peters, Edwin Hill, and a large number of other members of the Lodge, together with the following Visitors: Bros. J. Weymouth I.P.M. 1343, J. Oxley P.M. 1306, H. J. Tibbatts P.M. 2396, F. R. Gurney 2518, H. Oxford 871, John Songhurst P.M. 227, F. W. Pelling 1343, T. G. Henrich J.D. 1623, Jas. Smith P.M. 933, S. W. Vale I.P.M. 861, Robert Bell 862, H. Tingle 1598, W. W. Morgan 177, G. F. Miles W.M. 1351, F. Fehn 176, W. Carr (Melbourne), T. Corrhine 1668, F. Haswell 1541, &c.

The usual formalities of opening having been observed, the minutes were confirmed, and the ballot brought into requisition on behalf of four gentlemen, candidates for initiation: Messrs. C. H. Phillips, John Mills, Alfred Giles, and F. A. Laurie, all of whom were accepted and, together with Mr. A. E. Tibbatts, who had been previously elected, were regularly initiated into the mysteries of the Craft. Bro. W. E. Pound was passed to the second degree and then came the chief event of the year, the installation of Bro. Henry James Rowberry J.W., as ruler of the Lodge.

The chair was taken by Bro. E. M. Jeffery P.M., who proceeded to oblige the Master-elect and duly elevate him to the highest position in the Lodge, concluding the work of installation by rendering the three addresses in fine style.

The new Master appointed the following as his assistant Officers: W. J. Carroll S.W., R. F. Thomson J.W., C. Gieseke P.M. Treas., C. J. Free P.M. Sec., A. B. Noble S.D., G. W. Flatman J.D., R. S. Chapman I.G., H. Hyde P.M. D.C., J. Baker A.D.C., E. C. Holmes Org., W. T. Hustwayte and C. W. Cooper Stewards, T. Bowler Tyler.

The new Master had very much pleasure, as his first act in the chair of the Lodge, to present a Past Master's jewel to his predecessor, and in doing so he desired, on behalf of the Lodge, to tender the heartiest of good wishes by Bro. Bray for his future happiness, and the thanks of the members for all he had done during the time he had presided over the Lodge.

The thanks of the Brethren were voted to Bro. Schmidt P.M., for the assistance he had rendered in undertaking the duties of S.W. since the death of his friend Bro. Butcher, whose loss had been severely felt in the Lodge and had occasioned genuine regret among its members.

The report of the Audit Committee was received and adopted, a candidate was proposed for initiation at the next meeting, other business was disposed of, the Lodge was regularly closed, and the Brethren repaired to the banquet table, where a most enjoyable dinner was provided.

At its conclusion the usual Loyal toasts were submitted from the chair, the W.M. briefly referring to the estimable qualities of the Queen and the Grand Master. Speaking of the Grand Officers Bro. Rowberry said the Craft could not well do without them; indeed, Masons were indebted to the Grand Officers for upholding the dignity of the Craft.

Bro. W. A. Bray I.P.M. assumed the gavel to propose the toast of the Worshipful Master. He said Bro. Rowberry fully deserved the high honour to which the Brethren had raised him, and he felt sure he would carry out the duties of the appointment in such a way as to advance the welfare of the Lodge during his term of office. The toast was most heartily honoured, the popularity of the Worshipful Master being proved by the warm welcome he received from the Lodge.

The W.M. tendered his most hearty thanks for the toast, and for the very kind reception accorded him by the members. He assured them his thanks came from the bottom of his heart, for the great honour they had conferred on him, in having that night elevated him to the highest dignity of the Lodge. He assured them he would do his utmost to justify the responsibility they had placed in him by thus honouring him. He was very pleased he had joined the Lodge, as therein he had found happiness and concord; he trusted the

same would be continued during the time it was under his mastership, and once again thanked them most heartily for the support they had given him.

