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THE HISTORY OF FREEMASONRY.

(Continued from page 130.)

BRO. GOULD commences his sketch of the "Lodge of Aberdeen" by enumerating the materials from which he has mainly compiled it, namely, the "Burgh Records" in the publications of the Spalding Club, Bro. Hughan's articles in the *Voice of Masonry* (1872-74), and the 44th Chapter of Lyon's History, together with information since obtained by Bro. Hughan through Bro. John Jamieson, a P.M. of the Lodge. From the Records are extracted different references to Masonry, from which it is evident that this Lodge, or a Lodge of Masons, existed in Aberdeen at a very remote period. In the first volume, under date of the year 1399, is "an account of an early contract between the 'comownys of Ab'den' on the one part, and two 'masonys' on the other part, which was agreed to on the Feast of St. Michael the Archangel. The work contracted for was to *hew 'xii durriss & xii wyndowys in fre taily,* and the work was to be delivered in good order at any quay in Aberdeen." On the 27th June 1483, mention is made of the "master of the kirk wark" having decreed that the "masownys of the luge," consisting of six members as enumerated "were to pay 20s and 40s to the Parish Church ('Sainte Nicholace Wark') for the first and second offences respectively, in the event of either of these raising any debate or controversy." It was laid down that "gif thai fantit the thrid (third) tym, they were 'to be excludit out of the luge as a common forfactour,' the said masons 'being 'obligated' to obedience 'be the faith of thare bodiis.'" On the 15th November 1493, "three masons were hired for a year by the Aldermen and Council, to 'abide in thar service, batht in the luge and vtenche, and pass to Cowe'—according to the Rev. A. T. Grant, "Cove, a fishing village four miles from Aberdeen"—'thar to hewe and wirk one thar none expensis, for the stuf and bigyne of thar kirk werke, and thai haue sworne the gret bodely aithe to do thar saide service and werk for this yer, for the quhilkis thai sal pay to ilk ane of the said masonis xx merkis vsuale money of Scotland alarnelie, but al accidents of trede.' One of the three masons bore the name of Mathou Wricht, who was also mentioned in the decree of 1483 and probably was the same who is referred to (November 22, 1498) as agreeing, 'be his hand ophaldin, to make gude service in the luge'—'the said day' (it is also noted) 'that Nichol Masone and David Wricht oblist thame be the fathis of thar bodiis, the gret aithe sworne, to remane at Sanct Nicholes werk in the luge . . . to be leile trew in all pontis,' &c." On 1st February 1484, "it was ordered that 'Craftsmen' bear their 'tokens' on their breasts on Candlemas Day, and on January 23, 1496, that every craft have its standard." On 22 May 1531, the Provost and Council ordained "that in 'honour of God and the blesst Virgin Marye, the craftismen, in thair best array, keep and decoir the processiou on Corpus Cristi dais, and Candilmes day, every craft with thair awin baner, with the armes of thair craft thairin . . . last of all, nearest the Sacrament, passis all hammermen, *that is to say,* smythis, wrichtis, masonis, cuparis, sclateris, gold-smythis, and armouraris.'" Then "a visitor" who was

chosen yearly by each craft, "according to the rule of October 4, 1555," was bound "to see that all the statutes and ordinances were faithfully kept, and particularly that 'thair be na craftisman maid *fre man* to vse his craft except he haf seruit as prentise under ane maister thre yiris, and be found sufficient and qualifeit in his craft to be ane maister.'" As to whether the old "Lodge of Aberdeen" is one and the same with the "Luge" referred to so often above, Bro. Gould remarks: "It is now impossible to prove the identity of the ancient Lodge of Aberdeen with that described in the Burgh Records of 1483, though, for my own part, I see no reason to doubt the probability of their being one and the same. In early days there does not seem to have been more than a single lodge in each town or city—which had a monopoly of the rights and privileges pertaining to the trade—until secessions gradually led to the formation of a rival sodality, as at Edinburgh in the seventeenth century." At all events, as he had just previously stated, "the Lodge of Aberdeen existed at a very early date," while "the references in the fifteenth century to the lodge in that city, of themselves, abundantly prove, that at the period in question the masons assembled in a lodge and apparently not always for strictly operative purposes." But whatever may be said on this point of identity, there can be no question as to the great antiquity of the Lodge, notwithstanding it has been assigned so absurdly low a place on the roll of Grand Lodge of Scotland as No. 34. It is even now "officially acknowledged as 'before 1670,' though "it must have been at work long before the latter year, according to the declaration of its veritable records, which, of those preserved, *commence A.D. 1670.*" Moreover, when, on the 30th November 1743, the Grand Lodge of Scotland granted a warrant to it, it acknowledged "as the period of its formation" the year 1541, because "the Seal of Cause of the masons and wrights was confirmed on May 6, 1541, under the common seal of the burgh."

On one other point Bro. Gould very properly lays great stress, because it shows the theory as to the hereditary Grand Mastership of Scotland having been vested in the St. Clairs is a myth. This is the grant referred to in an earlier part of our review that "was made in favour of Patrick Coipland of Udaucht as warden 'over all the boundis of Aberdene, Banff, and Kincarne' by no less an authority than King James VI." As to the terms of this grant, which is cited by Hughan in the *Voice of Masonry*, Bro. Gould says they 'are singularly interesting and suggestive, for they are to the effect (a) that the Laird of Udaucht possessed the needful qualifications to act as a warden over the 'airt and craft of masonrie'; (b) that his predecessors had of old been wardens in like manner; (c) the said Patrick Coipland having been 'electit ane chosin to the said office be common consent of the maist pairt of the Master Masounes within the three Sheriffdomes'; (d) the king graciously ratifies their choice, constitutes Coipland 'Wardene and Justice ovir them for all the dayes of his lyif'; and (e) empowers him to act like any other warden elsewhere, receiving all fees, &c., holding courts, appointing clerks and other needful officers, &c." The document is dated 25th September 1590, and it is added a little further on, "If the office of Grand Master for all Scotland

EPPS'S (GRATEFUL COMFORTING) COCOA.

had been held by the St. Clair family (putting on one side the question whether the younger branch could or could not claim this hereditary privilege), clearly Coipland's appointment would never have been made by the king, neither would the Masons of Edinburgh, Perth, and other cities have allowed it to pass *sub silentio*." He adds also: "That the semi-hereditary office of warden for the counties named was lawfully held by succession in the case of Coipland, subject to the consent in part of the master masons and ratification by the king, completely sets aside Lawrie's claim on behalf of the St. Clairs, as Hughan fully demonstrated in the history referred to," but the appointment "was of a purely local character, being confined to the districts named, other wardens doubtless acting in a similar capacity for the other counties, and superior to all these was the General Warden, William Schaw."

Subsequently, the operatives, "whose proceedings it was the function of this high official to regulate and control," appear to have considered it right "they should have a hand in his appointment," and "the Acts of the Scottish Parliament, under the year 1641" are referred to as containing "the humble remonstrance of all the Artificers of the Kingdome, who 'in one voyce' doe supplicate his Majestie and the Estates of Parliament, least men incapable of the charge of Mr. of Work may attaine to that: therefore it may be enacted that none shall ever bruik or be admitted to that place of Mr. of Work, but such as shalbe recommended to his Majestie as sufficiently qualified by the whole Wardens and Deacons of the Masons, Wrights, and others chosen by them, assembled for that purpose by the Parliament and Priue Councell when the place of Mr. of Work shall happen to be vacant." Bro. Gould says this remonstrance would seem to have been dictated by the apprehension that an unfit person would be appointed to the charge of the king's works, great stress being laid by the petitioners "on the importance of the 'Wisdome, Authority and Qualities,' of this high officer, 'being such as may make him deserue to be Generall Wardene of the whole artificers of buildings, as worthy men haue euer formerly bene.'" As to whether any answer was returned to this petition, Bro. Gould is unable to say, the only further allusion to this office being "in volume vi. of the Scottish Statutes, under the year 1645, when there is a 'ratification by Sir John Veitch of Daruall, in favour of Daniel Carmichael of the office of master of work, and general warden of the king's tradesmen.'"

Bro. Gould next passes to an examination of the Lodge records, among which have fortunately been preserved the "Lawes and Statutes ordained be the honourable Lodge of Aberdeen, December 27, 1670." Of these, which are eight in number, he gives a summary, statute by statute, and then goes on to remark: "These curious ordinances of a bygone age present some remarkable features, which, as yet, have been very imperfectly considered. We perceive that upwards of two hundred years ago 'speculative' Masonry was known and provided for—gentlemen-Masons being required to pay higher fees at entry, and their presence being heartily welcomed at the festivals of the lodge. Examined in connection with the lists of members I shall presently exhibit, the existing records of the Lodge of Aberdeen afford conclusive evidence, not only of 'speculative' customs, but actually of *Speculative ascendancy* in the year 1670. The power of the master was then even more absolute than it is now, and the duties of the warden corresponded very closely with those peculiar to that position in modern times. The 'officer' received a gratuity in those days from initiates, much as many tylers do now, and no more precautions are taken under the modern system to secure privacy than in days of yore. The charitable nature of the fraternity is embodied in the rules for the 'Poor Box,' which article of furniture is not neglected in our own ceremonies, and during the last century, not to say later, the candidates had often to provide a treat at their admission; the regulations also for the annual festivals were, at both periods, somewhat alike in character." He points out, however, that there was no such thing as a degree—in the sense in which the term is now used—of Master Mason, and in the arguments he adduces in support of his views we most fully concur. The "Measson Charter," which is also preserved, and to which reference was made in the former volume, is briefly dismissed, and then we have a list of "The names of us all who are the Authoires of and Subscriuers of this Book in order as followeth," among them being "Harrie Elphinston," who is described as "Tutor of Airth: Collector of the Kinges Customes of Aberdeen:

Measson: and: Master of our Honourable: Lodge of Aberdeen:" the "Earl of Findlator Measson;" the "Lord Pitsligo Measson;" the Earls of Dunfermline and Errolle, both "Meassons," and several merchants, ministers, "Chyrurgeons," &c. &c. Against each name is inserted a mark, and then comes the following paragraph: "So endes ye names of us all who are the Authoires off this Book & ye meassonis box in order, according till our ages, as wee wer made fellow craft (from qth wee reckon our age); so wee intreat all our good successores in ye measson craft to follow our Rule as yor patternes, and not to stryve for place, for heir ye may sie above wr" and amongst ye rest our names, personnes of a meane degree insrt be for great persones of qualitie. Memento yer is no entered prentises insrt amongst us who are ye Authoires of yis book. And therefor wee ordaine all our successores in ye measson craft not to Insrt any entered prentise until he be past as fellow craft, and lykwayes wee ordaine all our successores, both entered prentises and fellow crafts to pay in to ye box one rex dollar at yer receaving, or ane sufficient caut" for it till a day by and att our yr composit". Wee ordaine lykwayes yat ye measson charter be read at ye entering of everie entered prentise, and ye wholl Lawes of yis book, yee shall fynd ye charter in ye hinder end of yis book. Fare weell." This list is followed by one of the "Entered Prentises," the two constituting the members of the Lodge in the yeare in question. The list of "Successors" is referred to, and from the three Bro. Gould has no difficulty in establishing the existence of the Speculative element in the lodge even at this early period. However, we need not follow him in his examination, it being sufficient if we note that in his remarks he points out that "throughout the records" there is "not a single reference to the 'perfect limb' legislation, which, of late years has been so much insisted upon in American Freemasonry; and we shall vainly search in the records of those early times for a full specification of the *twenty-five* 'Landmarks,' which modern research pronounce to be both ancient and unalterable." The following, however, as possessing "some interesting features" may be quoted: "Att the Measson Hall of aberdein, 20 of December, 1709, the honorable lodge thereof being lawfullie called and conveyed to setle ane compositione upon those who shallbe entered prentises in our forsaid lodge of aberdeine, and all unanimoslie agreed that the meassones prentises within the said lodge shall pay for the Benefit of the measson word twelfe poundes Scots at ther entrie yr to, with all necessarie dewes to the clerke and officer, with speaking pynt and dinner, and all those who shall be entered in our Lodge who hath not served their prenteshipe therein, is to pay sixtein poundes Scots, with all dues conforme as aforesaid, and this act is to stand *ad futurem re memoriam*. In witness whereof wee, the Maister and Warden and Maisters of this honorable Lodge have signed thir presents with our hands, day and dait forsaid."

This about concludes Brother Gould's sketch of the Aberdeen Lodge, and is followed by particulars of other such Lodges. The following paragraph in which the "Mason Word" is referred to being from the "Lodge of St. John," Kelso, No. 58: "It is quite within the limits of possibility that this lodge was in existence in the seventeenth century, or even earlier, and possibly it was the source from which a knowledge of the 'word' was derived by the Rev. James Ainslie. This Presbyterian clergyman 'was laureated at the University of Edinburgh, April 17, 1639, called January 11, and admitted and instituted (after being sustained by the General Assembly) December 9, 1652. Objection having been taken because he was a *Freemason*, and the neighbouring presbytery consulted previous to entering him on trials, the presbytery of Kelso, February 24, 1652, replied 'that to their judgment there is neither sinne nor scandale in that word, because in the present tymes of this kirke, maisons haveing that word have been ministers; that maisons and men. haveing that word have been and are daylie in our sessions, and many professors haveing that word are daylie admitted to the ordinances.' He was deprived by the Acts of Parliament June 11, and of the Privy Council October 1, 1662." Other passages in which reference is made to the "word" are also mentioned. The last Lodge of which an account is given is the independent Lodge of Melrose, and then Bro. Gould breaks off from his study of "Early British Freemasonry" in order to glance at subjects which must be reserved for a future article.

(To be continued).

LIGHT OF AGES.

ANCIENT SCIENCE AND SYSTEMIC RELIGIONS.

FROM THE VOICE OF MASONRY.

(Continued from page 149.)

PART II.—SYMBOLISM OF MASONRY.

THE symbolic terms and instruments of Masonry refer to philosophic, spiritual, moral and religious truth. Some expressions of both superficial and profound significance may first be presented.

