

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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AN ANCIENT PEOPLE—PAST AND PRESENT.*

Continued from p 245.

WHEN we come to regard the domestic life of the Parsis, we are struck with the unique character of some of their practices, and the extraordinary variety of incident that marks their progress from the cradle to the "tower of silence." The followers of Zoroaster do not believe in graves. It is difficult to say which is more revered by them—the living or the dead Parsi. The interest taken in their progeny begins before birth, for the expectant mother, after a period of gestation of five months, "is presented by her mother-in-law with a new dress, which she puts on, and then goes to the house of her own parents, who also give her a new dress." After another two months, or it may be immediately before confinement, the pregnancy ceremony of "Agharni" is performed. The young lady is decked in new clothes, presents of fish, curds, milk, and sugar are sent to her mother. These are returned with the store increased, and the whole converted into a repast for the family and friends who may be invited for the occasion. A room is afterwards prepared on the ground floor, facing the east, and decorated with devices of birds and animals and variegated flowers. The young lady is then placed on a flat wooden stool, two or three inches high, a new dress is put on her, and her forehead marked with "kimku" (red powder); in the fold of her "sari," near her breast, a cocoa-nut, betel nut leaves, dates, and other descriptions of dry fruit are placed, as symbols of fructification. In this array she visits her mother, accompanied by her relations and friends, who take with them some wheat, and also sweetmeat, "as being emblematical of plenty and happiness." Here she is met "with an ovation of rice and the breaking of a cocoa nut and egg." Placing her right foot foremost, she enters the house, and goes direct to the room where she expects to be confined. With a light in one hand and a cup of water in the other, she goes round the room seven times, besprinkling it with a little water at each turn. The object is said to be "that her children may always enjoy the sunshine of life and be never in want of water, as the vernacular phrase goes." Her mother removes the clothes she is wearing, and replaces them with a new dress, and after having sweetened her mouth with sweetmeat or sugar, sends her back to her husband with an added store of the good things she had brought with her. Other presents, such as new clothes, rings, shawls, &c., with sweetmeats wrapped up in silver paper, in the shape of a cone, are sent to her husband by her mother. The ladies—bearers of these gifts—are entertained by the husband, after which they recite songs appropriate to the occasion. When the period of accouchement approaches, the young lady is presented by her mother-in-law with a little money and a cocoa-nut, her forehead is marked with red, and she is then sent to her parents. When in travail the woman is sent to the room already prepared, where an iron cot with a cotton bed is

provided for her, and a cradle with an iron framework for the expected child. More feasting and presents follow birth. For forty days afterwards the woman is considered unclean, and "during that period she is not allowed to touch anything besides her own bed and the child's cradle. Nor can any member of the family, not even her own husband, touch her." This system operates very harshly in some cases, and as it is not based on any religious injunction, it seems cruel to carry out what has become a superstitious practice. Our author denounces the custom, but adds: "None dare break through the practice except in case of serious illness, when the doctor may order the mother and child to be removed to some other place." Other mitigations are now permitted, and it is hoped that in time the prejudices connected with child-birth will die out. Another custom is to note the exact time, "even to a second, when the child comes into the world," in order that the "Joshi," or astrologer, may cast its nativity. This is a very grave operation in the eyes of fond and ignorant parents, but is regarded by the educated Parsi much as we regard the fortune-telling powers of the gipsy woman whose palm has been crossed with silver. A still more extraordinary practice is the following: "On the night of the sixth day . . . near the girl's bed is placed a tray containing a sheet of blank paper, ink, pen, a cocoa-nut, and red powder, for the intended service of the goddess who presides over the destiny of the child, and who is supposed to determine its good luck." Of course, no writing is found on the following morning, but faith supplies the omission, and "the anxious parents console themselves with the happy idea that the writing is invisible, and that the book of fate is sealed." When a child, male or female, is six years and three months old, the imposing ceremony of investiture with the "sudra" and "kusti" takes place, according to religious injunction. The candidate is placed before the Parsi priest, who makes it drink three times the sacred "nirangdin," and chew part of a leaf of pomegranate tree. After having been bathed, and dressed in a pair of trousers and cap, with a clean white linen sheet wrapped round the body, the candidate is taken to the hall where the ceremony is to be performed. The "dastur" (chief priest) and other priests, dressed in snow-white robes and turbans, the gentlemen dressed in their best, and the ladies attired in brilliant costumes, are assembled. Strict silence prevails, broken only by the "patet," or prayer of repentance uttered by the "dastur" and another priest. The candidate is seated on a flat wooden stool, and joins in the prayer if able to do so. Holding the "sudra" (the sacred shirt), the child repeats a confession of faith, and is then invested with the "sudra." The "kusti" (a girdle) is passed round the child's waist three times during the recital of the "kusti nirang" by the "dastur," who afterwards delivers the "hosbam," a sort of sermon in praise of honesty, truth, and purity. "This over, he pronounces blessings upon the candidate, throwing over his head the whole of a mixture composed of pieces of cocoa-nut, rice, and almonds." Such is the initiation of a boy or girl into the Zoroastrian religion. Presents follow the ceremony, and if the parents are rich a sumptuous feast brings the proceedings to a close. The "sudra" is always worn next the skin, and is made of fine linen gauze or net. The meaning of the word is "the garment of the good and beneficial way." The "kusti" is a thin woolen cord, or cincture, of seventy-two threads, to "represent the seventy-two 'has,' or chapters of the sacred book of the

* "History of the Parsis, including their Manners, Customs, Religion, and Present Position." By Dosabhai Framji Karaka, C.S.I., Presidency Magistrate and Chairman of Her Majesty's Bench of Justices, Bombay; late Member Bombay Legislative Council; late Chairman of the Municipal Corporation, and late Sheriff of Bombay. Author of "Travels in Great Britain," &c., &c. With coloured and other illustrations. In two volumes. London: Macmillan & Co. 1884.

Parsis, called Yazashne." The "kusti is passed round the waist three times, and tied in four knots, two in front and two behind, during the chanting of a hymn. At the tying of the knot the following confession and exhortation are made, first knot: "There is only one God, and no other is to be compared with Him;" second: "The religion given by Zoroaster is true;" third: "Zoroaster is the true Prophet, who derived his mission from God;" fourth: "Perform good actions, and abstain from evil ones."

