

# Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## THE ENGLISH RITE OF FREE-MASONRY.

(Continued from page 258).

IN his Fourth Chapter Bro. Hughan directs his attention especially to the Royal Arch Degree, the advent of which he sets down as having taken place about 1737-40, or some twenty years after the Revival. The earliest minutes relating to this degree belong to the year 1762 and have somewhat recently been brought to light by Bros. Whytehead and Todd, of York; the earliest references to it are to be found in the "Atholl" Records of 4th March 1752 and Fifield Dassigny's "Serious and Impartial Enquiry into the cause of the present Decay of Free-Masonry in the kingdom of Ireland," &c., published in Dublin in 1744, and reproduced in Hughan's "Memorials of the Masonic Union of A.D. 1813," London, 1874. The excerpt from the last-mentioned work will be found at pp 47-48, but as it is too long for reproduction here, we shall content ourselves with giving the author's summary. "We learn, then," writes Bro. Hughan, "from Dr. Dassigny, that (1) 'some few years' prior to 1744 (say 1740) a brother in Dublin pretended to be Master of the Royal Arch, (2) but was detected by another brother 'who had some small space before' (say 1739), attained that excellent part of Masonry in London.' (3) 'Royal Arch Masons' assembled at York in 1744 (so he was informed). (4) 'Some of the Fraternity' did not like such a secret ceremony being kept from those who had taken the 'usual degrees;' (5) but the objection was not entertained, because the members in question had 'passed the chair,' and were 'excellent Masons.' (6) Another 'itinerant Mason,' lately arrived in Dublin (say 1743), desired to add three steps to the usual trio, by which some wonderful results were to be attained, even advancement 'to the highest heavens,' to which the Doctor objected on reasonable grounds; and (7) finally it is clear that the Third Degree in 1744 culminated in reverence for the *Summum Bonum, the immortal God.*" This is a very fair description of the original passage in Dassigny, and as it is the earliest evidence producible in connection with the Degree, it seems to us fully to justify Bro. Hughan in having selected 1737-40 as the date when the R.A. was introduced into our Rite. This view is corroborated by Dr. Rob. Morris, of Kentucky, who it seems "an age ago declared that the Royal Arch Degree must be ascribed to about 1740," while, on the other hand, the brother who rejoices in the pseudonym of "Masonic Student," contended as far back as 1867-8 that the "Degree existed in effect long before Ramsay's time . . . . We have numismatic evidence of the antiquity of the second part of the Third Degree, coeval with the operative lodge of York Masons, certainly in the fifteenth century." We are further told that "in a subsequent letter, the same writer observes, 'despite Bro. Hughan's strong expression of opinion, I venture to express my firm belief, on very many grounds of evidence, that the Royal Arch Degree is far more ancient than 1740.'" Bro. Hughan, however, stands firmly by his belief, neither he nor his friends at York having been able to discover the "numismatic evidence" referred to, and he himself being "now more convinced than ever" that his contention then was the right one, "there being no other view possible, according 'to our knowledge of the facts.'" Those who have accompanied us through our sketch of

Bro. Hughan's remarks on the Third Degree will have no need to go further for a justification of his opinion.

Bro. Hughan agrees with Dr. Oliver as to the possible English origin of the Degree, but he entirely demurs to the same writer's assertion that the Chevalier Ramsay "visited London at the very period in question, for the purpose of introducing his new degrees into English Masonry; and his schemes being rejected by the Constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the schismatics . . . . It is therefore extremely probable that Ramsay was concerned in the fabrication of the English degree." With reference to this Bro. Hughan observes, "There is not a tittle of proof that Ramsay's inventions were either entertained or rejected by the Grand Lodge of England, by its rival, the 'Athol Masons,' or by any other Masonic body in Great Britain and Ireland, added to which he had 'joined the majority' some three years at least prior to the period of Dermott's exaltation as a Royal Arch Mason, and the Seceders, or 'Atholl Grand Lodge,' had no existence until some seven years or more after Ramsay's decease." As regards the opinion so confidently expressed by Bro. Joseph Robbins, P.G.M. Illinois, that the Degree "was practised by the seceders, but never by the authority of the regular Grand Lodge down to the union of the two Grand Lodges in 1813." Bro. Hughan points out that as "the degree was worked in London and Dublin about 1740, being some six years prior to Dermott's 'exaltation,' and ten or more years before the 'Atholl' Grand Lodge was started, it must be incorrect to credit the 'Seceders' with the introduction of Royal Arch Masonry into this country." He also points out that "the non-recognition" of the Degree "by the Grand Lodge of England was more formal than real for many years antecedent to the 'Union,'" it being in evidence that it was "patronised by Lord Blaney the Grand Master, and other influential members of the Grand Lodge in 1767 and subsequently."

Having discussed these and other matters concerning the Royal Arch, Bro. Hughan glances at the records which have been preserved, the earliest being the "Minute Book belonging to the Most Sublime Degree or Order of Royal Arch appertaining to the Grand Lodge of all England, held at the City of York, 1762." This has already been referred to, but it will doubtless prove interesting to our readers to know the earliest record contained in the said Book, and hence we give it as quoted by Bro. Hughan:—

"A Most Sublime or Royal Arch Lodge open'd at the Sign of the Punch Bowl in Stongate, York, on Sunday, the 7th of February, 1762. Present:

Frodsham, P.H. }  
Oram, Z.L. } in the Chairs.  
Granger, J.A. }

"At this Lodge Brothers Burton, Palmes, Tasker, and Dodgson petition'd to be raised to the 4th Degree of Masonry, commonly call'd the Most Sublime or Royal Arch, were accepted, and accordingly made."

Passing over the references to Knight Templary at York and the Jerusalem Chapter, No. 3, Philadelphia, founded in 1758 under an Atholl Warrant, and still flourishing, we come to the earliest Arch records under the "Moderns" belonging to the year 1765. After pointing out that Bro. Gould was originally of the opinion that this Chapter, which was the parent of the regular Grand Chapter, was formed 12th June 1765, Bro. Hughan

remarks that his brother author had modified this view in consequence of discoveries made by him (Bro. Hughan) that the said Chapter did not meet for the first time on the said 12th June. The grounds which Bro. Hughan adduced, and which had the effect of influencing Bro. Gould to alter his original opinion are reasonable enough. In the first place, the Bye-Laws in the Minute book of the Royal Arch Chapter open with a declaration in which it is stated that on the 12th June 1765 the "Companions of the E.G. and R.C.," after "having duly considered and maturely deliberated on the *present state of the Chapter*," have &c. &c. from which it is very naturally inferred that the said meeting "was not the first held by the Companions." It seems also to have been resolved on the same occasion that "for the future, the expense of Passing the Royal Arch should be raised to two guineas each," which, as Bro. Hughan rightly argues, is still further evidence "that the Chapter had a prior existence." There is also the fact that the "anniversary" was celebrated on "Jan. 18th, 1766," but, to crown all, Bro. Hughan notes a "minute of a meeting on 22nd March 1765, when 'The Most Excellent Grands and Brethren met at Mr. Inge's. Bro. Bourcard, Br. Palin, and Br. Vander Upwick pass'd the Arch.'" The actual date of the constitution of this Chapter, Bro. Hughan, to his great regret, is unable to furnish, but he considers it had a prior existence to the Caledonian Chapter mentioned in a resolution of 26th December 1766, on the ground that "sufficient time had not elapsed" between the period of its known activity and "the constitution of the 'Caledonian Lodge,' on November 15th, 1764," from which the said "Caledonian Chapter" may or may not have derived its origin. The point is a nice one, but in order thoroughly to grasp the purpose and nature of Bro. Hughan's contention it will be as well perhaps that the reader should study carefully the passage in which it is contained.

The rest of the Chapter is highly interesting, and will well repay the time devoted to its perusal by those who are desirous of learning more about the Royal Arch degree. Our next paper will be devoted to the subsequent portions of Bro. Hughan's work.

(To be continued.)

## HOGARTH'S PORTRAITS OF MASONS, AND MASONIC CARICATURES.

BY BRO. JACOB NORTON.

A BROTHER recently informed me that Desaguliers' portrait is in Hogarth's works. After examining some editions, I found it in Nichol's edition of 1810, page 142, viz., in the Plate of the "Sleeping Congregation." The editor says:—

"The preacher was designed as the representative of Dr. Desaguliers. This print was first published in October 1736, price 1s, under the title of 'A Print representing a Sleepy Congregation in Country Church. By W. Hogarth.' (*Gentleman's Magazine*, 1736, page 624.) It was afterwards improved by the author in 1762, and is found in three different states. In the first, *Dieu Mon Droit* is wanting under the King's Arms, the Angel with one wing and two pair of thighs, that supports the motto, is smoking a pipe; and the lion has not his present magnificent genitals. In the second, the words already mentioned are added; the angel's pipe is obliterated; the insignia of the lion's sex rendered ostentatiously conspicuous; the other distinctions are chiefly such as a reiteration of engraving would naturally produce, by adding strength to the fainter parts of the composition. Changes of this kind are numberless in all repaired prints of our artist. There is also a pirated copy of this plate. It is not ill executed, but in size is somewhat shorter than its predecessor, and has no price annexed. In the original picture, which was in the collection of the late Sir Edward Walpole, the clerk's head is admirably well painted and with great force, but he is dozing, and not leering at the young woman near him, as in the print.

It is evident from the above that Bro. Hogarth did not regard Bro. Desaguliers as a very *stirring* preacher.

The next portrait of a distinguished Mason I found in the same edition of Hogarth is that of Martin Folks. Anderson says that, after the Duke of Richmond was installed Grand Master in 1724, the new "Grand Master, standing

up, called forth (as if it were by accident) and appointed Martin Folks, Esq., his Deputy Grand Master, invested and installed by the last Deputy in the Chair of Hiram Abiff." Bro. Anderson must have made a mistake here, for I always understood that Bro. Hiram Abiff was one of Solomon's Grand Wardens, and not his Deputy. Indeed, I have never heard that Grand Master Solomon had a Deputy at all.

The following brief sketch of Bro. Folks is annexed to the portrait by the editor of Hogarth, p 156.

"Martin Folks was a mathematician and antiquary of much celebrity in the philosophical annals of this country. He was, at the early age of twenty-four, admitted a member of the Royal Society, where he was greatly distinguished. Two years afterwards he was chosen one of the Council, and was named by Sir Isaac Newton himself as Vice-President. He was afterwards elected President, and held this high office till a short time before his death, when he resigned it on account of ill health. In the Philosophical Transactions are numerous memoirs of this learned man. His knowledge of coins, ancient and modern, was very extensive, and the last work he produced was on that subject—"The History of the English Gold and Silver Coin, from the Conquest to his own time." He was President of the Society of Antiquaries at the time of his death, which happened 28th June 1754, at the age of sixty-four. A few days before his death he was struck with a fit of the palsy and never spoke after this attack."

The portrait of Pine the engraver, by Hogarth, I have described several months ago. I will only add, that in the plate called "The Gate of Calais" Pine is represented in the character of a friar, but the figure is too small to be recognised as a portrait of Pine.

On the Plate called "Night," representing a scene in London, of about the year 1736; among other pictures, the principal or foremost figure is a *bemuddled* Freemason, wearing an apron and collar, from which hangs a Mason's Square; the old Mason stares wildly, as if he did not know where he had been, or where he is going to; he is, however, in charge of a waiter, carrying a lanthorn, and leading him, the Lord knows where. Of course, Masons *never get tipsy now a days*; because *temperance* and *prudence* are now numbered among our Masonic virtues; but in those days our ritual made no reference to either temperance or prudence; it is, therefore, possible that Masons may have indulged too much in those days, and who knows whether the subsequent introduction of "Temperance" into our ritual may not have been due to that very picture by Bro. Hogarth. The account about that plate in Nichol's edition of Hogarth is very meagre, so I shall cull some information from the Rev. John Trusler's edition, he says:

"The wounded free-Mason, who, in his zeal for brotherly love, has drank his bumpers to the Craft till he is unable to find his way home, is under the guidance of a waiter. This has generally been considered as intended for Sir Thomas de Veil, and from an authentic portrait which I have seen, I am, says Mr. Ireland, inclined to think it is, notwithstanding Sir John Hawkins asserts that he could discover no resemblance. When the Knight saw him in his registerial capacity, he was probably sober and sedate, here he is represented a little disguised. \* \* \* On the resignation of Horace Walpole in February 1738, De Veil was appointed inspector-general of the imports and exports, and was so severe against retailers of spirituous liquors, that one Allen headed a gang of rioters for the purpose of pulling down his house, and bringing to summary punishment two informers who were there concealed, Allen was tried for this offence, and acquitted upon the jury's verdict declaring him a lunatic."

Now, I know nothing more about De Veil than is given above: he certainly held no office in the Grand Lodge up to the time the picture "Night" was painted, nor do I know whether he was a Mason at all. But be that as it may, Ireland died in 1808. He did not know De Veil personally, but saw only De Veil's picture. Now, in the first place, I have seen some pictures of George Washington that did not look to me like other pictures of that distinguished man. And second, if De Veil was so severe as a magistrate upon liquor dealers, it is not very probable that he would get drunk in a Masonic Lodge and cut such a figure as represented on the plate.

There is a plate in Nichol's edition, viz., "The mystery of Masenry brought to light by the Gormagons." I have described that plate in Vol. VII., p 150, of the *Masonic Magazine*. But I must briefly state here that the Gorma-

gons were a Chinese Order, which made its appearance in about the year 1723 and expired about 1730. They, like the Masons, indulged in annual *processioning*. The plate in question has not a solitary Masonic emblem on it, and it must therefore originally have been designed to ridicule the Gormagons only. But the Masons also provoked ridicule by their annual processions. In 1742, and for at least three years later, a number of droll Masonic caricatures were published in cartoons and newspapers. It seems to me that the owner of the Gormagon Plate, in order to realise another penny from it, altered the inscription at the bottom of the plate, added *Masons* to the *Gormagons*, and when thus Masonised he found new customers for it. Mr. Nichols, the editor, says, "To the earliest impression of this plate the name of *Sayer* (for whom it has since been re-touched) is wanting. 'Stolen' from Coypel's *Don Quixote*." What he means by "stolen," &c. I do not understand, but it is very evident that the inscription was altered, and we all know that it is "a common trick of the trade," when an engraving has fulfilled its purpose for one publication, to alter its inscription in order to adapt it for another, and such may also have been the case with the plate under consideration. Indeed, I even doubt whether Hogarth engraved it at all.