The word "mystery" means "secret thing," and, in connection with forms or ceremonies, it signifies "secret rites." The word "Mason" is by some said to come from an old French word meaning "house," from which is derived the name of the "builder of walls." But this French word had a predecessor, which in Latin means an "enclosure." Further: it may yet be traced until it is the same as an ancient oriental word for Mason, which meant "reasoner," "learner," and hence, "a child of light;" he who best uses the high power of thought given him by the "Great Architect of the Universe." In Greek this word is that from which we derive the term "mathematician." The word "Amazon" in ancient story, is very suggestive, as are terms used in Homer and those which were employed in the Amphictyon. The Jewish word meaning "Mason" means also "faithful." "Be ye also faithful," even as the Father in heaven—the God of Light and Truth—is faithful. In the three classes or degrees of the early Christians, those of the third class were called "faithful."

The feasts of the Sts. John in Masonry are the pre-Christian festivals of the summer and winter solstices. The feasts of the ancient Greek calendar were similar. The custom of keeping sacred such times, of celebrating the birth of the sun, and his glorification in mid-summer, has extended, virtually unchanged, from the Ganges in far India, around the world, as the nations wandered westward, till the celestial empire closed the circuit. The various links of this chain are clearly seen by him whose eyes have been opened—whose mental vision has been illuminated.

The answer to the question—"whence come you?" refers properly to the two Johns, types of the two preceding suns, which have passed the meridian. The "Mason" comes from the light that was; and now, travelling to the East, he goes toward the coming light of the world, the Saviour, Truth and Right incarnate.

Deity, in many and widely separated places and countries, and in various systems of religion far apart in time, is said to be "The Mighty One." He acts by "might and by power." In the Hindu tongue "Buddha" means "celestial man;" that is, "the sun." It also means "to know," "to understand." The Sanskrit "Maha-Buddha" means "the great Buddha." "Maha-Buddhi" means "the great intelligence of Buddha;" that is, "very God." The existence of this word possessing such a meaning in Sanskrit is very significant, because the language is the oldest known well-established form of speech and writing (though another yet more ancient is suspected by the scholars.) Through the Indo-Germanic languages the word "maha," with its meaning "great," may be traced in the "megas," of the Greek; "magus," "majestas," "macte," "magnus," of the Latin; the "majesta," of the Spanish; "majesti," of the French; "macht," of the German, and "majesty," of the English. The transformation of the ineffable name of the Sanskrit divinity "Maha-bodhi" into a word well known to the enlightened is very plain to those acquainted with linguistic changes.

The word, "Solomon" contains, in each of its three syllables, the name of the sun-god, in as many different languages, or, with as many different nations and peoples. There is the "Sol" of the Latins, the "Om" of India, the "On" of Egypt.

As the letters "O. M." or "A. U. M." (which is *idem sonans*) are thought to be the initials of the names of so many manifestations of the deity of India, may not "G. O. D." be the first letters of three words long since forgotten, which referred to the three-fold character in which the Author of All was regarded by meditating man, thousands of years ago? The same is doubtless true of "I. N. R. I."

The word "Jehovah" is equivalent to "existing being;"—"I am that I am;" that is, "the strength," "the essence of life," "the soul of the world," "the force of the universe."

The similarity of the words, Jah, Jehovah, Joshua, Jehu, Joseph, John (and there are two of this name—one for the winter and one for the summer solstice), Jesus, James, Jason, Jove, Jupiter, Juno, Janus and Ajax, is very suggestive to those of some knowledge in the comparative study of languages. "Jupiter" comes from "Zeus" and "pater" and means "All-Father."

The word "Mary" may be essentially the same as "mare," "the sea," and the allegory of the morning sun rising from the sea thus would be interpreted "born of a virgin." In the representations of ancient Hindu ideas of creation may be seen a mass of surging waters, producing from its bosom living beings—and these of great beauty.

In ancient languages the word which we represent by the term "Hiram" meant "raised up," "living," "sun," "light." In the Egyptian tongue it meant also "ox," which was a symbol of strength, and an ox was the zodiacal sign of the month following the vernal equinox, when the new year came on in spring.

"Leo," or "the lion" was, in the zodiac, the symbol of the greatest power, and the sign of the summer solstice—the high noon of the year—when the sun was strongest, and could send to the earth its "fervent vertical rays." From this was drawn the simile of the "lion's paw," which became the type of strength. The "lion" is typical of the strong, the mighty one, by whose power is raised to glory the year that was dead, and by whose power the searcher after light, the seeker after truth, is raised to a new life of uprightness and—usefulness—to himself first, and then to all the world.

We are told that the lambskin, as a type, was more ancient than

the Golden Fleece. This name carries our thoughts back to the times far anterior to that when the order of the Golden Fleece was instituted. Is not the story of the Argosy merely a free and somewhat poetic presentation of an ancient ritual of the "lodge?" The lamb appeared in the joyful spring-time the youth of the year, and typifies purity and innocence.

White gloves and many-coloured flowers are sometimes presented to the initiated as typical of the season when the year is young. The seed is put into the ground, and there undergoes "putrefaction;" "it cannot be quickened unless it die." Only the strong summer's sun, with the powerful "lion's paw," can raise the new plant to full life.

The "sheaf of wheat" symbolizes autumn with its fruitfulness; the golden grain hangs by the stream which separates bounteous harvest from dreary winter.

The "woman" or "virgin," with the "broken column," the "sprig of acacia," and Time behind her with his finger pointing to the heavens—significant of hope—all had beautifully appropriate explanations in the astronomic allegory of the Egyptians. The branch of acacia then had mystic use similar to that of the present time.

The "obelisk" is a substitute for the sign of the life-giver, or seed-bearers. The active and the passive principles of nature were represented by the phallus (obelisk) and the cois, in the ancient systems of worship—as in India—and were held sacred.

The "phoenix" is also a symbol of the renewal of life. The same may be said of the sphinx, in India and in Egypt, a wonderful type of the grand mysteries of nature, in which the physical strength of lower beings is represented in union with the directive force of the human mind.

"Aries" (sheep) is the sign of the vernal equinox; "capricornus" (goat), is the sign of the winter solstice. From this is drawn the opposition, in the moral world, of the "sheep" and the "goats."

The "temple," completed, is figurative of the reign of truth and reason. The word "temple," comes from the Latin word "tempus," and this from Greek "temno," meaning to cut: thus "temple" represents the spaces into which the sun, in his apparent progress through the sky, cuts the celestial circle. Withered flowers and leaves are the "rubbish" of the "temple;" that is, of the year. Hiram is also the type of philosophic, moral, religious and political truth. In Spanish lodges, ignorance, falsehood, and unjust ambition are the three vices, or ruffians, against which unceasing warfare is to be made by the "Children of Light." The chief god of ancient Egypt was known by the name of Ammun, meaning "hidden," or "concealed." He was worshiped in silence. The words "I hail" are better understood when traced to their probable origin, a word spelled "hele," a North European word that means "to conceal." "Tile," meaning "to put on tiles," thus signifies "to cover," "to protect," "to conceal." "Freemason" may have been a name given to members of the Order after the mysteries came under control of architects or builders. Under Edward III., of England, "free masons" were those who worked in "free-stone," in contradistinction to those who worked in other kinds of material. The "crux ansata" is derived from the sign of the sun in Taurus, being the remnant of the outline of the face of the bull with the sun between the horns.

As it is written "the Word (Logos) was God," so when the sun-god went down—was lost—the "word" was said to be "lost." Both were again found at the return of the sun from night, and from the darkness of deep winter.

The "ninth arch" is the ninth sign of the zodiac, counting from the vernal equinox, when the sun begins to go up to rebuild the glorious temple of the new year, whose ornaments should be flowers and fruits. In the Book of the Law it is written, "Destroy this temple, and in three days I will raise it up." Compare the expression with the astronomic history of the year.

The English word "lodge" is represented in French by "loge," in Spanish by "logia," and probably is derived from the Greek term "Logos."

To "work" in lodge is to teach and learn truth, to prepare to practise virtue; the word "virtus" has its root in a Latin word which means "man," in the noblest sense of the term. Wages, in the material view, are "corn, wine, and oil;" that is, the produce of the earth enriched by man's labour, but in the higher, the intellectual meaning, to "earn Master's wages" is to earn the right to enjoy those things which truth brings—to become better, more worthy men.

The "Master's Word" is the name of him who is the essence of Light, Truth and Right, by whose aid the mystical dead is raised to a new life.

Among the implements of Masonry which have a deep and symbolic meaning besides the one that appears on the surface, the following are chosen as illustrations: The "compasses," describing from a central point the circle—an emblem of eternity—become a symbol of divinity. The "delta" is the first letter of the name of Deity, with the ancient, as its synonym is with many modern nations. It is a type of the Eternal, the All-Powerful, the Self-Existent. The material world is typified by the "square," in form, in opposition to force, symbolized by the "triangle." The "square" is also a symbol of humanity, as the "delta," or "triangle," typifies Deity. The operative "square" is virtually the same as the "square" in form. Inasmuch as the "delta," the "triangle," and the "compasses" are essentially the same, to raise first one point, then the other, signifies that the divine, or higher portion of our nature should increase in power and rule over the baser tendencies. This is the real, the practical "journey towards the East" for men of modern times. The two "triangles," or "deltas" intertwined, are the ancient symbols for the union of the two principles or forces, active and passive, male and female, pervading the universe. The two triangles of black and white, interlaced, typify the mingling of the two apparent powers, darkness and light, in nature; and of error and truth, ignorance and wisdom, evil and good, throughout human life. The "triangle" and the "square" together form the "pyramid"—seen in the shape of the apron. In this manner the "pyramid" shows

the symbolized unity of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, &c., have their places in the parts and points of the "square," "triangle" and "pyramid." The "cubical stone," containing many geometrical forms, is the symbol of perfection. The "five-pointed star," having angles equal in number to those of the "pyramid," becomes the symbol of the various forms of the power that pervades all space, which maintains the universal harmony of matter and mind, and continues the equilibrium of cosmical forces.

Truth is mighty and will prevail. The eternal years are hers. The puny efforts of man are indeed feeble against the laws which govern his being.

Truth is the "light" a Mason seeks. Even as the material sun gives light to the physical world, so Truth is the Perfect Light which lighteth every mind that cometh into the world, and by aid of which man is to build the temple of his spiritual life—a temple in which shall be all those qualities that aid in ennobling him, that he may be perfect, even as the Father Spirit is perfect.

Truth, Goodness, and Beauty constitute a group of the manifestations of God, which every one may try to make a part of his individual life. Physical, intellectual, and moral beauty form a trinity that each should strive to attain. Let us rise through nature up to nature's God!

A mason should believe truth and practise universal morality. So doing, he obeys God and rises above the world of ignorance to that better life where Perfect Light is all in all—he becomes a true man and Mason.

To every one, while standing a just and upright Mason, it may be said:

"Noble art thou in thy birth.
By the good and great of earth
Hast thou been taught.
Be noble in every thought and in every deed.
Let not the illusion of thy senses
Betray thee to deadly offences!
Be strong, be good, be pure!
The right only shall endure."

THE ABBEY LODGE, No. 2030.

IF it is ever to be ordained that the members of the gentler sex are to participate with us in the more active duties of the Craft it will readily be conceded that the kind lady to whom the brethren of this newly-established Lodge have so many reasons for being thankful has a claim to first honour at our hands. Much has been written on "Women in Freemasonry," but in the United Kingdom, beyond the fact of the initiation of Miss St. Leger, in or about the year 1735, in Ireland, and that of Mrs. Beaton, who was known, towards the close of the last century, in the neighbourhood of Norwich, as the "Female Freemason," we have no material facts that we can rely on as to any association the ladies might claim with our Order. In the year 1869, however, it was thought desirable by some most energetic brethren, who at that time had it in contemplation to establish a new Lodge, that they could not possibly find a more suitable style and title to be designated by than that of the name of the noble-hearted lady who took so active a part in the doings of Monday last. In due course then the Burdett-Contts Lodge, No. 1278, was consecrated, and the Baroness Burdett-Contts has ever taken a most keen interest in its welfare and success. On the day of its consecration, the Baroness presented the members with a handsome copy of the Volume of the Sacred Law, and this we are assured will ever be highly prized and religiously guarded by the brethren. Some few years later on she presented a set of chairs for the W.M. and Wardens of this Lodge; moreover, as evidencing her sustained interest, she expressed a wish to personally attend and make the presentation. Accordingly, the permission of the Most Worshipful the Grand Master having been secured, the Baroness was received by the brethren in open Lodge assembled, and her Ladyship formally presented the chairs. Following on this, the brethren of the Burdett-Contts Lodge, with their lady friends, were received and entertained by the Baroness at a Garden Party at Holly Lodge. These, however, are matters of the past. We will now record the Masonic event of the current week. Bros. Col. Shadwell H. Clarke, Grand Secretary of England, had been appointed by the M.W. the Grand Master as the Consecrating Officer of the day, but before the proceedings formally commenced a preliminary ceremony took place. This was nothing less than the presentation by the Baroness-Burdett Contts of the whole of the Lodge appointments. The pedestals and chairs are elegantly carved, of unpolished walnut wood. The pedestals are covered with light blue cloth, the name and devices of the Lodge being entwined on each. After the Baroness, who was accompanied by her husband, Bro. Burdett-Contts, who we may mention here was the Worshipful Master designate, had been formally received by the brethren founders of the Lodge, she took a position by the side of the Master's chair, and addressed them in the following terms:—

GENTLEMEN,—Through your friendly courtesy I am enabled to be here to-day, and to present to your Master Elect, Mr. Burdett-Contts, the furniture, ornaments, and insignia for the use of your Lodge. I know your time is limited, therefore I will very briefly ask your attention to the device which runs throughout these, and beg you to observe the beautiful and skilful manner in which the work has been carried out. If there is one part to which I would more than another direct your attention, it is its embroidery—as upon this I am more competent to judge, and I have watched its progress under the small and dexterous fingers which have executed its device so skilfully, and with such admirable effect. The device itself was adopted, as most present here are aware, in compliance with a kind intimation from your members that our arms would form an acceptable badge for the Abbey Lodge, and it was thought by your Master Elect that these could be harmoniously conjoined with a representation, as far as prac-

ticable, with that majestic pile from which your Lodge will derive its future name. The emblazonments of heraldry carry us back to past historic days, when the men and women long since numbered with the dead were living actors in the events and movements of their time, and it has been a pleasing thought to us that our forbears and your forbears may have often watched the uprising of that pile, and seen stone placed upon stone of that building we know as the Abbey, as each was fashioned into form and beauty by the cunning hand of the artificers of the Craft. Some may even have stood round whilst its first stone was laid, with a ceremonial not differing in its essentials from that I was entrusted to perform a short time ago in the building in which we now stand. How few who witnessed that scene, in the then young Abbey, thought what a world of history would gather round that stone—the keystone to our national annals, and a cementing bond of union, sympathy, and affection between the English of that day and their descendants in blood—our kindred of the English-speaking people of the earth. I could say little more, even if the hour permitted, for it is not in moments of strong feeling that words come readily to the lips. I now formally place all the appointments connected with the Lodge into your Master's care, and have but one more office to perform, and I am not quite sure I am fully aware of what I am doing; for the trowel has been the only weapon I have ever used; that has often been confided to me; but in placing this poignard in your hand, I know that whatever your duty may be, your hand will do it; that if the poignard be unsheathed, it will be for the right, and with no uncertain aim; and that when sheathed, it will be sheathed with honour.