Perhaps no event in the life of a Parsi is regarded with more importance than his marriage, and some curious customs used to prevail. For instance, it is said "that less than twenty years ago it was the custom in Bombay, and in some other cities of the Gujarat, to arrange or negotiate for the marriage of children who had not even seen the light of this world; that is to say, if two lady friends were *enceinte*, they would conclude an arrangement that if one should bear a son and the other a daughter, the infants would be united in marriage." The general practice was in favour of early marriages, but now there is a disposition to follow the example of the Zoroastrians in Persia, where a boy is not married before he is twenty years of age, nor a girl before the age of fifteen. Match-making amounts almost to a science, the professors of which are found amongst priests. These favoured visitors make all necessary inquiries, and if they see a couple likely to suit each other, they recommend the alliance to the parents. The latter satisfy themselves of the respectability in each case, the most important personage, perhaps, being the young man's mother. Sons usually live with their parents even when married, so that the mother-in-law becomes a very important person indeed. When the parties are satisfied of each others character and position, the girl's parents are asked to send her horoscope, cast by the "Joshi," in order "that the astrologer may be consulted as to the eligibility or otherwise of the match." The "Joshi" receives both horoscopes, and upon his report depends the success or failure of the match. If the decision be favourable the astrologer fixes the day for the celebration of the betrothal, the ceremony consisting of an exchange of presents, which renders the "pucka" or contract complete. Certain days of the year are considered propitious for the marriage ceremony, and when the day is fixed, then commence a succession of dinners or "natches" and exchanges of gifts. The rich can afford this kind of thing, but the poor often cripple their resources for years in order to vie with their richer neighbours in the show, glitter and *eclat* attendant upon the marriage of their offspring. The wedding takes place in the evening, after the custom of the Hindus, and is sometimes witnessed by over a thousand persons. To meet the requirements of those who dwell in small houses, a building known as the "Albless Bag," has been erected, "where many marriages and other festivities are celebrated without payment." Of course, the visitors are dressed in their gayest attire, and the sight is both rich and imposing. Presents of dress, jewellery, &c., are made, and at "about sunset bouquets of roses or other beautiful and fragrant flowers and small triangular packets of 'pan-sopari,' *i.e.* betel-leaf and nut wrapped in gold leaf, are distributed to each member of the assembly, upon whom also rose water is sprinkled from a gold or silver jar." Then comes the procession to the bride's house, accompanied by a band of music, and after a further distribution of nosegays and "biddas," the nuptial ceremony is proceeded with. It generally takes place in a hall or spacious room on the ground floor, where a "galicha," or carpet is spread. Seated opposite to each other, the happy couple grasp each other's right hand. A piece of cloth divides them, another piece encircles them, tied at the ends by a double knot. Raw twist is wound round the pair seven times by the officiating priests, who during this performance repeat short prayers. On completing the seventh round, the twist is tied seven times over the joined hands of the couple, as well as round the double knot of the end of the cloth previously put about them. Incense is burnt, and the cloth curtain is suddenly dropped, when the bride and bridegroom are seen throwing rice at each other. The first to succeed in aiming the rice is accounted the most earnest lover. Clapping of hands greet the bridal pair within, while without the men take up the applause. Two "dasturs," one before the bride and the other before the bridegroom, recite the "ashirwad," or blessing, and then proceed with the ceremony, which is of a most elaborate character. The senior "dastur" opens with the following

blessing: "May the Omniscient Lord bless you with many sons and grandsons, with good livelihood, heart ravishing friendships, long life, and an existence of one hundred and fifty years!" Questions are here put and answered relative to the assent of all parties concerned, followed by an address containing advice of the purest and noblest kind. We are sorry that want of space will not permit of its reproduction here. An earnest supplication is made to the Almighty "to bestow upon the newly-married pair good moral and social qualities. In this prayer are recited the names of the thirty angels after whom the thirty days of a Parsi month are called." As this supplication is instructive as well as interesting, we quote it fully:—

"May Ahura Mazda bestow upon you
 Good thoughts through Behman,
 Good words through Ardibehesht,
 Good actions through Shehrivar,
 Perfect thought through Spendarmad,
 Sweetness through Khordad,
 Fruitfulness through Amerdad.
 May God (Depadar) bestow upon you
 Increasing lustre through Adar,
 Purity through Aban, or Avan,
 Exalted position through Khurshed,
 Increase through the cow-like Mohor,
 Liberality through Tir,
 Temperate habits through Gosh.
 May God Depmehr bestow upon you
 Pure justice through Mehr,
 Obedience through Srosh,
 Fruitfulness through Rashnu,
 Increase of strength through Fravardin,
 Victory through Behram,
 Constant delight through Ram,
 Strong power through Goad.
 May God Dipdin bestow upon you
 Knowledge through Din,
 Collection of wealth through Arshisang,
 A number of good talents through Ashtad,
 Great activity through Asman,
 Firmness of place through Jamyad,
 Good sight through Marespand, and
 Nourishment of body through Aneran."

Blessings in the languages of the Avesta of the Pazand, and Sanscrit follow, the whole ending with the "Tandarusti," a blessing invoking the bestowal of physical strength, energy, and health on the newly-married pair. The marriage certificate having been signed, all invited to the marriage feast sit down to a banquet, consisting "of fish, vegetables, fruits, sweetmeats, preserves, and similar articles." Parsis refrain "from eating meat on the day of marriage to avoid giving offence to the feelings of the Hindus, as a number of sheep would require to be killed for so large a party." Toasts are drunk, always including the health of Her Most Gracious Majesty the Queen of England and Empress of India, and the Royal family. No toast is more heartily received than this, which affords evidence of the thorough spirit of loyalty to this country that pervades the Parsis. A much simpler form of marriage service is observed among the Zoroastrians in Persia, and even in Bombay the tendency is toward greater simplicity in the ceremony. Parsi widows are permitted to marry again, but they seldom avail themselves of this liberty, denied to the Hindus.

(To be continued).

THE PROSPERITY OF MASONRY.

WE often speak of the prosperity of Freemasonry, or of the prosperity of this or that Masonic body, but do we always have a clear idea of wherein prosperity consists? Words sometimes misrepresent facts, and that which we term prosperity may be, at times, a delusion and a snare. Indeed, it not infrequently happens that popular notions are wrong—the voice of the people being anything but the voice of God. In what, then, does prosperity consist?

Does it consist in great numbers? If it does, there can be no doubt of the prosperity of Masonry to-day. It never was so popular. The Craft was never so crowded. Both Lodges and Grand Lodges are multiplying, and year by year the number of Freemasons in the world is steadily and largely increasing. But, remember this, in great size there is always great danger. Grossness is disease. It is the thin man that has length of days, while the stout man goes lumbering along, and falls before his time. So, great nations are always unwieldy, and their unmanageable size often is their ruin. We should not expect Freemasonry to

be any exception to this often-proved principle. Too great numbers in the Fraternity may naturally promote its disruption and destruction. Do not let us, then, regard the historical growth of the Craft as proof-positive of its prosperity, since, far from being so, it may betoken its decline and fall. There is all the difference in the world between a healthy growth and a rapid one. The black-ball is the safeguard of Freemasonry in this respect, and wherever a section of the Craft "lets down the bars," and requires two or three black-balls to reject, it places a premium upon insufficiency, and introduces into the Brotherhood elements which may work its ruin. Let us not be led astray by the easy belief that a great number of initiates is proof of the Craft's prosperity, for to do so may be to deceive ourselves, and to invite adversity.