Boston. 17th October 1884.

### AN INVITATION POLITELY DECLINED.

We very much regret to find ourselves under the necessity of declining a very courteous invitation addressed to us by the *Masonic Chronicle* of Columbus, Ohio. We understand that on some former occasion we took the liberty of describing certain of our contemporary's remarks on the dispute between the Grand Chapter of Quebec and the Mark Grand Lodge of England as having been characterised by a tone of "unmitigated insolence." We do not remember to have done so, and unfortunately at the moment of writing, our file of the *CHRONICLE* is not accessible for reference. We dare say, however, our Ohian friend is quite right. It is not our habit to go out of the way to pay people either deserved or undeserved compliments, and if, as our contemporary points out, we did so describe its remarks, we must have seen something about them of an exceptionally meritorious character. But it does not follow that, because we have set a rule at naught on one occasion, and under, we presume, very special circumstances, we should do so a second time, and with but little or no justification. A courtesy is always the more acceptable the more rarely it is bestowed, and we fear the *Masonic Chronicle* is not sufficiently impressed with the kind attention we have shown it, when it invites us to bestow a like attention on a certain Bro. Theo. T. Gurney, with whom it is our misfortune, though not our fault, to be unacquainted. We have no doubt this Bro. Gurney is a most estimable man and Mason. If it pleases our contemporary, we will even go so far as to suggest that he is in all respects well qualified to offer an opinion on questions which are evidently beyond his powers of comprehension. But we cannot undertake, even at the express and politely-conveyed invitation of this worthy Ohian editor, to scatter indiscriminately among the many well-intentioned brethren of the United States the limited supply of compliments it is in our power to bestow. Let it suffice, for the present at all events, that from the very slight opportunity we have had of judging of the value of Bro. Gurney's contributions to the literature of the Quebec imbroglio, we do not think they deserve to be placed quite on the same footing as the remarks of the *Masonic Chronicle*. The latter must have been characterised by a certain tone of "unmitigated insolence," or we should not have so described them at the time they were brought under notice, but the former are not worth noticing at all.

There is another reason why we cannot listen to the voice of this interesting charmer, who dwells in far-off Columbus. Once upon a time a very little frog and a very big ox were next door neighbours. The ox went on his way rejoicing, but the frog, when it noted the difference in size between it and its neighbour, grew quite envious, and being an absurdly plucky little fellow, it made up its mind to attain the same dimensions as the ox. Accordingly, it went on swelling itself out with pride and arrogance and vain-glory until one day its little skin became so inflated

that it burst incontinently, and the little frog went over to the majority. Now, were we so inconsiderate as to take any notice of Bro. Gurney's comments on the Quebec business, he might be ill-advised enough to continue them, in the belief that he was laying down the law authoritatively on a matter which, as we have already suggested, is entirely beyond his powers of comprehension: in which case, of course he would expose himself to the same untoward fate as friend froggy. For Bro. Gurney's own sake, therefore, we shall take no notice of his remarks as quoted by the *Masonic Chronicle*. We have no wish to hear of his having perished in the vain attempt to swell himself to the dimensions of a full-grown Masonic jurisconsult, and he would inevitably do so if, as our friend so courteously puts it, we looked out the big words in our dictionary, and anathematised him. It is for these reasons that we have no option but to decline the generous invitation of our contemporary.

### SYMBOLS.

(Continued from page 267.)

WE know that whatever form of religion was observed by Abraham it passed down to Jacob, and so continued until Joseph was found in Egypt by his brother. Granting the possibility of the ancient true religion being corrupted in Egypt, they would naturally have retained their temples and the general moral code. Joseph now finding it in that corrupt condition, would endeavour to establish it in its former purity, but after his death, while it would again become corrupt, the archives of the government would preserve the records of their former forms of worship, and it would become a part of the wisdom of the learned men of Egypt. Moses now being educated under the direction of the royal court would thus become learned "in all the wisdom of the Egyptians," hence, when called upon the mountain to receive the law, he is instructed to embody in a written form all the moral code, the form of religion, and, having no abiding place to erect a temple, he materialises the work by the construction of the tabernacle. Granting this theory to be correct, it may be easily seen that the adoption of the tabernacle and the peculiar form of religion was not borrowing from Egypt, but the revivification of the divine form of worship perpetuated in Egypt.

Melchisedec comes upon the stage for a moment and then is lost sight of. Jethro appears momentarily as the wise counsellor of his son-in-law, Moses (Exodus xviii. 1-9), and like Melchisedec, is lost to history. What the peculiar form of their religion was we do not know, but that they were God-fearing men is evident from the manner of joy in which they received the good work of God. The true religion of God then may have been preserved in the people represented by Melchisedec. With Abraham it was given to the care of another tribe also, whose history has been preserved in that direction. On the one hand it has been handed down to the Jews, on the other to the Gentiles. As time grew on the religion of Melchisedec, yet perfect, is met at the visit of Jethro to Moses, but, in the later ages, becoming corrupt, it descends into various forms of idolatry. Assuming the correctness of this theory it is very easily seen how ancient temples, built long before Solomon, had the same plan of his, and the moral code of certain heathen nations, their ideas of the vicarious character of sacrifices, their traditions of the creation and flood, are identical with Bible history, and settle the fact that instead of anything being borrowed for the Israelitish form of religion, the ancient pure religion was merely brought back to its former purity. The highest symbol, then, that we find in the tabernacle is holiness, whether it be among the ancient heathen or the Israelitish people.

THE POINT WITHIN THE CIRCLE.—In our symbolisms there is "a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures." The point represents a brother, surrounded by a circle, bounded by the highest principles and advocates of pure virtue and godliness, symbolizing that no passion or prejudice should ever be allowed to betray him; no sinful disposition to lead him into wrong; that as the circle is crowned with the law of virtue, and supported upon the sides by two of the grandest advocates of holy living, we should live in a high degree of purity. If

we thus keep within these bounds it is hardly possible to "err materially."

The origin of this symbol is variously stated. By some it is represented as "an abstruse allusion to the old sun-worship;" being abstruse we will not pursue the thought in that direction.

While in modern days the two parallel lines are made to represent the Saints John, in reality they refer to "particular periods in the sun's annual course, in which he has reached his greatest northern and southern limit, being the 21st of June and 22nd of December." (Mackey.) This being true the allusion to the patron saints is altogether arbitrary, but as the anniversaries of the saints were at these dates, their names seem to have been appropriately used. Mackey says that "the true interpretation of the point within the circle is the same as that of the Master and Wardens of a Lodge, preserving the symbolism of the Lodge and the world. "The Master and Wardens are symbols of the sun—the Lodge, of the universe or the world." This symbol has led many earnest Masons to believe that the Saints John were Masons, but there is not sufficient evidence of such a thought to form the least approach to fact. The name of St. John the Baptist was very early used as a patron saint to the Lodge; the other was not adopted until after the sixteenth century; but early Masons did not claim that either were Masons. We should, therefore, abandon the legend of their being Masons, but should cling to the principles of purity embodied in the symbol.

—Voice of Masonry.

#### PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.

A PROVINCIAL Grand Lodge was holden in the Cutlers' Hall, Sheffield, on Wednesday, 22nd October, at 2.15 p.m., under the banner of Ivanhoe Lodge, No. 1779, when the Worshipful Brother William Tew, J.P., P.M. 910, Past Grand Deacon of England, Deputy Provincial Grand Master, presided. There were also present Bros. Simeon Hayes as Prov. S.G.W., George Motley Waud, J.P., Prov. J.G.W.; J. Batley, Ensor Drury, John Booth, Isaac Booth, and Lieut. Colonel J. Day Past Prov. G. Wardens; Revs. Canon R. Bullock and W. T. M. Sylvester Prov. G. Chaplains; Rev. P. F. J. Pearce Past Prov. G. Chaplain; James Henry Gratton Prov. G. Treasurer, Jonas Craven P.P.G.W. as Prov. G. Registrar, Henry Smith Prov. G. Secretary, Benjamin Hutchinson and Joseph Lowenthal Prov. S.G. Deacons; Henry W. Pawson P. as Prov. J.G. Deacon, Reuben Williamson Prov. J.G. Deacon; William Longden, John F. Moss, W. B. Alderson, John Fawcett, William Robert Thomas, M.D., Robert Craig and William Delanoy Past Prov. Grand Deacons, Thomas Wiun Prov. G. Superintendent of Works, John Beanland, G. W. Hawksley, Charles Gott, and John Barker Past Prov. G. Superintendents of Works; Joseph W. Monckman Prov. G.D.C., Hugh S. Holdsworth Prov. G. Deputy D.C., Thomas Collinson P. as Prov. Assistant G.D.C., L. W. Roddewig, Samuel Slack, and George Perkin Past Prov. G.D.C., George Pearson Prov. G. Sword Bearer, Robert Arnison and Henry Joseph Garnett Past Prov. G. Sword Bearers, James France and Alfred Austin Prov. Grand Standard Bearers, John William Phillips, Samuel Suckley, and J. Needham Pickering Prov. G. Organists; Herbert G. E. Green Prov. Assistant Grand Secretary, John Seed Prov. Grand Pursuivant, William Cockroft Prov. Assistant Grand Pursuivant, Joseph Cawthorn, John Richardson, William Schofield, Thomas Barber, J. L. Oates, and William Hall Past Prov. Grand Pursuivants; Henry T. E. Holmes and Moses Perkin as Prov. Grand Stewards, Robert Schott, James Wright, James Bedford, and Joseph Brailsford jun. Prov. Grand Stewards; Joshua Lee Prov. Grand Tyler, Jonas Sheard Prov. Assistant Grand Tyler; also W. Masters, Past Masters, Acting Wardens and brethren from Lodges 61, 139, 149, 208, 242, 258, 264, 265, 275, 290, 296, 302, 304, 306, 307, 308, 380, 387, 401, 408, 448, 458, 495, 521, 600, 603, 652, 827, 904, 910, 971, 974, 1001, 1018, 1019, 1034, 1042, 1102, 1108, 1211, 1221, 1231, 1239, 1301, 1302, 1311, 1462, 1513, 1514, 1542, 1645, 1648, 1736, 1779, 1783, 2035.

Letters of apology for unavoidable absence were received from Bros. Scarborough, Parkinson, Town, and Gankroger 61, Binney and Webster 139, Cadman 154, Critchley 208, Pickles 253, Wright, Mellor, Ruddock, and Starkey 275; Kay, Williamson, Greaves, and Milnes 289; Bartolomé 296, Broughton, Barlow, and Hill 302; Ellisdon, Malcolm, and Freeman 306, Blackburn 337, Steward 380, Atherton 439, Whitaker 448, East 458, Colonel Hartley and Senior 495, Althorp 600, Davies and Pickersgill 837, Lord 910, Willey, Lupton, Briggs, and Evans 974; Smithson, Ackrill, and Harvy 1001; Banister 1018, Wordsworth 1019, Ibberson 1102, Fourness 1211, Levy and Moore 1221, Sunderland 1301, Marshall 1283, Pearson 1311, Pollard 1522, Macvay 1542, Stephenson and Loveless 1648. Visitors—Bros. J. S. Cumberland and T. B. Whytehead P.M.'s 1611 P.P.G. Wardens North and East Yorkshire, A. R. Nugee No. 14, Galway.

The Lodge was opened in the three degrees by Bro. C. H. Gilbert Hay W.M., and Officers of Ivanhoe Lodge, No. 1779, at two o'clock, and at 2.15 the Worshipful Bro. Thos. William Tew, J.P., Past Grand Deacon of E., D.P.G.M., and the Provincial Grand Officers entered, and Provincial Grand Lodge was opened in form; solemn prayer was offered, and a portion of Holy Scripture read by the Provincial Grand Chaplains.

The Worshipful Deputy Provincial Grand Master was saluted according to ancient custom, and delivered the following Address:—

Officers and Brethren of Provincial Grand Lodge.—The circumstances under which we assemble at Sheffield for our October gathering are somewhat exceptional, the chair not being occupied by the Provincial Grand Master, the office being, as it were, in abeyance, there having been a regular succession of Grand Masters to govern this Province since its constitution at Wakefield in 1823.

Under the administration of its illustrious Grand Masters, Lord Mexborough, the Marquess of Ripon, and Lieut.-Colonel Sir Henry Edwards, Bart., the Lodges have multiplied from nineteen to sixty-seven, and Freemasonry has prospered in a remarkable manner under their salutary administration of our ancient laws and regulations, because to each of these governors the brethren have ever rendered a cheerful obedience and loyalty.

To-day this Province is without an active Provincial Grand Master. The Deputy, by a rule in the New Book of Constitutions, has authority to summon Provincial Grand Lodge for the despatch of business. The Province being under the charge of the Provincial Grand Officers for the time being, the indulgence of the brethren is claimed in the administration of its affairs until our Royal Grand Master, who has the retirement of Sir Henry Edwards before him, exercises his prerogative in the appointment of his successor. Whoever this may be, whether Royal Duke or Noble Lord, or some titled personage, the allegiance of the brethren will be given to the occupant of this office, as it has been to those who have preceded and governed us with ability and success. Of all loyal bodies of men on the face of this earth, there is not one which can surpass the Provincial Grand Lodge of West Yorkshire in dutiful faithfulness to any appointment the Prince of Wales may choose to make.