The formal presentation was then made, and Bro. Burdett Contts, on behalf of the brethren, addressed her Ladyship, as follows:—

BARONESS BURDETT-CONTTS,—It ill becomes me to attempt, after the brief but eloquent words in which you have presented this Lodge with this beautiful furniture, to attempt to express in equivalent terms the thanks of all the founders for the honour you have done us to-day. It is true that the articles in themselves are most beautiful—are works of art—but to us they have a value beyond their intrinsic beauty; they have been presented by one whose hands have ever been actively employed for the good of mankind; by one whose association with Westminster will be amongst its proudest remembrances. One word more. This Inner Guard's jewel, which you have presented me, and which will be found to bear an appropriate inscription, I now present to the Lodge in memory of this day.

A brief inspection of the several articles was then made by the ladies who accompanied the Baroness, who shortly afterwards was conducted from the Hall.

Col. Shadwell Clarke then called on the brethren to clothe themselves, as he was prepared to go on with the ceremony of consecration. Bro. Sir Albert Woods (Garter) took the chair of Senior Warden, and Dr. Turtle Piggott, D.C.L., that of Junior Warden. Bro. Frank Richardson P.G.D. acted throughout as Director of Ceremonies, while Bro. Thos. Fenn P.G.D. officiated as Inner Guard. The Lodge was opened in the three Degrees. After the hymn, "Hail Eternal by whose aid," the presiding officer addressed the assembled brethren. As they were aware, they were met together on a very important and pleasing occasion; no less than to give effect to a warrant of the M.W. the Grand Master for the formation of a new Lodge, and add one more name to the long roll of Lodges existing under the English Grand Lodge—the largest in the world. There were already a very large number of Lodges in England, those in London alone numbering no less than 330. It was consequently a matter of some difficulty to obtain a warrant for a new Lodge. There was, however, no rule without an exception, and it occasionally occurred that the reasons for establishing an additional Lodge overbalanced the reasons against so doing, and then his Royal Highness, in the exercise of his discretionary powers, granted the warrant asked for. There were brethren in this City of Westminster who had laid a petition before the Grand Master, who had been pleased to grant a warrant, the Lodge to be called the Abbey Lodge; and it was for the purpose of consecrating it that they were met that day. The founders were all more or less connected with the City of Westminster, and the Lodge would therefore be a local one, having local interests and local members. They had selected an able brother to be the first Master—Bro. Burdett-Contts. That worthy brother was connected by family ties with that part of London, and he (Col. Clarke) would be wanting in duty if he did not refer to the charming incident which they had witnessed, when they had the pleasure of hearing the noble lady referring to historic times and giving them the lucid account of that historic pile, the Abbey. This Lodge being opened under her patronage, they were greatly delighted at the incident they had witnessed. It was scarcely necessary to make remarks he sometimes felt it his duty to urge when founding new Lodges, in reference to the caution necessary in making members. It was frequently the case that they did not perhaps exercise at the starting of a Lodge as much care or caution as they afterwards did. He was sure this Lodge would be very careful in this respect; that the members would weigh and consider the antecedents of every candidate who offered himself for membership. It was very easy to get candidates, but not at all easy to get rid of them if they were found unsatisfactory. He hoped, therefore, they would be careful; there was no lack of candidates in these days, and if only they were cautious in their selection they would reap their reward in a few years, when their Lodge would have become a high-class one.

The formalities of a consecration ceremony were then gone through, the brethren were arranged, the acting Secretary (Bro. J. E. Shand) read the petition and warrant, and, after the brethren had signified their approval of the Officers named in the petition and warrant, the Consecrating Officer called on the Grand Chaplain, the Rev. R. J. Simpson, who delivered with great effect the following Oration:—

WORSHIPFUL MASTER, WARDENS, AND BRETHREN,—We meet to-day in this City of Westminster under not only very auspicious, but interesting circumstances. The noble and venerable pile from which this Lodge take its name, and around which crowd so many national and

sacred memories; this hall in which we are met, uniting such skill and beauty in design, adorned with the scenes of other days so exquisitely and panoramically grouped around us—the honoured and historic name borne by the first Master of this Lodge, associated as it is not only with the dignity and prosperity, but with the religious progress and bountiful Charities of Westminster; a name munificently and eloquently illustrated by the noble Lady (the Baroness Bardett-Contts) who has so gracefully addressed us to-day; and last, though not least, the ancient as well as modern landmarks of our Order, which mark the Masonic history of this city, all supply us with a chain of auguries, by which, as by so many golden links, the glorious Past is bound to the happy Present, and point, as I trust in God may prove to be the case, to a prosperous Future for the Abbey Lodge. As our Masonic forefathers worked for us, so let us work for ourselves, as well as for those who shall succeed us when we have fallen asleep, and who shall rejoice in this Lodge, so happily situated in every way, as in a model home of English Masonry. A home—a sacred home—where our holy rites may be duly performed in the solemn repose of a holy place, set apart for such high purposes; a home which shall be a type for the Lodges of England, and which, while in no way preventing the happy social intercourse that I trust may ever mark our festive gatherings in their proper place, shall secure a sacred enclosure for those most solemn and beautiful ceremonies which have regard to that Grand Master on high, whom Jacob adored at Bethel, and Solomon worshipped on the hill of Zion.

And as in the material, so in the moral and intellectual world, we hope to do our part in our generation. It has been well observed by an eminent writer, that "subject to certain cycles of partial revolution, every generation of men is a labourer for that which succeeds it, and makes an addition to that great sum total of achieved results which may, in commercial phrase, be called the capital of the race." Every generation of men, as they traverse the vale of life, are bound to accumulate new treasures for the race, and thus leave the world (as far as they are concerned at least) richer than they found it. Of the mental portion of this treasure, no small part is stored. The Greeks, perhaps, had the largest ideas upon the training of man, and produced samples of our race with gifts unsurpassed. But the nature of man, such as they knew it, was scarcely at all developed; nay, it was maimed in its supreme capacity, in its relations to the Great Architect of the Universe, and the Father of Spirits. Hence, as in the visions of the Prophet, so upon the roll of history, the imposing fabrics of ancient civilisation have never endured. Greece has bequeathed to us her ever-living tongue, and the undying labours of her intellect. Rome made ready for a later age the germs of polity and law; but the bright collection of endowments which goes to form civilisation, having no root in itself, could not weather the storms of time and change. But there is a community that has weathered all these storms. Taking its rise in the earliest ages, founded on the purest principles of piety and virtue, it has pursued an onward course from age to age, a three-thousand years' tale not yet full told. But there was light along all its course; a light to those who sat in darkness and in the shadow of death, guiding their feet into the way of peace, and pointing the pathway to a happier land.

Yes, Brethren, Freemasonry can boast, not only a most remote origin, but a most glorious career; like a golden thread in some texture of beauty, it has run through the varying fabric of human thought, and, like the great river of Egypt, it has wound its devious way through many a land, overflowing and fertilising the nations in its course; meeting with various forms of religious belief and civil government, it has allied itself to all in proportion as each system was disciplined by order, practised in virtue, and founded on truth. Breaking through the fetters of mere human systems, it has ever boldly proclaimed those great cardinal truths which cherish virtue and point to Heaven. Salted with perpetual life, it has passed through the terrors of heathen darkness, mediæval corruption, and modern Atheism. It has kindled, true freedom of thought.

"That freedom of mind which no vulgar dominion,
Can turn from the path a pure conscience approves;
Which, with hope in the heart and no chain on the pinion,
Holds upward its course to the light that it loves."

Hence it is that Freemasonry has had to encounter many formidable foes, hence especially has our Order been denounced by superstition and been persecuted by intolerance; but, like the granite promontory, it stands unmoved among the wild ravings of fanaticism—which surge around it, only to be hurled back into their native foam. Unhappy is he who in his morose bigoted self-sufficiency can see nothing but evil in the history of humanity; and who overlooks all those conceptions of truth and of good—all those kind and beautiful affections which God has interwoven with our frame, and which throw almost a divine glory over the most clouded features of the history of our kind; or who beholds only in that varied and wonderful history the traces of a ruined being, and to pray, as its noblest consummation, that all its future pages may exhibit the aspiring faculties of human genius, bound down under one narrow system of contracted thought, and the natural flow of human affections creeping on in one dull and artificial channel! Nor does the blood of the natural man freeze in the veins when the sublime principles of faith are impressed upon the soul, but continues to flow as before through their multiplied windings; neither is it meant that these principles of a higher character, should impede one rush of genuine affection—one legitimate employment of our intellectual powers—or even one innocent play of fancy—but that they should guide them all to *right ends* and guard them with the shield of their own peculiar sanctity. Freemasonry rejoices in these principles, it addresses itself to every description of men, and hides the poor under the shadow of its wings from the ills and injuries of life. It is equally suited to the north, the south, the east, the west—all are interested in its beautiful lessons of brotherly love and all treasure its contemplations of immortal life.

Ours is indeed a glorious fabric! founded in strength, ordered by wisdom, and adorned with beauty! For, say, Brethren, what institution can have a firmer foundation than the *volume of God's sacred law*? And why is this so, independent of its own claim? Because it sanctions all that experience teaches us respecting the natural powers of the mind. It leads us up in grateful thoughts to Him who bestowed the principles of life at the first, and who continues to impart them through successive generations. It enhances its value by asserting and proving its immortality. It renders the man useful to society by cherishing the love of goodness and encouraging hatred to vice, by unveiling the future destination of the spirit to eternal happiness as the reward of piety, or to eternal misery as the just judgment of sin, and thus affords a more powerful guard of virtue, and barrier against vice than all the laws society could impose. He then that is an enemy to sacred truth is an enemy to *himself*. He is extinguishing, so far as he can, the light which is sent to guide him home and to absorb the feeble rays of reason and of nature, and he is refusing the only cup of consolation which is a true antidote to the bitterness of sorrow. But he is an enemy to *mankind* for he is robbing society of the cement which holds it together, of the source of its intelligence, its happiness, its glory. And he who is the enemy of the Man is the enemy of *God*; for He is the Parent as well as the Architect of the Universe. He stamped human nature with His image, and He loves it still. Yes, brethren; the Sacred Volume is our foundation stone, which, while it records a thousand blessings for the present, points out to every wandering child of Adam "the path of life." And if Truth lies at the foundation, Wisdom has raised the superstructure of our house. No one of thoughtful mind and who has studied Freemasonry to any extent can have failed to "observe the connection of our whole system as well as the relative dependence of its several parts;" the great objects brought out in the various implements of art, the lessons taught by our traditional histories, the significance of every ornament that adorns our Lodges, all these are striking emblems of blessed verities—outer things mutely symbolising the highest duties of social life, and the deepest truths connected with our inner life. Never can we witness a brother raised to the degree of a Master Mason without feeling a divine call to a higher life; without at least being deeply moved by the solemnities of a ceremony which for impressiveness and instruction is second to none in this lower world.

And is not our house not only strongly founded and wisely built, but beautifully adorned? Are not purity of thought, integrity of life, benignity of manner, and, above all, sweet charity, the beautiful garments with which a true Mason is invested? Oh, how lovely is Charity! it constitutes the highest dignity of human nature; it elevates and refines our feelings—it calms the storms of passion—it causes men to look with kindness on each other, and to view no one as a stranger whose joys we can lighten, whose wants we can supply, or whose sorrows we can soothe. No distinction of rank will affect its operation; it will consider no object as beneath its notice that can be benefited by its exertions, and no task to be mean by which it can promote human happiness. Where would be the boasted dignity of reason if employed only to promote narrow, selfish views? Where the glory of that knowledge which never of itself advised or comforted another? And where the honour of that power which never promoted indigent merit or wiped a tear from the mourner's eye? A fiend may possess a higher degree of reason, more knowledge and more power than the wisest and best of men; destitute of charity, he is the more to be dreaded, not revered. Who would esteem the man of rank whose haughty selfish spirit could never smile on modest worth? Of what avail is wealth imprisoned in the rusty coffers of the miser or wantonly squandered away in the dissipation of the prodigal? Who would value our influence if never employed in promoting the prosperity of others? If such gifts are made subservient to personal advantage, they only shew that we want the spirit and inclination to enjoy that greatest of all luxuries, the luxury of doing good. And do not the tenets of our venerable Order ever point in this direction? Are not our glorious Charities practical illustrations of these truths?

Yes! Brethren, to bind up the broken hearted, to extricate the willing worker from misfortune's grasp, to rescue the helpless and the orphan from the prospect of want or ruin, to comfort the widow in affliction's hour, and to afford a peaceful home to the aged and deserving, in the evening of their days; these are objects worthy of the regard of every Mason who values the delight of blessing others, the respect due to himself, the honour of the Craft and, above all, the approbation of God. And, as the child is father to the man, let us as Masons give special diligence to foster education in its highest sense, and while storing the mind and exercising the intellect, ever remember as men, as Englishmen, or as Masons, that there are weapons and an armour still more necessary for the battle of life, and that it is not so much in what we have, as in what we are, that our true greatness consists.

Let us educate the child, that when in future days he feels himself alone among the crowd, when he is for a moment disheartened by that difficulty which is the rude and reeking cradle of all excellence, when he is conscious of the pinch of poverty and self-denial, he should be conscious too that a sleepless eye is watching him from above; that his honest efforts are assisted; that his prayers are heard; that all things are working together for his good. Is not this the life of faith, of hope, of duty, which light up for us the cheerless world, and transfigures all that we encounter (whatever be its outer form) with hues brought down from heaven and finally leads us through the valley of dark shadow "to shine as the stars for ever and ever."