Does it consist in great wealth? Excess in wealth, no less than excess in numbers, betokens enervation, and induces destruction. It puffs up, and pride goeth before a fall. Not only are all men and all societies liable to failure from this cause, but no matter what their first principles may have been, great wealth is almost certain to cause them to over-ride those principles. The history of monarchism affords a striking example of this, as also does that of the mediæval Knights Templar. In their origin the monastic orders were pure and of good report, but when they came to own half the country where their domains existed, dividing it practically between themselves and royalty, their wealth caused them to ignore their principles, and exemplify the grossest and most law-defying lives. So the Templars, whose original seal represented two Knights riding upon one horse, by way of testifying to their poverty, in after years became enervated as a consequence of the possession of unlimited wealth. It seems that man in no state of life can assuredly bear what we vainly style great prosperity. Freemasonry cannot expect to stand where all others have fallen. The Craft should not desire to have its coffers lined with silver and gold, for to do so would not be to increase its efficiency, but to invite its decline and fall.

Does it consist in great popularity? *Masonry has no right to be popular.* It is a secret society. It is for the few, not the many; for the select, not the masses. It wishes not to be evil spoken of: but better that than to be lauded to the skies. Whatever directly tends to bring Masonry before the profane, or to bring the profane into a Masonic Lodge-room during the performance of any of the ceremonies of the Craft, is to seek that prosperity which is utterly hollow, and that popularity which is as fickle as the wind. Neither great wealth, nor great numbers, nor great popularity can serve as the cornerstone or the cap-stone of our ancient and honourable Fraternity. It must continue to exist independent of all these, and avoiding *all* extremes. In the middle course only is safety.

The true prosperity of Freemasonry consists in the universal prevalence of the germinant and unifying principles which distinguished its origin and prosperity in the past, and these must be maintained if we would ensure its prosperity in the future. We must continue to exemplify kindness, courtesy and unaffected good feeling towards all of our Brethren; genuine charity for the imperfections of our fellows, and for the material relief of the distressed; and we must persevere in an ardent advocacy of Masonic truth, and exhibit it in action in our daily lives. This is real Masonic prosperity, and it may exist without great numbers, without great wealth, without great so-called prosperity, and, indeed, it cannot exist with them. A Masonic persecution is often a blessing in disguise. The company of the Brethren is strengthened by the loss of its selfish and half-hearted members. They are stragglers and deserters, whose natural home is with the enemy. They weaken any cause they espouse. Such a persecution is medicine for the Craft, unpleasant to take, but curative in its results. Let us trust that in the future truth may be so upheld, principle so exemplified in practice, and undue popularity, excessive wealth and great numbers so avoided, that the prosperity of Freemasonry may be assured through all the years of coming time.

—*Keystone.*

A TILT AT THE VICIES OF THE AGE.

[COMMUNICATED.]

THERE are many things done in the name and under the cover of Freemasonry that are reprehensible, and not the least of these is the trading spirit that so largely prevails. Were the love of religion, morality and justice really the moving springs of men's actions, instead of being, in the vast majority of cases, the outward covering of a selfish purpose, there would be little need to point so frequently to the abuse of the fundamental principles of the Craft. In dealing with what may be termed conspicuous vices among modern Masons the prevailing vices of the times must always be borne in mind. Glitter and show pass current, while simple worth goes unheeded. Men's desires have become necessities that formerly were accounted luxuries. Deception in trade is looked upon as justifiable, provided it is successful; and what is now viewed as a venial offence, in the days of greater purity was looked upon as dishonourable, if not dishonest. To keep up show requires money; increased indulgence necessitates increased means; and to thrive in trade demands the whole energies of men to the almost utter disregard of moral and spiritual culture. Even the intellect is crammed with a view to trade, and although books and newspapers have multiplied enormously, they tend to satisfy the lower wants of mankind, rather than the higher aspirations. They are often shallow and showy, and like the Yankee's razors, made to sell. It would be wonderful if Masonry escaped from the grovelling vices of the age. The trading spirit is rampant, and many men see in a Masonic jewel or symbol a talisman of fortune. They join the Fraternity, and forthwith their outward person becomes the adorned sepulchre, while within often is found rottenness or stagnation. In some cases shop fronts proclaim the fact that the occupier is a Freemason, while in other instances Masonic symbols figure on cards and circulars, indicating that those who issue them wish to announce to the world that they are members of the Craft. These personal shop front and printed witnesses of a fact are not always dictated by the trading spirit. The love of show is a powerful lever, especially to the men of shoddy. In Masonry they find a means of ready access to society which is denied to them by social conventionalities. They have wealth, but neither by birth nor education are they eligible for polite and refined intercourse. Masonry supplies them, in a modified form, no doubt, with something approaching to their requirements. Hence are found in the Craft a large number of successful traders, who are satisfied with the social advantages they obtain. They observe the outward form of the Fraternity, but they are veritable dead bones to all that is spiritually beautiful. They are charitable even to lavishness, but that involves no sacrifice, while the popularity gained by giving gratifies their pride, and solaces them for inroads upon their purses. These men are neither better nor worse than the average class of the day; they are traders in spirit, and the shop is never absent from their words and actions. Happily a few only have all the vices of their class without their virtues; they are the unwholesome leaven that now and then disfigures the Order, and brings reproach. The Masonic body includes a large number of publicans, and this fact is not regarded with favour by many. But the explanation is simple; sociality is an essential feature of the publican's business; indeed it is its mainspring; and in joining Masonry a publican at once gratifies his social instincts and promotes the interests of his class. As a rule he cares little for ritual and ceremonies; he shines best at the banquet table, where physical enjoyment and his trade are so favourably combined. In fairness it must be admitted that while the publican enjoys the pleasures of the table, as a rule he is no niggard with his money, and some of the most generous supporters of the Charities are to be found in this class. Still the fact remains that the good that is achieved springs from the lower motives of action, and that the esoteric character of the Craft is preserved in virtue of its inherent excellence and the efforts of the educated few. The intellectual life of Masonry is still further circumscribed, and were it not for a devotion worthy of martyrdom, the ritual and ceremonies would lose that exposition which throws light upon disputed points, opens up new views of origin and history, and enlarges and intensifies the spiritual glories of the Order.

It would be vain, perhaps, to hope for any great alter-

ation in the present order of things. There must be a change in the whole body politic before any of its branches can become thoroughly purified. Much may be done by the moral teacher. His functions never cease, and his duties become more onerous and imperative as difficulties increase. It is his privilege to proclaim eternal truths, to insist upon purity of motives, and the absolute necessity of cultivated intelligence as the means of action. He is met at the outset with the money-grubbing spirit, which rules the world as probably it has never ruled it before, and in its sordid nature is absorbed all that is best in the human heart. Wordsworth had a true poet's scorn for the love of wealth. In one of his sonnets he exclaims :

"Great God! I'd rather be
A pagan snokled in a creed outworn,"

than waste powers in "getting and spending." He knew the curse that the race for wealth brings, and like a prophet, he raised his warning voice against an evil that while it destroys it fascinates. There is a remarkable consensus of opinion among poets of the debasing character of money getting, and the pretensions that the possession of wealth too often inspire. The fool with money ranks with the most gifted in the eyes of the world, and the distinctions between real worth and vulgar shams are growing less. Tennyson hits the mark most vigorously when he says :

"Cursed be the gold that gilds the straitened
forehead of the fool."