The next toast the Worshipful Master had much pleasure in proposing, it being the health of the Immediate Past Master, with whom he would couple the Installing Officer Bro. Jeffery. In his immediate predecessor they had a Brother they must all be very proud of, and they would no doubt take the opportunity of giving him a hearty welcome now that he had joined the "upper circle" in the Lodge. Of Brother Jeffery's capabilities they had had a splendid example that day, in fact, he could but think the longer the Past Masters remained with them the better qualified they became to carry out any duties that might be required of them.

At this point Bro. Gunn stepped forward and, on behalf of the initiates of the past year, desired the I.P.M.'s acceptance of a small presentation as a memento of his work on their behalf in the Lodge. They desired him to accept a ring, which they hoped he would live to wear for many years amongst them. Bro. Bray tendered hearty thanks for the present. He could not find words to express his feelings, but he assured the younger members of the Lodge he should look upon their present as one of the happiest mementoes of a very happy time.

The W.M. here desired to add a few words. Addressing the I.P.M. he asked him to take home a small present for "Sister" Bray, in the form of a ring, and to ask her to accept it with the best wishes of the members of the Upton Lodge, and the hope she might wear it for many years in the company of their Immediate Past Master, as a memento of the time he had spent in promoting the welfare of the Lodge. The I.P.M. made suitable response, being evidently overcome by the heartiness of the Brethren and their handsome presents.

Bro. Jeffery also responded, saying the work of that day had been of especial interest to him, as he had the honour of introducing the present Master into the Lodge. He felt the Brethren would agree with him that Bro. Rowberry had brought credit on his sponsor in the Lodge. Any work that might be required of him he should always be most happy to carry out, to the best of his ability.

The next toast—that of the Initiates—was heartily proposed by the Master, who recognised in a steady flow of members the stability of the Lodge and, indeed, of the Craft itself. They had had a goodly number of initiates in the Lodge that evening, and he felt the older members of the Lodge owed them a hearty welcome and a warm reception on their first appearance among them. They of the Upton Lodge most heartily welcomed all good men and true who came of their own free will and accord. The four initiates who yet remained responded in turn.

The W.M. next proposed the toast of the Visitors—a sentiment always well received and honoured in the Lodge, the members of which desired at all times to entertain guests in such a way as to induce them to wish to repeat their visits. He regretted some of the guests of the evening had had to leave before the proposition of the toast, as although somewhat late on the list he regarded it as the most important of the series.

Bro. Miles had very great pleasure in responding. He could not express the delight he had experienced in seeing his friend installed in the chair of the Lodge. He hoped he might have as great success therein as had fallen to his lot, which was evidenced by the fact that his Brethren had re-appointed him as Master for a second year.

Bro. Smith Preceptor of the Upton Lodge of Instruction also responded, expressing his pleasure and delight at seeing the Master so ably installed as he had been that day. The work reflected great credit on the Past Masters and tutors of the Lodge. In saying this he was not referring to anything he had done, as the Lodge enjoyed a wide reputation in this direction long before he had anything to do with it. He was also pleased to see such an efficient roll of Officers coming forward to follow in the chair, and felt perfectly safe in predicting a very successful future for the Lodge.

The other toasts on the programme were the Masonic Institutions, the Treasurer and Secretary, the Past Masters, and the Officers, concluding with the Tyler's toast. We regret we were unable to stay to report these toasts, but the exigencies of our train service rendered our departure necessary—the Great Northern has not yet followed the example of the enterprising Great Eastern by running an all night service!

Some good music was provided, with Bro. Holmes acting as accompanist. During the evening the Charity box of the Lodge was sent round the table, and realised £1 5s 6d.

ELLIOT LODGE, No. 1567.

AN emergency meeting of this Lodge was held on Saturday, 2nd inst., at the Railway Hotel, Feltham, when three new members were initiated, viz.: Messrs. W. Maurice Wiginton, George James, and W. J. Steere.

INSTRUCTION.

NEW CROSS LODGE, No. 1559.

