

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE MASONIC PROVINCE OF LEICESTERSHIRE AND RUTLAND.

IN many ways the town of Leicester might be held up as a pattern worthy of imitation, from a Masonic point of view, by others, for although there may be some which equal it in the thoroughness of their Masonic arrangements, there are few which excel, or which enter more heartily into the true spirit of Freemasonry than does this busy Midland town. For several years past it has had in its midst men who have made a name for themselves, not only in the immediate neighbourhood, but wherever English Masonry is practised, and while they have devoted themselves to subjects of general interest they have not forgotten the district nearer home. The result is that Leicester now enjoys many Masonic comforts which other towns of equal size have not yet even dreamed of, while it is far in advance of others which might be expected to do more than it is capable of. With such a town in its midst, the Masonic district of Leicestershire may be expected to make a good show among its neighbours, and a brief perusal of the details given in the Calendar and Directory of the Province for the current year will, we think, prove it quite capable of holding its own.

In Craft Masonry the Province has at its head the Rt. Hon. the Earl Ferrers, who is supported by Bro. Wm. Kelly, F.S.A., F.R. Hist. Soc., Past Prov. G.M.; Bro. Samuel S. Partridge D.P.G.M., and the usual array of Provincial Grand Officers. There are twelve Lodges under the rule of his Lordship, with a total membership (as given by this year's Calendar) of 506, made up as follows:—

| No. | Lodge | Meeting at | Members |
|------|---------------------|-------------------|---------|
| 279 | St. John | Leicester | 86 |
| 50* | Knights of Malta | Hinckley | 21 |
| 523 | John of Gaunt | Leicester | 82 |
| 779 | Ferrers and Ivanhoe | Ashby-de-la-Zouch | 32 |
| 1007 | Howe and Charnwood | Loughborough | 46 |
| 1130 | Rutland | Melton Mowbray | 19 |
| 1265 | Vale of Catmos | Oakham | 19 |
| 1330 | St. Peter | Market Harborough | 25 |
| 1391 | Commercial | Leicester | 73 |
| 1560 | Albert Edward | Leicester | 42 |
| 2028 | Granite | Narborough | 31 |
| 2081 | Golden Fleece | Leicester | 30 |

* No. 50 having been transferred from Cheshire in 1803, ranks after No. 279.

It will be seen from the above that Leicester has five Lodges (all of which meet at the Freemasons' Hall, Halford-street), with a joint membership of 313, thus proving the truth of our remarks as to the popularity of Freemasonry in the county town. There is a regular Lodge of Instruction, attached to the Granite Lodge, which meets monthly at the Narborough Hotel, Narborough, on the second Thursday after the regular meeting of the mother Lodge, at seven p.m., while the five Leicester Lodges have given joint sanction for "the Union Lodge of Instruction," meetings of which are held at the Freemasons' Hall, Leicester, on the second Friday in each month, September to April inclusive, at 7.30 p.m. Special attention is directed by the compiler of the Provincial Calendar (Bro. S. S. Partridge) to the usefulness of the Union Lodge of Instruction, which is held under the superintendence of Preceptors, one being appointed by each of the local Lodges. The ceremonies, lectures, charges, sections, &c., of the three degrees are worked from time to time, and valuable instruction afforded to those who are enabled

to avail themselves of it, while any who are desirous of taking part in the work are invited to communicate with the Secretary of the Lodge. In this Lodge of Instruction we have an arrangement which might well be adopted in other Provincial towns, where, as a rule, the Lodges are hardly strong enough to maintain independent schools of Masonry.

The Grand Chapter of the Province is under the rule of Comp. W. Kelly, the Past Provincial Grand Master referred to above. He has five Chapters under his guidance, but no particulars are given as to the number of Companions subscribing to each. The Chapters are as follow:—

| No. | Chapter | Meeting at |
|------|---------------|-------------------|
| 279 | Fortitude | Leicester |
| 779 | St. Augustine | Ashby-de-la-Zouch |
| 1007 | Charnwood | Loughborough |
| 1130 | De Mowbray | Melton Mowbray |
| 1560 | St. George | Leicester |

The district is included in the Mark Grand Lodge of Leicestershire, Northamptonshire, and Derbyshire, which is also under the Provincial Grand Mastership of Bro. Wm. Kelly, and furnishes four of the nine Lodges embraced in the Province, namely,

| No. | Lodge | Meeting at |
|-----|-------------------|---|
| 19 | Fowke | Leicester |
| 21 | Howe | Melton Mowbray, Market Harborough and Oakham alternately. |
| 30 | Knight of Malta | |
| 194 | Simon de Montfort | Hinckley |
| | | Leicester |

To the first named of these is attached the William Kelly Lodge of Royal Ark Mariners, which meets three times a year. In the higher grades, Leicestershire is well represented, the several degrees being worked from time to time in Leicester.

The Freemasons' Hall, to which we have previously alluded, is under the direction of a committee, consisting of the chief Provincial Officers, together with representatives of Prov. Grand Lodge and the several Masonic bodies accommodated at the Hall. There is also a library committee, which is presided over by Bro. Kelly, while as regards working officials, it is only necessary to pay a visit to the hall to know that every detail is attended to.

The Charity work of the Province is under the direction of a committee, formed of the heads of the district, representatives of the several Lodges, brethren who have acted as Stewards for the Institutions, and others. The work performed by this committee is of the usual description, and is doubtless fully appreciated by those who, from necessity, are compelled to appeal to their brother Masons. In addition to this, there is a Provincial Charity Association, which is under influential patronage, and the object of which is to increase the number of Life Subscribers to the three Royal Masonic Charities. An annual subscription of one guinea or upwards constitutes membership, the whole of the subscriptions being handed to the Institutions. A ballot is taken half yearly for priority of nomination, but any brother subscribing for five years becomes entitled to a nomination without ballot. Thirty-two Life subscriberships (representing, of course, one hundred and sixty guineas) were drawn last year, so that some really good, substantial work is being done by this Association.

The Calendar from which we have gathered the above particulars also contains a list of Lodges in adjoining Provinces (Derbyshire, Nottinghamshire, Northampton-

shire, and Huntingdonshire), and some useful Masonic notes, &c., and concludes with a summary of the votes for the Charities possessed by brethren and others in the district. From this list we gather that the total voting strength of the Province is as follows:—Girls, 204 votes; Boys, 428; Benevolent (Male Fund), 172; do. (Widows' Fund), 235; total, 1039.

In concluding our remarks, we take the opportunity of congratulating the brethren of the district on the apparent prosperity of their several Lodges, and wish them continued and increased success in the future.

PROVINCE OF SUSSEX.

THE next few weeks will undoubtedly be active ones, so far as Freemasonry in Sussex is affected. Tuesday, the 22nd instant, is the day appointed by His Royal Highness the Grand Master for the installation of His Royal Highness the Duke of Connaught and Strathearn, Earl of Sussex, K.G., &c., as Right Worshipful Grand Master, in place of the late Sir Walter W. Burrell, whose death occurred in January last.

The Provincial Grand Officers, with the Worshipful Masters, Past Masters, and Wardens of the Lodges in the Province will attend an especial Provincial Grand Lodge, to be holden in the Dome at the Royal Pavilion, Brighton, on the day we have named, at twelve o'clock noon, for the Installation ceremony, which will be performed by the Most Worshipful Grand Master His Royal Highness the Prince of Wales, KG., in person.

These periodical Masonic celebrations, in which our Grand Master takes so lively an interest, offer many inducements to those Craftsmen who have time and opportunity at their disposal, and we look forward to the gathering at Brighton on this occasion commanding as large, if not even a larger attendance, than the meeting at York, in 1883, when the Prince of Wales laid the Memorial Stone of the New Institute there, with Masonic honours.

In order to further the efforts of the Committee who have charge of the arrangements it is requested the following regulation will be fully considered by those who intend to present themselves:—"No one will be admitted to the Royal Pavilion on this occasion without a Ticket," application for which should be made not later than this day (Saturday), the 12th instant, to the Provincial Grand Secretary, Brother V. P. Freeman, 9 St. George's-place, Brighton.

The following memorandum has been issued from the Grand Secretary's Office:—

There will be a special train for the conveyance of H.R.H. the Grand Master, and the Grand Officers, &c.—leaving Victoria at 10.15 o'clock a.m., and arriving at Brighton at 11.30 o'clock.

The return special train will leave Brighton at 4.25 o'clock p.m., arriving at Victoria at 5.40 o'clock.

Brethren desirous of travelling by the special train, are requested to inform the Grand Secretary as soon as possible, in order that seats may be reserved for them, for which he will transmit a voucher.

The fare by this train will be first-class single for the double journey.

SHADWELL H. CLERKE, Grand Secretary.

Freemasons' Hall, 9th June 1886.

The June meeting of the Committee of Management of the Royal Masonic Benevolent Institution was held at Freemasons' Hall on Wednesday, Bro. Edgar Bowyer P.G. Standard Bearer in the chair. The minutes of the previous meeting having been read and confirmed, the Warden's report for the past month was read and approved. The petitions of seven old people—five men and two widows—were considered, and ordered to be placed on the list of candidates for election in May next year. The members of the House and Audit Committees were re-elected, and a vote of thanks to Bro. Bowyer for presiding closed the proceedings.

We have been requested to make a correction in the list of Bro. W. B. Ackerman J.W. 317; the amount was put down at the time of the Girls' School Festival as £10 10s, whereas it should have been £52 10s. We congratulate Bro. Ackerman on his having secured so large an amount.

MASONRY'S ASPIRATION.

An Oration by Rev. Bro. George McClellan Fiske at the Dedication of the New Masonic Temple in Providence, Rhode Island, 3rd February 1886.

THIS day's event is one which will be kept for ever green in the annals of the Masonic Order within this jurisdiction. The expert craftsmen of Rhode Island have distinguished themselves in their day and generation by rearing this edifice, which will long remain to be at once a rendezvous for those at labour and a monument to those who shall be called, from time to time, from labour here to refreshment everlasting. In the rapidly developing prosperity of Providence, as she stretches out her branches unto the sea and her boughs unto the river, this temple rises, no insignificant memento of principles which keep the teeming city pure and sweet, with peace within her walls and plenteousness within her palaces. Well and wisely have you wrought here, my brothers, and in the completion of this fair and unblemished work we all rejoice.

Praise to that Father, in whose house are many mansions! Praise to the Lord, thy Saviour and thy Redeemer, the Mighty One of Jacob! Praise to that Holy Spirit, who enriched your hearts with the inspiration of His counsel, and guided your hands to perform your heart's desire! Praise, praise, thrice praise to that Thrice Holy One, under whose Almighty Shadow as a Column of Cloud by day and a Pillar of Fire by night, we would, as Masons true, always abide!

With such ascription, first of all to the Supreme Architect and Master, and then, with every sentiment of congratulation to the august Fraternity assembled here—I greet you—counting it an especial honour, hailing as I do from a sister jurisdiction, the Grand Lodge of New York, to be present here and to be a spokesman at an hour like this. Were it not one of the landmarks of the Order that every Eastward, stepping traveller finds welcome awaiting him in every Lodge, I should feel as if the gladness of to-day were so entirely yours that unfamiliar voices should be silent as in the presence of that joy with which the stranger intermeddled not. But as it is, the echoes of your rejoicings will send a kindred joyous thrill through all the Lodges far and near, and all Masonic work will be the better, the stronger, and the more enduring, because you have built solidly and well.

As we stand here together and survey the thronging Craft, sheltered beneath the canopy of this fine building, we cannot but be conscious that public attention is naturally attracted towards us in a new degree. Under these new circumstances we begin a fresh and larger epoch of Masonic life. We rise to a more exalted station before the eyes of the world. We come forward to the front on the platform of the civic life of Providence. Enshrined in its own imposing habitation, the Masonic Order invites observation, and provokes inquiry as to its mission and its message. Has it any noteworthy mission to fulfil? Has it any edifying message to deliver? A personage or an institution appearing in the arena of an industrial, inquisitive, and practical country, must have some definite aim and purpose to propose. To an age critical, incredulous and unsentimental, credentials of identification and usefulness must be shown, if respect, sympathy and admiration are to be commanded. What has Masonry to say for itself? What account of its past can it render? What promise can it hold out to us for the future?

We, of course, believe that the Masonic Order has a distinct mission to discharge, and a definite message to impart—a mission and a message pertinent to and needful for these times.

The Masonic Order, I make bold to announce and characterise it, faces the world as a prophet. A prophet, you will remember, was entrusted with two great functions—one was to urge and expound truth in its application to the present time, the other was to foretell the things which should be hereafter. Both of these functions the Masonic Order is, in a sense, concerned with. It is an exponent of that truth, divine and heavenly, which alone can beautify and irradiate our daily lives and make us truer men; and it continually holds up before us the prospect of the life of the world to come. In its own graphic manner, with its own dramatic eloquence, it admonishes us of death momentarily impending, of that resurrection victory, in which death is swallowed up, and of the eternal bliss which we

shall know, face to face, when brought to light in the blazing splendour of that orient for which the heart of every Mason yearns, and whitherward his feet are ever tending.

Masonry stands ranged beside the Church of God, as one of the great interpreters and monitors of human life. It bears to that Divine Society a relation much like that which the Holy Saint John Baptist, whom Masonry ever delights to honour as a patron, bore to the Prophet of Prophets, Jesus, the Prophet of Nazareth of Galilee. It goes before the Church's face, to prepare her way, to be a herald and forerunner of the fuller truth, and of the mightier office, of which the Church is the sole and only instrument, of reconciling human souls to God.

