

# Freemason's Chronicle;

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## THE BOYS' SCHOOL ELECTION.

**R**ESUMING our remarks in reference to the candidates for the coming April Elections of the Masonic Educational Institutions, we this week have before us the list for the Boys' School. As usual with this Charity, the number of candidates is far in excess of the vacancies it has been found possible to declare, there being sixty-five of the former—reduced to sixty-four by the removal from the competition of No. 60, T. F. Musgrave, who, as is stated on the ballot paper, was withdrawn on the 24th January last—and only twelve of the latter. We thus have an average of between five and six candidates for each vacancy, and may therefore look forward to an exciting election, followed, as usual, with feelings of disappointment for many a poor widow and her friends.

Glancing at the list of candidates generally, we find the same fault we have from time to time pointed out in connection with the details given in regard to the several candidates. There are cases of both parents still living, and of others with the father alive, without any reason being assigned for the appeal which is now being made to the general body of subscribers to the School, and in some of the cases where the father yet lives, he is described as W.M. of his Lodge; this description, however, we think must be a mistake, and yet, having referred to it on a previous occasion, we should have thought steps might have been taken, either by the parties concerned, or by the authorities, to put the matter right, and describe the respective fathers as P.M., if they hold that rank, rather than as W.M., a position which is hardly consistent with an appeal to one or other of the Charities. There are also rumours that one at least of the candidates is so circumstanced as to be outside the limits of eligibility so far as our idea of need of assistance is concerned, but as we do not think any good can come from a repetition of mere "rumours," we shall not mention the particular case until we are in a position to place facts before our readers, and this we hope to be able shortly to do.

The election will take place on Monday, 16th April, and, as we have already stated, there are sixty-four candidates for twelve vacancies. Of this number thirteen are "last applications," and, together with the cases of six other lads who are parentless, will first receive attention at our hands on the present occasion.

No. 41, H. E. Hippey, from a general point of view, seems to be the most deserving case on the list. He is one of four children dependent on comparative strangers for the necessities of life, his father and mother being both dead. He now appeals for the last time, by reason of his age, at which he will be eligible. It can hardly be necessary to give elaborate details of such a case, for surely the fact of a parentless child making a last application is about as urgent a case as could be imagined. His father was a member of the Alfred Lodge, No. 340, Oxfordshire, and the lad now comes forward, for the second time, with a total of 527 votes to his credit. It is to be hoped that a strong body of friends will rally around him on the 16th proximo. No. 39, A. K. Bowes, son of the late Bro. John Bowes, of Lodge No. 148, West Lancashire, now

appears on the list of candidates for the second time, with a total of 2,404 votes to his credit from October last, a state of affairs which must be looked upon as a mark of the respect in which his late father was held by his brother Masons. There is little doubt but that sufficient votes will be polled next month to ensure young Bowes's election. No. 16, A. H. Botting, one of two fatherless children, follows close, so far as number of votes in hand is concerned, there being a total of 2,388 to his credit, but they are the accumulation of three previous Elections. We hope, now that the last chance has come for this lad, that an effort will be made which will render his election a certainty. No. 3, G. W. K. Hill, who is one of six children dependent on a widowed mother, now applies for the seventh time, and large as his total number of votes in hand may seem—1,830—it is clear that a very strong effort will have to be made to prevent those already polled being wasted. That a lad after polling so large a number as 1,830 votes should fail on his seventh and last application would indeed be a misfortune, and we trust it may be prevented on the present occasion. Of the other last application cases, those which—by results at previous elections—give some idea of the amount of support that can be relied on on their behalf, appear to stand but poor chances of success, the number of votes already polled not exceeding 400 in either of the seven cases so circumstanced, while in three of them the totals are under 100. No. 14, E. H. Simpson, one of five fatherless children, after three elections has 396 votes to the good; No. 2, E. Farrar, after six attempts, has 291; No. 32, T. Woodward, third application, has 215; and No. 6, J. W. Long, after five contests has but 154. The three whose totals are under 100 are, No. 7, Frederick Pudney, who now appears for the fifth time, with 97 votes in hand; No. 1, James Collinson, who has but 69 from his six previous attempts; and No. 36, W. Benj. Townsend, who polled 9 in October last. These, with No. 45, H. Bray, and No. 49, E. A. Whiting, both first applications, close the list of last application cases. The former is one of six children left to the care of the widow of a Kentish brother, while the latter is one of a family of eight whose father was a member of a Warwickshire Lodge. We cannot close this list of last chances without again drawing the attention of brethren to the cruelty they inflict on those in distress by holding out hopes of relief; and, once having got a case on the list of candidates, allowing it to take its own course. It may not be that all the cases we have referred to as having no chance of success have been neglected, but it is very certain some of them have; and we again condemn most strongly the action of those brethren who recommend an application being made to the School without there being some reasonable prospect of ultimate success.

There are six cases in which the applicants have lost both father and mother, beyond the one already referred to, three now appearing on the list for the first time. No. 15, A. W. Wyatt, after three applications, appears with a total of 354 votes to his credit. He is one of four children still dependent on their friends for support; he has a sister in the Girls' School, and we trust will himself secure a place on the list of successful candidates at no distant date.

**EPPS'S (GRATEFUL) COCOA.**

No. 22, R. A. Sykes, appears to be an only child of a late member of St. John Lodge, No. 104, and now appears for the third time, with 329 votes to his credit; while No. 43, T. E. Pawsey, who was a candidate in October last, and is one of five parentless children, has not yet polled any votes. No. 55, F. A. Herring, No. 56, H. R. Graves, and No. 62, W. E. Habgood, the remaining three parentless cases, are all first applications. Herring and Habgood are described as the only dependent children; and Graves, one of five dependent; but we believe there is an error in Herring's case, as there are three children of the late Bro. Herring still living, the one for whom admission to the Boys' School is being sought being the only one dependent on an uncle, who has kindly taken charge of him.

No. 12, C. J. Crow, has 2,460 votes in hand from four previous attempts, and stands, we think, a fair chance of success at an early date; he is one of two dependent children. No. 30, H. H. Tustin, who has made two previous trials, comes next, with 2,382 votes in hand. He and three other children are dependent on a widowed mother for support. She must possess a strong circle of friends to have realised so large a total in so short a time. Next in order, as regards votes in hand, comes No. 8, C. E. Stewart, who has 1,979, the result of four previous contests; he and four other children are dependent. No. 5, W. B. Stanford, sixth application, has secured 1,873 votes, and, as one of three children of a late member of Friendship Lodge, No. 100, still appeals to the brethren of Norfolk for their proxies. No. 11, G. C. Willett, an only child dependent on the widow of a late member of Old Concord Lodge, No. 172, has secured 1,751 votes at the last four elections, and will doubtless be carried in ere the age limit puts a stop to further applications being made on his behalf. No. 33, F. B. Salter, who is also an only child relying on a widowed mother, likewise stands a good chance, having had a total of 1,621 votes polled on his behalf in October last. No. 31, F. C. V. Basham, third application, and one of a family of five, has 1,347 votes in hand. No. 10, F. F. Skelton, has a sister in the Girls' School; he and six other children are still dependent on a widowed mother, who thus far has been able to collect 1,021 votes on behalf of her son, who now comes forward for the fifth time. The remaining candidates who have taken part in previous elections have each under 1000 votes in hand, the totals ranging from 940 in the case of No. 25, to two in that of No. 42.

No. 35, R. Beaumont, and No. 54, F. B. Bailey, are each members of families of ten where the father and mother are both living; the former has made one previous application, when 109 votes were recorded on his behalf; the latter is a new case. The remarks we have previously made, as regards lack of information, applies to these cases, unless large families are to be considered as rendering an applicant eligible. We have no doubt that some other reason does exist; but why not state it to the Masonic world? No. 4, C. P. Liversedge, is one of nine children dependent on the widow of a late member of Sir Watkin Lodge, No. 1477 (North Wales and Salop); he has stood five previous elections, and has 655 votes to the good. We should like to see the Institution in a position to relieve the widow of the charge of one of her large family, without the trouble of election; but, alas! that is not possible. No. 63, B. M. Hildred, and seven other children, form the family which the widow of a late member of Harmony Lodge, No. 272, has dependent on her. The husband having been a Past Provincial Officer of Lincolnshire, his child will, we hope, receive support at the hands of the brethren of that Province.

We have now gone half through the list, having referred to 32 of the cases. Of the remainder, 20 have made previous attempts, while 13 are new applications. The families of which these candidates are members range from seven children downwards. We think it best to leave our review of these cases until next week, at the same time we know there may be many equally, if not more deserving, than those we have already referred to.

The Provincial Grand Master of Hampshire and the Isle of Wight, R.W. Bro. W. W. B. Beach, M.P., has fixed Saturday, the 7th of April, for the constitution of the Hampshire Lodge of Emulation, No. 1990, at the Freemasons' Hall, Landport. Brother J. R. Hayman, P.M., P.G. Registrar, is the W.M. designate.

## THE WOLSELEY LODGE AND "TEMPERANCE."

WE published last week, which from the light it throws on the constitution of the new Lodge about to be consecrated in Manchester, on Wednesday next, the 28th inst., under the style and title of the Wolseley Lodge No. 1993, and the proceedings adopted by the "W.M. elect," with a view, apparently, to securing an unusually large attendance on the occasion, demands some serious consideration. Our correspondent's story is briefly this: The Wolseley Lodge is to be governed by "Temperance," which he not unreasonably interprets as "Teetotal" principles. To this point of itself he raises no objection. Assuredly, no harm is likely to befall Freemasonry because the members of a certain Lodge are prepared to carry one particular form of temperance to an extreme. But, says the writer of the letter in question, a circular "has been lent me by a friend, who received it in his official capacity as the Master of a Provincial Lodge, which meets in a pretty little town, not fifty miles distant from the Metropolis. He is not aware that he is indebted for the circular to any acquaintance with either the W.M. elect or the Provisional Secretary of the Lodge that is to be. Indeed, the fact of the circular being printed, and addressed to the 'W.M. or Sec. of the Masonic Lodge at'—, has induced him and me to suppose that copies of it have been issued broadcast, for what purpose we are not, as a matter of course, in a position to state precisely, though both of us seem to be of the opinion that it is not exactly in accordance with Masonic usage or custom." Here again the inference drawn is not unreasonable. People will not be at the trouble and expense of having circulars printed unless they are to be circulated pretty freely, except, indeed, they take the form of Lodge Summonses, the numbers of which are regulated by the number of members belonging to the several Lodges. But obviously this is not the case in the present instance, in which we have evidence of a circular having been addressed to the Master or Secretary of a Masonic Lodge in his official instead of his individual capacity, the name and abode of the addressee being unknown to the brother sending it. That invitations should be sent to distinguished members of the Craft, such as Grand Officers of England, Grand Officers of the Province in which the proposed Lodge is situated, to the Masters, Officers and members of the recommending Lodge, as well as to the Charter members and to the brethren who have expressed a wish to become joining members, that all these should be sent by command of the W.M. designate, is only in accordance with Masonic custom, but that brethren from a distance, who are strangers and can have only a general interest in the event, especially in the circumstances attending the establishment and operations of this particular Lodge, is, to say the least, most unusual. As well might the W.M. Designate have directed his provisional Secretary to insert a series of advertisements in the London and Provincial papers, inviting the presence of all brethren desirous of taking part in the ceremony.

Our correspondent goes on to describe the contents of the Circular, which, after stating when and by whom the ceremonies of Consecration and Installation will be performed, adds that "Bro. Lord Wolseley, in addition to a large number of noble and distinguished brethren (including G. Lodge Officers and Rulers of the Craft) has consented to be present;" and that, at a certain hour after the ceremony, a banquet will be held in a certain Hall, "the tickets for which will be One Guinea each," proceeds to intimate that, if the W.M. or Secretary to whom the circular is addressed, and other members of his Lodge are desirous of attending, he will be pleased to fill up the blank spaces in the form provided, furnish the names and Masonic rank of intending visitors, with the number of their respective Lodges, and enclose cheque or P.O. Order for the price of the tickets required, to which is added, "no application can be entertained after March 21st."

The writer having thus—only more fully—described the circular, devotes the rest of his letter to the expression of sundry objections to the course of proceeding adopted, and here again we are bound to say there is nothing unreasonable in his propositions, be they taken singly or together. These propositions are necessarily conjectural, because, as he remarked at the outset, neither he nor the friend who lent him the circular could state

the precise object with which it was issued; nevertheless, they will bear examination. In the first place, he argues there is nothing unusual about the consecration of a new Lodge, that is to say, nothing so unusual as to induce outside brethren to contribute, as in this instance, a guinea each towards the banquet, and incur the expenses of travelling to and from Manchester in order to witness it. Then he suggests that, as the Wolseley Lodge is to be conducted on "Temperance," by which he supposes is meant "Teetotal," principles, perhaps its W.M. Designate may be "desirous of making the Consecration of his new Lodge an occasion for disseminating 'teetotal principles,'" and he adds, "If this is the idea which led to the issue of these circulars, I can only say it is distinctly opposed to the spirit of Freemasonry, which absolutely prohibits our Lodges from being made arenas for the discussion of political and religious questions." We think our readers will agree with us that no reasonable exception can be taken to this line of argument. If his conjecture falls through, the argument based on it disappears likewise; but if the former can be established, the latter follows.

Again, as to the issue of the circulars, which he points out must find their way into the hands of teetotallers and non-teetotallers indiscriminately; he states the case very fairly when he says: "If Bros. A, B, and C, who are not teetotallers, accept the invitation, and each pays his guinea towards the banquet, will they be denied their 'modest quenchers,' because an apostle of teetotalism in the person of the W.M. is in the chair, and sundry of his disciples are at the festive board? If they are so denied, the teetotal doctrine is being forced upon them, while, if an exception is made in their favour, and the wine is forthcoming, then the temperance—that is, teetotal—principles, about which all this fuss is being made, are being lost sight of. The Lodge will be like any other Masonic Lodge, the members of which, and the visitors to which, are at liberty to drink wine or not, as it suits them." There is no escaping from the horns of this dilemma, nor, we may add, is he a whit less effective when he points out that the charge of a guinea per head for a "temperance" banquet is a very remarkable illustration of "intemperate" expenditure.