AN exceptionally good meeting was held on Tuesday, at the comfortable rooms of Bro. L. Lake, the Kemble's Head, 61 and 62 Long Acre, W.C. The chair was taken by the host Bro. Lake, who received the able support of Bros. C. Johnson S.W., E. Beadle J.W., J. D. Graham P.M. Preceptor, G. Faaz Sec., T. Davies S.D., B. G. Lacy J.D., W. Grove I.G., H. J. Weston P.M. Preceptor of the Eyre Lodge, No. 2742, Menninger P.M., A. J. Swash P.M., J. Sutcliffe, S. Jacobs, W. Tipton, J. Wynman, J. Collier, &c.

The W.M. rehearsed the ceremony of initiation, for which Bro. Sutcliffe acted as candidate. By desire of the W.M. Bro. Johnson S.W., with the assistance of the Brethren, worked the first section of the lecture. This being ended, the W.M. vacated the chair in favour of Bro. Swash, who examined Bro. Tipton, opened the Lodge in the second degree, and rehearsed the ceremony.

Lodge was resumed to the first degree, and Bro. Johnson was unanimously elected W.M. for Tuesday next. The perfect working of Bro. Johnson (who is the Preceptor of the Southern Star Lodge, No. 1178) is well known, and should attract a large attendance.

This Lodge meets every Tuesday, at eight o'clock, Bro. J. D. Graham P.M. being the Preceptor.

CHISWICK LODGE, No. 2012.

ON Saturday, 9th inst., at the Windsor Castle Hotel, Hammersmith, W., Bros. John H. Cumming P.M. W.M., H. Handover S.W., K. M. Ross

J.W., F. Craggs P.M. Treas., R. Josey P.M. Sec., A. Williams P.M. Prec., R. Reid P.M. S.D., R. N. Larter P.M. J.D., W. Hido P.M. I.G., J. Stewart, &c.

The ceremony of initiation was rehearsed, Bro. Josey acting as candidate. The Lodge was opened in the second and third degrees and closed in both. Bro. Handover was elected to fill the chair of W.M. at the next meeting.

BRONDESBURY LODGE, No. 2698.

THE first meeting of this Lodge since the summer recess was held on Monday, at the Earl Derby Hotel, 155 High Road, Kilburn, N.W., among those present being Bros. A. F. Hardymont W.M. 2698 Provincial Grand Steward Norfolk Preceptor as W.M., M. Spiegel P.M. S.W., Batchelor J.W., R. J. Campbell P.M. Treasurer, H. Willsmer Sec., Woods S.D., W. G. Coxen J.D., S. A. Marks I.G., Fraser Org., Smith P.M., Marks P.M., Palmer, Line, Aylett, Browne, Greaves, and others.

Bro. Greaves answered the questions, the Lodge was opened in the second degree, and the ceremony of passing was rehearsed. The lecture on the second tracing board was delivered by the W.M. Lodge was opened in the third and closed to the first, when Bro. Maurice Spiegel was elected W.M. for the 18th inst.

PROVINCIAL.

LODGE OF SYMPATHY, No. 483.

THE members of this excellent Lodge resumed their labours after having been "called off" during the summer vacation, and a full programme of work was presented to the Brethren upon their assembling at the Royal Clarendon Hotel, Gravesend, on Wednesday. Bro. A. J. Walklin W.M. presided, and was supported by the following Brethren:—John N. Willis S.W., W. Spencer Bowen J.W., R. J. Beamish P.M. P.P.G.A.D.C., Henry Forss P.M., Arthur Ronaldson P.M. P.P.A.G.S. Secretary, Orilton Cooper P.M., Thos. H. Lygo P.M., Ernest Ingman S.D., J. A. Gillett J.D., Thomas Smith I.G., J. Axcell D.C., Geo. R. Ceiley Organist, C. Percy Bowen, T. A. Mummary, G. A. Grant, Jas. Hewison, A. J. Walklin jun., F. Pettingall, A. F. Denton, J. W. Sweet, Herbert Minton, A. E. Lockhart, Thomas D. Gee, W. H. Upton, T. Kemp, W. F. Buckland, G. C. Realf, E. Matthews, Dr. H. Thurnell, H. Dunncliffe.