Masonry does not profess to make men saints. The Church does that. She is the preceptress, the mother, the *alma mater* of the saints. But Masonry can and does profess to inculcate that morality—not the cold, ethical abstractions of the philosopher—but that evangelical morality; that glowing religious morality—if I may use a term like that—which will prepare men for those transforming and sanctifying powers of the world to come, which the Church will bring to bear upon them. Masonry does a preparatory work in bringing men into a state wherein they will be more readily susceptible to the motives of the Spirit of the Lord, and the animation of the spiritual and supernatural life.

Addressing us then in such prophetic guise, in such prophetic speech, we next inquire,—Whence came this Prophet, dealing so aptly with the stern realities of the life that now is, and so earnestly predicting that which is to come? What is its nativity? Masonry is of ancient and venerable extraction. It is truly an offspring and descendant of the instincts and strivings of the human mind. Its lineage is most honourable, representing men's best, most upward, and most enlightened tendencies. The probabilities of its origin declare how men began to esteem the triumphs of intellectual power above brute force, mere possession or animal gratifications. In reflection and invention they found something to charm them, something to really take pride in. Prizing their ingenuity and skill, and making the most of their gifts as artificers and artists, they shielded the processes of their achievements and acquisitions as secrets from the vulgar gaze and from idle curiosity. They kept their arts to themselves, out of honour to their avocations, and for the protection of their interests. The reputation which they sought and the fame which they held dear were based upon the excellence of the work which they produced. Masonry, in its inception, was the nobility, the knighthood of skilled and proficient labourers. Men treasured the conceptions of their minds, fertile in design, and their handiwork of rare and exquisite execution. Not every one could carve the column or lay the wall, or plan the roof, or cause the metal to bloom into life in delineations fit to cover the breast of an Achilles. Not every one could do these things. These were the *arcana*, the mysteries, the heritage of precious knowledge, belonging only to the few, and they were things, too, only to be acquired by persevering and severe apprenticeship. These organisations of the higher grades of labour perhaps were not the direct ancestors of our Order, but they were its historical precedents and analogies, and they furnished the suggestion, the similitude, and the image of the Order as it exists to-day. They were the roots of Masonry deep down in the past, from which this wide-spreading and fruit-laden tree of philanthropy and benevolence has grown. The associative instinct is no new faculty, and its instances, always abundant and innumerable, are found in large proportions in the sphere of the constructive arts. There was art and science and organised employment among the builders who did their work in the forenoon of the world. In Assyria, in Bashan, in Egypt, they have left memorials of their marvellous ability. The building of the ark, the erecting of the Tower of Babel, the orderly array of Tyrian and Jewish workmen on the Temple at Jerusalem, the Roman *Collegia* or Guilds—all these, apart from each other in time and place, were monuments which, though not concerted or unified, were so many protoplasmic of their later Masonic life.

FUNERALS properly carried out and personally attended in London or Country by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made.

JURISDICTION.

A REVIEW of the decisions of Grand Masters and Grand Lodges present some curious anomalies in what is generally called Masonic Jurisprudence. Thus, for instance, a gentleman having presented his petition to a Lodge was in due course elected to receive the degrees. Before doing this, however, he removed to the jurisdiction of another Lodge, to which he applied for initiation. While entirely willing to receive him this second Lodge deemed it proper to apply to the other for waiver of jurisdiction, to which response was made that not having conferred any degree there was no jurisdiction to waive.

This action precisely expresses our own view, namely, that when a Lodge agrees to accept a candidate it simply expresses its opinion that the party in question is fit to be initiated, and that on his personal appearance it will proceed to the ceremony, but the transaction is not complete until the party elected shall fill the contract by presenting himself for the degree or degrees. It takes two to make a bargain, and such a bargain as relates to initiation after election depends upon the individual and not upon the Lodge. The well-known rule is that a candidate must come of his own free will and accord, and when he is notified of his acceptance it remains with him to say whether he will or will not accept the privilege accorded him by the favourable vote of the Lodge.

This proceeding involves the question whether the election of a candidate, or technically the acceptance of his petition for initiation, gives the Lodge petitioned jurisdiction over him. We insist that it does not; that there is no law to compel an unwilling candidate to present himself to a Lodge which, notwithstanding his petition and acceptance, he upon afterthought finds himself unwilling to join. He may remove to another jurisdiction, or he may prefer a Lodge having concurrent jurisdiction, for reasons of his own, but in either event he is his own master and may rightfully follow his own inclination.

This is one of the questions still befogged by the ideas of brethren who assume to decide without knowing, but which will gradually submerge into the sunlight of personal privilege.

Nevertheless it would be entirely proper to inquire of the first Lodge as to the status of the individual, and whether any good reason could be advanced why he should not be initiated.

The result is that jurisdiction is not acquired by the mere fact of petition and acceptance, but only by the act of the party in interest presenting himself for initiation. A due regard to these facts would save many disappointments and subsequent heart-burnings, and prevent Lodges assuming rights to which they have no legitimate claim.

As already said, the whole subject is undergoing a change, and we trust the time is not far distant when there shall be a better understanding than now prevails.—*New York Dispatch*.

The General Committee of the Royal Masonic Institution for Boys held its monthly meeting on Saturday last, at Freemasons' Hall, Great Queen-street. Brother Raynham W. Stewart P.G.D., occupied the chair, and there were present Bros. Paas, Richardson, Miller, Powell, Parkhouse, Cooper, Faulkner, Soppet, Webb, Gladwell, C. H. Webb, Saunders, Cumberland, Imbert-Terry, Mather, Bowyer P.G.S.B., Perryman A.G.P., Adlard, Murray, Hogard, Dr. Morris, Williams, Griffiths, Belton, Cubitt P.G.P., Motion, Maple, Eve, and Binckes Secretary. After the minutes of the previous meeting had been read and verified, those of the House Committee were read for information. Bros. Bowyer, Miller, Gladwell, and Webb were appointed Scrutineers for the election of nine out of a list of ten brethren nominated in May last to serve on the Finance and Audit Committee. The result, afterwards furnished, was as follows:—Bros. Gillard, Cubitt, Goodall, Cooper, Hogard, Soppet, Maple, Richardson, and Griffiths were elected. The House Committee of last year were re-elected. Four petitions were next considered, and the names of the candidates ordered to be placed on the list for election in October next. Grants of £5 each were made to three ex-pupils, but the appeal of a lad, educated in the school, seeking assistance, was ordered to lie on the table, as not coming within the scope of the purposes of the Institution; moreover, some time had elapsed since the lad in question had left the School. Votes of thanks to the Scrutineers and Chairman terminated the proceedings.

A SPIRITUALIST'S REVELATION ON ANCIENT MASONRY.

BY BRO. JACOB NORTON.

A BROTHER recently showed me a lecture, by W. J. Colville, a spiritualist, which also contained some poetry. Mr. Colville claimed that the poetry was due to his mother's spirit; the brother referred to informed me that Colville was an uneducated Englishman; that all the quotations he cited, from books, came to him by inspiration, and that he was not a Mason. Since then my friend lent me a pamphlet, containing three lectures by the same spiritualist, on "The wonders of Egypt," and as these lectures give new revelations, about "our ancient Egyptian brethren," I shall, therefore, make these revelations known to my English readers, that, if found worthy of credit, they may be incorporated into a future history of Masonry. Mr. Colville believes that the hieroglyphics on the Egyptian pyramids are nothing more nor less than prophecies, and he says:—

"That it needs only an adequate knowledge of the antiquity of Masonry and hieroglyphics to decipher the history of the past and prophecy of the future, clearly written upon them (the pyramids) in symbolic language; employing objects in material nature as correspondences to spiritual and national events . . . Outwardly, all the pyramids are similar, the great pyramid being outwardly distinguished from the rest only by its superior size; but when an entrance has been effected, the likeness vanishes, and this one pyramid stands alone as the past Grand Masonic Lodge of the earth; the seat and centre of supreme knowledge of earth and heaven, of the numberless worlds in space, and of the relation of each to each, and each to all. . . The great pyramid has, doubtless, stood between 20,000 and 30,000 years (what a pity that the spirits could not give the exact age), and has been submerged in time of the great and general deluge; but the record of its pre-historic career is entombed in such chambers, galleries, and vaults as have not yet been explored, but mention of which is made in occult literature, to those who can understand the references. These discoveries were made by the ancients, and, familiar to the highest adepts of the Orient, will become public ere long. . . Whatsoever is discovered externally by scientific process, has been first announced by spiritual revelation. . . The utter unreadiness on the part of mankind at large to receive occult knowledge, without the evil of mysticism, lay at the root of all the Masonic institutions in the world. Every Lodge of Masons professes some secret, carefully shrouded from the world; on the plea that the world is not ready to know what the initiated hold in their grasp; while in ancient days secrecy was enjoined on the members of such orders as a safeguard. . . The tone of secrecy to-day is largely sentimental, often morbid, and frequently the result of an inordinate love of power.

"The secret orders of the world, as generally known to mankind, are very inferior connections of these grand old august Lodges, of which the highest of all is the Order of Melchisedec. This Order, so ancient that its birthday is lost in unfathomable depths of soundless antiquity, was certainly known to Abraham. . . . The Order of Aaron and that of Melchisedec are certainly mentioned in the Old and New Testaments, as entirely distinct, but not as in opposition to each other. The great difference between them was, that one was temporal and the other eternal. That of Melchisedec, like its founder, had neither beginning of life nor end of days, while the other was related to outward customs and observances, both religious and civil. The Order of Melchisedec was known to David, as he mentioned it in the Psalms. The 110th Psalm is usually considered prophetic of the Messiah. The words, 'Thou art a priest for ever after the Order of Melchisedec,' are said, by all orthodox Christians, to refer to Jesus Christ, while the orthodox Jews regard them as typical of the unending reign of the Messiah who is yet to come.

"But who was Melchisedec and his Order? are questions asked by scholars and their pupils alike. The ordinary commentaries on the Bible have no more satisfactorily explained Melchisedec than they have the Apocalypse, and there is indeed no satisfactory solution of the mystery of this most mysterious Order other than that familiar to those so far acquainted with Oriental antiquities and occult

literature that they possess a clue, yea the very key to the origin of religions and Masonry on earth, and who therefore know what the designer of the great pyramid evidently knew. . . . The grand pyramid is evidently a temple of science, philosophy, religion and art. It is four-fold, and yet it is a perfect unity. . . . The four sides of the square signify universal brotherhood, and eventually the universal dissemination of truth. . . . There are four great sciences which were known to the ancients, upon which they based all their calculations, and in accordance with which they reared their temples, arranged their ceremonies, and predicted the future."

As astrology was one of the Egyptian sciences, our lecturer entered into a defence thereof; not indeed the vulgar kind of fortune telling astrology we hear of, but about a science which is "the esoteric side of astronomy." He says:—

"Whatever affects one world in a system affects all, and whatever affects one system of worlds, affects all the worlds in the universe. . . . Therefore, the past few years, when several planets have made their perihelion passages almost simultaneously, have been years of great commotion, energy and strife. Not only the predictions made by the instruments of the spirit world, in this country, and elsewhere a few years ago, have been literally fulfilled with the most startling accuracy; but none save those who blindly shut their eyes to facts, and are held in the unyielding vice of senseless prejudice, can hold other than one of the two theological opinions and defensible explanations of these prophecies and their fulfilments, which have yet been offered to the world." [It can be shown] "how in an especial sense at the present moment, the unsettled weather, the light before the sunrise and after the sunset, which has recently perplexed the astronomers so much, the numerous earthquakes, eruptions, storms, accidents, wars, rebellions, sickness, &c. &c., are all results of the present position of the four planets."

Hence, as the Egyptian Masons were adepts in the astrological science, they have not only calculated the conjunctions of the planets that will take place to the end of the world, but have also inscribed the predictions they signify for all time coming, on the stones of the great pyramid; and, when all these stones are brought to light, then we shall know—what we shall know. Our lecturer also said:—

"This Order [of Melchisedec] is altogether spiritual, and exists in the spirit world, though it is represented on earth by a Lodge whose members are mediums of the twelve angels who form it in spirit world; as angelic life is dual, the members of this Order are twenty-four in number, twelve males and twelve females always constituting it.

"Masonic Orders which exclude women are untrue to the most ancient Masonic Orders of the world, and so far as masculine monopoly has tyrannised over the rights of the female sex, Masonry has degenerated; but the most ancient mysteries in the world are hidden under a veil of ceremonial mystery in the highest Lodges. The majority of modern Masons ignore magic, and know little, if anything, of the true spiritual significance of the ceremonies performed at their meetings. . . . Masonry has a certain value, its principles are moral, and its general influence good."

Now, I must candidly confess that I believe Mr. Colville is sincere, and that he is not as uninformed as my friend who called my attention to his lectures supposed him to be. Of course, I can say nothing about Mr. Colville's spiritual Lodge, but I think that either the spirits or himself were mistaken about an Order of Aaron, or Melchisedec, that had been known to the writers of the Old Testament; for this I shall give my reasons—not, indeed, because I fear that Bro. Gould will insert the above revelations into the second edition of his "History of Freemasonry" as "Gospel truth," for his mind is too logical for believing in such dreams; but I do know that we have a number of credulous Masons, who are as eager for accumulating Masonic degrees as misers are for piling gold; and their appetite for more and more Masonic degrees is such that even Mr. Colville's dreams will not be too tough for their belief; hence, I consider myself in duty bound to show that Mr. Colville's spiritual Masonic revelation is not reliable.