He sums up his case in a manner void of all offence, yet very forcibly. "The proceedings in connection with the Wolseley Lodge have been, in my humble judgment, a mistake throughout. It was tantamount to casting a slight on the Craft, when it was announced as a Temperance Lodge, as though temperance were a virtue unknown to or unrespected by Masons. It was a great mistake to puff far and wide the association of Lord Wolseley's name with the Lodge; I do not wish to suggest anything un-Masonic, but censorious people might say it was done to make capital—I do not mean, of course, pecuniary capital—out of the connection; but the crowning mistake of all is the issue of this circular of invitation, as though the Lodge were trading for outside encouragement of its so-called 'temperance' principles."

We can see no objection to the establishment of one or more teetotal Lodges—should we visit one, however, we shall hope to have our views about what constitutes temperance respected, and to see the modest glass of ale or wine forthcoming, when needed. There are already several class Lodges, and one more or less can make no difference. But even though, to use a familiar expression, we may be crying out before we are hurt, we must strenuously protest against the establishment of any class Lodge, if there is the slightest chance of its being made a means for the dissemination of its peculiar class ideas. The essential principle of Freemasonry is freedom. The discussion of religious and political questions is forbidden at our meetings, but a Mason must have in him enough of political feeling to compel respect for the established laws and institutions of the country to which he belongs or in which he is residing. He must likewise be impressed with just so much of the religious sense as to recognise the existence of a Supreme Being and a future state. He is also required to practise and uphold the principles of morality. But the discussion of, or any attempt to discuss in any assembly of Masons, what is the most acceptable form of religion, morality, or politics, is forbidden, and the members of the Wolseley Lodge, however enthusiastic as teetotalers, will have to bear this in mind in the conduct of their Lodge.

**FUNERALS.**—Bros. W. K. L. & G. A. HUTTON, Coffin Makers and Undertakers, 17 Newcastle Street, Strand, W.C. and 30 Forest Hill Road, Peckham Rye, S.E.

## JOAN OF ARC.

### CONFLICTING TESTIMONY ABOUT HER HAVING BEEN BURNT.

BY BRO. JACOB NORTON.

ON one side, hundreds of historians and historical writers inform us that Joan of Arc was burnt in 1431. Even the eighth edition of the "Encyclopædia Britannica" and Appleton's new "Encyclopædia" do not intimate the existence of a doubt about it. On the other hand, I find the following in Brewer's "Dictionary of Phrase and Fable":—

M. Octave Delepierre has published a pamphlet called "Doute Historique," to deny the tradition that Joan of Arc was burnt at Rouen for sorcery. He cites a document discovered by Father Vignier, in the seventeenth century, in the archives of Metz, to prove that she became the wife of Sieur des Armoise, with whom she resided at Metz, and became the mother of a family. Vignier found in the muniment chest the contract of marriage between "Robert des Armoise, knight, and Jeanne D'Arcy, surnamed the Maid of Orleans." In 1740 there were found in the archives of Maison de Ville (Orleans), records of several payments to certain messengers from Joan to her Brother John, bearing dates 1435 and 1436. There is also an entry of a presentation from the council of the city to the maid, for her services at the siege (date 1439). M. Delepierre brought forward a host of other documents to corroborate the same fact, and show that the tale of her martyrdom was invented to throw odium on the English.

As neither the original documents above referred to, nor Delepierre's pamphlet, were accessible to me, and I could not, therefore, know what "the host of other documents" amounted to, I looked, therefore, into the latest edition of Chambers' (Edinburgh) "Encyclopædia," wherein I found both versions—viz., that Joan was and was not burnt; the latter version winds up with references to the following works: "See Quicherat's *Condemnation et Rehabilitation de Jeanne d'Arc*" (1850), Delepierre's *"Doute Historique"* (1855), Wallon's *"Jeanne d'Arc"* (1867), and Molandon's *"Premiere Expedition de J."* (1874).

In Knight's English "Encyclopædia" (article Arc) both sides are also given. It is more full and exhaustive than in Chambers'. It refers to a work by Chaussard, which enumerates upwards of four hundred works, either expressly devoted to Joan's life, or including her history; and it adds: In Shakespeare's Henry VI. we find the proper English view of her character, mingled with a higher estimate than belongs to the chronicles of the period." With upwards of four hundred authorities affirming that she was burnt, and Shakespeare's in the bargain, it is no wonder that the writers for the above-named Encyclopædias did not dare to commit themselves to either side of the question, and thus left us in doubt about it. I have, however, found an old authority, not mentioned or referred to in the above-named works, which I think will confirm the statement of Delepierre that Joan of Arc was not burnt.

Every one at all familiar with Montaigne's "Essays" must admit that the author was well acquainted with classical, ecclesiastical and mediæval literature and history. Joan of Arc is said to have been burnt in 1431. Montaigne was born in 1533. He acquired a love of reading when he was seven years old. One so predisposed, we may naturally assume, was acquainted with the history of his own country when he was twenty years of age, or at least he must have been familiar with an event which took place in 1431—only one hundred and twenty-two years previous. I say only, because it is not impossible that men were then living whose grandfathers may have remembered Joan of Arc, for instance. My own grandfather told me that he remembered the Gordon riots in London, in 1780, and he must have been then at least twenty-five years of age. About thirty-five years ago I was introduced to Mr. Henry Purkitt, who, at the age of seventeen, took part in throwing the tea overboard in Boston harbour in 1773. The period of a hundred and twenty-two years can therefore be bridged over, as it were, by two or three individuals. The traditions and history of such a person as Joan of Arc, who saved France from subjection to a foreign yoke, could not have been obliterated, or very much altered in France itself, within a period of a hundred and two years. If Joan had been burnt Montaigne would surely have been acquainted with the fact.

In 1580 Montaigne travelled through France, Switzerland, Germany and Italy, visiting especially those localities which were connected with historic events. In every place he came to he diligently questioned the innkeeper, the priest, the schoolmaster, &c., about the antiquities that might be found in the neighbourhood, such as old churches, old ruins, old monuments, old inscription, &c., also about the floating legends and traditions thereabout; and all that he heard or saw he carefully recorded in his diary. Judging from Montaigne's writings, he must be regarded as a faithful narrator. I cannot, therefore, believe him guilty of inventing fiction, or of omitting facts.\* Besides, I can conceive no possible motive for his doing either in the case of Joan of Arc. Now, among other places, Montaigne visited the birthplace of Joan, wherein her memory was cherished, and legends about her must have abounded. Had the story of her tragic end been true, it would have been known to the people of her birthplace, and Montaigne, if he had not previously known it, would have learned it there. The following extract from Montaigne's diary will, however, show just what he knew about Joan of Arc:—

Domremy, on the Meuse, three leagues from Vancoleur, where was born the famous Maid of Orleans, whose name was Joan d'Acq, or de Arcois. Her descendants were ennobled by the royal favour, and we were shown the arms which the king gave them. Azure, a

\* For the character of Montaigne and his writings I refer the reader to Hallam's "Literature of the Middle Ages."



straight sword, a crown and handle of gold, and two *fleur-de-lis* at the side of the sword, of which a receiver of Vanconleur gave M de Caselis a painted copy. The front of the small house in which she was born is covered with representations of her different exploits, but time has greatly defaced the painting. There is also a tree with a vine up it, which is called the "Maid's tree;" but there is nothing else remarkable about it.—*Montaigne's Essays*, by William Hazlitt, printed by William Amies, Philadelphia. Page 557.

From the above we can reasonably infer, first, that in 1580 Montaigne was ignorant of the legend of Joan's martyrdom; second, that the inn-keeper, the priest, the schoolmaster, and the people generally of Joan's birthplace, were also ignorant of the said martyrdom. Third, the painter of "her different exploits," and those who engaged him to paint (which must have been done many years previous to Montaigne's visit to Domremy), must also have been ignorant of the burning legend. And, fourth, the diary not only furnishes negative evidence, but positive evidence too. Montaigne's allusion to Joan's descendants, fully confirms Delepierre's statement about her marriage; for, as no one ever disputed Joan's chastity, her descendants were doubtless legitimately begotten.

The legend of Joan's martyrdom probably originated in the brain of a wandering minstrel or troubadour, who turned it into a song, which Shakespeare, or some earlier dramatic writer wove into the play of Henry VI., which a subsequent historian embodied into a history, and which hundreds of other historical writers have since then copied and embellished in good faith, each according to his own bias or notion.

## Obituary.

—O:—

### BRO. WILLIAM H. JONES.

THE death is announced of Bro. William H. Jones, who was recently one of the lessees of the Alexandra Palace, and also of Covent Garden Theatre during the Autumn Series of Promenade Concerts. The unfortunate effects of bad weather on the former undertaking, resulting in the failure of the lessees some months since, and the consequent excitement and anxiety acting on a somewhat nervous temperament, doubtless brought about the attack of heart disease from which Bro. Jones had been confined to his room for some days past, and from which he expired on Saturday morning, at the early age of thirty-nine. Previous to his connection with the Alexandra Palace he had been many years before the public, first as assistant in the management of the Crystal Palace, Sydenham; afterwards as manager of, and subsequently partner in, the firm of C. T. Brock and Co., the pyrotechnists, whom he represented in India for the rejoicings during the Prince of Wales's tour. His loss will be very deeply felt by his widow and family, as well as by a large number of sympathising friends. Bro. Jones was initiated in the Kilburn Lodge, No. 1608, on the 28th March 1881.

Mr. J. G. Chambers, editor of *Land and Water*, and proprietor of the Lillie Bridge Grounds, was buried on Thursday, 8th inst., in Brompton Cemetery, in the presence of a large concourse of friends and relatives, assembled to pay their last tribute of respect to his memory. Many of our readers must be well aware that Mr. Chambers had been for many years past a conspicuous figure in the world of sport. His proprietorship of the Lillie Bridge Grounds gave him opportunities such as fall to the lot of few to promote healthy and honourable sport, and it is no mere figure of speech to say that he made the most of those opportunities. He set his face most decidedly against everything that had even the semblance of being of a questionable character, and by his invariably upright and honourable conduct he did more than any other man of his time to elevate the tone of athleticism. Mr. Chambers was educated at Eton and Trinity College, Cambridge, and during his University career rowed two consecutive years against Oxford. In the days when Mr. Goldie, as stroke of the Cambridge eight, succeeded in turning the tables on the Dark Blues, and wresting from them the victory which had been theirs during so many successive years, Mr. Chambers acted as coach to the Light Blue Crews, and to him therefore necessarily belongs a large share of the honour then gained by his University. He was also a great encourager of Brother Captain Webb, of Channel fame; in short, whether it was rowing, cricket, hunting, shooting, football, or other sport, Mr. Chambers's help was sure to be forthcoming, so long as everything was honourable and straightforward. It will be a long time before we look upon his like again, for energy, activity, and zeal, combined with thorough practical and theoretical experience, as a genuine all round sportsman.

## NEW ZEALAND.

### ST. ANDREW LODGE, No. 418 S.C.

AT the regular monthly communication of St. Andrew Lodge, held at Auckland, New Zealand, on 12th January, the principal business was the installation of Officers for the ensuing year. There was a fair attendance of members, and a number of visiting brethren were present to take part in the proceedings and offer their congratulations. Amongst the visitors were Bros. the Rev. C. M. Nelson P.M. Prince of Wales, Munro P.M. Rodney, E. Richards Rodney, Kitt W.M. Eden, and other representatives of city, suburban, and country Lodges. A number of apologies were received, amongst others from Bro. G. P. Pierce R.W.M. I.C., and the Masters, Past Masters, and Officers of various Lodges who were unable to attend owing to ill health or other causes. Bro. Malcolm Niccol officiated as Installing Master, and having re-obligated the R.W.M. Bro. Salter, the latter proceeded to invest his Officers as follow:—Bros. R. B. Symons D.M., J. F. Bulford J.W., T. Ellison P.M. Treasurer, R. Knight Secretary, J. Robson S.D., W. H. Clarke J.D., Williams and McQuarrie Senior Stewards, A. J. Fisher I.G., Captain Tonge Tyler. Brother R. Kaye S.W. elect was not invested, owing to his absence from the colony as mail agent, and Bro. the Rev. F. Gould, Chaplain elect, was also absent. Brother Dr. Walker was invested as Organist, and conducted the musical portion of the ceremony. The Lodge having been duly closed, the brethren adjourned to a banquet in the banquet room of the hall. The R.W.M. presided, and was supported on his right by the D.M. and Brother Munro P.M. Rodney Lodge, and on the left by Bro. the Rev. C. M. Nelson P.M. Prince of Wales E.C. An excellent spread was provided by Bro. McEwen, and ample justice was done to it. After the cloth was cleared, the Chairman, calling on the brethren to charge their glasses, proposed the toast of The Queen and Craft. This was followed by the toasts of H.R.H. the Prince of Wales M.W.G.M. of England, Earl of Mar and Kelley M.W.G.M. of Scotland, and Duke of Abercorn M.W.G.M. of Ireland. These toasts were responded to with Masonic honours, and appropriate musical selections. Bro. Hitchins, who occupied the vice chair, proposed the toast of the Provincial and District Grand Lodges of New Zealand. He referred to the unity which bound the three Constitutions together here, and the good feeling which had always prevailed. Bro. the Rev. C. M. Nelson responded on behalf of the Very Worshipful Grand Master of the District Grand Lodge E.C., Brother Graham. He was sorry Bro. Graham was not present. The reason probably that so many were absent that night was, that so many occasions of this sort had occurred recently that brethren could not attend them all. He thanked them heartily for the manner in which they had drunk the toast of the District Grand Master's health. He was sorry they now saw so little of him, on account of his residence in Wellington, but that he was a good Mason they all knew. Brother Nelson then referred to the benefits which had accrued to Masonry here since the establishment of the D.G. Lodge of England and the P.G. Lodge of Scotland. Some thought there was only room for one P.G. Lodge, but since the establishment of the other two, there had been created a generous rivalry which livened them up, and they all worked amicably together; and long might it so remain. Brother W. Robinson responded on behalf of Brother the Hon. F. Whitaker P.G.M., and for the P.G. Lodge S.C. The toast of the Masters of Auckland Lodges was proposed by Bro. Munro, and responded to by Brother Kitt, W.M. of Eden Lodge. Brother the Rev. C. M. Nelson, in proposing the toast of the evening, The W.M. of Lodge St. Andrew, said he felt honoured in being called upon to propose this toast. They were met to do honour to the re-installation of Bro. Slator as W.M. of Lodge St. Andrew, and it afforded him the more pleasure to propose the toast, for Brother Slator was well known to him personally—perhaps longer known to him than to any one there that night. He had known Brother Slator since he came to the colony, and had the highest esteem for him in his private life, and although they worked under different Constitutions of Freemasonry, and did not meet perhaps so often as they ought, it gave him great pleasure to propose the toast. The position of Master of a Lodge was one of great honour. It was also one of great responsibility. It taxed the ability of the Master, and his patience, and it proved the man. It must be a matter of great congratulation to the W.M. to have been re-elected, and he heartily wished him and his Lodge a prosperous and successful year. Brother Slator, in responding, returned his hearty and heartfelt thanks for the manner in which the toast of his health had been responded to, and for the kindly way in which it had been proposed by his worthy and esteemed friend, Brother Nelson. He trusted he might deserve the good character given him by Bro. Nelson; at all events, he would endeavour to do so. No man was infallible, and he may have made mistakes, but he hoped the brethren would give him credit for trying to do his best for the benefit of St. Andrew's Lodge in particular, and Masonry in general. It was a great pleasure to him to do anything he could for Masonry. He liked his own Constitution best, probably because it was his mother Constitution, and he trusted they would have a flourishing year at St. Andrew's, and that the brethren would unite in furthering the interests of the Lodge and Masonry in general. He regretted there were so few Masters of Lodges present, but many of them had sent apologies. He again thanked them for the cordial and heartfelt manner in which they had responded to the toast of his health, and for the honourable position in which they had placed him as Master of the Lodge St. Andrew for the ensuing twelve months. It proved to him that anything he had done in the past year for the advancement and interest of the Lodge was appreciated. The toasts of the Installing Master, Visiting Brethren, and the Tyler's toast, "Poor and Distressed Brethren all over the World," followed. A very pleasant evening was spent. Dr. Walker presided at the piano. Numerous songs were sung and some recitations were given, and nothing was left wanting which could conduce to the enjoyment of those present.