Visitors: Bros. A. J. Bonnett 1625, John Solomon and George Masters W.M. and I.P.M. respectively of 77, William Solkhon Treasurer 615, G. F. Taylor P.M. 700, H. Suthers 1329, H. J. Mark 282, A. E. Russell 251, J. G. Prevost I.G. 77, Fred Noakes 1343, J. D. Simmonds 72.

Previous to entering the Lodge a photograph was taken of the members by Bro. Willis, on the Clarendon Lawn.

The Lodge was opened in due form, and with solemn prayer, after which the minutes of the last meeting, in June, were read and confirmed. The By-laws were read and certain alterations agreed to. The ballot was then taken for Mr. Alfred Ernest Brunton, and Lieut. Alberto Chandler, Chilian Navy (the latter gentleman by special requisition), with the result that both were approved as candidates for initiation. Bro. Alfred Josiah Williams, of the St. Andrews Lodge, No. 1817, was accepted as a joining member.

Previous to the commencement of the ceremonial portion of the business the Brethren proceeded to the election of a Master, Treasurer and Tyler for the ensuing year, with the result that Bros. John Nathaniel Willis S.W., Thos. T. Hogg P.M., and George Martin were elected to the respective offices, for which they individually returned their thanks.

Bros. J. W. Swan, E. G. Stafford and H. E. Turner, candidates for the second degree, answered the usual questions, and were subsequently passed as Craftsmen. Messrs. Horace Talis Denton and Alfred George Mason, already balloted for, together with Mr. A. E. Brunton, were then introduced and were regularly initiated into the mysteries and privileges of Freemasonry. Lieut. Chandler was unfortunately detained at Liverpool, and was therefore unable to be present.

Both the ceremonies were admirably conducted by Bro. Walklin, who would doubtless have also worked the third degree, had the three candidates who were on the agenda been able to attend.

A grant of £15 from the Lodge Benevolent Fund was made to a distressed Brother, who was now recovering from a long illness. Several initiates and joining members were proposed, and one resignation was accepted with regret. A Past Master's collar and jewel, together with the Lodge jewel, were voted to Bro. Walklin for his services to the Lodge during his year of office.

This concluding the business of the evening, the visiting Brethren tendered their hearty good wishes, and the Lodge was closed in perfect harmony and the meeting adjourned.

The Brethren afterwards dined together, and the customary complimentary speeches were made. The harmony of the meeting was supplied by Bros. Fred Noakes, Bonnett, Ceiley, and others. The Installation Festival is fixed for Wednesday, 11th October.

JORDAN LODGE, No. 1402.

THE annual festival was held at the Masonic Temple, Torquay, on Monday, 11th inst., when Bro. J. D. Beer S.W. was ably installed as W.M. for the ensuing year by Bro. John Lane P.A.G.D.C. of England Prov.J.G.W. of Devon, assisted by Bro. Samuel Wills, who delivered the charges.

A handsome Past Master's jewel was presented to Bro. Turle for his services during the past year.

HOLIDAY ARRANGEMENTS.

THE Midland Railway announce the continuance of the weekly summer excursions during the current month, trains leaving St. Pancras at midnight on Fridays, 22nd and 29th inst., and on Saturdays at 5.15 a.m. and 10.5 a.m., for Douglas (Isle of Man), for 3, 8, 10, 15 or 17 days.

Each Saturday until the end of the month there will also be excursions to the Lake district, Buxton, Matlock, Southport, Blackpool, Scarborough, &c., &c., for varied periods, while special excursions are announced for Friday midnight (22nd September) for Leicester, Loughboro, Nottingham, Manchester (for the races), and Stockport, and on Monday, 25th, for Birmingham, for one of four days.

E A D E ' S GOUT AND RHEUMATIC PILLS.

