

THE
Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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

VOL. XIX.—No. 475. SATURDAY, 16th FEBRUARY 1884.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

FREEMASONRY IN MASSACHUSETTS.

WE have been favoured with copy of the Proceedings of the Grand Lodge of Massachusetts at several Special Communications, and the regular Quarterly meeting in September last. The first occasion that called the brethren together was the celebration, on the 11th September, of the Hundredth Anniversary of King Solomon's Lodge. M.W. Samuel Crocker Laurence Grand Master was present, as likewise were Bros. Edwin Wright D.G.M., Charles M. Avery S.G.W., Thomas W. Davis J.G.W., Henry G. Fay as Grand Treasurer, Sereno D. Nickerson Recording Grand Secretary, and other Grand and Past Grand Officers, together with the Worshipful Masters of sundry Lodges, while Bro. Galen M. Bowditch W.M. of King Solomon presided, and did the honours of the day very effectively and with great spirit. Among the episodes connected with the celebration may be mentioned the presentation by the junior P.M., Bro. Franklin W. Hopkins, of a fine crayon portrait of the first W.M. of the Lodge, Bro. Dr. Josiah Bartlett, copied from an oil painting, the property of Grand Lodge, and appropriately and handsomely framed by the liberality of Bro. Edwin Sibley. In making the presentation, Bro. Hopkins gave a brief sketch of the subject of the drawing, and Bro. Bowditch, on behalf of the Lodge, very handsomely acknowledged the gift. This was followed by an oration, delivered by Bro. Wright, Deputy Grand Master, in the course of which that worthy and worshipful brother traced the history of the Lodge from its foundation to the present time, the special features connected with it receiving each in its turn a due amount of prominence. Grand Lodge then retired, and was closed in ample form, and Lodge having been closed, the brethren repaired to the Banquet Hall, where, after ample justice had been done to the supper that was provided, there followed the usual interchange of congratulations on the auspicious event which had brought the assembled brethren together.

The regular Quarterly Communication was held the day following, in the Masonic Temple, Boston, under the presidency of Bro. Lawrence Grand Master, who was supported by the Deputy Grand Master, the Grand Wardens, and other Grand Officers Present and Past, as well as by a numerous gathering of the representatives of the subordinate Lodges of the jurisdiction; Major General Laurie Grand Master of Nova Scotia, and Bro. Babcock Grand Secretary of the Grand Lodge of Oregon, being present as visitors, and receiving, as such, the customary honours accorded to brethren of distinction. The business transacted, being mostly of local interest, does not need to be described, and Grand Lodge was closed, as it had been opened, in ample form and at a comparatively early hour.

The Special Communication of the 20th of the same month was held at Ashland for the purpose of dedicating the new Hall of the North Star Lodge; everything passed off most satisfactorily. On the 1st October the brethren again assembled in Special Communication in their Hall in Boston, with a view to celebrate the 150th anniversary of St. John's Lodge. There was, as may well be imagined, a very numerous gathering of the Craft; all being anxious to pay particular honour to so interesting an occasion.

The Grand Master presided in Grand Lodge, and when it had been opened in ample form, the brethren were conducted to the Egyptian, where the members of St. John's Lodge awaited their coming. A cordial welcome having been extended to the dignitaries of the Craft, and received due acknowledgment, Bro. Sereno D. Nickerson was introduced, and delivered an eloquent and most exhaustive address in honour of the celebration they had assembled to participate in. At the conclusion of Bro. Nickerson's task, the G. Master presented the Lodge with a new Charter, and that having been acknowledged, certain bunches of grapes, rudely carved in oak, which had once been suspended from the old Bunch of Grapes Tavern, where the Lodge first met, were presented to the Lodge as relics of the good old days; after which the other business was rapidly dismissed, and the brethren separated. The remaining Special Communication was held at Hopkinton, on the 12th October, when the new Masonic quarters of the Joseph Warren Lodge were solemnly dedicated to Masonry by the Grand Master Bro. Lawrence, assisted by his Grand Officers.

HISTORY OF FREEMASONRY.

(Continued from page 83.)

IN his next Chapter Bro. Gould discusses very exhaustively "the Statutes relating to the Freemasons," the earliest of which—the "Ordinance of Labourers"—dates from the year 1349, and some years later was made a Statute. In his preliminary inquiries, however, he finds it necessary to discuss certain matters, and among them he notes the distinction between a Statute and an Ordinance, the latter of which wanted "the consent of some one or more of the constituent parts of a parliament," namely, "the king, lords, and commons." Moreover, "an ordinance could not make new or permanent law, nor repeal any statute; but temporary provisions, consistent with the law in force, might be made by way of ordinance, and one ordinance could be repealed by another without a statute." Bro. Gould further suggests that what are referred to in 15 Edw. III. c. vii. as *charters* and *patents* "were probably what were called *ordinances*, being of equal force and validity with *statutes*, but less solemn and public, because they were only a declaration, and not an alteration of the law. Ordinances were never proclaimed by the sheriff, as in the case of *statutes*, but it was sometimes recommended by the king to the commons—probably by a *charter* or *patent*—to publish them in their county. A statute was an ordinance and something more; and, therefore, though statutes may sometimes be called ordinances, yet no inattention to language would excuse the converse of the proposition. Though an ordinance could be altered by a statute, yet a statute could not be altered by an ordinance. After all, perhaps, the principal mark of a statute was its being entered on the statute roll." Having in this and other respects made the way clear, the author deals with the several statutes in their order and collectively.

The first, as has been noted, was the Ordinance of Labourers, passed in 1349, to which by the 3 Rich. II. St. 1

EPPS'S (GRATEFUL COMFORTING) COCOA.

c. viii. was given the validity of a Statute. The year previous to its enactment England had been visited by the "Black Death," and lost a very large portion of its population by the ravages of that terrible scourge. As a consequence, servants and labourers took occasion to demand exorbitant wages, and, as we are told, "rather than submit to work upon reasonable terms they became vagabonds and idle beggars," while, as suggested, their number was probably augmented "by the gradual emancipation of the villeins, which had been proceeding ever since the Conquest." This ordinance proving ineffectual, the Statute of Labourers was passed in 1350. The third chapter is as follows: "Item, that carpenters, masons, and tilers, and other workmen of houses, shall not take by the day for their work, but in such manner as they were wont; that is to say, a master carpenter *iiid.*, and another *iid.*; a master freestone mason (*mestre mason de franche pere*) *iiid.*, and other masons *iiid.*, and their servants *i d. ob.*; tylers, *iiid.*, and their knaves (*garceons*) *i d. ob.*; plasterers and other workers of mud walls, and their knaves, by the same manner, without meat and drink, *ls.* from Easter to Saint Michael, and from that time less, according to the rate and discretion of the justices, which should be thereto assigned; and that they that make carriage by land or water shall take no more for such carriage to be made than they were wont the said *xx* year, and *iiii* years before." The seventh chapter provides that the justices should make their sessions fourtimes a year in all the counties of England, namely, at the Annunciation, St. Margaret, St. Michael, and St. Nicholas, and at other necessary times according to their discretion; and if any servants, labourers, or artificers should flee from one county to another they were liable to be taken by the sheriffs of the counties to which they had fled at the command of the sheriffs of those whence they had fled; the ordinance to be kept in London and other cities and boroughs and other places, both within and without the franchises. In 1360 this statute received parliamentary confirmation and was enforced with stronger penalties, a standing authority being given to the keepers of the peace—in a subsequent statute described as justices: "to hear and determine and to take sureties for good behaviour," the commission, however, to include some "learned in the law." The following in this confirmatory Statute of 1360 chiefly interests us, to wit, "That as well carpenters and masons (*Maceons*) be comprised in this ordinance, as all other labourers, servants and artificers, and that the carpenters and the masons take from henceforth wages by the day, and not by the week, nor in other manner; and that the chief masters (*chefs mestres*) of carpenters and masons take fourpence by the day, and the others threepence and twopence, according as they be worth, and that all alliances and covines of masons and carpenters, and congregations, chapters, ordinances, and oaths betwixt them made, or to be made, shall be from henceforth void and wholly annulled; so that every mason and carpenter, of what condition that he be, shall be compelled by his master to whom he serveth to do every work that to him pertaining to do, or of free stone, or of rough stone; and also every carpenter in his degree; but it shall be lawful to every Lord or other to make bargain or covenant of their work in gross, with such labourers and artificers when please them, so that they perform such works well and lawfully according to the bargain or covenant to them thereof made."

Passing over the further confirmations of these Statutes and other matter, we come in time to the 3 Henry VI. c. i., A.D. 1425, from which the following is taken: "FIRST, Whereas by the yearly Congregations and Confederacies made by the Masons in their general Chapiters assembled, the good Course and Effect of the Statutes of Labourers be openly violated and broken, in Subversion of the Law, and to the great Damage of all the Commons: Our said Lord the King willing in this Case to provide Remedy, by the Advice and Assent aforesaid, and at the special Request of the said Commons, hath ordained and established, that such Chapiters and Congregations shall not be hereafter holden; and if any such be made, they that cause such Chapiters and Congregations to be assembled and holden, if they thereof be convict, shall be judged for Felons; and that all the other Masons that come to such Chapiters and Congregations be punished by Imprisonment of their Bodies, and make Fine and Ransom at the King's Will." This is most carefully analysed by Bro. Gould who points out in the first place the very common error into which most writers have fallen of translating the original Norman-

French—*en leur generalz Chapitres assemblez*—as "in their general Chapters and Assemblies," so making believe that the language of the "Old Charges" is reproduced, instead of as above, "in their General Chapiters assembled," to which mistranslation he attributes one-half of the erroneous conclusions which have been adopted. He next interprets the word "Chapiters" as being used to describe "conventicles," and he supports his view by evidence drawn from various sources, but especially from a Statute of 1529 against "artyficers or handycraftes men" meeting "in any company, felowship, congregacion, or conventycle," the result of his researches making it clear in his opinion that "in 1425 there was an English word in common use—*conventicle*—denoting precisely the same kind of clandestine meeting as those which the Statute was enacted to suppress," and he leaves the reader "to form his own conclusion upon the point whether the persons, to whom the phraseology of the Statute was entrusted, had in their minds the seditious assemblies" of which he had given examples, "or whether they had reference to societies meeting 'after the manner of a chapter,' which, indeed, are not otherwise mentioned in the statute-book."

We pass to the year 1427, when by the 6 Henry VI., c. iii., it was "ordained 'that the justices of the peace in every county, the mayor of the City of London, and the mayors and bailiffs in every city, borough, or town, having such power and authority as justices of the peace have, shall, henceforth, have power and authority to make proclamation in their full sessions, once a year, how much every servant of husbandry shall take for the year next following, and that they make two times (*deux foitz*) proclamation in two sessions, to be holden betwixt the feasts of Easter and St. Michael, and in every borough and market town, how much every artificer and workman shall take by the day, and by the week; and that every proclamation so to be made, be holden as a thing ordained by statute.' Infractions of the law were declared punishable by fine or imprisonment, and the justices, mayors, and bailiffs were authorised 'to hear and determine such offences, and to examine by their discretion, as well such servants, artificers, and workmen, as their masters,' to punish offenders, to direct sheriffs to imprison them: 'and that all the mayors and bailiffs *which be keepers of the peace* (*queux sont Gardeins du pees*) in any cities, towns, or boroughs, shall have like power, correction, and execution of the (Statute) and of all Statutes of Labourers within the said towns, cities, and boroughs, as the justices of the peace have in their counties." This statute, according to Kloss, affords evidence that the Halliwell poem could not have been written earlier than 1427, and that its phraseology gives "sense and confirmation" to certain obscure passages in it. Kloss, the author tells us, remarks that, whereas previously justices of the peace had been the sole assessors of the rate of wages and judges of offences against the several statutes—the sheriffs, bailiffs, &c. being charged with the execution of the warrants, orders, and resolutions of the said justices—"by this new law, besides the justices, the mayor of the city of London, the mayors and bailiffs of every chief city, borough, or county town, all persons of position and rank, are for the first time empowered to participate in the settlement of the rate of wages, and to make proclamation thereof twice a year. Conjointly they are charged to hear and decide all infractions, and to issue and grant warrants of arrest, which were to be executed by the sheriff." Bro. Gould, however, considers Kloss in drawing these conclusions is in error, as the language of this statute shows that the officials it associated with the justices "already possessed equal powers with the latter." Further, as to the Halliwell poem, he remarks that we must assume it "was intended for the instruction and guidance of town or of country masons," but its "entire tenor," the "class of persons to whom it was addressed—far superior in their way to the villeins, the labourers in husbandry, and the rude artificers of the shires, the regulations for behaviour at the common meal, all point, in my judgment, to its connection with some *urban* craft," in which case the "Statutes of Labourers have very little bearing upon the question at issue." He finally disposes of Kloss's criticism in the following passage: "'I cannot bring myself to believe that the masons who plied their trade in remote villages and hamlets at about the early part of the fifteenth century were, either by education or intelligence, capable of comprehending the Halliwell poem had it been rehearsed to them. But, putting conjecture wholly aside, and contenting ourselves with the actual expressions to be

met with in that ancient manuscript, I, for one, should have expected to find in a document of this character relating to artificers of the counties—written between 1427 and 1444—some reference or allusion to the justices of the peace, whose authority was gradually being extended, by whom, no doubt, many regulations were made which have not survived, and who, by charters, letters patent, and ordinances of the reigning King—not entered on the Statute Roll—must have been constantly charged with the proper execution of the Statutes of Labourers in particular counties where their provisions had been evaded.”

In 1429 this enactment was made permanent by 8 Hen. VI. c. viii., by which it was also ordained “that the ancient manner, form, and custom of putting and taking of apprentices, used and continued in the city of London, be from henceforth kept and observed.” In 1437 by 15 Hen. VI. c. vi., 1436-7, it was “sought to control a system which the legislature was powerless to repress” and “on the ground that ‘the Masters, Wardens and people of many guilds, fraternities, and other companies, make among themselves many unlawful and unreasonable ordinances’ of things (*inter alia*) ‘which sound in confederacy (*sonnent en confederacie*) for their singular profit, and common damage to the people,’” it was ordered that all letters patent and charters should be “exhibited to the justices in counties, or the chief governors of cities, boroughs, and towns, without whose sanction no new ordinances were to be made or used, and by whom the same could be at any time revoked or repealed.” In 1444-5, there was further legislation on the subject, and the wages of labourers and artificers were again assessed, those of a “free mason”—or “frank mason”—or master carpenter “being limited to 4d a day, with meat and drink, and 5d without, and their winter wages to 3d and 4d respectively.” Bro. Gould, however, is not of Kloss’s opinion that on the strength of this law—28 Henry VI. c. xii.—the Halliwell poem could not have been written after this date.