## INSTALLATION MEETINGS, &amp;c.

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## KENT LODGE, No. 15.

THE annual meeting of this ancient Lodge was held on Wednesday, the 14th inst., at Freemasons' Hall. There were present Bros. A. Posener W.M., Hirst (W.M. elect) S.W., Stimson J.W., Sleeman P.M. Treasurer, Dukes P.M. Secretary, Legge S.D. Woolley J.D., James I.G., Pinder P.M. Steward; P.M.'s Wells, Ball, Ginman, Wharman, Martin and Barlow; also Bros. Posener, Wigglesworth, Goldberg, Tatton, Ball, Plummer, Cammell, Bithray, Potier, Bishop, Tucker, Ives, Crosse, Newell, Saunders. The Visitors' list was a large one, comprising several well-known exponents of the tenets of Freemasonry, amongst whom we may mention the following:—Bros. Sugg P.M. 452 P.P.G.O. Surrey; P.M.'s Fenner 1227 and 1693, Groom 861, Jacobs 1327, Johnson 861, Payn 201, Phillips 205, Southwood 1260, Waters 700, Fisher W.M. 1174; Bros. Ashton 1507, C. E. Botley and F. Botley 780, Bradgate 55, Child 453, Dixie 453, France 1986, Gibbs 1580, Glass 453, Gold 815, Greenfield 1602, C. F. Haines 1679, D. Haines 75, Hall 1307, Levatt 452, Monson jun. 1174, Norman 1920, Pipe 1306, Porter 11, Potts 1244, Robertson 1538, Seymour 1471, Shoobert 766, Smith 1076, Weeden 813, Wild 39, Williams 902, and Woodman 1950. Lodge was opened in regular form, and the minutes of last meeting were read and confirmed. Lodge was opened in the second degree, and Bro. Saunders, having given proof of his proficiency as F.C., was duly entrusted. Lodge was then advanced to the third, and Bro. G. T. Saunders was raised to the degree of M.M.; after which, Lodge being resumed to the first degree, Mr. C. R. Saunders (brother of the candidate named above), who was balloted for at a previous meeting, was regularly initiated into Freemasonry. Lodge was resumed to the second degree, when the important feature of the day's proceedings was transacted—the installation of Bro. W. Hirst, who was presented by Bro. James Pinder P.M., and duly obligated by the W.M. All brethren below the degree then retired, and a Board of Installed Masters was opened, and Bro. W. Hirst was regularly installed into the chair of K.S. in a very excellent manner by Bro. W. P. Dukes. The W.M. invested Bro. Posener as I.P.M. and the brethren were re-admitted. They saluted the Master in the customary manner, after which the Bro. Hirst appointed and invested his Officers, as follow:—Bros. E. Stimson S.W., T. W. Legge J.W., J. Sleeman P.M. Treasurer, W. P. Dukes P.M. Secretary, J. J. Woolley S.D., C. James J.D., J. A. Cammell I.G., A. Pritchard M.C., J. Pinder P.M. W.S. After which Bro. A. Posener delivered the addresses in a very excellent manner. The Auditor's report was received and adopted. The new Worshipful Master then, in the name of the Lodge, presented Brother A. Posener with a handsome Past Master's jewel, accompanying the presentation by a few kind remarks, adding that he would have more to say on the subject at the banquet table. After this Lodge was closed, and the brethren adjourned to the Holborn Restaurant, where a sumptuous banquet was provided, to which both members and visitors did ample justice. The usual Loyal and Masonic toasts were proposed and duly honoured. The I.P.M., in proposing the toast of the W.M., congratulated the brethren on the choice they had made; he believed the W.M. would fully justify their selection. In reply the W.M. begged to assure the brethren that he would do his best to maintain the integrity of Freemasonry. Having been elected W.M., he was pledged to support and uphold the dignity of the chair; so far as his year of office went he would strive to do so to the best of his ability. He assured them that his sole aim was to do the utmost that lay in his power for the welfare of his Lodge. The W.M. then, in a kindly speech, proposed the health of the I.P.M., which compliment was suitably responded to. The Initiate's toast came next, after which that of the Visitors was given, and responded to by the following:—Bros. Gold, Glass, Potts, Dixie, Groom, Greenfield, Botley and Fenner. The Past Masters' and Officers' toasts came next; each was ably responded to, and then the Tyler gave the parting toast, and the brethren separated, after having spent a very pleasant evening. We may mention that Bro. E. H. Sugg P.P.G.O. Surrey presided at the organ in Lodge; also at the piano after the banquet. The harmony of the evening was added to considerably by songs,—from Bros. Seymour, Pinder P.M., Monson, Newell and E. Woodman, while Bro. Robertson gave an excellent recitation.

## ROYAL UNION LODGE, No. 382.

CONSEQUENT upon the near approach of the Easter Holidays, and the unfavourable state of the weather, the installation meeting, on Monday, of this popular Lodge was not so well attended as is usually the case. However, amongst those who supported the Worshipful Master—Bro. J. Lonsdale—on this occasion were Bros. G. Fehrenbach P.M. Treasurer, W. Coombes P.M. P. Prov. G.S.B. Mddx. Sec., C. Russ P.M. Prov. G.P., E. C. Woodward P.M., W. Webb P.M., W. Cook P.M., G. Rowles S.W. and W.M. elect, &c. Amongst the Visitors were Bros. J. F. Farrant 1158, H. M. Appleton 861, C. Sims 861, F. Bass 922, W. W. Morgan S.W. 211, T. H. Knight-Smith P.M. 1441, W. Clarke S.W. 141, Kenneth R. Montgomery J.D. 255, J. I. Cantle, A. Thomas, &c. Lodge was opened at 2.30, when the minutes of last meeting were read and confirmed. Bro. Goodbun, a candidate for the second degree, underwent examination as to his proficiency and was entrusted. On his retiring from the Lodge, it was opened in the second degree, and the candidate was re-admitted, and passed to the degree of Fellow Craft. In due course the W.M. elect was introduced and obligated, a Board of Installed Masters opened, and Bro. Rowles was placed in the chair of King Solomon. On the re-admission of the brethren, the W.M. was saluted, and he then invested his Officers, as follow:—Bros. Nicholson S.W., Cotton

J.W., Fehrenbach P.M. Treas., W. Coombes P.M. P.G.S.B. Middlesex Sec., Hall S.D., Wilson J.D., Brooks I.G. and Almoner, Woodward P.M. M.C., Fleming Org., Taplin W.S., Lambert A.W.S., Duffin Tyler. Bro. Lonsdale, who had conducted the ceremonies of the day in a very creditable manner, then gave the addresses with great fervour, and took his seat amidst the congratulations of those present. The first duty of the new Master was to present his immediate predecessor with the Past Master's jewel, which had been unanimously voted him at the last meeting. This is a very neat piece of workmanship, and bears the following inscription:—

Presented by the brethren of the Royal Union Lodge to Bro. J. T. Lonsdale P.M., in testimony of their appreciation of the zeal and ability displayed by him during the year he presided as Worshipful Master.—19th March 1883."

Brother Rowles, in making the presentation, assured Bro. Lonsdale that his services during the past year had won for him the respect and esteem of all the brethren, who trusted he might be able to attend the Lodge and give his valuable assistance for many years to come. The gift was briefly but warmly acknowledged by Bro. Lonsdale, and then the Auditors' report and accounts were presented. The balance sheet, as printed and distributed, was adopted. It showed a balance in favour of the Lodge, after £10 10s had been paid to the R.M.B.I., £5 5s to the "Coombes's Testimonial," with the customary payments to Grand Lodge and Prov. Grand Lodge, &c. &c. There were two propositions for candidates for initiation; several letters were read, amongst them being communications from the Prov. Grand Master Sir Francis Burdett, and Bro. Raymond Thrupp the Deputy Prov. Grand Master, both regretting their inability to be present on this occasion, while the latter promised to attend the next meeting of the Lodge. Amongst other features worthy of notice, we may mention that a cordial vote of thanks was passed to Bro. P.M. Russ for the zeal with which he had carried out the wishes of the members in respect of Bro. Coombes's Testimonial, and then hearty good wishes having been tendered, Lodge was closed. The banquet was creditably and bountifully served by Bro. W. Phillips, mine host of the Chequers, and on the removal of the cloth, Bro. Rowles introduced the several toasts with commendable brevity. Bros. Coombes and Russ responded for the Prov. Grand Officers, and then Brother Lonsdale gave The Health of the Worshipful Master. The compliment was gracefully acknowledged by Bro. Rowles, who followed with that of the Past Masters, and fully recognised the zeal displayed by his immediate predecessor in the conduct of the business during his term of office, and paying him a deserved tribute for the way in which he had carried out the installation ceremony. The compliment paid him was modestly acknowledged by Bro. Lonsdale, who expressed the gratification it afforded him to know his efforts had met with the approval of the brethren of his Lodge. With the toast of the Masonic Institutions was associated the name of Bro. W. W. Morgan, one of the Visitors, who urged the Lodge to carry out the good work it had so well commenced this year—in subscribing £10 10s to the Royal Masonic Benevolent Institution—by supporting the Scholastic Institutions. Brother Morgan forcibly urged the need there was to sustain these Institutions at their present standard, and we are gratified in being able to state that an esteemed Past Master of the Lodge, who has already made his mark as a supporter of the Institutions, expressed his willingness to subscribe an additional ten guineas to the R.M.I.G. The Officers were thanked for the way in which they had carried out their duties, and then the Tyler gave the parting toast.

The following programme of music was excellently carried through:—Grace, "For these and all thy mercies;" National Anthem, "God save the Queen"—solo, Bro. Arthur Thomas; Masonic Anthem, "God bless the Prince of Wales"—solo, Bro. J. Ion Cantle; Song, "Tell me, Mary," Bro. Knight Smith; Duet, "Excelsior," Bro. Arthur Thomas and J. Ion Cantle; Song, "The Friar of Orders Grey," Bro. J. Ion Cantle; Song, "Come into the Garden, Maud," Bro. Arthur Thomas; Duet, "The Moon has raised," Bros. Knight-Smith and J. Ion Cantle; Song, "The Gay Postillion" (with Post Horn and Whip obligato), Bro. Arthur Thomas; Song, "Little Grey Fat Man," Bro. J. Ion Cantle. Bro. Kendle, a most popular member of this Lodge, created roars of laughter by his inimitable rendering of the comic story of "Pat and his Guinea."

## TEMPLE LODGE, No. 558.

ON Tuesday, the 6th inst., the members of this Lodge assembled at the Town Hall, Folkestone, for the purpose of installing Bro. George Lainsan Hart as W.M. for the ensuing year, which ceremony was performed by the Immediate Past Master, Bro. Wm. Francis jun., and at its conclusion the following Officers were invested:—Bros. W. Francis I.P.M., S. Joseph S.W., G. Harman J.W., A. H. Holbein P.M. Treasurer, James Kennett P.M. Secretary, G. I. Swoffer S.D., A. Petts J.D., F. Jarvis I.G., H. S. Roberts Org., and Job Baker Tyler. The report of the audit committee was received and adopted. At the conclusion of the Lodge business the brethren adjourned to the Pavilion Hotel, where the Installation banquet was partaken of. The newly installed W.M. presided, and there were present Bros. H. Stock P.M. P.P.Snp.W., J. Sherwood P.M. P.P.G.D., James Kennett P.M. P.P.G.O., O. H. Wagner P.P.G.J.W. (Herts), Francois Klatt P.M., A. H. Holbein P.M., W. Francis jun. I.P.M., S. Joseph, G. Harman, G. I. Swoffer, A. Petts, H. S. Roberts, R. Rhodes, W. Dunk, W. Goddard, W. Brooks, T. J. Harrison, J. Collens, G. Saxby, G. Taylor, D. P. W. Jones, and A. J. Crane, and the following from other Lodges: Bros. D. West W.M. 125, White W.M. 1436 P.P.G.P. Hants., T. H. Prescott W.M. 199, W. Oldfield W.M. 1208, T. J. Pulley P.M. 310, C. Gosby P.M. P.P.G.Snp.W. 1436, W. Amos P.M. 125, J. English P.P.G.Snp.W. 1437, F. Kelly 1436, Thos. Divers, S. J. Russell; J. W. Kennett Elliot, and Walter 125. The usual Masonic toasts were proposed in admirable terms, and duly honoured; after

that of "The Masonic Charities," the Charity-box was passed round, and a sum amounting to upwards of £11 was subscribed in aid of the funds of these excellent institutions. The musical arrangements were under the able direction of Bro. H. S. Roberts, Bro. Rhodes coming specially for the occasion. Bros. W. Dunk, R. White and W. Francis also gave great pleasure by their services as vocalists.