On the 2nd of June, the Deputy received a communication from Sir Henry Edwards, "to make known his intention of retiring from the Provincial Grand Mastership," and to "accompany the determination of his withdrawal with an unmistakable feeling of gratitude to the Prince of Wales, for his gracious permission to act so long in this capacity, and thankfulness to all the Lodges and Chapters for the uniform kindness, support, and forbearance invariably manifested towards him, thus enabling him to fulfil his Masonic obligations taken at his installation at Halifax in 1875." To this wish of the Prov. Grand Master, the Deputy felt bound to comply; and a circular letter, dated the 18th June 1884, was accordingly issued to the W.M.'s of all the Lodges in the West Riding. This communication will therefore be read to you, and entered on the Minutes. With that delicacy of mind so characteristic of the sensitive nature of our Prov. Grand Master, he wished that his determination to retire should be received by the Lodges "*sub silentio*." This command has been respected, and although the Lodges have passed sympathetic resolutions, these have been transmitted to me, and, as opportunity has occurred, I have conveyed their expressions of sympathy and regret. A more formal resolution is on the agenda paper, thanking the Prov. Grand Master for his services to the Craft, deploring the cause of his retirement, and expressing our gratitude and unshaken confidence for the manner in which he has maintained the dignity of this Provincial Grand Lodge, and our fervent desire that the Great Architect of the Universe may yet give him many years of life, to adorn his high station and "to render himself serviceable to his fellow creatures" in that beneficent manner of which he has ever shown himself to be so remarkable and brilliant an example. It is gratifying to know that he does not intend to withdraw his name from this Prov. Grand Lodge.

Since we assembled at Huddersfield, in April, for the annual meeting, several communications have been made to me respecting the Encyclical Letter of Pope Leo XIII. with reference to Freemasonry, and inquiring whether this Prov. Grand Lodge would have an opportunity of recording a protest against the charges, and to affirm with all the force and solemnity that we can bring to bear that they are based upon complete and total misapprehension of the principles of Freemasonry. An identical proposition, in harmony with that passed by the Grand Lodge of England on the 4th of June, is on the paper for your consideration. The Bishop of Rome has declared that Freemasonry is mere "Naturalism;" that it takes human nature and human reason as its guide and rule in all things. As evidence against the Pontiff's judgment that the Masonic sect is merely naturalistic, we appeal to the Ancient Charges, to our Book of Constitutions and to our Regulations, one and all breathing a spirit of religion and of obedience to the "Volume of the Sacred Law, which rules and governs our faith." The Lodges of West Yorkshire, and their members, in their lives and morals, and the practice of the principles upon which Masonry is founded, and above all, our illustrious rulers, are a refutation of the condemnatory assertions of this Encyclical Letter. I am persuaded that our "Gracious Queen on her throne, the constitution of this realm, social order, faith, education and religion" (and I use the words of the Pro Grand Master) "have no stronger friends, nor firmer pillars to rest upon, than the Masonic body in England. Our Order, governed by principles of Love and Charity, deals with the moral and social improvement of humanity and the amelioration of suffering in the world. We fight, not over creeds and faiths, but we have our faith, even in the great Church of the Patriarchs, the Prophets and the Apostles, the Church of the ages that have passed and the ages that are yet to come. But we help the orphan, the widow, the aged, and decayed, who having been brought by unforeseen misfortune to poverty or distress, have troubles to be alleviated and griefs to be assuaged; and these we seek to mitigate. As we protested at our Quarterly Meeting at Leeds, on the 24th April 1878, against the action of the "Grand Orient of France" for expunging from its Statute Book a belief in the Supreme Being of the Universe, Provincial Grand Lodge feels it to be a duty to the Lodges, to yourselves, and to the honourable fraternity to which we belong, to support Grand Lodge in entering our protest against the misstatements of facts in this Encyclical Letter. The Grand Orient of Italy has sent a circular to the Lodges throughout the world, suggesting a common protest should be made



against this letter of Pope Leo XIII., in which Masonry is so unsparingly attacked. This circular asks all Grand Lodges to give their sympathetic support to the cause of Italian Freemasonry. Should you agree to the resolution, may I hope that a copy may be sent to the Pro Grand Master the Earl of Carnarvon, and to the Grand Secretary for transmission to the Grand Orient of Italy.

I must now, but briefly, occupy your time in alluding to Lodge No. 1779 on the roll of the Grand Lodge of England. The "Ivanhoe" Lodge, No. 1779, was constituted by me on the 29th October 1878. It has now forty-two members. It has prospered since its establishment, and we ask the Worshipful Master to accept our acknowledgments for the invitation to meet under its banner. The Lodge has carried out the aspirations of the reverend and learned Chaplain at its dedication, "that the prosperity of a Lodge does not depend upon its numbers, but on the high moral and intellectual tone which should pervade its members." Of the three other Lodges in Sheffield, it would be difficult to enlogise them adequately. They have given largely to the Charities, and they have on their roll many illustrious brethren to whom Sheffield owes much for its importance as a busy centre of commerce. We thank the Mayor and Master Cutler of Sheffield for placing the Cutlers' Hall at the disposal of the "Ivanhoe" Lodge, and for their generous reception of this Provincial Grand Lodge.

Permit me, before concluding this address, to mention the proceedings of Prov. Grand Lodge since the April meeting. On the 8th of May, at Kirkbarton, the Beaumont Lodge, No. 2035, was dedicated to Freemasonry. The foundation of every new Lodge is a stone built into the edifice of Masonic civilization, and every novice is, as it were, the cement of fraternal charity binding the stones of the building together, thus making the Temple of Freemasonry a fit habitation for those "just and upright men," the ornaments of the peaceful and charitable communities of mankind.

On the 21st May Prov. Grand Lodge was represented at the Masonic Girls' School Festival, Baroness Burdett-Conlts most kindly presenting prizes to the pupils who had distinguished themselves during the past year. Also on the 26th June, when Bro. the Lord Mayor of London took the chair at the Boys' School Festival, in the place of the lamented Duke of Albany; your Deputy and Prov. Grand Secretary were present, and at the Distribution of Prizes at Wood Green. At the three Festivals £41,450 10s 6d was subscribed, West Yorkshire contributing £1898 13s 6d. All Lodges are thanked for their munificence in the cause of our Charities, and especially during these times of commercial depression.

On the 28th July Bro. the Worshipful the Mayor of Pontefract invited the Craft to celebrate the 400th anniversary of the Incorporation of the borough of Pontefract, and the opening of the Castle Grounds on their renovation and appropriation for the townspeople of Pontefract.

On the 27th August the Provincial Grand Secretary of West Yorkshire visited the Worcester Exhibition of Masonic relics, under the auspices of the Mayor of that city, and Sir E. Lechmere, Bart., the Provincial Grand Master of that Province. The hospitality and courtesy extended to the Secretary was not only most agreeable, but a compliment to this Province. I have no doubt but that the York and Worcester Masonic Exhibitions may eventually lead to the establishment of some permanent museum for the Midland and Northern Counties. We heartily congratulate that Province, the Mayor, and the Secretary of Worcestershire on the success of their Exhibition.

On the 17th of September we laid the foundation stone of St. James's Church and Mission Room at Whitwood Mere, in the presence of a large assemblage of people, for whose benefit the Rev. Bro. Needham, W.M. of St. Oswald Lodge, No. 910, has long laboured for the spiritual welfare of the artisans in his parish, and on the 24th of that same month Philanthropic Lodge at Leeds inaugurated their splendid Masonic Hall, which has been, at great cost, beautified and decorated. And let me venture to suggest that this idea, where there are two or more Lodges in a town meeting at one central hall, may be extended; yet having their separate or special private rooms arranged around the one central Temple of Freemasonry. To consolidate the Lodges towards one common centre, symbolical of the Tabernacle or Temple, would in this manner be productive of unity to the Craft, concentrate the energies of such Lodges, enlarge their scope of charity, and give greater strength of purpose to the brethren to walk worthy of the vocation, with all lowliness, meekness, and forbearance.

I cannot omit to mention the recent marriage of Mr. John Lancaster Shaw. Whatever concerns the happiness of the family of our late Deputy, Bro. Bentley Shaw, is of interest to ourselves. I will read to you a letter from that most kind-hearted lady the mother of the bridegroom, acknowledging the congratulations of the Craft on this auspicious event.

My next allusions are sorrowful ones. Brother Henry Gustavus Buss, the Assistant Grand Secretary, after long and faithful services to the Craft, and one of the best-known Masons in G. Lodge, retires from his office through ill-health, and closes his official association with Freemasons' Hall. Our obligations are due to him for innumerable courtesies shown to West Yorkshire. It may be truly said of Bro. Buss that it will be a difficult matter to find a successor so much respected and esteemed as he. He has well earned the rest he seeks, and which we trust he will be spared to enjoy for many a long year to come. Our obituary has to record the deaths of Bro. Sir Erasmus Wilson, a name inseparable from Cleopatra's Needle, which adorns the Thames Embankment, and is a noble monument of his skill and genius in connection with its transference from Egypt to London; Bro. John Havers, whose bust is placed on the staircase of Freemasons' Hall, as the Chairman of the Building Committee in 1863 to 1865. We all remember the valued help he rendered and unanswerable speech he made in support of the action of West Yorkshire and other Provinces combined in successfully opposing the Scheme of the Building Committee on 5th December 1883. Another loss is that of Brother Horace Seymour Alpess, J.P., and late Prov. Grand Secretary of West Lancashire. He was a most genial Mason, and what we call

in Yorkshire "a long-headed gentleman." We have lost in him a staunch Mason. In our own Province, the deaths of others in the Craft remind us of the fleeting tenure of this life, and that soon we must all, like these brethren, "pass through the valley of the shadow of death."

As the various Lodges have entered upon the more active season of the year, and meet regularly through the winter, I trust there will be an exact conformity to the "New Book of Constitutions," and to that rule requiring the name of proposer and seconder, as well as the name, age, occupation, and residence of all candidates, to appear on the Lodge summonses.

The Committee on the revision of our own Prov. Bye-laws has had several meetings. Its labours will soon be in the hands of the Worshipful Masters of Lodges, who can take such steps as may be deemed necessary to place them before their brethren, so that we may fairly hope that they may be adopted by Grand Lodge in January 1885, and confirmed at the annual meeting of April next. We are in communication with the surrounding Provinces, so as to have an approximation of identical Bye-laws; and our views are so far harmonious.

I hope the Deputy's address at Huddersfield, ordered by Prov. Grand Lodge to be printed and circulated amongst the Lodges, has been read in each Lodge, in order that discipline may be observed. As the year is approaching its close, and the returns of annual members at hand, let me impress upon W. Masters to take the trouble to go through their accounts with their Treasurers and Secretaries, that negligent subscribing members may be induced to pay up their contributions, and so lessen the long roll of brethren in arrears.

As an instance of carelessness in the want of the preservation of old records, books, and papers, Harmonic Lodge, No. 252, Dudley, desired to celebrate its Centenary Festival on the 23rd July, but for want of proof of continuity of meeting from 1803 to 1816 it could not obtain a certificate and centenary jewel. I desire, therefore, that all the old Books of Constitutions, and old minute books and records may be scrupulously preserved.

I hope the spirit of harmony and good feeling which animates the Lodges at this moment will be perpetuated throughout a long future, so that all will work in obedience to the will of the G.A.O.T.U., who will have all men to be bathed in the effulgence of His divine love. Brethren, I have exhausted your patience almost to weariness. I thank you for your salutation, and the extreme kindness and forbearance you show to this chair, so frequently occupied by Lieut.-Col. Sir Henry Edwards.

The roll of Lodges was called.

The roll of Present and Past Prov. G. Officers was called.

The minutes of Prov. G. Lodge, holden at Huddersfield, on Wednesday, 16th April 1884, were taken as read, and confirmed,

On the motion of Bro. John Cawthorn P.M. 458 P.P.G.P.

Seconded by Bro. Wm. Schofield P.M. 290 P.P.G.P.

The Prov. G. Registrar read the following letters, viz.:—From the D.P.G.M. on the retirement of the Prov. G. Master (which had been printed and circulated); one from Bro. Henry Gustavus Bass Asst. Grand Secretary, acknowledging a letter of sympathy on his retirement from office on account of illness, and from Mrs. Bentley Shaw, in reply to congratulations on the marriage of her son, Mr. John Lancaster Shaw.

The following letters were also read:—

#### "PROVINCE OF WEST YORKSHIRE.

"The Grange, Carleton, Pontefract, 18th June 1884.

"W. and Dear Sir and Bro.,—

"I am commanded by Lieut.-Col. Sir Henry Edwards, Baronet, C.B., &c., &c., to acquaint you with his determination to retire from the office of Provincial Grand Master in consequence of his present state of health, which precludes him from undertaking any further Masonic work.

"From the announcement recently made in a Masonic paper, you will not be unprepared for this communication.

"I need scarcely assure you that this step has not been taken without serious consideration, and all will sincerely sympathise with our Provincial Grand Master in the deep sorrow his contemplated resignation has occasioned him.

"In retiring from this highly valued and important trust, I am only expressing the earnest wish of Sir Henry Edwards, that you would kindly impress upon your Lodge and brethren the undesirability of any direct communication with him on this or any other Masonic subject, as he hopes to be spared the painful emotions which in his present weak state of health such proceedings would assuredly create.

"In bidding you and all his brethren farewell as Provincial Grand Master, I am desired to express his deep gratitude and warmest thanks for the very fraternal, cordial, and loyal support accorded him, and for the courtesies and unwavering confidence reposed in him on every occasion during the nine years he has presided over this Province.

"In conclusion, I have to request that you will cause this letter to be read in open Lodge at the earliest opportunity, and entered in the minutes.

"Accept the sentiments of my esteem and regard, and believe me,

"W. and Dear Sir and Brother,

"Yours faithfully and fraternally,

"THOMAS WILLIAM TEW D.P.G.M."

"Sir,

"Whitehall, 23rd May 1884.

I have had the honour to lay before the Queen the loyal and dutiful Address of the Members of the Society of Freemasons resident in West Yorkshire, on the occasion of the death of his Royal Highness Prince Leopold, the Duke of Albany, K.G., and I have the satisfaction to inform you that Her Majesty was pleased to receive the Address very graciously.

I am, Sir, your obedient servant,

(Signed)

W. V. HARCOURT.

"Henry Smith, Esq., Prov. G. Sec., Wakefield."

Claremont, Esher, 28th April 1884.

"Sir Robert H. Collins has received the commands of Her Royal Highness the Duchess of Albany to thank the Provincial Grand Lodge of West Yorkshire for their kind address of sympathy.

"Henry Smith, Esq., Provincial G. Secretary, Wakefield."

Moved by W. Bro. Jonas Craven P.M. 275 P.P.G.W.,

Seconded by W. Bro. Isaac Booth P.M. 61 P.P.G.W., and resolved,

"That this Provincial Grand Lodge has received with the deepest regret the official announcement of the retirement of Lieut.-Colonel Sir Henry Edwards, Bart., C.B., D.L., &c., from the position of Grand Master of this Province, an office he has filled with conspicuous brilliancy and success for upwards of nine years. It cannot but feel the great loss it has sustained by his withdrawal from the position of head of the Craft in this Province, and desires to assure him of its gratitude and appreciation of his unbounded liberality to the Craft and its Institutions, and his devoted services in the interests of this Province."