We are next taken through the legislative measures relating to “liveries,” and in treating of those which belong to the reign of Henry VII., Bro. Gould notices a very conspicuous error, by which the words, “signs,” and “tokens” occurring in certain of them have been interpreted to mean “signs of recognition and grips of salutation.” On this point the author quotes from Pike’s “History of Crime in England” the following passage: “Nothing indicated more clearly that the elements of society were about to be thrown into new combinations than the perseverance with which previous statutes against giving liveries and tokens were enforced, and with which their deficiencies were made by new enactments. All the considerable landholders still regarded themselves as chieftains. All their inferiors in their neighbourhood were their retainers, to whom they gave liveries and tokens, and who, in other words, wore their uniform, and rallied to their standard. A common gift from chief to retainer seems to have been a badge (*sign*) to be worn in the cap. Thus one of the Stanleys was in the habit of giving to his followers ‘the eagle’s foot,’ and one of the Darcies ‘the buck’s head.’ These tokens were sometimes of silver and sometimes gilt, and were, no doubt, highly prized by those who received them.” Thus, as Bro. Gould says, the “signs and tokens” mentioned in the Statute 11 Henry VII. c. iii. were “badges and cognizances,” the former being the “masters’ device, crest, or arms, on a separate piece of cloth—or, in the time of Elizabeth, on silver—in the form of a shield, worn on the left sleeve by domestics and retainers, and even by younger brothers, who wore the badge of the elder;” while the latter “were sometimes knots or devices worn in the caps or on the chest.”

Among other enactments mentioned is the 2 and 3 Edward VI. c. xv., A.D. 1548, which is the last that relates “to combinations and confederacies to enhance the wages of labour,” and which, in the opinion of Brentano, “does not refer at all to combinations similar to those of our working men of the present day, but is simply an attempt to check the increasing abuses of the craft guilds.” There is also mentioned, and a synopsis of its provisions given, of 5 Eliz. c. iv., frequently referred to as the “Statute of Apprentices.” In the 30th clause of this it is pointed out that though in previous statutes the term “Freemason” is used, here the solitary definition given is “rough Mason,” on which Bro. Gould says, “Had the generic term ‘masons’ been used by the framers of the Statute, the inference would be plain—that it referred to both the superior and the inferior classifications of the

trade; but the employment of the expression, *rough mason*, in a code, moreover, so carefully drawn up, almost forbids the supposition that it was intended to comprise a higher class of workmen, and rather indicates that the term *Freemason*—as already suggested—though, perhaps, in common or successive use, applied to denote a stonemason, a contractor, a superior workman, a passed apprentice or free journeyman, and a person enjoying the freedom of a guild or company, had then lost—if, indeed, it ever possessed—any purely operative significance, and if for no other reason, was omitted from the Statute as imparting a sense in which it would have generally been misunderstood.” This brings us to the end of the second chapter of this second volume. In our next paper we shall travel northward for the purpose of studying Freemasonry in its early aspects in Scotland.

(To be continued.)

MASONRY, VIEWED BY AN ENGLISH BARRISTER.

AN English baronet, one of the best lawyers known to the English bar, now more than three decades passed away—Sir William Follett—is said to have regarded the Masonic Institution as one of the most hallowed means of beneficence among the associations of earth.

Sir William was Attorney General of England when he had the following conversation with one who afterwards became a shining light in the great Brotherhood of Masons. This Brother reports as follows:—

In the course of conversation with Sir W. Follett, I inferred from a passing remark that he had become a Mason. I asked if my conclusion was correct. ‘It is,’ was his reply; ‘I was initiated at Cambridge.’ Light had not then beamed upon myself; and I expressed in scoffing terms my astonishment. ‘In your early struggles at the bar,’ remarked he, with quiet earnestness, ‘you require something to reconcile you to your kind. You see so much of bitterness, and rivalry, and jealousy, and hatred, that you are thankful to call into active agency a system which creates, in all its varieties, kindly sympathy, cordial and wide-spread benevolence and brotherly love.’ ‘But surely,’ said I, ‘you don’t go the length of asserting that Masonry does all this?’ ‘And more! The true Mason thinks no ill of his brother, and cherishes no designs against him. The system annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principles, duly carried out, apply to an unbridled tongue.’ ‘Well, well you cannot connect it with religion; you cannot say, or affirm of it, that Masonry is a religious system?’ ‘By-and-by you will know better,’ was his reply. ‘Now I will only say that the Bible is never closed in a Mason’s Lodge; that Masons habitually use prayer in their Lodges; and, in point of fact, never assemble for any purpose without performing acts of religion.’ ‘I gave you credit,’ continued I, with a smile, ‘for being more thoroughly emancipated from nursery trammels and slavish prejudices.’ ‘Meanwhile,’ said he, ‘is it not worth while to belong to a Fraternity whose principles, if universal, would put down at once and for ever the selfish and rancorous feelings which now divide and distract society?’

—Keystone.

MASONRY AMONG THE ARABS.

THE Master of University Lodge, at a celebration of the Winter Festival, at Oxford, England, related the following incident of the influence of Masonry among the Arabs. He confessed, he said, that he had formally been prejudiced against Freemasonry, but experience abroad had convinced him of his error, and satisfied him that there was something in it beyond the mere name. He once had a friend who, with his crew, had been wrecked in the Persian Gulf, when an Arab chieftain came down to plunder them, but on his friend giving the Masonic signs, they were protected and taken to Muscat, where they were not only clothed and properly taken care of, but afterwards taken to Borneo. He knew that to be a fact, and it so satisfied him as to the merits of Masonry that he resolved to embrace the first opportunity of enrolling himself among its members. That pledge he had redeemed; and from the moment he had been initiated he had felt the deepest interest in the Institution, and the greatest desire to promote its interests and extend its benefits.—*Hebrew Leader*.

CORRESPONDENCE.

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

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

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ELECTION OF GRAND TREASURER.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The discussion on this subject is getting decidedly warm. The authors of the now notorious Circular—a few self-elected arbiters of things Masonic—have got more than they bargained for. Not content with issuing their Circular, some of them have rushed into print in the columns of your contemporary with the boldness of a better cause. *En parenthèse*, I cannot understand your contemporary. He appears to me to be running with the hare and hunting with the hounds. The Editor signed the Circular, and permitted it to appear in full in his columns, whether as an advertisement or as a fulmination, with which he identified himself in his official capacity, I know not. Apparently it came forth with editorial sanction, yet without the exhibition of that courage which comes of conscious strength. I recognise the fact that your contemporary has permitted several letters to appear on the other side of the question, and I mention particularly those of Bro. While; but then, that was inevitable. A refusal would at once have demonstrated unfair partizanship, which no journal could long afford to manifest without great danger to its character and influence. Your own case is so different that I think I am justified in calling attention to the matter. From the first, sir, you have not wavered in your view of the question. You have taken your stand upon the principle affirmed last year, when Bro. Col. Creaton was superseded by Bro. Allcroft, not because the former was unworthy of being continued in office, not even because new blood was necessary, but because opinion had matured into resolve that the office of Grand Treasurer, being purely an honorary post, should be conferred upon some worthy brother each year according to the judgment of Grand Lodge. You carefully refrained from mentioning the name of any brother who should follow Bro. Allcroft, thus avoiding the very appearance of dictation, which is so offensive to men whose independence is strengthened by the principle of equality upon which the Order is founded. A truce, however, to these comparisons. I merely mention them because, to my mind, you appear to have taken the wiser and the better course, to have considered principles without reference to persons, and to have done good educational work, preparatory to the time, now drawing nigh, when the brethren will be called upon to act.

It is like our throwing the thrice slain to repeat the arguments that have been advanced in favour of the independence of Grand Lodge, and I shall not trench upon your space to repeat what you have permitted me to state already. I must ask, however, to be allowed to say that I have followed the practice of dealing with principles rather than with persons, except where it was impossible to avoid naming a brother because of his identification with the only object at issue. *Argumentum ad hominem* has not only become permissible, but absolutely necessary. The circular itself is a challenge, and although Bro. Marshall has not personally taken up the gage any more than Bro. Allcroft has personally thrown it down, yet the two brethren stand before the Craft as the representatives of two hostile camps, and neither can now escape criticism. I shall not enter into charges and recriminations, nor seek to embitter the contest by unnecessary personal reflections. But I cannot close my eyes to facts, nor should I be faithful to the views I hold were I not to use the information that has now become public property. I have never uttered an unkind word with regard to Bro. Allcroft, nor have I harboured an ungenerous thought respecting him. Others have advanced reasons in his favour which I have combatted, and now the time has come when argument may fairly be supplemented with comparisons of a personal nature. I have not sought this mode of warfare; it is forced by circumstances, and in a great measure rendered necessary by the very unwise action of a body of men who have mistaken their own crochets for justice and have asserted their own judgment against the right of opinion of the mass who compose Grand Lodge.

In the abstract there are no pre-eminently distinguished Freemasons; all are on one level. The Craft is a pure Republic, based upon liberty, equality, and fraternity, the aim universal brotherhood, the end charity. In practice, however, those who contribute most to the development of the Order, who render more palpable services than those of other brethren are honoured with distinction. Some of these are conferred with the common consent of the Craft, others are made by those high in office, and a few are subject to election. The office of Grand Treasurer comes in the latter category, and in the nature of things it is impossible to altogether ignore personal considerations. It is always an unpleasant task to discuss the relative merits of brethren in the cause of charity, but here I have no alternative. The questions have been asked—What have Bros. Allcroft and Marshall done that they should be honoured at all? and what has one done more than the other to claim precedence in the present contest? The answer shall be in Bro. While's own language, and from facts he has gathered from official sources. He says:—

Bro. Allcroft, in his 40 odd years of Masonic life, has given £168 10s to the Royal Masonic Institution for Boys, while Bro. Horace Marshall, in four years, has given £510! To the Girls' Bro. Allcroft, in his 40 odd years, has given 160 guineas, without any Stewardship, while Bro. Horace Marshall, who has served four Stewardships to this Charity, has given, in his four years, the sum of five hundred guineas! To the "Old People's" Institution Bro. Allcroft has given £117 5s, and has served one Stewardship, while Bro. Horace Marshall, who has served a Stewardship each year of

his Masonic life, has given six hundred guineas! and will serve his sixth Stewardship on the 26th inst. The Masonic Charities have benefited by the existence of Bro. Allcroft in the more than 40 years of his Masonic life to the amount of £446 15s, while they have benefited to the total of one thousand six hundred and forty pounds in the four years of Bro. Marshall's life.

Here I leave the matter for the present, and am,

Sir and Brother,

Yours fraternally,

WATCHMAN.

WAS ANY KIND OF A No. 79 A PHILADELPHIA LODGE?

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I was truly glad to see once more a letter from Bro. Hughan in your journal of 5th January, and I thank his friends for inducing him to write it. Bro. Hughan concedes that the Lodge No. 79 on the English Record, was an English Lodge. But, says he, "The occupant of No. 79 of Philadelphia (America) being the first, closely followed by the London successor," hence he claims that we are both right. Further on he says:—

"Because there is the reference in the 'Pocket Companion' of 1735 to a Lodge in Philadelphia as No. 79 on the English Register, which was held at the Hoop in Water Street. It seems to me much more likely that the compiler of this List had seen a Roll of Lodges with the Philadelphia Lodge inserted, than that he wrongly filled up the blank with such particulars, for why should he give such information as to Philadelphia, if there were no grounds for the statement?"

Now, be it remembered, that the Dublin reprinter *did not* compile the said List, but copied it from the original English edition of the "Pocket Companion." It was William Smith, the author of the said "Pocket Companion," who compiled the List, and Bro. Smith left No. 79 blank; but the Dublin reprinter filled up the blank with "Hoop, Water St., &c. I can cite hundreds of assertions in Masonic books which are entirely baseless. For instance, the Square worn by Grand Master Sir Christopher Wren revealed to Dr. Oliver that the said William Smith was a D.D. Now, if Dr. Oliver had not made so many groundless revelations on the authority of the said Square, I would not have questioned the "D.D." statement; but as it is, I cannot believe it without further confirmation. Indeed, there is scarcely a Masonic book without groundless assertions, and why I should pin my faith on the unauthorised Dublin reprint in preference to the statement of Bro. W. Smith himself, Bro. Hughan should explain.

In Bro. Hughan's article in the *Voice of Masonry*, September 1875, he said: "When we come across an engraved List of 1733 to 1735 it will, doubtless, agree with the Dublin List of 1735." Well! Bro. Hughan since then has come across a List engraved by Pine, of 1734, but Pine's List confirms the List in the original English edition of the "Pocket Companion" of 1735, and in Pine's List No. 79 is also blank. About the same time that Bro. H. communicated Pine's List of 1734 to the *Masonic Magazine*, November 1876, I happened to come across Rawlinson's List in the *Freemason's Monthly Magazine*, p 81, 1855, and I called attention in this Journal to the fact that, in Rawlinson's List of 1733, No. 79 is also blank.

Now I will say something about the old Lodge Lists. The earliest Lodge Lists were compiled without the Lodges being numbered. In 1731 an order seems to have been issued by the Grand Lodge for each Lodge to send to the Grand Secretary a list of the names of its members. These were ranged according to seniority in the Record I described in my former communication, viz., to each Lodge was devoted one or more pages. The number of the Lodge, followed by the name of the Public House where it held its meetings, was at the head of the page; and this was supplemented with the names of the officers and members of the said Lodge. In Bro. Gould's "Four Old Lodges," p 50, that list (without the names of the members), may be seen, which ends with No. 104. In the Record, as well as in Bro. Gould's copy, no mention is made of the days when the Lodges held their meetings, nor of dates of their respective Constitutions. The description of Rawlinson's List in the *Freemason's Monthly Magazine*, 1855, corresponds with the above description of the 1730-32 Record in Freemasons' Hall. The only difference between them is, Dr. Rawlinson filled up only some of the pages with the names of the members, and most of them he left blank; he may probably have intended to fill them up at some future time. Rawlinson's List is also minus of the days of Lodge meetings and dates of Constitution. On referring to the list on page 51 ("Four Old Lodges"), I find that No. 104, the last one of the list, "Virgin Inn, Derby," was constituted 14th September 1732. The last Lodge of Rawlinson's, No. 116, was constituted in 1733, somewhere between 23rd May and 26th July. Dr. Rawlinson was an Antiquary and LL.D., and a member of the R.S. In short, he was a man of means, a gentleman, and a scholar; from the *Gentleman's Magazine* I learn that he died 5th April 1755. Dr. Rawlinson was a Grand Steward in 1734. It is evident that he copied his List from the Grand Lodge Record, and he added all the Lodges from 104 to 116 from some subsequent record. Now, if the Grand Secretary had not informed him that No. 79 was erased, the Doctor would not have left that number vacant; and if the Grand Secretary had known that there was another No. 79 in Philadelphia, he would have told Brother Rawlinson about it.

Bro. William Smith did not copy his List in 1734 from Rawlinson's List; they vary in the names of the Public Houses. Smith brought down his List to No. 126, and, doubtless, he got his information about the erasure of No. 79, as Rawlinson had done, from head quarters. Smith's List is improved by the addition of the days of the meetings of the Lodges.