#### WALLINGTON LODGE, No. 1892.

THIS admirably conducted Lodge held its second anniversary meeting on Thursday, the 15th instant, at the Public Hall, Carshalton. The Lodge was consecrated on the 15th of March 1881, by the popular Deputy Provincial Grand Master of Surrey, the Rev. C. W. Arnold Past Grand Chaplain, who was supported on the occasion by a large number of distinguished Craftsmen. Bro. Charles Sawyer was the first Worshipful Master, and under his direction the Lodge soon took a foremost place as regards the ability of its workers. In the second year of the Lodge's existence, it was under the direction of Bro. J. G. Horsey, who brought to bear on his Mastership the experience he gained as member of two other Lodges where he had filled the chair. The proceedings we are now about to chronicle were carried through most creditably, and the greatest satisfaction was expressed by all who assisted. Lodge was opened soon after four o'clock, under the presidency of Bro. J. G. Horsey, supported by his Officers, a large majority of the members, and the following Visitors:—C. Greenwood P.G.S.B. Prov. G.S.W. Surrey, W. W. Pritchett P.M. 1622, F. C. Pascatt W.M. 1790, F. G. Frost W.M. 1347 and 463, E. C. Massey P.M. 1297, H. H. Ranson J.D. 1790, H. T. Potter P.M. 1347, H. J. Legg 263, E. Harlock 1601, R. Davies 1673, J. J. Taffs 186, A. Verdan 188, W. Gibbs P.M. 1387, H. T. Barnard 1815, J. D. Langton W.M. 1673, Archibald Currie 1733, W. W. Morgan S.W. 211, &c. The minutes of the last meeting having been read and confirmed, the principal feature on the agenda paper was the installation of Bro. William Pile. Accordingly Lodge was opened in the second degree, and the W.M. elect was presented by Bro. Charles Sawyer P.M. In due course the obligation was administered, and Lodge was further advanced. A Board of Installed Masters then completed their part of the day's business, and the brethren were re-admitted and the W.M. was saluted. The Officers were appointed as follows:—Bros. John G. Horsey P.M. 1619 I.P.M., E. Dickman S.W., J. W. Baldwin J.W., W. R. Crowe P.M. 190 Treasurer, Leon A. Mesrouze P.M. 1238 Secretary, A. Bishop S.D., F. Carter J.D., C. Sawyer P.M. 1619 and 1892 M.C., W. Bassett Inner Guard, H. Aslett Organist, W. Harwood Wine Steward, A. Rowley Tyler. Bro. Horsey then, in admirable style, delivered the addresses, and thus ably completed his labours as Master. The first duty of the new W.M. was to present his predecessor with the Past Master's jewel of the Lodge, a very neat and chaste emblem, which was admired by all present. This having been acknowledged by Bro. Horsey, several letters were read; one from Bro. Charles Greenwood jun. Prov. Grand Secretary, regretting his inability to attend, owing to another engagement. Routine work was then gone through, and Lodge was closed. The dinner was served at the King's Arms Hotel, and reflected great credit on the proprietor of that establishment. On the removal of the cloth, the W.M. rose to propose the first toast, the Queen and the Craft, after which the National Anthem was sung. In response to the W.M.'s appeal, the brethren have a most enthusiastic reception to the second toast—H.R.H. the Prince of Wales, K.G., Most Worshipful Grand Master of England; and then with that of the Right Hon. the Earl of Carnarvon R.W. Pro Grand Master, the Right Hon. the Earl of Lathom Right Worshipful Deputy Grand Master, and the rest of the Grand Officers, Present and Past, was associated the name of Bro. Charles Greenwood P.G.S.B., who thanked the W.M. and brethren for the manner in which the Grand Officers had been referred to, and the way in which the toast had been received. It was one that was always well received in Masonic Lodges, inasmuch as it was recognised that the Grand Officers were Masons who had done good suit and service in the past. He highly esteemed the honour he had received by being made a Grand Officer of England, but he considered it more of a reflected light due to his long connection with the Provincial Grand Lodge of Surrey, where he had been Secretary for many years. On referring again to the toast list, Brother Pile stated it was his intention, having regard to the exigencies of time, to incorporate the two next toasts; he therefore called on the brethren to drink to the R.W. Prov. Grand Master for Surrey, Bro. General J. Studholme Brownrigg, C.B.; the V.W. Bro. the Rev. C. W. Arnold, M.A., P.G. Chaplain, and Deputy Provincial Grand Master for Surrey; and the rest of the Provincial Grand Officers, Present and Past. Bro. Greenwood had referred in pleasant and eulogistic terms to the Province of Surrey, saying it was through what he had done in the Province of Surrey that he had obtained his position in Grand Lodge. It appeared therefore that Grand office in the Province of Surrey led to office in Grand Lodge of England. In Brother General Brownrigg they had a brother who had Masonry at heart. When he took the chair in Grand Lodge the work did not suffer by his presidency. He asked them to drink this toast with their accustomed goodwill, and he called on Bro. Greenwood to respond. Bro. Greenwood on again rising hoped the W.M. and brethren would forgive him for taking up their time, but he had no alternative as he had been named by the W.M. His connection with the Province of Surrey had extended over twenty-eight years. The W.M. was quite right in speaking highly of their Prov. Grand Master, and he could assure them the Prov. Grand Master was excessively proud of his Province. He had met General Brownrigg once since he presided at the Festival of the Benevolent Institution, and he expressed himself extremely gratified at the result achieved. With the exception of three, every Lodge in the Province had sent up a Steward to the Festival. The result was a proud one, the Stewards of the Province of Surrey had brought up a sum close upon £1,000. He had seen Bro. Terry, who was much pleased at having realised over £13,000 for

his Institution, and he (Bro. Greenwood) felt that a great deal of that success was attributable to the presidency of the Grand Master for Surrey. Their Prov. Grand Master had the interests of the Province at heart. Perhaps his most difficult task was that of choosing his Officers, seeing that there were twenty-six Lodges in the Province, and the Provincial Grand Master had in his gift but five or six appointments. They might be quite sure of this, that the Prov. G. Master, aided by the Dep. Prov. G.M., does his best to appoint the best men. Bro. Horsey proposed the health of the W.M. He felt assured that he had only to mention Bro. Pile's name, and he could secure for the toast a hearty reception. Every brother present knew what a sincere Mason and kind friend they had in Bro. Pile. No member of the Wallington Lodge had worked more energetically than he, and as regards their Lodge of Instruction, much of its success was attributable to his exertions. In reply, Bro. Pile said he could scarcely consider himself sufficiently grateful for the hearty manner in which the brethren had received the toast of his health. He assured them that anything he could do for the benefit of the Lodge, should be done. He returned his thanks to the proposer of the toast for the kind way in which he had introduced the toast. For the toast of the Visitors Bros. J. Langton, Currie, Taffs, and Gibbs replied. The latter brother directed attention to a slight inaccuracy which appeared in a report that appeared in this journal three weeks back, wherein he is accredited within having given the lecture on the second tracing board, whereas it was Brother Baldwin who so ably acquitted himself on that occasion,—the Annual Meeting of the Wallington Lodge of Instruction. All spoke in eulogistic terms as to the way in which the Lodge was conducted, and of the ability displayed by its respective Officers. In proposing the health of the Installing Master, the Worshipful Master said he must urge as an excuse for limiting his remarks the reason given by Bro. Gibbs. After all that had been said in his praise, he had little to add. He should therefore confine himself to proposing the toast—Good health, long life, and great happiness to their I.P.M. Bro. Horsey. In reply, Bro. Horsey said he could only re-echo the words of the W.M., that what had been said left little for him to urge. He believed in the principle of a Master installing his successor, and in each of the two Lodges he had presided over he had striven to carry out that duty. Bro. Sawyer was of the same opinion, and he (Brother Horsey) was sensible of the ability displayed by Brother Sawyer when, twelve months back, he installed him into the chair. The W.M. then called on the brethren present to drink to the prosperity of the Masonic Charities. Such a body of men as composed the Masonic Craft must have its Charities, and he was glad to say the Masonic Charities were as wealthy as any in the Kingdom. They had had reference already made to the Festival at which their Prov. Grand Master had presided. They had no representative present who was immediately connected with the Charities; he should therefore call upon Brother W. W. Morgan, who only a fortnight since had given them a most instructive and interesting leader on the Institutions. Brother Morgan felt it a great honour that was paid him in associating his name with this toast. He regretted that neither of the Secretaries were present, but he felt they could all excuse Bro. Terry, who unquestionably needed some rest after the heavy labours his Festival had entailed upon him. Unfortunately, Bro. Binckes's state of health compelled him, for a time at least, to abstain from taking a too active part in these festive gatherings. He (Brother Morgan) felt assured the brethren around him would commend Bro. Binckes for so doing. The labours his Festival must necessarily entail rendered it imperative he should nerve himself for action, and under the presidency of Right Hon. Viscount Holmesdale, Prov. G.M. Kent, one and all hoped the result would be as satisfactory as in the case of the R.M.B.I. Bro. Hedges, the Secretary of the R.M.I.G., was perhaps not so well known as those he had mentioned, but he was a most energetic and assiduous Officer. His Festival would take place in May, when Bro. W. W. B. Beach, M.P., Prov. G.M. Hants and Isle of Wight, will take the chair. Both Institutions stood urgently in need of support, and he hoped that neither would have any lack of Stewards from the Provinces. As regarded the Province of Surrey, he hoped the Lodges would maintain in the future the work which they had so consistently been doing in the past for all the Institutions. With the toast of the Masonic Press was associated the name of Bro. E. C. Massey. After this had been acknowledged, the Officers were complimented, and then the Tyler's toast brought the entertainment to a close. The proceedings throughout were enlivened by some capital songs, Bros. Aslett, Baldwin, Sawyer, Bishop, and Carter rendering goodly service.

**Kingsland Lodge of Instruction, No. 1693.**—The annual supper was held on Monday evening, 19th inst., at the Canonbury Tavern, N. Bro. Trewinnard, the respected Preceptor, occupied the chair. After a well-served repast, the brethren spent a most enjoyable evening. The toasts were briefly introduced. Speaking to that of Success to the Instruction Lodge, Bro. Trewinnard made allusion to the large number of brethren who attend weekly; the average being 22. Some excellent harmony was contributed by Bros. Townley, Snook, Woodman, Brampton and others. Bro. Forge, the worthy Secretary, was, to the regret of the brethren, prevented by indisposition from being present. Amongst those, however, who shared in this pleasant *r  union* were Bros. Baker, Gregory, Humphreys, Halford, Snook, Dyer, Galer, Cook, Killick jun., Jones, Strugnell, Marks, Eddis, Lynn, Deacon, Bevan, Perkins, Rhodes, Clark, Stretch, Dearing, E. Woodman, J. Woodman, Selig, Defriez, Brampton, Franckel, Townley, Hall W.M. 1693, Gribble, Crosbie, Collingridge, Fletcher.

A Billiard Match was held at Bro. W. Carrington's, the Golden Star, Maddox-street, on the 20th instant, between Bro. J. Bennett, Champion, and Mr. T. Pearson, for 1000 up, the latter receiving 400. The room was crowded with gentlemen interested in watching the skill of the players. At the conclusion of the game Bro. Bennett was 168 in advance of his opponent.



## SUN AND SERPENT WORSHIP.

FROM THE HEBREW LEADER.

THE treatment of the subject of the worship of the Sun and the Serpent by peoples of far different nationalities, by John S. Phene, LL.D., in the embellished pamphlet by the Victoria Institute (London), is so complete and interesting that we venture again to allude thereto. While the Sun forms an important and essential symbol of Light and Truth, in the symbolic degrees of Masonry, as having direct reference to the Divine Light, so in the Philosophic degrees of the Brotherhood the Serpent becomes a conspicuous emblem in at least a dozen of the Scottish Rite series, and is the particularly distinguishing badge of an active member of the highest grade in the northern section of the United States.

Professor E.H. Davis, of archæological fame in this city, has led our thoughts more attentively to the importance of this subject and to its fullest consideration. Our remarks herein are deductions as well as extracts from a number of works.

Sun worship was doubtless, to a measured extent, connected with Mountain worship. In this connection Professor Phene refers to the ever-burning fires on the summits of the pyramidal temple of Mexico, and has no doubt that fires burnt originally on the pyramids of Egypt, as being suggested to the Worshipers by their contemplation of the terrible and sublime in the peaks of burning mountains. Further that the Egyptians had erected the pyramids to supply the place of mountains near their abodes on the sandy plains of Memphis, as proper spots for worship. This latter view appears to have been accepted by the Rev. Mr. Zinke, as mentioned thus in his "Egypt of the Pharaohs and of the Khedive." "We may be absolutely certain that had the Egyptians lived in an Alpine country, though they might have commanded the requisite materials on easier terms, they would never have built the pyramids, for then an Egyptian pyramid would have been a pigmy monument by the side of Nature's pyramids; but built as they were in Egypt, and seen from the neighbourhood of Memphis and Heliopolis, they were veritable mountains."

If we will refer to Hargrave Jennings's work on the Rosicrucians we find mentioned several interpretations given to the word pyramid, among which are the Coptic roots signifying *pyr*, division, and *met*, ten. Bro. Jennings insists that the Greek word *pyr* should be translated by deduction Fire (or division produced by fire), hence the whole word means, "Ten measures or parts of the fiery ecliptic or solar wheel, or the original signs of the Zodiac. Therefore, the pyramids are commemorative altars raised to the divinity Fire." From this it would appear that Jennings and Phene materially agree as to the purposes for which the pyramids were erected.

