

THE

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A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## “CHARITY FAINTETH NOT!”

IT is an interesting spectacle, albeit there is imparted to it an admixture both of sadness and pleasure, to witness gatherings which take place regularly and at intervals within the walls of our Masonic headquarters in Great Queen-street for the election of candidates to one or other of those Institutions which stand forth as amongst the provident landmarks of the Craft. The pleasure arises from the conviction which is then perhaps more than at any other time forced upon the minds of the brethren, of the vast amount of disinterested and self-denying energy put forth to establish the fact already known that Charity is the one great characteristic of the Freemason's heart. We say the fact is already known, because the very existence of our magnificent palaces of benevolence and of solicitude for the wants and sufferings of our less-favoured fellow creatures proclaim to the world the depths to which the hearts of the brethren are stirred, and the unquenchable sympathy with suffering humanity which is promulgated by the tenets of our Order. Whatever the curious or cynical may say of the “doings” of Masons, and however they may cavil in inquisitive ignorance over the “secrets” and amenities, which are the absolute possessions of the initiated, the outer world is bound to confess, as it gazes on the splendid institutions we have raised for the shelter of the aged and decayed, the maintenance and education of our youth of both sexes, that although the ways of the Craft are to them inscrutable and past finding out, yet there is in it, at all events, a substratum of almost boundless charity which must excite the admiration and emulation of all right-thinking men, and prove to even the most sceptical that brotherly love, relief and truth exists in reality and not merely in name. The world in general sees the results of exertions put forth in this respect by the munificent sums that are subscribed thrice a year at our Festivals, testifying to a generosity and spirit of practical philanthropy equalled by no other institution on the face of the globe. But great sums on paper, testifying though they do to the immense liberality and self-sacrifice of the Craft, generally do not represent in any degree the personal and heroic actions by which such results are attained.

Of this the world can know but little, if anything; their province is to look on, passive admirers of the great and glorious work which is achieved year after year by an Order they so often affect to hold up to ridicule. To us who are initiated to “look within and out,” the realisation of this grand work is all the more glorious and sublime. It denotes to us that not only has money flowed in by thousands upon thousands, through the various channels, of the highest type of human benevolence, but we see in the person of every Steward who comes up to our Festivals the embodiment of collective and individual sympathy with the bereaved and needy, and a determination to assist in every possible way in assuaging the aggregate of the poverty and distress that surround us on every side. We see not merely the quiet contented home of the aged and infirm, where “age and want sit smiling at the gate,” cared for in their declining years by tender and loving hands; but our thoughts are carried back to the days when these recipients of the bounty of the Craft were in better position, if not in enjoyment of comparative opulence. We

hear the voices of gratitude that have resounded through those walls, like sacred music, recalling the forms and features of many who have passed away to the Grand Lodge above, where the worn and weary are at rest, and there is no want to need the exercise of human compassion. The grateful acknowledgments of those who are still with us are best, and echo similar strains that fell upon our ears in “the long ago,” and inspire us to persevere in the task so dear to the Masonic creed of “going about doing good.” Let there be no contemptuous curl of the lip at the utterance of such sentiments as these. We are not sermonising, but placing before those who are most intimate with facts, the real state of the case. Turn, again, to the ruddy-cheeked lads and modest maidens, many hundreds of whom are being clothed and fed and educated in our Schools, and say whether in fitting those little ones for the stern realities they must face in after life there is not a grand and beneficent scheme which must be placed to the credit of our oftentimes maligned Order? We say this in no apologetic strain, or boastful humour; the chariot wheels of Masonic benevolence roll noiselessly, yet invincibly, over the rough roads of life, carrying with them help and healing to the distressed and needy, and expecting no reward or praise from any human lip.

These thoughts, we say, give pleasure to the sensitive mind who visits the Hall and portals where so much real charity is periodically dispensed. But, on the other hand, there is a tinge of sadness in the thought, that, however open-handed the brethren have been, the demands are far in excess of the relief it is possible to afford. Anxious friends will buttonhole you upon the staircase, and plead for the gift or exchange of votes in aid of some deserving case, and as you pass along, utterly unable to comply with all (if any) of such requests, the feelings are saddened by the knowledge that so much real necessity exists. Inside the Hall are brethren who have come up from the Provinces, and sometimes, after travelling long distances, flushed with the hope of succeeding in behalf of poor deserving widow or child in whom they have taken a deep personal interest in the localities from which they hail. To watch fluctuating expressions of hope, anxiety, and disappointment which mark the countenances of those most deeply interested in the Election, is a sight to be seen, not described; and, at length, when the poll is declared and the results made known, the proud consciousness of duty well performed illumines the faces of those who have striven successfully on behalf of the objects of their compassion; whilst less fortunate are compelled to accept, with quiet and sorrowful resignation, the failure of cherished hopes, only to be revived when the next election time comes round, when fickle fortune might be in a better humour.

A lesson taught by such a scene as this is, that although a spirit of widespread and munificent sympathy pervades the Craft, and although the amounts of money subscribed year by year increase in a very satisfactory ratio, there is, nevertheless, a vast sum of unavoidable distress, which it is impossible to relieve, much as the brethren may be desirous of coping with the many exigencies that arise. It is grievous to see out of the lists of approved candidates which are submitted at each successive election, so many who are sent away empty, and unsatisfied through sheer inability to meet all the deserving claims upon the bounty of our Institutions; but it is only the same here as in all other schemes of a similar kind, whose object is to relieve distress

and smooth the path of the unfortunate in life. The consciousness of having done one's duty renders at all times less bitter the sting of adversity; and thus, whilst sadness and pleasure go hand in hand on occasions such as those to which we have referred, there is this proud satisfaction that but for the continued and unwearied exertions of the Craft, an untold mass of human discomfort and suffering, not only immediate, but remote, must go unrelieved. It is only for the brethren to bear in mind that as the years roll on, so is the demand upon their liberality increased, and that if we are to justify the fame of which we proudly boast, of being the most benevolent and charitable institution extant, there must be no relaxation of either personal energy or application of purse in support of the great Institutions which are devoted to their several and most beneficent purposes. We are convinced that the brethren generally recognise to the full their responsibilities in this respect, and that in the session now fully opened for united work the stream of benevolence will flow on in its usual course, only with stronger and broader volume, impelled by the overflow of true sympathy in the increasing numbers of cases of real distress which arise deserving it.

### “THUS APPEARS MASONRY.”

*An Oration delivered by Right Worshipful Philo A. Norton, of Darlington, at the Dedication of the New Masonic Hall, at Platteville, Wisconsin, 25th July 1883.*

FROM the first record in history till the present time, buildings have been dedicated to the uses for which they were intended by appropriate forms and ceremonies. Over a thousand years before the Christian era, according to Scriptural chronology, King Solomon's Temple at Jerusalem, the work of those eminent artists whose memory we revere, was dedicated to the living God. The Temple and the manner of its dedication were marvellous, as they are described in the Sacred Writings. The building with its sacred and cunningly wrought vessels and furniture, viewed in the light of sacred or profane history, or of Masonic tradition, is a marvel and a wonder inexplicable to the profane philosopher, classed with the miracles by the sacred writers, and by the Fraternity regarded as one of the grandest events in history, ever to be commemorated for its sublime incidents and the moral lessons symbolized by them.

The master builder of this wonderful Temple was one Hiram Abif, a widow's son, sent by Hiram, King of Tyre, to Solomon, a man skilled and cunning in the work Solomon had in hand. He it was who manufactured the two pillars of brass with their chapiters and network, which were placed in the porch of the Temple; one at the right called Jachin, and the other at the left called Boaz. Also the Sea of Brass, and all the vessels and ornaments which adorned the Temple. These were all cast in the clay ground on the plains of Jordan near Succoth.

The wood which entered into the Temple was cedar from Lebanon, conveyed by sea in floats to Joppa, and thence to Jerusalem. The walls of the building were of stone, so carefully prepared before it was brought thither that there was neither the sound of hammer, nor axe, nor any tool of iron heard in the house while it was building—a period of twenty years.

The Temple was built by the command of God, given to David, and when fully completed in all its parts it was dedicated by the King. The ceremony occupied eight days. It was attended by a great concourse of people. An immense orchestra, composed of the priests and Levites furnished music for the occasion. Twenty-two thousand cattle and one hundred and twenty thousand sheep were sacrificed. There was undoubtedly an Orator on the occasion, though the sacred history is silent on that point.

The most important part of the dedicatory services was the Prayer of King Solomon and its visible answer by JEHOVAH. His prayer was delivered from a scaffold erected in one of the courts of the Temple for the purpose, and was a practical and comprehensive petition to JEHOVAH to care for and protect the people of Israel, and to hear and answer their prayers. The Sacred Writings inform us that JEHOVAH appeared at night to Solomon and answered this prayer as follows: “I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. Now mine eyes shall be open, and my ears attend unto the prayer that is made in this place. And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shall observe my statutes and my judgments, then will I establish the throne of thy kingdom according as I have covenanted with David thy father, saying there shall not fail thee a man to be ruler in Israel.”

This is the first Masonic dedication of which we have any knowledge, and in obedience to custom thus inaugurated, we have met with the brethren at Platteville to dedicate this beautiful Lodge. The brethren here should be congratulated for their pecuniary ability and taste displayed in the erection of this building, and for their energy, enterprise and devotion to the cause of Masonry, thus exhibited. It is a monument to their love of the principles of a fraternity, which is worthy of them, and of which they are worthy children.

May charity and the principles of universal brotherhood be ever so

active with the members of this Lodge, as have been their efforts to erect this edifice, and may their characters be as symmetrical and as pure and spotless as the walls of this beautiful temple to-night, consecrated to brotherly love, virtue, and universal benevolence.

I need not to say to you, my brethren, that Masonry is one of the noblest of human institutions. You know this, for you have tested its virtues, and you daily attest your devotion to it.

The present age is an intensely practical one, so much progress is being made in every department of life, and the activities of every thinking person are in consequence so stimulated, that instinctively the spirit of the age judges everything by its ability. Its tendency to assist or retard progress, at once determines the estimation in which anything is held at the present day. It follows from this that old institutions, which have outlived the necessity which gave them birth, which may have been in their day the greatest aids to civilization in its struggle with ignorance and superstition, but which belonged to a plane of activity which the rising tide of civilization has submerged and obliterated, have ceased to interest the present age. Institutions thus discarded are like the geological stratas in the earth's crust. Once they were the life of the planet, and all that could be seen of it at the surface. Now, though still a part of it, and essential to the existence of the whole, they are buried deep out of sight and are forgotten.

A difference exists in this respect between societies or movements for the accomplishment of a specific object, and those which advocate certain general principles, which are as applicable to one condition of society as another. The anti-slavery movement in the United States sought the abolition of slavery in this country and nothing more, and when that object was fully accomplished, the movement ceased its activity. The molten mass, fused by the energy of agitation and aggressive contention, when it had consumed all opposition to it, cooled and became stratified, and now forms a great underlying moral sensibility of the nation, giving character and stability to our social and political fabric.

Our Fraternity is of the other class. Its objects are the advocacy and practice of charity, benevolence and brotherly affection. In so far as these objects are realized it is a silent power ever active for the right; an influence ever present to stimulate virtue. In degree its effect may and does depend upon the stage of intellectual and moral development of the people, but its benign influence is ever present and active like the sunlight which warms the desert and the beautiful fertile garden alike, however different the effect of its genial, life-giving rays may be upon them.

With institutions like ours, great age increases influence. The element of veneration is added. Its age and vigour exemplify and prove its excellence. Freemasonry is the oldest social organization in the world. It also has the largest membership, and exercises the greatest influence. It is in full sympathy with the activities of the present. Age has not brought infirmity. It is an athlete, though the dust of centuries rests upon its garments. It is as adaptable to free America of the Nineteenth Century as to the despotisms in Europe of the Seventeenth and Eighteenth Centuries. Its objects do not require it to interfere in political matters. It is a Masonic landmark that opposition to existing governments, disloyalty and rebellion are not to be countenanced. Freemasonry is a moral field.

Upon his first entry into a Lodge of Freemasons, every initiate is specially charged as follows: “There are three great duties which as a Mason you are charged to inculcate—to God, your neighbour, and yourself: To God, in never mentioning His name but with that reverential awe which is due from a creature to his creator, to implore His aid in all your laudable undertakings, and to esteem Him as the Chief Good. To your neighbour, in acting upon the square and doing unto him as you wish him to do unto you; and to yourself, in avoiding all irregularities and intemperance which may impair your faculties and debase the dignity of your profession.” My friends, do not understand me as claiming that all Masons live up to the requirements of this charge. They do not, and it is to be deplored that they do not. One of America's sweetest poets has said, “Not failure, but low aim is crime.” Our Fraternity aims high. Nothing short of moral perfection, but while it holds high the standard of moral excellence it recognizes that humanity is weak; that however strong may be the impulse to do right a scorn of vicious propensities and inclinations of equal strength operate in a different direction. Then the Fraternity exercises charity. It teaches that while it is inseparable from humanity to err, it is an attribute of Divinity to forgive; every Mason is therefore solemnly enjoined to whisper good counsel in the ear of an erring brother, and in the most friendly manner warn him of his dangers and aid him to reform. If good counsel and aids to reformation fail to arrest the downward course of a brother, then Masonic duty enjoins that the strong arm be stretched forth to aid and assist the falling brother.

The antiquity of Masonry is in its favour, and should be maintained by Masons so far as the truth will maintain it. This opens a field of investigation which belongs to the antiquarian, and which has enlisted the best of talent in the past and present. As a result of these investigations, the truth may be now imperfectly discerned, and is found to lie between the extremes, on the one hand of writers zealous in the cause of Freemasonry, like the Rev. Geo. Oliver, who maintained that Freemasonry existed as it now exists in the days of Moses; that Moses was a Grand Master, and that Joshua was his Deputy, and Aboliab and Bezaleel were his Grand Wardens, and on the other hand extremists who in an unfriendly spirit toward the Fraternity, have maintained that its existence dates but little further back than the beginning of the Eighteenth Century, and that it is an invention of Elias Ashmole and Col. Manwaring, two ingenious Englishmen.

All admit that Freemasonry, as it now exists, is an outgrowth of English and Scotch Masonry. It is equally true and undeniable that Freemasonry was imported into England and Scotland from the continent of Europe, when it had long previously existed. The plant from the parent stock thus transplanted to England and Scotland

survived the parent stock, and in time gave the world the Freemasonry it now has.

As it emerged from the dark ages, Freemasonry was wholly operative, including only men skilled in the arts of architecture and building. The most perfect type of that period were the association of stonemasons in Germany and France. Enough is known of the practices and formalism of these associations to prove the identity beyond doubt with the mother lodges of England and Scotland of whom we are the lineal descendants. These mediæval associations of Masons were patronised wholly by the Church, which then possessed largely the wealth of the world, and was thoroughly engaged in the advancement of church architecture and building. They were favoured by the church, and were released from various burdens and impositions which were imposed upon other people, for which reasons they came to be called Freemasons.