The SAFEST and most EFFECTUAL CURE for
GOUT, RHEUMATISM, and all PAINS in the HEAD,
FACE, and LIMBS.

Would not be without them for all the World.

They are a most Wonderful Medicine.

GOUT. 15 Sunbeam Terrace, Beeston Hill,
RHEUMATISM. Leeds, Yorkshire, 24th Jan. 1898.
GOUT. Dear Mr. Eade,—I feel it my duty to acknowledge
RHEUMATISM the great good your pills have done me. I have been
GOUT. a great sufferer with Rheumatic Gout, but for the
RHEUMATISM last three years, having taken your pills, I have
GOUT. always been free from it, and am never without
RHEUMATISM them in the house. I can highly recommend them
RHEUMATISM to all people suffering with Rheumatism as a safe
RHEUMATISM and sure cure. I have often given one or two away
RHEUMATISM to friends for a trial, and, like me, they would not be
RHEUMATISM without them for all the world.

THEY ARE A MOST WONDERFUL MEDICINE,
E A D E ' S PILLS. and may your name be praised all over the whole
E A D E ' S PILLS. world. You may make use of this letter if you think
proper.

Yours truly,
HENRY THOMAS LANGLEY.

Eade's Gout and Rheumatic Pills
ARE PREPARED ONLY BY

GEORGE EADE, 232 GOSWELL ROAD, LONDON

And sold by all Chemists and Medicine Vendors,
IN BOTTLES, at 1s 1½d and 2s 9d each.

NEW PALACE STEAMERS, LTD.

Daily Sailings from Old Swan Pier, London Bridge,

By "ROYAL SOVEREIGN," to Southend and Margate, at
9.20 a.m. Special Train from Fenchurch Street at 10.28 a.m., also from St. Pancras at
9.20 a.m. Monday last trip of season.

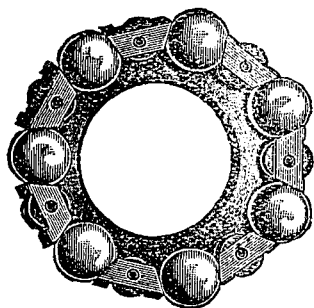
Return fares from Old Swan Pier or Fenchurch Street Station to Margate, 5s First
Saloon, 4s Second Saloon. Boulogne or Ostend, 13s 6d.

T. E. BARLOW, Director and Manager, 50 King William Street, E.C.

ENORMOUS SUCCESS OF THE NEW PALACE STEAMERS, Ltd.

La Marguerite, First Trip this Season (28th June) landed at
Boulogne 819 passengers, who had 3½ hours on shore.

REDUCTIONS MADE TO PARTIES OF 15 AND OVER.



THE WORLD'S BEST BICYCLE.

THE
Cleveland

£10 10s. £12 12s. £18 18s.

CLEVELAND PRIMER.

WHAT IS FRICTION?

It is one of the natural laws which prevents an
old style ball-touch-ball bearing from revolving at a
higher rate of speed than 13,000 revolutions a minute.
It is also a natural law that admits of the new
Cleveland ball and roller bearings revolving 35,000
revolutions a minute without heating. "Twice as
easy" well describes the running of the Cleveland
Cycle fitted with these bearings.

CAN YOU KEEP OUT THE DUST?

Every ball and roller bearing is protected by a
combination raw hide and felt washer. A ton of dust
would never affect these bearings. They are absolutely
dustproof.

The Lozier Manufacturing Co.,
24-27 Orchard Street, Oxford Street, London, W.

DON'T READ THIS! UNLESS YOU LIKE MUSIC.

One of our facile Self-instructors is given with every
instrument.

PRICE LIST FREE.

PIANOS.—Own make, £16, £18, £20, and £23. Full Trichord,
Iron Frame, Check Action, 10 years' warranty.

PORTABLE FOLDING HARMONIUMS.—Own make, 3 Octaves,
£3 15s.; 4 Octaves, £4 15s.