Porphyry imagined that the reason why the most ancient mortals kept up a constant ever-burning fire in honour of the immortal gods was because fire was most like the gods. He says that the ancients kept an unextinguished fire in their temples to the gods because it was most like them. Fire was not like the gods, but it was what they appeared in to mortals. And so the true God always appeared in brightness and glory; yet no one would say that brightness was most like the true God, but was most like the Shechinah in which God appeared.

The Brahmins, the Mahomedans, the Egyptians, the American Indians, the great nations of the West, and of the East, worshipped fire and as its embodiment, the Sun. The Persian Magi authorised the use of fire and water as the only emblems of their gods. As the powers represented by the Sun and the Serpent-river had to act in unison, or cease to be efficient, we soon find the Sun and Serpent, combined, and recognised by some worshippers as one and the same; the Sun representing the head of the Serpent which entwined the world, as symbolised by the circle in which the Serpent holds his tail in his mouth, like unto the manner of a hoop snake in mad career. The Phœnician Serpent, which with its three folds surrounds the tree (of knowledge), is the origin of the many serpent ornaments of ancient and modern times, worn formerly by women as armlets and modernly as bracelets and finger rings. It is the triune ring, symbol of the activity of life, as expressive of the Serpent of wisdom and the active knowledge of Deity in man.

As a prominent Assyrian representation of God, we find a serpent circle, wheel or winged orb, which forms the body of the God, surmounting which is the breast and head of a man-God, who, instead of a bow, holds a smaller serpent circle in his hand, probably a symbol of the Moon. This Deity is supported on a pedestal representing the mystic emblems of fire and water—that is, by upright and inverted triangles.

The Bhuddistic and Babylonish monuments display many serpent figures in connection chiefly with the Sun, Moon and Stars. American Indians, as late as the last century, have been found tattooed with a serpent and star upon the breast, and bearing sun and serpent emblems.

In the Arthurian order of the Garter, and as well in the Order of the Golden Fleece, we have the centre circle and inclosed cross in exact form with the wheel of Asshur. Repeated national emblems, symbols of religious faith and political crests among the great peoples of the distant East, were not made fanciful nor haphazard, but every stroke, dot, or indentation had some mystical and important truth or idea to convey, and their coins, medals and ornaments as well as their god images are relied on by numismatists and students of archæology as of the highest importance in revealing the customs, habits, history and even the beliefs and thoughts of the nations of the past.

The Appollonic Sun and the Egyptian Serpent were worshipped before the Greeks overcame the Egyptians, yet the fact and national incident gave greater impetus and fresh force to the fable of Apollo destroying the serpent. The sun used for the serpent's head was no matter of conjecture, too many symbols bearing evidence. The upright Phœnician serpent deity, with its head surrounded by a nimbus or halo, worshipping in front of an altar of fire, is a pronounced symbol of

fire and serpent worship. This became the coat of arms of the Highland Clan Donnachie. On the west coast of Africa is the Kingdom of Whidah, where the serpent was worshipped by two tribes, and human sacrifice deemed acceptable. The name of their Deity is Obion, Ob signifying the Serpent and On the Sun.

In Mexico, serpent worship has abundance of evidence, the emblems assimilating to the Egyptian, the ringed serpent being more striking. There we have two entwined serpents, the heads meeting face to face. One is old and bearded, the other young and vigorous, indicating the new day about to drive away the old night, or the new year the old.

The serpent issuing from, or born of the egg, has an allusion to the creation, and as it rears its head to the sun, is a symbol of the birth of wisdom warmed by the Sun of Truth.

The ring serpent is a forcible emblem of eternity, the head ever pursuing the tail; endless and renewing through time and eternity.

## PORTSMOUTH FREEMASONS' HALL AND CLUB COMPANY, LIMITED.

THE annual meeting was held in the Lodge-room of the Company's premises on Monday last. Mr. G. T. Cunningham (the chairman) presided, and there was a very large and influential gathering of the shareholders, all of whom are members of the Masonic Craft. The report of the directors, and the audited balance sheets of both Club and Company, "which were of a very assuring character, and provided for the payment of the customary dividend of 5 per cent., and the writing off of £228 from the capital account, after adding a small balance to the sustentation and maintenance fund," were unanimously adopted. The retiring directors were Messrs. G. T. Cunningham, G. Mason and R. J. Rastriok; and the retiring auditors were Messrs. T. Pratt Wills and T. H. Casey, A.C.A. The whole of these were unanimously re-elected; and the customary votes of thanks for their services were passed. The thanks of the shareholders, for his courtesy and very efficient services, were accorded to the Secretary (Mr. E. S. Main), who made a suitable acknowledgment. After the disposal of the remaining business on the agenda paper, the shareholders adjourned to the spacious dining hall, where a most *récherché* banquet was served by the club staff, under the able superintendence of one of the directors (Mr. Thomas Mares). The chairman of the company presided, and gave the loyal and patriotic toasts. Lieutenant Johnson, A.A.C., proposed "Success to the Borough of Portsmouth Freemasons' Club," and enlarged upon the great advantages to the members of the Craft offered by an institution of this character, more especially to Masons coming from India and our Colonies, who were thus enabled to meet their brethren on arrival. He referred particularly to the fact that many of the Volunteer Masonic brethren last year made it their home on the occasion of the Volunteer Review. Mr. George Mason, the vice-chairman, responded. Mr. George Rake, in a happy speech, gave The Directors. The chairman, in reply, gave a lengthened history of the undertaking from its origin, he thanked the members for the unanimity which had characterised the whole of the proceedings of that day. Mr. S. Richards Ellis, in highly eulogistic terms, gave the health of the Secretary (Mr. E. S. Main), who responded. Mr. Thomas Good, T.C., submitted the toast of the Auditors, and this was responded to by Mr. T. H. Casey, A.C.A., on behalf of himself and Mr. Pratt Wills. The toast list was interspersed with some vocal and instrumental selections by Messrs. George Sylvester, W. Miles, J. Bechervaise, J. W. Willmott, R. W. Beale, and F. Murphy.—*Portsmouth Times*.

The monthly meeting of the Lodge of Benevolence was held on Wednesday, at Freemasons' Hall. Bro. Joshua Nunn, President of the Lodge, occupied the President's chair; while Bros. James Brett Senior Vice-President, and Charles Atkins Junior Vice-President, occupied their respective chairs. The grants recommended at the February meeting were confirmed, and the President stated that the Lodge had received letters from several of the brethren relieved at former meetings, thanking the Lodge for the assistance afforded. He was happy to make this announcement, as he believed this was the first year he could remember that brethren relieved had acknowledged the aid which had been extended to them. The brethren then proceeded to deal with the new cases, of which there was the large number of 34 on the list. The sitting adjudicating on this list was a prolonged one, and the total amount granted was £680.

Brother H. A. Isaacs, P.M. 185 and 208, P.P.G.O. Herts, C.C., was, on the 21st instant, elected Alderman of the Ward of Portsoken, in the place of the late Brother Alderman Sir Thomas White. Brother Deputy Winfield Hora was his opponent. A show of hands was taken, and the Right Hon. the Lord Mayor, Brother E. H. Knight, declared in favour of Brother Isaacs. A poll was demanded, and the result was 398 in favour of Bro. Isaacs against 188 for Brother Hora (London Lodge). The announcement was received with great cheering. At the same meeting, a unanimous vote of condolence was accorded to the family of the late Sir Thomas White.

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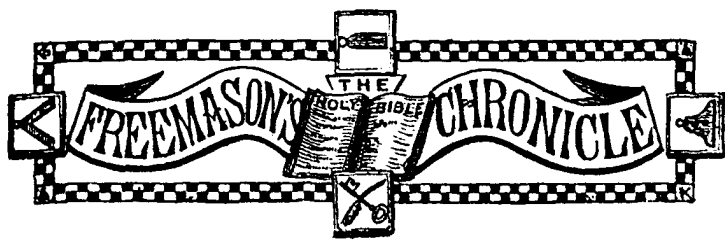
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## THE HISTORY OF FREEMASONRY.

(Continued from page 138).

THE third Chapter is devoted to the Steinmetzen of Germany, and Brother Gould commences his sketch of this interesting fraternity by discussing at considerable length their probable origin. Having expressed his opinion that the meaning of the word itself is "Stone-measurers,"—our own "Stonemasons"—from *stein* (stone) and *messen* to measure, rather than "Stone-cutters" from *stein* and *messer* a knife or *meitzel* a chisel, he goes on to point out that the first seeds of architecture were unquestionably planted in Germany by Christian missionaries, chiefly from Ireland, who were acquainted with the rudiments of architecture, and on establishing a mission in a German forest set themselves to erect some kind of rude building that would answer the purpose of a church. Other rude buildings of a like character were next erected, to serve as a storehouse for the produce of the soil, and to shelter the monks and their converts. In time it became desirable to enlarge the church, and it was then perhaps placed on stone foundations, in doing which the first principles of the mason's art were acquired. Later the wooden edifice gave place to one of stone, and thus by degrees, as the workmen advanced in technical skill, the first missions became convents and monasteries of no slight pretensions. As the convents grew larger and more famous, it would be necessary to have at hand constantly a body of experienced workmen, and it is reasonable to conclude that the more expert at any particular work would in time devote themselves exclusively to it. Thus a class of professional builders arose amongst the laity in the neighbourhood of the monastery, who, in all probability, were under the directions of a more than usually skilful monk.

As regards the opinion, which finds favour with Dr. Schauberg, that these directing monks were indebted for "much of their success to the remnants of the Roman Colleges, which were never thoroughly suppressed in Gaul, and passing through Britain and Scandinavia, ultimately laid the foundations of the Craft Guild system in Germany," Bro. Gould differs with that writer on the ground, as he explains, "that at the time of these early convent builders, we have no sign of the least approach to a craft guild in Germany; nor indeed can we imagine such an institution until the cities had made considerable progress towards opulence. Whatever connection may possibly be traceable between the Roman colleges and the formation of craft guilds can have had no influence on the earliest builders in the forests and by the streams of Germany. Their gradual perfection in the art of Masonry must be considered as self-evolved, and the result of constant practice and endeavours to excel." If, however, it is necessary "to presuppose a higher knowledge of art and architecture in their leaders," then, he suggests, we need "go no further than the British Monks." Britain, though distracted by internal wars and invasions from without, had at the time many buildings of architectural pretensions. Many Anglo-Saxon churches still remain, in part at all events, "such as Tickencote, near Stamford, in Lincolnshire; part of St. Peter's, at Oxford; part of St. Alban's Abbey; the southern porch at Shireburn Minster; the towers of Earl's Barton church, Northamptonshire; and of Sompting, in Sussex; and numerous others." Again many of our earliest cathedrals; though in many cases nothing of the original structure remains, were commenced in the seventh century, such as "Canterbury, A.D. 600, Rochester 602, St. Paul's 604, and Westminster 605." Then the influx of British monks, both papal and non-papal, continued to a very late period. Iso, or whoever is intended by that name, the most learned Englishman of the ninth century, lived in the Convent at St. Gall. St. Columbanus, who crossed over into Burgundy and Germany in A.D. 602, and was "renowned throughout

Europe as the most learned Englishman of his time," founded several convents "either by himself or by his disciples." St. Boniface built a monastery at Fulda in the reign of King Pepin. And Bro. Gould goes on to quote the German Architect Heideloff, when writing in 1844, as unhesitatingly declaring that "during the time of the Anglo-Saxons building operations continued, and the monuments of architecture in England are the finest examples of the state of building during those ages. They also introduced the science into Germany, as the greater number of the German apostles were British and understood building, erecting everywhere convents." At the same time he allows that the Romish Missionaries of a somewhat later date, and especially the Benedictines, to which order many of the later British missionaries belonged, were not less skilled in architecture.

As to Fallon's assertion "that in the eleventh century the monks in Germany first copied their brethren in Gaul by instituting lay brotherhoods attached to the convent, and that the Abbot Marquardt of Corvey made use of this institution to procure builders for his new convent," Bro. Gould remarks that he can see "no proof that these lay brotherhoods were builders." He thinks "they more probably consisted of nobles, knights, and rich burghers," and he bases his opinion on a further assertion of Fallon's on the very same page, to the effect that "in the year 1140 the Cistercians of Walkenried (in Brunswick, at the foot of the Hartz mountains, on the Wieda) instituted such a fraternity, and boasted that they could travel thence to Rome, and dine each day with one lay brother, and sup and sleep with another." This, he remarks, "most certainly discloses the nature of these fraternities, and it is impossible to connect them in any way with the building craft; they were not lay brothers in the ordinary sense, and evidently did not reside in the convent." He further points out that Fallon, in another part of his work—"Mysterium der Freimaurer"—seems "inclined to attribute the institution of a lay brotherhood to a still earlier date—say A.D. 1080, when William, Count Palatine of Scheuren, was elected Abbot of Hirschau (on the Nagold, in the Black Forest, Wurtemberg), and of whom it was reported that he was so famous that crowds flocked to his convent, praying for admission. These petitioners were all admitted as lay brothers, and speedily taught the various manipulations of Masonry, &c.; so that in 1082 he was enabled to undertake the reconstruction of the monastery. At that time no fewer than three hundred monks and laymen dwelt in the convent under his orders. He instituted a rule for them, partitioned out their hours of labour, rest, worship, and refreshment, inculcated above all things brotherly love, and enjoined silence at work, unless desirous of communicating with the master. His school of art rapidly acquired such extended fame that he was overwhelmed by entreaties from all parts of Europe to furnish architects and artists for building operations. Nevertheless, in spite of his best workmen being constantly drafted off elsewhere, he was enabled to see his convent completed before his death, A.D. 1091." Bro. Gould, however, very justly points out that Fallon has omitted to quote his authorities for such assertions. He allows it is beyond dispute that this Abbot Wilhelm was a great man in his day. He quotes Heideloff to show that "St. Anselm, afterwards Archbishop of Canterbury, visited him in 1084;" and he points to "the ruins of his splendid monastery" as being "still in evidence" of his great ability. Yet he does not consider Fallon's account "justifies the deduction that he was the originator of the craft of stonemasons." He holds—"(1) That the lapse of time was totally insufficient to create a large class of skilled artificers; and (2), We have no trace here of divisions into grades, such as apprentice, fellow, and master." Thus, as to the former point. It was in 1080 that the said Count Palatine Wilhelm was elected Abbot of Hirschau, and in 1082 he commenced the work of reconstruction. But, argues Bro. Gould, and we think there is just ground for his argument, two years are "wholly insufficient for the instruction of such a large body of men," and therefore it is evident that "many of the laymen who are reported to have joined him were already skilled masons," the more especially as the ensuing nine years would not have sufficed "to raise such a superstructure by means of only half-trained workmen." He strengthens this view by a statement made by the same Fallon that, "according to the Chronicle of Walkenried, Abbot Henry III. admitted into his convent '21 skilled laymen, chiefly stonemasons,' as lay brothers"—a lay man being "a

citizen of the world," and a lay brother "a semi-member of the church."