He wars against the crying sin of the age. Another teacher not less gifted, Mrs. Barrett Browning, strikes a different chord, but vibrating to the same purpose. She is not unmindful of the achievements of enterprise, of the results of trade and civilisation, but she has this very suggestive line in "Lady Geraldine's Courtship" :

"Little thinking if we work our souls as
nobly as our iron."

Do we? While the trophies of trade and commerce are seen everywhere, the practice of the higher virtues is little regarded. That must be the answer to the poetess. The man who sets up a high standard as the rule of life in business, in all other matters is too often regarded as a fool; that is, if he happens to be poor. The wealthy man escapes any test, and success alone covers all offences of omission and commission.

This moralising is peculiarly suitable and applicable to Freemasons. Possessing in common with all mankind the veritable truths of religion and the facilities for its exercise, enjoying all the advantages that are supposed to belong to the present state of civilisation, the Freemason has the additional privilege of belonging to a Fraternity that embodies in its teaching all that is excellent in mind and heart. He is afforded special opportunities of becoming practically acquainted with all the virtues, and his whole training as a Mason is calculated to lead him in the paths of intellectual and spiritual development. The heritage of a Mason is beyond price, and it is sad to see it appraised at so low a value by the many, while the few are powerless to adequately sustain its wisdom, strength, and beauty. Still more might be attempted in the way of mental and moral progress than has hitherto been the case, and a beginning might be made in repressing as far as possible the trading spirit so apt to be manifested by the neophyte, and so offensive in the old Mason. It is of no importance to let the world know that a man is a Freemason, and there are ways of making the fact known to the brethren without artificial aid. It is just this difficulty--the becoming known to, and recognised by, each other outside of the Lodge room, that creates the great stumbling block to real brotherly feeling. The Charities are marvellous monuments of liberality, and reflect honour upon the Masonic body. But there is something more wanted to complete the bond of union, affection, and help. The great want is expressed in the word "sympathy." If a brother is considered worthy to be on a level with princes and nobles in the Lodge room, surely he is entitled to some regard out of it. There would be no sacrifice of social distinction in recognising a brother in the street, while the very difference that separates some would give a peculiar value to the friendly nod of a superior to an inferior in social status. It is not the mere fact of recognition that creates the value, but the assurance that it implies. It means that a brother is not only such within the confines of four walls and surrounded with certain regalia, but that he retains his character in the ordinary relations of life. There need be no fear of

undue familiarity; true dignity never lacks defence, while the sham article is not worth preserving. It is impossible to estimate the value of a real band of brotherhood such as is here indicated, but it is easy to understand that were it to exist the circle of Masonic duty would be enlarged, ugly gaps that now disfigure it would be closed up, sympathy would strengthen the weak points, and a boundless charity would embrace the whole.

MASONRY AND WOMAN.

THE "science" of Masonry is the science of morals--teaching us how to rear a spiritual Temple, and how to perfect and adorn it, by the aid of that wisdom and strength which God supplies, for a "habitation of the Spirit," in which God may dwell and reign for ever and ever. Is not this science accessible to woman? It is true it is not earth-born, it is of heaven's own revelation; but it is written on the arched heavens and the green earth; it is recorded on the ample pages of nature; it speaks on every leaf of the great Light of Masonry--the Bible; and the Divine Spirit, like an ever present tutor, is always ready to explain and amplify and lead on from step to step, from one essential principle to another, until the great Truth is reached and comprehended, and the novitiate is enabled to shout his rapturous "Eureka!"

Is woman excluded from the sociabilities of Masonry? From those which belong to the Lodge room she is, but they are not essential to woman's welfare. She is excluded from them as man is excluded from the private interviews, communications, and associations of ladies. Men do not ask to be admitted there, for they have no business there, and it is not suitable and proper they should be there. God has stamped upon the elements of human nature the necessity, and we all may see the propriety of this exclusion. But women are not excluded from Masonic sociabilities outside the Lodge room. And so far as sympathies are concerned a Mason's heart beats first and highest for woman's happiness. Woman is not excluded from the honours of Masonry. To be honoured is to be loved; to be honoured most is to be loved most. And we assert that in the affections of all the worthy Craft woman is the presiding divinity, next to the Deity. Our earliest and latest and purest affections are for her. Our first care is for her, and at her shrine we would offer the fairest and brightest gifts of earth. To wear a Masonic dress of a peculiar shape or colour is not honour. To have suspended from the neck a jewel of peculiar construction is not honour. To sit in the East, and preside over the work, is of itself but little honour. But to be enthroned in the affections; to be the object of first consideration; to be obeyed with promptness and served with pleasure, this is to be honoured. Is not woman honoured by the Craft? Does she not share in the "honours" of Masonry, and largely too?

But she is debarred from our traditions and mysteries. These two words imply almost the same thing, and as such we shall consider them. Women we believe have too much respect for Masonry to wish it destroyed. But were we to reveal its traditions and mysteries to ladies, it would be a violation of its laws and might prove its ruin. Besides, we cannot, without first becoming recreant to every principle of honour and integrity. Would woman be gratified with the knowledge at such a price? We think not. Nay, she would reject the coveted prize and spurn the traitor from her presence. The secrets of Masonry, among brothers of the Craft, are like the secrets of the physician and his patient; the lawyer and his client; the husband and his wife. To reveal them would be to show ourselves unworthy of them, and place on record the evidence of our own infamy. We know that women place too high a value upon the virtues of truth, honour and integrity to desire admission to our mysteries at such a sacrifice. The brow of her honoured father whom we hail as a brother of the Royal Art would darken upon her pathway at such a wish. And, after all, we are satisfied that a lady would decline the honour of becoming a Brother amongst us, if that distinction were freely tendered. Her heart is with her home; and neither our mysteries nor traditions could allure her to the Lodge-room.--*Hebrew Leader.*

The annual meeting of the Provincial Grand Lodge of Middlesex will be held at Uxbridge, on Saturday, 6th June.

INSTALLATION MEETINGS, &c.

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LODGE OF TRANQUILLITY, No. 185.

THE last meeting of the present session of this Lodge took place at the Guildhall Tavern, E.C., on Monday, the 20th instant, and although not numerously attended, proved one of those happy gatherings at which the spirit of enjoyment and content prevail, created by the absence of the more or less noisy exhilaration which characterise large assemblies on grand occasions. Bro. S. Boaz W.M. presided, and in consequence of the absence of some of the minor Officers several of the Past Masters acted for them. The business of the evening consisted of conferring the Master Masons' degree upon Bros. Davis, Fisher, Lazarus, M. Marks, and Van Gelder. As was anticipated, the W.M. had thrown off his hesitating timidity, and approached his task with sufficient confidence to render his work acceptable, thus showing that it was not want of ability which made his performance appear somewhat unfinished on the former and first occasion. At the meetings on these "off" nights many of the more pompous observances are very properly dispensed with, and the toasts and responses given with brevity. Bro. Barnett I.P.M., in proposing the health of the W.M., embraced the opportunity of making some favourable comments upon the ability with which the onerous task of raising five brethren to the third degree had been accomplished. The W.M., in reply, said he did not hesitate to cast some justly deserved blame upon several of the minor Officers, who were conspicuous by their absence. Bros. W. D. Bailey P.M. and Treasurer, Harry Tipper J.W., Thompson W.S., and J. D. Barnett P.M. and Organist, contributed to the harmony of the evening by their vocal and instrumental talents. The Visitors were Bros. Boover P.M. 306, Morling S.W. 948, Oppenheim 1306, Robinson 1328. There were also present Past Masters R. Z. Bloomfield, Harfeld, Staley, F. Croaker, N. Gluckstein, and E. Gotthel.