Pine, when compiling his list in 1734, must also have received his information about the erasure of No. 79 from headquarters, but he

also was ignorant of a Philadelphia Lodge of 1730, or of another Lodge No. 79. Pine made a further improvement to Smith's list by adding, as far as he could ascertain, the dates of Constitutions to each Lodge. I have reason to believe that the news from Boston about the Lodge did not arrive in England before July or August 1734. Pine's list seems to have been then nearly finished. Hence, Lodge Duke of Marlborough, Petticoat Lane, constituted 5th November 1734, which is on Smith's list as No. 126. In Pine's list the Boston Lodge is No. 126. Another Lodge in Flanders is No. 127, and the Marlborough Lodge is in this list 128. Here, then, we have three independent English compilers of Lodge lists, each of whom doubtless had access to the highest authority in the Grand Secretary's quarters, to the records, &c.; and each all contradict the statement made by an unauthorised Dublin reprinter of Smith's "Pocket Companion" of 1735; and friend Hughan wants me to believe that an unknown Dublin reprinter was better informed about No. 79 on the English register than Rawlinson, Smith, and Pine together.

Further, be it remembered, that in 1735 Masonry in Dublin was only about five years old. The Dublin reprinter of the "Pocket Companion" was probably a Mason of yesterday—a novice—who may never before have seen a printed Lodge list. Indeed, I do not know whether any Lodge lists had ever been printed before 1735. They had engraved lists, but I am not aware that any were printed before 1735. I can readily imagine that to such a novice the blank to No. 79 was a puzzle, and as he probably heard of a Lodge at the Hoop at Philadelphia, so, *Masonic fashion*, he jumped to the conclusion that the Philadelphia Lodge without a number must belong to a number on the list without a Lodge; and so he put this and that together and made it into one. Surely there is nothing improbable in such a Masonic blunder.

We all now laugh at the Masonic luminaries of a recent age who reasoned thus, "You cannot deny that Pythagoras had mysteries. We Masons have also mysteries, therefore, our mysteries undoubtedly descended from the Pythagorean mysteries, and, therefore, Pythagoras was a Brother Freemason." Now, wherein does that mode of reasoning differ from the reasoning of our Philadelphia *Keystone* editor? He says, "You cannot deny that Coxe got a deputation in 1730, and you cannot deny that Allen, Franklin, and others had a Grand Lodge in Philadelphia in 1732, therefore, Allen and Co. must have received their authority from Coxe," &c. Now I do not deny either Coxe's deputation of 1730, or the Grand Lodge in Philadelphia in 1732, but I deny that there was any connection between Coxe's deputation of 1730 and the Philadelphia Masonry of 1732. We have not a particle of evidence that Allen or Franklin knew anything, either about Coxe or about his deputation, or that Coxe knew anything about the 1732 Philadelphia Masonry, and certainly no Grand Secretary of England had ever heard of Coxe or his Masonry after he returned to New Jersey, where he died in 1739.

Bro. Hughan quoted the letter of Henry Bell of 1754. I will frankly state here that, with very few exceptions, whenever an American Grand Master is discussing a question which touches his state pride or his religious prejudices, I would not believe his statements without corroborative testimony. In 1873 this Bell's letter was cited by the orator at the dedication of the Philadelphia Temple, the said orator, Bro. P.G.M. Lamberton, however, added, "The dispensation of this Lodge was doubtless issued late in 1730 or early in 1731, if granted at all." Here there was at least an "if." Bro. MacCalla of the *Keystone* turned the *if* into an "undoubtedly." I have since then endeavoured to learn where that letter was, and how and by whom it was preserved since 1754, and where the remaining part of the letter was, &c., but no effort was made to satisfy my doubts; the late Bro. Leon Hyneman, a P.M. of a Philadelphia Lodge, told me he *did not* believe in the letter, and he wrote the same to Bro. Nickerson of Boston. I ask, therefore, why do the Philadelphia brethren enshroud that letter with so much mystery?

The truth is, the Philadelphia Grand Lodge of 1732 was a self-constituted affair. In 1734 Franklin endeavoured to get Henry Price of Boston to grant him a dispensation or charter. Franklin was evidently dissatisfied with Price's pretension to the title of G.M. Anyhow, there is no authentic evidence that Price acknowledged Franklin's assumed title of G.M. Bro. MacCalla furnished from the newspaper evidence, that at Philadelphia they annually elected Grand Officers from 1732 to 1741. Between 1741 and 1749 nothing is known about the Pennsylvania Masonry, but a record preserved at Philadelphia informs us, that on 10th July 1749, Thomas Oxnard of Boston, Provincial G.M. of North America, "appointed Benjamin Franklin, Esq., Provincial Grand Master of Pennsylvania, with authority to appoint other Grand Officers," &c. And, on the 5th September following, Franklin held his first Grand Lodge under Oxnard's deputation, appointed his Officers, and granted a charter for a new Lodge at Philadelphia. And at a communication of the Grand Lodge, held 13th March 1750, William Allen presented his commission from the Grand Lodge of England, appointing him Provincial Grand Master, and Allen then appointed Franklin as his D.G.M.; thus we see that only within eight or nine months after Oxnard appointed Franklin P.G.M. Allen's commission arrived from England. The inference therefore is, that when Bros. Allen and Franklin got older and wiser they got tired of playing *bogus* Grand Masters, and as they well knew that in the unauthorized state they were in the Grand Lodge of England would not have acknowledged their Masonry, they therefore got Oxnard to whitewash it, and then, and not till then, did they apply to the Grand Lodge of England, when, of course, their request was granted. Had they been entitled to apply to the Grand Lodge of England before Oxnard legitimised and legalised their Masonry, they would not have waited till 1750, but would doubtless have applied before. *This is my opinion.*

Respectfully and fraternally yours,

JACOB NORTON.

Boston, 22nd January 1884.

OUR LATE GRAND MASTER PAYNE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I would refer Bros. Yarker and Sadler to a curious query, by "Masonic Student," under the heading "Dies Zovi," on page 209 of vol. xiii. of the *Freemason*.

I remain,

Yours fraternally,

T. FRANCIS.

8th February 1884.

TEMPLE ACCOMMODATION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The question of accommodation for the brethren assembling in Grand Lodge at the Freemasons' Hall is not by any means in a satisfactory condition. On the one hand, it is feared that the strict letter of the resolution arrived at on the 5th December last may not be adhered to, and on the other, apprehensions prevail that room will not be found for those who will most probably attend in March next and on subsequent occasions. There is no doubt about the *bona fides* of the committee appointed to carry out the work, and if they can see any method by which increased accommodation can be given without incurring any very serious liability, I am convinced that they would be indemnified for any outlay for which a good return in comfort and convenience could be assured. I regret exceedingly that Grand Lodge resolved to proceed on such limited lines as the mere restoration of the old hall, and I am convinced that no arrangement for overflow meetings will long remain satisfactory. If it were possible to divide the brethren into classes, so that those whose presence in the great hall was necessary should be able to obtain admission according to the importance of the business each class had to transact, there would be some chance of appeasing the restless many, and of satisfying them with the power of voting only. As that is impossible, it seems a mockery to ask brethren to vote upon matters about which they know little, and who had been debarred from hearing what had been advanced for and against any particular question. It will never do to have such an ugly rush as that of December last. I never saw anything more undignified in my life. If such a thing is again apprehended, I would advise the setting up of barriers, so that one brother at a time may go in, and when the hall is full, to bar the entrance. This arrangement would be exceedingly unpleasant to those who might have special business on hand, but there can be no distinction when all have equal right to admission. The alternative for those who feel that they must be present will be to be early in attendance, secure their seats, and remain in them until they have discharged their obligations. The late comers must be content to sit, like cherubs up aloft, or to sit or stand in the ante rooms, where they can amuse each other with irregular discussions of things in general, and of "nothing" in particular.

Bro. Letchworth would meet the difficulty by excluding the Wardens. As I have passed out of the chrysalis state into a full-grown P.M., I might let the matter go by the board, but I do not forget the time when I was a Warden myself, and I should be sorry to take away a privilege I myself so highly valued. Without venturing to dwell upon the many reasons why such exclusion should not be adopted, I may say that the Wardens are among the best and hardest working members of the Craft. A P.M. is apt to get careless or indifferent, often negligent; but a Warden has the future before him, and the hope to come quickens his sense of duty. I do not believe the exclusion of the Wardens would work well at all, for even if they take little active share in the business of Grand Lodge, they make up a capital critical audience, and are able by their votes to determine its work. It will never do to exclude the Wardens, however great the pressure may be. Some other method must be found, and I believe it will have to be sought in an increase of accommodation within four walls, where the whole of the brethren can see and be seen, and hear and be heard, if possible. What that means, I need not say. Circumstances often force results that common sense should have anticipated. I only hope my fears may not be realized; if they are, I trust the blame will rest upon the right shoulders, although the cost will fall on the whole Craft.

I am, Dear Sir and Brother,

Yours faithfully and fraternally,

P.M.

The following Festivals were held at the Freemasons' Tavern during the week ending 16th February 1884:—

11th February—London Society Ball, St. George and Corner Stone Lodge, Leigh Lodge; 12th—Metropolitan Dairymen's Ball, Nobodys Friends, Jerusalem Chapter, Prudent Brethren Chapter, Urban Lodge; 13th—British Orphan Asylum, Lodge of Fidelity, Enoch Lodge, Manchester Lodge Ball, Royal York Chapter; 14th—Danes Bicycle Club Ball, Caledonian Society, Lodge of Regularity, Polish National Lodge, Pilgrim Lodge; 15th—Mizpah Lodge, Jordan Lodge; 16th—Tottenham House Ball.

HOLLOWAY'S PILLS.—All our faculties.—Almost all disorders of the human body are distinctly to be traced to impure blood. The purification of that fluid is the first step towards health. Holloway's Pills recommend themselves to the attention of all sufferers; no injurious consequences can result from their use, no mistake can be made in their administration. In indigestion, confirmed dyspepsia, and chronic constipation, the most beneficial effects have been, and always must be, obtained from the wholesome power exerted by these purifying Pills over the digestion. Persons whose lives have been restored to ease and strength by Holloway's Pills, after fruitless trial of the whole pharmacopoeia of physic, attest this fact.

LIGHT OF AGES.

ANCIENT SCIENCE AND SYSTEMIC RELIGIONS.

FROM THE VOICE OF MASONRY.

PART I.—EVOLUTION OF MASONRY.

TO the outside world Masonry has doubtless appeared merely a system of unseemly rites and mysterious ceremonies, being to the thoughtful a vain show, to the indifferent absurdity, "to the Greeks foolishness." To the initiated, however, each rite has its foundation deep in human experience, and every ceremony is full of significance.

Whence come these rites and ceremonies is a question that can be answered only by going back to the earliest experiences of the race; and solved, if solved at all, as like questions in regard to religious and other institutions of serious nature are to be solved, by studying their origin and progress.

As first in order of time, let us seek the source of the religious rites and ceremonies that have possessed men's hearts and lives through long ages, and see how these came to have such a sway over human actions; and then, how in the main they correspond with, and compliment the institution which forms more especially the subject of this study—Masonry.

All the rites and ceremonies above referred to have arisen from the idea that the world, nature, and man, must have had a beginning, and some agency to put them in progressive motion.

To the rational observer God is in nature as mind is in man.

In the early ages of humanity the attention of thinking men was very strongly attracted to the study of the most striking appearances of the material universe; and among these were the positions of the heavenly bodies at different times of the twenty-four hours, and at various periods of the twelve-month. The succeeding seasons of the year spread wonders before such observers. In pre-historic and legendary days these operations of nature were represented by symbolic forms whose significance was understood by the enlightened only. In the minds of the unlearned, who had not "yet been raised to perceive the light," such forms became endowed with individual, distinct life, and to them were ascribed physical and emotional qualities of man's nature. The symbols of the wise became the idols of the ignorant. The masses worshipped forces of nature, the various manifestations of which were thus made actual personalities.

Those persons who controlled the minds of the people naturally became their acknowledged rulers. This group of thinkers being, by force of circumstances which they had utilised, a sort of superior class, formed themselves into a kind of society, with ideas widely differing from those of the multitude. Ceremonies were adopted by which they could perpetuate the existence of the truth, and keep it safe from the corruption of ignorance. At times, such societies became places of refuge for truth-seekers, because too plain speech in presence of superstitious people is not without danger, to incur which would be useless. From such associations of superior minds some forms of government have grown. At first, credulous man was controlled by superstitious beliefs and practices, and often so for his own good. Later, these associations became means of possible oppression, inasmuch as they were secret, existed among, and derived their power from, an enlightened populace. The government of Ancient Egypt, where knights and priests were members of one organisation, is an illustration.

The wise men of Ancient Egypt represented the astronomical circumstances which caused the succession of day and night by a four-cornered figure, with an image of the sun at each angle. One of these corners indicated East; one, West; one, South (midday); one, North (midnight, the "place of darkness"). They signified morning, evening, highest noon, deepest night; that is, light, at its birth, in its full glory, at its disappearance, and the "total absence of light." The sun, in this figure, occupied successively these four points. The imaginative mind of the eastern sage pictured the sun on this journey, in the growing morning, as a beautiful young man; at noon as a mature, full-bearded man; at evening as an old man, with "shaggy hair and leathern raiment." As darkness was opposed to light, so a spirit of the midnight region was supposed to antagonize the god of light, the midday sun. This sun-god, just after being exalted to the meridian in the South, began to go down; at the West he was further hurt, but the third was the "fatal blow," and the prince of darkness, the midnight North, overcame him. This going down of the sun toward the point of midnight darkness was called the death of the now personified day star; but as he had before been seen to rise, so now, on his going down, all living nature was content, trusting in the promise of the joy to come. He who was to be the sun of the new day, the "Prince of Peace," and "King of Glory" to the world, was guided by the "Great Architect of the Universe" through the valley and shadow of death, to the resurrection morn, and was raised again, "by might and by power," to royal splendour, and to a new course of beneficence. The hope of the sun worshippers had full fruition.

The same allegory was used to represent the apparent progress of the sun in the heavens, as the circling year brought the various seasons. The four angles, or corners of the square, represented the equinoxes and the solstices. As the sun appeared in each sign of the zodiac he was regarded as assuming the form of the being by which that sign was pictured on the celestial chart. Thus in the sign of Taurus, he was worshipped by the unenlightened as a bull. The ancient sign of the zodiac in which the summer solstice took place was Leo (or lion), and when the sun reached the highest point he was exalted gloriously to complete life and supreme power.

These ideas were also shown by a cross with an image of the sun, represented as a human form of various ages, placed at the four extremities. The cross, thus at first used to teach astronomical, physical truth, was afterwards an instrument employed in moral and religious instruction.

As man saw two kinds of forces and two forms in nature; the

active and passive, the male and female, so, when he placed the image of the sun triumphant in the zenith, beside him was figured the "queen of heaven." But, since the philosopher knew there could not be two distinct powers on the throne, that law is the one governor throughout the universe, these forms were separate down to the waist only. The remaining portions were united. They were two, and yet but one. The Mosaic account of the creation of man is drawn from this, and is merely an astronomical allegory.