"This Provincial Grand Lodge desires also to express its deep sympathy with him in his retirement from the duties of his high office, and most fervently prays that the Great Architect of the Universe may long spare him and Lady Edwards in that sphere of usefulness which they adorn by their genial, friendly, and courteous recognition of every claim, whether from the Craft or society at large."

Moved by Bro. J. Cawthorne P.M. 458,

Seconded by Bro. Thos. Collinson P.M. 139, and resolved,

"That the D.P.G.M. be requested to suspend Bye-law No. 62.

He having complied, it was moved by Bro. Cawthorne,

Seconded by Bro. Geo. Motley Ward, and resolved,

"That the sum of £10 10s be granted from this Prov. G. Lodge to the Wm. James Hughan Testimonial Fund."

The Registrar reported that the Advice Committee had held several Meetings, and had made considerable progress with the revision of the Prov. G. Lodge Bye-laws, and hoped in the course of ten days to place the result of their labours in the hands of the W.M.'s of Lodges.

The Prov. G. Secretary informed Prov. G. Lodge that since last report of the Charity Committee they had elected four girls and one boy in April; two males and two widows in May; and one girl in October. A boy was also admitted to fill the "Marquess of Ripon Presentation." Our donations and subscriptions for the current year are as follows:—

				£	s	d
Old People	...	...	...	449	5	0
Girls	...	...	...	859	16	0
Boys	...	...	...	589	12	0
				£1898	13	0

The D.P.G.M. informed the brethren that he would let them know as soon as possible where the January 1885 meeting was to be held.

Prov. G. Lodge was then closed in form and with solemn prayer, at 4.15 p.m.

The Banquet was held in Freemasons' Hall, Surrey-street, shortly afterwards, the D.P.G.M. presiding.

## MARK MASONRY.

### GOSPORT LODGE, No. 305.

THE annual installation meeting of this Lodge was held at the Masonic Rooms, India Arms Hotel, Gosport, on Tuesday the 21st ult. During the evening Bro. Francis Powell P.G.A.D.C., who had been elected W.M. at the previous meeting, was duly installed. The ceremony of installation was carried out by Bro. R. W. Mitchell P.M. and P.P.S.G.D. After the installation the W.M. appointed and invested his Officers for the ensuing year as follows:—Bros. the Rev. B. Ring LL.D. S.W., H. Crisp J.W., J. Greigg Secretary, G. Darby Treasurer, H. Long M.O., H. Robinson S.O., R. Webb J.O., J. S. Senior S.D., R. West J.D., G. Lane D.C., A. M. Rae I.G., A. Miller and A. G. Turner Stewards.

## ROYAL ARK MARINERS.

### GOSPORT LODGE.

THE annual installation meeting of this Lodge was held at the Masonic Rooms, India Arms Hotel, Gosport, on Tuesday 21st ult., and Bro. Powell was installed as W.C.M. for the ensuing year. The installation ceremony was performed by Bro. G. F. Lancaster P.M., and the Officers who were elected and invested were:—Bros. the Rev. B. Ring LL.D. J., H. Crisp S., J. Greig Secretary, G. Darby Treasurer, J. S. Senior S.D., R. West J.D., G. Lane D.C., A. M. Rae Warder. Among the visitors were:—Bros. J. W. Willmott of Phoenix Lodge M.M.M. No. 2, J. McRae of Gibraltar Lodge M.M.M. No. 42. After the proceedings a convivial evening was spent.

The Revised Book of Constitutions; Critically Considered and Compared with the Old Edition. London: Simpkin, Marshall & Co., 4 Stationers' Hall Court, E.C. Sent on receipt of stamps, One Shilling, by W. W. Morgan, Freemason's Chronicle Office, Belvidere Works, Hermes Hill, Pentonville.

## CORRESPONDENCE.

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

All Letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to return rejected communications.

—:O:—

## MASONIC MENDICANCY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Your contemporary the *Freemason* has invited me to make known my opinions on the subject of securing a remedy for the continued impositions to which our Lodges are subject, and which appear to be sadly on the increase. I have therefore forwarded to him a letter, of which I enclose a copy, and as the subject is of general importance, and one in which I personally know you are, on behalf of numerous Lodges, interested, I will ask you to be good enough to consider the letter as addressed to you equally with the editor of the *Freemason*, the more particularly as I cannot afford the time to shape my ideas in another form.

I note your expression of willingness to make public the scheme which is in my mind as a means whereby the existing evil of Masonic imposture can be, if not totally eradicated, at least reduced to a minimum; and as many brethren have urged upon me to submit my proposition to the Craft generally, through your pages in the first instance, I accept your kind suggestion.

In my former letter headed "Brethren, take notice!" I wrote, "Do what we will we must sometimes be victimised; but with proper organisation, and a system whereby the particulars of every case relieved should, under compulsion, if necessary, be sent to headquarters, and there be dealt with as circumstances might require, the fault would be ours if an imposition was successful more than once."

If this is admitted, as also the following postulates, viz.,

1. That the subject is of sufficient importance to merit general and earnest consideration from the entire Craft.
2. That in order to render to every distressed brother his "just due," it is necessary to be assisted to discriminate between misfortune and dishonesty.
3. That the Grand Lodge has the power of initiating and directing a recommendation to its Chief, having for its object the creation of a system such as that above referred to.
4. That the amount of ordinary Masonic business, present and still increasing, precludes the possibility of the exercise of the necessary supervision by means of the Grand Secretary's Office; and
5. That having regard to the foregoing, a separate and distinct department is required for carrying out the work of inquiry and notification:—

then, I suggest, and will, if desired, move that Grand Lodge do recommend to the Most Worshipful Grand Master the appointment of a Grand Almoner and a Grand Assistant Almoner (there is ample range for such appointments in the Grand Master's jurisdiction, and many worthy Freemasons who would greatly esteem the distinction), with convenient accommodation at Freemasons' Hall for the carrying on of the necessary official work.

This being acceded to, I would further suggest that the Board of General Purposes should be requested to consider the best method of organising the new department, reporting to Grand Lodge the result of their deliberations, and asking for powers to carry out such arrangements as may be decided upon.

Amongst other propositions I would submit the following, viz., the Grand Almoner's position to be honorary; that of the Assistant Grand Almoner (or Chief Clerk, if preferred) to be stipendiary if considered advisable; Official expenses to be a charge on General Fund. To the Grand Almoner's office should be sent from each subordinate Lodge the particulars of every application made for casual relief, with description of the applicant and result of such application. It should be made a Masonic offence for any Lodge to grant sums of money without production of certificate and proof of signature thereon. The Board of Benevolence requires production and deposit of certificates, and why should not the same precaution, so far as production is concerned, be required of Lodges. No Lodge of Instruction should be permitted, on any pretence, to entertain the applications of unknown brethren, or persons representing themselves to be brethren, eager to give proof, yet unasked for. By arrangement with the Grand Secretary the notices to W.M.'s of each Quarterly Communication should be accompanied by a circular from the G. Almoner setting forth the particulars of all cases which have been referred to him during the previous quarter of a year. Other methods of communication between the several Lodges and the Grand Almoner would doubtless be developed when once the machinery of organisation was at work, and particularly so if the office of Almoner were permitted and recognised in each private Lodge.

Armed by such authority, and protected by such, or some such measures, the Lodges would soon be freed from the impositions now practised on them by unworthy brethren; at the same time that no case of known and assured misfortune would suffer for want of charity. The difficulty existent is that of being unable, at the moment of appeal, to discriminate between the deserving and the undeserving, and that most frequently from want of a reliable reference, such as a circular note from a qualified authority would certainly provide. And another argument in favour of the adoption of such a plan as this is, that inasmuch as we assert with gratification our readiness at all times to aid the "poor and unfortunate" of

our Order through the medium of our Board of Benevolence, and actually welcome the Brother who calls the attention of that Board to cases of paramount distress, those who make worthy application to our private Lodges would assuredly have their position and necessities more favourably and effectually considered by the Board through the recommendation of the Grand Almoner, made after necessary inquiry in the very quarter in which imposition, if any existed, would undoubtedly be discovered.

There is much more that could be written in advocacy of the establishment of a Grand Almoner's department, but for the present I content myself with this outline of what might be done if only we are in earnest in determining to "put down" the impostures we so much condemn. Of course we must be prepared for any amount of objections from many who are sincere in their belief that "things are just as well as they are;" but these are not, I make bold to say, the majority of thoughtful members of the Craft who see before them much damage to the Order of Freemasonry if the scandal of Masonic mendicancy continues.

In the plan I have thus, I fear imperfectly formulated, there is nothing to prevent the exercise of individual benevolence, or to interfere with the dictates of a generous heart, willing to consider immediate necessities without regard to "what has been" or what "may be." Pity and mercy are equally the attributes of true Freemasonry, as are Brotherly Love and Relief two of its grand principles. I am but one, I hope, of many thousands of our Order who would sooner have the unpleasant doubt as to the propriety of a trifling gift, made in good faith to cover emergency, than the possible reflection that the "entertainment of an Angel unawares" has been refused, and a poor and distressed worthy brother sent about his business, in anger, and distrust, to hunger and thirst, without shelter, until the morning's light might discover a good Samaritan. Let me not be misunderstood; it is the imposition on Lodges by means with which we are acquainted that is to be condemned, but not the exercise of individual judgment and mercy tending to prevent a forlorn brother from altogether sinking, and illustrating an engagement to practise a virtue which we have at some period of our lives so seriously professed to admire. What we would do to assist a non-Mason, that we can do to one who represents himself as of us but in such instance there is no need to import Freemasonry. That has to do with Lodges only, and they should be protected.

Yours faithfully and fraternally,

JAMES STEVENS P.M. P.Z.

Clapham. 25th October 1884.

## MASONIC PORTRAIT, (UNKNOWN).

TO PROV. GRAND SECRETARIES, &C.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have a very fine mezzotint engraving of a Prov. G. Master of the early part of the present century, which I am unable to identify by ordinary means, and should be glad, therefore, if you would assist me, by directing the attention of your readers generally, but more particularly that of our Provincial brethren, to the following description of it.

The Portrait in question is that of a dark person with rather a prominent forehead, seated in a Masonic chair by the side of a large column of the Doric Order, the upper portion of which is hidden by drapery; his left hand rests on one arm of the chair and his right, which is grasping the other arm, shows a ring on the little finger. Nearly in front, but a little on the left, is a cushion supporting an open Bible on which rests a small mallet. He is wearing a large white neck-wrapper, and shows a profusion of shirt-frill, and has on a collar, jewel and apron of a Prov. Grand Master, but no gauntlets. The size of the picture is about 12 inches by 16. It is a proof before letters, and engraved on the plate is the following inscription, in one line:—

"Painted by John Eckstein, Engraved and Published by S. W. Reynolds, Bayswater, Oct. 12, 1818."

I shall be pleased to show the picture to any brother who will favour me with a call.

Yours fraternally,

H. SADLER.

Freemasons' Hall, London, W.C.

## THE FIFTEEN SECTIONS

WILL BE WORKED

By the Members of the Percy Lodge of Instruction, No. 198, at the Jolly Farmers Tavern, Southgate-road, N., on Saturday, 1st November, at seven o'clock. Bros. I. P. Cohen P.M. 205 W.M., H. G. Gash P.M. 1541 S.W., J. A. Powell 186 J.W. First Lecture—Bros. Turner, Robinson, Lone, Feuner, Lorkin, Brasted, and Gash. Second Lecture—Bros. Cross, Dixon, Weeden, Powell, and Glass. Third Lecture—Bros. Jones, Galer, and Giddings. Bro. Galer S.D. 1366 Secretary.

HOLLOWAY'S OINTMENT AND PILLS.—Old Sores, Wounds, and Ulcers.—The readiness with which Holloway's Ointment removes all obstructions in the circulation of the vessels and lymphatics, explains their irresistible influence in healing old sores, bad wounds, and indolent ulcers. To insure the desired effect the skin surrounding the diseased part should be fomented, dried, and immediately well rubbed with the Ointment. This will give purity to the blood, and strength to the weakened nerves, the only conditions necessary for the cure of all those ulcerations which render life almost intolerable. No sooner is this Ointment's protective powers exerted, than the destructive process ceases, and the constructive business begins—new healthy growth appears to fill up the lately painful excavated pit.

## SUPREME GRAND CHAPTER

A QUARTERLY Convocation of the Supreme Grand Chapter will be held at Freemasons' Hall, London, on Wednesday, the 5th day of November next, at six o'clock in the evening.

The Minutes of the last Quarterly Convocation to be read for confirmation.

The Committee of General Purposes beg to report that they have examined the accounts from the 16th July, to the 15th October 1884, both inclusive, which they find to be as follows:—

	£	s	d		£	s	d
Balance Grand Chap-				Donations to the 3 Ma-			
ter -	1653	16	1	sonic Charitable In-	1500	0	0
„ Unappropriated				stitutions -			
Account -	198	13	4	Disbursements during			
Subsequent Receipts-	214	9	10	the quarter -	212	16	0
				Balance -	167	6	11
				„ in Unappropriated			
				Account -	186	16	4
	£2,066	19	3		£2,066	19	3

which balances are in the Bank of England, Western Branch.

The Committee have likewise to report that they have received the following petitions:—

1st. From Companions Henry Frances as Z., Thomas Holland as H., William Henry Harris as J., and six others for a Chapter to be attached to the St. Ambrose Lodge, No. 1891, London, to be called the St. Ambrose Chapter, and to meet at the Barons Court Hotel, West Kensington, London.

2nd. From Companions Edwin Matthew Lott as Z., Theophilus Thomas Phillips as H., Henry Joseph Lardner as J., and six others for a Chapter to be attached to the Mozart Lodge, No. 1929, Croydon, to be called the Mozart Chapter, and to meet at the Griffin Hotel, Kingston, in the County of Surrey.