LODGE OF UNION, No. 414.

A REGULAR meeting was held at the Masonic Hall, Reading, on Tuesday, the 21st instant. Present:—Bros. M. J. Withers W.M., S. Wheeler jun. I.P.M., D. H. Witherington S.W., Frederick Blackwell J.W., R. C. Mount P.M. Treasurer, A. W. Parry Secretary, J. W. Martin S.D., C. G. Hawkes J.D., J. R. Hayward Org., William Sherwood I.G., J. C. B. Tirbutt and C. T. Rayner Stewards, W. Hemmings Tyler. Past Masters:—Bros. J. W. Hounslow, Samuel Bradley, John Long; also Bros. H. Higgs, G. H. Stabington, F. H. Furnival, Ed. Farrell, B. Ruddock, R. Adams, W. J. Maurice, H. P. Knill; Visitors Bros. R. C. Hurley P.M. 1101, E. J. Blackwell P.M. 1101, William Ferguson P.M. 1101, J. T. Stransom Treasurer 1101, W. Ravenscroft J.W. 1101, Cyril B. Tibbs I.G. 2043. Lodge was opened in the first degree, the minutes of the last regular meeting (which included the newly adopted Bye-Laws) were read and confirmed. Lodge was opened in the second degree and Bro. William James Maurice having given proof of his proficiency was entrusted. The Lodge was opened in the third, and Bro. Maurice was raised to the sublime degree of M.M. by the W.M., the traditional history being given by Bro. Wheeler I.P.M.; the working tools were presented by the W.M. The Lodge was resumed in the second and third degrees. The Worshipful Master then alluded to the serious illness of their highly esteemed Brother W. W. Moxhay, senior P.M. of the Lodge; he felt certain it was with sincere regret that every brother heard of their dear old friend's illness; he was convinced that they all heartily prayed that his valuable life might be spared. They always welcomed the cheery and happy face of Bro. Moxhay, who had for so many years acted as their installing Master; he was sure they were all anxious for his speedy recovery. He begged to propose—"That the brethren assembled in open Lodge desire to express their sincere sympathy with their esteemed Brother W. W. Moxhay in his illness, and devoutly pray that the Great Architect of the Universe may be pleased to restore him to health and strength." This was cordially seconded by Bro. Wheeler I.P.M., and carried unanimously, and the Secretary was requested to forward a copy of the resolution to Bro. Moxhay. All business being ended the Lodge was closed, and the brethren adjourned to supper at the Great Western Hotel, after which the toasts of the Queen and the Craft, the Visitors (responded to by Bros. Hurley P.M. 1101 and Flanagan W.M. 2043), the W.M., and the newly raised Brother (Maurice) were proposed and received in a hearty manner.

POLISH NATIONAL LODGE, No. 534.

THE annual meeting of this old established and flourishing Lodge took place at the Freemasons' Hall, Great Queen-street, on the 9th inst. Bro. Runtz W.M., supported by Bros. Bieling W.M. elect S.W., Bryant J.W., Tongue S.D., Gordon J.D., Apsey I.G., Turner D.C., Banks Tyler; P.M.'s Smith, Jackson, Jagielski, Rath, &c., Paas Secretary, Nowakowski Treasurer. The business of the evening consisted of raising Bro. O'Neil and passing Bro. Bailey; then followed the ceremony of installation. This was performed by the retiring W.M., in the impressive and able manner which is habitual with him, and the ceremony seemed to afford the highest satisfaction to the fifteen P.M.'s who formed the Board. In due course the new W.M. was saluted in the usual degrees, and the following Officers were appointed:—Bryant S.W., Tongue J.W., Gordon S.D., Apsey J.D., Turner I.G., Runtz D. of C., Banks Tyler. After these brethren had taken their seats the W.M. presented Bro. Runtz with a P.M.'s jewel, which was voted to him at the last Lodge meeting. The W.M. addressed Brother Runtz as follows:—"In the name of the Polish National Lodge I have very great pleasure in investing you with this beautiful P.M.'s jewel, which has been

presented to you by the brethren. It is the emblem of a perfect Master, and is suspended from the Polish White Eagle, a combined emblem of purity, swiftness and progress. It is not only the members' jewel of this particular Lodge, but it also represents a noble and chivalrous people—for history tells us how their splendid horsemen turned the tide of battle against the all conquering crescent which at one time threatened to overrun Christendom. May you, Bro. Runtz, live many years to wear it on your breast in our Masonic assemblies, and when that great summons arrives which we all must obey, may your children, and children's children, look upon this jewel as the most precious heirloom in their possession, for their father's sake." This short address was received by the brethren with great applause, and the I.P.M. made suitable reply, thanking the brethren for their kindness. The next business was the reading of the report of the Audit Committee, which showed there was a substantial balance in the hands of the Treasurer; it was unanimously accepted. After a few communications had been read, the W.M. was greeted with hearty good wishes, and a candidate proposed for the next meeting. Lodge was then closed in the usual manner. The brethren now repaired to the banquet room. When the cloth had been removed, the usual Loyal and Masonic toasts received attention. The I.P.M. proposed, in fitting terms, the health of the new W.M., who thanked the brethren for having selected him to the responsible office of Master; he was reminded of the night when, nine years ago, he was initiated in the Polish National Lodge; he had worked hard to perfect himself for the duties of Master, and felt that he had his reward in being elected. He hoped to transmit the warrant to his successor pure and unsullied as he had received it. The next toast was that of the Visitors, and to this Bro. Adlard responded; he had been over fifty years a Mason, and had passed the chair so long ago as 1834; he might therefore be supposed to have had some experience; he had never seen the work performed in a more perfect or abler manner than he had seen it that evening. Bro. Saegart also alluded to the able manner in which the I.P.M. had performed his duties; he was glad to see the brethren had given honour to whom honour was due, in having voted Bro. Runtz the Commander's White Eagle. Bro. Saegart terminated his remarks by wishing the W.M. a happy and prosperous year of office. The I.P.M., in response to the toast in his honour, thanked the brethren for the hearty manner they had received it; it was both painful and pleasant for him to respond to the toast—painful, as he was giving up his position; and pleasant, as he was terminating one of the brightest years of his life. As long as he lived he intended to be a member of the Polish National Lodge, and hoped to retain the good wishes of the brethren. The health of the Past Masters was then proposed. Bro. Jagielski ably responded, alluding especially to the significance of the Polish Eagle. Bro. Jackson thanked the brethren for having included his name; he thought that some allusion should have been made to the visit of the Most Worshipful Grand Master to Ireland. He hoped the Grand Master would visit some of the Irish Lodges, and cement the brotherly good feeling which already existed between English and Irish Lodges. The rest of the Officers were called upon to respond to the toast of their health, and at length the Tyler's toast completed the evening, and the brethren separated, at a somewhat late hour. Amongst the Visitors were Bros. Norman P.M. 125, Newton 90, Underwood W.M. 1366, Adlard P.M. 7, Saegart P.M. 548, Inglis S.D. 946, Taylor 1441, Kelsey 45, Debenham 28, Frost P.P.G.D. Surrey, Alford P.M. 228, Kew P.M. 179, Snowdin W.M. 157, Hughes W.M. 179, Pritchard S.D. 1415, Pink P.M. 1420, Cozan P.M. 1365, Newcomb 569, Busney 569, Potter 1158, Swain 1293, Couzens 907.