As to "any organisation of the workmen," Bro. Gould considers the idea is untenable, or, that if any such existed, it was "amongst the free artisans of the town, who may have entered into the pay of the monks," as in all cases "lay brothers became the servants of the convent," and would be under the same rules as the monks, that is, they would be allowed to possess no property, and could receive no pay beyond their sustenance. He prefers Winzer's opinion that the fraternities spoken of by Fallou were "organisations of serfs," the workmen or labourers, as he suggests, "with the exception of a certain proportion of craft masons, being most likely the serfs, vassals, and villeins of the convent."

The conclusion at which Bro. Gould thus far arrives is, that "the cradle of German architectural skill is to be found in the convents, and not in the organisation of the *Steinmetz* guild," the latter having had its origin in "the craft guilds of the cities." He writes: "We thus see that from the sixth (perhaps fifth) century onwards up to the twelfth, when most of the monasteries were completed, they afforded the means of acquiring skill in the manipulation of building materials, and may thus be looked upon in Germany as the earliest school of masonry, and the cradle of architecture, furnishing large numbers of cunning artificers and experienced master builders, but not contributing in any way towards the organisation of the stonemasons. For the origin of this sodality we must look to the trade guilds; which, beginning in the towns as early as the tenth century, or even earlier, had meanwhile been acquiring increasing importance and extent; until, in the twelfth, we find them fully developed throughout Germany."

The rise of the Craft Guilds is briefly sketched. Originally the inhabitants of cities and towns consisted of three classes, "the Bishop, Burgrave, or other Lord paramount; the small freeholders of the neighbourhood, some perhaps absolutely free, others free, but feudatories of the lord; and the lord's serfs and villeins, also possibly some villeins of the smaller freeholders." In the course of time there would be two classes of freemen, some rich, and some poor. To secure themselves against the increasing powers of the Lords paramount, associations of freemen would be formed, and in lieu of similar associations or guilds, such as had been established at a still earlier date for mutual protection and support, there arose the Burgher Guilds which gradually succeeded in wresting the chief governing power from the lord paramount and retaining it in their own hands. The original qualification for membership of these Burgher Guilds was, Bro. Gould suggests, "no doubt, territorial possession," while "many of the members may have carried on trade," and "some of the poorer, perhaps, were handicraftsmen." In the meantime "the unfree or bond population would continually increase, both by natural propagation, by refugees from neighbouring tyrants, claiming the protection of the Church, and by grants of serfs from feudal chieftains to the bishops. Those serfs who exercised handicrafts would then obtain permission to devote their surplus time to their own profit, and obtain a shadow of independence. Freemen also would be attracted to the growing towns from one cause or another, and devote themselves to trades and crafts." He next points out as one of the causes that helped to swell the populations of the towns the fact that the serf or bondsman who took refuge in a town and remained unclaimed for a year and a day, became a freeman. These, however, as they had no territorial qualification, were ineligible to become members of the Burgher Guilds, and would naturally band themselves together for mutual defence. Then the serfs would obtain permission to form guilds of their own in order to protect their trades. In time these new associations, having become too powerful to be held in check by the superior authority, would come to be recognised by the other free guilds as belonging to themselves. As trades multiplied, so, too, would the guilds organise for the protection of their several interests, and ultimately this class of association became so powerful that no edicts of imperial or other authority for the purpose of suppressing them were of the slightest avail. And as the Burgher Guilds had become more exclusive or patrician, while the trade guilds were establishing themselves more and more firmly, there arose terrible feuds between the two, the result being that the former were dethroned from their supremacy, and in many instances entirely

broken up. This brings us to the point at which it will be necessary we should consider how the connection between the Craft Guilds in the cities and the Stonemasons is to be traced, and this subject we shall reserve till another week.

(To be continued).

## INSTALLATION OF LORD BROOKE, M.P. AS P.G.M.M.M. WARWICKSHIRE.

THIS interesting ceremony took place on Wednesday, the 14th inst., at the Masonic Rooms, Severn street, Birmingham, under the auspices of the Athol Mark Lodge, No. 174, and in the presence of a goodly concourse of brethren. The Athol Lodge having been duly opened at 4.30 p.m., the D.P.G.M.M., W. Bro. Lt.-Colonel Foster Gough, LL.D., and the Provincial Grand Officers entered, and were received with the respect due to their rank. The Prov. Grand Lodge was then opened, and the M.W. Grand Master, Lord Henniker, having been announced, entered and was duly received and saluted, and at once assumed the chair. The summons convening the meeting having been read, and the roll of Lodges having been called, the Grand Master was informed that the Provincial Grand Master designate, Lord Brooke, M.P., was in attendance without, and requested to be installed. The Prov. Grand Director of Ceremonies having withdrawn to procure his Lordship's patent of appointment, forthwith re-entered the Lodge; the patent was read and the Prov. Grand Master designate having been introduced, was at once obligated, invested and installed into office, the Grand Master occupying the chair on the left of Lord Brooke. W. Brother A. F. Godson was then obligated, invested and inducted into the chair on the right of the Prov. G.M. as Deputy Provincial Grand Master, after which the Prov. Grand Officers were appointed and invested, a Provincial Grand Treasurer elected and invested, and the customary votes of thank passed to Lord Henniker M.W.G.M.M.M. for presiding at the ceremony, and to V.W. Bros. Donald M. Dewar Assist. G. Secretary, and R. Berridge Grand Director of Ceremonies, his Lordship's co-adjutors. Prov. Grand Lodge was closed, and the Grand and Prov. Grand Officers having retired in procession, the Athol Lodge was closed, and the brethren adjourned to an elegant banquet under the presidency of their newly appointed chief. The usual Loyal and Mark Masonic toasts subsequently received due honour from the assembly.

It is with an unusual degree of pleasure that we acknowledge an error we made in our article on the recent meeting of Grand Lodge. It seems that our remarks in a former article, on the business to be transacted at the meeting in question, had not been without their effect, and that so much of the minutes as related to the erasure of the Bulwer Lodge, of Cairo, from the list of Lodges was non-confirmed, by direction of the acting Grand Master, Bro. the Earl of Lathom D.G.M. We further understand that Brother Rucker P.G.D. had purposed drawing the attention of Grand Lodge to the necessity of adopting such a course, but in the hurry of the moment, the matter would appear to have escaped the notice of our reporter. Of course, this rendered the resolution—that the Bulwer Lodge should be reinstated—quite unnecessary, and it was merely read for form's sake, no action being taken, as a matter of course.

We understand that a new weekly journal, devoted to the popular exposition of Sanitary Matters and to the education of the people in the laws of health, will be shortly issued by Messrs. Wyman and Sons, London. The new journal will be entitled *Health*. Its programme includes Original Articles, Essays on Personal Health, and departments in which the interests of the family circle, of recreation, and of correspondence on health topics, &c., will be duly considered. There appears to be a wide field for such an enterprise, and the aims of *Health* seems thoroughly consistent with the spirit and policy of the education of our day.

HOLLOWAY'S OINTMENT AND PILLS.—Influenza, Sore Throat, Quinsey, Mumps, and similar complaints always abound in unsettled weather, and are most safely and effectually subdued by rubbing Holloway's Ointment at least twice a day upon the chest and glands of the throat. The Ointment penetrates the skin, reduces inflammation and heals ulcerations. This treatment is sufficient for curing the most serious and complicated throat affections, provided Holloway's Pills be taken at the same time. When swallowing gives pain, the Ointment may be relied on till improving symptoms admit of painless deglutition. In asthma, bronchitis, pneumonia, pleurisy, whooping cough, incipient consumption, scarlet fever, and measles. Holloway's medicines are not less valuable in mitigating the most troublesome features than they are certain in ultimately curing.

## DIARY FOR THE WEEK.

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

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## SATURDAY, 24th MARCH.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1297—West Kent, Crystal Palace, Sydenham  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
 1679—Henry Muggerridge, Masons' Hall Tavern, E.C.  
 1777—Royal Hanover, Albany Hotel, Twickenham  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 149—Peace, Private Rooms, Meltham  
 1464—Erasmus Wilson, Pier Hotel, Greenhithe  
 1531—Chiselhurst, Bull's Head Hotel, Chiselhurst

## MONDAY, 26th MARCH.

- Grand Mark Masters, Masonic Hall, 8a Red Lion Square, W.C.  
 4—Royal Somerset House and Inverness, Freemasons' Hall, W.C.  
 26—Castle Lodge of Harmony, Willis's Rooms, St. James's  
 28—Old King's Arms, Freemasons' Hall, W.C.  
 79—Pythagorean, Ship Tavern, Greenwich  
 183—Unity, Ship and Turtle, Leadenhall Street, E.C.  
 902—Burgoyne, Anderton's Hotel, Fleet-street  
 905—De Grey and Ripon, Freemasons' Hall, W.C.  
 1608—Kilburn, Queen's Arms Hotel, Kilburn  
 1615—Bayard, Masonic Hall, 33 Golden-square  
 1632—Stuart, Surrey Masonic Hall, Camberwell  
 1745—Farrington, Holborn Viaduct Hotel  
 1828—Shepherds Bush, Athenæum, Goldhawk-road, W.  
 R.A. 25—Robert Burns, Freemasons' Hall, W.C.  
 R.A. 198—Joppa, The Albion, Aldersgate Street  
 R.A. 1201—Eclectic, Freemasons' Hall, W.C.  
 M.M. 5—Mallet and Chisel, Bridge House Hotel, London Bridge  
 48—Industry, 34 Denmark-street, Gateshead  
 62—Social, Queen's Hotel, Manchester  
 148—Lights, Masonic Rooms, Warrington  
 302—Hope, New Masonic Hall, Dar'ey-street, Bradford  
 307—Prince Frederick, White Horse Hotel, Hebdon Bridge  
 827—St. John, Masonic Temple, Halifax-road, Dewsbury  
 999—Robert Burns, Freemasons' Hall, Manchester  
 1177—Tenby, Tenby, Pembroke  
 1477—Sir Watkin, Masonic Hall, Mold  
 1894—Herschell, Masonic Rooms, Slough  
 R.A. 241—Friendship, Masonic Hall, Liverpool  
 M.M. 146—Moore, Masonic Rooms, Athenæum, Lancaster

## TUESDAY, 27th MARCH.

- Audit Committee Girls' School, at 4.  
 14—Tuscan, Freemasons' Hall, Great Queen-street, W.C.  
 56—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)  
 66—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
 92—Moira, Albion, Aldersgate-street  
 141—Faith, Anderton's Hotel, Fleet Street, E.C.  
 145—Prudent Brethren, Freemasons' Hall, W.C.  
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
 186—Industry, Freemasons' Hall, W.C.  
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
 205—Israel, Cannon-street Hotel, E.C.  
 259—Prince of Wales, Willis's Rooms, St. James's  
 554—Yarborough, Green Dragon, Stepney (Instruction)  
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)  
 890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)  
 1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)  
 1159—Southern Star, Bridge House Hotel, Southwark  
 1348—Ebury, Regent Masonic Hall, Air-street, W.  
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1441—Ivy, Surrey Masonic Hall, Camberwell New Road  
 1448—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)  
 1471—Islington, Crown and Cushion, London Wall, at 7 (Instruction)  
 1472—Henley, Three Crowns, North Woolwich (Instruction)  
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)  
 1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)  
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)  
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)  
 1719—Evening Star, Freemasons' Hall, W.C.  
 1744—Royal Savoy, Freemasons' Hall, W.C.  
 1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)  
 Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30  
 R.A. 21—Cyprus, Ship and Turtle, Leadenhall Street  
 R.A. 228—United Strength, Guildhall Tavern, Gresham Street  
 R.A. 1275—Star, Ship Hotel, Greenwich  
 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle, 7.30 (In)  
 241—Merchants, Masonic Hall, Liverpool (Instruction)  
 253—Tyrian, Masonic Hall, Gower-street, Derby  
 299—Emulation, Bull Hotel, Dartford  
 310—Unions, Freemasons' Hall, Castle-street, Carlisle  
 448—St. James, Freemasons' Hall, St. John's-place, Halifax  
 510—St. Martin, Masonic Hall, Liskeard  
 573—Perseverance, Shenstone Hotel, Hales Owen  
 1016—Elkington, Masonic Hall, New-street, Birmingham  
 1359—Torbay, Town Hall, Plaignton  
 1479—Halsey, Town Hall, St. Albans  
 1566—Ellington, Town Hall, Maidenhead  
 1609—Dramatic, Masonic Hall, Liverpool  
 1612—West Middlesex, The Institute, Ealing, at 7.30. (Instruction)  
 1675—Antient Briton, Masonic Hall, Liverpool  
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol  
 R.A. 124—Concord, Freemasons' Hall, Old Elvet, Durham  
 R.A. 721—Grosvenor, Masonic-chambers, Eastgate-row-north, Chester  
 R.A. 1094—Temple, Masonic Hall, Liverpool.  
 K.T.—Plains of Tabor, Swan Hotel, Colne, Lancashire

## WEDNESDAY, 28th MARCH.

- 2—Antiquity, Freemasons' Hall, W.C.  
 15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
 30—United Mariners', The Lizard, Peckham, at 7.30. (Instruction)  
 73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst.)  
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
 212—Euphrates, Masonic Hall, Masons' Avenue, Basinghall-street, E.C.  
 228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In.)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, S.E.  
 538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst.)  
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
 763—Prince Frederick William, Lord's Hotel, St. John's Wood  
 764—High Cross, Seven Sisters' Tavern, Page Green, Tottenham  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)

- 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
 867—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
 898—Temperance in the East, 6 Newby Place, Poplar  
 1017—Montefiore, Regent Masonic Hall, Air Street, W.  
 1056—Victoria, Guildhall Tavern, Gresham-street, E.C.  
 1278—Burdett Coutts, Dika's Head, 79 Whitechapel Road, E., at 8. (Inst.)  
 1298—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
 1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)  
 1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst.)  
 1589—St. Dunstan's, Anderton's Hotel, Fleet-street  
 1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)  
 1638—Brownrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)  
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1768—Progress, Freemasons' Hall, W.C.  
 1791—Creston, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)  
 1818—Clapham, Grosvenor Hotel, Victoria Station  
 1820—Sir Thomas White, Holborn Viaduct Hotel  
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)  
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
 R.A. 435—Mount Lebanon, Ship and Turtle, Leadenhall Street  
 R.A. 907—Royal Albert, White Hart Tavern, Abchurch Lane  
 R.A. 1503—Francis Burdett, Albany Hotel, Twickenham  
 R.C.—St. Andrew, Cafe Royal, Regent Street, W.