If thus, brethren, we hold to the great principles of our Order, "adding to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance brotherly kindness, and to brotherly kindness charity;" then shall we hand down something in our generation to bless and enrich our Craft, our country, and our kind. Systems may change, customs may vary; nay, empires may rise

or fall, we shall still, keeping in view the ancient landmarks and "the bright morning star," go on our way rejoicing; rejoicing in the spread of truth, of virtue, of charity; rejoicing in the diffusion of that peace and goodwill which shall really conduce to the brotherhood of nations; rejoicing in the mitigation of human suffering, in the alleviation of human sorrow, in the elevation of human thought. Then, having passed through the apprenticeship of human discipline, having had fellowship in the work of restoration, having mastered the lower passions and affections of human nature, having, in fact, finished the work given us to do, we shall exchange these Lodges or tents we now inhabit for eternal mansions not made with hands, which the Great Architect has prepared; and we shall enter on the possession of that promised land, where the good and faithful workman shall rejoin the companions of his former toils; shall rest from his labours, and shall receive his "great reward."

The ceremony of consecration was then completed, and the W.M. designate duly installed in the chair, the appointment of Officers took place as follows:—Bros. W. H. Baker S.W., F. Seager Hunt J.W., H. Bowman Spink acting I.P.M., J. E. Shand P.M. Secretary, W. Sugg P.M. S.D., R. Montague J.D., H. R. Baker I.G., J. A. Jones P.M. D.C., J. Gibson Asst. D.C., R. E. H. Goffin W.S., C. C. Piper Asst. W.S. The Worshipful Master addressed each of his Officers in complimentary terms, making special reference to the position they severally held as citizens of Westminster and referring to the associations of nearly all with the building in which they were assembled. On the Worshipful Master rising he said he had a proposition to put forward, which he thought should take precedence of all other matters. It might have occurred to many brethren present that that day was the date of an occasion which brought joy and happiness to this country; it was the anniversary of the marriage of his Royal Highness the Prince of Wales. Therefore he would briefly say that he thought it right and fitting that—to use the words of the Installing Officer—as he received the warrant fresh from the hands of the Grand Master, that in the open Lodge that evening they should pass a resolution congratulating His Royal Highness on this the twenty-first anniversary of that happy event. He had ventured to draw up such a resolution, which he had worded as follows:—

At the consecration ceremony and first meeting of the Abbey Lodge, Westminster 2030, held at the Westminster Town Hall, 10th March 1884, it was proposed by Brother Burdett-Coutts Worshipful Master, seconded by Brother Baker Senior Warden, and carried unanimously:—"That the brethren, rejoicing in the auspicious fact that the consecration and first meeting of their Lodge takes place on this the twenty-first anniversary of the marriage of His Royal Highness the Prince of Wales Most Worshipful Grand Master, do hereby tender their respectful and heartfelt congratulations to his Royal Highness; and the brethren trust that the Great Architect of the Universe will be pleased to preserve His Royal Highness for many years to come to rule over the Craft, and with his illustrious and beloved Consort, Her Royal Highness the Princess of Wales, to continue to diffuse happiness amongst the faithful subjects of the realm."

The Senior Warden said he would not spoil the effect of this happy idea of the W.M. by making a speech upon it; he would rather leave it to the brethren to carry it with the unanimity that their applause indicated. The motion was then put to the vote by the J.W., and carried unanimously, amid the applause of the brethren.

We may here state that the following reply has since been received:—

Marlborough House, 11th March 1884.

DEAR SIR,—I am directed in reply to your letter to request you to be so good as to convey to the Brethren of the Abbey Lodge, Westminster, No. 2030, the expression of their Royal Highnesses warm thanks for the congratulations offered by them to the Prince and Princess on the occasion of the anniversary of their wedding-day.

I remain, yours truly,

FRANCIS KNOLLYS.

A vote of thanks was next passed to the Consecrating Officer and his Assistants; and Honorary Membership of the Lodge was conferred on Bros. Col. Shadwell H. Clerke, Sir Albert Woods, Dr. Turtle Piggott, the Rev. R. J. Simpson, Frank Richardson, Thos. Fenn, and Sir Francis Burdett.

Col. Shadwell H. Clerke, on behalf of himself and his colleagues, having acknowledged these compliments, the routine work of the Lodge was proceeded with. The Treasurer, Bro. J. F. Washington Rogers, was elected, propositions for initiation and joining were handed in, and Lodge was closed.

The banquet was supplied by Messrs. Bertram and Roberts, in the large hall on the ground floor of the Westminster Town Hall. In giving the first toast, the W.M. said it was one which derived an added feeling from its connection with the special circumstances of the evening. The Queen's sympathies are so wide, her connections are so numerous, so identified with the different interests in this country, that it is not difficult to find on any occasion some connection between Her Majesty and the subject of that occasion. On this day we find it in the fact that the Queen is the friend of the Craft; and she is the mother of our Grand Master. Though it is not connected with this particular Lodge, he might remind the brethren that the Queen was born within the precincts of St. Margaret's parish; was proclaimed Queen within those precincts, and there held her first council. That fact gives the members of this Lodge, prominently representing the City of Westminster, an apparent connection with Her Majesty to-night. He would say no more then, but commit to their loyal hands the toast of the Queen and the Craft. The next toast the W.M. had to propose was one which he thought would receive their cordial assent—the toast of The Most Worshipful Grand Master, H.R.H. the Prince of Wales. After alluding to the happy circumstances of the day as regarded his Royal Highness, Bro. Burdett-Coutts said that wherever the name of an English gentleman is honoured, there, he thought, the name of

the Prince of Wales would be received with pleasure and esteem. But we Masons have a higher character in which to invest him in our thoughts, in the character of Most Worshipful Grand Master. As such, all here to-night are able to bear testimony to the admirable manner in which he presides over the Craft; and the founders of this Lodge can return him on this occasion grateful thanks for enabling us to form a Craft body of Masonry, and entertain our friends here to-night. With every grateful and Loyal expression, he gave the health of His Royal Highness the Prince of Wales. This toast met with an enthusiastic reception, and then that of the Grand Officers was given. The W.M. thought they had a very distinguished company of Grand Officers present. He was not well acquainted with consecration meetings, but he was told that it was rare to see such an assemblage of Freemasons. He considered their presence a very great honour to himself; but it was a greater honour to the Lodge over which he was permitted to rule. On his right he had his cousin Bro. Sir Francis Burdett, Bro. Hopkinson, Bro. Sir J. McGarel-Hogg, Bro. Col. Creton, Bro. Thomas Fenn, Bro. Richardson (who had aided them so much in the conduct of the ceremony that day), and Bro. Sir John B. Monckton; on his left he had Bro. General Brownrigg, Bro. Col. Shadwell H. Clerke (of whom he would have to say something later on), Bro. Sir Albert Woods (an old friend of his, and an honoured and dear friend of Lady Burdett-Coutts), Bro. Capt. Philips, Bro. Admiral Keppel, Bro. Burt, Bro. H. Jones, Bro. Sir J. Whitaker Ellis, and probably others whom his ignorance obliged him to pass over. In the name of the brethren of the Lodge he wished briefly to bid these Grand Officers a most hearty welcome. The Lodge was young—almost in the hour of its birth—he was happy to say it was not a painful process. To the Grand Officers he would say that as now, so in the future the brethren would always welcome them and be proud of their presence. It was an honour to the Lodge that the Grand Officers had presided over the difficult but happy circumstances of their coming into existence; it was an honour which they were not likely to forget. With this general toast he would not mention several names. He knew they had many able and eloquent speakers among them; but where there were so many he must be guided by a rule, he would therefore call on Bro. Sir Francis Burdett Prov. Grand Master of Middlesex, and Bro. General Brownrigg Provincial Grand Master of Surrey, to reply. After response had been made by the two brethren named, Colonel Shadwell Clerke rose; it was his duty to propose a very important toast—a toast dear to every founder of the Lodge and one which the visitors would receive with cordiality and pleasure. The health of the W.M., whom he had had the honour to instal that evening. He had taken the opportunity of saying a few words to the brethren in the Lodge, and those remarks he now fully and clearly endorsed. When the founders of the Abbey Lodge conspired together to get up their Lodge they did a very wise and proper thing in selecting so good and proper a Mason as Bro. Burdett-Coutts to be their first Master. Bro. Burdett Coutts was made, and well made, in the Apollo Lodge, a Lodge which had done perhaps more good than any other he could name. For several years, however, his way of life had thrown him out of the way of Masonry. His merits had now been recognised; he had been nominated the Master of a new Lodge, and they had seen the way in which he had invested his Officers. In that work, which was most thoroughly done, he had given a specimen of what he meant to do in his year of office. In witnessing the very pleasing ceremony which preceded the formation of the Lodge the assembled brethren had been charmed and delighted at the presence of the noble lady who, doubtless, would influence very strongly the future success of the Abbey Lodge. He thought he might venture to add that at the end of the year the brethren would say they could not in their Master have made a better choice; he would now ask them to drink to the very good health of the W.M. of the Abbey Lodge. The Worshipful Master, on rising, thanked Colonel Clerke for the way in which he had proposed the toast, and the unmistakable warmth and cordiality with which the brethren had received it. He begged their indulgence, as he had been performing his part that day under exceptional physical difficulties, as any brother who would kindly exchange throats with him would soon discover. He would fain explain one or two reasons why it was a very great honour and pleasure to have been chosen the first Master of this Lodge. He used these words in no formal or merely complimentary sense. In the first place, the circumstances that led to the formation of the Lodge were fresh in their recollection. It was felt there was a distinct want for such a Lodge, wherein might be gathered together the great interests of local self-government which concentrated themselves within this hall, as many of the workers in, and representatives of that local self-government, belonged to the Masonic Order. We all know the value of such a basis. It means a direct personal interest on the part of every brother in the Lodge, as a creation of their own, and he thought he should not be claiming too much if he ventured to hope and believe that the act by which he had been chosen first Master partook of something of the same spontaneity, unanimity, and personal interest which guided the brethren in the formation of the Lodge itself. He would lay this flattering unction to his soul, for it made his appointment a double honour and pleasure. Then again there is the locality which had given a birthplace to this Lodge and the associations that hover over it. This dear old Westminster—like its traditions, lost in the mists of by-gone ages, with its modern developments of thought and action reaching far into the unknown future; Westminster, the centre and heart of this mighty London, with its swift popular emotions and its vast, eager, busy, struggling population; Westminster, representing in a concentrated form all the characteristics of London—the home of every class, the focus of every interest, the goal of every ambition; Westminster is the home of this Lodge, and the Lodge itself is composed mostly of Westminster men. Nay, more; so proud are we of the peculiar character attaching to this Lodge, so anxious to perpetuate its inseparable connection with Westminster, that we have hung the banner of it on our outward walls, and have named it after that stately Abbey beneath whose holy and historic shadow we shall always meet. We

have so named it, not only as a tribute of honour and respect to its mighty past, but because we know and feel that its traditions and memories are so glorious that the very dust enshrined within its walls is in itself recreative and inspiring. To any one this connection with Westminster would invest the Lodge with an added interest, but to him that interest was tenfold greater. He need not say that anything that connected him with Westminster gave him the greatest satisfaction and pleasure, for it was carrying on and fulfilling a line of association—into which circumstances had happily called him—which was very dear to him, and which he should always endeavour to strengthen and perpetuate, though he could not hope to compete in interest with those two illustrious characters who had successively formed and maintained it. Sir Francis Burdett, one of the most auspicious and singular figures in the political history of this century, the head of a family whose representative we are so glad to see here to-night in the person of Sir Francis Burdett; the head of a family which had sent many representatives to Parliament before him; a family—without hesitation, he could say it in the presence of the Garter King-at-Arms, Sir Albert Woods—with an uninterrupted line of descent from the Conquest; possessed of two splendid estates, gifted with the inward and outward graces of an English gentleman of the olden type, did, as your representative champion the rights and liberties of the people wherever and whenever they were assailed, and did so with a warmth of conviction, with a power of eloquence, and a purity of motive that rendered him a popular idol. And, after him, his daughter—just as much as he, but perhaps in a different way—the champion of the rights, the redressor of the wrongs, of her less favoured fellow-subjects; not less than he keenly jealous of the honour and reputation of the country, took up and continued her association with Westminster in a spirit which has endeared her to its citizens, which has placed in its poorest district a beautiful church, the centre—with its parish organisation, so much of the success of which is due to our Bro. Senior Warden—the centre of an active Christian influence, a spirit which has connected her with many useful movements within its precincts, the last and not the least when with her own hands she laid the foundation-stone of this noble building in which we are assembled, this enduring monument of enterprise and progress. If he had said too much on this point he hoped to be forgiven; he was only showing the extent to which the position in which he was placed was enhanced in value by its indirect connection with her whom we value above all. He would remind the brethren that her father was a Mason, and that she herself had always shown an interest in the Craft, as witness the *Burdett-Connis Lodge*, which years ago she patronised, and whose present W. Master we are glad to see here. You have already seen how it has pleased the founders to illustrate and perpetuate these associations by adopting our united shield, emblazoned on the front of the Abbey, as the arms of the Lodge. Apart from these considerations special to himself, and which enhanced the depth and sincerity of his response, there were general reasons for congratulation on the formation of the Lodge which would be present to their minds in sufficient force not to require enumeration. But he would point again to the special opportunities it would give to binding together in a confraternal and sympathetic union men who had common objects, common aims, and, to an extent, kindred occupations in the great work of local self-government as organised and concentrated in this Town Hall. Union in this, as in other cases, is strength—strength to the individual member who is well and fortunate, for who will deny that each member partakes of and gains from the combined influence of the whole body as well as from the particular and special influence of every other member; while for the less fortunate and prosperous also this union is strength. In these days, when the struggle of life is so keen, when the race is to the swift and the battle to the strong many a weaker brother, crushed by some passing storm of adversity—his cries for help lost in the din and rush of the advancing tide of life's struggle—is apt to be left helpless by the wayside. Where can such a one find a safer haven of rest and relief than within the bosom of an Order which is so liberal and generous? In conclusion, he would only say that he trusted that these and the many other beneficial objects of our Order might grow and prosper in this Lodge. So may it then, in the words of the motto of the *Burdett-Connis* family, "Cleave Fast"—may it ever be the home of loyalty and faith, of loyalty to the Crown and Constitution, loyalty to all the nobler and kindlier instincts and aspirations of man, loyalty to those great principles of justice and mercy which lie at the base of this great Order; and, lastly, may it be the home of faith, of that great and priceless treasure which Freemasonry has in no small degree, it seemed to him in these latter days of ours, the high privilege and duty of safe guarding—the home of faith in the Great Architect of the Universe.