The allegory of the apparent course of the sun is the history of the twenty-four hours of each earthly day, the symbolic record of the year; and human life may be thus typified.

"Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground;
Another race the following spring supplies;
They fall successive, and successive rise.
So generations in their course decay,
So flourish these when those have passed away."

(HOMER).

Yet the "Great Architect" is over all, and the mercy of the Supreme Ruler is "from everlasting to everlasting," that all may know his ways and obey his laws.

During long ages the multitude did the hard work of building houses, cities, and temples, under the control of the few who were enabled to see the light of truth and obtain power. The masses were not yet sufficiently educated to appreciate the symbolic structure which typified the march of time. As centuries passed, and through war and social turmoil, the true meaning of these types, thus pictured in human form, was lost; so that even those who were the recognised teachers among men became ignorant guides of the ignorant, "blind leaders of the blind." These symbols, having come into the possession of uninstructed persons, were misrepresented, and the biblical account of man's creation was based on them. The astronomical history of the day and of the year were presented as the actual history of creation in general. In the religious systems of the Ancient Hindus and Egyptians, the material sun from being merely a type of the Creator, one manifestation of the All-Powerful, became in men's minds very God, Law-Giver, Saviour. These symbols were also used by instructed, although vicious men, to form tyrannical governments.

Throughout all systems of religion (or more correctly, of Theology) the elements of this sun-allegory, this astronomical symbolism, have been and are the essential points. In the sun the Hindus adored Brahma, the personification of the Creator of light, the Genius of Good, while Siva represented the opposing power of darkness, and was the Genius of Evil. The Persians revered the good principle, and feared the bad. The case was the same with the Chinese. The Egyptians regarded Osiris and Typhon as antagonistic forces of good and evil. In like manner the Hebrews worshipped the one God, Jehovah, and dreaded the power of the Prince of Darkness. Substantially the same is true of the religious systems of Greece, of Rome, of the peoples of Northern Europe, of the Mound Builders of ancient Peru* and Mexico, of the Zuni Indians,† and the Hawaiians.‡

The so-called gods of the ancients, and of the eastern worlds, which played such singular parts in the theological systems of the various countries, and whose existence is yet believed in by many communities of the western world, were merely the physical elements and powers of nature. By the human mind and through the necessary mechanism of language, these have become personified. The theological dogmas about the origin of the world, nature of God, or Deity, apparition of His person in visible form, revelation of His laws, are simply recitals of astronomical facts, figurative narrations of the movements of celestial bodies and of the natural progress of terrestrial phenomena, such as are seen going on at the present time.

To the ancient Egyptians were known four principal stars which formed in the heavens, or celestial sphere, an "oblong square." A casket of the same shape, and made of hewn stone, has been found in the central chamber of the Great Pyramid; and this peculiarly-shaped vessel existed at least fifteen hundred years before the time of Moses.

Scientific research, as well as tradition, has, tentatively, located the birthplace of the human race near the mountains of Central Asia. From this location man could have seen the sun, at midsummer, the time of his greatest power, rise in the north-east, ascend to mid-day in regal majesty, and occupy the kingly throne. Then began the decline toward the West, and at the close of day he sank into the death of night. Each new appearance of the morning light was a new birth, a resurrection of the slain god, to become the life of earth, and of all that live in or of the earth. In like manner man himself comes forth from this homestead, the "north-east corner or angle" of the world, or Lodge, and proceeds South and to the West—the individual passes into the valley of night, but the race, the highest work

* The monarchs of Ancient Peru were revered as children of the sun.

† The Zuni Indians of New Mexico, U.S.A., in their ceremonies of religious initiation, caused the candidate to kneel at an altar, and to "face the East." An object was used which became an "instrument of torture to the flesh." He was caused to undergo great pain, to test his endurance. He was clothed in a peculiar manner. Incense was used, (this is done in Spanish Lodges). They worshipped the sun at its rising and at the vernal equinox. Among the native tribes and peoples of West Africa, near the Gulf of Guinea, there were practised, in 1882, certain religious ceremonies which seemed indecent to the casual, uninitiated, English observer, but these were merely remnants of more complete rites, the symbolic meaning of which is at once understood when their origin is traced to Egypt and to India.

‡ The myth of the Hawaiians in regard to the creation of woman is the same as that in Genesis, and occurs in the ancient forms of their language. Their temples are parallelograms; that is "oblong squares."

of nature, of God, goes on; ever onward and upward in his mind life, in the search after perfect light, for Truth most pure.

It is written that in the Garden of Eden were four rivers; one going toward Havilah (which means land of gold or of light, that is, high noon, or midsummer); one toward Ethiopia (which means mid-night, or deep winter); the third, toward the east of Assyria. "And the fourth river is Euphrates," (which means west). This is evidently an allegorical picture of the earth in relation to the day and the year.

Among different men, and with diverse peoples, these images of the sun at four distinct points, in course of time, came to be regarded as so many independent individualities. Being placed oppositely, they were considered antagonists; hence the midday sun was enemy to him of midnight; morning and evening were hostile to each other. They became, likewise, four kings. Then followed, in human imagination, all the hosts which may be supposed to constitute the courts of monarchs, or may be used to represent the various qualities with which man felt himself endowed; and these formed the armies of Paradise and of Pluto's regions. They fought, and there were "wars in Heaven," on earth and in Hades. Illustrations of this may be found in Homer, Virgil, Dante and Milton.

The ancient astronomical plan also showed midsummer as a beautiful woman at the high point, where were knowledge and power; in the heavens where the gods were supposed to dwell, according to the religious systems of ancient and modern times. The bearded man was at the opposite point. Thus in Adam and Eve this idea is presented. The woman invites the man to come up—to approach the tree of knowledge. In their union is typified the seed-time of spring. The year passes on. Autumn comes with its fruitfulness; and later, winter, when earth, in the northern hemisphere, loses its warmth and verdure. From these occurrences arise the thoughts of nakedness, shame, sin, and the curse of transgression, but the promise of new life is given, and fulfilled with the returning year.

From this imagery has grown a host of theogonies. Adam, thus typifying the sun, is made to grow old, and to go down into the valley of death, but, even as the sun, he goes on, passes through the place of departed spirits, is raised, resurrected, to a new life, appears as the new Adam, and again ascends the heavens as the victorious god of day—the lord of all. In the "Book of the Law" it is written, "He placed at the East of the Garden of Eden chernubim and a flaming sword, which turned every way to keep the way of the tree of life." Is not this a type of the sun that gives light to the world, which drives away darkness? In the moral world, by this we may see typified the sword of justice, both human and divine. In the same manner may be symbolized speech, "sharper than a two-edged sword," which is powerful to search out and spread abroad the light itself—Truth.

(To be continued).

ROYAL MASONIC BENEVOLENT INSTITUTION.

THE general Committee of this Institution held their monthly meeting at Freemasons' Hall, on Wednesday, the 13th inst., when there were present Bros. Col. Creaton Past Grand Treasurer, in the chair; John H. Leggott, John D. Allcroft, John Bullmer, H. B. Marshall, C. G. Dilley, T. W. C. Bush, G. Bolton, Jas. Brett, W. H. Goodall, Edgar Bowyer, Wm. Stephens, A. H. Tattershall, Wm. Clarke, Henry Moore, Louis Stean, Charles Lacey, C. H. Webb, Wm. March, E. C. Massey, Thomas Cubitt, Charles Belton, L. Robbins, Julius Quitmann, Wm. F. Nettleship, J. Hastings Miller, G. L. Moore, Jas. Terry Secretary, &c. The minutes of the meeting of 9th January were read and verified. The death of four annuitants was reported; also of one candidate, who died suddenly on receipt of official information that his name had been placed on the list of candidates. The report of the Warden stated that Bro. Cutbush had sent a present of standard rose trees for the gardens of the Institution at Croydon, and that Dr. Strong and some of his friends had given a musical evening to the inmates of the Institution on the occasion of the Warden attaining the age of 94. A vote of thanks to Bro. Allcroft for consenting to preside at the next Annual Festival was passed by acclamation. The Chairman was authorised to sign cheques, for annuities, salaries, and expenses, which were approved. The application of a widow for a moiety of her late husband's annuity was granted. The Secretary presented a statement of receipts and disbursements for 1883; he reported that he was of opinion that the receipts would not be so large for the current year, but sufficient to meet the same amount of disbursements, though possibly not enough to leave a margin for investment at the end of the year. There was, however, a considerable balance over at the end of 1883, which had been invested, and that sum was available if the Committee decided to increase the number of annuitants. At the present time there were 38 male candidates and only 14 vacancies, and there were as many as 82 female candidates and only eight vacancies to be filled up. The Chairman said that it was very desirable to increase the number of female annuitants, and it had been suggested that 10 more widows might be elected, at all events, in the present year. That would make the number 18 female annuitants to be elected; but the brethren must not take it for granted that the increased number of annuities would be continued in future years; that must depend upon their funds; but if they were so disposed ten widows might be added to the list on this occasion. This proposal was agreed to. Brother Moore said he had seen a statement in the *Freemason* that the working expenses of the Institution amounted to as much as £3000, and that that sum, as against about £12,000 for annuities, was, in his opinion, an excessive proportion for that purpose; he thought the matter required examination. Brother Terry observed he could not accept the figures that had been stated as correct because they were alleged to have appeared in the *Freemason*. He could guarantee the accuracy of the official statement of accounts, and from that statement he had just taken out the items of working

expenses, and they came to £2196 7s. Brother Moore said he considered that a large proportion, and inquired whether the commission paid to the Collector included commission on moneys paid at the office. Brother Terry replied that commission was not paid on accounts paid to himself at the office; that there might be sums for which the Collector had made many personal applications; but it was paid on sums brought to the Collector at the office. Brother Moore said he did not think that should be so. For some years past there had been Associations formed which had been the means of collecting thousands of pounds for the three Institutions. All the work of collecting these Association funds fell upon their Secretaries and Treasurers. The Treasurers of these Associations paid the money into the office, and in his judgment the official Collector had no right whatever to a per centage on the money so collected. The Chairman said that the Collector was paid commission in terms of regulations that had been agreed to, but it was open to any brother to give notice of motion on the subject. Bro. Moore thereupon stated that he would give notice of a motion for next meeting, so that the matter might be discussed next month. The Secretary submitted the report of the Sub-Committee appointed to consider Bro. Webb's motion. The Committee had met and considered the matter, and had come to the conclusion that there was no cause for the alteration proposed. Bro. Webb bowed to the decision of the Committee with pleasure; the great increase of the Craft since 1875 had not yet brought about its natural results, but a steady increase in the number of candidates was inevitable, and he thought that in time to come the alteration he had proposed would be a considerable benefit. The petition of Bro. Starr, which had been deferred for further information, was reported on by the Secretary and accepted by the Committee. Upon the report of the Secretary as to the result of the inquiries, the name of Bro. N. H. Lotinga was ordered to be expunged from the list of candidates. Bro. Lacey said that he had intended to submit to the Committee a notice of motion, but he desired first to ask the advice of the brethren present upon it. It had to some extent relieved his mind to find that they intended to increase the number of female annuitants at next election. He had thought very seriously whether it would not be well to alter the amount of the annuity in order to increase the number to be benefited. What he proposed was that the amount of the men's annuities should be made £32 10s instead of £40, and that the widows' annuities should be reduced from £32 to £26. He did not propose that the alteration should affect the election in the present year, but only those annuitants coming on after the election of 1885; so that should it be passed they would be able to say that whereas the present rates of annuity would satisfy 100 annuitants, 123 would be provided for at the new rates proposed. He regretted the necessity, but it appeared to him more advisable to spread the money they had to give over a larger number than to send so many empty away. The scale he had mentioned would give the male annuitants 16s shillings a week and the widows ten shillings a week. A conversation followed, during which several suggestions were made, one being that the age of the eligibility of candidates should be increased from 60 to 65, and it was unanimously conceded that the matter was a very proper subject for a notice of motion, which accordingly Bro. Lacey said he would give in to the Secretary. A vote of thanks to the Chairman closed the proceedings.

We have received copy of a lecture delivered by Bro. Thomas Fletcher, F.C.S., before the Society of Arts, on the 30th January last, on "Coal Gas as a Labour-saving Agent in the Mechanical Trade." Bro. Fletcher has treated his subject very fully, and those who take an interest in Coal Gas, and its application to the purpose specified, will be greatly impressed with the ability displayed by the lecturer.

The installation meeting of the Urban Lodge, No. 1196, took place at Freemasons' Hall, W.C., on Tuesday. Bro. Chas. Hawksley P.M. 1702 was the Master installed. Full report in our next.

DINNER OR NO DINNER?—This had been the question amongst the crew of youngsters who, coming from Limehouse, Stepney, and the surrounding neighbourhood, throng the New Hall of the London Cottage Mission every Wednesday. Happily on Wednesday last the answer was "dinner," and the delighted, if dirty, faces of Mr. Austin's rough and ragged little flock was a sight to see. The muster of these was about seven or eight hundred, besides the old folks; and the enormous coppers were soon emptied. But now again comes the same question we began with, for if timely help does not come there is little or no chance of dinner next week; however we sincerely trust that many a generous heart will have assisted a cause so good ere then, and that the little ones will not be disappointed. Contributions should be sent to the Bankers, the London and South Western Bank, 7 Fenchurch-street, E.C., Miss Napton, 304 Burdett-road, Limehouse, E., or to Mr. Walter Austin, at the Offices of the Mission, 44 Finsbury Pavement, E.C.

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FOR
AGED FREEMASONS AND WIDOWS OF FREEMASONS,
CROYDON.

—:O:—
Patron and President:

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

—:O:—

THE ANNIVERSARY FESTIVAL

OF THIS INSTITUTION WILL TAKE PLACE ON

TUESDAY, 26TH FEBRUARY 1884,

AT

FREEMASONS' TAVERN, GREAT QUEEN STREET, LONDON,

UPON WHICH OCCASION

JOHN DERBY ALLCROFT, Esq.

V.W. GRAND TREASURER, VICE-PATRON AND TREASURER OF
THE INSTITUTION,

has been pleased to signify his intention of presiding. He will be supported by a Board of Stewards of which W. Bro. Horace Brooks Marshall, C.C., is the President, and W. Bro. Edgar Bowyer, Grand Standard Bearer, is the Treasurer.

Brethren are earnestly invited to accept the Office of Steward upon this occasion, and they will greatly oblige by forwarding their Names and Masonic Rank, as soon as convenient, to the Secretary, who will gladly give any information required.

It is fraternally hoped that upon this occasion Brethren will use their influence to obtain donations towards the funds of the Institution, owing to the large number of Candidates seeking admission, and the few vacancies.

JAMES TERRY, P.Prov. G.S.W. Norths and Hunts,
Secretary.

4 Freemasons' Hall, London, W.C.

PORTRAITS! PORTRAITS! PORTRAITS!