- 32—St. George, Adelphi Hotel, Liverpool  
 117—Salopian of Charity, Raven Hall, Shrewsbury  
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester  
 210—Duke of Athol, Bowling Green Hotel, Denton  
 320—Harmony, Garston Hotel, Garston, Lancashire  
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester  
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield  
 304—Philanthropic, Masonic Hall, Great George-street, Leeds  
 363—Keystone, New Inn, Whitworth.  
 439—Scientific, Masonic Room, Bingley  
 625—Devonshire, Norfolk Hotel, Glossop  
 724—Derby, Masonic Hall, Liverpool  
 750—Friendship, Freemason' Hall, Railway-street, Cleckheaton  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 996—Sondes, Eagle Hotel, East Dereham, Norfolk  
 1039—St. John, George Hotel, Lichfield  
 1083—Townley Parker, Mosley Hotel, Beswick, near Manchester  
 1095—Hartington, Masonic Hall, Gower-street, Derby (Instruction)  
 1119—St. Bede, Mechanics' Institute, Jarrow  
 1219—Strangeways, Empire Hotel, Strangeways, Manchester  
 1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)  
 1283—Ryburn, Central-buildings, Town Hall-street, Sowerby Bridge  
 1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire  
 1403—West Lancashire, Commercial Hotel, Ormskirk  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1633—Avon, Freemasons' Hall, Manchester  
 1723—St. George, Commercial Hotel, Town Hall-square, Bolton  
 1853—Frudence and Industry, George Hotel, Chard, Somersetshire  
 1867—Beacon Court, Ghuznee Fort Hotel, New Brompton, Kent  
 R.A. 225—St. Luke's, Freemasons' Hall, Soane Street, Ipswich  
 R.A. 226—Benevolence, Red Lion Hotel, Littleborough.  
 R.A. 605—De Tabley, Queen's Hotel, Birkenhead  
 M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle  
 M.M. 174—Athol, Masonic Hall, Severn-street, Birmingham.

## THURSDAY, 29th MARCH.

- General Committee, Girls' School, Freemasons' Hall, at 4  
 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)  
 22—Neptune, Guildhall Tavern, Gresham-street, E.C.  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 436—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 704—Camden, Crown and Cushion, London Wall, at 7 (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 801—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst.)  
 1159—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1186—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
 1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1524—Duke of Connaught, Anderton's Hotel, Fleet-street, E.C.  
 1614—Covent Garden, Constitution, Bedford-street, W.C., at 7.45 (Instruction)  
 1673—Langton, Mansion House Station Restaurant, E.C. at 6, (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 1471—North London, Canonbury Tavern, Canonbury Place, at 8. (Inst.)  
 M.M.—Duke of Connaught, Haverlock, Albion-rd., Dalston, E., at 8.30 (Inst.)  
 215—Commerce, Commercial Hotel, Haslingden  
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)  
 432—Abbey, Newdegate Arms, Nuneaton  
 807—Cabbell, Masonic Hall, Theatre-street, Norwich  
 904—Phoenix, Ship Hotel, Rotherham  
 968—St. Edward, Literary Institute, Leek, Stafford  
 971—Trafalgar, Private Room, Commercial Street, Batley  
 1313—Falmor, Masonic Hall, Southport, Lancashire  
 1514—Thornhill, Masonic Room, Dearn House, Lindley  
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 R.A. 67—Humber, Freemasons' Hall, Osborne Street Hull  
 R.A. 303—Benevolent, Holland's Road East, Teignmouth  
 M.M. 32—Union, Freemason's Hall, Cooper-street, Manchester

## FRIDAY, 30th MARCH.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)  
 766—William Preston, Jacob's Well, George-st., Manchester-sq., at 8 (Inst.)  
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)  
 834—Ranelagh, Six Bells, Hammersmith (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1153—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 R.A. 65—Prosperity Chapter of Improvement, Hercules Tav., Leadenhall St.  
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, (Inst.)  
 R.A. 134—Caledonian, Ship and Turtle, Leadenhall-street  
 K.T. 26—Faith and Fidelity, Cannon Street Hotel, E.C.  
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 810—Craven, Devonshire Hotel, Skipton  
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield  
 1385—Gladsmuir, Red Lion, Barnet  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A. 242—Magdalen, Guildhall, Doncaster

## SATURDAY, 31st MARCH.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)



1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
 706—Orpheus, Freemasons' Hall, W.C.  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.  
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone  
 1965—Eastes, Parish Rooms, Bromley, Kent

## NOTICES OF MEETINGS.

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### CITY OF LONDON LODGE, No. 901.

A NUMEROUSLY attended meeting of the members of this old and reputed Lodge was held at the Guildhall Tavern, Gresham-street, on Monday evening, 19th inst., under the presidency of Bro. J. Hughes Worshipful Master, who was supported by Bros. G. A. Cundy I.P.M., D. Hughes S.W., H. McClelland J.W., H. Darcy P.M. Treasurer, C. Beaumont P.M. Secretary, E. Harris S.D., H. Harbord J.D., David Hughes I.G., E. C. T. Hand Organist, R. Pittam-Stevens W.S., R. Giffard and R. F. Wherr Stewards; P.M.'s A. Griffith, A. Ginger. Amongst the Visitors were Bros. W. E. Haycock 1196 and P.M. 901, Poupard 209, Dent 765, Bennett 1365, Price 177, Hall W.M. 749, Gill 1017, Thomas 1853, Lawrence 1356, Fancome 1623, Cross 1791, and Taylor 1642. Lodge having been opened in accordance with ancient rite and the minutes of previous meeting having been read and confirmed, the ballot was opened for Mr. H. W. Chamberlain, of Clapham, who had been proposed by Bro. Bisley, and seconded by Bro. Easey. The voting was unanimously in favour, and Mr. Chamberlain was duly initiated into the mysteries and privileges of the Order, the work being admirably performed by the W. Master and his Officers. Lodge was then advanced, and Brother Fletcher having proved himself worthy, was raised to the sublime degree by the W.M., who delivered the charges most creditably, and worked the ceremony in perfect form. On the resumption of the Lodge, considerable time was spent in considering some proposed alterations of the bye-laws, and at the conclusion of some other business, the brethren and visitors partook of an admirably served banquet, the arrangements for which were well carried out, as usual, under the personal superintendence of Bro. Henry Mills. The Loyal and Craft toasts were then duly proposed and honoured, the W.M. alluding to the loyal affection in which the Queen is held as Patroness of the Craft, the delight which Masons felt at having so exalted a personage as H.R.H. the Prince of Wales as the Most Worshipful Grand Master, and the interest he takes in it in every sense of the word. He also referred to the perfection with which the Pro G.M. and Deputy ruled the affairs of the Craft, and the lustre which adorned their Masonic profession. The I.P.M. said they would be all aware of the toast which he was now about to propose; it was one which required but few words from him to commend it to their hearty reception. He knew they would drink to the health of their excellent Worshipful Master with a great deal of pleasure, but on this occasion he wished to say a few words more to them beyond merely drinking to his health. They knew what an excellent W.M. he was, what an able and efficient Officer he had been in the past, and what a pattern Past Master he would be to this Lodge. His genial kind-hearted feeling endeared him to everybody with whom he came in contact. As they were aware, he was about to represent the City of London Lodge as a Steward for the Boys' Institution. It was one thing to represent a Lodge, and it was another thing to have the City of London Lodge well represented. He felt perfectly sure their W. Master would represent them as well as it was possible for any man to do it, but it depended very much upon each one individually to say that the City of London Lodge should be perfectly, thoroughly, and properly represented; that was, by the individual subscriptions which they would place upon his list. He hoped their W.M. would go up, not with a larger list than had ever been sent up by this Lodge before, because that was a foregone conclusion; but that it would be double the amount. He thought a Lodge boasting of such large numbers as they did at the present time ought to send up a very splendid amount. With such a Master to represent them, he considered it would be a personal honour to him, and the greatest credit they could reflect upon the Lodge if they sent up a substantial list in aid of that most deserving Institution. Charity was the main-spring, and the very backbone, of Masonry, and if they did not put their shoulders to the wheel and strain a point in that direction, they would not be doing their duty as Masons. He hoped they would all do the best they possibly could to enable the Worshipful Master to take up a list which should be worthy of the Lodge. They could all visit the Boys' School at Wood Green, and no doubt before the Festival the Worshipful Master and his friends—including every member of the Lodge who chose to accompany him—would be invited to make an inspection of the Institution, and to witness the prizes given away to the children. They could then inspect the School, and see how admirably it was managed. If they wished to see how their money was spent, let them go there on that day, and he was sure they would be highly gratified. He concluded by expressing a hope that the Lodge would be well represented on the occasion to which he had referred. The W.M., who was most cordially received, thanked them sincerely for the kind and hearty manner in which they had honoured the toast, though he was afraid Bro. Cundy had overrated his good qualities. However, with regard to the Charities, Bro. Cundy had spoken so elaborately that there was really little left for him to say. To those who were not conversant with the matter, he would say that this was a most noble Institution, and one they had just cause to be proud of. The Boys' School had not quite the amount of support that the Girls' had; he could not tell exactly why. But he was going up as a Steward for the Boys', and he wished to take as good a list as he possibly could, both for his own sake, and for the honour of the City of London Lodge. He held that a large and important Lodge like this ought to be well represented, and he could only

endorse all that his worthy Immediate Past Master had said upon the subject. He should personally be thankful for whatever the brethren might be disposed to do to swell his list when he went up as a Steward. Several of the brethren had promised him very noble subscriptions, and while thanking them, he asked all to do their utmost to send up in noble form. The list was then passed round, and a substantial addition was made to Bro. Hughes' list. In proposing the Initiate, the W.M. said they were always proud to welcome new blood into their Lodge; they had had more Initiates in the City of London than any other Lodge in the metropolis. Those who had been admitted had certainly proved good men and true, and he sincerely hoped their Initiate that evening would prove no exception to the rule. He believed Bro. Chamberlain would make an apt Mason; he seemed to fall in with it already. The toast was cordially received, and Bro. Chamberlain replied in suitable terms. He thanked the brethren very much for having accepted him in the Lodge. The ceremony had made a deep impression on his mind; he hoped, as the Treasurer had said, to make himself a good and useful member of the Fraternity. The W.M. then proposed the Visitors, with which toast he associated the name of Brother W. E. Haycock, formerly a Past Master of this Lodge, and Bro. Taylor, of the Earl of Carnarvon. Bro. Haycock was delighted to re-visit his mother Lodge, in which, nearly thirteen years ago, he occupied the position now so worthily filled by Bro. Hughes. He had been afraid he might be disappointed at finding himself remembered by so few of those he had known when he occupied the chair, and that possibly the excellent working of his day might not have been maintained. However, his experience to-night had been one of unalloyed satisfaction and pleasure, in the fullest sense of the word. A few brethren he knew recognised him, and gave him the right hand of fellowship in the heartiest possible manner; and that was a source of unbounded gratification. Another source of pleasure was to find that the work was still of a most admirable character. It is frequently said in Lodges, as a matter of mere compliment, that never had such working been seen before; but, with his old love for the City of London Lodge, and apart from all sentimentality, he must say the working of the Lodge continued to be most excellent. All was spontaneous, hearty, and thoroughly efficient in every respect. The hospitality extended years ago to Visitors had been in no way diminished. Hospitality was always characteristic of Freemasons' Lodges, and the City of London was second to none in that particular. Still it is not an essential particular, though it was one they could not afford to look upon with indifference, at least. He had enjoyed an evening of unalloyed satisfaction, and he thanked the brethren for the compliment with which they had honoured him on this occasion. Brother Taylor heartily concurred in all that had fallen from the lips of the last speaker respecting the excellent working of the Lodge, and the hospitality that had followed it. It had been a source of great gratification to witness the admirable manner in which the Worshipful Master had performed the ceremony of raising in the case of Brother Fletcher, who had been known to him for many years, and to whom he had the utmost pleasure in extending the right hand of fellowship as a brother M.M. The reputation of this Lodge for its hospitality had long ago travelled to the far West, and although this was the first occasion on which he had had the pleasure of participating in it, he had often heard of the hospitality they extended to their Visitors. He trusted it might not be his last visit, not merely for the hospitality; he had taken stock of the Officers by whom the W.M. was supported, and felt sure there was a band of brethren coming on in the Lodge who would well sustain the reputation it had acquired for excellence of working. The Worshipful Master then proposed the Past Masters, which was cordially received, and the toast was suitably acknowledged by Bros. Griffith, Lewis, Darcy and Ginger. The health of the Officers was given and severally responded to, and the list closed with the Tyler's toast. Some capital songs and recitations were given, amongst the latter of which that, by Bro. Haycock P.M., from Artemus Ward evoked much and genuine amusement.