The toast of the Consecrating Officer met with a most hearty reception, and after Colonel Clerke had made a suitable reply, the Visitors were complimented, and this toast elicited replies from Bros. Sir John Whitaker Ellis, Philbrick, Q.C., and E. Clarke, Q.C. Bro. Baker acknowledged the toast given in honour of the Officers, and the Tyler in due course closed the proceedings. Amongst those who attended, in addition to those already enumerated, we may mention:—Sir Francis Burdett Prov. G.M. Middlesex, Gen. J. Studholme Brownrigg Prov. G.M. Surrey, J. Whitaker Ellis Past J.G.W., Col. J. Creaton P.G. Treasurer, Ex-Sheriff Burt, Sir J. B. Monckton President Board of General Purposes, Captain N. G. Philips P.G.D., F. A. Philbrick D.P.G.M. Essex, Thomas Fenn P.G.D., Horace Jones Past G.S. of Works, Magnus Ohren P.G. Asst. Director of Ceremonies, Col. T. Prendergast Walsh, Dr. Ramsay P.M. 259, E. C. Massey P.M. 1297, D. Kerrell P.M. 145, T. W. Eastgate W.M. 1563, E. Delacoste I.P.M. 1627, W. Jackson W.M. 10, J. Terry Secretary R.M.B.I., W. W. Morgan W.M. 211, J. White P.M. 228, J. McGarel-Hogg, F. J. Wray P.M. 1603, C. A. Cottebrune P.G.P., D. Stroud, W. Vincent P.M. 1624 P.G.S.B. Middlesex, James Dotterill 1624, W. Lloyd 145, Thomas Nettleship 1641, C. Sweeting 700, J. F. Hallet 907, Thomas Cross P.M. 1194, J. C. Flatterley P.M. 1624, W. Henry Harris W.M. 172, J. K. Burch, E. J. Flood, C. Holden 1791, R. Williams W.M. 1791, G. Grambart P.M. 1624, G. Whitaker 1791,

J. W. Ray D.C. 1624, John Green P.M. 27, W. Maxsted W.M. 180, A. Price 1608, R. J. Marner 538, J. Kent, J. I. Cantle P.M. 1257, Thomas Bull P.M. 145, R. Drysdale 1766, C. Corley 957, H. Hall 145, J. Pain 133, W. Breant 1641, George Everett, P.M. 177, &c. &c.

The musical arrangements of the day were entrusted to Bro. Henry Baker, who had secured the services of Bros. Schartau, Fryer, Nettleship, Lloyd, and Maunder. At the after-dinner entertainment Mesdames Antoinette Sterling and Agnes Ross also assisted.

ROYAL MASONIC BENEVOLENT INSTITUTION.

THE monthly meeting of the Committee was held at Freemasons' Hall, on the 12th inst. The Secretary reported the death of four annuitants. The petition of one candidate was approved, and the name entered on the list. A vote of thanks was passed to Bro. Sir John Monckton for having, at a short notice, consented to preside at the Festival on 26th ult., in consequence of the unavoidable absence of Bro. J. Derby Allcroft. The Secretary also reported that the subscriptions announced on that occasion had been increased to £11,610; also that a legacy of £10 had been left to the Wiltons' Fund by Bro. Duncombe, of Little Bytham. The motion of which notice had been given was considered, several members of the Committee taking part in the discussion. When put to the vote only five members out of a Committee of 29 voted in its favour.

In addition to the increase in the proceeds of the Festival which we announced last week, further extensions have been made, and the total now stands at £14,642 10s. The new lists that have been received are those of Bro. F. G. Brown, No. 1, £10 10s; Bro. H. P. Gordon, No. 907, £37 16s; and Bro. John Hammond, No. 1986, £45 3s. These, with the further additions made to lists already received, give a total for London amounting to £8,422 13s. As regards the Provinces, Bro. Toms, unattached, Berks and Bucks, has sent in £10 10s, and Bro. J. M. Collins, No. 1851, Surrey, £5 5s. The totals for Hants and the Isle of Wight and Suffolk have been increased by £17 and £21 respectively. These give the Provincial aggregate as £6,219 17s, and the grand total at £14,642 10s. It should be mentioned that Friends in Council Lodge, No. 1382, ranks among the London three-figure lists, the sum of £94 10s, as first announced, having been since increased to £105 10s.

The final meeting of the Board of Stewards was held at Freemasons' Hall on Friday, the 7th inst. Bro. Edgar Bowyer Grand Standard Bearer and Hon. Treasurer to the Board, occupied the chair, and the minutes of previous meeting having been confirmed, a letter from Bro. H. B. Marshall, apologising for his inability to attend, was read. It was reported that 338 brethren and 127 ladies were present at the Festival, and that the total collection, which had originally been stated as £14,343, had since been raised to £14,609 8s 6d, with nine lists still outstanding. A vote of thanks from the Committee of Management to the Board of Stewards for their exertions was read, after which a most cordial vote of thanks was passed to Bro. Allcroft Grand Treasurer, for having undertaken the responsibilities of Chairman, as well as to Bro. Sir J. B. Monckton P.G.D., President of the Board of General Purposes, who, at almost a moment's notice, supplied the place of Bro. Allcroft, when it was found the latter's state of health prevented his attending. In addition to the valuable services rendered by the Secretary, the services of Bros. Mason and Recknell were recognised. The Board then dissolved, after voting a resolution of thanks to Bro. Bowyer for presiding.

An old friend, which some forty years ago we can well remember as the "Cat and Salutation," and which will be found in our earlier *Lodge Lists* as the "Salutation and Cat," is once again opening its hospitable portals to the public under the shorter and certainly more convenient title of the "Salutation." This well-known hostelry in Newgate Street has just been entirely rebuilt and re-decorated, and when the interior arrangements are completed will certainly take rank among the best-appointed houses in the metropolis. A special feature, and one on which Bro. Liebmann, of the Urban Lodge, No. 1196, who is the proprietor, lays particular stress, will be the Lodge accommodation, comprising a spacious Masonic Temple with the usual rooms adjoining, Lodge Rooms, and Banqueting Halls. The greatest care has been taken in arranging and fitting them, and the decorations, which are elaborate and artistic, are in admirable keeping with the special character assigned to this portion of Bro. Liebmann's establishment. At the same time it must be admitted that the other portions of the premises have been quite as elaborately arranged and fitted, and it is beyond all doubt that the cuisine and the wines are such as only our very best houses are likely to furnish. We speak now from the experience of a hurried visit only, but we are looking forward to a closer and more complete inspection of the tavern on some early occasion, and then we shall be in a position to describe more fully the excellent arrangements which Bro. Liebmann has been making for the convenience of his more immediate patrons in particular and the public in general.

DEATH.

SHAND.—On the 4th instant, after an illness of only twelve days, at School, in Margate, GEORGE ALEXANDER, aged 8 years and six months, beloved youngest son of Brother J. E. SHAND, Victoria Street, S.W., deeply regretted. Interred at Brompton Cemetery.

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 On WEDNESDAY, the 21st MAY next,
 UNDER THE PRESIDENCY OF THE
RIGHT HON. THE LORD BROOKE, M.P.
 R.W. PROV. GRAND MASTER ESSEX.

* * Brethren willing to serve the office of Steward are *very greatly*
needed; they will much oblige by forwarding their names as *early as*
possible to the Secretary, who will gladly give any information
 required.

F. R. W. HEDGES, Secretary.

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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; sub-
 sequently 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 Thurloe 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. JAMES G. MANBY, was initiated in the Sincerity
 Lodge, No. 293, Liverpool, in 1859, and on his removal to London joined Pru-
 dent Brethren Lodge, No. 145, and the Chapter, and continued to be a subscrib-
 ing 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, Oakhill, Bath.

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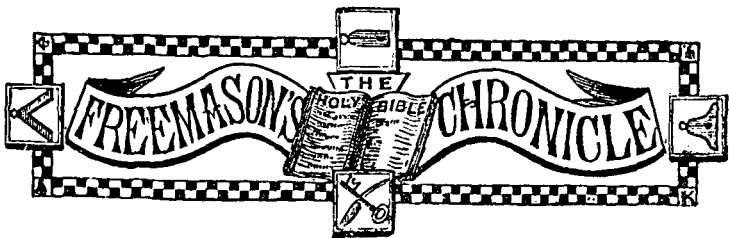
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INSTALLATION MEETINGS, &c.

—:0:—

KENT LODGE, No. 15.

THE installation meeting, held on the 12th instant, at the Free-
masons' Hall, was numerously attended. Bros. Hirst W.M.
occupied the chair, E. Stimson S.W., J. W. Legge J.W., Dr. Sleeman
P.M. Treasurer, W. P. Dukes P.M. Secretary, Worley S.D., C. James
J.D., J. H. Cammell I.G., Pritchard D.C., P.M.'s E. A. Wells, Martin,
Posener, Gorman, Ball, Hotten, Wharman. Visitors—Bros. James
Terry P.P.G.J.W. Hunts, Southwood P.M. 1260, Jervis P.M. 1424,
J. G. Fisher P.M. 1624, R. Ward P.M. 511, G. F. Smith 1839, Levett
452, D. Haines 72, J. J. Robertson W.M. 1536, W. Smith I.P.M.
1538, Underwood 1679, Bradgate 55, Cockburn 1817, West P.M.
1327, E. G. Carpenter 1903, Briggs 141, Carter P.M. 92, Grinstead
W.M. 1692, H. Williams 204, A. Harvey 1963, H. J. Levett 452,
Charpentier Saxe Weimer 1903, Meredith 487, D. Harris 72,
H. M. Levy P.M. 188, &c. Lodge was opened, and the
minutes were read and confirmed. The report of the Audit Com-
mittee was then received, and in due course a Board of Installed
Masters was opened, and Bro. Stimson S.W. and W.M. elect was
presented to the Lodge, and in presence of twenty-three P.M.'s and
W.M.'s duly installed into the chair by the retiring W. Master,
assisted by Bro. Wells P.M., who efficiently acted as D.C. On the
re-admission of the brethren, the newly-installed W.M. was saluted in
due form, and he appointed and invested his Officers:—Bros. Hirst
I.P.M., W. Legge S.W., Worley J.D., Dr. Sleeman P.M. (Father of
the Lodge, re-elected) Treasurer, W. P. Dukes P.M. Secretary,
James S.D., Cammell J.D., Pritchard I.G., C. Potier D.C.,
Wells P.M. Wine Steward, Walkley Tyler. Applause followed
the investiture, and the hope was expressed that the Worshipful
Master would have a successful year of office. The new Master
was soon called upon to exhibit his proficiency, Messrs. Mortimer and
Downs being candidates for initiation. Brother Stimson conducted
the ceremony in a perfect and impressive manner. Heartly good

wishes were tendered, and Lodge was closed. The brethren then
adjourned to the Venetian-room, at the Holborn Restaurant, where,
to the number of eighty-five, they sat down to a very sumptuous and
recherché banquet and dessert. The W.M. proved himself a genial
President, and the speeches were brief but to the purpose. Brother
Hirst proposed the health of the W.M., who he was sure would
carry out every duty of the Lodge to their satisfaction. The W.M.
in reply thanked the brethren for the hearty response they had given
to the toast; he hoped at the expiration of his year of office he might
hear the same expression of feeling, and retain the goodwill of all
the members of the Lodge. The W. Master in proposing the toast
of the Initiates, said the Lodge was pleased to have them join it.
He trusted they might attain high honours in the Craft. Bro. James
sang the E.A. song, and Bros. Mortimer and Downs very appropriately
responded. The W.M. next paid a compliment to the Visitors; there
were fifty present, many prominent in the Order. The members of
the Kent Lodge were pleased to see them; personally he felt
honoured by there being so many present; he would call on Brother
Carter P.M. 92 to respond. Bro. Carter, in reply, paid a just
compliment to the W.M., who had not only given them a Masonic
treat by the manner in which he had initiated the two brethren, but
also by his genial presidency. Bro. Martin P.M. responded for the
P.M.'s; he was pleased on their behalf to say they had a W.M. who
was in every way calculated to perform the duties required of him.
He could assure Bro. Stimson he would have the support of the Past
Masters. The excellent qualities of both Treasurer and Secretary
were next dilated on; the W.M. speaking in high terms respecting
the zeal and ability these two Officers displayed. Bro. Sleeman P.M.
and Treasurer, in feeling terms responded, and was followed by
Bro. Dukes. Bro. T. Whorlow Legge acknowledged the compliment
the W.M. paid the other Officers, and shortly afterwards the Tyler's
toast was given. A capital musical entertainment was provided,
under the direction of Bro. F. Smith, A.R.A.M., P.M. 1839, who was
assisted by Bros. John Hodges, Arthur Thompson, T. W. Hanson,
and W. Winn. We append the programme—National Anthem,
Dr. J. Bull; Glee, "Take thy Banner," Coward; Song, "The Last
Watch," Pinsuti, Bro. T. W. Hanson; Glee, "By Celia's Arbour,"
Horsley; Song, "The Initiates," Song, "The Vicar of Bray,"
Bro. W. Winn; Song, "Sweethearts still," Greenish, Bro. A. Thomp-
son; Glee, "The Bee," Elliott; Ballad, "The Meeting of the
Waters," Moore, Bro. J. Hodges; Glee, "Fill the Shining Goblet,"
Parry.

VIRTUE AND SILENCE LODGE, No. 332.