First.—Aaron and order are conjointly given in the Old Testament only once. In Leviticus xxiv. 2 and 3, it says: "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually . . . in the tabernacle of the congregation

shall Aaron order it," &c. Surely, no one can suppose that the above refers to a kind of Masonic Order of Aaron, or any kind of an organisation which is called "An Order."

And second.—Melchisedec is mentioned in the Old Testament only twice, viz. in Genesis xiv. 18, I find as follows: "And Melchizedek, King of Salem, brought forth bread and wine, and he was the priest of the most high God." According to the above, Melchizedek was not a spirit, but a man, and no "Order of Melchisedec" can be inferred from it. Abraham then was not acquainted with an Order of Melchisedec. In Psalm cx. 4 is the following: "The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek." In order to show that the word "order" in the above verse is a mere blunder of the translator, I refer the reader to the Hebrew Dictionaries of Gesenius and of Parkhurst;—both were orthodox Christians. The first makes it read: "after the manner of Melchisedec," and the latter "after the matter," &c. Such being the case, there is no evidence that David knew anything about an "Order of Melchisedec."

In the 7th Epistle to the Hebrews, I find indeed both "Order of Aaron" and "Order of Melchizedek" mentioned; and as the said Epistles are ascribed in the Bible to Paul, people imagine that Paul was the author of those Epistles, and as Paul was called "an Apostle," he of course wrote by inspiration; and hence Paul's inspired testimony to a former existence of an Order of Aaron, &c. cannot be doubted by any one.

The truth, however, is, no one knows who wrote the Epistles to the Hebrews. The question puzzled the early Christian Fathers as much as it did the modern critics. The authorship of the said Epistles were ascribed to Clement of Rome, to Barnabas, to Luke, to Silas, and Paul; and as somebody must have written them, it was finally concluded that it would give the said Epistles greater importance if they were ascribed to Paul, and Paul remained their unquestioned author for about a thousand years. But for some reason, Cardinal Cajetan, the opponent of Luther, was the first to disturb the old tradition of Paul's authorship; hence, Calvin and Beza also began to question the authorship of the said Epistles, and Luther demonstrated to his own satisfaction that Apollos was the author. In short, no one knows by whom the Epistles to the Hebrews were written, where they were written, and to whom they were written. It is claimed, that internal evidence demonstrates that the writer to the Hebrews did not understand the Hebrew language; the probability therefore is, that he got his notion of the Order of Aaron, &c., from a corrupt copy of the Septuagint.

But that is not all; Abraham's host was neither named at his christening or baptism "Melchisedec;" nor was he king of a country or town called Salem. Indeed, there seems to have been no such a place as Salem during Abraham's lifetime, and Biblical commentators have assigned as many localities to old Salem as others did to the authorship of the Epistle to the Hebrews. In short, "doctors differ" all round; and as Mr. Colville had no doubt that the Orders of Melchisedec and of Aaron are mentioned in the Old Testament, and that they were known to Abraham and to David, I must come to the conclusion that the spirit who inspired Mr. Colville was unreliable.*

The next question however is, have Masons been really foolish enough to have Masonised Messrs. Melchisedec and Aaron? And I am sorry to answer they have. Thus, in 1824 the Cerneanites at New York chartered a Masonic concern, called Aaron's band, a continuation of the old Order of Aaron most probably; and Kenning's Cyclopædia informs me that there is a Melchisedec in the fifth (degree I suppose) of the Asiatic Brothers. Also in the sixth of the Bavarian Illuminati; and, if I understand right, Melchisedec was an officer in the old degree of Templar Priests, and Melchisedec, of course, cuts a figure in the American high Masonic degrees.

I shall only add, that whenever I look into a Masonic Cyclopædia, and see in it the quantity of ridiculous stuff that has been foisted on Masonry, I cannot help exclaiming, after the manner of Madame Rowland:—

Oh, Masonry! How many tomfooleries are propagated in thy name!

With regard to astrology, the reader will find, in Roger

De Hoveden's Annals, two letters by Christian astrologers, predicting disastrous events, even the destruction of the world, but a Mahomedan philosopher in Spain ridiculed their predictions.

BOSTON, 26th May 1886.

REMINISCENCES OF A SECRETARY.

MASONRY does not always "take" with the newly initiated, it does not always strike in, that is to say the impressions given and received by the candidate are various; sometimes the beautiful lectures, the elaborate ritual, glides off the mind of the recipient and he thinks no more about the real meaning of the symbolism than he would had he been to some show or some minstrel performance. Oftentimes the moral teaching of our work impresses the neophyte more than aught else, and few there are, very few indeed, on whose mind the initiation, passing and raising make a lasting and deep impression, so deep indeed that they take hold in earnest and become sincere and zealous workers in the Fraternity.

By these I mean the real workers, those who never tire, though they have received all the honours, have been through and through again, still they adhere to the then Masonic love, and work for the love they bear the Craft. Often the various impressions given and the result attained is due to the officer conferring the degree, often to the kind of material the newly-made member finds in the Lodge. Sometimes this is congenial, other times not; in the former case the new-comer will stay and become interested and be interwoven in the work of the Lodge, until he sees and appreciates its beauties; sometimes again a sudden enthusiasm is developed which is not always lasting. Like a veritable straw-fire, a sudden flame bursts forth, spreading its lurid light far among friends and acquaintances, and then as suddenly goes down and disappears, leaving nothing behind but a little heap of malodorous ashes. The cause of this is also various, disappointment, first in office, second in not attaining that mercenary gain many expect, for it cannot be denied many do expect gain through the Fraternity; the merchant expects customers, the newly-fledged physician expects patients, the lawyer clients, and so on through the long list.

One case I remember different from all the above: Bro. James A. Houdnaugh became a member of my Lodge about the year 13—, and was very enthusiastic. He studied the ritual carefully; he never missed a meeting of his own Lodge and was a constant visitor in sister Lodges, yet I could not say that he was ambitious for office. While he was capable and always ready to fill the place of any absent officer, he never expressed a desire to hold office himself. He was always very profuse in praise of the Fraternity, and I thought certainly that the impressive ceremony through which he had passed had made a deep and lasting impression upon him, yet I found very soon that his enthusiasm was most emphatically of the straw-fire kind, and was not lasting; but the cause of his falling off was the queerest I had ever heard. Masonry was not pious enough for him; there was not salvation enough in the ritual, and the Craft was altogether too easy in the matter of admitting men of all creeds. He came to my desk one evening and told me he felt greatly disappointed; he thought Masonry ought to be remodelled, put upon a different basis, and built upon a better plan, so as to bring men nearer to everlasting salvation. I walked home with him that evening and questioned him about his religious beliefs—a subject I always carefully avoided in and out of Lodge, believing, with Frederick the Great, that every man ought to be allowed to go to heaven in his own way, and choose the road by which this all-desired goal may be reached. But I had taken a liking to this Brother, and thought by entering into his ways I could convince him that Masonry was all right, and that we had better not remodel it, and leave its grandest feature—universal tolerance and charity—just as the fathers had handed it down to us.

I found that Bro. Houdnaugh's parents were of the highest of high church Episcopalians, and of course his early training was from that source, but like the famous Josiah Davidson, who tried to live the life of Christ in the nineteenth century, he had asked the rector many unseemly and naughty questions, and incurred the displeasure of that stiff and haughty dignitary. As soon as he was old enough he became a Dissenter, much to the disgust and chagrin of his old parents. He said he was a searcher after truth, and it seemed to me he had been a good while searching. He attended the Presbyterian church awhile, but this hard and cold band was not congenial to our kind-hearted Brother, and for a while he drifted along without any Church connection. Then some Methodist friends "converted" him, and he became a loud and earnest shouter in the "amen corner." But the evangelical work of these good people did not exactly suit him. He thought it was low to go everywhere and preach, and thereby allow everybody to become a minister; and while he believed in teaching the Gospel to every creature, he did not think every creature should teach the Gospel. He had also tried all kinds of Baptists—hard-shell, soft-shell, total immersion, partial immersion, and no immersion at all—only sprinkling. In fact, I found this earnest searcher after truth had almost boxed the religious compass. Yet, among all these people, he could not find what he was so earnestly seeking, and when he joined the Lodge he thought he would find among his Brethren only truth and honesty, and that comely order—

"Which nothing early gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy."

But, alas! for poor weak human nature, there were flaws and defects found even among Masons. Masonry was all right, as were the various churches; but human nature is the same in the Lodge as in the church, and is far from being perfect in either. And now Bro. James was drifting and groping among Spiritualists, and

* See Davidson's "Introduction to the Study of the New Testament," 1882. Published by Longman, Green and Co. Vol. I. from p 177 to 239. Also Smith's Bible Dictionary Article: "Hebrews," "Melchisedek," and "Salem."

invited me to go with him to one of their meetings. They were then all the rage; they held séances at a dollar a séance, and I agreed to go with him on the following Sunday.

The place of meeting was at Hope Chapel, on Broadway, somewhere near Eighth Street, which was at that time the headquarters for every crank in the city; every ism in religion, commerce, or politics was aired there. Every itinerant with a "theory" would find a lodging here and air his vapourings in Hope Chapel.

The following Sunday I accompanied Brother Houdnaugh to this "church," with the faint hope that possibly I could be of use to him in his ardent search after truth, but the audience I met in the place did not encourage me much. A motley crew indeed.

Men with their hair parted in the middle. Women who parted their hair on the sides. Men with cloaks and capes and shawls, and women with coats, high hats and bloomer pants. Men with long hair down their shoulders, and women with hair cut as short as a Fourth Ward heeler at a primary. Women with high standing collars, and men with long rolling collars.

And while they all spoke English, so-called, you could hear the broad H'english, "you know," of the Queen's subjects, intermingled with the nasal twang of the Yankee, and he with the sweet brogue of the Green Isle would discourse with his neighbour, von der Vaterland, midst the very lively gesticulating of a little Frenchman, who seemed to be just in his element.

And cranks of all sorts were here; each one had a "theory" of his own—social theories, religious theories, patent ways to reform all mankind, improve the climate by decree, fasten the moon so as to have it full all the time, hence increase vegetation, crops plentiful, living cheap. Result—no poverty, no crime; in short, millennium.

The odour of these people was as eccentric as their theories, and as varied as their apparel. The garlic of the Frenchman intermingled sweetly with the sauerkraut of Hans, and the fumes of tobacco were as strong as both combined.

After considerable buzzing and desultory talking, the little bandy-legged Frenchman clambered upon the platform, and, as was meet and proper for such an assemblage to do, he nominated a woman as chairman of the meeting. This lady, I found out afterwards, was his wife. She weighed about two hundred and fifty lbs. avoirdupois, and her hands and feet were twice the size of those of her little man. She had a deep, guttural voice, which sounded very funny when she was talking to her husband, who squeaked in a sharp falsetto voice. Her subject was, "The Protection of Infants." The small baby now was at the mercy of its mother. It was only last week she read of a dead infant being found in an ash-barrel; hence, all babies should be taken away from their ignorant and cruel mothers, and the State should take care of them all, &c., and much more of similar twaddle. The audience, however, were very listless; they were waiting for the "medium," who was behind a little curtain drawn across one corner of the platform, and was supposed to try very hard to go to sleep, which I thought was indeed a very hard thing to do, hearing this big woman and her sonorous voice, and occasionally, to emphasize her words, she would stamp her big feet. When at last the medium was thought to be asleep, or, as it was termed, in a trance, the two hundred and fifty pounds of petticoat subsided, and her little Frenchman drew aside the red cotton curtain, and exposed to view the most beautiful woman I had ever seen.

Upon a large easy-chair sat, or partially reclined, an angel, attired in earthly female attire. Her eyes were half-closed, and her shapely waxen hand and tapering fingers hung listlessly by her side. The inevitable little Frenchman rolled the chair forward and towards the front of the stage, and then politely stood aside. Solemnly and slowly the ethereal apparition arose, and as she stood up before that vulgar assemblage, the contrast was most striking. Clad in light and becoming dress, showing a beautiful symmetry of shape and figure, she looked the very picture of Raphael's Madonna, and when she opened her eyes, of the purest dark blue hue, full of sad and melancholy expression, I did not wonder that the people before her believed in her, and it seemed to me they would have endorsed anything, any doctrine, however absurd, that came from the lips of this angelic creature.

After looking over the heads of her audience awhile, she sank down again on her chair, and closed those beautiful eyes, her long silken eyelashes showing upon her face, which was partly hidden by long, fair golden curls, hanging down below her waist. She sat awhile, breathing heavily, and finally a woman from the audience stepped toward her and began to question her about the spirits, known and unknown ones; American, English, German, French, Greek and Roman spirits passed in quick review before the closed eyes of the angel on the stage; every one asked questions about the departed—about their welfare, their doings, their occupations, &c.

My Bro. Houdnaugh was very much interested, and seemingly believed thoroughly in the manifestations, and during a lull in the proceedings he asked me what I thought of it. I told him I thought the girl was very beautiful, and was being used by some one to impose upon a credulous lot of fools, and if he was searching for truth in Hope Chapel he got on the wrong track.

The "medium" finally sank down exhausted in her big chair, and the little red curtain was drawn to hide her from the audience, when other speakers arraigned the present system of about everything in existence. The whole was interspersed by occasional music, hammered out of an old organ by an elderly gentleman, with very long hair, but with very little musical talent. Before the audience was dismissed, a collection was taken up by the general factotum, the little Frenchman.