RANELAGH LODGE, No. 834.

THE installation meeting of this Lodge was held on Tuesday, the 14th instant, at the Criterion, Piccadilly, when there was a good muster of the brethren present, and they were honoured with the presence of several visitors. The business of the evening consisted of two initiations, two passings, and one raising. This was followed by the installation of Bro. J. Sims, who had been unanimously elected W.M. at the last regular meeting of the Lodge. Bro. H. Purdue, the retiring Master, performed the whole of the ceremonies in the most able manner; while the way he conducted the installation of his successor, called forth the praise of all. Bro. Oliver P.M. was voted a jewel in recognition of his valued and kind services as Organist for the last ten years. Bro. Sims's year of office promises to be a successful one; there will be two candidates for initiation at the next meeting of the Lodge. The banquet was served in the most satisfactory manner, under the able direction of Bro. Bertini, of well-known Criterion fame. A string band was in attendance, and played during the banquet. In due course, the Masonic toasts were honoured, and some good singing was rendered by Bros. Bryett P.M., Oliver P.M., May, Craigs, Cliburn, and others.

CALLENDER LODGE, No. 1052.

THE Festival of St. John and installation of Bro. Roger Walker was celebrated in the Masonic Rooms, 74a King-street, Manchester, on Tuesday, the 21st instant. The Lodge was opened in due form and with solemn prayer by the installing Master, Bro. Daniel Edwards (P.M. 1052 and the first Master of the Wolsey Lodge, No. 1993), in absence of the W.M. Bro. Outram, who was unavoidably prevented from being present at the opening. Bros. R. Walker S.W., S. Wrigley J.W., R. White I.P.M., D. Edwards Treas., J. Jordrell Sec., Ernest Jones S.D., C. J. Bennett Org., A. Williams I.G., J. Sly Tyler; W. Duncan P.M., P. Barker P.M., S. Warburton P.M., T. Fallows P.M., Jas. Campbell, W. H. Clayton, T. W. K. Start, H. Battersby, Jno. Shaw, W. W. Lofthouse. The minutes of the last regular meeting were read and confirmed. Lodge

was then opened in the second degree, and the W.M. elect was presented to the installing Master by Bro. Phillip Barber P.M., an old and esteemed member of the Lodge. The ceremony of installation was then proceeded with and completed by Bro. Edwards in a masterly manner, that frequently elicited demonstrations of applause. The following brethren were then invested:—Bros. A. B. Outram I.P.M., Seth Wrigley S.W., Jno. Jordrell J.W., A. B. Outram P.M. Treas., D. Edwards P.M. Secretary, S. Davies D.C., Ernest Jones S.D., C. J. S. Bennett Org., Acton Williams I.G., James Sly Tyler, J. Campbell and W. H. Clayton Stewards. Hearty good wishes were expressed by the following Visiting brethren:—Bros. Hatton P.M. 78 1993, Riley Sec. 815 1993, Harris W.M. elect 1993, Evans 1993, Withington S.W. 78, Burtles W.M. 78, H. Darbyshire, Howe W.M. 993, Rowa 1 52, Beresford P.M. 104 P.P.G.S.D.C., Nathan P.M. 1798, Jefferies W.M. 1161, Wilcock 1993, Gleave S.D. 104, Marshall P.M. 61 308 1283 P.P.G.P. West Yorks, Griffith 935 1993, Fletcher 993, Board I.P.M. 1798, Hebden P.M. 1458. Lodge was then closed in due form, and the brethren adjourned to the banquet room, where the tables were set out in splendid style, and beautifully decorated with fruit and flowers, by the caterer, Mrs. Edwards, of 5 Bury New Road, Manchester, who has already attained great local fame for her efficient catering. The usual Loyal and Masonic toasts were given and received in the most cordial manner. The Visitors spoke most enthusiastically of the Masonic treat afforded them by the delivery of the ceremony of installation, and expressed their gratification at the bountiful liberality displayed at the festive board. Past Masters and Officers spoke hopefully of their newly made Master, Bro. Roger Walker, who seems to be deservedly beloved and respected by all who know him. A bright future is anticipated for this Lodge under his rule; in fact, we believe a more harmonious and friendly Lodge does not exist in the provinces. The menu cards, printed by Bro. Beresford P.M. 104, were neatly got up, and we shall be pleased to place the one sent by our correspondent with the Masonic souvenirs in our collection.

PERSEVERANCE LODGE, No. 1743.