—:O:—

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WIDOW of Brother George Henry Tribe, who was initiated 1858 in No. 604, Lyttelton, New Zealand; joined No. 609, Christchurch, New Zealand; was first Worshipful Master of No. 1241, Ross, New Zealand; subsequently District Grand Chaplain Westland; and District Grand Treasurer North Island, New Zealand.

Votes thankfully received by

Mr. C. BECKINGHAM, 415 Strand; or by

Bro. C. J. PERCEVAL (V.P.), 8 Thurlow Place, S.W.

SECOND APPLICATION, April 1884.

To the Governors and Subscribers of the Royal
Masonic Institution for Boys.

THE favour of the VOTES and INTEREST of the Governors and Subscribers is earnestly solicited on behalf of

LIONEL BLENKINSOP J. MANBY,
AGED 9 YEARS.

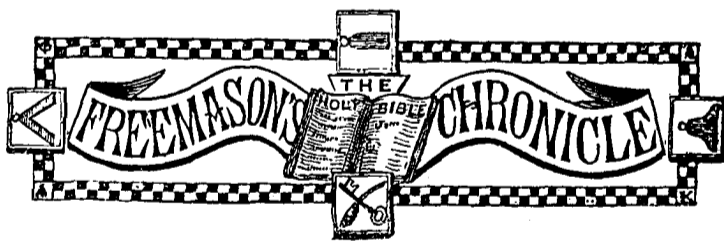
The Candidate's father, Bro. JOHN G. MANBY, was initiated in the Sincerity Lodge, No. 292, Liverpool, in 1859, and on his removal to London joined Prudent Brethren Lodge, No. 145, and the Chapter, and continued to be a subscribing member of the same until his death, which took place in January 1883. He leaves a widow and four young children very inadequately provided for.

Proxies will be thankfully received by the widow, Mrs. MANBY, Ashwick Cottage, Onkhill, Bath.

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INSTALLATION MEETINGS, &c.

—:O:—

EGYPTIAN LODGE, No. 27.

THE installation meeting of this flourishing Lodge was held on the 7th inst., at Anderton's Hotel, Fleet-street, and was numerously attended. Bros. Grammer W.M., Murch S.W., Haynes J.W., Buss A.G. Sec. Treas., Poole P.M. Sec., Webster I.G.; P.M.'s Cuthbertson, Coulson, Lambie, Green, Harrison, Maidwell, Jacobs, Chapman, &c. Visitors—Bros. Albert P.G.P., Terry P.P.G.W. Herts, Scott 299, Jenkins 299, Hubbard, Bolton 1314, Kerr, Taylor P.M. 144, Compton 834, Walker 65, Bathurst 186, Turner W.M. 1608, Brown P.M. 65, Pryor 1677, Palmer P.M. 11, Musto 813, Massey P.M. 1297, Roberts P.M. 65, Howard 1744, Stuart P.M. 141, Shearman 1146, Brookman J.W. 11, Benjamin P.M. 188, Poole 764, Tayler 1624, Austin 1900, H. M. Levy P.M. 188. After the Lodge had been formally opened and the minutes read and confirmed, Bros. Morrison and Glenhut were passed to the second degree. A ballot was taken for the admission of Mr. Andrew Lyon, who was afterwards duly initiated into the Order by the W.M. In due course a Board of I.M.'s was opened, and Bro. Murch S.W. W.M. elect was presented to the Lodge—Bros. Albert P.G.P. and Pryor W.M. 1677 occupying the Wardens' chairs—and, in the presence of twenty-seven W.M.'s and P.M.'s, was installed by the retiring W.M. (Bro. C. Grammer), who did his work in a very perfect and impressive manner, fully meriting the encomiums passed on him at the conclusion of the ceremony. On the re-admission of the brethren the W.M. was saluted according to ancient custom, and invested his Officers:—

Bros. Grammer I.P.M., Haynes S.W., Hale J.W., Buss Treasurer, Poole Secretary, Dixon S.D., Webster J.D., Todd I.G., Jacobs W.S., Easton M.C., Potter Tyler. After the Installing Master had been congratulated on the ability he had displayed, the resignation of a brother was tendered, and accepted with regret. Letters of apology were read from several distinguished brethren, regretting their inability to be present. Hearty good wishes were given by the brethren and Visitors, and then Lodge was closed. A sumptuous and *récherché* banquet followed; it gave great satisfaction; the tables were artistically decorated, and "button-holes" were provided by the S.W. Bro. Haynes. Grace having been said, the W.M. proposed the toast of the Queen and the Craft, and the National Anthem was sung, Bro. Haynes taking the solo part. The toast of his Royal Highness the Prince of Wales Most Worshipful Grand Master met with a similar hearty reception. "God Bless the Prince of Wales" was sung. In speaking to the toast of the Pro Grand Master, the Deputy Grand Master, and the rest of the Grand Officers, the W.M. said he had great pleasure in associating with it the names of Bro. Buss P.M. Assistant Grand Secretary, and Bro. Albert P.G.P. In the interval Bro. Mark Hubbard artistically sang, "The Village Blacksmith," and was deservedly applauded. Bro. Albert then responded to the toast; he was followed by Bro. Buss, who said he had hoped Bro. Albert would have returned thanks for all the Grand Officers. However, he might add to Bro. Albert's remarks that these brethren on all occasions were ready to do their duty, and are always desirous to assist whenever they can. The visits they made to private Lodges always afforded them great satisfaction. Bro. Buss added that it is always considered a difficult task for a Master of a Lodge to select his Officers, but H.H. the Grand Master's labour was a still more arduous one. However, it was generally conceded the Prince of Wales always made a good selection. On behalf of the Grand Officers he begged to return his sincere thanks. Bro. Grammer I.P.M. now rose. For the first time he had the pleasure to propose the health of their W.M. He (Bro. Grammer) was agreeably surprised to see how admirably he had conducted the duties of the chair since his installation. He and Bro. Murch were initiated in the Lodge together; they had worked side by side, and both had reaped the reward of their labours. In response the W.M. thanked Bro. Grammer and the brethren for the reception they had given the toast; he felt proud of his position and would work with hearty good will to render the Lodge such service that it would not lose its prestige while under his direction. The toast of the initiate was given; the W.M. referring to the attention Bro. Lyon had paid to the ceremony. The toast of the Charities was next brought under notice; this, the W.M. said, was the toast of the evening. He was pleased to see their energetic and respected brother and old friend James Terry, Secretary of the Royal Masonic Benevolent Institution, present. He might remind the brethren that Bro. Cuthbertson would act as Steward on the occasion of the approaching Anniversary Festival for that noble Institution, and he hoped the brethren would liberally support him. Bro. Terry with his wonted vigour responded. In the course of some well-considered remarks he acknowledged the indebtedness of the Institution to the members of the Egyptian Lodge, which was a Vice-Patron of all three. After drawing attention to the Charities, and fully recapitulating the heavy demands now being made on the Institutions with which he was more directly associated, Bro. Terry referred to the Stewardship of Bro. Cuthbertson, who was a popular member with the Egyptians, and he trusted in this association, and as regards this Stewardship, it would be the brightest year in the era of the Egyptian Lodge. The toast of the Visitors was given, and the W.M. called on the Masters of the various Lodges represented to respond. Bro. T. J. Maidwell here sang a pathetic song, and then Bros. Haswell Turner W.M. 1608, C. Tayler W.M. 1624, Turner W.M. 11, and Kerr severally responded. The W.M. next proposed the toast of the Past Masters; no Lodge could be better represented in this respect than theirs; he was pleased to see so goodly an array of respected brethren present; it showed they had the interest of the Lodge at heart. The members were proud of them. In conclusion he might say no better names could be associated with the toast than those of Bros. H. G. Buss and Poole. Here Bro. Benjamin I.P.M. sang "My Sweetheart when a Boy." Bro. H. G. Buss P.M. and Treasurer in happy terms responded to the toast; he was pleased to say he had been associated with the Lodge for forty years. He could add to what Bro. Terry had said; their Lodge had done good suit and service to the Charities, and if other Lodges had done as well, no appeals from any of the worthy Secretaries would be required, and the Institutions would be in a permanently flourishing condition. The toast of Wardens and Officers followed, and Bro. Haynes, in responding, said it was a great honour to be appointed an Officer of this Lodge, and more so to be appointed to its chair. It would ever be his aim to render assistance to the Master. He was followed by the Junior Warden. Bro. D. H. Jacobs here, by request, sang "Sweet Hawthorn Tree," a song composed by the late respected Bro. D. G. Berri P.M. The Tyler soon afterwards gave the parting toast. The proceedings throughout were of a very agreeable character. Bro. Austin, Lodge 1900, was an excellent accompanist, and Bro. D. H. Jacobs P.M. looked well after the comfort of the brethren and their visitors.

ST. MICHAEL'S LODGE, No. 211.

THE installation meeting of this Lodge was held on Tuesday, the 12th inst., at the Albion, Aldersgate Street, London, E.C. The chair was taken by the W.M. Bro. Frederick Hentsch, who was supported by Past Masters Charles Greenwood Past Grand Sword Bearer (Treasurer), William Radcliffe (Secretary), John Laver, Thos. Lavers, J. Linsdell, Alfred Green, Alfred Withers, John Waters, and Usher Back. The Officers were all in attendance, whilst among those who signed the attendance book were the following Visitors:—

Bros. R. F. Gould P.G.D., C. F. Matier P.G.W. Greece P.M. 645, A. Beasley P.M. 1612, J. G. Yolland P.M. 1885 Past G.S.B. Herts, G. King P.M. 172, W. Holloway P.M. 1158, S. Glennly 530, William H. Causton 1602, J. E. Sheffield 1897, G. De Lister P.M. 410, R. Pearcy P.M. 228, B. E. Blasby P.M. 780, Edwin Woodman J.W. 1950, J. A. Collings Organist 1693, Robert L. Adamson 73, Charles W. Cole 65, J. R. Jackson 172, G. Page 63, H. Smyth (Clapton), John B. Stevens P.M. 1627, Thos. Cohn P.M. 192, W. Angus P.M. 619, J. H. Hawkins P.M. 1693 J.W. 65, J. Strugnell P.M. 1745, W. W. Morgan jun., &c., &c. After the Lodge had been formally opened and the minutes of last meeting read and confirmed, Bros. P. J. King and J. Parsons, who had previously undergone examination as to their knowledge of the Science, were passed to the degree of Fellow Craft. The next business was to raise Bro. Hartley, and this ceremony was carried out by the W.M. in an eminently satisfactory way. Bro. Hentsch now vacated the chair in favour of Bro. Alfred Withers P.M., who had kindly undertaken to instal the W. Master elect, Bro. W. W. Morgan. After the obligation had been regularly administered the brethren below the degree of Installed Master retired, and in a very full Board of W.M.'s and P.M.'s Bro. Morgan was inducted in the chair of King Solomon. On the readmission of the brethren, the new Master was saluted in the three degrees, and then the Officers were invested: Bros. T. H. Peirce S.W., Henry Martin J.W., Charles Greenwood P.M. Treasurer, W. Radcliffe P.M. Secretary, E. Thring S.D., Thos. H. Crapper J.D., C. T. Speight Tyler. In investing the Tyler the W.M. referred to a pleasing fact; the present was the thirty-fifth time that Bro. Speight had received his collar from the hands of the Master for the time being of the St. Michael's Lodge; moreover, he might state, for the information of their Visitors, that their brother's father had held the same office previously for 25 years, consequently the term of office of these worthy custodians reached an aggregate of 60 years. In concluding his remarks Bro. Morgan said he trusted Bro. C. T. Speight might long retain his health and continue his services. The next feature we have to notice is that the ability of the Installing Master, who concluded his labour by a most masterly delivery of the three addresses, was recognised by a cordial vote of thanks, and this was ordered to be recorded on the minutes. The Past Master's jewel of the Lodge was presented to the retiring Master, Bro. Hentsch, as a fitting acknowledgment of the zeal he had displayed during his year of office. This compliment having been gracefully acknowledged, the Report of the Auditors was presented and adopted, the balance sheet showing a large amount to the credit of the Lodge. The usual Committee for conducting the general business of the Lodge was appointed, hearty good wishes were tendered, and Lodge was closed. The banquet was served by Bro. Jennings in the style so characteristic of the Albion, and after grace, on the removal of the cloth, the W.M. proposed the Loyal toasts—the Queen and the Craft, and the health of his Royal Highness the Most Worshipful the Grand Master. Both these were received with enthusiasm, and the National Anthem and "God Bless the Prince of Wales" was sung. On rising to propose the toast of the Pro Grand Master, the Deputy Grand Master, and the rest of the Grand Officers Present and Past, Bro. Morgan said they had no present Grand Officer with them, but the past Grand Officers were represented by their esteemed Visitor, Bro. Robert Frake Gould Past Grand Deacon, and the Treasurer of their Lodge, Bro. Charles Greenwood Past Grand Sword Bearer. As Bro. Greenwood's name would be associated with a toast later on, when doubtless he might have a few words to say more closely connected with his official position in the Lodge, at this stage of the evening he (the W.M.) would call on Bro. Gould to reply. Bro. Morgan briefly referred to the great services Bro. Gould had rendered to the Craft by the careful research and immense labour he had undertaken in connection with the History of Freemasonry which is now passing through the Press. This was not the first time Bro. Gould had visited the St. Michael's Lodge. Personally—and he felt he was giving utterance to the sentiments of the members generally—he greatly appreciated the honour of Bro. Gould's visit, and he trusted he might have further opportunities of taking part with them in similar gatherings. Bro. Gould thanked the brethren for the cordiality with which the toast had been received. The eminent Masons who filled the highest positions as Grand Officers were so well known to them all, that any allusion by him to the meritorious manner in which their duties were performed would be both unnecessary and out of place, whilst of the minor Grand Officers, such as those present at the banquet, the Lodge had always among them, in Bro. Greenwood, as good a representative of the class for whom he was more especially responding as their greatest admirer could wish to bring forward. The affection and goodwill, therefore, which the members of St. Michael's Lodge entertained for their excellent Treasurer, as well as their estimate of the services rendered by him to the Craft, would make it a work of supererogation to expatiate upon those performed by the large body of Grand Officers, of whom he was so adequate a representative. It was generally conceded that the Grand Officers discharged their duties in a manner satisfactory to the Craft. The nature and scope of those duties varied, of necessity, from time to time. During the year of office of Bro. Greenwood and himself, the Grand Officers were called upon to undertake a somewhat formidable journey to the extreme West of England, and they were both in attendance upon the Grand Master when he laid the foundation stone of Truro Cathedral. For the kind manner in which the W.M. had especially referred to him he was much obliged. When he took to writing Masonic books, and before bringing out the "Four Old Lodges," he was advised that dryness was essential in a Masonic work. He therefore took great and excessive pains to ensure his contribution to the literature of the Craft being stamped with this feature, and felt bound to say that in the result he succeeded, and to a degree far exceeding his most sanguine anticipations. The book was published by his friend Bro. Walter Spencer, and printed by Bro. Morgan and the next thing was to find readers, which proved a difficulty, and for some while troubled him greatly. In process of time, however, he began to discover that though nobody read