We left together—Bro. Houdnaugh and I; and when we reached the street I asked the question, how it was possible that sensible men and women could be carried away by such unsubstantial humbugs?

The angel of Hope Chapel figured afterwards prominently before the people in a celebrated divorce suit, she tried to win from her

husband, a Professor H.—, and truth was very sparingly handled by both sides.

And Bro. Houdnaugh dropped from the roll for non-payment of dues.

He gradually lost interest in Lodge affairs and ran behind in his dues, and I tried to collect these from him but could not. I tried to show him that truth and honesty usually go hand in hand, and that his dues were an honest debt, but it was no use. In his earnest and ardent search after truth he lost sight of us and his Lodge, and when finally his name was called out and the Master asked for any reason why this Brother should not be suspended (the term then used), no one answered, but as usual all eyes turned towards the Secretary and I answered the silent queries by moving the "usual course," and out he went, out in the dark, out from among us, out with the great army of non-affiliates.

It was only another case of straw-fire enthusiasm; another instance where men expect too much. Whenever a perfect man can be found who will bring perfection to his Lodge, he will surely find perfection within the Lodge, and among his Brethren, but that perfect man has not yet been found, and those who honestly and earnestly search for truth will find it, if they are only capable of seeing it; and our system is all right. Masonry teaches Divine truths, which can never, never be controverted, and is as near perfect as poor weak human nature will allow it to be. If any improvement is wanted or needed, let us commence with ourselves.—*N. Y. Dispatch.*

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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WHAT MANNER OF MEN ARE THESE?

To the Editor of the FREEMASON'S CHRONICLE.

"Are things what they seem;

Or is visions about?

Is our civilisation a failure?"—BRET HARTE.

DEAR SIR AND BROTHER,—I read in your pages last week, with sad regret, the two letters signed respectively "E. J. G." and "A LOYAL MASON," and am at a loss to reconcile our boasted Freemasonry with the particulars your correspondents set forth.

In the one case we have an example of the commission of one of those sins "for which we affirm with our mouths the curse of God to be due," that of removing a neighbour's landmark; in the other a specimen, unique in every respect, of that hitherto understood anomaly, "a disloyal Mason."

We read that in the olden days, and in the Primitive Church, there was a godly discipline, and such persons as he of the one case were "put to open penance and punishment;" whilst he of the other found in the pillory the fitting reward of his disobedience to the command, "Honour the King."

Your correspondent, "E. J. G." tells us of a memorial stone "tampered with and desecrated" by the presumed unwarrantable removal of a Brother's name originally inscribed thereon. Can such a thing be done without remedy? In common fairness I ask for the full corroboration of the statement in such a manner as to enable honest members of the Craft to "spot" the transgressor, and show him, by their open contempt, their strong opinion of his dastard deed. And if the chivalry of Freemasonry be not a thing of the past; if there really be a meaning to the promise to support and defend an injured brother; then I maintain that the Brotherhood should not rest until restitution is made to him whose "landmark" has been so "ruthlessly removed," whoever that Brother may be.

As to the "Un-Masonic cad" referred to by your correspondent, "A LOYAL MASON," his associates will doubtless let his name be known wherever he is likely to be met with, and "Coventry" will assuredly be his reward for his unseemly conduct. For such is the strength of Masonic loyalty, as well to the Crown as to our Grand Master, that all Freemasons but the one mentioned would unhesitatingly echo Emilia's wish:—

"O, Heaven, that such companions thou'dst unfold;

And put in every honest hand a whip,

To lash the rascal naked through the world."

I am, Dear Sir and Brother,

Yours fraternally,

JUSTITIA.

SURREY MASONIC HALL.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—So it is more dreadful than I thought in regard to the Memorial Stone at the Surrey Masonic Hall. Your correspondent E. J. G. says it has been tampered with and "desecrated." I imagined that by some mysterious process the stone had merely resumed its primitive inscription.

Stones when "carved, marked, indented on," especially with names, become historical and should not be tampered with.

What if the historic stones of a city, which are preserving from Lethe some of its magistrates, were to be visited in dead of night by Brown, Jones or Robinson, and the name obliterated for that possessed by the B., J. or R. in question. The future archaeologist would like myself be

P. Z. L. D.

NOTICES OF MEETINGS.

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ST. JOHN'S LODGE, No. 167.

A REGULAR meeting of this Lodge was held at its new quarters, Jack Straw's Castle Hotel, Hampstead, on Tuesday last, under the presidency of Bro. John Potter W.M., who was supported by the following Officers and members, viz.:—Edwin Storr I.P.M., H. E. Coffin S.W., C. H. Fry J.W., J. T. Rowe P.M. and Treasurer, J. R. Thomson P.M. and Secretary, Fred. Freeman S.D., W. A. Scurrah Provincial Grand Superintendent of Works Middlesex J.D., N. Goodchild I.G., T. Bowler Tyler; F. Adlard P.M. Hon. Mem., J. Yeomans P.M., Jonathan Ware P.M., J. G. Humphreys P.M., J. H. Fielding, T. Hearson, A. W. Lane, John Madvery, W. Butt, J. A. Buchanan, &c. Amongst the Visitors were Bros. W. R. Nelson, E. A. Nixon and J. W. Ryder of the Henry Levander Lodge 2048, James C. Smith W.M. 1744, James Stevens P.M. 720 1216 1426, W. Morrill 704, John Lane 1288 and John Pritchard P.M. 167. Lodge having been opened and previous minutes confirmed, Bro. J. H. Fielding was passed to the second degree, and at the request of the W.M. of the Henry Levander Lodge, 2048, Bro. W. Scurrah, Prov. G.S. of W. Middlesex, Bros. Nixon, Nelson and Ryder were also passed as F.C.'s. The agenda was in other respects clear of work, and opportunity was afforded, after Lodge had been lowered to the first degree, to discuss a charitable proposition, on behalf of the widow of the late Bro. Shury, who, as a candidate at the late election of the Royal Masonic Benevolent Institution in May, just failed to secure a successful position, and was declared the highest on the poll of unsuccessful candidates. The St. John's Lodge had worked well and heartily on the widow's behalf, and it having been determined by the mother Lodge of our deceased brother to make up to his widow the annuity she had only just missed, until she could be placed in due course on the funds of the Institution, it was suggested, and subsequently unanimously determined, that St. John's Lodge should contribute a sum of five guineas to the amount which would be required for that purpose. Propositions for initiation were received, and hearty good wishes having been offered by the Visitors, the Lodge was closed, and the brethren adjourned for awhile to enjoy the beautiful surroundings of the hotel, and a stroll along the "Vale of Health." On their return they reassembled at dinner, and subsequently enjoyed a very pleasurable and informal meeting, the toasts being given with commendable brevity, and as briefly responded to. Bro. W. Smith, W.M. of the Savoy Lodge, displayed his ability as a pianoforte accompanist, and Bro. Edwin Storr and others gave "proof of proficiency" as vocalists. Bro. Stevens delivered two Masonic recitations, "The Three Great Lights" and "The Level and the Square," to the manifest satisfaction of his hearers; and generally the entire proceedings of the evening were of a most sociable and pleasurable character. We congratulate the Lodge on having secured, on their compulsory surrender of their hitherto admirable suite of rooms at the "Holly Bush," such excellent quarters as they now enjoy, and in such an attractive position alike for their members and their Visitors.

OLD ENGLAND LODGE, No. 1790.

THE installation meeting of this Lodge was held at the Masonic Hall, Thornton Heath, on Thursday, 3rd inst., this being the first time the brethren have been able to meet here since the destructive fire which occurred in March last. Bro. H. Baber the W.M. not being present at the commencement of the proceedings, the Lodge was opened by the Installing Officer Bro. W. H. Foulsham P.P.J.G.W. Northumberland, and the minutes of the last meeting were read and confirmed. Bro. W. H. Ranson S.W. and W.M. elect was then presented by Bro. C. Daniel P.M. 65, who acted throughout the ceremony as D.C., and a board of Installed Masters having been formed, Bro. Ranson was regularly installed in the chair of K.S. and greeted in ancient form. The Audit Committee's report was received and adopted, and the sum of ten guineas having been voted to Bro. H. M. Hobbs' list, as Steward to the Royal Masonic Institution for Boys, the Lodge was closed in due form; after the following had been invested Officers for the ensuing year:—Bros. C. Tarry S.W., F. T. Ridpath J.W., W. Foulsham P.M. Treasurer, H. M. Hobbs Sec., J. Kilvington S.D., E. Samuel J.D., R. G. Fleming I.G., G. S. Horsnail D.C., and W. Lane Tyler. There was a strong muster of the members and of visitors. The brethren subsequently repaired to the Greyhound Hotel, Croydon, where an excellent banquet was served under the personal superintendence of Bro. T. H. Bentley the manager. The usual toasts were given, and during the evening Bro. H. Baber, the I.P.M., was presented with a P.M.'s jewel, which had been voted as a mark of the brethren's appreciation of his able conduct during the past year. Bros. Laxton, Stroeter, Langton, Hopekirk and Holdsworth responded for the Visitors. An excellent programme of music had been arranged by Bro. J. B. Shakespeare, whose singing, as well as that of Bros. Wilmet, Haskins, Kilvington, Ridpath and others, greatly added to the success of the meeting, Bro. Lauhlau kindly presided at the piano. The following were among the Visitors:—Bros. F. West P.G.S., P. T. Brearey P.G.S., W. F. Laxton P.P.G. Reg. Surrey, J. S. Streeter P.P.G. Reg. Surrey, J. D. Langton No. 1 I.P.M. 2096, F. Eastwood P.M. 1237, W. Russel Crowe P.M. 190, W. Gunner P.M. 720, W. Hopekirk P.M. 179, J. S. Fraser P.M. 174, S.W. 2096, A. R. Jones Org. 804, J. Barrett 1313, J. A. James 34, E. T. Taylor 1597, E. C. Holdsworth 2096, F. Tanglin Org. 1265, W. G. Oates D.C. 2096, S. Oxenham 2096, M. Taylor 463.

GEORGE PRICE LODGE, No. 2096.

AN Emergency Meeting was held at the Greyhound Hotel, Croydon, on Tuesday, 8th inst. Present—Bros. Hugh M. Hobbs W.M., J. D. Langton I.P.M., F. T. Ridpath S.W., E. Samuel J.W.,

J. S. Fraser Secretary, W. G. Goode J.D., F. Cambridge P.P.G. Org Surrey I.G., W. G. Oates D.C., F. W. Leaver Org., and W. Lane Tyler. Also Bros. Dr. J. Strong P. Prov. G.J.W. Surrey, F. Blake P.P.G. Reg. Surrey, E. C. Holdsworth, C. Holden, E. C. Leaver, Dr. Wilson, D. Guedalla, Dr. A. Matthey, and J. Rosenberg. Visitors—Bros. Dr. Smith W.M. 463, A. Pocock I.P.M. 1965, Chas. Tarry S.W. 1790, Gordon Smith J.W. 2041, J. Kilvington S.D. 1790, and F. Carter 14. The Lodge having been opened Mr. F. A. Holdsworth was balloted for and duly initiated into Freemasonry, the charge being afterwards given. Bros. Dr. Matthey and D. Guedalla were passed to the second degree. The Lodge was then closed and the brethren adjourned to refreshment.

Creaton Lodge of Instruction, No. 1791.—Held at the Wheatsheaf Hotel, Goldhawk-road, on Wednesday, 10th inst. Present Bros. Chatwin W.M., Austin S.W., Cavers J.W., Sims S.D., Wittle J.D., Craiggs I.G., J. Davies Preceptor, Chalfout P.M. Secretary, Spiegel P.M., Jennings, Child, Altman, Ridgley, Curtis, Stomsell, Colville, G. Williams, Breitbart and Head. Lodge was opened and the minutes were read and confirmed. With Bro. Altman as candidate, the ceremony of initiation was rehearsed. The Lodge was called off and on, and opened in the second degree; Bro. Spiegel worked the fourth section of the lecture, assisted by Bro. Davies. Later on Bro. Austin S.W. was duly elected W.M. for next week. A vote of thanks was passed to the W.M., who, for the first time, had taken that position. It is gratifying to us to be able to state that this Lodge of Instruction has £13 11s 6d in hand, which will be placed on the list of the next Steward who shall represent the Lodge at one of the Festivals.

Chiswick Lodge of Instruction, No. 2012.—On Saturday, 5th inst., at the Windsor Castle Hotel, Hammersmith. Present—Bros. Chas. Dopson W.M., A. Williams S.W., H. F. Williams J.W., Wm. Johnson Sec., J. Brown S.D., H. Furze J.D., F. G. Craggs I.G. Past Masters Bros. Purdue, Sims, Spiegel; Bros. Davis (Acting Preceptor), Wood, Tipper, W. W. Williams and Tilbury. Lodge was opened and the minutes of last meeting were read and confirmed. Questions leading to second degree were answered by Bro. Thos. Sims, and the second ceremony was rehearsed; Lodge opened in the third, and Bro. Preceptor Davis, assisted by Bro. P.M. Purdue, worked the first and third sections of the third lecture, assisted by Bro. Davis; afterwards, assisted by Bro. G. Brown, he worked the first section of the second lecture; and with Bro. H. F. Williams the first section of the first lecture. Lodge closed in perfect harmony.

THE THEATRES, &c.