3rd. From Companions Edward Masters as Z., William Webster as H., Alban Gee as J., and six others for a Chapter to be attached to the Parramatta St. George Lodge, No. 1943, Parramatta, to be called the Cumberland County Chapter, and to meet at the St. George's Masonic Hall, Parramatta, New South Wales.

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee recommend that the Excellent Companions Sir Albert W. Woods P.G.W. Grand Director of Ceremonies of the Grand Lodge, and Frederick Adolphus Philbrick, Q.C., Grand Registrar, be added to the Committee appointed by Grand Chapter on the 6th of August last, to revise the Royal Arch Regulations.

(Signed) JOHN CREATON, P.G. Pr. Soj.

President.

FREEMASONS' HALL, LONDON, W.C.

15th October 1884.

A book will shortly be published containing Bro. Lord Charles Beresford's Lectures on Machine Guns. Lord Charles was educated for the Royal Navy at Mr. Foster's establishment, Stubbington House, Fareham, Hants, a place which has turned out the greater number of officers for the Service of late. Very many sons of distinguished Freemasons have been educated for the Army and Navy at Stubbington, and the place has become so popular that it is nearly always full, which is no doubt owing to the good feeling existing between the talented master and the pupils, and the success at the recent examinations.

In future the meetings of the Ebury Chapter, No. 1348, will be held on the 3rd Tuesdays in November, February and June, at the Freemasons' Hall. Comp. Peter Parsons P.Z. is the S.E. of the Chapter.

The following Festivals were held at Freemasons' Tavern during the week ending 1st November:—

Monday—Old Kings Arms Lodge, Robert Burns Chapter, De Grey and Ripon Lodge, Asaph Lodge Audit. Tuesday—Tuscan Lodge, Royal York Chapter, Lodge of Prudent Brethren, Royal Savoy Lodge. Saturday—Cricketers' Dinner.

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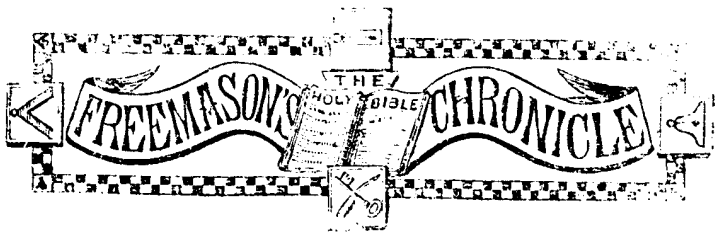
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## THE MONTEFIORE CENTENARY CELEBRATION.

THE Masonic gathering, on Monday, to celebrate the completion by Sir Moses Montefiore, Bart., of his hundredth year, was one of the most enthusiastic ever held in the metropolis. The first part of the proceedings—the holding of a Lodge of Emergency by the Montefiore Lodge, No. 1017—took place at the Café Royal, Regent-street, where, after the usual formalities of opening the Lodge, the W.M. (Bro. N. Hyman Benjamin) remarked that the object of the interesting occasion was to move a vote of congratulation to Sir Moses Montefiore upon his having completed his one hundredth year. The vote was to be proposed by the Rev. R. J. Simpson, Past Grand Chaplain of England, and, as they would see from the agenda, it was to have been seconded by their esteemed Past Master S. V. Abraham. As they were aware, however, Bro. Abraham, through a severe domestic affliction, was unable to be present. He was sure that there was no one in the Lodge with whom the members would more heartily commiserate. Bro. Abraham was desirous that no formal vote of sympathy should be forwarded, but in his position as Master he (Bro. Benjamin) could not let the occasion pass without stating publicly before them his sympathy with him. It was Bro. Abraham's desire that the only other founder of the Lodge remaining amongst them—Bro. Lewis Jacobs, their Treasurer—should second the resolution.

The Rev. R. J. Simpson P.G.C. then rose and said:—

WORSHIPFUL MASTER, BROTHER WARDENS AND BRETHREN,—The resolution that I have the honour to propose is as follows:—"That the brethren now assembled in open Lodge tender to their revered Brother Sir Moses Montefiore, Bart., their most sincere and hearty congratulations on his having this day completed the hundredth year of his useful and honourable life. They pray that the Great Architect of the Universe, in His infinite goodness, may still preserve him to continue the good work of his life; make him still accepted of his brethren; loyal and true to his sovereign and adopted country; interested in the welfare of all mankind, and crowned with the blessing of a good name." Worshipful Master, I deem myself peculiarly happy in having the great privilege of proposing this resolution, more particularly when I bear in mind that my brother Masons assembled in this room are the representatives of five Masonic Lodges in the metropolis, and that we are also representatives of various creeds and political opinions. In Masonry, as you and I know, neither difference of creed or of political opinion can have any weight with us. Assembled beneath the canopy of a Masonic temple, these differences for the time being cease to exist. In presence, therefore, of such a body, I think it is not an inapt subject to which I call your attention, because if there be a man who has, more than any other, perhaps, of his time done his best to assuage differences of opinion, to cause happiness to be spreading among all men, it is the brother whose distinguished name is upon the face of this resolution, and in whose honour we are especially met to-night. Under such circumstances, therefore, brethren, I feel that this is an historical occasion; and when one considers the fact that a hundred years have been allotted to our worthy and revered brother, one should bear in mind that this is no small portion out of the history of time. A man who has lived a hundred years—even an ordinary character—is a person upon whom we look naturally with deep interest. A hundred years is only the thirty-third part of the interval of time which carries us back to the first great Passover, in which the first great act of emancipation of the Jewish race from the tyranny of man to the glorious liberty of the children of God was enacted. Eighteen of these periods carry us back to the great era in the history of the Hebrew race to which I need not further allude. It is but a span in the history of time, but it is a very remarkable one, but when we find that, as in this case, the object of our meeting to-night is to do honour to a man who is not only full of years but full of honours, the matter becomes of deeper interest still. But when we consider that not only the years, but the honours of our brother are to be taken into consideration, a question perhaps might arise in some minds—upon what are these honours founded—upon hereditary tenure? are they founded upon military glory? are they founded upon commercial success, three of the great bases upon which we often find honours depend? I would venture to say, Sir, that they do not in this case depend upon any of the three, though to some extent these three may form part of those honours. I venture to think that the honours of Sir Moses Montefiore stand upon truer bases; upon faithfulness to his God, upon love to his brethren of the same race and religion; on his devotion to his sovereign in

his adopted land, and finally on his charity to all men. It is not for me, Sir, to speak of the duty incumbent on a man to be faithful to his God, but in this day and under the circumstances in which we live, even in this highly favoured country, it is well for us as Masons as well as men that venerate those who have proved faithful to the Great Architect of the Universe; and hence in the case of our brother, we may fairly and truly say that he has proved himself not merely a good man but a good Mason, in showing, as he has done, the devout faithfulness of a true follower of his God. The longer I live the more do I feel that peace and order and happiness depend most materially upon keeping God always before us, and however much we may be subjected to the ribaldry of a vain world, or the scorn of those who bring down their principles to their practice, instead of raising their practice to their principles—I say the longer I live the more thoroughly do I feel that peace and happiness, truth and justice, religion and piety must find their basis in our faithfulness to God. But in this case, Sir, we find, as a second basis, the love of our brother to his brethren. A great and a noble Jew eighteen hundred years ago said, "Let us do good unto all men, but especially to those who are of the household of faith." No one acted more upon that principle than Sir Moses Montefiore. Seven times did he visit the city of his soul. Many a pilgrimage did he make to raise the fallen, to cheer the faint, to relieve the oppressed, to set the captive free; from the boy who was kidnapped by ecclesiastical tyranny to the man who, by hundreds, were persecuted on account of their faith, was this our brother ready to traverse through difficulties and dangers to unite in forming a column for mutual defence and support. And doubtless in the time to come when history shall deal with these cases, the name of Sir Moses Montefiore will come out in bolder relief than it can in the present time while he lives as the man who in Germany and Russia and Italy, in Spain, in Africa, Albania, Turkey, Morocco, and in England was the first who, to a great extent, made his brethren the objects of his love and of his labours—love that was not unrequited—labours that were not in vain; and if I am not mistaken in speaking of work, I think I may say in presence of my brethren who know much more of history, especially this history, than I do, that during the century Sir Moses Montefiore has lived in, more has been done to free from persecution and to raise in the social and political scale the Hebrew race than for seventeen hundred years before. It is the dawn of a happier day; there is another spirit abroad I may and do think. I do feel in my heart what was stated, and I echo it from the Jerusalem chamber where one of your own brethren, my excellent friend Sergeant Simon, when after an admirable address by Mrs. Finn upon the customs and manners of the Jewish people, he proposed a vote of thanks, and said that if ever a time should come when those who were now divided should become one it would be brought about not by persecution, nay, not even by active proselytism, however desirable that may appear to some benevolent persons, but by the brotherly love that can hold out the hand of true faith and love to a persecuted brother, and who is ready with his means and his words to relieve them from the state of distress into which persecution has caused them to fall. And, Sir, I feel that these words were indeed true. I feel the longer I live that we have to make it clearly shown that we have the good and the welfare of our brethren at heart before we seek to bring them to our own views. It is true that the subject of our meeting to-night differed from the views of his own brotherhood upon more than one question; but we know that that is the case among other religious bodies; and all we can say in such a case as this, that we must admire the sincerity of heart and independence of character which can assert its own, without either finding a prejudice or prepossession, if others are dealing uncharitably by their opinions. I hold that a man is to be more admired than condemned who holds his own under such circumstances. But Sir Moses not only performed these acts for his brethren; he made these pilgrimages, not of superstition, but of charity. He made these for the love of his brethren; but he also forgot not his native land—rather, I should say, his adopted land. Sir Moses Montefiore, though born out of England, was sincerely a Briton, from the day he carried the despatches from Navarino—he was then a captain in the Surrey Militia—down to the time when he welcomed the statesman returning from Germany on an important mission to this country. Apart from political objects, Sir Moses Montefiore has shown himself a true Englishman; he has always been most loyal. He took an interest in promoting banking, and in another matter which must be interesting to Masons, namely, the diffusion of light in the shape of gas; for I believe he was one of the earliest of those who devoted themselves to this subject. One of the benevolent objects he supported, among many others, was to promote work for the poor prisoners discharged from Newgate, to give them a chance in life again. This, to my mind, is a very remarkable feature in the exercise of that kindly affection which he has ever shown for all the races. But we should, I think, be forgetful of his cosmopolitan character if we were not to bear in mind that his benevolence was never bounded by any distinction of country, race, creed, or political opinion; but that every child of Adam who needed the helping hand, he was ready either to lift him from the dust upon which he might be prostrate, or into a position in which he might be able to support himself. And I have heard from many a private source long before this celebration was spoken of—I have heard the name of Sir Moses Montefiore mentioned with deep affection by those whom he has substantially befriended.

I am sure that our honoured brother, in looking on him from these four points of view, has realised the precept contained in that great and memorable and epigrammatic precept of the author to whom I before alluded, for he has realised exactly these four points, "Honour all men, love the brotherhood, fear God, honour the King." And I think in conclusion, we may feel that she who gave birth to such a man, if she could have spoken in the eloquent words which I hold here in my hand—written upon a memorable occasion, and with

which I will conclude—that they would have sketched forth in eloquent and touching terms the love to which we have now alluded. These lines were written in reference to a very dear friend of mine, and I happened many years ago to be present on the occasion of his coming of age; and I copied the lines from his mother's own manuscript; but the other day he sent me this copy for private circulation, from which I now read the lines of Lady Dufferin to her dear son on his 21st birthday, and given to him with a silver lamp; and I want to read them, not only because they are appropriate on this occasion, but because they deal with what is of interest to us Masons—Light.

How shall I bless thee? Human love  
Is all too poor in passionate words!  
The heart aches with a sense above  
All language that the lip affords!

Therefore, a symbol shall express  
My love;—a thing nor rare nor strange,  
But yet—eternal—measureless—  
Knowing no shadow of a change!

Light! which of all the heavenly shows,  
To our poor world of shadows given,  
The fervent Prophet-voices chose  
Alone—as attribute of Heaven!

At a most solemn pause we stand!  
From this day forth, for ever more  
The weak—but loving human hand  
Must cease to guide thee as of yore!

Then as through life thy footsteps stray,  
And earthly beacons dimly shine,  
“Let there be light” upon thy way,  
And holier guidance far than mine.  
“Let there be light” in thy clear soul,  
When passion tempts, and doubts assail;  
When grief's dark tempests o'er thee roll,  
“Let there be light” that shall not fail.

So—angel-guarded—mayst thou tread  
The narrow path, which few may find—  
And at the end look back—nor dread  
To count the vanished years behind!

And pray—that she whose hand doth trace,  
This heart-warm prayer—when life is past,  
May see and know thy blessed face,  
In God's own glorious light at last!

At the conclusion of the Past Grand Chaplain's oration. Bro. L. Jacobs P.M. and Treasurer seconded the motion, saying that, after the eloquent address of the proposer, it would ill-become him to make a lengthened speech. Although mentally and heartily reciprocating every word that had fallen from the proposer, he lacked the ability to adequately express himself. It was sufficient honour to him to be allowed to second the proposition, which he accordingly did. Bro. Gartley, W.M. of the Lodge of Israel, on behalf of his Lodge, tendered thanks to the Past Grand Chaplain for so eloquently expressing the thoughts of their hearts.

The vote was most cordially agreed to, and then the W.M. proceeded to close the Lodge. Before doing so the Secretary (Bro. Matthew Levy) read a dispensation from the M.W.G.M. H.R.H. the Prince of Wales, authorising the members of the Jewish Lodges of London (the Montefiore No. 1017, the Tranquillity No. 185, the Joppa No. 188, the Israel No. 205, the Samson No. 1668) and their friends, to hold a banquet away from their regular places of meeting, and to wear Masonic clothing thereat.

The banquet took place at the Criterion, Piccadilly, under the presidency of the W.M. of the Montefiore Lodge, Bro. N. Hyam Benjamin. Among those present were the Rt. Hon. the Lord Mayor of London Junior Grand Warden of England, Rev. John Robbins, D.D., Grand Chaplain, Horace Brooks, Marshall Grand Treas., several Provincial Grand Officers, Past Masters, Officers and brethren of Craft Lodges, the whole company numbering about two hundred.