THE annual installation meeting of this Lodge was held on Thurs-
day, 6th inst., in the Lodge-room attached to the White Lion
Hotel, Hadleigh. There was a large attendance of members and
visitors, including representatives of the Grand Lodge. The follow-
ing signed the presence book:—J. King W.M., C. J. Grimwade S.W.,
J. C. Norman J.W., W. Hart Treasurer, A. J. Grimwade Secretary,
C. H. A. Haward S.D., James Warren J.D., William Gardiner P.M.
D.C., C. Smallman I.G., G. A. Hardacre P.M. Organist, Jas. Whittle
Tyler; P.M.'s Bros. T. W. Chisnall, F. Grimwade, and S. Cooper;
also Bros. E. W. Archer, Thos. Cook, Robt. Aldous, Arthur Taylor,
and H. R. Taylor. Visitors—Bros. Rev. C. J. Martyn Deputy Prov.
G.M. Suffolk, J. Terry P.P.G.S.W. Norths and Hunts, W. Clarke
P.G.P., N. Tracy P.G. Sec. Suffolk, T. J. Ralling P.G. Sec. Essex,
H. Grimwade 51, J. M. Harvey P.P.G.B., S. R. Anness P.M. 376,
F. W. Jennings W.M. 1224, C. W. Grimwood S.W. 1224, S. K. Wood-
ward Sec. 1663, R. F. B. Perry 555, T. E. Elkington 376. Lodge
having been opened, the Deputy Provincial Grand Master installed
Bro. Charles J. Grimwade as W.M. in succession to Bro. J. King,
during whose term of office the Lodge had made very satisfactory
progress. The new W.M. appointed his Officers, as follow:—Bros.
J. C. Norman S.W., C. H. U. Howard J.W., W. Hart P.M. Treas., A. J.
Grimwade P.M. Sec., G. A. Hardacre P.M. Org. W. Gardiner P.M.
D. of C., J. Warren S.D., E. C. Smallman J.D., H. R. Taylor
I.G., Whittle Tyler. In appointing the Treasurer and Secretary the
W.M. made especial reference to the assistance they had rendered to
the Lodge in the past. The Lodge having been closed, the brethren
partook of a banquet at the White Lion Hotel, admirably served by
Bro. R. Aldous. The Queen and The Craft, and the M.W. Grand
Master, having been proposed and enthusiastically received, the
toast of the Pro Grand Master and other Grand Lodge Officers was
given, to which the D.P.G.M. Bro. the Rev. C. J. Martyn and
Bro. W. Clarke responded, the latter referring to the importance of
the revision of the new Book of Constitutions, which he hoped would
be the book to guide and govern the Craft aright. Bro. Clarke stated
the Grand Lodge had decided to rebuild the Temple in the same
form as it was previous to the recent fire, but the great pressure in
attendance made it compulsory, or would in a few years, that the
building should be much enlarged. He also referred to the election
of Grand Treasurer, which took place the previous evening, and to
the action in opposing the possibility of the same brother holding
the office in continuity. He considered the office an annual one
only, and supported the motion to that effect, which was carried
by a large majority. The W.M. in proposing the toast of the Prov.
Grand Master of Suffolk, the Deputy P.G.M. and the rest of the
Prov. Grand Officers, expressed the satisfaction felt in the way the
Prov. Grand Master managed the affairs of the province; as to Bro.
the Rev. C. J. Martyn, he was sure that if a Mason went in or out of
the province the mention of his name caused a thrill in every heart.
They welcomed him there, and rejoiced to see him in better health.
They had with them Bro. Tracey, the new Secretary of the Province,
who was throwing an amount of energy and spirit into his work
which entitled him to great credit and their thanks. The Deputy
Provincial Grand Master responded, and expressed the great plea-
sure he felt in the success of the Stewards to the Charities; the
province was now subscribing a good amount, and only last week
Brother J. M. Harvey took up to the Festival dinner 200 guineas

as a contribution from Suffolk. Brother Tracey also responded. The Masonic Charities was responded to by Bro. J. M. Harvey, who made an urgent appeal on behalf of the Charities. His list required 15 guineas to bring it up to 200 guineas, and he hoped he should receive some further subscriptions. He referred to the vicarious state of life, and mentioned cases where persons once in good positions were at a later portion of their life recipients of the charity of Grand Lodge. Bro. Terry also responded, dealing with the subscriptions from Suffolk, and appealed for continued support. The Deputy Prov. Grand Master in giving the toast of the Worshipful Master, mentioned the manner in which the newly-installed Worshipful Master had carried out his work in Lodge, as if to the manner born. The W.M. having responded, gave the Deputy Prov. Grand Master, thanking him personally for the honour he had conferred on him (the W.M.) and the Lodge by his visit, to which Bro. the Rev. C. J. Martyn responded, expressing the pleasure it gave him to visit Hadleigh. The W.M. proposed the Installing Master, referring to the eventful year the Lodge had had under Bro. King's auspices. Bro. King suitably responded. The health of the Secretary (Bro. A. J. Grimwade) was received and responded to. Other toasts followed. The W.M., in the course of the evening, announced his intention of contributing five guineas to Bro. Harvey's list for the funds of the Benevolent Institution, and four other members of the Lodge contributed two and a-half guineas each, thus making up the desired contribution of 200 guineas from the Province.

ROYAL YORK LODGE, No. 315.

THE annual installation meeting was held at the Royal Pavillion, Brighton, on Tuesday, 4th inst. Among those present were Sir W. W. Burrell Prov. G.M., and Bro. J. H. Scott P.G.D. Dep. Prov. G.M. Bro. J. Ridge was installed W.M. for the ensuing year, the ceremony being performed by the retiring W.M., Bro. G. R. Lookyer. His colleagues having been elected and invested with the insignia of their respective offices, the usual banquet took place.

BOOTLE LODGE, No. 1473.

THE annual installation meeting of the above Lodge was held on the 6th instant at the Mclyneux Assembly Rooms, Bootle. The Officers present were Bros. W. R. Brewster W.M., J. C. Paterson P.M., W. H. Clemmy P.M., J. Duncan jun. P.M., Harold Wyatt P.M., Arley J.W., J. Lecomber P.M. 594, S. E. Ibbs Treasurer P.P.G.Sd.B., Robt. Scott Secretary, J. Platts S.D., Job Clarke J.D., Dr. Herbert Taylor I.G. The attendance of visiting brethren was large, the following among others being present:—R. A. Davis 1380, L. Peak W.M. 1035, George Ratcliffe Secretary 1380, J. B. Mackenzie P.G.S.D., Andrew C. Paterson P.M. 1075, Richard R. Martin P.M. 1094, J. R. Hill P.M. 1713, C. A. Luke Secretary 241, Thomas Salk P.P.G.J.D. P.M. 241, J. Wells P.P.G.D.C. P.M. 580, T. W. Richardson P.G. Chaplain P.M. 1380, W. Wilkinson W.M. 1086, Jas. Keet P.M. 1356, H. Barclay P.M. 1182, E. J. Callow S.W. 1094, Rev. Dr. Hyde 1086, J. J. Smith S.W. 1035, Geo. Broadbridge P.P.G.D.C. P.M. 241, 1380, J. Cantor Secretary 1609, A. Waterhouse S.D. 580, W. Savage I.P.M. 1609, J. Davies J.W. 1325. The W.M. elect was Bro. Robert Harley J.W., who was presented for installation by Bros. W. H. Clemmys P.M. and W. R. Brewster, the retiring W.M., the ceremony of installation being impressively performed by Bro. J. Duncan jun. P.M. After installation Bro. Harley invested his Officers, as follow:—Bros. W. R. Brewster I.P.M., Isaac Platts S.W., R. Scott J.W., Rev. E. F. Neep Chaplain, J. C. Paterson P.M. D.C., S. E. Ibbs P.M. P.P.G.S.B. Treasurer (elected for the ninth time), Harold Wyatt P.M. Secretary, Job Clark assistant Secretary, Dr. Herbert Taylor S.D., L. W. Hayes J.D., W. Brogden I.G., Thos. M. Stanbury Steward, J. G. Forsyth Organist, Wm. Blake Tyler. Before the Lodge was closed Bro. J. Duncan jun., on behalf of the members, presented Bro. Ibbs with a silver tea and coffee service and an illuminated address as a token of the esteem in which his services to the Lodge as Treasurer for nine years, and its first Worshipful Master, were held by the brethren. Subsequently about 80 brethren sat down to the installation banquet, and in the course of the evening Bro. W. R. Brewster was presented with a Past Master's jewel.

Prosperity Lodge of Instruction, No. 65.—Held at Bro. Maidwell's, Hercules Tavern, Leadenhall Street, on Tuesday, 11th inst. Present—Bros. Haynes W.M., Schadler S.W., Rich J.W., Valentine S.D., Bourne J.D., Pitt I.G., Moss Preceptor, Walker Secretary; also Bros. Roberts, Daniel, Ferry, Sainte, East, Gildersleeve, Powell, Easton, Steed, and Oxley. After preliminaries, the ceremonies of initiation and passing were rehearsed, Bro. Steed as candidate in former, and Brother Easton in latter. Bro. Moss then gave a lecture on the second section of the second degree. Lodge closed in second degree. Bros. Steed 65 and Easton 27 were unanimously elected members of this Lodge of instruction. Bro. Schadler having been elected as W.M. for ensuing week, and nothing further offering, Lodge was closed and adjourned. Bro. Geo. Schadler W.M. Prosperity, No. 65, gave notice that he would rehearse the ceremony of installation, at Bro. Maidwell's, Hercules Tavern, Leadenhall-street, on Tuesday, 18th March, at 7 o'clock. Brethren are cordially invited to attend.

Dalhousie Lodge of Instruction, No. 860.—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, 11th inst. Present—Bros. Watkinson W.W., Robinson S.W., Boyce J.W., T. Clark J.D., Wardell J.D., Smyth I.G., F. Carr Secretary,

Brasted P.M. Acting Preceptor; also Bros. Macklin, Christian, Allen, East, Caperoe, Bannister, Ames. Lodge was opened in due form, and the minutes of previous meeting were read and confirmed. Bro. Caperoe, as candidate for passing, was interrogated and entrusted. The Lodge was opened in the 2nd, and Bro. Caperoe was passed to the degree of a Fellow Craft. Bro. Christian gave the lecture on the tracing board, and worked the 1st section of the lecture, assisted by the brethren. Bros. Caperoe and East answered the questions leading to the third degree. Lodge was closed in the second. Bro. Robinson was elected W.M. for the ensuing week. The annual supper will take place on the first Friday in April.

Grey Friars Lodge, No. 1101.—A regular meeting of this flourishing Lodge took place at the Masonic Hall, Reading, on Wednesday, 12th inst. Bros. W. W. Ridley W.M., R. Dowsett I.P.M., J. H. Hawkes S.W., R. C. Prickett J.W., J. T. Stransom Treasurer, W. P. Ivey P.M. Secretary, W. Ravenscroft S.D., H. Creed J.D., T. J. Pulley P.M. D.C., W. Hickie Organist, W. Cordery I.G., W. Collins Steward, W. Hemmings Tyler; Past Masters Bros. W. Ferguson, R. C. Hurley, E. J. Blackwell, E. Margrett; Bros. Sparrow, Greenaway, Coates, Biggs, James, Tegg, Knight, Bennett, E. W. Ridley; Visitors Bros. Westall P.M. 1714, Rev. L. Coleman "Carbon" U.S.A. 32, C. H. Hawkes Steward 414. Lodge was opened. The minutes of the last regular meeting were read and confirmed. Mr. Frederick Brown, approved at the last regular Lodge, was initiated into the mysteries of Antient Freemasonry. Mr. Robert Kemp was also initiated. The ceremony was performed by the W.M. with correctness. The Charge was delivered by the I.P.M. The W.M. moved "that a vote of thanks be recorded on the minutes to Bro. Pulley P.M. and D.C. for his unique and handsome present of a carved Oak Chair." This was seconded by P.M. Margrett, and carried by acclamation. The W.M. alluded to the circumstances of the widow of a deceased Brother, whose affairs had been arranged, mainly through the instrumentality of Bro. Creed J.D., which announcement was received with acclaim. P.M. Margrett proposed "that the Permanent Committee be called on to investigate the financial position of the Lodge, especially in reference to the Annual Banquet expenses." P.M. Hurley seconded this proposal. All business being ended, the Lodge was closed and adjourned. The Brethren retired for refreshment to the Great Western Hotel, where an excellent supper was provided by Bro. Flanagan, to which twenty-two sat down, and an agreeable evening ensued.

New Finsbury Park Lodge of Instruction, No. 1695.—At the meeting, at Hornsey Wood Tavern, on Tuesday, Bros. Oldis W.M., Gush Preceptor, Goode S.W., Moon J.W., Berry Sec., Mercer S.D., Charley J.D., Haynes I.G.; Bros. Knight, Tremere, and Hubbard. Lodge was opened in due form, and the minutes of last meeting read and confirmed. The first section of the second lecture was worked by Bro. Gush, after which the ceremony of passing was rehearsed, Bro. Tremere candidate. Lodge was opened in the third, and closed in the third and second degrees. Brother Gush then worked the second section of the first lecture, after which Lodge was closed and adjourned, to Tuesday next.

Panmure Chapter of Improvement.—This Chapter of Improvement held its usual weekly meeting at the Stirling Castle Tavern, Church-street, Camberwell, on Friday evening, 7th March, at which there was a good muster of Royal Arch Masons. The Chapter was opened in ancient form by Comp. J. W. Watts M.E.Z., assisted by Comps. Allen H., Nevill J.; and there were also present Comps T. Poore Preceptor, Larham Treasurer, J. S. Terry S.E., Lyon P.S.; also Comps. Lovegrove, Fulwood, Hastie, Minchie and others. The minutes of the last convocation having been read and confirmed, the ceremony of exaltation was effectively and impressively rehearsed, the working of Comp. Lyon as P.S. being carefully and excellently rendered. Great praise is due to all the Officers for the care bestowed by them in their various duties, and it must be very encouraging to Comp. Poore, the worthy and painstaking Preceptor, to find the Chapter so steadily growing in numbers and importance, and it is confidently believed that this will ultimately become the most successful Chapter of Instruction in London. Royal Arch Masons are earnestly and cordially invited to attend any Friday evening at half past seven, when they may be sure of receiving a welcome and hearty greeting.

ROYAL MASONIC INSTITUTION FOR BOYS, WOOD GREEN, N.

CAMBRIDGE LOCAL EXAMINATION—CHRISTMAS 1883.

HONOURS—CLASS I.—Bartley W. J.,* North Wales and Shropshire; Browning E. A.,* Monmouth; Mey G., West Yorkshire; Smith F., Lancashire; Stone C. E., London; Watkin H. R., Warwickshire.

HONOURS—CLASS II.—Gibbs J., Somerset; King H. H.,† West Yorkshire.

HONOURS—CLASS III.—Bingham H., London; Cooper W. R., Bristol; Cooper W. P., Somerset; Hunt E. C., Dorset; Jepson J. I., East Lancashire; Johnstone W. S., Sussex; Riley R., London.