It is a matter of uncertainty when Masonic Lodges first existed in England and Scotland, but undoubtedly they came in connection with the erection of church edifices in those countries, by Master Masons from the continent. Kilwinning Lodge was the first and mother Lodge in Scotland. It remained at the head of the Fraternity there, until the organisation of the Grand Lodge of Scotland at Edinburgh in 1736.

The date of the organisation of Kilwinning Lodge is not known, but beyond doubt it was at or about the time of the founding of the Abbey of Kilwinning, which was in 1140. The Scotch Masons have always maintained an organisation independent of the English, and strong arguments have been made favouring the proposition that English Masonry sprang from Kilwinning. The Scottish rites appertain to Scottish Masonry.

Early Masonry in England is involved in still greater obscurity, largely in consequence of reliance in the past having been placed upon documents which, if genuine, would establish its existence as early as the Fourth Century, but which have in modern times been shown conclusively not to be genuine. The fact, undoubtedly, is, that Masonry came to England from the continent at about the time it came to Scotland, or that it came to England from Scotland soon after its advent there, and in either case that the erection of church edifices in England brought it to that country. It is beyond doubt true that Masonic marks are now visible upon the stones in the walls of the oldest abbeys and churches in Scotland, which show conclusively that they were built by Craftsmen from the continent. The first Masonic organisation in England was York Lodge, which is the mother of English Masonry. 24th June 1717, the Grand Lodge of London was organised. From that time until 1813 the Grand Lodges of England and York both existed, each claiming for itself regularity and supremacy over the other. The rivalry was settled in 1813, when all irregularities were healed, and the United Grand Lodge of England was organised at London, and at once became by common consent, and has since remained, the only Grand Lodge in England. After the organisation of the Grand Lodge in England in 1717, those Masons who still adhered to York styled themselves the "Ancients," which probably accounts for the use of that word in connection with present Masonry. The York rites appertained to the York jurisdiction, and much discussion has, in the past, occurred as to the regularity of York Masons.

Thus appears Masonry as viewed from this side of the impenetrable chasm of the dark ages, which shuts out all view of the remote past. It is impossible to prove to the satisfaction of the sceptic and probably also the critical and unprejudiced mind that Masonry existed anterior to the dark ages.

The Church is the ark by which the remnants of past civilisations were saved and brought to the present. And although at one time the Church was the chief patron and encourager of the Fraternity, and was in every sense its friend, the time came centuries ago when the Church changed its policy in this respect, and Rome became intensely hostile toward Masonry, and would afford it no facilities to establish its early existence. In view of this hostility, and the absence of other means of proof, it follows that if Masonry had existed previous to the dark ages, it would be impossible to prove it satisfactorily, at least to the critical mind; so that necessarily it becomes wholly a matter of conjecture.

Many facts, which none familiar with ancient history will deny, are consistent with the existence of Masonry before the Christian era. Indeed the proof makes it very probable that Masonry then existed, but falls short of absolutely establishing that proposition. At different times and in different countries anterior to the Christian era, sects or fraternities are known to have existed bearing in many respects a close resemblance to Freemasonry. One of these was the Essenes, a Jewish fraternity of which Josephus gives quite a full account. It may have existed at the time of the building of the temple by Solomon. It was a secret society. The characters of all candidates were carefully scrutinized before admission to it. Solemn obligations were imposed upon initiates not to divulge the secrets of the Order, nor to innovate upon its practices and customs. Women were not admitted to membership. They had retreats which were called colleges, and were similar to Masonic Lodges. They dressed in white, emblematic of innocence. Brotherly affection and charity were inculcated. They had a burial service. Their chief aim was the subjection of matters of sense and pleasure to a higher spiritual and intellectual life.

Pythagoras was a Grecian, and lived in the fifth century before CHRIST. He was a great traveller, and visited and closely studied all the Eastern countries. He afterwards lived in southern Italy, and there established a very peculiar school of philosophy. He was a mathematician. He taught that there was a rhythm in nature which determines the question of harmony or discord, and right or wrong. This quality was represented in pure mathematics by odd and even numbers. The elements in nature were represented by geometrical figures. He had a large following and his disciples were organised into a Fraternity, closely resembling the Essenean fraternity of the East, which, Masonic tradition informs us, Pythagoras had become a member of at the East and carried with him to Italy.

The Pythagoreans became numerous in Italy and Rome, where their colleges are known to have existed. Many have speculated and argued that these Pythagorean Lodges of Italy and Rome are identical with the Mediæval building associations of Europe, from which Scotch and English Masonry sprang.

This, my brethren, is an epitome of the history of the Fraternity which honours us with membership in it. Its antiquity is great. Practically it is unimportant whether it existed at the time of the building by Solomon of the Temple at Jerusalem or not, undeniably its existence is coeval with Western civilisation, which surely entitles it to be greatly venerated and loved. Its excellence is conclusively established by the vigour it now exhibits and the position it is recognised to have attained among the great moral influences at work at the present day. Its brow is gray and wrinkled with age, and its heart is young and warm with universal love and benevolence. The worthy poor and distressed everywhere are its friends. It is a great leveller; the rich and the poor, the distinguished and the obscure, the wise and the simple, all stand upon the same plane in Masonry.

The first preparation to be made a Mason must be in the heart, and unless this preparation precedes the work of the Lodge the material is bad and should be thrown into the rubbish and not placed in the building. Masonry is, however, a human institution, and is therefore not perfect. It is not gifted with the power to look into the heart and see the true character of the man. It has to judge of candidates who knock at its door for admission by appearances. Appearances are deceptive, and many are admitted to the Fraternity who ought not to be. The Fraternity is thereby made to suffer for the unworthiness of its children, thus paying a debt which all human institutions have to pay to the weakness and depravity of man's nature. Nor does the Fraternity claim for itself infallibility. It has made mistakes; mistakes which have aroused against it strong prejudices, prejudices which have lived a lifetime and then died, leaving the Fraternity comparatively unaffected by them.

It is not the policy of Masonry to defend itself against the attacks of the outside world. The opinions of the uninitiated of the Fraternity are of little consequence to a Mason. The Institution is not in search of proselytes. It is one of the most imperative and conscientious duties of a Mason to pass upon the admission of candidates for initiation. The integrity of the Institution depends upon the exclusion of bad material which may apply for admission. While the Fraternity welcomes to its doors men of good character who will conform to its rules and principles, its doors should be closed like adamant against the base and unworthy. Thus guarded, so long as virtue exists will the Institution of Masonry live.

In conclusion, let me say to the Companions and Brethren of Platteville, with these additional facilities for Masonic work and additional incentives to devotion to the principles of the Fraternity, come additional responsibilities. Where much is given much is required, is a rule having the Divine sanction. Let your lines be well ordered, that you make the greatest attainable progress in moral and Masonic perfection. Life is made up of small things.

The artist, however gifted he may be, cannot by a single blow of the hammer upon the chisel, or in a single day or month, develop from the rough marble the thing of beauty to which his genius has given birth. Months and years of toil many times lie between the conception in his mind and its realisation in the marble before him. Every point in the statue must be carefully studied, and as skilfully wrought as though the quality of the whole depended solely upon the merit of each part. So with the perfect human character to which Masonry aims.

Character is the crystallisation into moral habits of millions of the experiences, impulses and acts of the individual, all relating to the most commonplace affairs of life. To be perfect character must be perfect in every part. A single blemish determines largely the standing of the whole. How many of our race and of our brethren have, in most respects, approximated closely to perfection, while life has been a failure from some single fault or weakness, insignificant, perhaps, but incompatible with what the world requires of its favourites.

Masonry is an aid in the elevation of individual character towards the perfect model. It is not exclusive but will co-operate with other aids in this grand object. It is not required to crowd the church and religion out of the man to make room for Masonry. Both can exist together in harmony, and he who is so narrowly constructed as to have insufficient moral or mental compass for both, has obviously too little for either.

## Obituary.

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Another worthy brother, whose friendship we were accustomed to date back to the earliest days of the FREEMASON'S CHRONICLE, has passed over to the great majority. Bro. S. J. Turquand died on Thursday, the 27th ult., respected, we may fearlessly say, by all who knew him, and his friends were not few, either in or outside the mystic circle. Bro. Turquand took a very great interest in Freemasonry, particularly so in Lodges of Instruction, where, as Preceptor or visitor, he was alike at home. His death, it may truly be said, has created a blank in Freemasonry which it will be hard to fill up.

## FUNERALS.

Bros. W. K. L. & G. A. HUTTON,  
COFFIN MAKERS AND UNDERTAKERS,  
17 NEWCASTLE STREET, STRAND, W.C.  
And 30 FOREST HILL ROAD, PECKHAM RYE, S.E.



## THOUGHTS ON THE NEW HISTORY.

BY BRO. JACOB NORTON.

THE statutes relating to Freemasons I examined in 1875, and I then came to the conclusion that some of the laws in the Halliwell Constitution referred to some of these statutes. Bro. Gould, I see, differs from my conclusion; I shall, therefore, proceed to explain the matter. But, for the information of those who have not read the new history, I must say something first about the origin of the statutes.

An epidemic known as the "black plague" killed half of the population of England in 1348. Hence, in the ensuing year, there was a short supply of labourers and artificers; and hence higher wages were demanded by working men, which employers were compelled to pay. In 1349 and 1350, a series of statutes were enacted fixing the rate of wages to remain as it was in the twentieth year of the reign of Edward III., and fines and imprisonment to be inflicted on working men who refused to work at the said rates of wages. These laws were, however, disregarded; hence, in 1360, more stringent laws were enacted, and the statute of that year, as I pointed out in my last paper, proves that Masons and carpenters were then organised as a "Trade Union," having ordinances, oaths, &c. Not only did Parliament attempt to limit the amount of wages to the working men, but it also limited the prices that shopkeepers should charge for victuals, shoes, &c.; but as the lawmakers were landowners, they of course took good care not to limit the price of corn, and as during that period there were years of scarcity of food, when the working men had to pay ten times as much for a measure of corn as they paid in years of plenty, they, therefore, had good reason to be dissatisfied with the "statutes of labourers." Add to which, in 1351, Edward III. depreciated the currency; some coins were reduced in value about 12½ per cent., and other coins near 25 per cent., which of course reduced the purchasing power of the new currency; that is, an article that could be bought in 1350 for a shilling, they had to pay in 1351, say, 15 per cent. more. These, and other oppressions, brought on the Wat Tyler rebellion, and the Government, therefore, undertook to tinker the laws once more, and King Richard II., in 1389, issued the following proclamation:—

*Item.*—It is ordained and assented that the statutes and ordinances made in the last parliament, holden in Canterbury [or Cambridge], as well as of servants, labourers, artificers, and victuallers, as well as of all other things, saving the exception of the next article before, touching justices of the peace, and also all other statutes and ordinances made before this time and not repealed, shall be firmly kept, and duly executed. But, forasmuch as man cannot put the price of corn and other victuals in certain, [Query, why not corn as well as wages?] it is accorded and assented, justices of the peace in every county, in two of their sessions, to be holden betwixt Easter and St. Michael, shall make proclamation, by their discretion, according to the dearth of victuals, how much every mason, carpenter, tiler, and other craftsmen, workmen, and labourers by the day, as well as in the harvest as in other times of the year, after their degree, shall take by the day, with meat and drink, or without meat and drink, between the two sessions before said, notwithstanding the statutes thereof heretofore made, and that every man obey such proclamation, from time to time, as a thing done by statute."

Briefly, then, the wages had thenceforth to depend on the price of victuals, and discretion was left to justices of the peace to regulate the rates of wages accordingly. But, as a matter of course, the justices of the peace were landowners, or employers in some other branches of industry, and the working people got but scant justice from those worthies; the statutes, therefore, remained *dead letters*; hence, in the seventh year of Henry IV. (1405-6), after confirming the statutes of Edward III. and of Richard II., it was ordained that, once a year, "labourers and artificers, dwelling in the same leet, shall be sworn to serve and take for their service after the form of the statute;" that is, that the labourers and artificers should swear, once a year, to abide by the decision of the justices of the peace in their respective cities, towns, or counties.

I must here add, that the sheriffs and officers were ordered to look after the laws and regulations drawn up by the guilds for their own government. Bro. Gould says (p 347), that, in the twelfth year of Richard II., writs were sent to all the sheriffs in England to make proclamation for the sending up of the returns from guilds and crafts, called for by the parliament of Cambridge. The masters and wardens of guilds and brotherhoods were required to furnish full information as to the manner and form of the oaths, gatherings, feasts, and general meetings of "the brethren and sisters." Such being the case, we need not feel surprised to find that those who drew up the Masons' code of laws were more or less acquainted with the statutes above quoted. For instance, the Matthew Cooke MS., though it makes no mention of the meetings held by justices of the peace twice a year, as enacted by statute in 1389, nor of the annual swearing by the labourers and artificers before the said justices, as enacted in 1406 by Henry IV., yet, in one part, the writer of the Cooke MS. quotes the idea and the very words of the statute of 1389. On p 107, he says, "And not give more pay to no mason than what he may deserve, after the dearth of corn and victuals in the country." The last paragraph shows that the author meant the statute of 1389. We need not, therefore, feel surprised to find in the older code, regulations corroborating and affirming obedience to the statutes of the realm. Now, we infer from the above quotation, which I italicise, that the Cooke MS. was written after 1389. In a similar manner, the Halliwell poem refers to the statutes of 1389 and 1406, hence the poem must have been written after 1406. The following quotations from the said poem, copied from a modernised version in the *Masonic Magazine*, vol. ii. p 14, will explain my meaning.

The twelfth point is of great royalty.  
There as the assembly holden shall be,

There shall be masters and fellows also,  
And other great lords many more;  
And also the mayor of that city.  
Knights and squires there shall be,  
And other Aldermen, as you shall see,  
Such ordinances as they make there,  
They shall maintain it whole together.  
\* \* \* \* \*

The fifteenth point is full of good lore  
For them that shall be there sworn,  
Such ordinances as the assembly was layd [provided]  
Of great lords and masters before said.  
For thy ike [every one] that be disobedient for certain  
Against the ordinances that there is  
Of these articles, that were moved there,  
Of great lords and masters all together.  
And if they be proved openly.  
\* \* \* \* \*

The sheriff shall come there soon  
And put their bodies in deep prison,  
For the trespass they have done  
And take their goods and their cattle  
Into the King's hand every dell [every portion]  
And let them dwell there full still  
As long as it be our liege King's will."