Having proposed the toasts of the Queen, and of the Grand Master H.R.H. the Prince of Wales, the W.M. gave that of the Pro Grand Master, the Deputy Grand Master and the rest of the Grand Officers Past and Present. It was a self-evident fact, and one of which they should be very proud that they were honoured that night by the presence of so many Grand Officers. As Masons they were taught to respect their rulers, and not only this, but the Grand Officers themselves, by the way in which they worked for the good of the Craft, commanded respect from the brethren. First among their guests was the Grand Junior Warden, who at the present moment occupied the proud position of first magistrate of the greatest city in the world. The W.M. deemed it a most happy coincidence that he was present among them that evening, as the distinguished brother they had met to honour had also in years gone by been associated with the Corporation of the City, having, in 1837, occupied the post of Sheriff of London. The other Grand Officers he was pleased to see. The W.M. coupled with the toast the names of the Lord Mayor and Bro. Dr. Robbins Grand Chaplain. The former, in reply, said that happening for that moment to hold the high position of Grand Junior Warden of England, it was his privilege on the present occasion to

respond for the Officers of the Grand Lodge. As for himself, he thanked the brethren for the way in which his health had been drunk, while as regarded the Grand Officers generally, he thanked them as the very unworthy representative of a most worthy body of men. The Pro G.M., the Deputy G.M. and the other Officers were men who held high office outside Freemasonry as well as in it—men who had secured the confidence of the general public, and thereby proved their ability for other appointments. He believed that all the Grand Offices were well filled. He must not forget that they were met on an occasion of very peculiar interest. They had met under the Lodge which bore the name of a most honoured brother, to celebrate the occasion of his having lived a century. He thought that was a matter of very great interest to mankind. A very eminent man whom he could hardly describe as of former days, because he had only been gone from among them some twenty years, Sir George Cornwall Lewis, used to maintain that there was no authentic evidence that any man had lived to 100. He thought there had been authentic cases of women having lived to over 100 years, and they had now authentic evidence of an eminent Englishman attaining a century. And when he referred to that eminent man he wished to join with those in paying his tribute of honour and respect to that illustrious gentleman. He had the pleasure that evening of addressing an assemblage of gentlemen, mostly by race connected with that race to which England was deeply indebted, and of which Sir Moses Montefiore was a most honoured representative. Now no man who looked at the progress of the world could fail to feel how much they owed to the Jewish race. They were the earliest civilised people in the world. In later times that race had fallen into misfortune, and sometimes no doubt owing to persecution. They knew that misfortune led sometimes into degradation, and he was aware that the Jews fell into ways which might be attributed to their misfortune than their fault. On this subject he would refer to words of a very illustrious man, a contemporary of Sir Moses Montefiore, Sir Robert Peel, who said if the iron had entered into their soul could you wonder, could you blame them for their degradation? Could you wonder if they sat down by the waters of a strange land, and if they wept when they remembered Zion? Well, it was owing to their misfortunes and to the despicable conduct of those who unfortunately had borne the name of Christians that the Jewish race had in some instances become degraded. But it had been the work of the illustrious philanthropist in whose honour they were assembled to raise the brethren from the position they had been placed in by those bearing the name of Christians, to lift them to their proper place and to make them stand forth as the most illustrious citizens of any country to which they belonged. They had heard in former times—and he was sorry to say within the last two or three years—of great persecutions towards the Jewish race among nations which ought to be the most civilised in the world. As regards this, he might say that he was proud to feel that England had always given towards the Jewish race in later centuries their proper place; they deplored the acts of former times, but in later times they gave to the Jewish race a warm welcome. And they had had their reward, the English Jews were amongst the most illustrious citizens—men who did most to contribute to the prosperity and happiness of the country. He had yesterday had the privilege of hearing Dr. Adler, and he had been struck with the tribute of loyalty he paid to their Sovereign. If they in England had now to thank the Jewish race for all they had done for the country, and if we had a feeling that they lived here as our most honoured citizens, we owed this very much to that illustrious man whose statue stood opposite to him. They would all be united in thanking the great Architect of the Universe that He had spared their illustrious friend to this advanced period of life, and should be united in the prayer that he might be spared for some time to come for the good, not only of his own race, but of mankind generally. Brother Rev. J. Robbins followed. Of all the difficult tasks that had fallen to his lot, because of the distinguished office which he held, the most difficult was to follow a speaker so distinguished, and an orator so accomplished, as the Lord Mayor. As to the persecution of the Jews by Christians, he said that if so-called Christians had attended to the teachings of that real Jew who was their founder, none of the deeds referred to would have been committed. But if the iron had entered into their soul, most undoubtedly the gold had entered into their pockets. If they knew it—and he believed they did—they were the most important factor in questions of peace or war, for no nation dared to go to war without consulting the heads of the race. As regards that other noble Jew, whom they were there to honour, it was the earnest wish of the Grand Officers that he might yet be spared for some time to continue his good works.

Bro. Rev. R. J. Simpson, in answer to continued appeal rose. He felt deeply grateful for the very kind call that had been made upon him. It would ill become him to return with ingratitude the kindness which he had received that night, the attention which he received in Lodge for twenty minutes when he endeavoured to set forth the resolution proposed in the Lodge. The very eloquent address by the Lord Mayor, seconded by Dr. Robbins, Grand Chaplain of England, he was sure was quite sufficient to reply to the toast that had been proposed, but he would simply add to what had been said, if anything could be added to the exalted speeches they had made, that he felt well assured that the presence of the first Magistrate of England in that assembly, paying the eloquent tribute he had done to one of their noblest citizens, would not be forgotten as a part of the history of this century, and that when in the years to come, and they perhaps had fallen asleep, their posterity might be made to quote from the speeches made that day that the name of Israel had not only been held in high esteem by the people and the rulers of this land, but that they should take part in producing the results of good government, of true order, due loyalty, and of that peace and happiness which alone could bring peace to a nation. As far as his humble experience had gone he believed that among the truest and most loyal friends to the Sovereign and the Government of England

were their brethren of the Hebrew persuasion; and he felt sure that if ever the day of trial should come—which God forbid—they would be found marshalled on the side of truth and justice, religion and piety, in this great English nation. He felt that in the person of Sir Moses Montefiore they had not merely a personal character—they had a grand link between the past and present, and it was in the presence of such men (and he probably would be the first to hold this true) representing high principles that England might well feel confident in the peace and good order of society, and those virtues, those sterling virtues which alone could give true peace and stability to the nation. He had to thank very much the Montefiore Lodge for the kindness which they had been good enough to show him on many occasions, but he thanked them from his heart for the high honour they had done him in enabling him to take part, however humble, in this important celebration. Bro. H. B. Marshall Grand Treasurer followed. It would ill become him to add more than a very few words. He was sure he expressed the sentiments of every Grand Officer when he said they earnestly desired, so far as the Great Architect of the Universe had given them power, to copy the example set before them by that great and illustrious Mason, whose deeds and benevolence were as familiar as household words, and whose philanthropy and kindness throughout the world, irrespective of creed, religion or denomination, had been the glory of his lengthened life.

Bro. N. H. Benjamin W.M. then rose and said that he had now to propose a toast which he thought might fitly be called the toast of the evening. After the eloquent words they had heard in their Lodge of Emergency that evening from Bro. P.M. Simpson, he feared that his feeble praise would fall flat upon the ear. But his words would at least have the merit of sincerity, and he was quite sure that if he was unable to bring out the importance of this toast the hearts of each one present could fill the void. There was not at this moment in the civilized world a name more honoured than that of Montefiore—not only in civilized Europe and America, but it was a name to conjure with in Western Asia, Northern Africa—in those countries where the effect of his good deeds had been most clearly felt—and this good and honoured man had now completed his hundredth year. He was not, however, the typical old man. His mind and body were not enfeebled, his eye was still unclouded, intelligent, and clear, the veteran's lamp is not dimmed, and he was as capable of appreciating the esteem in which he was held as those present were of showing love and honour and esteem. He would have the veteran regarded in the character of a philanthropist; but his philanthropy was of a peculiar type and possessed almost unique features; it was well considered, well applied, and quite unsectarian. The W.M. had always urged that indiscriminate charity did more harm than good. That unless properly arranged, grants might often fail to benefit those for whom they were intended, but such has never been the case with any scheme in which Sir Moses had taken an interest. It was not often they saw rich men giving of their abundance, and at the same time running risks and incurring dangers in its distribution such as Sir Moses had done. Sir Moses Montefiore represented a great and good Mason in his own person. His every act, his every thought, taught them that he had attentively learnt the beautiful lessons of the first degree; his brilliant intellect convinced them of his knowledge of the second degree; and their knowledge of him convinced them that he had learnt the great and impressive lesson of the third degree. The man who had done that was a great and good Mason. The Worshipful Master regretted that he was not present, and that he had no representative there that evening; but, nevertheless, the brethren would join in drinking the health of the great and revered Brother Sir Moses Montefiore. The toast was drunk with much enthusiasm.

Bro. John Syer I.P.M. next gave the toast of the W.M. It was a duty and privilege he much appreciated. Usually speaking, this was somewhat of a formal matter, but on the present occasion he ventured to think it was a little out of the regular course. They had a most energetic and worthy Master, one who had done his best to advance the interests of the Montefiore Lodge and of the Craft generally. The events of that day had been a great honour to him, for he must feel that he held a sort of historical position—that his name would be handed down, not only among Freemasons, but also in connection with the good old man they had that night met to honour. His best wish as regarded their Master was that he might live to as great an age as Sir Moses, and that his life might prove of equal good to his fellows. The W.M., in acknowledging the toast, hardly knew how to express his thanks for the cordial reception accorded him. The brethren of the Montefiore Lodge knew what he was capable of in Lodge, but there were many present who did not. To them he would say that what he undertook he carried out to the best of his ability, and he hoped his efforts that day had met their approval. He then proceeded to the proposition of what he deemed a very important toast—that of the Lodges usually termed sisters of the Montefiore. There was a bond of union among those Lodges which rendered them of special interest to brethren of the Israelitish faith. He had been reproached and told that the Freemasons should not have held a banquet that night, but he felt that if it had been the means of forging one additional link in the chain which bound the five Jewish Lodges of the metropolis together it would not have been held in vain. He coupled with the toast the names of the W.M.'s of the four Lodges.

Bro. Barnett, W.M. of the Tranquillity Lodge, in responding, said there was peculiar appropriateness in the titles of the Lodges to the occasion which they were assembled that evening to celebrate. Montefiore is the name of the hero of the day, who at Joppa landed seven times to bring comforting news to his brethren in the Holy Land. In his philanthropic missions and in championing the cause of the needy and the oppressed he has proved himself to be a veritable Samson, a son of Israel walking uprightly and working righteousness, he has earned and gained the Tranquillity of a guileless life devoted to the good of his fellow creatures.

Bro. Bean, W.M. of the Joppa Lodge, followed, thanking the brethren of the Montefiore Lodge for the splendid entertainment they had organised in honour of that great Mason, Sir Moses Montefiore. It afforded them great gratification to hear of his doings. Bro. Gartley, W.M. of the Israel Lodge, tendered his sincere and heartfelt thanks. They appreciated the special occasion which had brought together such a meeting, not confined to Jews alone. The Lodge of Israel was a strong illustration of the unity existing among the Christians and the Jews, exemplified at the present time by the fact that he, a Christian, held the office of Worshipful Master. At the time of his initiation he had expressed his pride at becoming a Mason, and a hope that the time would come when Masons would be proud of him as a fellow. He now felt that his position as Master of his Lodge showed that the Lodge of Israel at least was proud of him. The Jewish Masons were not alone in their congratulations to the noble and good man they were honouring that night. The prayers of the congregations in two mission churches (St. Silas, Haverstock Hill, and the St. Pancras Workhouse Church) he attended the day before were asked for this truly good old man, while he had been informed that the same had occurred in other neighbouring places of worship. Speaking of Sir Moses, he hoped that when the bright angel of death—he could hardly be called a dark angel in connection with a man who had lived such a life as Sir Moses—came, the last moments of their esteemed brother might be moments of peace. Bro. Gartley stated that his Lodge had received congratulatory letters in reference to the celebration from the following Lodges:—Emblematic, Loyalty (Guernsey), Prince of Wales (Jersey), St. Peter's, Kensington, Zetland, Burgoyne, Duke of Connaught, Ebnry, Manchester, Duke of Cornwall, Wandsworth, Honour Oak, Crystal Palace, and Upper Norwood. The Worshipful Master of the Samson Lodge had left, but the brethren present signified their appreciation of the toast. The health of the Visitors was next submitted by the W.M. He was the more pleased to propose the toast because the number of visitors was so great. The Montefiore Lodge had always prided itself on the way in which it entertained its visitors, and he thought that that night's meeting had reflected additional credit on them. Bro. A. L. Emanuel P.P.G.D. Hants and Isle of Wight and others responded. The former brother said it had afforded him great pleasure to attend there that day to make his deep respect and love for the grand baronet whose birthday they were then celebrating. The Past Masters and Officers of the Montefiore Lodge having been toasted, the Tyler was summoned, and the proceedings were brought to a conclusion.

**Percy Lodge of Instruction, No. 198.**—The members held their usual weekly meeting at the Jolly Farmers', Southgate-road, N., on Saturday last, the 25th October, when there were present Bros. H. C. Turner W.M., Cross S.W., Robinson J.W., Cohen Preceptor, Galer Secretary, Fenner Treasurer, Williams S.D., Woolveridge J.D., Payne I.G., also Bros Lorkin, Glass, Western, Parkes, Oldis, C. E. Botley, A. Mullord, G. H. Mullord, Fraser, &c. The usual preliminaries were observed in opening the Lodge, and the minutes of last meeting were read and confirmed. The ceremony of initiation was ably rehearsed by the W.M., Bro. Fraser officiating as candidate. The fourth section of the Lecture was worked by Bro. Cohen assisted by the brethren. Bro. Fraser of the Metropolitan Lodge, No. 1507, was elected a member, and Bro. Cross was appointed Master for the meeting of the 8th inst. Lodge was then closed in due form and adjourned.