SATISFIED THE EXAMINERS.—Deeley R. P., London; Gardner A. W., Durham; Garstin W. L., London; Roberts S. C., South Wales (East Division); Tibbits E. B., Cheshire; Ward J., North Wales and Shropshire; Gedge P. A., London; Nicholls R. H., London; Woon A. A., Kent.

* Distinguished for Latin.

† Distinguished for French.

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, 15th MARCH.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 715—Pannure, Cannon-street Hotel, E.C.
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
 1361—Earl of Zetland, Old Town Hall, Mare-street, Hackney
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1621—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
 1732—King's Cross, Anderton's Hotel, Fleet Street, E.C.
 1767—Kensington, Courtfield Hotel, Earl's Court, S. W.
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 9
 M.M. 104—Macdonald, Guildhall Tavern, Gresham Street
 M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.
 1556—Addiscombe, Harewood House, High Street, Croydon.
 1597—Musgrave, Angel and Crown Hotel, Staines
 R.A. 68—Royal Clarence, Freemasons' Hall, Park Street, Bristol
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 17th MARCH.

- 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.
 518—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 720—Pannure, Balham Hotel, Balham.
 862—Whittington, Freemasons' Hall, W.C.
 901—City of London, Gresham-street, E.C.
 1159—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)
 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 Clerks, 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. 1593—Trafalgar, Ship Hotel, Greenwich
 K.T. 127—Bard of Avon, 33 Golden Square, W
 77—Freedom, Clarendon Hotel, Gravesend
 238—York, Masonic Hall, York
 331—Phoenix Public Room, Truro
 359—Peace and Harmony, Freemasons' Hall, Southampton
 382—Royal Union, Chequers Hotel, Uxbridge
 424—Borough, Half Moon Hotel, Gateshead
 466—Merit, George Hotel, Stamford Baron, Northampton
 622—St. Outhberga, Masonic Hall, Wimborne
 725—Stoneleigh, King's Arms Hotel, Kenilworth
 823—Everton, 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
 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. 40—Emulation, Castle Hotel, Hastings
 R.A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
 R.A. 302—Charity, New Masonic Hall, Darley-street, Bradford
 R.A. 345—Perseverance, Old Bull Hotel, Blackburn
 R.A. 432—St. James, New Inn, Handsworth
 R.A. 734—Londesborough, Masonic Hall, Duffield
 R.A. 779—St. Augustine, Town Hall, Ashby-de-la-Zouch
 R.A. 1051—Rowley, Masonic Rooms, Athenæum, Lancaster
 M.M. 141—Skelmersdale, Pitt and Nelson Hotel, Ashton-under-Lyne
 K.T.—Edmund Plantagenet, Knowsley Hotel, Haymarket-street, Bury
 K.T. 39—Fearnley, Masonic Hall, Dewsbury

TUESDAY, 18th MARCH.

- Board of General Purposes, Freemasons' Hall, at 4
 39—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—Domestic, 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)
 704—Camden, Guildhall Tavern, Gresham-street, E.C.
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Jilly of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 857—St. Mark, Surrey Masonic Hall, Camberwell, S.E.
 860—Dalhousie, Sisters' Tavern, Fennell-road, Dalston at 8 (Instruction)
 1041—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1420—Earl Spencer, Swan Hotel, Battersea Old Bridge
 1446—Mount Edgecombe, 19 Jermy-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, Lewisham, at 7.30 (Instruction)
 1602—Sir Hugh Myddelton, Queen's Head, Essex Road, N., at 8. (In)
 1635—Canterbury, 33 Golden Square, W.
 1695—New Finsbury Park, London Tavern, Fenchurch Street
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)

- Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
 R.A. 26—Castle Chapter of Harmony, 8 Air Street, Regent Street, W.
 R.A. 46—Old Union, The Albion, Aldersgate Street, E.C.
 R.A. 933—Doric, Anderton's Hotel, Fleet-street, E.C.
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.

- 213—Perseverance, Masonic Hall, Theatre-street, Norwich
 211—Merchants, Masonic Hall, Liverpool (Instruction)
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon
 394—St. David, Masonic Rooms, Bangor.
 414—Union, Masonic Hall, Reading
 418—Menturia, Mechanics' Institute, Hanley
 468—Light, Great Western Hotel, Birmingham
 667—Alliance, Masonic Hall, Liverpool
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.

- 1006—Tregulow, Masonic Rooms, St. Day, Scorrier, Cornwall
 1052—Callender, Freemasons' Hall, Manchester
 1089—De Shurland, Fountain Hotel, Sheerness.
 1113—Anglesea, Bull Hotel, Llangefni
 1276—Warren, Queen's Hotel, Birkenhead, Cheshire
 1325—Stanley, Masonic Hall, Liverpool
 1427—Percy, Masonic Hall, Maple-street, Newcastle
 1470—Chiltern, Town Hall, Dunstable
 1473—Boyle, 146 Berry-street, Boyle, at 6. (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
 1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton
 1941—St. Augustine's, Shrewsbury Arms Hotel, Rugley

- R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
 R.A. 80—St. John's, Masonic Hall, Park Terrace, Sunderland
 R.A. 419—St. Peter, Star and Garter Hotel, Wolverhampton
 R.A. 510—St. Martin's, Masonic Hall, Liskeard
 R.A. 1151—Unity, Town Hall, Tywardreath, Cornwall
 M.M.—Lebanon, Masonic Hall, Liverpool
 M.M.—York, Masonic Hall, Duncombe Street, York
 M.M. 266—Amherst, Masonic Hall, Sandgate

WEDNESDAY, 19th MARCH.

- Lodge of Benevolence, Freemasons' Hall, W.C., at 6
 Grand Stewards, Freemasons' Hall, W.C.
 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)
 228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)
 538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
 700—Nelson, Masonic Hall, William-street, Woolwich
 720—Pannure, Balham Hotel, Balham, at 7 (Instruction)
 913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
 802—Burgoyne, 25 Charterhouse Street, E.C., at 7. (Instruction)
 969—Maybury, Inns of Court Hotel, W.C.

- 1044—Wandsworth, East Hill Hotel, Wandsworth
 1150—Buckingham and Chandos, Freemasons' Hall, W.C.
 1278—Burdett Coutts, 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, Glengall 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
 1629—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
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 1791—Grosvenor, Prince Albert Tavern, Portobello-rd., 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. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
 R.A. 1593—Ley Spring, Red Lion, Leytonstone
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)
 M.M. 144—Grosvenor, Masonic Hall, Air Street, Regent Street
 M.M. 181—Francis Burdett, Albany Hotel, Twickenham
 M.M. 199—Duke of Connaught, Town Hall, Shoreditch

- 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, Drover's Inn, Openshaw
 592—Cotteswold, King's Head Hotel, Cirencester
 594—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—Elle-mere, Freemasons' Hall, Runcorn, Cheshire
 816—Royd, Spring Gardens Inn, Wardle, near Rochdale
 823—Everton, Masonic Hall, Liverpool
 874—Holmesdale, Royal Sussex Hotel, Tunbridge Wells
 889—Dobie, Griffin Hotel, Kingston-on-Thames
 938—Grosvenor, Masonic Hall, New-street, Birmingham
 962—Sun and Sector, Assembly Rooms, Workington
 972—St. Augustine, Masonic Hall, Canterbury

- 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
 1040—Sykes, Masonic Hall, Driffield, Yorks
 1036—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
 1255—Dundas, Huyshe Masonic Temple, Plymouth
 1311—Brighthouse, Masonic Room, Bradford-road, Brighouse
 1337—Anchor, Masonic Rooms, Durham House, Northallerton

1353—Duke of Lancaster, Athenaeum, Lancaster
 1356—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
 1634—Starkie, Railway Hotel, Ramsbottom
 R.A. 580—Unity, Wheat Sheaf, Ormskirk
 R.A. 591—Buckingham, George Hotel, Aylesbury
 R.A. 632—Harmony, Masonic Hall, Devizes
 R.A. 726—Royal Chartley of Fortitude, North Western Hotel, Stafford
 R.A. 847—Fortescue, Masonic Hall, High Street, Honiton
 R.A. 1060—Marmion, Masonic Rooms, Tamworth
 R.A. 1350—Fermor Hesketh, Masonic Hall, Liverpool
 R.A. 1375—Architect, Didsbury Hotel, Didsbury

THURSDAY, 20th MARCH.

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)
 40—Gihon, Guildhall Tavern, Gresham-street
 55—Constitutional, Inns of Court Hotel, Fleet-street, W.C.
 63—St. Mary, Freemasons' Hall, W.C.
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 160—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
 1158—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)
 1278—Burdett Courts, Approach Tavern, Victoria Park
 1287—Great Northern, Freemasons' Hall, W.C.
 1321—Emblematic, Horns Tavern, Kennington
 1330—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1365—Clapton, White Hart, Clapton
 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)
 1623—West Smithfield, Freemasons' Hall, W.C.
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (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)
 1963—Duke of Albany, Masonic Hall, Shaftesbury Park, Lavender Hill
 R.A. 217—Stability, Anderton's Hotel, Fleet-street, E.C.
 R.A. 733—Westbourne, Lord's Hotel, St. John's Wood
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 831—Andrew, Bell and Anchor Hotel, Hammersmith Road
 R.A. 1216—Macdonald, Headquarters 1st Surrey Rifles, Camberwell
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)
 M.M. 109—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, A. Rundel
 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
 313—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
 315—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)
 1290—Pembroke, West Derby Hotel, West Derby, near Liverpool
 1327—King Harold, Britannia Hotel, Waltham New Town
 1332—Unity, Masonic Hall, Crediton, Devon
 1432—Fitzalan, Wynstay Arms, Oswestry
 1512—Hemming, Red Lion Hotel, Hampton
 1530—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. 38—Cyrus, Council Chambers, North Street, Chichester
 R.A. 201—Caledonian, Freemasons' Hall, Manchester
 R.A. 249—Mariners, Masonic Hall, Liverpool
 R.A. 283—Wisdom, Swan Inn, Haslingden
 R.A. 1115—Equality, Red Lion, Accrington
 M.M.—Canynge, Freemasons' Hall, Bristol
 M.M. 17—Portsmouth, Masonic Hall, Portsmouth
 K.T.—William de la More, Masonic Rooms, St. Helens, Liverpool

FRIDAY, 21st MARCH.

House Committee Boys' School, Wood Green, at 4
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 6—Friendship, Willis's Rooms, St. James's
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
 113—Middlesex, Albion, Aldersgate-street.
 141—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 201—Jordan, Freemasons' Hall, W.C.
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)
 769—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)
 1956—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1153—Belgrave, Jermy-street, S.W., at 8. (Instruction)
 1293—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbrooke Hall, Notting Hill, at 8. (Instruction)
 1704—Anchor, Holborn Viaduct Hotel
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 1962—London Rifle Brigade, Anderton's Hotel, Fleet Street
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 65—Prosperity Chapter of Improvement, Hercules Tavern, Leadenhall St.
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 K.T. 6—St. George's, The Albion, Aldersgate Street
 K.T. 43—Kemeys Tynte, 53 Golden Square, W.
 K.T. 74—Harcourt, Greyhound Hotel, Richmond

127—Union, Freemasons' Hall, Margate
 152—Virtue, Freemasons' Hall, Manchester
 271—Royal Clarence, Royal Pavilion, Brighton
 347—Noah's Ark, Wagon and Horses Hotel, Tipton
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
 516—Phoenix, Fox Hotel, Stowmarket
 663—Wiltshire Fidelity, Masonic Hall, Devizes.
 993—Alexandra, Midway Hotel, Levenshulme
 1096—Lord Warden, Wellington Hall, Deal
 1311—Zetland, Masonic Hall, Great George-street, Leeds
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1641—Alma Mater, Masonic Hall, New-street, Birmingham
 1773—Albert Victor, Town Hall, Pendleton
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 31—Bertha, Masonic Hall, St. Peter's Street, Canterbury
 R.A. 52—Royal George, Norfolk Hotel, Norwich
 R.A. 403—Hertford, Shire Hall, Hertford
 R.A. 414—Union, Masonic Hall, Greyfriars Road, Reading
 R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield
 R.A. 622—St. Cuthberta, Masonic Hall, Winborne
 R.A. 837—Marquess of Ripon, Town Hall, Ripon
 R.A. 1010—Kingston, Masonic Hall, Worship Street, Hull
 M.M. 65—West Lancashire, Masonic Hall, Liverpool
 R.C.—Talbot, Freemasons' Hall, Sheffield

SATURDAY, 22nd MARCH.

108—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1297—West Kent, Crystal Palace, Sydenham
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
 1679—Henry Muggersidge, Masons' Hall Tavern, E.C.
 1871—Gostling-Murray, Town Hall, Hounslow
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 1464—Erasmus Wilson, Pier Hotel, Greenhithe
 1777—Royal Hanover, Albany Hotel, Twickenham
 1982—Greenwood, Public Hall, Epsom

NOTICES OF MEETINGS.

—:O:—

THE GREAT CITY LODGE, No. 1426.