Now, these two sections, viz., of the twelfth and fifteenth "points" in the code as given in the poem, refer to an assembly of magistrates, who were empowered to ordain regulations for working men, which is in accordance with the statute of Richard II. in 1389. Here also is plainly stated, that "masters and fellows" had to appear before that assembly of magistrates, and had to swear to abide by the ordinances there and then made, which law was not enacted before the seventh year of Henry IV., or the year 1406. Consequently, the poem must have been written after the year 1406. Such was my opinion in 1875, when I examined the statutes. (See *Masonic Magazine*, vol. iii. p 135, and such is my opinion still.

Bro. Gould believes first that the poet *himself* was the author or originator of the Masons' code in the poem; and that the whole poem, laws, and all, "was evidently in use by a single guild, craft, or fraternity" (note 3, p 359, Gould's History). And, second, that whereas the twelfth and fifteenth points, above quoted, do not style the assembly in the Parliamentary words of "Justices of the Peace," but merely designates them with the poetic titles of "great lords, many more," "the mayor of that city," "knights," and "squires," and "aldermen," &c.; therefore Bro. Gould concluded that the said points or regulations in the poem do not refer to the statutes, and hence he assigns the origin of the poem to the fourteenth century.

Now, first, Mr. Halliwell says of the poet, "It would appear that the writer, who was a priest, had access to some documents concerning the history of the Craft," which means he copied the legends and laws from old documents. Second, poetry was never used for the composition of laws, nor is it well adapted for such use; nor has any government, guild, society, or Lodge ever ordered a poet to draw up for their use and guidance an original code of laws in rhyming verses. And third, the poet himself, in his description of the Athelstan assembly, ascribed the fifteen articles and fifteen points to King Athelstan, thus:

"An assembly then be known let make,  
Of divers lords in their state,  
Dukes, earls, and barons also,  
Knights, squires, and many more,  
And the great burghers of the city.  
They were there in all their degree.  
These were there each one in every way,  
To ordain for their Masons' estate.  
There they sought by their wit,  
How they might govern it.  
Fifteen articles there they sought,  
And fifteen points there they wrought."

And again under the heading, "Alia ordinacio artis geometriae," the poet says:

"There they shall be all sworn  
That belongeth to this Craft's lore,  
To keep these statutes every one,  
That be ordained by King Athelstan."

Further down in the same paragraph he says:

"Also at every assembly that ye hold,  
That you come to your liege king bold;  
Beseeching him of his high grace,  
To stand with you in every place,  
To confirm the statutes of King Athelstan."

Well; having shown that the poet was not the originator of the code of laws in the poem, and the very fact that he ascribed the said laws to Athelstan, proves that the original document must have looked *very old*. True, it might not have been older than thirty years, but the constant handling, by working men, of a MS. for that period, made it look older than it really was; hence, the poet ascribed it to the days of Athelstan.

As to how the poet got possession of that document. It is not unreasonable to suppose that he may have been chaplain of the guild, or otherwise formed the acquaintance of a Master Mason, from whom he borrowed the MS., and being endowed with a talent for rhyming, he went to work, and transformed the code into poetry, and added thereto *some new Masonic trimmings of his own fancy*, such as the Euclid and Athelstan legends, the seven sciences, and the sermon; which trimming was afterwards introduced into the Mason's ritual. I have no doubt that the poet's code was never designed for the use of a Lodge. The old prose code doubtless defined the laws better and more cleverly than the crude written code

in the poem did. I have also no doubt that some comments and reflections interspersed in the poet's code were added by the poet, and that he otherwise took a poet's liberty of altering and changing words and phrases. The poet's aim was to give a dramatic description of his assemblies; hence, his Athelstan assembly he made to consist of dukes, barons, knights, squires, *many more*, meaning that there were a large number of these personages present; and even the burghers, which grouped in the back ground, were styled "great burghers." But he had also to mention the *meeting of the Justices of the Peace*; this last phrase was too prosy for our poet's taste,—it was not sufficiently grand for his fancy. Besides which, "Justices of the Peace" may have been associated in some minds with very unpleasant reminiscences. This phrase therefore was deemed unsuitable for his composition. Our poet evidently aimed at making his assembly appear as grand as possible, a sort of *Tableaux Vivant*. Such as a painter might be tempted to canvas, hence, he designated the meeting of the Justices of the Peace as an "assembly," and the personages figuring in the said meetings he styled *great lords, knights, squires, mayors, aldermen*, not forgetting to add "many more." In short, the poet did not aim or expect to be quoted as an authority for history or law; he never dreamed that his rhyming code would be used in a Lodge, and it never was so used. All the poet did aim at was, to give a mere outline of the 15 Articles and 15 Points, which then formed the Mason's code or constitution, and to make its surroundings as grand as he could.

Nor can we accuse the poet of actual misrepresentation; for Mayors and Aldermen may have received appointments to act as Justices of the Peace, or, at all events, these personages were probably always present at the biennial meetings of the Justices of the Peace in the cities and in counties. I am sure that Lords acted as Justices of the Peace, as the following statute of 1360 will show: *thus saith the statute*—"In every county in England shall be assigned for keeping the peace one Lord, and with him, three or four of the worthy of the county, with some learned in the law." These worthies "of the county," were probably knights and squires; upon a whole, therefore, the poet did not very much exaggerate the scene he described.

Looking, therefore, at the question at issue from every point, I must come to the conclusion that the mere omission of the phrase *Justices of the Peace* by the poet cannot disprove the fact that the 12th and 15th "points" which he copied from the original code were designed to pacify the *jealous officers of the law* who were appointed to look after the regulations of Craftsmen. And I must here repeat, that as the said "points" were in accordance with the statutes of 1389 and 1406 the original code must have been written after the last-named year; and as the poet ascribed the said code to King Athelstan, a period of some thirty or more years must have intervened between the time when the code was originally written, and when the poet got the first sight of it.

## 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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### THE NEW TEMPLE QUESTION.

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

DEAR SIR AND BROTHER.—The more I consider the question of the rebuilding of the Temple and the alterations thereupon contemplated, the more I am convinced of the propriety of the course that has been adopted. It is easy to find fault with the Special Building Committee, to assume superior wisdom after knowledge has been gained. It may strike some minds that the Committee either had no settled convictions of their own, or if they had they lacked the courage of them. My own impression is that they found the subject too vast, too important to assume a dogmatic attitude, and therefore they acted the prudent part. They gathered together information, they formulated a scheme with the aid of the Grand Superintendent of Works, and placed the whole matter before Grand Lodge for them to take whatever course might be deemed best. The result has proved the wisdom of the course adopted. If they had carried their investigations into the desirability of acquiring certain premises abutting on the west side of Freemasons' Hall, and had found out the terms upon which they might be obtained, their report would have been comprehensive and complete. Their omission to do this is the one fault in their work. I admit it to be a serious mistake so far as the Committee are concerned, and one that should be remedied at the earliest moment. What they have done, however, is of great value; it is a basis upon which action may be taken; it has without doubt afforded an opportunity for the Craft generally to understand the whole question, and to arrive at something like a definite and instructed opinion. The Provincial Grand Lodge of West Yorkshire have taken up the matter in earnest. Writing before any decision has been arrived at by them, I can only deal with what they propose to do, according to a notice of motion placed on the agenda paper for discussion at the meeting to be held at Ripon on the 3rd inst. The proposer at least regards the report of the Special Building Committee "with surprise and alarm." The grounds for this feeling are the purchase of the remainder of the lease of Bacon's Hotel—five and-a-third years—for £6,000 (annual rent £360) and the granting of an extension of Messrs. Spiers and Pond's lease for 50 years. By inference it is considered that the expenditure of £7,000 for the purpose alluded to is too much, or that it should not be made

at all. As to the second point, there is no ambiguity. The first resolution distinctly states "that the leasing of any property of Grand Lodge, except for a limited period, is, under any circumstances, highly objectionable, and may prove, as in the cases of the three leases now existing, extremely inconvenient, and that the question of rent is quite a secondary consideration compared with the retention of full control of the premises and the tenants of Grand Lodge." Further, it is urged that it would be wise, under the direction of the Grand Superintendent of Works, to invite competent architects, Masons or non-Masons, "to submit plans of any scheme for reconstruction or enlargement of the Masonic Temple."

I have purposely called attention to the proposed action of the Provincial Grand Lodge of West Yorkshire, because it affords proof of the wisdom of delay, and has opened up one fresh question for consideration. I cannot omit remarking, too, that the West Yorkshire brethren could not have taken up their present position had it not been for the preparatory work done by the Special Building Committee. I have grave doubts as to the desirability of purchasing the remainder of Mr. Bacon's lease, and although I did not at first realise any objection to the proposed extension of the term of Messrs. Spiers and Pond's tenure, now it is pointed out it strikes me as a very unwise arrangement. These are matters, however, that demand careful consideration, and certainly the money question cannot be neglected. It is one thing to expend a large capital sum, which means an increased yearly expenditure; quite another to still further increase the yearly outlay of Grand Lodge by sacrificing what have hitherto been sources of income.

It appears settled that there must be an enlarged Temple, but whether it shall be capable of holding fifteen hundred or any fewer number of brethren, is a question that remains to be determined. That the Temple, both in capacity and beauty, should be worthy of the Grand Lodge of England, admits of no doubt. It should be as complete and as superb as money and skill can make it—a fit home for the most sublime human institution the world has ever known. There may be some difference of opinion as to whether there should be a library and a museum. To my mind these accessories are absolutely needful. The Craft in this country can boast of many brethren skilled in Masonic lore, worthy to hold their own. Compared with the whole body they are few in number. They are brilliant lights, which accentuate the semi-mental darkness of the mass that prevails on all matters of esoteric Freemasonry. It is possible to have every outward adornment, to have a Grand Temple, and all the necessary adjuncts, and yet lack the wisdom to understand the strength and beauty of the whole system. Knowledge can only come by cultivation, and hitherto the Masonic student has had to depend upon the length of his individual purse to provide the means of acquiring information. Technical knowledge of the Craft is now within easy reach. At one time that was not so, and a few experts alone were able to teach aspiring Masons the duties of their several offices. The brethren of the present day can hardly estimate the privileges they enjoy over and beyond those possible to their forefathers. What has been done for the ceremonial of the Order I desire to see accomplished for its history and philosophy. A library therefore is indispensable. A museum would grow out of it, and would be an outward visible form of some of the spiritual essence of Freemasonry. Whatever facilities might be afforded, students would only be few perhaps, but the result of their researches would leaven the whole mass, and before many years were over the Craft in England would be elevated in tone, and would become more worthy inheritors of noble principles than they now are.

Then I take it there must be hotel accommodation equal to the wants of the brethren. I believe, at the present time, every room at Freemasons' Hall that can be let for Lodge purposes is engaged. It is a question whether, in the new arrangements, more rooms should not be added. By this means the outlay could, in some measure, be covered, and the permanent income of Grand Lodge increased. To what extent this could be done I must leave to those better acquainted than I am with the present and probable capacity of Freemasons' Hall. There is one serious drawback which I reluctantly notice. I have no desire to injure vested interests or to aggravate complaints, but in justice to the body at large I am compelled to recognise existing facts. Whatever may be the cause, it is nevertheless true, that some Lodges meeting at Freemasons' Hall feel it necessary to go elsewhere for refreshment. They perform their duties in their several Lodge-rooms, and go to some other hotel or restaurant to dine. Of course, a caterer cannot be expected to sacrifice his interests to the wants and demands of any particular Lodge; but if these can meet at other large establishments why not at Freemasons' Hall? That is a question that should be satisfactorily answered. If the conditions upon which Messrs. Spiers and Pond hold their lease are so severe that they cannot compete with other hotels, then, in the interests of common justice and for the sake of the comfort of those frequenting Freemasons' Hall, they should be relaxed. If, on the other hand, Messrs. Spiers and Pond have such arbitrary powers, the exercise of which in some cases makes it impossible for certain bodies to utilise their services, then it is scarcely worth while to incur a further large outlay and grant a great extension of their lease. I should have thought that self-interest would have determined the matter satisfactorily, but that is not always the case, as those acquainted with the catering at Freemasons' Hall, in years gone by, well know. It may be that Messrs. Spiers and Pond have a better case than some of their predecessors had. Whatever may be the truth, it is necessary that the points I have raised should be considered, and such arrangements made as to admit of no reasonable doubt that the brethren can be as well and as cheaply provided for at Freemasons' Hall as elsewhere.

I fear I have trespassed too much upon your space, but the importance of the subject must plead my excuse.

I am, Dear Sir and Brother,

Fraternally yours,

WATCHMAN.

## MASONRY AND THE COMPAGNONAGE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Permit me space to make some remarks on Brothers Speed and Speth's letters of the above date.

1st. Bro. Speed will find, in the *Freemason*, Vol. 3, page 428, an article of mine headed "Masonic Universality," in which I discussed the Bible question. This led to a controversy with the late Bro. W. Carpenter, in the same volume. In the fourth volume, page 116, he will find another of my communications, viz., "Bro. Hughan and the Bible question," followed by two or more papers on each side. I shall, however, briefly state, for the information of Bro. Speed, that I have a Ritual of 1723, another of 1724, another of unknown date, and still another of 1730, which Bro. Abbott kindly gave me; and in neither of the said rituals can I find three great lights, or the Bible either. In Dr. Anderson's account (Constitution 1738) of Grand Master Richmond's inauguration in 1724, he says, that in a procession, "The Master of a Lodge with one great light, two other great lights born by two Masters of Lodges." What the lights were I know not. They may have been candles. The procession of 1730, when the Duke of Norfolk was installed Grand Master, is also described by Anderson. Here "three lights" were not carried, but, as in the former procession, a Master of a Lodge carried a sword, and another Master carried "The Book of Constitutions on the fine cushion." \* \* \* "And in this manner they decently walked into the Lodge room \* \* \* and there the Masters and Wardens of Lodges received their Grand Master \* \* \* in due form. He sat down in his chair before the pedestal, covered with a rich cushion, upon which were laid the Constitutions, and the sword." And then goes on, "After opening the Lodge, the last minutes were read," &c. Here we see that on 29th January 1730, the Grand Lodge of England was opened in due form, without a Bible, Square, and Compasses. I have, however, another ritual of 1730, probably improved after 29th January, wherein the Mosaic Pavement, Blazing Star, dented Tarsel, Bible, Compasses, and Square, are all called "the furniture of the Lodge." We see now that the Bible was not known in English Masonry as a great light in 1730. Nor is there any reference made to a "rule and guide of faith." Bro. Speed can draw from the above facts what inferences he pleases.