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Grand.—During the past fortnight Miss Farren and Mr. Fred. Leslie, assisted by an exceptionally strong company, have had possession of the boards here, crowded houses being the result. We advise our readers who have not yet seen this really funny burlesque, "Jack Sheppard," to pay a visit to the Grand to-night, as this will be Miss Farren's last appearance in London prior to her provincial tour. On Monday Mr. Charles Warner will appear here in "Storm Beaten;" he will be supported by a selected company. It is worthy of note that Mr. Warner first made his appearance in London at Sadler's Wells Theatre, so that Islingtonians will now have the opportunity of once more welcoming an old friend to their neighbourhood.

Empire.—To-night (Saturday) will witness the first performance of the new musical spectacular extravaganza, "The Palace of Pearl." In consequence of the elaborate preparations required in connection with this piece, its production was postponed from Wednesday until to-night. The managers have secured a strong company, and they have our heartiest wishes for their success.

Royalty.—Messrs. Frank Holmes and E. J. Henley will reopen this theatre on Monday, with a new four act comedy, entitled "Jack," and a new and original burlesque, "Mephisto." The casts will include the names of Messrs. Wm. Plympton, H. Proctor, M. Cackles, M. Drew, P. Cunningham, W. Compton, Fenton, Barton, and E. J. Henley; Mesdames Dorothy Dean, Carlotta Leclercq, M. A. Gifford, Maria Williams, Madge Stavart, and Constance Gilchrist. We wish Messrs. Holmes and Henley a successful season.

WESTWARD HO!—Two hundred boys from Dr. Bernardo's institutions will leave on Tuesday, June 15th, for Canada, under the personal care of Mr. A. B. Owen, of Dr. Barnardo's Distributing Home Peterborough, Ontario, and two experienced assistants.

£20.—TOBACCONISTS COMMENCING.—An illustrated guide (110 pages), "How to Open Respectably from £20 to £2000." 3 Stamps. H. MYERS & Co., Cigar and Tobacco Merchants, 107 and 109 Easton Road, London. Wholesale only. Telephone No. 7511.

MASONIC LECTURE.

KNOBS AND EXCRESCENCES.

BRO. JAMES STEVENS P.M. P.Z. is open to accept invitations for the delivery of his LECTURE in METROPOLITAN or PROVINCIAL LODGES, or LODGES OF INSTRUCTION.

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THE EIGHTY-EIGHTH ANNIVERSARY FESTIVAL

WILL BE HELD AT THE

ROYAL PAVILION, BRIGHTON,

On Wednesday, 30th June 1886.

The **RIGHT HON. LORD SUFFIELD**,
R.W. Provincial Grand Master of Norfolk,
IN THE CHAIR.

Officers of the Board of Stewards.

President.

W. Bro. Lieut.-Col. Hon. Sackville West, Past Grand Warden.

Honorary Presidents.

The Right Hon. the Lord Mayor of London.

W. Bro. Horace Brooks Marshall, C.C., Past Grand Treasurer, Patron of Institution.

W. Bro. Edgar Bowyer, P.G. Standard Bearer, P.P.G.S.W. Herts, Vice-Patron of Institution.

W. Bro. John Lawrence Mather, P.P.G.D.C. Herts, Vice-Patron of Institution.

Acting Presidents.

R.W. Bro. A. F. Godson, D.P.G.M. of Worcestershire, Patron of Institution.

W. Bro. A. M. Broadley, P.D.D.G.M. Malta.

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W. Bro. C. F. Hogard, Vice-President of Institution.

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Tickets, including return railway fare, Ladies 18s; Gentlemen 20s. Without railway fare, Ladies 13s 6d; Gentlemen 15s 6d.

Particulars and every information on application to the Honorary Secretary,

FREDERICK BINCKES (P.G. Steward, V. Patron),
Secretary of the Institution.

Office—6 Freemasons' Hall, W.C.
20th May 1886.

ROYAL ORDER OF SCOTLAND.

PROVINCIAL GRAND CHAPTER AND LODGE OF LONDON AND THE METROPOLITAN COUNTIES.

THE KNIGHTS COMPANIONS will meet in COUNCIL at 33 Golden Square, W., on Saturday, 3rd July, at 2.30 p.m. for 3 o'clock precisely, and the R.W. Provincial Grand Master desires the attendance of all duly qualified brethren.

The ROYAL BRUCE CHAPTER will hold a Meeting for the reception of Candidates at 2.45. All names must be forwarded before the 30th June to Bro. Frank Richardson Prov. G. Sec., 28 Golden Square, W.; or to Bro. C. F. Matier Prov. G.M. Sec., Royal Bruce Chapter, 8A Red Lion Square, W.C.

The Annual Banquet will be held at The Trafalgar, Greenwich, at 6.30 precisely.

N.B.—Members of the Chapter will pay 10s each, Visitors £1 1s.

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PROVINCE OF MIDDLESEX.

M.E. COMP. COL. SIR FRANCIS BURDETT, BART.
PROVINCIAL GRAND SUPERINTENDENT.

A MEETING of the PROVINCIAL GRAND CHAPTER will be held on Saturday, 19th June, at the Railway Hotel, Harrow Station, at 3 p.m. precisely, when the Consecration of the Henry Levander Chapter, No. 2048, will take place.

Tickets for the Banquet, price £1 1s each, including wine, can be obtained only from Comp. W. A. SCURRAH, 23 Upper Berkeley Street, Portman Square, W.

By command of the Prov. Grand Superintendent,

J. F. H. WOODWARD P.M. P.Z.

Provincial Grand Scribe E.

Comberton, Mowbray Road, Norwood, S.E.

PROVINCIAL GRAND LODGE

OF

FREEMASONS OF SUSSEX.

INSTALLATION OF HIS ROYAL HIGHNESS THE
DUKE OF CONNAUGHT AND STRATHEARN, K.G.

R.W. PROV. GRAND MASTER DESIGNATE.

AN ESPECIAL MEETING

WILL BE HELD IN THE

DOME AT THE ROYAL PAVILION, BRIGHTON,
On TUESDAY, 22nd JUNE next, at 12 o'Clock,

WHEN

The Most Worshipful the Grand Master
HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., &c. &c.
Will Preside.

ALL Master Masons are invited to be present, but on this occasion no one will be admitted without a Ticket, which may be obtained, on application, with proper Masonic references, of Bro. V. P. FREEMAN, Provincial Grand Secretary, 9 St. George's place, Brighton, before 12th June next.

After the Ceremony a Luncheon will take place in the Corn Exchange. Tickets for which—15s each, including Dessert and Waiters—may also be obtained, if required, by sending remittance to the Provincial Grand Secretary.

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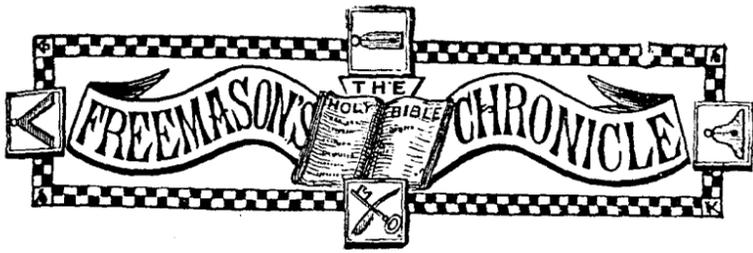
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PROVINCIAL GRAND LODGE OF MIDDLESEX.

IN every respect, save one, the annual meeting of the Provincial Grand Lodge of Middlesex, at the Town Hall, Twickenham, on Saturday last, the 5th instant, was attended by circumstances of a most gratifying nature. Beautiful weather, spacious accommodation, a grand muster of enthusiastic Masons, interesting proceedings in Grand Lodge, Divine service in the fine old parish church, cool refreshment, brief but pertinent speeches, and most excellent music, combined to render the gathering of the Middlesex Lodges on this occasion an event to be well remembered by those who were privileged to attend. The one and only drawback to the full fruition of great expectancy was the unfortunate and deeply-regretted enforced absence of the esteemed Provincial Grand Master himself, who, suffering from a bronchial attack, was forbidden by his medical advisers to venture on the discharge of duties which for many years have been so regularly performed by him in connection with the Grand Lodge over which he holds a firm and genial sway. The expressions of regret and sympathy with the Rt. Wor. Colonel Sir Francis Burdett were frequent and earnest, and when conveyed to him, as doubtless they will be, will certainly serve to prove to his mind that of which probably there has never been a doubt, the continued regard and esteem of every brother connected with the several Lodges hailing him as their Chief. In his absence, and by his express authority, the large assembly of Masons was most efficiently presided over by the V.W. Brother Raymond H. Thrupp P.G.A.D.C., the Deputy Provincial Grand Master.

The Provincial Grand Lodge, which on this occasion met under the auspices of the Francis Burdett Lodge, No. 1503, Bro. J. T. Briggs W.M., was opened in the Assembly Room of the Town Hall, kindly lent by Lady Freke, and handsomely decorated with flags, ferns, and flowers, by the united aid of her ladyship's agent, Bro. J. K. Gwyn, of The Great City Lodge, and Bro. Poupart, of the Albion Lodge, both of whom were amongst the visitors. The elevated platform at the upper end of the Hall was a mass of beautiful evergreens, amongst which some large and rare specimen ferns raised their graceful foliage, and set off to advantage the splendid bloom of many and varied flowering plants. Towering over all was the banner of the Provincial Grand Lodge, and smaller banners (one of them a recent present from the Sub-Urban Lodge, 1702, and the Citadel Lodge, 1897, united), surrounded the Grand Master's chair. The general effect of the decorations and the regalia of the brethren, when all were assembled, was enhanced by the perfect lighting of the spacious Hall, and afforded opportunity for strong contrast with other gatherings for similar purposes. "If a thing is worth doing at all, it is worth doing well," appears to have been the motto observed by those who had any concern in the preparation for the reception of the Provincial Grand Lodge of Middlesex, and the conduct of its proceedings; and they fully deserve that meed of recognition and praise which it is sometimes the province of a journalist to render as a duty, and without favour or affection. At the time of opening the Provincial Grand Lodge, and during its proceedings, there were present:—

Bros. Raymond H. Thrupp Dep. P.G.M., W. A. Rogers Prov. S.G.W., W. Taylor Prov. J.G.W., Rev. S. T. H. Saunders Prov. G. Chaplain, Rev. S. B. A. Butler Prov. G. Chaplain, F. B. Archer Prov. G. Treas., John Proffitt Prov. G. Registrar, J. F. H. Woodward, Prov. G. Sec., C. Graham Prov. G.D., W. Coombes Prov. G.D., W. T. Buck Prov. G. Supt. Wks., Samuel Larcomb Prov. G.D.C., C. J. Oxford Prov. G. Dep. D.C., J. C. Jessett Prov. G. Sword Bearer, C. W. Pridmore Prov. G. Standard Bearer, J. Osborn Prov. G. Standard Bearer, W. H. Lee Prov. Assist. G. Secretary, J. Featherston Prov. G. Pursuivant, J. G. Fisher, R. H. Williams, K. R. Montgomery and J. Ferguson P. G. Stewards, H. G. Buss P. Assist. G. Sec. Past Prov. G. Treasurer, T. C. Walls Past Prov. G. Standard Bearer, Rev. T. M. D'Orsey Past Prov. G. Chaplain, G. J. Dunkley Past Prov. G. Org., R. W. Forge Past Prov. G. D. of C., A. G. Fidler Past Prov. G.D.,

H. M. Gordon Past Prov. G.D., D. W. Pearse Past Prov. G. Reg., J. Tickle Past Prov. G. Reg., D. P. Cama G. Treasurer Past Prov. G. Sword Bearer, W. H. Green Past Prov. G. D. of C., W. F. Laxton Past Prov. G. Reg., Geo. Keuning Past Prov. G.D., H. Lovegrove Past Prov. G. Supt. Works, T. W. Cooper Past Prov. G.D., C. L. Smiles Past Prov. G. Reg., J. J. Marsh Past Prov. G. Std. Bearer, J. W. George Past Prov. G.O., G. Fehrenbach Past Prov. G.D., C. A. Walter Past Prov. G.D., C. Veal P.P.G.D. Surrey, C. E. Keyser P.P.G.W. Herts, W. H. Dean P.P.G.D. Dorset, G. W. Dixon P.G.S.W. Berks and Bucks, H. Slyman P.M. 1637, J. T. Briggs W.M. 1503, A. Tonlmin I.G. 1503, W. Wright D. of C. 1897, R. Masters 1656, H. W. Nicholson P.M. 382, T. Woodbridge P.M. 1194, G. Tegg P.M. 1237, O. J. von Holtorp S.D. 1897, E. A. von Holtorp 1897, W. Cock P.M. 1597, H. W. Smyth S.D. 1238, A. Edwards J.W. 1597, A. W. Gower P.M. 1238, J. P. Hopbarn P.M. 1702, S. P. Gillard P.M. 1597, J. Sadler Wood W.M. 2024, W. J. Spratling P.M. 1293, H. Jordan S.D. 1310, H. H. Roome I.G. 1777, J. W. Clarke 1512, J. A. Allison P.M. 788, R. T. Fennell P.M. 1567, W. W. Lee 1897, W. D. Francis J.D. 2105, W. Staley S.D. 1597, W. Sykes J.D. 1597, W. Ramsey W.M. 1777, J. Finch S.D. 1793, Fletcher Knight W.M. 1326, John Pillow P.M. 1793, E. W. Warner W.M. 1793, E. Rogers S.W. 1238, G. H. Carter W.M. 1702, F. Chaudler W.M. 1656, John Read J.W. 2105, A. J. Grant P.M. 2094, T. R. Vassila S.W. 1326, J. Gillingham P.M. 1238, W. S. Dunkley I.P.M. 1777, E. Y. Jolliffe P.M. 1460, W. Birrell P.M. 1310, J. Woodmason W.M. 1637, R. C. Hall W.M. 382, W. C. Williams S.W. 865, T. L. Roberts 354, J. K. Cama 342, W. Poupart S.D. 9, A. E. Staley P.M. 185, John Hill 1702, W. Iron P.M. 1579, W. Beard P.M. 946, A. Loft W.M. 916, J. K. Gwyn 1426, Thomas Roberts 611, A. P. Cranch P.M. 1669, J. A. Wilson 1326, W. Spearing W.M. 1512, R. Eales J.W. 1512, A. Tucker S.W. 1733, W. Blackburn W.M. 1733, Wm. Forty S.D. 1733, P. Monson S.D. 1194, W. J. Porter Org. 1793, G. L. Wingate P.M. 1423, Wm. T. Peat Sec. 1656, J. C. Radford P.M. 1420, H. Sapsworth 1656, G. Gregory P.M. 2087, John Jones 1897, H. Forss 1326, J. Lawrence J.W. 1326, W. A. Scurrah W.M. 2048, A. C. Hunter P.M. 1494, P. A. Scratchley W.M. 708, S. A. Cooper P.M. 1637, J. Etherington W.M. 1310, T. Gurney P.M. 1309, T. Brown W.M. 1597, W. H. Rohrs P.M. 946, N. Goodchild 1637, L. M. Kaka 2105, W. Lovelock 1423, J. Beresford Ryley, M.D., P.M. 1423, E. A. Baber P.M. 1238, D. Argyle P.M. 946, E. Dalzell S.W. 1549, Thos. Noton P.M. 1309, S. W. Hanson 1706, J. Crook 1637, W. M. Stiles P.M. 1507, W. F. Marston Clark 255, J. H. Wood S.W. 1642, J. Baker 2024, G. Hayne 1612, H. Cutler 231, J. G. Redman 158, A. H. Scurrah 2048, H. Dickey S.W. 1744, F. R. Robinson 2032, E. Storr P.M. 167, G. Bugler S.W. 975, J. E. Gentle 1656, James Stevens P.M. 720, 1216, 1426, J. A. Hammond P.M. 1563, E. E. Cooper P.M. 1494, F. Lane P.M. 783, C. E. Tianey P.M. 1319, &c.