it, he derived a certain measure of credit and reputation for having written it, and from that period to the present, his only fear had been lest the time would ever come when too familiar an acquaintance with its pages might reveal upon what insecure foundation that reputation had been built up. The W.M. was to be congratulated on having attained a position which would widen the sphere of his influence. It had been said that the greatest benefactor of the human race was the man who caused two blades of corn to grow where only one had grown before. By a similar analogy the Masonic body ought to be very much obliged to the W.M. for having provided them with a second Craft journal. In all respects two papers were better than one, and greatly conduced to the affairs of the Craft being impartially and adequately discussed. The FREEMASON'S CHRONICLE, with which the W.M. was so closely connected, was now a journal of established reputation, and the unbiassed tone of its articles, and the scrupulous fairness with which both sides of a question was held up to its readers, fully entitled it to the position it occupied as a faithful expositor and reflector of the opinions and requirements of the Craft. The manner in which the installation ceremony had been performed that evening left in his (Bro. Gould's) opinion, nothing to be desired; and, in conclusion, he expressed his heartfelt wish that success and prosperity might always be associated with the St. Michael's Lodge. Bro. Hentsch, in complimentary terms, proposed the health of the W.M. Ever since Bro. Morgan had joined the Lodge, he had been most zealous in advancing its interests. The toast would be an acceptable one to one and all of its members, and he (Bro. Hentsch) had great pleasure in offering it for their acceptance. After a suitable reply from the W.M. the toast of the Visitors was given, and in calling over the names of those who were present, Bro. Morgan spoke in high terms of the qualities they severally possessed. In response Bros. Beasley, Angus, Blasby, Matier, Gould, and Yolland addressed the Lodge. All expressed the pleasure it afforded them to attend the meeting, which had been conducted throughout most successfully. The Past Masters were next complimented, special reference being made to the success that had attended the Lodge during the year of the outgoing Master, and the installing Master receiving a well-deserved meed of praise for the share he had taken in the proceedings of the day. Bro. Hentsch was the first to reply; it was gratifying to him to know his efforts had been appreciated by the brethren; what had been said with regard to the financial position could but be satisfactory, both to him individually and to the brethren generally. Bro. Withers expressed his pleasure at the recognition made of his services, and made some original and happy references to the events of the day, which met with the general approval of all assembled. The services of the Treasurer and Secretary were next dilated on. Brother Charles Greenwood gave a brief sketch of the Lodge and its antecedents, and referred to the brilliant luminaries of the Craft who had been associated with its history. He, after a membership of thirty years, confessed his interest was centred in its welfare. A Lodge that could boast of having had on its muster roll such Craftsmen as Bros. Peter Gilkes, Stephen Barton Wilson, Blake, and many another good and sincere Mason, could but have an interest for those who had been long associated with it. He was gratified to know that though the Lodge had had its ups and downs it had never been in a more prosperous condition than now. He was pleased to see his friend the W.M. in the position he now occupied; and congratulated him on having secured that position by considerate and persevering industry. Bro. Radcliffe, who next spoke, thanked the Worshipful Master for the kind things he had said of him. He was intensely gratified at the result that had been achieved during the past year. He yielded to no one in the desire to promote the happiness and comfort of the brethren, and he trusted the new Master's year would be as prosperous as the one that had preceded it. With respect to the Stewardship he had undertaken—to which the W.M. had already alluded, and wherein the Lodge had so liberally assisted him by placing ten guineas on his list—he might say the brethren had been most liberal in their response, and he could now announce the contributions promised him reached a total of fifty guineas. This was satisfactory, but he might tell them he had not done yet, and he trusted his list would reach a much higher figure. He thanked one and all for the reception they had given to his name. For the Wardens and other Officers Bros. Peirce, Martin, Crapper, and others replied. A special toast was next introduced—Health and Prosperity to Bro. J. A. Collings, Organist 1893, who throughout the evening had kindly presided at the pianoforte. The W.M. stated that it had been decided to rely, for the entertainment of the brethren, on the musical abilities of the members of the Lodge and its Visitors. He thought all would agree with him that a success had been achieved, and that a most enjoyable evening had resulted. Some capital songs had been contributed, and all who had assisted in this regard felt their indebtedness to Bro. Collings. He (the W.M.) personally thanked Bro. Collings; further he was of opinion that that brother's musical ability would be exercised at many of our social gatherings yet to come. This compliment having been acknowledged, the Tyler gave the parting toast.

NEW CROSS LODGE, No. 1559.

IT cannot fail to afford pleasure to all who have the welfare of Freemasonry at heart to know that at no period in its history has so great an interest been felt by both Lodges and individual brethren, in reference to all that appertains thereto, than at the present. In the aggregate the Masters and those holding other offices in the Lodges endeavour to make themselves conversant with their respective duties, and, in addition, to become thoroughly acquainted with the letter and spirit of Freemasonry. This is as it should be, inasmuch as it is one thing to be a Freemason in name, and another one in deed and in truth. The tone of Freemasonry has been of late years more decided. Those who have held office have felt the deep responsibility that rests upon them, and therefore have cultivated

their faculties and made themselves "wise Master-workers." No one should undertake the duties of any office in Lodge unless he starts with a full determination to discharge them fully and efficiently. Moreover, no one should consider himself perfect; all are in need of fraternal advice. To stand aloof and to lightly esteem education has been the rock on which, unfortunately, too many have foundered in times past. On Friday afternoon, the 8th inst., the installation of Bro. Henton, as Worshipful Master of the New Cross Lodge, took place at the Ship Hotel, Greenwich. This event had been ardently anticipated by a vast number of brethren in South London, for two reasons, namely, that this Lodge is becoming an exceedingly popular one, and that both the I.P.M. and the Master elect have made their mark in Freemasonry. We do not intend to write the history of the New Cross Lodge, or refer to the changes it has undergone, this would be neither expedient nor instructive. We may, however, say the crosses it has borne have been removed, and now an impetus has been infused into it whereby a prosperous future can be safely predicted. In order that due importance should be given to the ceremony of installation, an emergency meeting was held a few weeks since, whereat all the business that could be done was effected, thus leaving the night of installation open for that ceremony alone. The I.P.M. Bro. T. Grummant undertook to instal his successor. The Lodge having been opened in due form, the duties of the afternoon commenced; there was present at the Board of Installed Masters the unusual number of twenty-one brethren. We give here the names of the Visitors:—W.M.'s Bros. Addington 217, Hamlyn 1622, Vincent 1963, Page 1475, C. Claridge 1962; P.M.'s Bumstead 548, Wrigglesworth 975, T. Stephens 1475, H. Vickery 1475 and 1622, R. J. Voisey 1641 and 1963, D. Channon 1475, D. Rose 73 and 1622, W. Binnie 209, J. H. S. Reid 209, S. Reays 917, Neville Green 1962; F. Hilton S.W. 1475, A. S. Gandle J.W. 1599, E. L. Smith J.W. 803, C. R. Williams J.D. 72, F. O. Harding J.D. 1460, L. V. Walker J.D. 22, J. J. Brinton J.W. 1329, J. Baker S.W. 1329, B. P. Rocco 1305, J. Hooker 1681, T. Scorhorio 177, W. Banbury 177, T. O. Davis 1201, P. Preston 1062, W. Gowling 1962, and C. F. Munday 859. The ceremony was impressively performed, and at its conclusion the W.M. proceeded to invest his Officers for the ensuing year, as follow: Bros. A. W. Sturdee S.W., G. P. Berliani, J.W., E. H. Thiellay P.M. Treasurer, E. E. Smith P.M. Secretary, Carlo Grassi S.D., F. W. Oash J.D., A. Priest I.G., V. C. Westall Organist, J. Graham M.C., H. Wild A.M.C., G. E. Court W.S., and C. N. North A.W.S. After Lodge had been closed the brethren retired to the banquetting room to appease the demands of appetite. On removal of the cloth the W.M. proposed in graceful terms the Queen and the Craft; the Most Worshipful the Grand Master his Royal Highness the Prince of Wales; the Most Worshipful the Pro Grand Master the Right Hon. the Earl of Carnarvon, the Right Worshipful the Deputy Grand Master the Earl of Lathom, and the rest of the Grand Officers Present and Past; all of which toasts were pledged right loyally. The I.P.M. having had the gavel entrusted to him, proceeded to propose the health of the W.M. The brethren had looked forward to that day for a variety of reasons; he could congratulate the Lodge on having such a Master, who, he might remark, was the first initiate of the Lodge, and had passed by regular gradation until he had reached the exalted position he now so ably filled. They knew that no one could have devoted more time, or exercised more ability in a Lodge than had their W.M. He was found in his proper place, willing and ready to carry out what would prove to be good to Freemasonry in general, and their Lodge in particular. There were very many brethren present, who could endorse all that he expressed, and all would unite with him in conveying to their W.M. their hearty good wishes, trusting that he might have health and happiness during his year of office, and every blessing from the Great Architect of the Universe. The W.M., in acknowledging the toast, thanked Bro. Grummant P.M. for the kind expressions he had so unreservedly set forth. He (the W.M.), however, was not aware that he had by any effort of his own rendered such valuable service to the Lodge as had been asserted. At the same time he could not deny the fact that he had felt it his duty to do all in his power to become an efficient officer in the Lodge, and also to promote its interests. He had been a military man, and had worn the uniform of her Majesty. He was now a Volunteer, and was proud to admit the fact. Perhaps what he had gleaned as a soldier had been of service to him as a Freemason, in respect to punctuality and attention. There had been able Masters in that Lodge whom he might well imitate, but whose qualities he did not for a moment anticipate he should approach in any respect. It was a comfort for him to know that he should have excellent Officers to assist him in the discharge of his duties, brethren upon whom he could rely. In looking round he saw many present as visitors whom he much respected—many of them he had known for years, and he tendered them a hearty welcome. It had been stated that he was the first initiate of the Lodge; from that eventful hour until now the associations of his initiation had been cherished in his memory. He thanked them for their kindly greeting. The W.M. then proceeded to propose the health of the Visitors; some at great personal inconvenience had made an effort to be present. He enumerated the names, and made comments as he proceeded, which were judicious and apposite in every respect. Brother Brinton, in responding to the toast, observed that the earth had revolved round the sun but a few times since he was privileged to be a visitor among them. On that occasion he had an opportunity of witnessing the workings of the three degrees in the Lodge and, without any equivocation, he could assert he had never seen the ritual so closely adhered to, or Officers more efficient. Nothing had been done in a perfunctory manner, and no pains had been spared by every Officer to prove himself in all respects conversant with his work. Perhaps they would pardon him for remarking that after the labours of the evening to which he alluded, he expressed himself to the younger brethren in reference to their devoting as much time as possible to Freemasonry, so as to become more than Craftsmen. His advice had been accepted, and many had been the thanks he had received from those whom he addressed. He had

never spent more happy evenings in his life than he did on the former and the present occasions; he wished them prosperity in the proper acceptance of the word. The W.M. next proposed the health of the Treasurer and Secretary, and this toast having been duly responded to, he proceeded to introduce that of the Installing Master Brother Grummant. He need not occupy their time at any length by expatiating on their I.P.M., who during his year of office had promoted the welfare of the Lodge and placed their finances in good order. That had been a labour involving much time and patience. It had, however, been effected. This work really did not come within the province of the Master of a Lodge, nevertheless it had been done by their I.P.M., to whom the Lodge was indebted beyond measure. As most of those he was addressing had been present at the installation ceremony, they knew the ability which their brother possessed; moreover, he could exercise it aright. The past year had been, of all years in the history of their Lodge, an eventful one. There had been nine gentlemen initiated during that time, and if their Brother Grummant would continue to render assistance to the Officers they would be grateful indeed. A most pleasing duty devolved upon him; to present a P.M.'s jewel to Bro. Grummant, and, without being invidious, he could add that no one who had passed the chair deserved it more than his predecessor in office. In recognition of the services rendered, to which allusion had been already made, an additional bar, bearing a suitable inscription, had been added. The investiture was then made in due form. Bro. P.M. Grummant said, as his friends were aware, he was a nervous man; during the whole of that evening he had felt the unpleasant effects thereof. As regarded the jewel with which he had just been invested, he could admit he prized it above all other things he possessed, and should continue to do so. This was apart from its intrinsic value. He should hand it down as an heirloom to his children, that they might see in after-years how their father had made his mark in Freemasonry, and that they might be also induced to emulate his example. There were members of his family who had belonged to the Order for upwards of forty years, who had watched him from step to step, from his initiation up to that moment, with an interest most keen. The members of his more immediate domestic circle had urged him forward, and had relieved him of many duties so that he should have more time to devote to the work of his Lodge. He now looked forward to rest and ease, at least for a season. They had an able Master and excellent Officers, the future was unclouded, and he anticipated that both numerically and financially the Lodge would hold its own against any other in South London. The health of the Past Masters was then proposed, to which Bro. Cowley, in a clever speech, responded. The health of the Officers and the Tyler's toast concluded the proceedings of the evening. We must not omit to mention that the splendid emblazoned heraldic banners, presented to the Lodge by Bros. Thiellay, Cowley, and Grummant, which respectively bear their arms, were suspended over the W.M.'s chair. The *coup d'œil* was most pleasing.

CHINE LODGE, No. 1844.

THE annual meeting took place on the 31st ult., at the Masonic Hall, Shanklin, Isle of Wight. Bro. F. Cooper S.W. was installed as the Worshipful Master for the ensuing year by Bro. F. Newman P.M. P.P.S.G.W., the outgoing W.M., who carried out the impressive ceremony in masterly style. After the installation Bro. Cooper appointed and invested his Officers in the following order:—Bros. F. Newman I.P.M., J. Bailey S.W., A. Greenham J.W., G. Humby Secretary, F. Newman Treasurer, W. Judd S.D., F. Rayner J.D., C. H. Morman I.G., J. B. Middleton Steward, W. J. Mew Tyler. A handsome P.M.'s jewel was presented to Bro. Newman, in recognition of his services to the Lodge. The brethren afterwards adjourned to Daish's Hotel, where an excellent banquet was served under the superintendence of Mrs. Tizard. Amongst the company, in addition to the brethren already named, were:—Bros. Rev. J. N. Palmer P.P.S.G.W., G. Burt P.M., A. Scott P.M., A. Hargrove P.M., Brown, H. L. Hunt, Gregory, S. Shilling, G. Paybody, F. Freeman, W. Waterworth, H. C. Rembridge, G. W. S. Withers, W. Kensay, A. J. Firth, &c.