And now for my good friend Bro. Speth. It seems that he and myself alike doubt the Compagnonage theory. And, what is more, I intimated very plainly that Bro. Gould himself was not perfectly satisfied that all his arguments were conclusive, for I stated that Bro. Gould was not irretrievably committed to his theory. Let me, however, state that no one thinks more highly of Bro. Gould's History than I do. I am perfectly satisfied that he is not guilty of addition or omission with regard to his statements of facts. But yet the best man is liable to mistakes, and as a rumour was circulated long before I got hold of the new History that Bro. Gould had proved that our Masonry was derived from the Compagnons, I merely wished to convince all whom it may concern that the subject was not proved. Bro. Speth, however, was very anxious to show Bro. Gould's reasons. He says, "The Jacques had a legend," and hence the Solomonites (he says) must also have had a legend. Then he assumes that it must have been the Hiram legend. All which I understand very well, but it was not sufficiently convincing to me, nor is it convincing to Bro. Speth himself.

Bro. Speth enumerates forty-one points of similarity between Masonry and the Compagnonage. I could raise some questions about these similarities, but for brevity's sake I admit that there are such similarities, and, what then? For, if Perdignier's opinion is right, viz., that his Solomonites got the Hiram legend from the Masons, why could not all the rest of the similarities have been derived from the same source? True, I have admitted that the Charles Martel legend was imported from France into England because Martel was King of France, and such a legend was more likely to be of French origin than of English. But Hiram was not a Frenchman, and I think that in a Protestant country like England, where the Old Testament was during the period of the Puritans especially valued—for the Puritans talked Old Testament, preached Old Testament, sang Old Testament psalms, and gave their children Old Testament names. And, even after the Puritan fever was over, the Old Testament was not altogether abandoned. While, on the other hand, in France, a Catholic country, the working people heard much more about the New Testament than about the Old; and, as far as we know, the old Compagnons may never have heard about Hiram, or Solomon either, for we do not know for certain how long they called themselves Solomonites. Now, in balancing as to which is which, I am inclined to believe that the balance preponderates in favour of Bro. Desaguliers and Anderson as the first introducers of the said legend.

Next, I beg to inform Bro. Speth that he did not astonish me about what he heard in a Lodge at Hamburg, for I myself visited a Lodge in Leipsic in 1869, in company with Bro. Findel. But German evidence on this point is not conclusive; our Masonry originated in England, and it is English evidence I want. Now, the several Rituals up to 1730 confirm my belief that the Moderns never changed their modes of recognition in the first two degrees. Within a month I tested an Irish brother, and also a Scotch brother, and I found that in first, second, and third, they did not differ from the English mode. On the other hand, I saw two Rituals of the Ancients, wherein first, second, and third differed from the present English Ritual, as well as from the Rituals of the last century, before the Ancients existed; the alteration in the mode of recognition in all the degrees was therefore the work of the Ancients. Preston was initiated in a Lodge of the Ancients, and he doubtless learned from them that the Moderns changed it, and he believed and repeated it. But if Bro. Speth thinks otherwise, I should feel obliged to him if he could ascertain about where, when, and why, the Irish and Scotch Masons changed their *modus operandi*?

Boston, 18th Sept. 1883.

Yours, &c.

JACOB NORTON.

## INSTALLATION MEETINGS, &amp;c.

—:o:—

ST. LUKE'S LODGE, No. 144.

THE annual meeting of this old established Lodge was held on Monday, at Anderton's Hotel, Fleet Street. Lodge was opened by Bro. Thomas Markland, the W.M., who was supported by Past Masters P. Kirke, H. C. Ball, R. Barham, E. Witts (Secretary), J. Maples M.C., R. J. Taylor, George Skeggs, Walbancke, Henry Cox S.W. and W.M. elect, A. C. Rawlings S.D. Amongst the visitors were Bros. W. Barham 177, H. S. Pearce 1780, W. Stuart P.M. 141, J. Lightfoot 1901, C. Enans J.D. 1922, A. W. G. Weeks P.M. 3, Horace White S.D. 1257, J. M. Chapman W.M. elect 1922, T. M. Greenwood P.M. 749, J. J. Pope P.M. 1305, John Murch S.W. 27, W. Carter P.M. 141, W. W. Morgan S.W. 211, W. M. Tegg I.P.M. 754, F. Holden 177, Tarlo Lee S.D. 1922, Geo. John White 1772, Richard Baker P.M. 1257, W. S. Hunter P.M. 1677, John Barnett 105, C. Sims 1558, J. Barney 1563, Ranacres P.M. 1922, Robert Whitaker 1642, George White 975, G. A. Ennate 890, J. H. Keaston 446, A. Millward W.M. 1677, F. Bevan 1706, G. T. Carter P.M. 382, Llewellyn Thomas 969, W. Davis 1666, T. Poore P.M. Panmure. After the minutes of last meeting had been read and confirmed, the report of the Audit Committee was presented and adopted. Bro. Richard Fidge was then examined and entrusted previous to being passed. Lodge was opened in the second degree, and the W.M. conferred on Brother Fidge the degree of Fellow Craft. The W.M. elect was then presented and obligated. In due course a Board of Installed Masters was opened, and Brother Cox was regularly installed in the Master's chair. On the re-admission of the lay members, the W.M. was saluted in the three degrees, and he then appointed the following brethren as his Officers for the ensuing year:—Cole S.W., A. C. Rawlings J.W., Unite P.M. Treasurer, E. Witts P.M. Secretary, Tartarus (named) S.D., P. Caghlan J.D., R. W. Heney I.G., J. Maples P.M. M.C., R. J. Taylor W.S., Picket J.S., T. Bowler Tyler. A pleasing feature of this part of the day's proceedings was the formal presentation of a very handsome album, in a polished oak case; this was the gift of Brother Past Master Richard Barham. The album had an artistically illuminated title page, the work, we believe, of Brother Henry Barham,—the son of the donor. We are much in favour of the desire, that seems to be coming much in fashion, that the members of the several Lodges should retain the "counterfeit presentment" of those with whom they are associated in Lodge work, and, at the present day, when the art of photography has attained to such a height of perfection, we see very little difficulty in the way of the several Lodges thus perpetuating the remembrance of their members. In the case of the St. Luke's Lodge, Bro. Barham's gift was undoubtedly a very acceptable one, and on our next visit we feel assured that a substantial addition will be made to the number of portraits it already contains. Application was made by two brethren for the votes at the disposal of the Lodge, each case appealed for having its special claims set forth. In the end, an amicable arrangement was entered into by the applicants, and we are assured the voting papers will be faithfully applied, and we trust may assist in carrying the candidates. A proposition for a candidate for initiation, the ballot to be taken at the next meeting, was then handed in, and shortly afterwards Lodge was closed. The banquet was served in the Pillar Room, and under the personal superintendence of Bros. Clemow gave every satisfaction to the assembled guests. Grace—"For these and all Thy mercies"—having been sung, the W.M. briefly introduced the Loyal toasts. These, with that of the M.W. the Pro G.M., the D.G.M., and the rest of the Grand Officers past and present, having been fully honoured, Bro. Chapman favoured the company with a capital song, and then the Immediate Past Master—Brother Thomas Markland—proposed the health of the Wor. Master. All must agree with him when he urged they had secured the services of a competent Master, one who would do his best to promote the welfare of the Lodge. Personally he (Bro. Markland) had every confidence in offering the toast for the acceptance of the brethren. After a glee, admirably sung by the musical party, the W.M. replied. He trusted they would accept his thanks for the way they had received the toast. He felt flattered at the confidence reposed in him in electing him to the exalted position he now held. He could assure them one and all he would strive to uphold the dignity of the Lodge, and fervently hoped that during his Mastership the lustre that had clung to it for so many years would not be dimmed, and that the same happy feeling that had hitherto existed would be paramount amongst the members. In speaking to the toast of the Visitors, the W.M. expressed the gratification felt by the members at seeing so distinguished a body present. The Lodge was never chary in the welcome it gave, and he could only hope that the guests of the evening had enjoyed the entertainment provided. After a song by Bro. Millward, that was most vociferously applauded, several of the guests acknowledged the compliment paid them, and expressed themselves much indebted for the hearty welcome they had met with. The health of the Installing Master was the next toast on the list, and the W.M. complimented Bro. Markland on the way in which he had conducted the business of the Lodge during his year of Mastership. The ability with which the installation ceremony had been carried out was also gracefully alluded to by Bro. Cox, who then presented Bro. Markland with the Past Master's jewel of the Lodge, which he trusted would be accepted and worn for many years. The following was the inscription:—

ST. LUKE'S LODGE, No. 144.

Presented to Bro. THOMAS MARKLAND P.M.

By the Members of the above Lodge, in recognition of valuable services during his year of office, 1882-1883.

Bro. Markland briefly thanked the brethren, and assured them he should ever retain a deep interest in the welfare of the Lodge. In replying to the toast of the Past Masters, Bro. Kirke stated that he



appeared that day for the first time as the Father of the Lodge. It was twenty-three years ago since he joined the Order, and he trusted he might continue his association with the brethren of St. Luke's Lodge for many years yet to come. Bros. Maple, Walbancke and Witts were the next Past Masters who spoke; the latter brother referred to the death of two old Past Masters of the Lodge, that had lately occurred; at the same time Bro. Witts explained that in each case the tie of membership had been severed some time since. Bros. Skeggs and Ball also addressed a few words, and then Bro. J. R. Taylor, with whose name had been associated the Masonic Institutions, replied. Bro. Taylor urged on the brethren to give their support to the Charities, which were doing immense service in assisting our necessitous brethren, their widows and children. The Officers then came in for a word of praise from the W.M., and shortly afterwards the Tyler was summoned for the parting toast.

#### ROYAL ALFRED LODGE, No. 780.

THE installation meeting of this Lodge was held at the Star and Garter Hotel, Kew Bridge, on Friday, the 28th day of September. The brethren assembled at the early hour of two, when amongst those present were Bro. James Joseph Gunner W.M. elect, Past Masters W. Gomm (Treasurer), W. Hilton (Secretary), Littlewood, W. Goss, B. E. Blashy, C. Mav, H. Potter, &c. Visitors—J. W. Parker P.M. 1767, E. Ayling W.M. 975, A. H. Strong I.G. 1585, E. H. Sugg P.M. 452, Joseph Clarke 1612, E. C. Daniels P.M. 1366, F. Wetherbilt 186, H. E. Tucker W.M. 1612, H. Stephens 73, H. S. Benson 1712, John Stacey 1900, W. J. Marlis P.M. 1642, W. Roebuck P.G.S. W.M. 1996, H. W. Blake I.G. 834, George Penn P.M. 1642, Edwin Downs P.M. 788, W. W. Morgan S.W. 211, T. H. Hartley 1608. After the minutes of the last Lodge meeting had been read and confirmed, the Report of the Audit Committee was presented and adopted. Bro. Edwin Littlejohns, a candidate for the third degree, was examined and entrusted, and in due course raised by the W.M., Brother Franckel. The installation of the Worshipful Master was admirably carried out by Past Master Brother Hilton, and after the customary salutations in the three degrees, the following were appointed Officers for the year ensuing:—Bros. Ludolph Franckel I.P.M., Beckett S.W., F. Botley J.W., Gomm P.M., Treasurer, Hilton P.M., Secretary, C. Botley S.D., Maton J.D., Arnold I.G., Sperring D.C., Tarling W.S. A ballot was next taken for Mr. Edwin Stephens, of the Lyric Hall, Broadway, Ealing, who was proposed by Bro. F. Botley, and seconded by Bro. J. J. Gunner W.M. The result was unanimous in favour of the candidate, who was introduced and initiated by the new W.M., Bro. Gunner. After some routine work, Lodge was closed. An adjournment shortly afterwards took place to the banquet hall of the establishment, which is one of the most comfortable rooms in which our assemblies are held. A well-considered menu was capitally served by Bro. Brill, whose catering, as usual, gave every satisfaction. On the removal of the cloth, the W.M., who, we regret to say, was suffering from a relaxed throat, craved the indulgence of the brethren, as it was only with difficulty that he could address them; as a consequence, the remarks he should offer would necessarily be brief. He then offered the first toast—the Queen and the Craft. After the National Anthem, the solo of which was sung by Bro. Stacey, the Masonic Rulers came in for their modicum of praise, and then the old and favourite glee, "Ye shepherds, tell me," was given by Brothers Walter Goss, C. E. Botley, and F. Botley. The health of the W.M. was proposed in highly eulogistic terms by the I.P.M. Bro. Franckel. Bro. Gunner in reply said he had no desire to interrupt the harmony of the evening by attempting a long speech. He could assure the brethren that anything he could to sustain the ancient prestige of the Lodge should be exercised, and he trusted he might have a pleasant year of office, and that a spirit of harmony might prevail amongst the members that would be to their mutual advantage. The health of the Immediate Past Master was next given, and the W.M. presented Bro. Franckel with the jewel, which had been unanimously voted for his services during his year of office. This compliment having been acknowledged in suitable terms by Bro. Franckel, the toast of the Visitors was proposed, and responded to by Brother W. Roebuck W.M. 1996. The Past Masters severally acknowledged the compliment paid them by the W.M., and after a few other toasts, the brethren separated. There were some capital songs given during the evening, the brethren who took part in this part of the entertainment being ably assisted by Bro. E. H. Sugg, who presided at the pianoforte.

#### KINGSLAND LODGE, No. 1693.

THE brethren assembled on Tuesday last, the 2nd instant, at the Highbury Railway Hotel, Bro. Bakers', to celebrate their annual meeting. The W.M., Bro. Henry Hall, opened the Lodge at 4.30, when amongst those present were Bros. Past Masters A. W. Fenner, H. P. Isaac, James Hawkins, C. K. Killick junior, C. K. Killick senior (Secretary); Bro. James Crosbie S.W. and W.M. elect, and the following Visitors:—Bros. John Osborn P.M. 1602, J. S. Hegarty S.D. 1364, J. G. Humphreys W.M. 167, J. T. C. Powell 73, C. Hubbard W.M. 820, J. B. Ingram S.O., C. Dearing 1602, E. Woodman J.W. 1950, W. W. Morgan S.W. 211, C. Townley 201, R. Pye 820, John Powell 186, J. T. Jenkins 851, R. T. Jordan J.W. 141, R. Baker P.M. 188, J. T. Sinclair 813, Thomas Woods 813. After the reading and confirmation of minutes of last regular Lodge and two emergency meetings, the Auditors' Report was presented and adopted. The ballot was then brought into requisition for Mr. John Walker Moulton, age 48, who was proposed by Bro. J. R. Collins, and seconded by Bro. Crosbie, the W.M. elect. The result was in favour of the candidate, who was at once received into the Order, Bro. Hall conducting the ceremony. The W.M. elect was now

presented by Bro. H. P. Isaac P.M.; the obligation was regularly taken, and then those below the degree of Installed Master were requested to retire, while the Board of Installed Masters did their share in the day's proceedings. On the re-admission of the brethren, Bro. Crosbie was proclaimed and saluted in the three degrees. The Officers were then appointed as follows:—Bros. N. E. Western S.W., W. Gurson J.W., H. P. Isaac P.M., Treasurer. C. K. Killick P.M. Secretary, G. S. Pummell S.D., W. W. Williams J.D., R. Defriez I.G., J. Cooper M.C., J. T. Wilmore A.M.C., R. P. Forge P.M. Wine Steward, G. Snook Assistant Wine Steward. Brother Hall completed his labour by delivering the addresses to Master, Wardens, and Brethren; throughout the proceedings were conducted in a most praiseworthy manner, and Brother Hall was heartily congratulated on the success he had achieved. Brother J. L. Mather P.P.G.D.C. Herts ably carried out the duties of Master of the Ceremonies. The first duty undertaken by the new W.M. was an especially pleasant one; to present his predecessor with the Past Master's jewel. Bro. Crosbie's remarks were brief, but to the purpose, and Brother Hall replied, expressing his gratification that the members had seen fit to recognise his efforts. Another pleasing incident we may mention was the presentation to Bro. A. W. Fenner of a P.M.'s collar with jewel, which the brethren desired him to accept in token of their appreciation of his efforts in promoting the welfare of the Lodge. Bro. Fenner expressed his acknowledgments, and assured the brethren he should ever feel a pleasure in placing his services at their disposal. Routine work followed; the request of a brother to be placed on the list of country members was considered and agreed to. Shortly afterwards Lodge was closed. A capital banquet was supplied, the service being superintended by Bro. John Baker. On the removal of the cloth the toasts were briefly introduced, and the customary replies were elicited. The evening was enlivened by some capital songs, by Bros. Akehurst, Probert, Snook, Townley, Hegarty, Hawkins, Collins, Woodman, &c. We must not omit to mention that Bro. Collings, who presided at the pianoforte, displayed musical ability of a high order. The singing of Bro. Probert was also much applauded.