THIS new and flourishing Lodge, consecrated only five years since, has had an uninterrupted career of success, owing to the feeling of unity existing amongst its members. To this is combined good working and proverbial hospitality. A short time since a committee, under the presidency of the Worshipful Master, was formed for the purpose of welcoming the Ladies, and giving them an enjoyable evening. This has resulted in unqualified success. On Saturday, the 11th instant, the elegant suite of rooms of the Imperial Hotel, Holborn Viaduct, the headquarters of the Lodge, were thrown open, and, lighted by the Electric Light, presented a very attractive appearance. The Ladies on their arrival were received by Bros. Lovell and Thompson; but previous to this, at 4 o'clock, the Lodge was opened by the W.M. Bro. Alfred Eade, supported by Bros. Mollindina S.W., Read J.W., A. L. Leins P.M. Treasurer, C. E. Ferry P.M. Secretary, Mitchell S.D., Smith J.D., Fox I.G.; Bros. Sparrow I.P.M., Kearney and Walls P.M.'s. The minutes having been read and confirmed, Bro. H. C. Lonsdale, No. 205, was unanimously elected a joining member. The Bye-Laws were read. The election of W.M. for the ensuing year next took place, and resulted in Brother Mollindina S.W. being unanimously chosen. Bro. A. L. Leins P.M. was re-elected Treasurer, and R. W. Goddard P.M. Tyler. Lodge was then closed until the second Saturday in September. The Ladies and Brethren, 82 in number, now sat down to a sumptuous and *récherché* banquet and dessert, superintended by Bro. A. Begbie. The tables were most artistically decorated. Grace having been said, the Worshipful Master, who very ably presided, proposed the usual Loyal and Masonic toasts briefly and appropriately. Bro. Sparrow I.P.M. then rose; it afforded him great pleasure to propose the health of the W.M. It was the last time he should have that privilege. Bro. Eade had ably filled the chair, and, by his courtesy, able working, and presidency, had endeared himself to all the members, who trusted he would have long life, health, and prosperity. The W.M. in reply said he felt a great amount of diffidence in responding; he was one of the founders of the Lodge; he had held every office in it. It was with intense gratification he could say that every meeting had been one of unity. To those who had assisted him in his duties as Master his thanks were due. It was with especial pride he presided over such an assembly as was present on this, his last night in the chair. The next toast was the health of the W.M. elect. Bro. Mollindina was also one of the Founders; he had done his work well, and it was pleasing to see that he had been unanimously elected. He would now ask them to drink to his health, and to a prosperous year of office. The W.M. elect said he hoped to follow in the footsteps of his predecessors, and would do all in his power for the comfort of the Lodge. The W.M. then proposed the toast of the Ladies; he felt it a great pleasure to preside over such an assembly; he could not find words to express his gratitude for having been honoured by their presence. He hoped this evening would but be the precursor of many more, equally enjoyable. He could not find a better respondent than Brother F. Binckes Past Grand Steward. Bro. Binckes felt gratified at being present in a Lodge where the brethren had elected to have Ladies with them to participate in their pleasures, and he hoped others would follow the example set. He felt it an honour having been called on to respond; but he thought he was in somewhat of an enigmatical situation. However, the Ladies were in a position to judge as to whether Freemasons did their duty, and he would suggest as a fitting motto to the toast they should add the words "Love and Honour." The W.M. then proposed the toast of the Visitors, for which compliment Brothers Johnson, Binckes, H. M. Levy, and W. Smith severally responded. The next toast was the health of those gentlemen present who were not Masons; the W.M., as well as his brethren were pleased to see them. Perhaps eventually they might have to enrol their names amongst those belonging to the

Order. After a reply from Mr. Cattell, the W.M. gave the health of the Past Masters. To them his thanks were due. They had rendered the Lodge every assistance. Bro. Sparrow I.P.M. responded. The Treasurer, Secretary, and Officers were not forgotten, and then the Tyler gave the parting toast. The company adjourned, and dancing took place. During the evening Miss Leins, the Misses Lucy Elliott and Agnes Leins sang some excellent songs. Messrs. Packer, Frassini, and Albert Leins also sang. Bro. Tasker gave a capital recitation, while Bro. F. Binckes, by request, gave "Othello's Address to the Senate," in masterly style.

Among the Visitors were Bros. Binckes P.G.S., Packer 1571, Wright 1692, Burgess 2048, Thompson 1299, Scndam 749, Johns 1297, Smith 933, Kemp 1706, Hyams 487, London 1580, Levy P.M. 188; Mesdames Salter, Mentz, Reeve, Smith, Scudam, Fidler, Sparrow, Gasson, Watt, Thompson, Baker, Belhomie, W. Smith, London, Eade, Chamberlain. Misses Young, Rees, Bennett, Fox, Felsen, Packer, Wright, Moldinia.

CITADEL LODGE, No. 1897.

THE election meeting of this Lodge was held at the Railway Hotel, Harrow Station, on Saturday, the 18th instant, under the presidency of Bro. John Osborn the W.M., who was supported by the following Officers and Visitors:—Brothers Edwin Woodman J.W., Lee Secretary, Weston S.D., Osborn J.D., Von Holtorp I.G., Gaskin Steward, P.M.'s Bird, Mayes; also Bros. Davison, Sheffield, Hibberd, Cole, Trotman, Broach, Lee, Mayne, Wright, Hughes, Banks. Visitors—Bros. Thrupp R.W. D.P.G.M. Middlesex, Moulton 1693, Holt S.W. 496, Nelson I.G. 1423, Jones 1278, Ball 1567, Stretch jun. 1950, Forge P.M. 1950, Hammond 820, Payne W.M. elect 1602, Collings 1693, Plant 1950. The minutes having been confirmed, Bro. Lee was raised, and then, by the courtesy of the W.M., Bro. Woodman, the J.W. of the Lodge, who is also W.M. of 1950, assumed the chair and proceeded to confer the second degree on Bro. Plant, an initiate of 1950, who is about to leave for America. Bro. Osborn having resumed the charge of his Lodge, and the ballot having been successfully taken, Mr. Banks and Mr. Broach were initiated into the Order. Bro. Jones 1278 was admitted as a joining member, and the following Officers were elected for the ensuing year:—Bro. Lee W.M., Hurran Treasurer, Very Tyler. Other business having been disposed of, Lodge was closed, and was followed by a dinner, where the usual toasts were honoured. Bro. Osborn was congratulated on the success which had attended his presidency of the Lodge, and regrets were expressed that the time had arrived for his retirement from the chair. Bros. Sheffield, Lee jun., Woodman, Collings and others contributed to the harmony of the evening.

EARL OF LATHOM LODGE, No. 1922.

THE installation meeting of this Lodge was held on the 13th inst., at the Greyhound Hotel, Streatham Common, Surrey, and was numerously attended by members and Visitors. Bro. Wentworth T. Chapman, the W.M., was supported by G. W. Evans S.W. and W.M. elect, Runacres P.M. Treas., Witts P.M. 144 Sec., Evans S.D., Clark J.D., Beal as I.G., Sims P.M. D.C., Albert Org., Spencer S., Taylor I.P.M., and the following Visitors—Warren I.P.M. 1348, Barmham P.M. 144, Croaker P.M. 185, Taylor P.M. 1558, Evans 177, Dickins P.M. 860, Walker 1348, Voysey P.M. 1641, Bently Haynes W.M. 27, R. Stokes 1963, Paton 205, Treacher 1475, Larham P.M. 1216, Mattock P.M. 1441, Horne P.M. 227, Stokes 1558, Clyde, Pawsoy 1539, Day 1539, Hyde 1662, Hawkins 1287, Stacey 382, Town 973, Griffiths P.M. 1446, Leaper P.M. 1275, Johnson W.M. 1320, Edgley 1446, Dickey 1744, Voysey 172, Levy P.M. 188. Lodge was opened and the minutes of the former regular meeting, and of emergencies of the 9th February and 9th March, having been confirmed, the report of the Audit Committee was adopted. Bros. Cope, Darling, and Edwards were raised. A Board of Installed Masters was opened, and Bro. G. W. Evans was installed in the presence of 22 W.M.'s and P.M.'s, by the retiring W.M. Bro. Chapman. The W.M. was saluted according to ancient custom, and appointed and invested as his Officers Bros. Chapman I.P.M., Turle Lee S.W., Evans J.W., Runacres P.M. Treasurer, Witts P.M. Secretary, Clark S.D., Cannon J.D., Sims P.M. I.G., Spencer D.C., Albert Steward, Coates Org., Shipton A.S., Church Tyler. Bro. R. Taylor P.M. acted with his usual ability as D.C. during the proceedings. Two propositions for initiation and one for joining were handed in, while the resignation of a P.M. was received with regret. Hearty good wishes were then given by the Visitors, and the Lodge was closed until the second Monday in May. The brethren afterwards adjourned to the Carlton Hall, Tunstall-road, Brixton, where an excellent banquet and dessert was served by Bro. C. G. Slawson. Grace having been said, the W.M. proposed the usual toasts. Bro. Chapman I.P.M. said the brethren perhaps thought that they had heard his voice for the last time. It was so as W.M., but not as a Past Master. He had a pleasing duty to perform, to submit an important toast—that of the W.M. That brother had shown his aptitude for the office by the way in which he had invested his Officers, and had since presided over the Lodge. He hoped he might have health and prosperity during his term of office. The W.M. fully recognised the responsibilities of office. It would be a source of pleasure to be of any service to the Lodge. He was sure he should have the assistance of the members to enable him to carry out his duty. He then proposed the toast of the Visitors, of whom there were thirty-four present, twenty-two of them Installed Masters. He felt it an honour to have so many guests around him, his own father being among the number. Bros. Haynes W.M. 27 and Johnson W.M. 1329, with others, responded. The W.M. proposed the toast of the I.P.M., Bro. Chapman. The Lodge was indebted to him