The Provincial Grand Lodge was opened by the Deputy Prov. Grand Master V.W. Bro. Raymond Thrupp in form, and the roll of 37 Lodges was called. Of these all but three or four were fully represented. On a subsequent call, by command of the Deputy G. Master, prior to votes on resolutions, this number of absentees was lessened. The minutes of the previous Prov. G. Lodge were read for verification, and the reports of the Audit and Charity Committees were read for confirmation. Three respective sums of fifteen guineas each were voted, on the motion of the Prov. G. Master by his Deputy, to the several Masonic Institutions for Girls, Boys, and aged Masons. On the motion of the Deputy Prov. G. Master, seconded by Wor. Bro. Japheth Tickle P.P.G. Reg., it was resolved:—"That the two Provincial Funds, viz., the Fund of Benevolence and the General Purposes Fund be merged into one Fund, in accordance with Rule 104 Book of Constitutions. The proposal of the Prov. G. Master, seconded by Wor. Bro. H. J. Buss P.G.A. Sec.:—"That the sum of £20 a year be allowed the Provincial Grand Secretary for clerical services, instead of £10 as in the past," was unanimously carried. The election of Provincial Grand Treasurer, being the next business, was preceded by the reading of a letter from the Prov. G. Master highly extolling W. Bro. Archer the Prov. Grand Treasurer for the manner in which he had hitherto discharged the practical duties of the office, and recommending his re-nomination. Amidst applause Bro. Archer was consequently re-nominated and re-elected. The Prov. Deputy Grand Master then proceeded to announce the appointment by the Prov. Grand Master of the following Officers for the year, viz.:—

- | | | |
|------------------------|---|----------------------------|
| Bro. Raymond H. Thrupp | - | Deputy Grand Master |
| K. R. Montgomery | - | Senior Warden |
| J. Ferguson | - | Junior Warden |
| Rev. Spencer Buller | - | } Chaplains |
| Rev. Jas. Baker | - | |
| T. A. Woodbridge | - | Registrar |
| F. B. Archer | - | Treasurer |
| J. F. H. Woodward | - | Secretary |
| Dr. J. B. Eyley | - | } Senior Deacons |
| C. P. Gillard | - | |
| R. H. Williams | - | } Junior Deacons |
| J. G. Fisher | - | |
| W. A. Scurrah | - | Superintendent of Works |
| H. Slyman | - | Director of Ceremonies |
| A. W. Gower | - | Deputy Director of Cer. |
| R. W. Fennell | - | Assistant Director of Cer. |
| A. C. Maybury | - | Sword Bearer |

| | | | |
|----------------------|---|---|---------------------|
| W. Vassila | - | - | } Standard Bearers |
| G. Tegg | - | - | |
| John Read | - | - | Organist |
| W. H. Leo | - | - | Assistant Secretary |
| J. T. Briggs 1603 | - | - | } Stewards |
| E. Y. Jolliffe 1460 | - | - | |
| Thomas Gurney 1307 | - | - | |
| P. A. Scratchley 708 | - | - | |
| E. E. Cooper 1494 | - | - | |
| W. Tron 1579 | - | - | |
| John Gilbert | - | - | Tyler |

A petition for assistance from the widow of a late highly respected brother, a Prov. G. Steward for the past year, was read, and an immediate grant of thirty guineas was unanimously agreed to. Votes of thanks were passed by acclamation to Lady Freke, for the use of the Town Hall; to the Francis Burdett Lodge, 1503, for the use of furniture; and to the Sub-Urban and Citadel Lodges, for their kind presentation of a banner to the Provincial Grand Lodge. It having been remarked that the proper display of the new banner suggested a necessity for another as companion thereto, Bro. W. A. Scurrah, Provincial Grand Superintendent of Works, stated that the Lodge over which he now presides, the Henry Levander, 2048, would supply the suggested deficiency without delay. The Deputy Provincial Grand Master then addressed Provincial Grand Lodge, congratulating the members on the great success which had attended the proceedings of the past year, and especially the present meeting. He desired, however, to make it known that several of the Secretaries of the respective Middlesex Lodges were very lax in the performance of that most essential duty, the making of returns at the proper time to the Provincial Grand Secretary—and he had the authority of the Provincial Grand Master to state that, if he had occasion to find fault for similar neglect in the future, he would most assuredly suspend the offending brethren from their functions. It was to be hoped that this intimation would prove sufficient to prevent the exercise of that power which the Provincial Grand Master held, but which it would cause him great regret to enforce. The Provincial Grand Secretary, Bro. Woodward, directed the attention of the brethren generally to the great trouble and difficulty in which the officials of Grand Lodge, and himself particularly, were placed by the neglect of attention to the request that intimation should be given in proper and stated time by those who intended or desired to partake of the banquet. On this occasion, he regretted to say, from 30 to 40 of the brethren who, within the past hour or two only had made up their minds to dine, would have to depart unsatisfied. It was impossible for him to help it; provision had been made, to the fullest extent available, for those who had taken and paid for their tickets, and he could not take money for that which could not be supplied. He hoped that the disappointment to some which this neglect on their part would occasion now, would in the future induce the brethren to attend to the requirement expressed in the summons, for the purpose of preventing such disappointment. A sub-committee having been appointed to revise the Bye Laws of the Province, Provincial Grand Lodge was then closed in form, and the Provincial Grand Officers left the hall in procession.

The fine old Parish Church of Twickenham, St. Mary's, which, with the exception of the ancient tower, was rebuilt between the years 1714 and 1720, the roof of the previous Church having fallen in in the former year, at which date the celebrated artist Sir Godfrey Kneller was Churchwarden, is full of interesting historical associations. It is the last resting place of the poet Pope and his parents; and Kitty Clive, the actress, and many other celebrities of the olden days are buried here. To this sacred edifice a large majority of the brethren wended their way immediately after the closing of the Provincial Grand Lodge, and were received with every mark of respect and attention by the Church officials. Prayers were read by the Rev. Willoughby Flower, M.A., the Curate. The lesson was the 3rd Chapter 1st Cor. Thians, and was read by Bro. the Rev. S. Saunders P.P.(C.C.), and the following interesting sermon was preached by Bro. the Rev. Spencer R. A. Buller, M.A., the Provincial Grand Chaplain. Mr. Walter G. Alcock, F.C.O., presided at the organ, and gave great expression to the solemn music of the proper Psalms xlvi. and exxxiii., and the usual accompaniments of the service generally. Bro. Spencer Buller took his text from Col. iii. 23:—"Whatsoever ye do, do it heartily, as to the Lord, and not unto men," and said:—

BRETHREN,—Religion is not a matter for the Church and stated

times of devotion only. It is for the whole of life, its business and pleasures, its cares and joys. Therefore, the poet Cowper says, "Mine be the friendless frequent in his prayers." Therefore the Apostle speaks so strongly, "Whatsoever is not of faith is sin," "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." If ye are true servants of God, our daily life is our religion—our religion is our daily life. And this is in a marked degree true of the Order of Freemasonry. I do not propose to deal with Freemasonry historically, nor of course to speak of things unsuited to a general congregation, nor of things better known to many of my hearers than to me. But this is a practical age, and asks not so much what a man's antecedents are as what is his present value. And though Freemasonry is a historical institution, it is also, notwithstanding criticism (to which all are exposed), a practical institution. Though I do not claim for it that it is a new Gospel or another faith, I do hold that it is, in its precepts and principles, in accord with Christianity, and if with Christianity, *a fortiori*, with all religion natural and revealed of which Christianity is the climax and crown. And I take this line for two reasons. First, that others may have a juster knowledge and appreciation of Freemasonry, and, secondly, that Freemasons themselves may be reminded that though users of forms they need not be formal, and that their ancient usages of rites and ceremonies, if the life does not carry out what the lips profess, become meaningless, nay, deserve to be called solemn hypocrisy. Freemasonry gives many proofs that this is not so; and my few words to-day have for their second object to deepen our sense of the spiritual and practical meaning of our Order. Religion has two sides, described in the Prayer Book as the duty towards God and the duty towards man; the first of cardinal importance, as being the foundation of all religion, the second declared by Christ to be like unto the first, the chief result and test of the first. What does Freemasonry teach about the first? It teaches reverence in the use of the holy name of God, thus being in agreement with the Jewish commandment,—Thou shalt not take the name of the Lord thy God in vain; and the Christian prayer,—Hallowed be Thy name. It teaches the authorship and ownership of God in the world. His is the power and wisdom that made and rules all. In studying the laws of nature we are studying the mind of God. The very art of Masonry itself is an instruction, for there is no true art or science that does not obey or study the laws of nature, and the pursuit of art or science is therefore the exploring of the mind of God. "The Lord by wisdom has formed the earth; by understanding hath He established the heavens." It teaches the duty and inculcates the practice of invoking the assistance and blessing of God upon all labours; to which agrees the Psalmist's declaration—"Except the Lord build the house, their labour is but lost that build it." It teaches the duty of devoting to prayer to God, as the Father who hears and answers, again to be paralleled by a thousand passages of Scripture. "The eyes of the Lord are over the righteous, and His ears open unto their prayer." Such are some of the teachings of Freemasonry about the duty towards God, obviously most thoroughly in accord with the spirit both of Old and New Testaments. But it is when we come to the second part of religion—the duty towards man—that we find the teaching of Freemasonry so definite and Scriptural. The highest authority that ever spake on earth declared, "This is my commandment, that ye love one another." This is the test and proof of genuine and sound religion—usually the best—often the only—proof that man can see.

"There is—there is—one primitive and sure
Religion pure,
Unchanged in spirit though its forms and codes
Wear myriad modes,
Contains all creeds within its mighty span,
The love of God displayed in love of man."

HORACE SMITH.

Our Order teaches what some call the old-fashioned virtue of royalty. It teaches allegiance and obedience to the laws. Both are paralleled in Scripture. "Fear God, honour the king." "Let every soul be subject unto the higher powers, for there is no power but of God." Our Order teaches the brotherhood of men of different nations. It embraces men of varying race, language, and even creed. "Homo sum, nihil humani a me alienum puto," said the ancient Roman poet. He was in those days one crying in the desert. But now our Order, among many other associations, declares the return of the world to the truth revealed of old, "God hath made of one blood all nations of men." Again, Freemasonry teaches both that some are to be in authority and others under it, and also at the same time that social distinctions are not to be unduly pressed. Both of these are important truths. For one can only learn to rule by learning to obey, and at the same time the acknowledgment of the equality and brotherhood of men of various grades of society, and the consequent diminution of class feeling, are of manifold advantage to the body politic. The body of the Church, says Scripture, is "not one member, but many." If the whole were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now are they many members, yet but one body. Freemasonry teaches the duty of friendly help, company and sympathy. The words might have been written for us:—

"No! 'Tis not here that solitude is known,
Through the wide world he only is alone
Who lives not for another."

ROGERS.

The Masonic duties of courtesy, consideration, respect for the feelings and opinions of others; of liberal distribution to the poor; of sociability, hospitality, of respect for the rights of others; are also Christian duties, and go to make up that virtue which St. Paul calls charity, "The very bond of peace and of all virtues;" the jewel of great price, without which the Christian, though he had all gifts and powers, is nothing. For the ardent belief in, and realization of God, which is faith, shall one day be lost in sight. The

story and beautiful grace of hope, the assurance of the saints, the "anchor of the soul," shall give place to fruition. But "charity never faileth," and the humble plant that in the poor soil of earth, amid the storms and heats of temptation and times of dangerous prosperity, produced a little crop of fruit, little, yet acceptable to God, when transplanted to a better world, watered by the river of life, sunned in the presence of God, shall bring forth much more abundantly fruits worthy of heaven itself.