#### INDEPENDENT LODGE, No. 621.

ON Thursday evening, 9th August, an interesting ceremony took place at this Lodge, namely, the presentation of a handsome gold watch, bearing a suitable inscription, by a few members of the Lodge and other friends, to Worshipful Brother George Lewison P.M. on his retirement from active participation in the duties of Freemasonry. About forty brethren were present. Upon the dais we observed Brothers De Caila W.M., Rev. W. Walsh P.M., Viriex, and Ammel. Bro. Lewison sat at the right of the Worshipful Master, and, at his request, worked the Lodge. Before the Lodge was closed, the W.M. said:—Worshipful Past Master,—It affords me, and, I am sure, all present, great satisfaction to see you here to-night. I have requested you to attend the Lodge in order that I might perform one of the pleasantest duties that has devolved upon me since I have had the honour to occupy this chair. When you signified your intention to retire from all participation in Masonry, and urged, as a reason for doing so, your forty years' labour in the service of the Craft, all of us, I believe, felt regret that the connection which had so long bound us together was about to be severed. But, Worshipful Sir, there is a silver lining to every cloud, and the regret I have mentioned was not unmingled with satisfaction. The less experienced Masons amongst us—myself amongst the rest—reflected that, as we have a long way to travel before we can hope to attain to your excellence in working a Lodge, it would perhaps be a relief if our less perfect workmanship were not always exposed to your critical eye. Perhaps the new beginners amongst us feel more at ease when we imagine that our shortcomings pass unnoticed. At least I do. A few amongst us felt, however, that, although you have earned and received many trophies in acknowledgment of your services, this Lodge ought to bestow upon its founder some small mark of regard upon your final retirement. Therefore, Worshipful Sir, I have much pleasure, in my own name, and in the names of a few other Masons, to present you with this watch, which bears an inscription, showing the reasons why it is presented to you. Its value is not great, but I take it that you estimate the feeling that prompts the gift much higher than the gift itself. I have only to add that I pray the G.A.O.T.U. may long preserve you to wear it, and that when it is His pleasure to remove you, this souvenir may fall into the hands of some one who will work in the good cause with as much zeal as you have done. Bro. Lewison replied in suitable terms, expressing his appreciation of the feeling that had prompted the gift, and said that, although he had retired from active participation in Freemasonry, he nevertheless was always at the disposal of the Lodge should his services be required. The Lodge being closed, the brethren sat down to a banquet.

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## Royal Masonic Institution for Boys.

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Contributors of less than Five Guineas, to the "SPECIAL FUND," will be entitled to Votes as under ordinary conditions.

Lymington Villa, Clapham, S.W.  
July 1883.

DEAR SIR AND BROTHER,—I am personally interested in the undermentioned case, the applicant being related to me. The sad circumstances under which the application is made are such as to justify the most strenuous exertions on the part of those who can sympathise with misfortune, and desire to mitigate unmerited distress.

If you will help me at the ensuing Election, I shall be very greatly obliged to you. The promise of your proxies and of your interest in support of this case will be highly esteemed and remembered should occasion arise.

Yours very truly and fraternally,

JAMES STEVENS P.M. P.Z.

## Royal Masonic Institution for Girls. OCTOBER ELECTION, 1883.

The favour of your VOTE and INTEREST is respectfully and earnestly solicited on behalf of

**KATHLEEN ALICE GIBSON,**  
AGED 8 YEARS

Daughter of Brother CHARLES GEORGE GIBSON P.M. 223, 189 (now in Australia), who from unfortunate circumstances is unable to contribute anything towards the maintenance of his Wife and Six Children.

The case is strongly recommended by

- W. Bro. Isaac Latimer, J.P., P.M. 189 P.P.G.S.W. Devon.
- W. Bro. William Dory P.M. 156 P.G.J.W. Devon.
- W. Bro. J. Edward Curteis P.M. 70, 189 P.P.G.S.W. Devon, V. Pat. R.M.I.B. V.P. R.M.B.I.
- W. Bro. A. McPherson Walls P.G. Std., Vice-Pres.—Lloyds.
- \* W. Bro. E. F. Storr P.M. 22, 1679, P.Z. 1044, Z. 192, Mayday Villas, Bartholomew Road, Kentish Town, N.W.
- W. Bro. E. C. Mather P.M. 23, 71 Fleet Street.
- \* W. Bro. J. Farmaner P.M. 28, 485, 8 Coleman Street, E.C.
- \* W. Bro. J. Hainsworth P.M. 28, 8 Coleman Street, E.C.
- W. Bro. T. J. Thomas P.M. 28, 139 Queen Victoria Street, E.C.
- W. Bro. T. Grove P.M. 1769, 173 Bishopsgate Street, E.C.
- \* W. Bro. Thomas Fairweather P.S.W. 22, 15 Watling Street, E.C.
- W. Bro. James Stevens P.M. 720, 1216, 1426, P.Z., &c., Clapham, S.W.

Proxies will be thankfully received by those marked thus (\*); also by the Mother, Mrs. C. G. Gibson, 14 Endsleigh Place, Plymouth.

### VOTES AND INTEREST ARE SOLICITED FOR MRS. JANE TRIBE, aged 63,

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

Votes thankfully received by

Mr. C. BECKINGHAM, 415 Strand; or by  
Bro. C. J. PERCEVAL (V.P.), 8 Thurloe Place, S.W.

### FIRST AND LAST APPLICATION.

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

YOUR VOTES AND INTEREST are earnestly solicited on behalf of AMY MARGARET LEE, daughter of the late Bro. THOMAS VINCENT LEE, of the Union Waterloo Lodge, No. 13.

MARGARET J. LEE, Bull and Last Highgate Road, N.

## Royal Masonic Institution for Girls, ST. JOHN'S HILL, BATTERSEA RISE, S.W.

Chief Patroness:  
HER MAJESTY THE QUEEN.

Patron and President:  
H.R. HIGHNESS THE PRINCE OF WALES, K.G., &c., M.W.G.M.

Patroness:  
HER ROYAL HIGHNESS THE PRINCESS OF WALES.

A QUARTERLY GENERAL COURT of the Governors and Subscribers of this Institution will be held in the HALL of the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields, London, on Saturday, the 13th day of October 1883, at Twelve o'clock precisely, on the General Business of the Institution, to consider Notice of Motion as follows, and to Elect 8 Girls into the School from a list of 32 approved Candidates. The Election will commence at One o'clock (or after the usual business is over), and close at Three o'clock precisely.

### NOTICES OF MOTION.

By Brother A. H. TATTERSHALL.—Rule XXXVII., to come after the word "trustees" on the third line:

"That three of the members of the Committee who have been longest on the Board shall not be eligible for re-election until after the expiration of twelve months."

Upon the recommendation of the House Committee:

By Brother J. H. MATTHEWS, Vice-Patron:

"That the sum of £50 be granted to Miss Davis, the Head Governess, towards reimbursement of the very heavy medical and other expenses incurred by her during her late severe illness, which necessitated her absence from her duties from January to July last."

F. R. W. HEDGES,  
Secretary.

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6th October 1883.

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### FIRST APPLICATION.

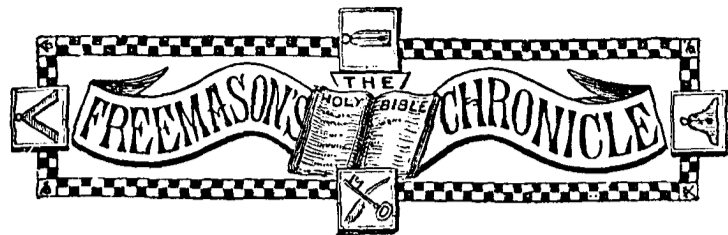
To the Governors and Subscribers of the Royal Masonic Institution for Boys.

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

**LIONEL BLENKINSOP J. MANBY,**  
AGED 8 YEARS.

The Candidate's father, Bro. JOHN G. MANBY, was initiated in the Sincerity Lodge, No. 292, Liverpool, in 1839, and on his removal to London joined Prudent Brethren Lodge, No. 145, and the Chapter, and continued to be a subscribing member of the same until his death, which took place in January 1883. He leaves a widow and four young children very inadequately provided for. Proxies will be thankfully received by the widow, Mrs. MANBY, Ashwick Cottage, Oakhill, Bath.





## RANDOM NOTES AND REFLECTIONS.

NO brother is more popular among the Craft, and no one is more sought after, than the Most Worshipful the Grand Master of England, Bro. H.R.H. the Prince of Wales. As the heir to the throne his services are constantly invoked throughout the length and breadth of the land, and so well does he discharge the duties of the multifarious offices he assumes, that he actually courts invitations by his many excellencies. We in the Craft know his worth as a ruler, and we are not surprised to learn that wherever Masonic work is to be done in connection with charity, the Most Worshipful Grand Master should be asked to preside. To-day the Lord Provost will lay the foundation-stone of the new municipal building in Glasgow, when 20,000 workmen are expected to walk in procession. The ceremony will be performed with Masonic rites, and it was expected that Bro. H.R.H. the Prince of Wales M.W.G.M. England would have been able to officiate. The canny Glasgie people have a pleasant recollection of a former visit, and would gladly renew the acquaintance of H.R.H., but the Prince cannot gratify the demand of the public on this occasion, nor cheer the hearts of the Scotch Masons by his presence. Bro. the Earl of Mar and Kellie is the M.W. Grand Master of Scotland, but he would have been proud to welcome the Prince of Wales, not only as a Prince, but as the head of the Craft in England, and we might almost say of the world.

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Brother the Duke of Albany is scarcely less popular than his elder brother. He is held in high esteem by Freemasons generally, and we are not surprised therefore to learn that the warm-hearted Tykes of West Yorkshire intend presenting an address of welcome to His Royal Highness on the occasion of his visit to Huddersfield. The brethren of West Yorkshire are well known for their activity, and, like Yorkshiremen generally, hospitality and loyalty are natural to them.

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It is a bad look out when cowan newspapers think it necessary to make public and discuss the strained relationship that may exist between brother Masons. As we have before stated there is greater freedom in these matters in America than in England, and Canada seems to be more inclined to follow the customs of its near neighbour than those of the country to whom it owes allegiance. We do not wish to exasperate the contention that exists between the Grand Lodge of England and the so-called Grand Lodge of Quebec. We would gladly let time and good feeling tone down asperities and determine the relative positions of both bodies. We by no means approve of the conduct of the seceders, but we utter no harsh judgment, and whatever good offices we can command shall be exercised with kindness and forbearance. There are times, however, when it is necessary to speak firmly, and one has arisen in which Bro. Wm. Ross, a member of the Lodge King Solomon, under the banner of the Grand Lodge of Scotland, and Bro. John H. Isaacson, Secretary of the Grand Lodge of Quebec, are concerned. It appears that the King Solomon Lodge seceded from its parent, and adopted the paternity of the Grand Lodge of Quebec. Bro. Ross and seven other members declined to follow their example. Notwithstanding this action, the names of Bro. Ross and his *confrères* were retained on the Lodge register. Bro. Ross received the usual summonses to attend the meetings of the Lodge, and dues were charged against him. He refused to recognise either invitation or claim, and in due course he was suspended for the non-payment of dues. He was reported to the Grand Lodge of Quebec as a defaulter, and his name as such was widely circulated in the annual report of the Grand Secretary. From the first Bro. Ross protested against the circulars of King Solomon Lodge being sent to him, and repudiated the new jurisdiction. Finding remonstrance in vain,

seeing his name blazoned forth in the list of "Suspensions for non-payment of dues" issued by the Grand Lodge of Quebec, he sought redress at the hands of the Grand Secretary. Failing in this, he commenced an action for libel against Bro. Isaacson. An appearance was put in, counsel were engaged, and there was every prospect of a *cause célèbre* coming on. Wiser counsels prevailed; Bro. Isaacson has apologised, and Bro. E. R. Johnston, the Grand Master of the Grand Lodge of Quebec, has caused Bro. Ross's suspension to be removed, with an expression of regret "that all the facts connected with the case were not earlier brought under the notice of the Grand Master." The publication of the apologies and the payment of the costs by the Grand Lodge of Quebec has brought this unhappy dispute to a close.

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All through this painful matter Bro. Ross has acted with great circumspection. He has not embittered the controversy, and his one aim has been to obtain an amicable settlement. He has nevertheless manfully contended for his rights, and denied the assumption that any foreign body can determine to whom he owes allegiance. He holds to the charter granted by the Grand Lodge of Scotland, and hopes to revive King Solomon Lodge under its warrant, when, he says, "we will be glad to receive again among us those who now regret the false position in which they have been placed."