The fifteen sections will be worked here this (Saturday) evening, when a numerous muster of brethren is anticipated, full particulars are given in another page of this issue. Lodge opens punctually at 7 o'clock. A hearty welcome will be given to those visitors who may honour the Lodge with their presence.†

**New Concord Lodge of Instruction, No. 813.**—The usual meeting of the above Lodge was held on Wednesday, at Bro. Langdale's, Jolly Farmers' Tavern, Southgate-road, Bro. A. J. Potter presiding; he was supported by Bro. Langdale S.W., Western J.W., P.M. Cusworth Preceptor, P.M. Trewinnard Treasurer, F. Perl Sec., Ashton S.D., Jones I.G.; also Bros. Ockelford, Galer, Atterton, and others. Lodge was opened in due form, and the initiation ceremony was rehearsed, Bro. Ashton acting as candidate. Bro. Atterton answered the questions leading to the second degree, but he was not entrusted, he only being an E.A. Bro. Atterton was unanimously elected a member. Nothing further having been offered for the advancement of Freemasonry, Lodge was closed in perfect harmony, and adjourned until Wednesday, 5th November.

**Hyde Park Lodge of Instruction, No. 1425.**—A meeting was held on 27th ult., at the Fountain Abbey Hotel, 111 Praed-street, Paddington. Present—Bros. J. Cruttenden W.M., W. J. Mason S.W., H. Purdue J.W., H. Dehane P.M. Sec., W. Middleweek S.D., M. J. Green J.D., F. Chandler Steward, J. Lawrence I.G.; P.M.'s Bros. C. Hunt, W. H. Chalfont, J. T. Mickelberg; Brothers C. S. Mote, W. Eastgate, H. Robinson, A. M. Chapman, J. P. Laundry, J. Stephens, E. J. Day, E. J. Brown, H. Cartis, W. Death, C. J. Moore, R. E. Cursons, G. Simpson. Lodge was opened in ancient form, and the minutes were read and confirmed. Lodge was called off and on, and then the ceremony of initiation was rehearsed, Bro. Brown candidate. The W.M. gave the charge and the lecture on first tracing board. Lodge opened up to the third degree, and closed down. The W.M., Bro. C. W. Hunt, and officers of the Mother Lodge, will preside next Monday. Lodge was closed according to ancient custom.

Bro. G. S. Graham's Party of Eminent Artists can be engaged for Masonic Banquets, Consecrations and Installations, &c. For Opinions of the Press, and terms, address—G. S. GRAHAM, St. John's Villa, 91 Fernlea Road, Ballam, Surrey.



## 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, 1st NOVEMBER.

- General Committee Boys' School, Freemasons' Hall, at 4  
 142—St. Thomas, City Terminus Hotel, Cannon Street  
 198—Percy, Jolly Farmers', Southgate Road, N., S. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1572—Carnarvon, Albion Tavern, Aldersgate-street  
 1622—Rose, Surrey Masonic Hall, Camberwell  
 1624—Eccleston, Crown and Anchor, 79 Elbury Street, S.W., at 7. (Instruction)  
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruction)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8  
 19—Peace, Private Rooms, Meltham  
 303—Prince George, Private Rooms, Bottoms, Eastwood  
 453—Chigwell, Forest Hotel, Chingford  
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester  
 1466—Horn Ecclesia, Old Ship Hotel, Brighton  
 1567—Elliot, Railway Hotel, Feltham

## MONDAY, 3rd NOVEMBER.

- 12—Fortitudo and Old Cumberland, 129 Leadenhall-street  
 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)  
 25—Robert Burns, Freemasons' Hall, W.C.  
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7. (Instruction)  
 72—Royal Jubilee, Anderton's Hotel, Fleet Street  
 141—St. Luke, Anderton's Hotel, Fleet-street, E.C.  
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
 180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction)  
 188—Joppa, Freemasons' Tavern, W.C.  
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)  
 256—Unions, Freemasons' Hall, W.C.  
 518—Wellington, White Swan, High-street, Deptford, at 8. (Instruction)  
 1310—Asaph, Freemasons' Hall, W.C.  
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8. (In)  
 1446—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.)  
 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—Tredgar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)  
 1660—Royal Leopold, Surrey Masonic Hall, Camberwell, S.E.  
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30. (Instruction)  
 1853—Caxton, Freemasons' Hall, W.C.  
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
 1924—Wickham, St. Peter's Hall, Wickham Park, Brockley  
 1996—Priory Lodge of Acton, Royal Oak Assembly Hall, High Street, Acton  
 R.A. 1196—Urban, Freemasons' Hall, W.C.  
 R.A. 1615—Bayard, Masonic Hall, 33 Golden-square  
 M.M. 139—Panmure, 8a Red Lion Square, W.C.  
 37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors  
 53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath  
 61—Probita, Freemason's Hall, St. John's-place, Halifax  
 113—Unanimity, Bull Hotel, Preston  
 119—Sun, Square, and Compasses, Freemasons' Hall, College-st., Whitehaven  
 133—Harmony, Ship Hotel, Faversham  
 154—Unanimity, Masonic Hall, Zetland-street, Wakefield  
 156—Harmony, Huyshe Masonic Temple, Plymouth  
 199—Peace and Harmony, Royal Oak Hotel, Dover  
 236—York, Masonic Hall, York  
 251—Loyal, Masonic Hall, Castle-street, Barnstaple  
 264—Nelson of the Nile, Freemasons' Hall, Batley  
 302—Hope, New Masonic Hall, Darley-street, Bradford  
 307—Prince Frederick, White Horse Hotel, Hebden Bridge  
 338—Vitruvian, Royal Hotel, Ross, Herefordshire  
 381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen  
 395—Gny, Crown Hotel, Leamington Priors  
 404—Three Graces, Private Rooms, Haworth  
 431—St. George, Masonic Hall, Norfolk-street, N. Shields  
 433—Hope, Swan Hotel, Brightlingsea  
 441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge  
 467—Tudor, Red Lion Hotel, Oldham  
 478—Churchill, Masonic Hall, Oxford  
 482—St. James's, Masonic Rooms, Wrotham Road, Handsworth, Staffordshire  
 529—Semper Fidelis, Crown Hotel, Worcester  
 597—St. Cybil, Town Hall, Holyhead  
 613—Unity, Masonic Hall, Southport  
 822—St. Cuthberta, Masonic Hall, Wimborne  
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 850—St. Oswald, Town Hall, Ashbourne, Derbyshire  
 928—Friedship, Masonic Hall, Petersfield  
 1008—Shakespeare, Freemasons' Hall, Cooner-street, Manchester  
 1045—Stamford, Town Hall, Altrincham, Cheshire  
 1050—Gundulph, King's Head Hotel, Rochester  
 1051—Rowley, Athenæum, Lancaster  
 1077—Wilton, Red Lion Inn, Blackley, Lancashire  
 1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks  
 1124—St. Oswald, Wynn's Arms Hotel, Oswestry  
 1180—Forward, Masonic Rooms, New Hall-street, Birmingham  
 1211—Goderich, Masonic Hall, St. George-street, Leeds  
 1239—Wentworth, Freemasons' Hall, Sheffield  
 1264—Neptune, Masonic Hall, Liverpool  
 1302—De Warren, Masonic Hall, White Swan Hotel, Halifax  
 1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool  
 1434—Nottinghamshire, Masonic Hall, Nottingham  
 1449—Royal Military, Masonic Hall, Canterbury, at 9. (Instruction)  
 1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington  
 1542—Legiolium, Masonic Hall, Carlton-street, Castleford  
 1573—Caradoc, Masonic Hall, Caer-street, Swansea  
 1575—Clive, Corbet Arms, Market Drayton  
 1578—Merlin, New Inn Hotel, Pontypridd, South Wales  
 1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle  
 1799—Zion, Hulme Town Hall, Manchester  
 1977—Blackwater, Blue Bear Hotel, Malton  
 R.A. 330—Integrity, Masonic Temple, Morley  
 M.M. 9—Fortescue, Masonic Hall, South Milton, Devon  
 M.M. 12—Minerva, Masonic Hall, Prince Street, Hull

## TUESDAY, 4th NOVEMBER.

- Colonial Board, Freemasons' Hall, at 4  
 7—Royal York of Perseverance, Freemasons' Hall, W.C.  
 9—Albion, Freemasons' Hall, W.C.  
 15—Old Dundee, City Terminus Hotel, Cannon-street  
 55—Constitutional, Bedford Hotel, Southampton-blades, Holborn, at 7. (Inst.)  
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
 101—Temple, Ship and Turtle Tavern, Leadenhall-street, E.C.

- 141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park, Station, at 8. (Instruction)  
 166—Union, Criterion, W.  
 172—Old Concord, Freemasons' Hall, W.C.  
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)  
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
 217—Stability, Anderton's Hotel, Fleet-street, E.C.  
 255—Harmony, Greyhound, Richmond, Surrey  
 534—Yarborough, Green Dragon, Stepney (Instruction)  
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)  
 765—St. James, Bridge House Hotel, Southwark  
 820—Lily of Richmond, Greyhound, Richmond, at 7.30. (Instruction)  
 834—Dallousie, Sisters' Tavern, Pownall-road, Dalston at 8. (Instruction)  
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
 1259—Duke of Edinburgh, Cape of Good Hope Tavern, Commercial Road  
 1261—Golden Rule, Café Royal, Regent-street, W.  
 1298—Royal Standard, Club, Upper-street, Islington  
 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, Horns Tavern, Kennington  
 1397—Anerley, Thicket Hotel, Anerley  
 1446—Mount Edgecombe, 19 Jermy-street, S.W., at 8. (Instruction)  
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
 1472—Henley, Three Crowns, Woolwich  
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
 1601—Ravensbourne, George Inn, Lewisham, at 7.30. (Instruction)  
 1692—Sir Hugh Myddelton, King Edward VI., King Edward Street, Liverpool Road, N., at 8. (Instruction)  
 1662—Beaconsfield, Chequers, Walthamstow  
 1693—Kingsland, Old Cock Tavern, Highbury-corner, Islington  
 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's Dulwich-road, East Brixton, at 8. (Instruction)  
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 4.30.  
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8. (Instruction)  
 R.A. 255—Iris, Greyhound, Richmond  
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)  
 M.M. 1—St. Mark's, Freemasons' Tavern, W.C.  
 R.C. 72—Canterbury, Masonic Hall, 33 Golden-square  
 70—St. John, Huyshe Masonic Temple, Plymouth  
 103—Beaufort, Freemasons' Hall, Bristol.  
 120—Palladian, Green Dragon Hotel, Hereford.  
 124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham  
 123—Silent Temple, Cross Keys Inn, Burnley  
 153—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
 209—Etonian, Masonic Hall, Windsor  
 226—Benevolence, Red Lion Hotel, Littleborough.  
 241—Merchants, Masonic Hall, Liverpool. (Instruction)  
 244—True Love and Unity, Freemasons' Hall, Brixham, Devon  
 265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley  
 315—Royal York, Royal Pavilion, Brighton  
 364—Cambrian, Masonic Hall, Neath.  
 373—Socrates, George Hotel, High-street, Huntingdon  
 393—St. David, Masons' Hall, The Parade, Berwick  
 403—Hertford, Town Hall, Hertford  
 448—St. James, Freemasons' Hall, St. John's-place, Halifax  
 493—Royal Lebanon, Spread Eagle, Gloucester  
 510—St. Martin, Masonic Hall, Liskeard.  
 554—Temple, Town Hall, Folkestone.  
 673—St. John, Masonic Hall, Liverpool.  
 685—Northumberland, Assembly Rooms, Westgate-road, Newcastle  
 702—Sherborne, Subscription Rooms, Stroud, Gloucestershire  
 734—Londesborough, Masonic Hall, Bridlington Quay.  
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch  
 794—Warden, Royal Hotel, Sutton Coldfield  
 804—Carnarvon, Masonic Hall, Havant.  
 847—Fortescue, Manor House, Honiton, Devon.  
 948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard  
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.  
 995—Furness, Masonic Hall, Ulverston.  
 1002—Skiddaw, Lodge Room, Market-place, Cockermouth.  
 1024—St. Peters, Masonic Hall, Maldon  
 1134—Newall, Freemasons' Hall, Salford.  
 1244—Marwood, Freemasons' Hall, Redcar.  
 1290—Waldon, Rose and Crown Hotel, Saffron Waldon  
 1322—Waverley, Caledonia Inn, Ashton-under-Lyne.  
 1336—Square and Compass, Corn Exchange, Wrexham.  
 1473—Booth's, 116 Berry-street, Bootle, at 6. (Instruction.)  
 1489—St. Eleth, Castle Hotel, Amlwch, Anglesea  
 1543—Rosslyn, Saracen's Head Hotel, Dunmow  
 1619—Sackville, Crown Hotel, East Grinstead  
 1674—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rhyll  
 1750—Coleridge, Sandringham House, Clevedon.  
 1799—Arnold, Portobello Hotel, Walton on the Naze  
 183—Royal Clarence, Masonic Hall, Clare, Suffolk  
 1970—Hadrian, Freemasons' Hall, South Shields  
 R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.  
 R.A. 600—Sincerity, Freemasons' Hall, Salem-street, Bradford  
 R.A. 691—Scarsdale, Masonic Hall, Chesterfield  
 R.A. 784—Wellington, Public Rooms, Park-street, Deal  
 R.A. 938—Grosvenor, Masonic Hall, New Street Birmingham  
 R.A. 1148—Devon, Masonic Hall, Devon Square, Newton Abbey  
 M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.  
 WEDNESDAY, 5th NOVEMBER.  
 Grand Chapter, Freemasons' Hall, at 6  
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)  
 30—United Mariners', The Lugard, Parkham, at 7.30. (Instruction)  
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)  
 166—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)  
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30. (Instruction)  
 224—United Strength, The Hope, Stanhop Street, Regents Park, 8. (Inst.)  
 511—Zetland, Anderton's Hotel, Fleet Street  
 534—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8. (Inst)  
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
 913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
 961—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30. (Instruction)  
 982—Whittington, Red Lion, Pownall-street, Fleet-street, at 8. (Instruction)  
 992—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)  
 1294—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
 1491—Athenæum, Athenæum, Camden Road, N.  
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8. (Inst)  
 1585—Royal Commemoration, Fox and Hounds Hotel, Up. Richmond-rd. S.W.  
 1694—Wanderers, Adam and Eve Tavern, Palace St., Westminster, at 7.30. (In)  
 1692—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)  
 1691—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)  
 1687—The Rothesay, Inns of Court Hotel, Lincoln's Inn Fields  
 1766—St. Leonard, Town Hall, Shoreditch  
 1791—Creton, Prince Albert Tavern, Portobello-ter, Notting-hill-gate (Inst.)  
 1827—Alliance, Guildhall Tavern, Gresham-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 3. (Instruction)  
 R.A. 933—Doric, 202 Whitechapel-road, at 7.30. (Instruction)  
 R.A. 1260—John Hervey, Freemasons' Hall, W.C.  
 R.A. 1471—Islington, Cock Tavern, Highbury  
 M.M. (T.I.)—Old Kent, Ship and Turtle, Leadenhall-street, E.C.  
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)