### METHAM LODGE, No. 1205.

THE annual meeting of the Metham Lodge, No. 1205, was held at the Metham Masonic Hall, Caroline place, Stonehouse. The principal business was the Installation of the W.M., and Bro. Richard Dickson, who had been previously elected, was in ancient form duly installed. The ceremony was excellently performed by the retiring W.M., Bro. W. H. Hunt, and he was assisted by W. Bros. W. Powell P.M. and S., S. Jew P.M. P.P.G.T., D. Cross P.M. and T., Thomas Gibbons P.M., Hugh Cameron P.M., with a board of Installed Masters, amongst whom were W. Bros. J. B. Gover P.M. 70 P.P.G.A.D.C., H. W. Townsend P.M. 1903 and P.P.G.S.D. Hampshire, William Browning P.M. 223 P.P.G.D.C., J. M. Hifley P.M. 223 P.P.G.A.D.C., T. E. Peek I.P.M. 1205, W. D. Thomas P.M. 159, A. E. Lean P.M. 70, E. A. Lyons P.M. 105, Wm. Coath P.M. 893 P.P.G.S. Cornwall, Bourke P.M. 1428, James Gidley P.M. 156, and R. Pike P.M. 230 and 1205, who ably presided at the organ. Bro. W. Powell continues to represent the Lodge at the Committee of Petitions of the Provincial Grand Lodge of Devonshire. Bro. George Perkins and Thomas McCartney were appointed Auditors, and they will meet the Officers in a fortnight. The accounts are understood to be in a prosperous condition. The Officers appointed and invested for the year were:—Bros. W. H. Hunt I.P.M., Richard Smith S.W., P. J. Dann J.W., Daniel Cross P.M. Treas., William Powell P.M. Sec., T. E. Peek P.M. Chaplain, Lemuel Martin S.D., George Wilson J.D., Thomas Gibbons P.M. Organist, Samuel Hayward I.G., H. E. Setters M.C., A. Trout S.S., J. E. Poole J.S., H. Cameron P.M. Tyler. The Lodge being closed, the brethren adjourned to the Royal Hotel, in Devonport, where the banquet was supplied by Brother Parker, fully sustaining the credit of the cuisine of the establishment, whilst the attendance was nearly perfect, over eighty being present. Amongst others not mentioned

before were Bros. J. W. Cornish P.M. P.G.T., L. L. Blight, George Sercombe J.S. 70, R. Smith, Mossley Joel S.S. 105, H. Squire, F. Owens S.S. 230. The Worshipful Master (Bro. Dickson) presided, and proposed the usual Loyal and Masonic toasts. His health was received with Lancashire fire, inaugurated by Bro. Jew. Bro. Powell, in proposing the health of the I.P.M., Bro. W. H. Hunt, said he had had the pleasure of initiating him into the Order in 1875, and whilst he had then a high opinion of his talents, geniality, and courtesy, he hardly thought he could have arrived at so proud a position as he now occupied in so short a time, and the jewel he was about to be presented with was thoroughly deserved. Bro. D. Cross had the pleasure to present jewels to three of the Past Masters, two of which would have been given before, but for circumstances over which the Lodge had no control. The jewels were not given simply because the brethren had passed the chair, but they were given because the brethren had done their duty well, faithfully, and for the best interests of Lodge Metham, and for Freemasonry. The jewels were of 18-carat, gold; engraved:—

"Presented by the brethren of the Metham Lodge, No. 1205, to — as a token of their fraternal regard."

The worthy recipients were Bros. Thomas Gibbons, Thomas E. Peek, and William Henry Hunt. The Treasurer and Secretary were honoured, as they deserved to be; they suitably responded. The evening was enlivened by the solos of Bro. Searl, violin; and Bro. W. H. Cornish, flageolet and violin, accompanied by Bro. Gibbons, and songs by Bros. J. Leonard, H. Hewlett, and a recitation by Bros. E. A. Lyons and McCartney. The host and hostess were especially thanked for their admirable catering.

**Loughborough Lodge of Instruction, No. 22.**—A meeting was held on Monday evening, 19th inst., at Brother McDiarmid's, the Cambria Tavern, Cambria-road, Loughborough- junction. Bros. Warren W.M., Harvey S.W., Westley J.W., McDiarmid Treasurer, McKinley Secretary, Cornook S.D., Bellis J.D., Kenel I.G.; also Bros. Brown, Perkins, Hampton, Banks, Stafford. Lodge was opened in the first, second and third degrees, when Bro. Westley worked the first section of the third lecture. The ceremony of raising was then rehearsed, Bros. Perkins candidate. Bro. Jones, Earl of Lathom 1922, was elected a member. Bro. Banks announced the untimely death of the son of Bro. Littlewood, senior P.M. of 780 (who had been killed by a railway accident, he having slipped in endeavouring to catch the train). He also proposed that a vote of condolence be sent from the Lodge to our brother's family. This was carried unanimously.

**Gallery Lodge, No. 1928.**—Held its March meeting at Brixton Hall on 10th inst., Bro. H. E. F. Bussey Worshipful Master presiding. There was a very good attendance of brethren, notwithstanding there was a Saturday sitting of the House of Commons. The Master was supported by all his Officers. Two candidates for initiation were successfully balloted for, and a brother was afterwards raised to the third degree. The Worshipful Master then, in very feeling terms, in the expression of which he was deeply affected, proposed a vote of condolence and sympathy with the widow and family of the late Bro. John Allen, who acted as Past Master during the first year of the Lodge's existence, and who died since the last Installation meeting of the Lodge. The motion was seconded by the I.P.M., and carried unanimously, and the Secretary was directed to communicate the resolution to Mrs. Allen. The Lodge and all the brethren appeared in deep mourning. Bro. C. Basil Cooke, son-in-law of the deceased, gracefully acknowledged the vote, and the attendance of the brethren at the funeral. As Brother Allen's mother Lodge and the Orpheus Lodge, of which he also was a member and one of the founders, proposed to erect a memorial over Bro. Allen's grave, the Gallery Lodge, on the proposition of Bro. Bussey, resolved to join with those Lodges in the testimonial. The Lodge afterwards voted a founder's jewel to Bro. Basil Cooke, in consideration of his services as first Secretary of the Lodge. The brethren afterwards proceeded to revise the bye-laws. The Worshipful Master announced that he had been enabled to carry up a subscription list of over £30 to the last Festival of the Benevolent Institution, and stated that he expected that before the list was closed it would amount to £50. He also communicated the desire of Lord Claud Hamilton and several other Members of Parliament, who had subscribed to his list, to visit the Lodge, an announcement which was received with much gratification by the whole of the brethren. Bro. T. B. Whitefoot, one of the members of the Lodge, who has recently returned from a visit to America, informed the brethren that he had told the American Press brethren of the establishment of the Gallery Lodge and the Press Club, when he received for reply that the American Press thought they were in advance of the English Press in the establishment of a Press Club, but that they had not yet a Press Lodge; they hoped, however, to establish one soon, and in the meantime congratulated the English reporters on having such a Lodge, and sent the Gallery Lodge their hearty good wishes. Bro. Alberty, Secretary, read an invitation from the Wolseley Lodge, No. 1993, to the consecration thereof, which will take place on the 28th inst., at Manchester.

**DANCING.**—To Those Who Have Never Learnt to Dance.—Bro. and Mrs. JACQUES WYNNMANN receive daily, and undertake to teach ladies and gentlemen, who have never had the slightest previous knowledge or instruction, to go through every fashionable ball-dance in a few easy lessons. Private lessons any hour. Morning and evening classes.

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### THE WOLSELEY LODGE, No. 1993.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—I have read "A PROVINCIAL BROTHER'S" letter in last week's CHRONICLE with mingled pleasure and regret,—with pleasure, because he is quite right in drawing public attention to the issue of the Circular he describes; and with regret, because, having regard to Lord Wolseley's recent utterances on the subject of Temperance, and that this particular Lodge, to be named after him, is to be conducted on so-called Temperance principles, there is reason to fear we shall have introduced into our Lodges the discussion of these principles. I am, like your correspondent, not objecting in the slightest degree to any one, be he Mason or profane, turning teetotaler; but the principle which underlies teetotalism is not so much "temperance," which even the most intemperate man must respect, but the fear of intemperance and its evil consequences. A man who is temperate does not need to enrol himself among the teetotallers. He knows and feels that, on all occasions, and no matter how great the temptation, he will never indulge to excess. Teetotalism is for the intemperate man who can never command himself; never knows when he has had enough. Why, may I ask, is A, who was never known to be intoxicated in his life, to be deprived of his glass or two of wine because B, who for years together was rarely sober for twenty-four hours at a time, finds he cannot be a temperate man without becoming a teetotaler. I am a strong opponent of this so-called temperance crusade, because experience tells me that a fit of excess in any one direction is certain to be followed by a corresponding fit of excess in the opposite direction. One example of this, taken from the pages of our own history, will suffice to explain my meaning. The enforced outward observance of respect for religion and the detestation publicly exhibited towards all pleasures, even of the most innocent kind, which prevailed during the period of the Commonwealth, only succeeded in causing a terrible reaction when the Stuarts were restored to the throne, and for years afterwards, when all classes of people absolutely revelled in the practice of irreligion and libertinism. If all England is to be forced into the practice of temperance by the universal adoption of the doctrine of total abstinence, then, though it may succeed for a time, it is in the nature of things that sooner or later a terrible reaction of almost universal inebriety will follow. I admire temperance, and I hope I practise it, while the man who can only become temperate by the adoption of teetotalism has my warmest sympathies; but there I stop, and I hope the members of the Wolseley Lodge will have the good sense to stop at the same point.

Fraternally yours,

"Q."

### THE GRAND TREASURERSHIP.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—Various opinions have, of course, been expressed relative to the appointment of a successor to Colonel Creaton in the office of Grand Treasurer of England. Moving about as I do amongst frequent assemblages of Masons, I have heard but one opinion respecting the zealous and efficient manner in which the late Treasurer fulfilled the duties of his responsible position. The interest he has taken in promoting the welfare of the Craft is well known, and there is not a brother amongst us who is not ready to accord to him the most profound respect and admiration for the solicitude he has manifested in all matters which affect the prosperity of our Order. He may rest assured that the late decision of Grand Lodge was prompted by no personal want of respect towards himself, or appreciation of the great services he has rendered to the Craft in a variety of ways, in addition to the office he has just vacated. The sole motive was that the collar, which is the only one that Grand Lodge has the power of conferring upon a worthy brother, besides that which I hope the Most Worshipful Grand Master will wear as long as he lives, should not be bestowed in perpetuity upon any one, however efficient or deserving he might be personally, but that the honours of Grand Lodge should be divided amongst the aspirants for distinction who are eligible and held in sufficiently high esteem. We might as well have a perpetual Lord Mayor of London as a "life" Grand Treasurer of English Freemasons; yet the citizens of London would hardly relish the maxim "Once a Lord Mayor always a Lord Mayor." The same rule applies in this case, and as Brother Colonel Creaton has retired amidst the heartiest fraternal respect of the brethren, who will never lose sight of the services he has faithfully rendered them, so we welcome Bro. Allcroft as a man of power, not only in the Craft but in the City and commercial world, whose public and private life has been such as to fit him in a pre-eminent degree to discharge the duties required of him as Grand Treasurer of English Freemasons. As Treasurer of Christ's Hospital (Blue Coat School), and in many other similar public capacities, he must have gained considerable experience in finance, and those who know him best will be able to form a true estimate of his fitness for the position which has just been conferred upon him by the almost unanimous voice of the brethren. At any rate, the great principle has been solved, of doing away with the perpetual holding of one of the most important offices of the Craft, and there is now a chance of a larger number of brethren than heretofore enjoying the distinction and privileges of Past rank. That the brethren have done wisely in this respect will, I think, be endorsed by the experience of the future, and trusting for the happiest practical results from the new departure,

I remain, Dear Sir and Brother,

Fraternally yours,

VIGIL.

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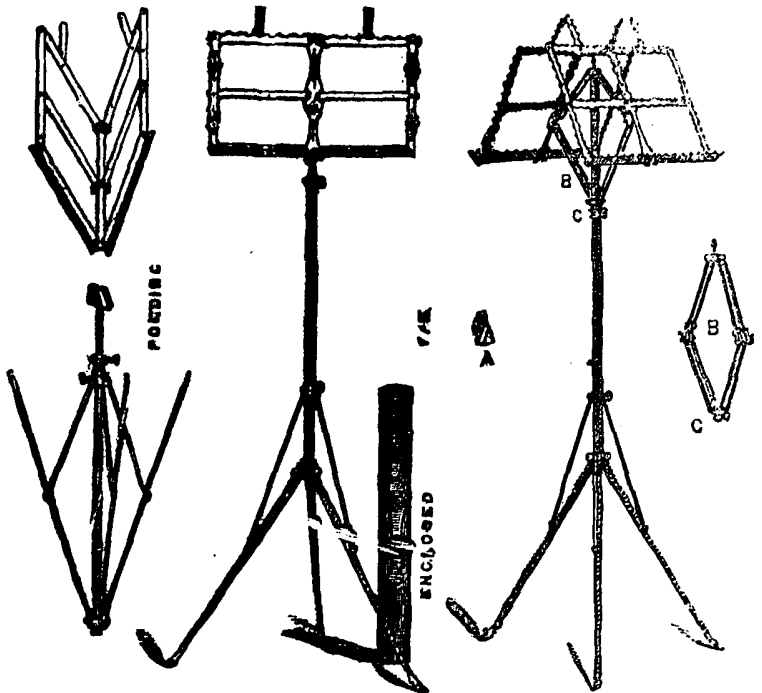
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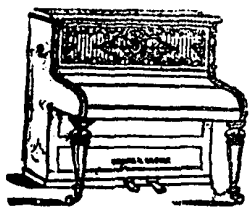
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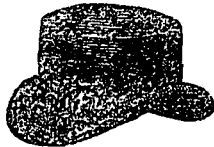
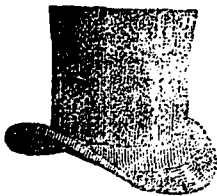
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