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We who live at home at ease, enjoying the fullest liberty of fellowship, little know of the persecution that Masonry is subjected to in the United States. There may be reasons for this antagonism we wot not of, but we none the less deplore its existence. Freemasonry makes more outward show in America than in England, and perhaps challenges controversy. It is more demonstrative; it is certainly more popular in the common acceptance of the term, and necessarily more open to criticism than with us. Now and then, however, such evidences of the power and nobility of the Craft are manifested as to silence enemies for the time, and awaken a spirit of admiration. Like everything else in America, Freemasonry is carried out on a large scale; even the acts of charity are marked by the spirit and enthusiasm which characterise the brethren generally. They seem equal to any occasion, and it is one of their proudest claims to admiration that they do not limit their beneficent labours. Witness the floods that swept the Valley of the Ohio, which caused such wide-spread desolation. The poor in Cincinnati suffered severely, but the Freemasons of the city were among the most earnest workers for their relief. Of course the citizens generally laboured in the same direction as well, but it was the members of the Craft who conceived and carried out one mode of relief that did more than anything else to rescue life and property. Boats were wanted, and immediately the word was sent to Cleveland: "Send us a number of row-boats." That night a dozen were sent, with a message that if more were needed, they should be forwarded; also, that if necessary, "a life-saving crew, with all needed provisions to make them effective," should follow immediately. Bro. Cornelius Moore, writing on this subject while on the narrow ledge of life which divides it from death, says:—

The next day the Masonic fleet, manned and equipped by the strong arms of the Brotherhood, was afloat on the raging stream and submerged lowlands, rendering efficient help wherever help was most needed. Each boat carried a captain to direct, and a crew of strong Craftsmen, ready and able to do his bidding. Besides, each bore a small blue flag, with the square and compasses upon it; and wherever one of these boats of relief was seen, it was hailed with delight. And no wonder, it was a flotilla of Peace, messengers of mercy, bringing help and hope, and gladness to all, without distinction of age, sex, or church, or party. In those days of desolation and distress, when homes were being swept away, and the helpless were adrift on the angry flood, and millions of property were being destroyed—the Fraternity was abreast of public sentiment, and in the very front rank of the helpers.

Well may Bro. Moore invoke the "blessings of heaven to rest upon such true and constant Masons." Who would not join in such a prayer? Such an act redeems a multitude of faults, and proves that the hearts of the brethren in America beat as true to the principles of the Craft as anywhere else in the world. They rejoice in great freedom, they may even push their displays to the verge of licence, but when cause arises, they are faithful to the spirit of charity which Masonry inculcates, which braves difficulties and dangers in order that the suffering may be rescued and helped.

Most Lodges are pleased to welcome visitors to their gatherings, but how frequently does it happen that their presence is not recognised until many of the brethren have left the table, or until some of the guests even have departed? No slight is intended, but the time wasted sometimes in the Lodge, but most frequently at the banquet table, makes it impossible to get through the toasts in reasonable time. Visitors very often come from a distance, and have to leave early, and it is only common courtesy to complete the welcome begun at the banquet, and which should be ended by that friendly recognition which the toast affords. Much time is lost in the Lodge room, occasionally owing to the want of skill or tact on the part of the W.M., and the time fixed for the banquet is often exceeded by an hour or more. The result is that the brethren do not sit down until eight o'clock, perhaps later; then the absurd length of the service of dinner carries the time on to ten or half-past, so that the hour for leaving comes before half the toasts have been duly proposed and acknowledged. This produces dissatisfaction and a sense of disappointment. The worst of it is that it is unnecessary, and might easily be avoided. Then there is another custom more honoured in the breach than the observance. Some Lodges meet in the daytime, at an hour when it is difficult for persons engaged in business to attend. In some cases this practice is not only desirable, but absolutely necessary. The Asaph Lodge, for instance, is chiefly composed of brethren in the theatrical profession, who cannot attend meetings except in the afternoon. In their case there is no choice. Take, again, the Royal Alfred Lodge. This was formerly composed of professional men, and the same practice was pursued; but now circumstances are altered, and yet the Lodge meets in the daytime as heretofore. There is no necessity for this custom being continued, and an alteration would be for the benefit of the Lodge as well as for the comfort of the members. In all these matters there requires a guiding spirit, not precocious fledgelings in the Craft, nor obtrusive Past Masters; but old experienced Masons, who know how to rule a Lodge and to make the banquet table the means of pleasant and profitable social intercourse.

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It is always pleasant to hear from old friends, wheresoever dispersed over land and water, and it is still more pleasant to learn of their well doing. We have just received a letter from our old friend Brother John Constable, who writes from the Transvaal Hotel, Kimberley, South Africa. Many brethren who knew him here, who were acquainted with the good work he did for the Craft, will be glad to learn that he is getting on in his new home. He has allied himself with the fortunes of an old friend, the proprietor of the above hotel, which, judging from the *Diamond Fields Advertiser*, is a very big thing. Brother Constable says the "hotel is one of the largest in the Colony, and cannot be approached in Griqualand West." The account given of it in the paper referred to reads like the description of one of our own most flourishing hotels. If it does not possess quite all the aids that a mature civilization gives us, it lacks very little of the ease and luxury that are to be found in this country. The hotel has no external pretensions, but once inside, its size and completeness at once indicate its character. The entire establishment covers upwards of an acre of ground, and affords every accommodation that the heart of man can desire and needs of horses demand. From the office electric wires run to almost every part of the building; the dining-room will seat over a hundred persons at one time; behind the bar is a billiard saloon fitted up with a table made by one of our best makers, specially imported. From this brief description it will be seen that the "Transvaal" is a very large undertaking, of which Brother Constable is the manager. We are glad to notice that the same energy that characterised him here is being displayed at Kimberley, and that he has won the confidence of those who are able to appreciate his labours.

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Bro Constable was associated with this journal in the earlier part of its career. To him the Craft is indebted for much useful and interesting information, but his work in that direction was small compared with what he did for Masonry generally. He was always active and ever ready in the cause of benevolence. He earned the very enviable distinction of being made an honorary Vice-Patron of all the Masonic Institutions, a proof at once of his zeal

and devotedness. He was not less energetic in promoting good working in the Lodge, and the difference he now experiences in this and in other respects strikes him somewhat painfully. He says:—"As to Masonic work, I'm dead." He does not think much of the Fraternity in Griqualand West; they are different to the brethren he has left behind. This is at once gratifying and disappointing. It is well to know that we in the old country do not suffer in comparison with others, but it is sad to learn that those of the Order with whom he has come in contact at Kimberley cannot command his respect, much less his admiration. Kimberley is not a Paradise of virtue; in fact, Bro. Constable describes it as a "hell," which "affords no opportunity for youngsters, saving the study of vice with all its deformities." With the improved tone of the morals of the people will probably come a better development of true Masonic interests, and then Bro. Constable will once again be in the element he loves. He desires to be remembered to his old friends; home associations often cheer him in his meditations; and although he cannot physically extend the hand of fellowship the friendships of the past have a firm grip on his heart. We rejoice to hear of his welfare, and we hope he may long live in health and strength.

### GRANTS TO OUR CHARITIES AS REWARDS FOR SERVICES.

THE opening of another Masonic season brings us once more face to face with many subjects concerning the Craft which have already been referred to in our pages, but which, from one cause or another, have not become memories of the past alone. Such is the case with the subject now under discussion. We have, on more than one occasion, devoted our attention to it, but, so far, very little progress has been made towards the adoption of the system we advocate;—that some part of the sum annually devoted to rewards for past services should be expended in purchasing Life Subscriberships or Life Governorships of our Charities, rather than the all but worthless jewels with which it is customary to evidence our appreciation. We are aware of the old injunction, "Never to look a gift horse in the mouth," but we cannot help weighing the wants of our Institutions against the large amount annually expended in "jewels," and coming to the conclusion that it would be much better for a part of the one to be diverted for the benefit of the other. The innovation, for such we must call it, if it is to be considered in anything like a general sense, would be all the more likely to do good, as it would emanate from the heads of the Lodges, it seldom happening that any one but those high in office are made the recipients of testimonials, while it is only necessary to estimate the amount annually spent in London on Past Masters' jewels alone to see what large sums might find their way to our Institutions if no more than one-half the sums voted were expended in the cause of charity.

It may be there was a time when a Past Master's jewel was looked upon as an emblem of merit and ability, but surely there are few who really regard it as such at the present time, when its presentation has become, in many Lodges at least, as much a part of the year's proceedings as the installation of a new Master, and when the retiring W.M., who has simply been a dummy in the chair, receives the same as he who has really done good suit and service, both to his own Lodge and the Craft generally. It would not perhaps be worth while referring to this subject were we not reminded, by the long lists of candidates for our Schools, which we have recently reviewed, of the very large number of calls on our Institutions, which we are unable to meet, and, further, the very small number of applicants whose fathers have qualified as Life Subscribers or Governors of one or other of the Charities. We are inclined to think that were a column devoted to "jewels" on the ballot papers, it would contain more entries than does that which records the deceased brother's doings for the welfare of our Institutions, and while the one avails his distressed family nothing, the other would be considered by many brethren as a special reason for affording some aid to his orphan, and, we are convinced, would influence the number of votes obtained from outside sources at the time of election.

We do not advocate the total abolition of jewels, as

those of our subscribers, who have read our former articles will be aware; but think that some arrangement might be made with the Institutions to provide a badge which would represent "Past Master's jewel with Life Subscribership" or "Life Governorship," as the case might be, and if it were officially recognised it would soon become a badge more honourable than any yet known to Freemasonry.

A meeting of the North London Chapter of Improvement was held at the Alwne Castle, St. Paul's Road, Canonbury, on 4th inst. Companions H. Stiles Z., W. M. Stiles H., Side J., Knight S.N., Edmonds P.S. There was a large meeting of the Companions on this occasion. The work was carried out by the Principals and Companions of the Metropolitan Chapter, in a very able and impressive manner.

The Provincial Grand Lodge of Mark Masons of Berks and Oxon is to be held on Tuesday next, 9th of October, at Reading, under the banner of the Leopold Lodge, No. 235.

Bro. T. G. Cowley Gambrell will be installed Worshipful Master of the Villiers Lodge, No. 1194, at the Mitre Hotel, Hampton Court, this day (Saturday), by Bro. John Galt Fisher, the retiring W.M.

**HOLLOWAY'S PILLS.**—Hale Constitutions.—When the human frame has become debilitated from the effects of exposure, excesses, or neglect, then these Pills will work wonders. If they be taken according to the lucid directions wrapped round each box, Holloway's Pills exert the most exemplary tonic qualities in all those cases of nervous depression in which the vital powers have become so weakened that the circulation has been rendered languid and unsteady. They improve the appetite, strengthen the digestion, regulate the liver, and act as gentle aperients. The Pills are suited to all ages and habits. A patient writes:—"Your Pills, to be valued, require only to be known. During many years I sought a remedy in vain, was daily becoming weaker, when your Pills soon restored me."

## NOTICES OF MEETINGS.

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**Justice Lodge of Instruction, No. 147.**—On Thursday, 4th inst., at the Brown Bear, High Street, Deptford. Present—Bros. J. W. Freeman W.M., Banks S.W. and Treasurer, H. C. Freeman J.W., Emblin S.D., Beckett J.D., Ingram P.M. I.G. Past Masters Bros. Hatchings (Preceptor), Speight (Secretary); also Bros. Bullwinkle and Williams. After preliminaries, the ceremony of raising was rehearsed, Bro. Williams being the candidate. The Lodge was closed in the third degree, and then called off. Lodge was closed in the second degree. Bro. Banks S.W. was elected W.M. for the ensuing Thursday.

**Percy Lodge of Instruction, No. 198.**—Meeting on Saturday, 29th ultimo, at the Jolly Farmers, Southgate-road, N. There were present—Bros. Bird W.M., Powell S.W., C. Lorkin J.W., Percy Preceptor, Fenner acting Secretary, Gellen S.D., Dixie J.D., Jenkins I.G.; also Bros. Moss, Langdale, Laughton, Robinson, &c. After preliminaries, Bro. Moss proved himself an efficient F.C., and was entrusted. Lodge opened in the third degree, and the ceremony of raising was rehearsed, including the traditional history, Bro. Moss officiating as candidate. Brother Moss worked the third section of the lecture, assisted by the brethren. Lodge closed to the first degree, when Brother Lorkin worked the fourth section of the first lecture, assisted by Brother Fenner. Bro. Jenkins, of the Dalhousie Lodge, No. 860, was elected a member. Bro. Powell was unanimously chosen to preside at the next meeting. A sum of 21s was voted out of the Lodge funds for the relief of a distressed brother. Lodge was then closed in due form and adjourned.

**Dalhousie Lodge of Instruction, No. 860.**—At Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, the 2nd instant. Brothers Cusning W.M., Christian S.W., Smyth J.W., Wardell S.D., Baker J.D., Watkinson I.G., F. Carr Secretary, Wallington Preceptor; also Brothers Allen, Brasted, Lorkin, Banister, A. J. Clark. The Lodge was opened in due form, and the minutes of previous meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Banister candidate. The Lodge was called off, and afterwards resumed its Masonic duties. Bro. Lorkin worked the first, second, and fourth sections of the lecture, assisted by the brethren. Bro. Christian was appointed W.M. for the ensuing week. A cordial vote of thanks was ordered to be recorded on the minutes to the W.M., this being the first time he had occupied the chair in any Lodge of Instruction. Lodge was then closed and adjourned.

**Sir Hugh Myddelton Lodge of Instruction, No. 1602.**—The usual weekly meeting of the above Lodge was held at the new quarters, the Old Queen's Head Tavern, Essex-road, Islington, on Tuesday, 2nd inst., when the ceremony of the consecration of a new Lodge was very effectively rehearsed by Bro. Jas. Terry P.M. 228, 1278, 1366, P.P.G.S.W. Norths and Hunts, P.P.G.J.W. Herts, Secretary Royal Masonic Benevolent Institution. Bro. Terry having taken the presiding Officer's chair appointed his Officers *pro tem*, as follows:—Bros. J. Weston P.M. 1602 S.W., J. Glass W.M. 453 J.W., J. Rhodes 1524 S.D., W. Hirst W.M. 15 J.D., C. Weeden 813 I.G. After the consecration, the presiding Officer installed Bro. W. Hirst into the chair as W.M. The new Master having been proclaimed and saluted in the three degrees, appointed and invested his Officers. Bro. Terry then gave great pleasure and instruction to the numerous brethren assembled by the beautiful style in which he delivered the usual addresses to Master, Wardens and brethren. At the first time of rising the following brethren were unanimously elected members:—Bros. James Terry P.M. 228, 1278, 1366, &c., J. E. Terry 1964, J. H. Collingridge 1677, J. Evans P.M. 753, J. Child P.M. 453, S. Rushton 1677, J. Boulton 813, C. H. Ockelford 813, W. H. Newell 15, R. W. Fraser 1507, Blackwell 1538, J. Rhodes 1524. A hearty and unanimous vote of thanks was awarded to Bro. James Terry for his kindness in giving his valuable time, and for the ability he had displayed during the evening; also to Bro. Rushton, for the very complete and able manner in which he had carried out the musical arrangements. After the Lodge was closed several of the brethren spent a most enjoyable social hour, some very good singing being developed. This brought a very successful evening to a termination.