- 74—Athol, Masonic Hall, Severn-street, Birmingham  
 125—Prince Edwin, White Hart Hotel, Hythe, Kent  
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire  
 210—Duke of Athol, Bowling Green Hotel, Denton  
 274—Tranquillity, Bear's Head Inn, Newchurch, near Manchester  
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield  
 298—Harmony, Masonic Rooms, Ann-street, Rochdale  
 328—Moirs, Freemasons' Hall, Park-street, Bristol  
 327—Wigton St. John, Lion and Lamb, Wigton  
 363—Keystone, New Inn, Whitworth  
 387—Airedale, Masonic Hall, Westgate, Shipley  
 406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne  
 417—Faith and Unanimity, Masonic Hall, Dorchester  
 429—Royal Navy, Royal Hotel, Ramsgate  
 471—Silurian, Freemasons' Hall, Dock-street, Newport Monmouthshire  
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
 606—Segontium, The Castle, Carnarvon  
 611—Marches, Masonic Hall, Ludlow  
 625—Devonshire, Norfolk Hotel, Glossop  
 645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.  
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)  
 678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.  
 750—Friendship, Freemason's Hall, Railway-street, Cleckheaton  
 838—Franklin, Peacock and Royal Hotel, Boston  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 992—St. Thomas, Griffin Hotel, Lower Broughton

- 1010—Kingston, Masonic Hall, Worship-street, Hull  
 1013—Royal Victoria, Masonic Hall, Liverpool  
 1037—Portland, Portland Hall, Portland. (Instruction.)  
 1085—Hartington, Masonic Hall, Gower-street, Derby  
 1091—Erme, Erme House, Ivybridge, Devon  
 1167—Alnwick, Masonic Hall, Clayport-street, Alnwick  
 1206—Cinque Ports, Bell Hotel, Sandwich  
 1274—Earl of Durham, Freemasons' Hall, Chester-le-Street  
 1323—Talbot, Masonic Rooms, Wind-street, Swansea  
 1335—Lindsay, 20 King-street, Wigan  
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire  
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst.)  
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester  
 1403—West Lancashire, Commercial Hotel, Ormskirk  
 1431—St. Alphege, George Hotel, Solihull  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1620—Marlborough, Derby Hall, Two Brook, Liverpool  
 1645—Colne Valley, Lewisham Hotel, Slough  
 1734—Trinity, Golden Lion Hotel, Rayleigh  
 1797—Southdown, Hurlpierpoint, Sussex  
 1842—St. Leonards, Concert Rooms, St. Leonard's-on-Sea  
 1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth

- R.A. 126—Nativity, Cross Keys Inn, Burnley  
 R.A. 200—Old Globe, Lonsborough Rooms, Scarborough  
 R.A. 221—St. John, Commercial Hotel, Town Hall Square, Bolton  
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds  
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford  
 R.A. 477—Fidelity, 55 Argyle-street, Birkenhead  
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness  
 R.C.—Palatine, Palatine Hotel, Manchester

## THURSDAY, 6th NOVEMBER.

- 27—Egyptian, Anderton's Hotel, Fleet Street  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 45—Strong Man, Masons' Hall Tavern, Masons'-avenue, Basinghall-street.  
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 117—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 192—Lion and Lamb, City Terminus Hotel, Cannon-street  
 227—Ionic, Ship and Turtle, Leadenhall Street  
 231—St. Andrew, Freemasons' Hall, W.C.  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 538—La Tolerance, Freemasons' Hall, W.C.  
 554—Yarborough, Green Dragon, Stepney  
 701—Camden, Lincoln's Inn, Restaurant, 305 High Holborn, at 7 (Instruction)  
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 822—Victoria Rifles, Freemasons' Hall, W.C.  
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
 1289—Finsbury Park, Cock Tavern, Highbury  
 1278—Burdett Courts, Swan Tavern, Bedford Green Road, E., 9. (Instruction)  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1351—St. Clement Danes, 265 Strand  
 1360—Royal Arthur, Village Club Lecture Hall, Wimbledon  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1445—Prince Leopold, Three Nuns Hotel, Aldgate, E.  
 1539—Surrey Masonic Hall, Surrey Masonic Hall, Camberwell, S.E.  
 1552—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)  
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)  
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
 1672—Mornington, London Tavern, Fenchurch-street  
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1724—Kaisir-i-Hind, Regent Masonic Hall, Air-street, W  
 1744—Royal Savoy, Yorkshire Grey, Louisa Street, W., at 8 (Instruction)  
 1765—Trinity College, 61 Weymouth Street  
 1950—Southgate, Railway Hotel, New Southgate  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 9. (In.)  
 R.A. 1331—Kennington, Surrey Club Hotel, Kennington Oval  
 R.A. 1471—North London, Alwyns Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)  
 R.A. 1507—Metropolitan, Anderton's Hotel, Fleet-street, E.C.  
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)  
 M.M. 224—Menatschin, Criterion, Piccadilly

- 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.  
 31—United Industrials, Masonic Room, Canterbury  
 38—Union, Council Chamber, Chichester  
 41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath  
 50—Knights of Malta, George Hotel, Hinckley, Leicestershire  
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire  
 215—Commerce, Commercial Hotel, Haslingden  
 249—Mariners, Masonic Hall, Liverpool  
 254—Trinity, Craven Arms Hotel, Coventry  
 266—Naphthali, Masonic Hall, Market-place, Heywood  
 269—Fidelity, White Bull Hotel, Blackburn  
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds  
 294—Constitutional, Assembly Rooms, Beverley, Yorks  
 295—Combermere Union, Macclesfield Arms, Macclesfield  
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne  
 309—Harmony, Red Lion, Fareham  
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.  
 360—Pomfret, Abington Street, Northampton  
 419—St. Peter, Star and Garter Hotel Wolverhampton.  
 425—Cestrian, Grosvenor Hotel, Chester  
 432—Abbey, Newdegate Arms, Nuneaton  
 446—Benevolent, Town Hall, Wells, Somersetshire.  
 463—East Surrey of Concord, Greyhound, Croydon.  
 509—Tees, Freemasons' Hall, Stockton, Durham.  
 539—St. Matthew, Dragon Hotel, Walsall.  
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.  
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby  
 913—Pattison, Lord Raglan Tavern, Plumstead

- 971—Trafalgar, Private Room, Commercial Street, Batley  
 974—Pentalpha, New Masonic Hall, Darby-street, Bradford  
 976—Royal Clarence, Blue Ball, Bruton, Somerset

- 1912—Prince of Wales, Derby Hotel, Bury, Lancashire  
 1974—Underley, Masonic Room, Market-place, Kibby Lonsdale  
 1988—Royal Edward, Commercial Inn, Stalybridge  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 1231—Savile, Royal Hotel, Eland  
 1282—Anchorage, Foresters' Hall, Brigg, Lincolnshire  
 1284—Brent, Globe Hotel, Topsham, Devonshire  
 1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire  
 1367—Beamister Manor, White Hart Hotel, Beamister  
 1379—Marquess of Ripon, Masonic Hall, Darlington  
 1384—Equity, Alford Chambers, Widnes  
 1473—Bootle, Town Hall, Bootle, Lancashire  
 1500—Walpole, Ball Hotel, Norwich  
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padiham, near Burnley  
 1513—Friendly, King's Head Hotel, Barnsley  
 1514—Thornhill, Masonic Room, Dearn House, Lindley  
 1580—Jambourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1591—Cedowain, Public Rooms, Newtown, Montgomeryshire  
 1639—Watling-street, Cock Hotel, Stoney Stratford, Bucks  
 1770—Vale of White Horse, Savings Bank, Farington  
 1790—Old England, Masonic Hall, New Thornton Heath  
 1807—Loyal Wye, Bullth, Breconshire  
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness  
 1829—Burrell, George Hotel, Shoreham

- R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol  
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford  
 R.A. 496—Mount Edgcumbe, Masonic Rooms, St. Austell  
 R.A. 587—Howe, Masonic Hall, New Street, Birmingham  
 R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire  
 R.A. 1393—Hamer, Masonic Hall, Liverpool  
 M.M. 10—Cheltenham and Keystone, Masonic Hall, Cheltenham  
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

## FRIDAY, 7th NOVEMBER.

- Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.  
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)  
 706—Florence Nightingale, Masonic Hall, William Street, Woolwich  
 766—William Preston, St. Andrew's Tavern, 100 St. Mark St., E.C. (In)  
 780—Royal Alfred, Star and Garter, Kew Bridge (Instruction)  
 834—Ranelagh, Six Bells, Hammersmith (Instruction)  
 890—Hornsey, Freemasons' Hall, W.C.  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet-street, at 7. (Instruction)  
 1153—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1293—Royal Standard, Alwyns Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1627—Royal Kensington, Freemasons' Hall, W.C.  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, 79 Ebu y Street, Pimlico, S.W., at 7.30. (Instruction)  
 1815—Penge, Thicket Hotel, Anerley  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)

- R.A. —Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 3—Fidelity, Freemasons' Hall, W.C.  
 R.A. 8—British, Freemasons' Hall, W.C.  
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
 R.A. 95—Eastern Star, Ship and Turtle, Leadenhall Street  
 R.A. 14-9—Ezra, 9) Ball's Pond-road, N  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 K.T. 134—Blondel, Freemasons' Tavern, W.C.

- 44—Friendship, Freemasons' Hall, Cooper-street, Manchester  
 81—Doric, Private Room, Woodbridge, Suffolk.  
 127—Union, Freemasons' Hall, Margate  
 219—Prudence, Masonic Hall, Todmorden.  
 242—St. George, Guildhall, Doncaster.  
 306—Alfred, Masonic Hall, Kelsall-street, Leeds  
 375—Lambton, Lambton Arms, Chester-le-street, Durham  
 442—St. Peter, Masonic Hall, Peterborough  
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)  
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
 574—Loyal Berkshire of Hope, White Hart Hotel, Newbury  
 601—St. John, Wrekin Hotel, Wellington, Salop  
 680—Sefton, Adelphi Hotel, Liverpool  
 709—Invicta, Bank-street Hall, Ashford  
 837—De Grey and Ripon, Town Hall, Ripon  
 839—Royal Gloucestershire, Bell Hotel, Gloucester

- 1096—Lord Warden, Wellington Hall, Deal  
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield  
 1333—Aethelstan, Town Hall, Atherstone, Warwick.  
 1387—Chorlton, Masonic Rooms, Chorlton Cam Hardly  
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)  
 1528—Fort, Masonic Hall, Newquay, Cornwall.  
 1557—Albert Edward, Bush Hotel, Hexham.  
 1561—Morecombe, Masonic Hall, Edward-street, Morecombe, Lancashire.  
 1618—Prince of Wales, Freemasons' Hall, Salem-street, Barking.  
 1661—Gosforth, Freemasons' Hall, High street, Gosforth  
 1725—Douglas, College Gateway, Maidstone  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7

- R.A. —General Chapter of Improvement, Masonic Hall, Birmingham  
 R.A. 271—Lennox, Royal Pavilion, Brighton  
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton  
 K.T.—Loyal Volunteers, Queens Arms Hotel, George-street, Ashton-under-Ly  
 K.T. 128—Oxford and Cambridge, Masonic Hall, 33 Golden Square

## SATURDAY, 8th NOVEMBER.

- 108—London, Ship and Turtle, Leadenhall-street  
 173—Phoenix, Freemasons' Hall, W.C.  
 194—Perey, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1328—Granite, Freemasons' Hall, W.C.  
 1461—Earl of Zetland, Royal Edward, Triangle, Haskney, at 7 (Instruction)  
 1428—The Great City, Cannon Street Hotel  
 1446—Mount Edgcumbe, Bridge House Hotel, Battersoa  
 1584—Loyalty and Charity, Star and Garter, Kew Bridge  
 1607—Loyalty, London Tavern, Fenchurch Street  
 1624—Eccleston, Crown and Anchor, 79 Blury Street, S.W., at 7 (Instruction)  
 1680—Paxton, Surrey Masonic Hall, Camberwell  
 1743—Perseverance, Imperial Hotel, Holborn Via Luct  
 1839—Duke of Cornwall, Freemasons' Hall, W.C.  
 1964—Clerkenwell, Holborn Viaduct Hotel, E.C.  
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruction)  
 South Chapter of Improvement, Union, Air-street, Brompton, W., at 8  
 R.A. 1135—Lewis, King's Arms Hotel, Wood Green  
 M.M. 234—Brixton, Anderton's Hotel, Fleet Street, E.C.  
 M.M. 11—Prince Edward's, Station Hotel, Stansfield, To London  
 R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

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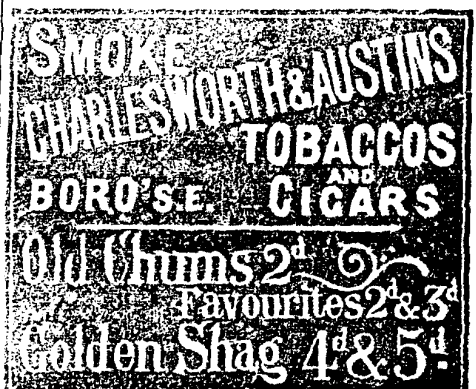
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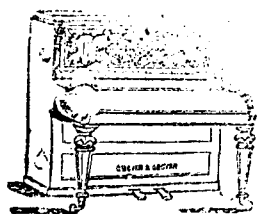
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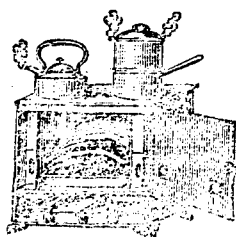
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