THE last meeting of the season of the above Lodge was held on Saturday afternoon, 8th inst., at the Cannon-street Hotel, Bro. F. T. C. Keeble W.M. There was a strong muster of the members of the Lodge, and the following Visitors:—Horace Brooks Marshall 1349 Grand Treasurer elect, W. E. Davis and R. I. C. Davis 1694, M. Brown 1997, E. E. Crombie 1623, C. Darrant 943, C. A. Soderberg, T. P. Martin 1765, Glover 181, G. T. Shorne 1632, R. J. Petley 1471, Nelson Reed P.M. 1572, 1601, 1671, J. H. Bramley W.M. 957, J. H. Thompson 1741, J. A. Huckvale 1635, Croft 1986, Bullen 943. The minutes of last Lodge were read and confirmed, after which Lodge was opened in the second degree, and Bros. Hooper, Wesley, Kelsey, and Cooper were subjected to an examination as to the progress they had made. Lodge was then opened in the third degree, and they were raised to the degree of M.M., the work being exceedingly well done by the Worshipful Master and his Officers. The next business was to elect a Worshipful Master for the ensuing year, and the election, which was almost unanimous, was in favour of Bro. Baber Senior Warden, who returned thanks on his election, promising by every means in his power to discharge the duties to the entire satisfaction of the members. Bro. N. B. Headon P.M. was unanimously re-elected as Treasurer, and Bro. Potter P.M. as Tyler. The Almoners and Auditors were also appointed. The W.M. then said he should take a rather unusual course, and refer to the proceedings which had taken place in the Grand Lodge on Wednesday last, which had resulted in the election of Bro. Horace Brooks Marshall as Grand Treasurer, and as that worthy brother was now present, he was sure the members of The Great City Lodge would congratulate him upon the result and give him a hearty welcome, a request which was most cordially responded to. Bro. Marshall, on rising, was received with cheers; he said he wished to express his heartfelt thanks to the members of The Great City Lodge for the part they had taken in the Masonic events of the past week. It was not until Monday last that he became aware of who were to be the mover and seconder of him for the office of Grand Treasurer. He could hardly estimate the great amount of brotherly love and friendship he had received, and that he should ever remember. He must say that he had not even known his seconder, and had had no communication with him; indeed a great majority of those in Grand Lodge who voted in his favour knew no more of him personally than the man in the moon. The brethren had graciously, generously, and magnificently selected him to fill the exalted position of Grand Treasurer, although he was almost the youngest member of the Fraternity entitled to enter Grand Lodge. He confessed that he considered it to be a great honour to be elected by the voice of the Craft to this high position, and he could assure them that so long as it might please the Supreme Being to entrust him with life it was his determination to do all he could for the benefit of the three great Institutions which it was their pleasure and happiness to possess. Bro. H. Thompson P.M. said they are told that "Masonry is a progressive science," and he thought they had an ample proof that it was so in the proceedings which had taken place in the Grand Lodge on Wednesday last, when a great principle had been vindicated, and the voice of the whole Craft had been heard in the result which had taken place, and the honour which had been conferred upon the man of their choice. Although this was the only office in Grand Lodge which it was in the power of the Craft to confer, he had no doubt but that it might prove of advantage in other respects, and be a guide in the future. His object, however, in rising was to render a due meed of praise to whom praise was due, he therefore begged to move:—"That the members of The Great City Lodge, in open Lodge assembled, having observed the decision at which Grand Lodge arrived on Wednesday last in the election of a custodian of the funds of the Craft at large, desire to accord their sincere thanks to their esteemed Bro. R. J. Simpson their Chaplain,

Bro. Keeble Worshipful Master, and Bro. N. B. Headon P.M. and Treasurer, for their praiseworthy exertions in the maintenance of a sound principle, and which, no doubt, in a great measure contributed to so satisfactory a result." The motion having been seconded, was put and unanimously adopted. Bro. the Rev. R. J. Simpson said, while acknowledging Bro. Thompson's kindly intentions, he rather took exception to receiving the thanks of the Lodge for what he had done, as he had only done his duty. Lodge was then closed in due form and with solemn prayer, and the brethren adjourned for refreshment. The usual loyal and formal toasts having been proposed and responded to, Bro. Kibble I.P.M. said that was the last time he should have the pleasure of proposing the health of the W.M., and remarked that all he had prophesied of him at his installation had come to pass, not only as to his able working of the ceremonies, but for the manner in which he had filled the chair at the banquet-table. As regarded his attendance at the Grand Lodge, they had good reason to be proud of him, and also generally for the manner in which he had conducted the business of the Lodge in the past season. During the recess he hoped he would gather increased strength, and in installing his successor impress upon him the great truths of Freemasonry. The W.M., in acknowledging the toast, said it was a source of great pleasure to him to know that during the few nights he had presided in the Lodge and at the banquet-table he had met with their approval. The duties of the W.M. in the chair was a position of great responsibility, and although it might be supposed to be a bed of roses, it had its thorns; but he was happy to say that he had met but few of them. As that was the last time he should preside at the banquet-table he begged sincerely to thank them for the manner in which he had been supported, as well as in the Lodge; and he wished also to thank them for their kind expressions of approval whenever his name was brought before them. He considered it to be the proudest position that any one could enjoy to be elected to the chair of his mother Lodge, and in that he had endeavoured not only to please himself but every brother in it. If he installed his successor he should go out of the chair a happy man, and should always look back with happiness to the year when he filled the Chair of The Great City Lodge. The W.M. said the next toast he had to propose was one of importance in The Great City Lodge, for from the time of its constitution it had always been favoured by a great number of visitors. They frequently saw the same faces again, which augured favourably as to their reception. They were always pleased to see them, offering to them the right hand of fellowship and a thorough and a hearty welcome. He then gave the toast, for which two of the Visitors returned thanks. The W.M. said the next toast he had the honour of proposing was the Past Masters of the Lodge. They were blessed with a number of Past Masters, all of them were alive, and most of them present that evening. He had the honour of being the seventh Master of the Lodge, and it only seemed as yesterday since he heard Bro. Kibble address him so eloquently on his duties. As to Bro. Stevens, their first Master, he was glad to see him, for at times they had some doubts, after his severe accident, whether they should ever see him again. Having commented upon their different good qualities, he called upon the brethren to join with him in drinking the health of the P.M.'s. Bro. Kibble briefly replied. Bro. Stevens said he deeply felt and highly appreciated the kind welcome the brethren had given him on this his first visit since his accident, and he thanked the G.A.O.T.U. for sparing him to again renew the delight of association with them. During his illness he sorrowed for his enforced absence from what, Masonically speaking, was a second nature to him, a regular appearance in The Great City Lodge; and reflecting on the past, he could but echo the poet's words, "A sorrow's crown of sorrow is remembering happier things." He trusted he might yet have many pleasant years in Lodge with them. Might he be permitted to refer to the recent important event in Grand Lodge, which was of so much interest to them and the Craft in general? Last year The Great City Lodge originated, and gave a strong impetus to the movement for change of Grand Treasurership annually, according to the Constitutions of the Order. It was then clearly defined that "principle not person" was the object cared for. The selection of a brother to represent the principle, his nomination for the office, and successful election followed. He did not hesitate to say that a moral obligation was broken when a re-election of the same brother was sought for at the end of his year of office, and he who should have retired permitted himself to be re-nominated. The result of such action was a strong controversy in the Masonic journals, and such an evidence of "side" had not been witnessed for many years past. The possibility of former efforts being made of no avail was foreseen, and our Brother Past Master Headon at once resumed his endeavours on behalf of the principle which Grand Lodge had adopted at the last election. So it came about that our worthy Brother Horace Brooks Marshall, whose presence amongst us in Lodge this evening gives so much pleasure, is now Grand Treasurer elect. The election, with its overpowering majority in favour of the principle of selection year by year from amongst members of the Craft not previously distinguished by Grand Official rank, disclosed, sadly enough, a distinct issue between the dais and the floor of Grand Lodge. Let us hope that now such disagreement may cease, and the harmony of the Craft be no further disturbed, but there is no concealing the fact that, in the division at this election, the occupants of the dais, with the exception of seven, whose names will be honourably remembered by the "blues," voted against the principle, the Constitutions, and the will of Grand Lodge as expressed at the election of Bro. Allcroft. He was afraid however this wish was father to the thought. Look in a Masonic newspaper of to-day, and note the extraordinary coincidence of expression in a leaderette and a letter from a correspondent. Says the leaderette, "The great controversy as regards the election of Grand Treasurer is now closed *pro tem.*" Says *Obsta Principiis*, "So we may now rejoice to think that our controversy is closed *pro tem.*" What a strange similarity of mental operation! Can it be that the same mind and pen were concerned in the double production? He had no doubt such was the case. But what is behind? Is there a thought that this controversy is not now altogether

closed? Is it hoped that next year shall see a renewal of the objectionable incidents which have surrounded the late election, and to use a *circular* expression, "divided the Craft into parties?" Let us trust not, but if unfortunately such should be the case, The Great City Lodge, kindred Lodges, and our Past Master Headon, will have to be reckoned with before the principle is sacrificed. For himself, he rejoiced to know that The Great City Lodge retained its reputation both as regarded ceremonial work and the upholding of those principles acknowledged and subscribed to when its charter was granted. In such Lodges as this solace and sanctuary could be found from the worry and turmoil of disputed proposals and heated controversies, and of such it might be said, in the words of an American poet:—

Oh! if there be a spot most sweet,
Most full of bliss, most free from care,
'Tis where we on the *Level* meet,
Intent to part upon the *Square*.
Oh! if there be an hour of peace,
It is when twilight's shadows fall,
And men their fretful labours cease,
To mingle in the Masons' Hall.
Though factions storms, adverse and fierce,
Should o'er the land affliction waft,
Why, let them range! they cannot pierce
The curtain'd safety of the *Craft*.

The Worshipful Master said the next toast he had to propose was an important one; it was the Treasurer and Secretary; he remarked how judiciously their Treasurer took care of their money, and as for their Secretary, although he was travelling about, east, west north and south, he was always most indefatigable in attending to his duties, and was indeed the most hard-worked officer of the lodge. Bro. Headon P.M. and Treasurer said he had once more to return his hearty thanks for the manner in which the Brethren had received the Treasurer (he should leave the Secretary to return thanks for himself). He was always pleased when he found that he could be of any service to The Great City Lodge, and as he had been again elected their Treasurer, it gave him great satisfaction in coming amongst them. As Brother James Stevens had referred to him in what had taken place during the past week, he might be pardoned for saying the present Grand Treasurer had been sat upon; they did not think that any man should be Grand Treasurer every year, but last year Bro. Allcroft went in by a tremendous majority. The Great City Lodge, and their Treasurer, however, felt greatly disappointed when they found that the nominee who was elected to support a great principle allowed himself to be put forward another year contrary to the very principle he was elected to maintain. The Great City Lodge then put forward another man, and they knew what had happened. He was sure that the new Grand Treasurer would never put himself in the same position as Bro. Allcroft had done, and if they adhered to the question of principles and not persons, all would go well. It had been said that The Great City Lodge wanted to carry things all their own way, but they did not wish to do anything of the kind, but maintain principle, and if he had been instrumental in carrying out that principle to a successful issue he was only too happy and pleased at having done so. Bro. Blackie also returned thanks, and after some other toasts had been given, the proceedings were brought to a close. The Lodge Ball will take place on Saturday, the 22nd inst., at the Cannon-street Hotel.

CARNARVON LODGE, No. 804.

THE regular monthly communication of this Lodge was held in the Masonic Hall, Havant, on Tuesday evening, 4th inst. The chair was occupied by the Worshipful Master, Bro. T. Douglas Askew, Eastney, Portsea, Bros. Kimber I.P.M., Collins S.W., Smith Parson J.W. Several Past Masters were present, including Bros. Green Prov. J.W., Thomas Francis, J. Clay (Portsmouth Lodge), and Bro. Elverstone. Among the visitors was a Brother hailing from a New York Lodge. The Lodge was opened successively in the three degrees. Fellow Crafts Haig and Wells, being in waiting, were admitted and raised, with the usual impressive ritual, to the sublime degree of Master Mason. We have rarely seen this degree worked so admirably as it was done by W.M. Askew. Where there is perfect knowledge of the ritual, there is too often a monotony and tameness in working it, which cannot have a very satisfactory effect upon the mind of the candidate. But to the graces of elocutionary style, Bro. Askew adds earnestness and sincerity in conveying the great lessons of this remarkable degree, and it was impossible not to admire and appreciate his singularly felicitous method of communicating them. After the raising the Lodge was called from labour to refreshment, and, adjourning to the ante-room, a good deal of fraternal feeling was manifested towards the newly made Masons and the Visitors. Called again from refreshment to labour, the charge to Bros. Haig and Wells was again beautifully recited by the W.M. Lodge business was then transacted. The brethren are anxious to enlarge their Lodge, which does not afford sufficient accommodation for the increasing membership, and this subject was duly discussed. The Lodge finally closed in peace and harmony at about half-past nine.

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| 3 THE MAN OF ENERGY. | 19 A MODEL MASON. |
| 4 FATHER TIME. | 20 A CHIP FROM JOFFA. |
| 5 A CORNER STONE. | 21 A PILLAR OF MASONRY. |
| 6 THE CRAFTSMAN. | 22 BAYARD. |
| 7 THE GOWNSMAN. | 23 A RIGHT HAND MAN. |
| 8 AN EASTERN STAR. | 24 OUR CITIZEN BROTHER. |
| 9 THE KNIGHT ERRANT. | 25 AN ABLE PRECEPTOR. |
| 10 THE OCTOGONARIAN. | 26 AN ANCIENT BRITON. |
| 11 A ZEALOUS OFFICER. | 27 THE ARTIST. |
| 12 THE SOLDIER. | 28 THE FATHER OF THE LODGE. |
| 13 FROM UNDER THE CROWN. | 29 A SHINING LIGHT. |
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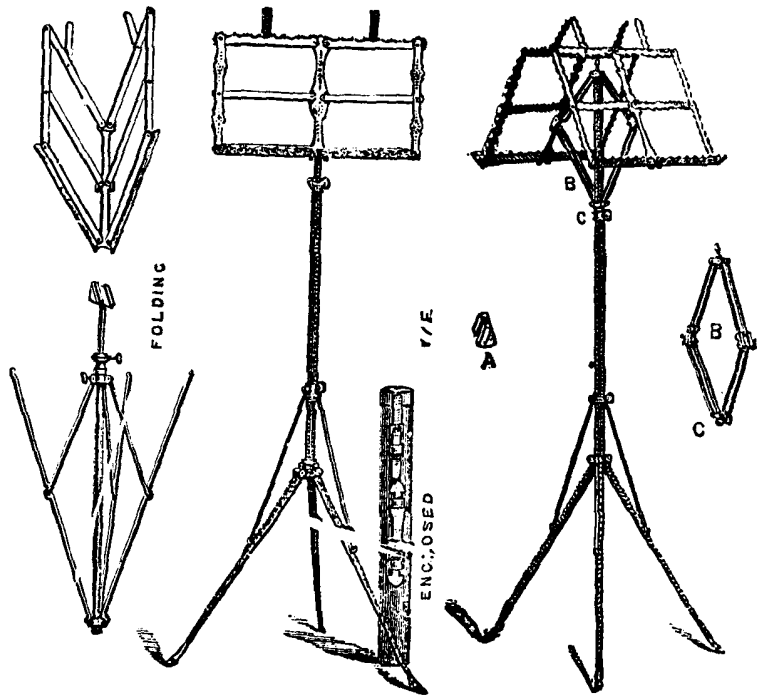
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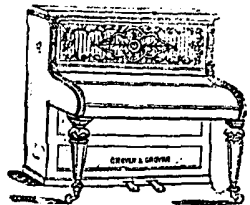
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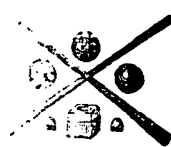
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