**Kingsland Lodge of Instruction, No. 1693.**—A meeting was held on Monday last, at Bro. Bakers', the Cock Tavern, Highbury. Present—Bros. Hall W.M., Galer S.W., Rhodes J.W., Collingridge Sec., Weeden S.D., Jones J.D., Dixie M.C. and Acting Preceptor, Goddard I.G.; Past Master Bro. Kidder, and several other brethren. After preliminaries had been fully observed, the ceremony of installation was rehearsed, Bro. Brock candidate. The brethren saluted the W.M. in the several degrees. The ceremony of initiation was then rehearsed by Bro. Brock, Bro. Bagnall acting as candidate. The Lodge was closed in due form, and adjourned till Monday next, at 8.30; Bro. Galer will then preside.

**Brixton Lodge of Instruction, No. 1949.**—The usual weekly meeting was held on Tuesday, 2nd inst., at the Prince Regent Hotel (Bro. Monk's), Dulwich-road, East Brixton. Present—E. Bye jun. W.M., A. E. Albert S.W., Rich. Poore J.W., E. A. Francis Preceptor, Hy. M. Williams Secretary, C. J. Axford S.D., J. Amaden J.D., C. H. Phillips I.G.; also Bros. E. M. Money, G. W. Knight, S. Richardson, A. Jones, Thos. Poore P.M., James Stevens P.M., F. Hill, H. Hooper. Lodge opened in due form, and minutes of previous meeting were read and confirmed. The ceremony of initiation was ably rehearsed by the W.M., with Bro. Jones as candidate. Bro. Richardson proved his proficiency, and was entrusted. Lodge was opened in the second degree, and the ceremony of passing rehearsed. Lodge was closed in the second degree. Bro. Albert was elected W.M. for the ensuing week. Lodge was closed in due form and adjourned in perfect harmony.

## INSTALLATION OF H. R. H. THE PRINCE OF WALES As the M.W.G.M. of England, AT THE ROYAL ALBERT HALL, 28th APRIL 1875.

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## FIRE AT FREEMASONS' HALL!

LARGE photographs of the Temple, taken immediately after the fire, on 4th May (suitable for framing), 5s each; or framed in oak, securely packed, sent to any address in the United Kingdom, carriage paid, on receipt of cheque for 15s. Masters of Lodges should secure this memorial of the old Temple for their Lodge rooms.

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## 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, 6th OCTOBER.

General Committee Boys' School, Freemasons' Hall, at 4  
198—Percy, Jolly Farmers', Southgate Road, N. 8. (Instruction)  
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
1572—Carnarvon, Albion Tavern, Aldersgate-street  
1559—New Cross, New Cross Hall, New Cross  
1622—Rose, Surrey Masonic Hall, Camberwell  
1624—Fleeton King's Head, Fbury Bridge Pimlico, at 7 (Instruction)  
1940—Brixton, Brixton Hall, Acre Lane, Brixton  
Sinai Chapter of Improvement, Union Air-street, Regent-street, W. at 8.  
R.A. 173—Phoenix, Freemasons' Hall, W.C.

1191—Villiers, Albany Hotel, Twickenham  
1273—Amherst, King's Arms Hotel, Westerham, Kent  
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester  
1466—Nova Ecclesia, Old Ship Hotel, Brighton  
1567—Elliot, Railway Hotel, Feltham  
R.A. 811—Yarborough, Old Ship Hotel Brighton

## MONDAY, 8th OCTOBER.

22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)  
45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)  
58—Felicity, Ship and Turtle, Leadenhall-street  
59—Royal Naval, Freemasons' Hall, W.C.  
171—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (Inst.)  
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
186—Industry, Bell, Carter-lane, Doctors-commons, E.C., at 8.30 (Inst.)  
193—Confidence, Anderton's Fleet-street, E.C.  
518—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
957—Leigh, Freemasons' Hall, W.C.  
1237—Enfield, Market-place, Enfield  
1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (Inst.)  
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (Inst.)  
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
1571—Leopold, Gregorian Arms, Bermondsey  
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
1623—West Smithfield, Farringdon Hotel, Farringdon-street, E.C., at 8 (Inst.)  
1625—Treaders, Royal Hotel Victoria Road, corner of Burdett Road. (Inst.)  
1657—Aldersgate, Castle and Falcon, Aldersgate-street, E.C.  
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
1805—Bromley St. Leonard, Vestry Hall, Bow-road, Bromley  
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
R.A. 22—Mount Zion, Guildhall Tavern, Gresham-street  
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)  
R.A. 1366—Highgate, Gatehouse Hotel, Highgate  
R.A. 1537—St. Peter Westminster, Freemasons' Hall, W.C.  
R.C. 71—Bayard, Masonic Hall, 33 Golden-square

43—Derwent, Castle Hotel, Hastings  
75—Love and Honour, Royal Hotel, Falmouth  
104—St. John, Ashton House, Greek-street, Stockport  
151—Albany, Masonic Hall, Newport, I.W.  
211—St. Hilda, Freemasons' Hall, Fowler-street, South Shields  
262—Salopian, the Lion Hotel, Shrewsbury  
292—Sincerity, Masonic Hall, Liverpool  
296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield  
297—Witham, New Masonic Hall, Lincoln  
382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)  
411—Commercial, Flying Horse Hotel, Nottingham  
481—St. Peter, Masonic Hall, Maple-street, Newcastle  
502—Rectitude, Town Hall, Rugby  
597—Howe, Masonic Hall, New-street, Birmingham  
599—Druids of Love and Liberty, Masonic Hall, Redruth  
665—Montague, Royal Lion, Lyme Regis  
721—Independence, Masonic Chambers, Eastgate-row-north, Chester  
724—Durby, 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  
1069—United Brothers, Castle Hotel, Southsea  
117—Pentangle, Sun Hotel, Chatham  
1221—Defence, Masonic Hall, Carlton-hill, Leeds  
1253—Travellers, Queen's Hotel, Manchester  
1350—Fermor Hesketh, Masonic Hall, Liverpool  
1436—Sandgate, Masonic Hall, Sandgate  
1449—Royal Military, Masonic Hall, Canterbury  
1474—Israel, Masonic Hall, Seven-street, Birmingham  
1592—Abbey, Suffolk Hotel, Bury St. Edmunds  
1611—Eboracum, Queen's Hotel, Micklegate, York  
1618—Handyside, Zetland Hotel, Saltburn-by-Sea  
1790—Old England, Masonic Hall, New Thorntou Heath  
1861—Claremont, School-room, Fisher, Surrey  
R.A. 154—Unity, Masonic Hall, Zetland-street, Wakefield  
R.A. 379—Tyute, Masonic Hall, Old Orchard Street, Bath  
R.A. 495—Wakefield, Masonic Hall, Zetland-street, Wakefield  
K.T. 52—Richard de Vernon, Dudley Arms Hotel, Dudley  
R.C. 12—Red Cross, Athenæum, Lancaster

## TUESDAY, 9th OCTOBER.

15—Kent, Freemasons' Hall, Great Queen-street  
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
111—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)  
167—St. John, Holly Bush, Hampstead  
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
180—St. James's Union, Freemasons' Hall, W.C.  
188—Jeppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
198—Percy, Ship and Turtle, Leadenhall-street, E.C.  
211—St. Michael, Albion, Aldersgate-street, E.C.  
228—United Strength, Guildhall Tavern, Gresham-street, City  
548—Wellington, White Swan, Deptford  
554—Yarborough, Green Dragon, Stepney (Instruction)  
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maiden Hill, at 8. (Instruction)

820—Tily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
834—Ranelagh, Criterion, W.  
899—Domestic Sisters' Tavern, Fownall-road, Dalston, at 8 (Instruction)  
917—Cosmopolitan, Cannon-street Hotel  
933—Doric, Anderton's Hotel, Fleet-street, E.C.  
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)  
1196—Urban, Freemasons' Hall, W.C.  
1269—Starhope, Thicket Hotel, Ancrey  
1349—Fliers, Liverpool Arms, Cannoning Town, at 7.30 (Instruction)  
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
1391—Kennington, The Horns, Kennington. (Instruction)

1446—Mount Edgecumbe, 19 Jermyn-street, S.W., at 8 (Instruction)  
1471—Islington, Crown and Cushion, London Wall, at 7 (Instruction)  
1472—Henley, Three Crowns, North Woolwich (Instruction)  
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
1544—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (Inst.)  
1593—Royal Naval College, Ship Hotel, Greenwich  
1602—Sir Hugh Meddleton, Queen's Head, Essex Road, N., at 8.30 (Inst.)  
1604—Wanderers, Freemasons' Hall, W.C.  
1614—Covent Garden, Criterion, Piccadilly  
1685—Samson, Regent Masonic Hall, Air-street, W.  
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)  
1707—Eleanor, Treaders, Broad-street-buildings, Liverpool-street, 8.30 (Inst.)  
1919—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)  
1969—Waldeck, Freemasons' Hall, W.C.  
Star Politian Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30  
R.A. 185—Jerusalem, Freemasons' Tavern, W.C.

93—Social, 23 St. Giles Street, Norwich  
131—Fortitude, Masonic Hall, Truro  
137—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent  
211—Merchants, Masonic Hall, Liverpool  
272—Harmony, Masonic Hall, Main Ridge, Boston  
281—Shakespeare, Masonic Rooms, High-street, Warwick  
284—North ern County's, Masonic Hall, Maple Street, Newcastle (Instruction)  
473—Faithful, Masonic Hall, New Street, Birmingham  
495—Wakefield, Masonic Hall, Zetland Street, Wakefield  
503—Belvidere, Star Hotel, Maidenhead  
603—Zetland, Royal Hotel, Chesham  
624—Lansdowne of Unity, Town Hall, Chippenham  
696—St. Bartholomew, Anchor Hotel, Wednesbury  
726—Staffords' ire Knot, North Western Hotel, Stafford  
802—Royal Edward, Royal Oak Hotel, Leominster  
803—Gosport, India Arms Hotel, High-street, Gosport  
1120—St. Milburga, Tontine Hotel, Ironbridge  
1250—Gilbert Greenhall, Masonic Rooms, Sankay Street, Warrington  
1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)  
1347—Lorne, Greyhound Hotel, Cuckfield, Surrey  
141—Krole, Masonic Hall, Sevenoaks  
1445—Ockenden, Talbot Hotel, Sutton, Sussex  
1509—Madoc, Queen's Hotel, Portmadoc  
1515—Baldon, Masonic Room, Northgate, Baldon  
1679—Tonbridge, Masonic Hall, Tonbridge  
1713—Wilbraham, Walton Institute, Walton, Liverpool  
R.A. 70—St. John's, Hulse Masonic Temple, Princes Street, Plymouth  
R.A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester  
R.A. 265—Juden, Masonic Club, Hanover-street, Keighley  
R.A. 268—Union, Queen's Arms Inn, Ashton-under-Lyne  
R.A. 280—Fidelity, Masonic Hall, Carlton-hill, Leeds  
R.A. 330—St. Petrock, Masonic Hall, Turf Street, Bodnun  
R.A. 402—Royal Sussex, Masonic Hall, Nottingham  
R.A. 452—Frederick of Unity, 105 High Street, Croydon  
R.A. 537—Zion, 9 Hamilton Street, Birkenhead  
M.M.—Provincial Grand Lodge of Berks and Oxon, Reading  
M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter  
M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

## WEDNESDAY, 10th OCTOBER.

Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3  
15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
30—United Mariners', The Legend, Peckham, at 7.30. (Instruction)  
73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst.)  
87—Vitruvian, White Hart, College-street, Lambeth  
147—Justice, White Swan, High-street, Deptford  
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
223—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (Inst.)  
539—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst.)  
619—Beacon, Greyhound, Dulwich  
720—Parramore, Batham Hotel, Batham, at 7 (Instruction)  
749—Belgrave, Anderton's Hotel, Fleet-street  
781—Merchant Navy, Silver Tavern, Bardett-road, E.  
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
820—Jilly of Richmond, Greyhound, Richmond  
881—Whittington, Red Lion, Popin's-court, Fleet-street, at 8 (Instruction)  
1260—John Hervey, Freemasons' Hall, W.C.  
1278—Burdett Coutts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)  
1283—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
1305—St. Marcelline, Langham Hotel, W.  
1304—Lodge of St. John, City Arms Tavern, St. Mary Axe  
1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)  
1415—Prince Leopold, Moorgate Tavern, Moor-gate Street, at 7 (Instruction)  
1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)  
1503—Francis Burdett, Albany Hotel, Twickenham  
1524—Duke of Connaught, Royal Edward, Victoria-street, Hackney, at 8 (Inst.)  
1539—St. Martin's-le-Grand, Guildhall Tavern, Gresham Street  
1586—Upper Norwood, White Hart Hotel, Upper Norwood  
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (Inst.)  
1682—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
1694—Imperial, Cadogan Hotel, Sloane-street, Chelsea  
1719—Centurion, Imperial Hotel, Holborn-viaduct  
1797—Creston, Prince Albert Tavern, Pentonville-rd., Northing-hill-gate (Inst.)  
1900—Montague Guest, Inns of Court Hotel, Lincoln's Inn-fields  
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (Inst.)  
R.A.—Camden, The Boston, Junction Road, Holloway, at 8.30. (Instruction)  
R.A. 157—Domestic Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
R.A. 857—St. Mark, Surrey Masonic Hall, Camberwell, S.E.  
R.A. 1524—Duke of Connaught, Anderton's Hotel, Fleet-street  
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)

51—Hone, Spread Eagle Inn, Chesham-street, Rochdale  
86—Loyalty, Masonic Hall, Prescot, Lancashire  
116—Antiquity, Bull's Head Inn, Bradshawgate, Bolton  
191—St. John, Knowsley Hotel, Hymers-ket-street, Bury, Lancashire  
204—Caledonian, Freemasons' Hall, Manchester.  
225—St. Luke's, Coach and Horses Hotel, Ipswich  
252—Amphibious, Freemasons' Hall, Heckinotwike  
277—Friendship, Freemasons' Hall, Union-street, Oldham  
291—Fortitude, Masonic Rooms, Athenæum, Lancaster  
293—Harmony, Masonic Hall, Todmorden  
380—Industry, Masonic Temple, Commercial-street, Morley, near Leeds  
483—Sympathy, Old Falcon Hotel, Gravesend  
567—Unity, Globe Hotel, Warwick  
590—Harmony, Wheat Sheaf, Ourskirk  
698—Benevolence, Private Rooms, Prince Town, Dartmoor  
755—St. Tudno, Freemasons' Hall, Llandudno  
754—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)  
851—Working of Friendship, Stevne Hotel, Worthing  
852—Zetland, Albert Hotel, New Bailey-street, Salford  
854—Albert, Duke of York Inn, Shaw, near Oldham  
910—St. Oswald, Masonic Hall, Ropergate, Pontefract  
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford  
1037—Fletcher, Masonic Hall, New-street, Birmingham  
1069—Marmion, Masonic Rooms, Church-street, Tamworth  
1064—Borough, Bull Hotel, Burnley  
1091—Temple, Masonic Hall, Liverpool  
1101—Grey Friars, Masonic Hall, Reading  
1209—Lewises, Royal Hotel, Ramsgate  
1219—Prince Alfred, Commercial Hotel, Mossley, near Manchester  
1249—Denison, Grand Hotel, Scarborough  
1261—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)  
1342—Walker, Hope and Anchor Inn, Byker, Newcastle  
1356—De Grey and Ripon, 140 North Hill street, Foxeth Park, Liverpool