I have said these few words by way of illustration, not in exhaustive treatment of my subject. It is not to be denied that there are dangers in Freemasonry. Even its virtues may pass into vices, for a vice is often but a virtue exaggerated. There is the danger of formality; of regarding the forms, to the exclusion of the spirit. There is the danger of the virtue of sociability, and friendliness, and hospitality, being turned into luxurious and excessive feasting. There is the danger of the admiration of our Order, and the practice of the liberality it inculcates, being converted into self-complacency and Pharisaism; your very gifts to the poor partaking of this nature. There is nothing in this world, however good, that may not be perverted. Ours be it, however, to adorn our Order by a virtuous life, that though modest cannot be hid, that Freemasonry may be held in honour of men, and much more, that we may please Him who seeth in secret.

A fervent appeal on behalf of the St. John's Hospital, Twickenham, founded by Miss Twining, which is doing a great work in the neighbourhood, concluded this admirable address, and was responded to by a contribution of Ten Guineas to the Hospital Fund.

The banquet was held in the Town Hall, where about 120 brethren were seated. The exertions of Bro. Woodward Prov. G. Sec., and of his assistant Grand Secretary Bro. Lee, to both of whom our especial thanks are due for courtesy and attention paid and information given to our representative, had fully secured the comfort of all the guests in respect of accommodation, and it could have been wished that the caterer on this occasion had more generously seconded their efforts in respect of supply and service. A few complaints were heard here and there, as to certain wants and wishes usually accompanying an unsatisfied appetite; but good temper and a friendly allowance for probable difficulties occasioned by non contiguity to hotel reinforcements prevailed over slight disappointments, and by the time the cloth had been (figuratively) cleared, the company generally were genially disposed to forget shortcomings and to enter upon an hour or two of social enjoyment. This was provided for in no mean measure, by an excellent programme of toasts and music, the latter under the direction of Bro. Chas. Stevens P.M. P.P.G. Org., who presided at the pianoforte, and is to be congratulated on the services rendered by such well-known musical brethren as Bros. W. Sexton, T. W. Hanson, Arthur Cranch, C. E. Tinney, and W. W. Lee. Grace having been sung, the Deputy Provincial Grand Master, prefacing his observations by stating that "good music" would take the place of "long speeches," gave in due order the principal Loyal and Masonic toasts, which were honoured in Masonic manner and by musical accompaniments. In giving the toast The Pro Grand Master the Right Hon. the Earl of Carnarvon, the Deputy Grand Master, and Officers of Grand Lodge, Bro. Thrupp very pertinently referred to the services to his country which had been rendered by Lord Carnarvon as Viceroy in Ireland, and that whilst acting in that capacity he had not failed to keep touch with the Craft, who generally admired and respected him as a most courteous and able ruler. Referring to the Grand Officers, Bro. Thrupp welcomed the presence of Bro. Buss, Past Assistant Grand Secretary, whose "dear old face" was so familiar to the present company; and also that of Bro. D. P. Cama, now the Grand Treasurer for English Masonry, and whom he knew well Middlesex would receive in terms of hearty congratulation on his recent election to that office. The toast generally, and the two distinguished brethren named particularly, were received with much enthusiasm. In response, after a few brief remarks from Bro. Buss, Bro. Cama said that such a graceful act on the part of the presiding Brother as that of recognising his presence so cordially would cement feelings amongst Freemasons at home, and in his native country, which could not but benefit the Craft. This was the first time he had been called upon to reply on behalf of Grand Officers, and for the privilege of the present moment he had to thank those whose suffrages had raised him to so distinguished a post of honour. He desired to say that he thought more highly and proudly of his elevation by such means than many might suppose. In his humble person had been proven the cosmopolitan character of Freemasonry; and the universality of its principles had been distinctly shown by the fact that difference, of race

and creed had not prevailed to prevent the inevitable result amongst Masons of just recognition of "the tongue of good report." The thanks he now offered were sincere and heartfelt; his future actions should prove their strong hold upon his mind, and the brethren might rely that the confidence which had been reposed in him should never be abused. On the conclusion of his most excellent speech, delivered in fluent English, and without the least hesitation, Bro. Cama received an ovation from the brethren which must have afforded him much gratification. In the absence of the R.W. Provincial Grand Master, Bro. Col. Sir Francis Burdett, and in proposing his better health, the Chairman found an opportunity for saying much that could not have been said so freely in his presence. To repeat the laudatory remarks so justly made as to the performance of his duty as the Masonic Chief for Middlesex is equally unnecessary here; for the superlative of excellence in that respect, as well as in those of geniality and courtesy, in private association with his brethren, could not exceed that which is his "just due." A most cordial reception was given to the toast; as also to that which followed, by Bro. Buss, in honour of the Deputy Provincial Grand Master and President of the day, V.W. Bro. Raymond H. Thrupp P.G.A.D.C., than whom it may be fairly said, without detracting from any of his predecessors, no better Mason has ever filled such position. Bro. Thrupp, in his response, held to his decision of the earlier part of the meeting, and made his reply of the briefest, in order to propose the toast of the Provincial Grand Officers, whom he congratulated on their appointments, believing that the Provincial Grand Master had made a good selection, and that none of their associates would "envy them their preferment." In the course of his speech, Bro. Thrupp referred in eulogistic terms to the special services of the present Grand Wardens, and more directly to the excellent sermon or oration delivered that afternoon by their Grand Chaplain, W. Bro. Spencer-Buller, than which he might say, though he had heard many, he had heard none better. To this toast Bro. Montgomery replied, congratulating his colleagues on their accession to rank in one of the largest Provinces in England, thereby securing as it were a greater honour to each individual brother, at the same time that it imposed upon them stronger reasons, if such were needed, for the strict performance of their Masonic duty. The Visitors next received a hearty welcome, the Chairman naming several, but more especially, in consideration of special services, Bros. Poupart, Deau, and J. K. Gwyu. Alluding to the former, Bro. Thrupp remarked on his many excellent qualities, and characterised him as liberal and generous to friends and neighbours alike in his parish of Twickenham. Bro. G. S. Graham having been requested to perform his organophonic solo, whistled away the interval before Bro. Poupart responded on behalf of the Visitors, and expressed their sense of pleasure with the entire proceedings of the day. Bro. James Stevens answered repeated calls, and also responded, with congratulations upon the entire success of the meeting, and the harmony and concord which had prevailed throughout its proceedings. After further musical entertainment, the "Tyler's Toast" was given, and "road, river, and rail," were speedily requisitioned to effect a separation, the brethren carrying away with them the memory of a most happy day spent in connection with the Provincial Grand Lodge of Middlesex.

The Consecration of the Henry Levander Chapter, No. 2048, in the Province of Middlesex, will take place at the Railway Hotel, Harrow Station (London and North Western Railway), on Saturday, the 19th instant. The ceremony will be performed, at three o'clock, by the Most Excellent Grand Superintendent of Middlesex, Sir Francis Burdett, Bart., who will be assisted by Most Excellent Companions R. Thrupp Prov. G.H., W. Taylor Prov. G.J., W. H. Woodward Prov. G.S.E., H. Lovegrove Prov. D.C., and other Provincial Grand Officers. Comps. W. M. Stiles P.Z. 1507 is the M.B.Z. designate, W. A. Scurrah J. elect 749 the H. designate, and J. Willing P.Z. 1507, &c. the J. designate.

HOLLOWAY'S PILLS are the medicine most in repute for curing the multifarious maladies which attack humanity, when wet and cold weather gives place to more genial temperatures. In short, these Pills afford relief, if they fail of being an absolute remedy, in all the disturbances of circulation, digestion, and nervous energy, which at times oppress a vast portion of the population. Under the wholesome, purifying, and strengthening powers exerted by these excellent Pills, the tongue becomes clean, the appetite improves, digestion is quickened, and assimilation rendered perfect. Holloway's medicine possesses the highly estimable property of cleansing the whole mass of blood, which, in its renovated condition, carries purity, strength, and vigour to every tissue of the body.

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, 12th JUNE.

- 176—Caveac, Albion Tavern, Aldersgate-street
179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
1446—Mount Edgumbe, Bridge House Hotel, Battersea
1584—Loyalty and Charity, Star and Garter, Kew Bridge
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
1685—Guelph, Red Lion, Leytonstone
1923—Gallery, Brixton Hall, Acre Lane, Brixton
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30 (In)
Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
308—Prince George, Private Rooms, Bottoms, Eastwood
1415—Campbell, Mitre Hotel, Hampton Court
1637—Unity, Harrow
2069—Prudence, Masonic Hall, Leeds
R.A. 811—Yarborough, Royal Pavilion, Brighton
R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

MONDAY, 14th JUNE.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
46—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1571—Leopold, Bridge House Hotel, London Bridge
1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1891—St. Ambrose, Baron's-court Hotel, West Kensington
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
1922—Earl of Lathom, Greyhound Hotel, Streatham
R.A. 58—Felicity, Ship and Turtle, Leadenhall Street
M.M. 104—Macdonald, Guildhall Tavern, Gresham Street, E.C.
M.M. 239—Royal Naval, 8a Red Lion Square, W.C.
K.T. 140—Stadholme, Masonic Hall, Golden-square

- 40—Derwent, Castle Hotel, Hastings
61—Probity, Freemason's Hall, St. John's-place, Halifax
75—Love and Honour, Royal Hotel, Falmouth
104—St. John, Ashton House, Greek-street, Stockport
151—Albany, Masonic Hall, Newport, I.W.
240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
261—Nelson of the Nile, Freemasons' Hall, Batley
292—Sincerity, Masonic Hall, Liverpool
293—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
297—Witham, New Masonic Hall, Lincoln
302—Hope, New Masonic Hall, Darley-street, Bradford
307—Prince Frederick, White Horse Hotel, Hebden Bridge
428—Three Graces, Private Rooms, Haworth
433—Hope, Swan Hotel, Brightlingsea
467—Tudor, Red Lion Hotel, Oldham
481—St. Peter, Masonic Hall, Maple-street, Newcastle
589—Druids of Love and Liberty, Masonic Hall, Redruth
613—Unity, Masonic Hall, Southport
665—Montague, Royal Lion, Lyme Regis
724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
797—Hanley, Hanley Hall, Dartmouth
893—Meridian, National School Room, Millbrook, Cornwall
949—Williamson, St. Stephen School, Monkwearmouth, Durham
1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
1174—Pentangle, Sun Hotel, Chatham
1221—Defence, Masonic Hall, Carlton-hill, Leeds
1350—Fermor Hesketh, Masonic Hall, Liverpool
1436—Sandgate, Masonic Hall, Sandgate
1449—Royal Military, Masonic Hall, Canterbury
1474—Israel, Masonic Hall, Severn-street, Birmingham
1542—Legiolium, Masonic Hall, Carlton-street, Castleford
1592—Abbey, Suffolk Hotel, Bury St. Edmunds
1611—Eboracum, Masonic Hall, St. Saviourgate, York
1618—Handyside, Zetland Hotel, Saltburn-by-Sea
1691—Quadratic, Greyhound Hotel, Hampton Court
1966—Fidelity and Sincerity, Wellington, Somerset
1977—Blackwater, Blue Boar Hotel, Maldon.

- R.A. 156—Harmony, Huyshe Masonic Temple, Plymouth
R.A. 377—Hope and Charity, Masonic Hall, 128 Mill Street, Kidderminster
R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury
M.M. 9—Fortescue, Masonic Hall, South Molton, Devon
M.M. 171—Union, Freemasons' Hall, Union-street, Oldham
K.T. 52—Jerusalem, Queens Hotel, Manchester
K.T. 52—Richard de Vernon, Dudley Aras Hotel, Dudley
K.T. 56—Hugh de Papens, Old Bull Hotel, Blackburn

TUESDAY, 15th JUNE.