Justice Lodge of Instruction, No. 147.—The usual monthly meeting was held on Thursday, the 14th inst., at the Brown Bear, High-street, Deptford. Present—Bros. Freeman W.M., Cooper S.W., Penrose J.W., Hutchins P.M. (Preceptor), Speight P.M. (Secretary), Dilley S.D., Fisher J.D., Dale I.G.; also Bros. Good, Stringer, Thomas, Ingram, Banks, Smith, Greener, Freeman and Emblin. The Lodge was opened and the minutes confirmed; it was advanced to the second degree, and the ceremony of passing rehearsed, Bro. Smith personating the candidate. Lodge was called off, and on resuming, opened in the third degree. It was then resumed in the first degree, and the ceremony of initiation rehearsed by Bro. Good, the chair having been vacated by Bro. Freeman for the purpose. Bros. Thomas and Cooper were elected members. Bro. Cooper was elected W.M. for the ensuing Thursday. Lodge was then closed in due form.

The Great City Lodge, No. 1426.—The fifth meeting for the season of the Great City Lodge was held on Saturday evening, 9th February, at the Cannon Street Hotel. The following were present:—Bros. F. T. C. Keeble W.M., W. Baber S.W., R. Fendick J.W., N. B. Headon P.M. and Treas., G. W. Blackie P.M. and Sec., F. W. Potter S.D., Skinner J.D., Cadot M.C., Jenkins Organist, Hamer P.M., H. Thompson P.M., H. J. Bertram S.S., J. L. Studd J.S., G. K. Gwynn, J. R. Geering, C. J. Small, &c. The Lodge having been opened in due form, the minutes of the January Lodge were read and confirmed. There were four brethren candidates for admission to the second degree, and they were respectively examined as to the progress they had made in the science of Freemasonry. This being considered satisfactory, the Lodge was opened in the second degree,

and they were passed as F.C.'s. On the resumption of the Lodge to the first degree, Bro. G. J. Parker moved: "That a Past Master's jewel of the usual value be presented to the W. Master on the termination of his year of office," which was seconded and unanimously agreed to. The case of a brother of the Lodge who had been struck down by severe affliction was then brought under the notice of the Lodge, and on the motion of Bro. H. Thompson P.M., seconded by Bro. N. B. Headon P.M. and Treasurer, it was resolved unanimously that the W. Master be requested to visit the afflicted brother, and support a petition on his behalf to be presented to the Board of Benevolence. The greatest sympathy was manifested in this case, and on the proposed petition being brought forward it was signed by every member present, and a substantial sum was voted from the Samaritan Fund of the Lodge to relieve his immediate necessities. The annual Lodge ball will take place at the Cannon Street Hotel, on Saturday 22nd March. A discussion as to one of the bye-laws of the Lodge having taken place, some routine business was transacted, and the Lodge adjourned until the second Saturday in March, when the brethren separated.

Kingsland Lodge of Instruction, No. 1693.—Held at Bro. Baker's, Cook Tavern, Highbury, N., on 28th ult. Present—Bros. Hurdell W.M., Powell S.W., Rhodes J.W., Treadwell S.D., Turner J.D., Collingridge Sec., Garrard I.G., Forge acting Preceptor; also P.M.'s Clements, Osborn, Tillett, with numerous other brethren. Lodge was opened, and minutes of last meeting were read and confirmed. Bro. Hurdell then proceeded to rehearse the ceremony of installation, Bro. Powell being placed in the chair. He received a cordial vote of thanks. Bro. Powell closed the Lodge in the various degrees, and invested his Officers. Bro. Stockwell, 1677, having been elected a member, Lodge was closed in due form, and adjourned till Monday, 4th February, Bro. Rhodes having been elected W.M. for that evening.

On Monday, the 11th inst. Bros. Western W.M., Treadwell S.W., Turner J.W., Goddard S.D., Defriez J.D., Ware I.G., Collingridge Secretary, Powell acting Preceptor. Lodge was opened in due form and minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Rhodes acting as candidate. Bro. Younghusband answered the questions leading to the second degree, and was entrusted. Lodge opened in second and the ceremony of passing was rehearsed. Lodge was closed in second and first degrees. Bro. Treadwell was elected W.M. for 18th February. Bro. Forge P.M. 1950, W.M. 619, has consented to rehearse the ceremony of installation on Monday 25th inst., when he hopes to have a numerous attendance of brethren to support him.

MANCHESTER LODGE BALL, No. 179.

THE first ball of the members of this influential Lodge was held at the Freemasons' Tavern, on Wednesday, the 13th inst., under the presidency of the W.M. Bro. W. Dickeson, and an efficient body of Stewards. The band, under the baton of Mr. Bird, discoursed most eloquently, and the ladies and brethren thoroughly enjoyed the dancing. An excellent supper was provided, superintended by Bro. Dawkins. The W.M. Bro. Dickeson introduced the loyal toasts, and full honour was done them. Bro. Dettmar proposed the health of the W.M. who, both in his Masonic capacity and in social life, had done every duty required of him to their satisfaction. Bro. Dickeson in responding said it was the first time he had had to propose a toast when ladies were present. It was a great pleasure to him to see these ladies enjoy themselves. Freemasons were not selfish, and are always gratified when the ladies are with them. This was the first ball the Lodge had had for twenty years; he hoped it would be a success, and be continued for many years. Bro. Benet P.M., in very humorous terms responded for the Ladies, and Bro. W. Hughes P.M. for the Stewards. Dancing was then resumed. Bros. W. T. Day, R. Hughes, and J. W. Kew acted as M.C.'s.

On page 91 of last week's CHRONICLE, in the report of the visit of the Great Northern Lodge of Instruction to the Royal Standard Lodge of Instruction, we stated "that the Honorary freedom of the Lodge was voted to Brother Kempton, W.M. 1298," it should have read "W.M. 1287." As the compliment was intended to the members, we feel constrained to point out this error.

In reporting the proceedings at the installation meeting of the Gladsmuir Lodge, No. 1385, held on the 25th ult., we omitted to state that the outgoing Master was presented with a jewel. Bro. Past Master Young's services were also recognised; a Secretary's jewel was presented to him, and ample reference made to the zeal and assiduity he invariably displays in the conduct of his official duties as Secretary of the Lodge.

The first ballot for the election of candidates on the Educational Branch of the Mark Benevolent Fund will take place at the offices of the Mark Grand Lodge, 8a Red Lion Square, W.C., on Wednesday, the 27th instant. There are four candidates, two boys and two girls, of whom the two receiving the highest number of votes will be taken on the Fund. All balloting papers must be returned on or before the day specified above.

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.

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, 16th FEBRUARY.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 715—Panmure, Cannon-street Hotel, E.C.
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Old Town Hall, Mare-street, Hackney
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
 1641—Crichton, Surrey Masonic Hall, Camberwell
 1732—King's Cross, Anderton's Hotel, Fleet Street, E.C.
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 1706—Orpheus, Freemasons' Hall, W.C.
 M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.
 811—Yarborough, Royal Pavilion, Brighton
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 18th FEBRUARY.

- 1—Grand Masters', Freemasons' Tavern, W.C.
 8—British, Freemasons' Hall, W.C.
 21—Emulation, Albion, Aldersgate-street
 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 185—Tranquillity, Guildhall Tavern, Gresham-street, E.C.
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 720—Panmure, Balham Hotel, Balham.
 862—Whittington, Freemasons' Hall, W.C.
 901—City of London, Gresham-street, E.C.
 907—Royal Albert, Freemasons' Hall, W.C.
 1150—Marquis of Dalhousie, Freemasons' Hall, W.C.
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
 1506—White Horse of Kent, Holborn Viaduct Hotel
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1537—St. Peter Westminster, Criterion, W.
 1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)
 1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1910—Shadwell Clerke, Ladbroke Hall, Notting Hill
 2012—Chiswick, Bolton Hotel, Chiswick
 R.A. 12—Prudence, Ship and Turtle, Leadenhall Street
 R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
 R.A. 1319—Asaph, Freemasons' Hall, W.C.
 M.M. 173—Temple, Green Dragon Tavern, Stepney
 K.T. 128—Oxford and Cambridge, Masonic Hall, 33 Golden Square
 77—Freedom, Clarendon Hotel, Gravesend
 236—York, Masonic Hall, York
 331—Phoenix Public Room, Truro
 359—Peace and Harmony, Freemasons' Hall, Southampton
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 424—Borough, Half Moon Hotel, Gateshead
 466—Merit, George Hotel, Stamford Baron, Northampton
 622—St. Cuthberta, Masonic Hall, Wimbome
 725—Stoneleigh, King's Arms Hotel, Kenilworth
 823—Evertton, Masonic Hall, Liverpool, at 7.30. (Instruction)
 827—St. John, Masonic Temple, Halifax-road, Dewsbury
 925—Bedford Masonic Hall, New Street, Birmingham
 934—Merit, Derby Hotel, Whitefield
 985—Alexandra, Masonic Hall, Holbeach.
 1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
 1037—Portland, Portland Hall, Portland
 1141—Mid Sussex, King's Arms Hotel, Horsham
 1170—St. George, Freemasons' Hall, Manchester
 1199—Agriculture, Honey Hall, Congresbury
 1208—Corinthian, Royal Hotel, Pier, Dover
 1238—Gooch, Albany Hotel, Twickenham
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1477—Sir Watkin, Masonic Hall, Mold
 1502—Israel, Masonic Hall, Liverpool
 1909—Carnarvon, Masonic Hall, Nottingham
 R.A. 32—Jerusalem, Adelphi Hotel, Liverpool
 R.A. 40—Emulation, Castle Hotel, Hastings
 R.A. 120—Palladian, Green Dragon Hotel, Hereford
 R.A. 128—Prince Edwin, Bridge Inn, Bury, Lancashire
 R.A. 277—Tudor, Freemasons' Hall, Union Street, Oldham
 R.A. 298—Loyalty, Freemasons' Hall, Surrey-street, Sheffield
 R.A. 302—Charity, New Masonic Hall, Darley-street, Bradford
 R.A. 1051—Rowley, Masonic Rooms, Athenæum, Lancaster
 R.A. 1284—Brent, Masonic Hall, Topsham
 R.C. 23—William de Irwin, Weston-super-Mare

TUESDAY, 19th FEBRUARY.

- Board of General Purposes, Freemasons' Hall, at 4
 30—United Mariners, Guildhall Tavern, Gresham-street, E.C.
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 73—Mount Lebanon, Bridge House Hotel, Southwark
 95—Eastern Star, Ship and Turtle, Leadenhall-street, E.C.
 141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)
 162—Cadogan, Freemasons' Hall, W.C.
 177—Domatic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 194—St. Paul, Cannon-street Hotel
 435—Salisbury, Freemasons' Hall, W.C.
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 880—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
 1041—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
 1321—Emblematic, Rose, Jermyn Street, W., at 8 (Instruction)
 1339—Stockwell, Surrey Masonic Hall, Camberwell
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1380—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1391—Kennington, The Horns, Kennington. (Instruction)
 1420—Earl Spencer, Swan Hotel, Battersea Old Bridge
 1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Levisham, at 7.30 (Instruction)
 1602—Sir Hugh Myddelton, Queen's Head, Essex Road, N., at 8. (In)

- 1695—New Finsbury Park, London Tavern, Fenchurch Street
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Treaders, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1849—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30
 R.A. 11—Enoch, Freemasons' Hall, W.C.
 R.A. 19—Mount Sinai, Anderton's Hotel, Fleet-street
 R.A. 28—Castle Chapter of Harmony, 8 Air Street, Regent Street, W.
 R.A. 186—Industry, Freemasons' Hall, W.C.
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.
 R.C. 45—Oxford and Cambridge, Masonic Hall, 33 Golden Square

- 213—Perseverance, Masonic Hall, Theatre-street, Norwich
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 249—True Love and Unity, Freemasons' Hall, Brixham, Devon
 384—St. David, Masonic Rooms, Bangor.
 414—Union, Masonic Hall, Reading
 418—Mentoria, Mechanics' Institute, Hanley
 463—Light, Great Western Hotel, Birmingham
 667—Alliance, Masonic Hall, Liverpool
 960—Rute, Masonic Hall, 9 Working-street, Cardiff.
 1006—Tregulow, Masonic Rooms, St. Day, Scorrier, Coruwall
 1052—Callender, Freemasons' Hall, Manchester
 1089—De Shurland, Fountain Hotel, Sheerness.
 1113—Anglesea, Bull Hotel, Llangefni
 1276—Warren, Queen's Hotel, Birkenhead, Ches hire
 1325—Stanley, Masonic Hall, Liverpool
 1427—Percy, Masonic Hall, Maple-street, Newcastle
 1470—Chiltern, Town Hall, Dunstable
 1473—Bootle, 146 Berry-street, Bootle, at 8 (Instruction)
 1534—Concord, George Hotel, Prestwich
 1551—Charity, Masonic Hall, New-street, Birmingham
 1570—Prince Arthur, 140 North Hill Street, Liverpool
 1726—Gordon, Assembly Room, Bognor
 1761—Eleanor Cross, Masonic Hall, Abington-street, Northampton
 1941—St. Augustine's, Shrewsbury Arms Hotel, Rugeley
 R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
 R.A. 105—Fortitude, Huyshe Masonic Temple, Plymouth
 R.A. 315—Royal Pavilion, Royal Pavilion, Brighton
 R.A. 340—Alfred, Masonic Hall, Alfred Street, Oxford
 R.A. 446—Avalon, Town Hall, Wells, Somerset
 R.A. 460—Perseverance, Castle Hotel, Newcastle-under-Lyme
 R.A. 694—Oakley, Masonic Hall Church Street, Basingstoke
 R.A. 764—Fawcett, Freemasons' Hall, West Hartlepool
 R.A. 792—Oliver, Masonic Hall, Osborne Street, Great Grimsby
 R.A. 804—Carnarvon, Masonic Hall, Havant
 M.M. 186—East Sussex, Castle Hotel, Hastings
 M.M. 266—Amherst, Masonic Hall, Sandgate

WEDNESDAY, 20th FEBRUARY.