1398—Baldwin, Dalton Castle, Dalton-in-Furness  
 142—Browrigg, Assembly Rooms, Old Brompton, Chatham  
 143—Nottinghamshire, George Hotel, Nottingham  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1520—Earl Shrewsbury, Public Rooms, Cannock, Stafford  
 1547—Liverpool, Masonic Hall, Liverpool  
 1638—Browrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)  
 1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.  
 1947—Stanford, Town Hall, Hove

R.A. 62—Social, Queen's Hotel, Piccadilly, Manchester  
 R.A. 350—Meribah, Grapes Inn, Stoneclough, near Manchester  
 R.A. 462—Bank Terrace, Hargreaves Arms Hotel, Accrington  
 R.A. 673—St. John, Masonic Hall, Liverpool  
 R.A. 809—Etheldreda, Rose and Crown Hotel, Wisbech  
 R.A. 1177—Dinlych, Masonic Room, South Parade, Tonby  
 R.A. 1345—Victoria, Cross Keys Hotel, Eccles  
 M.M. 145—Constantine, Three Cups Hotel, Colchester

#### THURSDAY, 11th OCTOBER.

3—Fidelity, Yorkshire Grey, London-street, F.roy-sq., at 8 (Instruction)  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 17—Victorian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 177—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 206—Friendship, Ship and Turtle, Leadenhall-street, E.C.  
 233—Pilgrim, Freemasons' Hall, W.C.  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 701—Carnden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 880—Dalhousie, Anderson's Hotel, Fleet-street, E.C.  
 879—Southwark, Southwark Park Tavern  
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst.)  
 1076—Capper, Guildhall Tavern, Gresham-street, E.C.  
 1158—Southern Star, Phoenix, Stangate, Westminster-bridge, at 8 (Inst.)  
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
 1216—Irishdonald, Head Quarters 1st Surrey Rifles, Camberwell  
 1227—Upper Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)  
 1339—Stocwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1425—Hyde Park, The Westbourne, Craven-road, Paddington  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1457—Bagshaw, Princes Hall, Princes-road, Buckhurst Hill  
 1471—Islington, Cock Tavern, Highbury  
 1558—Duke of Connaught, Surrey Masonic Hall, Camberwell, S.E.  
 1593—Ley Spring, Red Lion, Leytonstone  
 1599—Skelmersdale, Masons' Hall Tavern, Basinghall-street, E.C.  
 1614—Covent Garden, Constitution, Bedford-st. 25, W.C., at 7.45 (Instruction)  
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)  
 1677—Crusaders, Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1703—Lucknett, Bald Faced Stag, East Finchley  
 179—Creston, Freemasons' Hall, W.C.  
 1804—Coborn, Vestry Hall, Bow  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 73—Mount Lebanon, Bridge House Hotel, London-bridge  
 R.A. 140—St. George's, Green Man Hotel, Blackheath  
 R.A. 619—Beadon, Masons' Hall Tavern, Basinghall-street  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 813—New Concord, Guildhall Tavern, Gresham-street, E.C.  
 R.A. 1383—Friends in Council, Masonic Hall, 33 Golden-square  
 R.A. 1471—North London, Always Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)  
 M.M. 86—Samson and Lion, Masons' Hall, Masons' Avenue, E.C.

35—Medina, 85 High-street, Cowes  
 97—Palatine, Masonic Hall, Toward-road, Sunderland.  
 112—St. George, Masonic Hall, Fore-street Hill, Exeter  
 118—Royal Lancashire, Swan Hotel, Colne  
 139—Britannia, Freemasons' Hall, Surrey-street, Sheffield  
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)  
 208—Three Grand Principles, Masonic Hall, Dewsbury  
 216—Harmonic, Adelphi Hotel, Liverpool.  
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)  
 275—Harmony, Masonic Hall, South Parade, Huddersfield  
 280—Amity, Swan Hotel, Market-place, Haslingden  
 333—Royal Preston, Castle Hotel, Preston  
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth  
 339—Unanimity, Crown Hotel, Penrith, Cumberland.  
 341—Wellington, Cinque Ports Hotel, Rye  
 341—Faith, Bull's Head Inn, Radcliffe, Lancashire  
 469—Hundred of Elloe, Masonic Rooms, London Road, Spalding.  
 477—Mersey, 55 Argyle-street, Birkenhead.  
 546—Etruscan, Masonic Hall, Caroline-street, Longton, Staffor.  
 636—Ogle, Masonic Hall, Morpeth  
 659—Bingdon, Ridley Arms Hotel, Blyth  
 732—Royal Brunswick, Royal Pavilion, Brighton.  
 739—Temperance, Masonic Room, New-street, Birmingham.  
 784—Wellington, Public Rooms, Park-street, Deal  
 786—Croxteth United Service, Masonic Hall, Liverpool  
 945—Abbey, Abbey Council Chamber, Abingdon, Berks  
 991—Tyne, Masonic Hall, Wellington Quay, Northumberland  
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.  
 1055—Derby, Knowsley's Hotel, Cheetham, Lancashire  
 1088—St. George, Private Room, Temperance Hotel, Tredegar, Mon.  
 1144—Milton, Commercial Hotel, Ashton-under-Lyne  
 1145—Equality, Red Lion Hotel, Accrington.  
 1147—St. David, Freemasons' Hall, Manchester.  
 1164—Eliot, Private Rooms, St. German's, Cornwall.  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool  
 1204—Royd, Imperial Hotel, Malvern, Worcestershire.  
 1273—St. Michael, Free Church School-rooms, Sittingbourne  
 1369—Bala, Plasgoch Hotel, Bala  
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk  
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon  
 1576—Dee, Union Hotel, Parkgate, Cheshire  
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1583—Corbet, Corbet Arms, Towyn  
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester  
 1782—Machen, Swan Hotel, Colehill  
 1892—Wellington, King's Arms Hotel, Carshulton. (Instruction)  
 1915—Graystone, Forester's Hall, Whitstable  
 R.A. 275—Perseverance, Masonic Hall, South Parade, Huddersfield  
 R.A. 867—Cabbell, 23 St. Giles street, Norwich  
 M.M. 16—Friendship, 2 St. Stephen's Street, Devonport  
 M.M. 21—Howe, George Hotel, Melton Mowbray

#### FRIDAY, 12th OCTOBER.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 157—Bedford, Freemasons' Hall, W.C.  
 177—Domestic, Anderson's Hotel, Fleet-street, E.C.  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)  
 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)  
 973—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1151—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1201—Eclectic, Freemasons' Hall, W.C.  
 1298—Royal Standard, Atwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)

1385—Clanton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Caruaron, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)  
 1901—Solwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 R.A. 33—Britannic, Freemasons' Tavern, W.C.  
 R.A. 65—Prosperity Chapter of Improvement, Hercules Tavern, Londenhall St.  
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
 R.A. 569—Fitzroy, Headquarters Hon. Artillery Company, City Road, E.C.  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 K.T. D.—Mount Calvary, Freemasons' Tavern, W.C.

36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.  
 61—Fortitude, Queen's Hotel, Manchester  
 155—Perseverance, Masonic Hall, Liverpool  
 453—Chiswell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 458—Aire and Calder, Private Rooms, Ouse-street, Gole.  
 526—Honour, Star and Garter Hotel, Wolverhampton  
 6-2—Dartmouth, Dartmouth Hotel, West Bromwich  
 697—United, George Hotel Colchester.  
 815—Blair, Town Hall, Stretford-road, Hulme  
 916—Hartington, Burlington Hotel, Eastbourne  
 1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate  
 1037—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard  
 1143—Royal Denbigh, Council Room, Denbigh  
 1239—Rock, Royal Rock Hotel, Rock Ferry  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A. 119—Sun, Square and Compass, Masonic Hall, Whitehaven  
 R.A. 137—Amity, Masonic Hall, Poole  
 R.A. 496—De Sussex, Masonic Hall, Maple Street, Newcastle  
 R.A. 601—Eyton St. John, Wreken Hotel, Wellington, Salop

#### SATURDAY, 13th OCTOBER.

Quarterly General Court Girls' School, Freemasons' Hall, at 12  
 176—Caveac, Albion Tavern, Aldersgate-street  
 195—Grey, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1428—The Great City, Cannon Street Hotel  
 1607—Loyalty, London Tavern, Finchchurch Street  
 1612—West Middlesex, The Institute, Ealing  
 1621—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
 1671—Mizpah, Albion Hotel, Aldersgate-street  
 1685—Gueph, Red Lion, Leytonstone  
 1743—Perseverance, Imperial Hotel, Holborn Viaduct  
 1839—Duke of Cornwall, Freemasons' Hall, W.C.  
 1964—Clerkenwell, Holborn Viaduct Hotel, E.C.  
 Small Chapter of Improvement, The Crown, Regent-st., W., at 8  
 M.M. 211—Hammersmith, Windsor Castle Hotel, King Street W, Hammersmith  
 149—Peace, Private Rooms, Meltham  
 1303—Prince George, Private Rooms, Rottoms, Eastwood  
 1415—Campbell, Mitre Hotel, Hampton Court  
 637—Unity, Abercorn Hotel, Great Stanmore

#### ROYAL KENSINGTON LODGE, No. 1627.

ON Wednesday evening Brother Delacoste invited the members of his Lodge to dine with him at the Café Royal (Bro. Nicols), Regent-street, W., on which occasion there were present Bros. Walters S.W., Tanner J. W., Stevens I.P.M., Soppet P.M. Treasurer, Dewar P.M. Secretary, B. Leith P.G.D., Hay S.D., Langridge J.D., Driver, Thomas, Ramsey and Joip. Visitors—Bros. Dr. Ramsey P.M., Pigache J.W. No. 12, A. Halcomb P.M. No. 90, Lintott, and J. E. Shand P.M. and Treasurer City of Westminster Lodge. After the usual loyal toasts the I.P.M. proposed the health of the W.M. and presented him, in the name of the Lodge, with a very handsome massive cup (egg or oval shape, with tripod legs of lion's claws pattern), on ebony stand, with the following inscription:—

To EUGENE DELACOSTE,  
 W.M. Royal Kensington Lodge, No. 1627,  
 Presented to him during his tenure of office as a mark of esteem and  
 Brotherly love.  
 1. 82.83.

The cup, which is a capacious one, having been filled with 1874 Moët's Brut Imperial, was passed round. Bro. Delacoste then rose; he said he could hardly find words to express his gratification and delight at the very great compliment paid him. The kindness of the brethren had indeed taken him by surprise. He had no idea his services would have been appreciated in such a substantial manner by the members of the Lodge; it would be an everlasting memento to him of the fraternal good-fellowship existing between him and the brethren. Among other toasts, that of the Visitors received full honours: all of the guests expressed the pleasure it had afforded them to see Bro. Delacoste held in such high esteem. Bro. Pigache and others enlivened the proceedings with some excellent songs; altogether a most enjoyable evening was spent.

United Pilgrims Lodge of Instruction, No. 507.—  
 There was a goodly attendance of brethren at the meeting of this Lodge of Instruction, at the Surrey Masonic Hall, Camberwell, on Friday, the 28th ult. W. Bro. James Stevens P.M. 720, 1206, 1426, the Preceptor, opened the Lodge at 7.30 precisely, when, amongst others present, were W. Bros. J. N. Bate W.M. Royal Jubilee, W. F. Kibble W.M. The Great City 1426, and W. Thurston P.M. Treasurer; Bros. J. B. Sarjeant, R. Poore Secretary, C. W. Acocks, C. O. Mote, G. H. Chapman, D. Stroud, J. Laurence, C. J. Axford, Payne, Tomkins, &c. The ceremony of installation of W.M. was rehearsed, with the object of affording special instruction to the W. Bros. Bate and Kibble, who are about to instal their respective successors in the Lodges of which they are the present Masters. These brethren very ably rehearsed several portions of the ceremony, and both gave promise of success in the discharge of the several duties which devolve on all Masters desirous of leaving their exalted office with credit and reputation. Time was found for practice in entry drill, which greatly interested the visitors. Bros. James Laurence and Timkius were elected members. Bro. J. B. Sarjeant was elected W.M. for the ensuing week, and the Lodge was then closed in perfect harmony.

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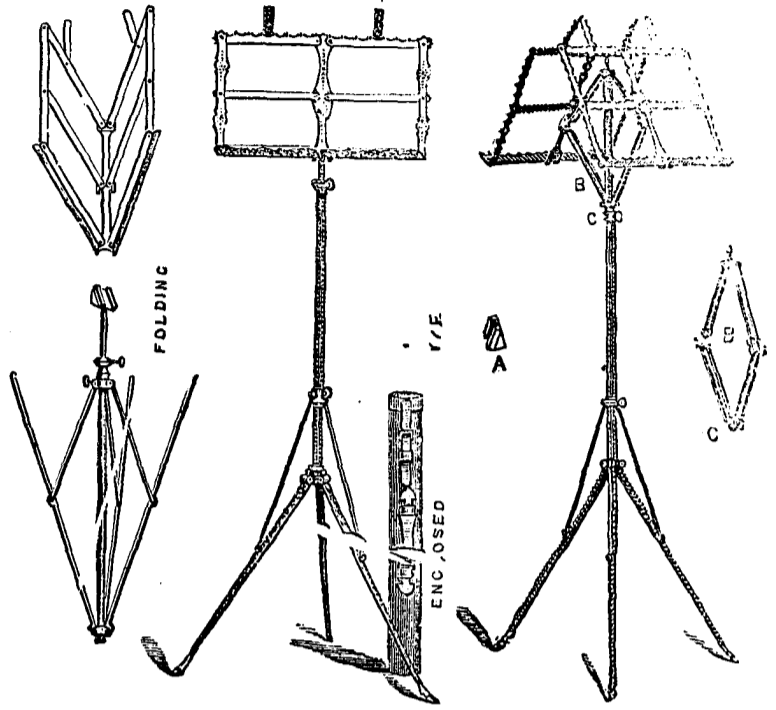
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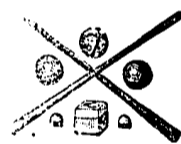
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