- Board of General Purposes, Freemasons' Hall, at 1
65—Constitutional, Bedford Hotel, Southampton-buildg., Holborn, at 7 (Inst)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
111—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
860—Dalhousie, Sisters' Tavern, Downland-road, Dalston at 8 (Instruction)
861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1339—Stockwell, Surrey Masonic Hall, Camberwell
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1420—Earl Spencer, Swan Hotel, Battersea Old Bridge
1446—Mount Edgumbe, Three Stags, Leadenhall Road, S.W., at 8 (Inst)
1471—Wellington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, North Woodleigh (Instruction)
1549—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1695—New Finsbury Park, Cock Tavern, Highbury
675—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)

- 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
R.A. 11—Enoch, Freemasons' Hall, W.C.
R.A. 186—Industry, Freemasons' Hall, W.C.
R.A. 704—Camden, The Moorgate, 15 Finsbury Pavement, E.C., at 8 (Inst)
R.A. 933—Doric, Anderton's Hotel, Fleet-street, E.C.
R.A. 1348—Elbury, Freemasons' Hall, W.C.
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
R.A. 1642—Earl of Carnarvon, Ludbrooke Hall, Notting Hill, W., at 8. (Inst.)
M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.
R.C. 45—Oxford and Cambridge, Masonic Hall, 33 Golden Square

- 126—Silent Temple, Cross Keys Inn, Burnley
160—True Friendship, Old Ship Inn, Rochford
213—Perseverance, Masonic Hall, Theatre-street, Norwich
211—Merchants, Masonic Hall, Liverpool (Instruction)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon
418—Mentoria, Mechanics' Institute, Hanley
452—Frederick of Unity, Freemason's Hall, 105 High Street, Croydon
463—East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)
667—Alliance, Masonic Hall, Liverpool
779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
897—Loyalty, Fleeco Inn, St. Helens, Lancashire
960—Bute, Masonic Hall, 9 Working-street, Cardiff.
986—Hesketh, Grapes Inn, Croston

- 1006—Tregulow, Masonic Rooms, St. Day, Scorrier, Cornwall
1024—St. Peters, Masonic Hall, Maldon
1052—Callender, Masonic Rooms, King Street, Manchester
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
1276—Warren, Queen's Hotel, Birkenhead, Cheshire
1312—St. Mary, White Hart Hotel, Bocking
1325—Stanley, Masonic Hall, Liverpool
1343—St. John's Lodge, King's Arms, Grays, Essex
1427—Percy, Masonic Hall, Maple-street, Newcastle
1470—Chiltern, Town Hall, Dunstable
1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
1534—Concord, George Hotel, Prestwich
1551—Charity, Masonic Hall, New-street, Birmingham
1570—Prince Arthur, 140 North Hill Street, Liverpool
1726—Gordon, Assembly Room, Bognor
1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton
1941—St. Augustine's, Shrewsbury Arms Hotel, Rugeley

- R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
R.A. 80—St. John's, Masonic Hall, Park Terrace, Sunderland
R.A. 419—St. Peter, Star and Garter Hotel, Wolverhampton
R.A. 792—Oliver, Masonic Hall, Osborne Street, Great Grimsby
R.A. 1151—Unity, Town Hall, Tywardreath, Cornwall
M.M.—Lebanon, Masonic Hall, Liverpool
M.M. 266—Amherst, Masonic Hall, Sandgate

WEDNESDAY, 16th JUNE.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
72—Royal Jubilee, 1 Bell Yard, Fleet Street, W.C., at 8. (Instruction)
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
193—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)
228—United Strength, The Hope, Stanhope Street, Regent's Park, 8 (Inst.)
533—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
865—Dalhousie, Town Hall, Hounslow
902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1352—Corinthian, George Inn, Glengall Road, Cubitt Town
147—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
1601—Rivensbourne, George Inn, Lewisham, at 7.30 (Instruction)
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)
1731—Cholmeley, Alexandra Palace, Muswell Hill
1922—Earl of Lathom, Station Hotel, Canberwell New Road, S.E., at 8. (In.)
2021—Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)

- R.A. 177—Domestic, Union Tavern, A-r-street, Regent-st., at 8. (Instruction)
R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
R.A. 933—Doric, 202 Whitechapel-road, at 7.30. (Instruction)
M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
R.C.—St. Andrew, Cafe Royal, Regent Street, W
R.C. 44—Bard of Avon, Masonic Hall, 33 Golden Square

- 20—Royal Kent of Antiquity, Sun Hotel, Chatham
121—Mount Sinai, Public-buildings, Penzance
125—Prince Edwin, White Hart Hotel, Hythe, Kent
128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
178—Antiquity Royal Hotel, Wigan
200—Old Globe, Masonic Hall, Scarborough
210—Duke of Athol, Bowling Green Hotel, Denton
221—St. John, Commercial Hotel, Town Hall Square, Bolton
246—Royal Union, Freemasons Hall, Cheltenham.
258—Amphibious, Freemasons' H.H., Heckinoadwike
274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
277—Friendship, Freemasons' Hall, Union-street, Oldham
290—Huddersfield, Masonic Hall, South Parade, Huddersfield
325—St. John's Freemasons' Hall, Islington-square, Salford
342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport
380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds
387—Aileda'e, Masonic Hall, Westgate, Shipley
580—Harmony, Wheat Sheaf, Ormskirk
581—Faith, Drover's Inn, Openstow
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
625—Devonshire, Norfolk Hotel, Gressop
633—Yarborough, Freemasons' Hall, Manchester
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
697—United, George Hotel Colchester.
753—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
795—St. John, Ray Head Hotel, Maidenhead
816—Royal, Spring Gardens Inn, Wards, near Rochdale
823—Everton, Masonic Hall, Liverpool
874—Holmesdale, Royal Sussex Hotel, Tunbridge Wells
910—St. Oswald, Masonic Hall, Ropergate, Pontefract
982—Sun and Sector, Assembly Rooms, Worthington
972—St. Augustine, Masonic Hall, Canterbury

- 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
1040—Sykes, Masonic Hall, Driffield, Yorks
1096—Watton, Skelmersdale Masonic Hall, Kildale, Liverpool
1161—De Grey and Ripon, Masonic Rooms, King Street, Manchester
1206—Cinque Ports, Bell Hotel, Sandwich
1391—Brighthouse, Masonic Room, Bradford-road, Brighouse
1353—Duke of Lancaster, Athenaeum, Lancaster
1356—De Grey and Ripon, 110 North Hill-street, Liverpool, at 7.30. (Inst.)
1443—Salen, Town Hall, Dawlish, Devon
1501—Wycombe, Town Hall, High Wycombe
1511—Alexandra, Masonic Hall, Horser, Hull.
1536—United Military, Masonic Hall, Plumstead
1634—Starkie, Railway Hotel, Ruislip
1635—Brownrigg, Sun Hotel, Kingston on Thames
1645—Colne Valley, Lewisham Hotel, Smithwaite
1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)

- 171—Aldershot Army and Navy, Imperial Hotel, Aldershot
- 1988—Mawddack, St. Ann's Buildings, Barmouth, N. Wales
- R.A. 1214—Scarborough, Scarborough Hall, Caledonian-road, Batley
- R.A. 361—Industry, Norfolk Arms, Hyde
- R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
- R.A. 591—Buckingham, George Hotel, Aylesbury
- R.A. 726—Royal Chantry of Fortitude, North Western Hotel, Stafford
- R.A. 847—Fortescue, Masonic Hall, High Street, Heniton
- R.A. 1387—Chorlton, Masonic Hall, High Lane, Chorlton-cum-Hardy

THURSDAY, 17th JUNE.

- House Committee, Girls' School, Battersea Rise, at 4
- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 - 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 - 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30 (Instruction)
 - 147—Justice, Brown Bear, High Street, Deptford, at 8 (Instruction)
 - 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
 - 704—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)
 - 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In.)
 - 901—City of London, Jamaica Coffee House, Cornhill, at 6.30 (Instruction)
 - 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 - 1227—Upton, Spotted Dog, Upton
 - 1278—Burpett Coutts, Swan Tavern, Bethnal Green Road, E., 8 (Instruction)
 - 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 - 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 - 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 - 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 - 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8 (Instruction)
 - 1612—West Middlesex, Bell Hotel, Ealing, at 8 (Instruction)
 - 1614—Covent Garden, Criterion, W., at 8 (Instruction)
 - 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 - 1626—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30 (Inst.)
 - 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30 (Instruction)
 - 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 - 1681—Londesborough, Regent Masonic Hall, Air Street, W.
 - 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 - 1791—Creaton, Wheatshaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 - 1950—Southgate, Railway Hotel, New Southgate, at 7.30 (Instruction)
 - R.A. 63—St. Mary, Star and Garter, Kew Bridge
 - R.A. 733—Westbourne, Lord's Hotel, St. John's Wood
 - E.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 - R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8 (Instruction)

- M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)
- 56—Howard, High-street, Arundel
 - 98—St. Martin, Town Hall, Burslem
 - 100—Friendship, Crown and Anchor, Great Yarmouth
 - 203—Ancient Union, Masonic Hall, Liverpool
 - 215—Commerce, Commercial Hotel, Haslingden
 - 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
 - 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
 - 345—Perseverance, Old Bull Hotel, Church-street, Blackburn
 - 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 - 350—Charity, Grapes Inn, Stoneclough, near Manchester
 - 367—Probity and Freedom, Red Lion Inn, Smallbridge
 - 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 - 432—Abbey, Newdegate Arms, Nuneaton
 - 456—Foresters, White Hart Hotel, Uttoxeter
 - 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 - 523—John of Gaunt, Freemasons' Hall, Halford-street, Leicester
 - 600—Harmony, Freemasons' Hall, Salem-street, Bradford
 - 971—Trafalgar, Private Room, Commercial Street, Batley
 - 1011—Richmond, Crown Hotel, Blackfriars-street, Salford
 - 1042—Excelsior, Masonic Hall, Great George-street, Leeds
 - 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30 (Instruction)
 - 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
 - 1320—Blackheath, Green Man, Blackheath
 - 1327—King Harold, Britannia Hotel, Waltham New Town
 - 1332—Unity, Masonic Hall, Crediton, Devon
 - 1337—Anchor, Masonic Rooms, Du ham House Northallerton
 - 1514—Thornhill, Masonic Room, Dearn House, Lindley
 - 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 - 1587—St. Giles, Royal Oak Hotel, Cheddle
 - 1817—St. Andrew's, Cambridge School, Shoeburyness
 - 1872—St. Margaret's, St. Mark's School, Surbiton
 - 1892—Wallington, Public Hall, Carshalton
 - R.A. 38—Cyrus, Council Chambers, North Street, Chichester
 - R.A. 317—Affability, Freemasons' Hall, Cooper Street, Manchester
 - R.A. 1145—Equality, Red Lion, Accrington
 - R.A. 1386—Gladsmair, Red Lion Hotel, Barnet, Herts
 - M.M.—Canynge, Freemasons' Hall, Bristol
 - M.M. 17—Portsmouth, Masonic Hall, Portsmouth
 - K.T.—William de la More, Masonic Rooms, St. Helens, Liverpool

FRIDAY, 18th JUNE.

- House Committee Boys' School, Wood Green, at 4
- Emulation Lodge of Improvement, Freemasons' Hall, at 7.
- 6—Friendship, Willis's Rooms, St. James's
 - 26—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8 (In)
 - 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)
 - 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 - 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)
 - 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 - 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 - 975—Rose of Denmark, Greyhound, Richmond
 - 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 - 1186—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 - 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In)
 - 1366—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 - 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 - 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
 - R.A.—Pannure O. of Improvement, Stirling Castle, Church Street, Camberwell
 - R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, (Inst.)
 - R.A. 92—Moirs, The Albion, Aldersgate Street, E.C.
 - R.A. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadenhall St.
 - R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 - M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 - M.M. 355—Royal Savoy, Moorgate Tavern, Finsbury Pavement, E.C., at 7. (In)
 - K.T. 6—St. George's, The Albion, Aldersgate Street
 - 152—Virtue, Freemasons' Hall, Manchester
 - 271—Royal Clarence, Royal Pavilion, Brighton
 - 347—Noah's Ark, Wagen and Horses Hotel Tipton
 - 401—Royal Forest, Hark to Bounty Inn, Slaidburn
 - 404—Watford, Freemasons' Hall, Watford
 - 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30 (Inst)
 - 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
 - 516—Phoenix, Fox Hotel, Stowmarket
 - 541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle
 - 652—Holme Valley, Victoria Hotel, Holmich
 - 893—Alexandra, Midway Hotel, Levenshulme

- 1034—Eccleshill, Freemasons' Hall, Eccleshill
- 1096—Lord Warden, Wellington Hall, Deal
- 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
- 1311—Zetland, Masonic Hall, Great George-street, Leeds
- 1393—Hamer, Masonic Hall, Liverpool, at 8 (Instruction)
- 1644—Alma Mater, Masonic Hall, New-street, Birmingham
- 1773—Albert Victor, Town Hall, Pendleton
- 1993—Wolseley, Masonic Rooms, King Street, Manchester. (Instruction)
- 2005—Brooke, Forest Hotel, Chingford
- General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
- R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
- R.A. 52—Royal George, Norfolk Hotel, Norwich
- R.A. 403—Hertford, Shire Hall, Hertford
- R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield
- R.A. 837—Marquess of Ripon, Town Hall, Ripon
- M.M. 65—West Lancashire, Masonic Hall, Liverpool
- R.C.—White Rose of York, Freemasons' Hall, Sheffield

SATURDAY, 19th JUNE.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
- 1185—Lewis, King's Arms Hotel, Wood Green
- 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
- 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
- 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
- 1641—Crichton, Surrey Masonic Hall, Camberwell
- 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
- Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
- R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
- M.M. 251—Tenterden, Anderson's Hotel, Fleet Street
- M.M. 357—Chiswick, Star and Garter Hotel, Kew Bridge
- Prov. Grand Chapter of Middlesex, Railway Hotel, Harrow
- 149—Peace, Private Rooms, Meltham
- 453—Chigwell, Forest Hotel, Chingford
- 1194—Villiers, Albany Hotel, Twickenham
- 1326—Lebanon, Lion Hotel, Hampton
- 1494—Felix, Clarence Hotel, Teddington
- 1861—Claremont, Crown Hotel, Chertsey
- 1897—Citadel, Railway Hotel, Harrow
- 2035—Beaumont, Royal Hotel, Kirkburton
- R.A. 1326—Lebanon, Lion Hotel, Hampton
- R.A. 2048—Henry Levander, Railway Hotel, Harrow. (Consecration)
- M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow

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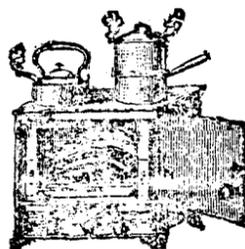
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