General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 8

- 15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 140—St. George, Trafalgar Tavern, Greenwich
 174—Sincerity, Guildhall Tavern, Gresham-street, E.C.
 190—Oak, Freemasons' Hall, W.C.
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 229—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)
 539—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
 700—Nelson, Masonic Hall, William-street, Woolwich
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 963—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
 992—Burgoyne, 25 Charterhouse Street, E.C., at 7. (Instruction)
 999—Maybury, Inns of Court Hotel, W.C.
 1044—Wandsworth, East Hill Hotel, Wandsworth
 1150—Buckingham and Chandos, Freemasons' Hall, W.C.
 1278—Burdett Counts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1349—Friars, London Tavern, Fenchurch Street
 1382—Corinthian, George Inn, Glogall Road, Cubitt Town
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1507—Metropolitan, Anderton's Hotel, Fleet-street, E.C.
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1624—Eccleston, Criterion, Piccadilly
 1620—United, Freemasons' Hall, W.C.
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1673—Langton, Viaduct Hotel, Holborn
 1677—Crusaders, Imperial Hotel, Holborn Viaduct
 1691—Londesborough, Regent Masonic Hall, Air Street, W.
 1691—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instrucl.)
 1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
 1803—Cornhill, King's Head, Fenchurch-street
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8.30. (Instruction)
 R.A. 177—Domatic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
 R.A. 1599—Ley Spring, Red Lion, Leytonstone
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)
 R.C. 44—Bard of Avon, Masonic Hall, 33 Golden Square

- 20—Royal Kent of Antiquity, Sun Hotel, Chatham
 121—Mount Sinai, Public-buildings, Penzance
 175—East Medina, Masonic Hall, John-street, Ryde, I. W
 178—Antiquity Royal Hotel, Wigan
 200—Old Globe, Private Rooms, Globe-street, Scarborough
 221—St. John, Commercial Hotel, Town Hall Square, Bolton
 246—Royal Union, Freemasons Hall, Cheltenham.
 325—St. John's, Freemasons' Hall, Islington-square, Salford
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport
 428—Sincerity, Angel Inn, Northwich, Cheshire
 451—Sutherland, Town Hall, Burslem
 537—Zetland, 9 Hamilton-street, Birkenhead.
 581—Faith, Droyer's Inn, Openshaw
 592—Cotteswold, King's Head Hotel, Cirencester
 591—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 633—Yarborough, Freemasons' Hall, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 683—Isca, Freemasons' Hall, Dock-street, Newport, Monmouthshire
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
 816—Royd, Spring Gardens Inn, Wardle, near Rochdale
 823—Evertton, Masonic Hall, Liverpool
 874—Holmesdale, Royal Sussex Hotel, Tunbridge Wells
 938—Grosvenor, Masonic Hall, New-street, Birmingham
 962—Sun and Sector, Assembly Rooms, Worthington
 972—St. Augustine, Masonic Hall, Canterbury
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
 1040—Sykes, Masonic Hall, Driffeld, Yorks
 1096—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
 1129—St. Chad, Roebuck Hotel, Rochdale
 1161—De Grey and Ripon, Brunswick Hotel, Piccadilly, Manchester
 1206—Cinque Ports, Bell Hotel, Sandwich
 1246—Holte, Holte Hotel, Aston
 1301—Brighouse, Masonic Room, Bradford-road, Brighouse
 1337—Anchor, Masonic Rooms, Durham House, Northallerton
 1353—Duke of Lancaster, Athenæum, Lancaster
 1359—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst)
 1443—Salem, Town Hall, Dawlish, Devon
 1511—Alexandra, Masonic Hall, Hornsea, Hull.
 1536—United Military, Masonic Hall, Plumstead

1834—Starkie, Railway Hotel, Ramsbottom
 R.A. 284—Shakespeare, Masonic Room, 9 High Street, Warwick
 R.A. 288—Loyal Todmorden, Masonic Hall, Todmorden
 R.A. 361—Industry, Norfolk Arms, Hyde
 R.A. 417—Faith and Unanimity, Masonic Hall, Dorchester
 R.A. 481—St. Peter, Masonic Hall, Maple-street, Newcastle
 R.A. 1000—Priory, Terminus Hotel, Southend
 R.A. 1387—Chorlton, Masonic Hall, High Lane, Chorlton-cum-Hardy
 M.M.—Newstead, Masonic Hall, Goldsmith Street, Nottingham

THURSDAY, 21st FEBRUARY.

House Committee Girls' School, Battersea Rise, at 4
 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
 23—Globe, Freemasons' Hall, W.C.
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 49—Gihon, Guildhall Tavern, Gresham-street
 55—Constitutional, Inns of Court Hotel, Fleet-street, W.C.
 63—St. Mary, Freemasons' Hall, W.C.
 97—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 169—Temperance, White Swan, High-street, Deptford
 179—Manchester, Anderton's Hotel, Fleet-street
 181—Universal, Freemasons' Hall, W.C.
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 733—Westbourne, Lord's Hotel, St. John's Wood
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 813—New Concord, Guildhall Tavern, Gresham-street
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 1139—South Norwood, Public Hall, South Norwood
 1168—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)
 1287—Great Northern, Freemasons' Hall, W.C.
 1399—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
 1475—Peckham, Surrey Masonic Hall, Camberwell
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1613—Cripplegate, Albion, Aldersgate-street
 1614—Covent Garden, Cranbourne, 1 Up. St. Martin's Lane, W.C., at 8. (Inst.)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1673—Langton, Mansion House Station Restaurant, E.C. at 8. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
 1728—Temple Bar, Anderton's Hotel, Fleet-street
 1901—Selwyn, East Dulwich Hotel, East Dulwich.
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 79—Pythagorean, Ship Hotel, Greenwich
 R.A. 507—United Pilgrim, Horns Tavern, Kennington
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)
 M.M.—Bon Accord, 8a Red Lion Square, W.C.
 M.M. 7—Carnarvon, Café Royal, W.
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8.30 (Inst.)

42—Relief, Albion Hotel, Haymarket-street, Bury, Lancashire
 48—Industry, 34 Denmark-street, Gateshead. (Instruction)
 56—Howard, High-street, Arundel
 98—St. Martin, Town Hall, Burslem
 100—Friendship, Crown and Anchor, Great Yarmouth
 203—Ancient Union, Masonic Hall, Liverpool
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn
 367—Probity and Freedom, Red Lion Inn, Smallbridge
 523—John of Gaunt, Freemasons' Hall, Halford-street, Leicester
 600—Harmony, Freemasons' Hall, Salem-street, Bradford
 605—Combermere, Queen's Hotel, Birkenhead
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford
 1042—Excelsior, Masonic Hall, Great George-street, Leeds
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
 1332—Unity, Masonic Hall, Crediton, Devon
 1432—Fitzalan, Wynstay Arms, Oswestry
 1512—Hemming, Red Lion Hotel, Hampton
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1872—St. Margaret's, St. Mark's School, Surbiton
 1892—Wallington, Public Hall, Carshalton
 R.A. 97—Strict Benevolence, Masonic Hall, Park Terrace, Sunderland
 R.A. 107—Philanthropic, Masonic Hall, King's Lynn
 R.A. 317—Affability, Freemasons' Hall, Cooper Street, Manchester
 R.A. 771—Windor Castle, Masonic Hall, St. Alban Street, Windsor
 R.A. 1385—Gladsmuir, Red Lion Hotel, Barnet, Herts
 M.M.—Canynoges, Freemasons' Hall, Bristol

FRIDAY, 22nd FEBRUARY.

House Committee Boys' School, Wood Green, at 4
 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)
 197—Jerusalem, Freemasons' Hall, W.C.
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)
 569—Fitzroy, Head Quarters, Hon. Artillery Company, E.C.
 768—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (In.)
 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)
 1158—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)
 1601—Ravensbourne, Board of Works Office, Catford Bridge, Lewisham
 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.)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
 1393—Hamer, Masonic Hall, Liverpool
 1621—Castle, Crown Hotel, Bridgnorth
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
 1821—Atlingworth, Royal Pavilion, Brighton
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A. 242—Magdalen, Guildhall, Doncaster
 R.A. 680—Sefton, Masonic Hall, Liverpool
 R.A. 1086—Walton, Skelmerdales Masonic Hall, Kirkdale, Liverpool
 R.C. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle

SATURDAY, 23rd FEBRUARY.

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)
 1871—Gostling-Murray, Town Hall, Hounslow
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.
 R.A. 176—Caveac, Albion, Aldersgate Street
 1462—Wharnccliffe, Rose and Crown Hotel Penistone
 R.A. 178—Harmony, Royal Hotel, Wigan.

NOTICES OF MEETINGS.

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Prosperity Lodge of Instruction, No. 65.—A meeting was held on Tuesday last, at Bro. Maidwell's, Hercules Tavern, Leadenhall-street. Present—Bros. Rich W.M., Haynes S.W., Sainte J.W., Ruse S.D., Dyson J.D., Buggins I.G., Moss Preceptor; also Bros. Pool, Garrard, Moorhouse, Schadler, Roberts, Walker Hon. Sec. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The ceremony of passing was rehearsed, Bro. Garrard candidate. Bro. Schadler answered the questions leading from second to third degree, and was entrusted, and Lodge having been again advanced, the ceremony was rehearsed. Bros. Garrard and Moorhouse, both of 1677, were unanimously elected members of this Lodge of Instruction. Bro. Haynes was appointed W.M. for the ensuing week. Nothing further offering, Lodge was closed, and adjourned till Tuesday, 19th inst., at 7 o'clock.

Percy Lodge of Instruction, No. 198.—Held at the Jolly Farmers, Southgate Road, N., on 9th February. Present—Bros. Shepperd W.M., Ferrar S.W., Gellen J.W., Payne S.D., Turner J.D., Ashton I.G., Percy Preceptor, and Galer Secretary; also Bros. Cross, Woolveridge, Moss, Hirst, Ricknell, Godolphin, and Powell. Lodge was opened in due form and the minutes of the last meeting were read and confirmed. Bro. Woolveridge offered himself as a candidate and was examined and entrusted. Lodge was opened in the second degree and the ceremony of passing rehearsed. Bro. Moss worked the first and second sections of the Lecture, assisted by the brethren. Lodge was then resumed to the first degree. Bro. Hirst rehearsed the three addresses to the Officers in the installation ceremony. Bro. Percy then worked the first and second sections of the Lecture, assisted by the brethren. A cordial vote of thanks was accorded to the W.M. for his able work in the chair. Bro. Ferrar was elected W.M. for the ensuing week. Nothing further having offered for the good of Freemasonry, Lodge was closed in due form and adjourned to Saturday, 16th inst.

Euphrates Lodge of Instruction, No. 212.—Held at the Mother Red Cap, Camden Town, on Monday, 11th inst. Present—Bros. Dettmar W.M., Ricknell S.W., Boydon J.W., Shepperd S.D., Gregory J.D., Finch I.G., and Galer Secretary. After preliminaries, the first and second sections of the lecture were worked. Lodge opened in second degree and Bro. Shepperd offered himself a candidate, was examined and entrusted. Lodge opened in third degree and the ceremony of raising was ably rehearsed. Lodge resumed to the first degree, when Bro. Ricknell was elected W.M. for the ensuing week. Nothing further having offered for the good of Freemasonry, the Lodge was closed in ancient form, and adjourned to Monday, the 18th inst.

Royal Alfred Lodge of Instruction, No. 780.—Meeting held at the Star and Garter Hotel, Kew Bridge, on Friday, 8th inst., at 8 p.m. Present—Bros. Smee W.M., C. E. Botley S.W., Cammell J.W., Monson J.D., Beckett I.G.; also Bros. Andrews Preceptor, Wing, F. Botley, Blasby P.M., Sperring, Maton. Lodge was opened in due form, and the minutes of the last meeting were read, confirmed and signed. Bro. Andrews answered the questions leading to the second degree, and was entrusted. Lodge was opened in the second and the ceremony of passing was rehearsed. Bro. Preceptor and the brethren worked the first section of the second lecture. Lodge was resumed to the first degree, and the ceremony of initiation was rehearsed, Bro. Sperring candidate. Bro. C. E. Botley was then elected W.M. for the next meeting. A vote of thanks was accorded to Bro. Smee for the able manner in which he had filled the position of W.M. for the first time in this Lodge of Instruction. Lodge was closed, and adjourned till Friday, 15th inst.

Dalhousie Lodge of Instruction, No. 860.—Held at Bro. Smyth's, Sisters Tavern, Pownall-road, Dalston, on Tuesday, 5th inst. Present—Bros. Robinson W.M., Jenkins S.W., T. Clark J.W., Baker S.D., Macklin J.D., Watkinson I.G., F. Carr Secretary, Wallington P.M. Preceptor; Harrison, Hunt, Brasted, Wardell, Smyth, Caperoe, East, Bannister, Allen, Smith, Turnbull, Rogers, Parsons. Lodge was opened and the minutes of the previous meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Turnbull candidate. Bros. Parsons, Rogers, Smith, and Turnbull answered the questions leading to the second degree. Bro. Christian worked the first and second sections of the lecture, assisted by the brethren. Bros. Smith, Rogers, Turnbull, and Parsons were elected members of the Lodge.

Rothsay Lodge 1687.—A regular meeting of the above Lodge was held on the 6th inst., at the Inns of Court Hotel, Lincoln's Inn Fields. Bros. E. Duret W.M., F. Green S.W., Valeriani J.W., L. Beck P.P.G.O. Middlesex Treasurer, W. C. Parsons P.M. Secretary, T. V. Green S.D., Mole J.D., R. Shaw I.G., Berrow Org.; also Bros. Baroni, Colepepper, Wallace, Adams. Visitors—Bros. H. M. Levy P.M. 188, Ellis 1882. Lodge was opened, and the minutes were confirmed. Bro. Livermore, late 1687, was elected a joining member, and Mr. Court was duly initiated into the Order by the W.M. The resignation of Bro. Ambrose Austin was accepted, with regret, a candidate was proposed for initiation, and then Lodge was closed. The brethren partook of a good and substantial supper, supplied by Bro. Goaden.

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| 12 THE SOLDIER. | 28 THE FATHER OF THE LODGE. |
| 13 FROM UNDER THE CROWN. | 29 A SHINING LIGHT. |
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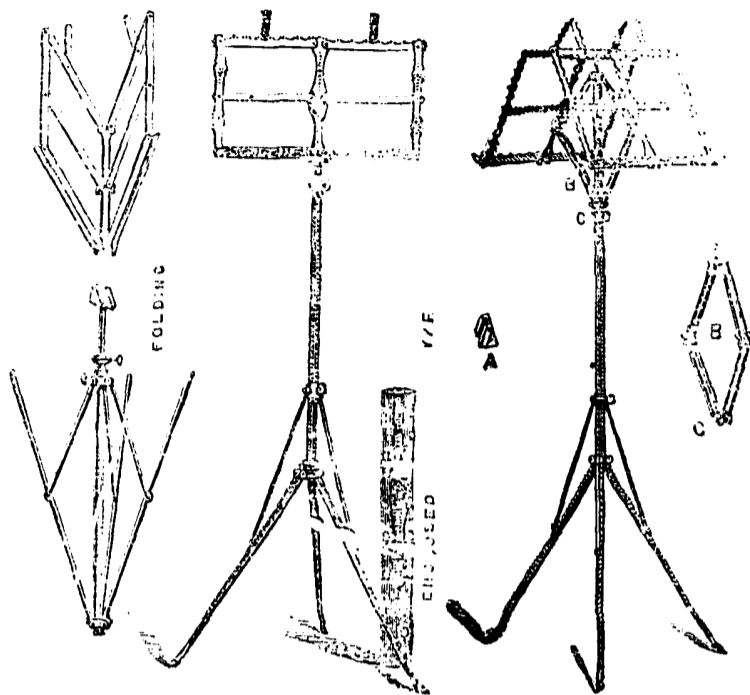
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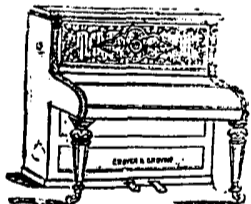
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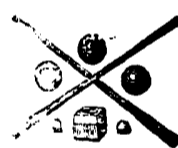
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