VIOLIN OUTFIT, complete with bow, resin, self-instructor, &c.,
in violin case, 6/6, 10/6, 15/6, 21/-, 35/- . REAL OLD
VIOLINS, £2, £3, £5.

MANDOLINE OUTFIT. Our Special Line, including ITALIAN
MANDOLINE, Case, Tutor, Pitch Pipe (4 notes), 3 Plectra, and
Spare Set of 8 Strings, at 21/-.

ITALIAN MANDOLINES.—Prices: 15/6, 17/6, 20/-, 22/6, 25/-,
27/6, 30/-, 35/-, 40/-, 45/-, 50/-, 60/-.

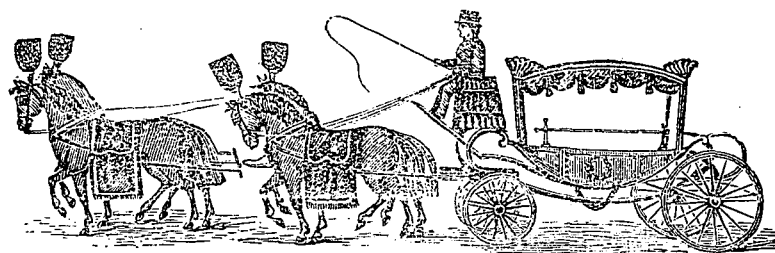


Trade Mark.

NOTE.—We have now opened a Cycle Department, and supply HIGH-GRADE
BICYCLES at 10gs. List of Machines and Fittings Free on Application.

THE STAINER MANUFACTURING Co. (F.C. Dept.)

92 St. Martin's Lane, Charing Cross, London, W.C.



J. A. LEUTY,

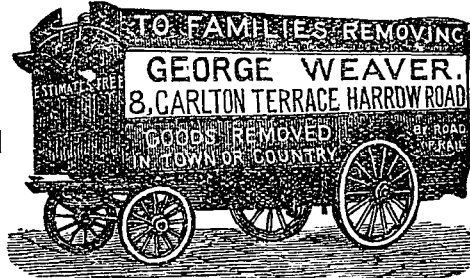
COMPLETE FUNERAL FURNISHER,
312 HARROW ROAD, LOCK BRIDGE, LONDON, W.

Weaver's Depository.

PERSONAL

SUPERVISION

GIVEN.



FROM 1/6
PER HOUR.

ESTIMATES
FREE.

8 Carlton Terrace, Harrow Rd., W.

Just published, 18mo., Cloth 1/-, post free.

LEXICON of FREEMASONRY, a small and reliable pocket book, of
value to young Masons. Full information on matters connected with
the Ritual and Customs of the Order. Revised edition, by W. J. Morris.

12mo., blue cloth, red edges, 5/-, post free.

TEXT BOOK OF FREEMASONRY (Craft). Complete Handbook of
Instruction to all workings in the various Mysteries and Ceremonies
of Craft Masonry, &c. Another edition, printed on thin paper and bound
in leather, pocket book style, price 5/-, post free.

Crown 8vo., cloth, 10/- (or in leather, gilt edges, 15/-), post free.

TEXT BOOK OF ADVANCED FREEMASONRY, containing the
complete Rituals of the Higher Degrees, with other matters.

London: WILLIAM REEVES, 185 Fleet Street, E.C.

The Freemason's Chronicle.

A Weekly Record of Masonic Intelligence.

Published every Saturday, price 3d. 13s 6d per annum, post free.

THE FREEMASON'S CHRONICLE will be forwarded direct from
the Office, Fleet Works, Bulwer Road, New Barnet, on receipt of
remittance for the amount.

Scale of Charges for Advertisements.

Page £10 10 0

Births, Marriages, and Deaths, 1s per line.

General Advertisements, Trade Announcements, &c., narrow column, 5s
per inch. News column Advertisements 1s per line. Special terms for a
series of insertions or particular positions on application.

Books, new music, &c., intended for review should be
addressed to the Editor, FREEMASON'S CHRONICLE, New
Barnet.