for its success during his year of office; he had always looked after their comforts, and it was now with great pleasure he invested him with a jewel, as a token of the regard in which he was held. Bro. Chapman felt honoured in receiving the jewel just presented him. He could not find words to properly thank them. He hoped to obtain higher honours in the Order. He was pleased to say the Lodge was in a prosperous condition, and he was proud that it was free from debt and had funds in hand. The W.M. then proposed the toast of the Past Masters, which was acknowledged by Bros. Taylor and Runacres. The toast of the Treasurer, Secretary, Wardens and Officers was given, as also was that of the Musical Brethren who had so ably rendered service. The Tyler's toast followed, a very agreeable and harmonious evening was brought to a conclusion. Bros. Albert and Spencer were assiduous in their exertions for the comfort of the brethren and Visitors. The music was under the direction of Bro. Turle Lee, the S.W. of the Lodge, who was ably supported in his endeavours to amuse by Bros. James Brown, W. Coates, Henry Taylor and Franklin Clive.

Confidence Lodge of Instruction, No. 193.—Held at the Hercules Tavern, Leadenhall-street, on Wednesday, 22nd inst. Bros. Saint W.M., Cubitt S.W., Gildersleve J.W., Pitt Secretary, Hollands S.D., Biddle J.D., Foster I.G., P.M.'s Webb Preceptor, Barnes; also Bros. Egan, Lashbrooke, Fernley. Lodge was opened in due form, and the minutes of previous meeting were read and confirmed. The ceremony of initiation was rehearsed by the W.M., Bro. Lashbrooke acting as candidate. Bro. P.M. Barnes worked the first section of the lecture, assisted by the brethren. Bro. S.W. Cubitt was elected W.M. for ensuing meeting. The brethren greeted the assembly of Past Masters; they were especially gratified at the visit of Bro. Barnes, after his severe illness. All labour ended, Lodge was closed, and adjourned to Wednesday next, 29th April, at seven o'clock.

Royal Alfred Lodge of Instruction, No. 780.—A meeting was held on Friday, 17th inst., at the Star and Garter Hotel, Kew Bridge. Bros. Edmiston W.M., Turner S.W., Sperring J.W., C. E. Botley Secretary, Thomas S.D., Wing J.D., Baily I.G., W. Goss P.M., Norton, Cammell. Visitor—Bro. Russell 1996. After preliminaries, the ceremony of initiation was rehearsed, Bro. Russell candidate. This brother then answered the questions leading to the second degree; Bro. C. E. Botley worked the first two sections of the first lecture; Bro. Russell was elected a member; and Bro. C. E. Botley appointed W.M. for next meeting, when he will rehearse the installation ceremony. Lodge was then closed, and adjourned until 24th, at eight o'clock.

New Concord Lodge of Instruction, No. 813.—Held at the Jolly Farmers', Southgate-road, N., on the 15th inst. Bros. Cohen I.M. W.M., Powell S.W., Money J.W., Fenner P.M. Preceptor, Catling S.D., Weeden J.D., Ashton I.G., Conrad Secretary. After preliminaries, the minutes of last meeting were read and confirmed. Lodge was opened in the second and third degrees. The Fifteen Sections were then worked by the following brethren:—First Lecture—Bros. Ashton, Fenner, Turner, E. M. Money, Watts, A. Money. Second Lecture—Bros. Lone, Weeden, Catling, Sadler (Grand Tyler), Dixie. Third Lecture—Bros. Ferrar, Galer, Powell. Bros. Catling and Christmas were elected members of this Lodge. Bro. Dixie proposed, and Bro. Mustoe seconded, that a vote of thanks be recorded to Bro. Cohen, and that he be elected an honorary member of this Lodge. This was carried unanimously. The W.M. proposed, and W. Harper seconded, that a vote of thanks be recorded to the brethren taking part in the working, and also to Bro. Sadler P.M. Grand Tyler for his kindness in coming, and giving the brethren the pleasure of hearing his working. This also was carried. Lodge was then closed.

Hyde Park Lodge of Instruction, No. 1425.—There was a very large gathering of members and visitors at the meeting of this excellent Lodge of Instruction on Monday last, the 20th inst., when the V.W. Bro. A. F. A. Woodford P.G.C., &c., completed the second portion of his lecture on the Early Ritual of Freemasonry. Amongst the brethren present were Bros. G. Read P.M. 511 W.M., W. J. Mason S.W., Jas. Lichtenfeld J.W., Rev. A. F. A. Woodford P.G.C. Chap., H. Dehane P.M. 1543 P.P.G.S.D. Essex Sec., F. Chandler S.D., A. Hardy J.D., C. J. Morse I.G., W. Middleweek S.; P.M.'s Bros. W. H. Chalfont 1425, Browne Kidder 12, A. E. Gladwell 172, D. Cama 258 P.G.D.C. Middx., Capt. A. Nicols P.M. 1974 P.D.G.S. of W. Punjab, C. Higgins 1381, James Stevens 1216, G. Gregory 1538, C. Andrews 77, also Bros. W. Harris, E. Coleman, R. P. J. Laundry, C. Coleman, A. P. Lake, A. Le Clair, J. Greenway, D. Stroud, H. J. Phillips, W. A. Landey, Laurence, C. Bellerby jun., Cliburn, W. R. Hatton, C. Breitbach, M. D. Cama, N. D. Francis, Rev. M. Haines, C. Craig, C. S. Mote, J. H. Wood, T. C. Edmonds, R. C. Cursons, E. Bessell, A. S. Death, Owen. Visitors—Bros. J. Carter 212, C. P. Langley 2045, E. Lange 141, A. Stong 141, Capt. H. S. Andrews 1974, J. E. Sheffield, A. Cornwall 969, Owen, Hills. Lodge was opened in due form, and the minutes of the previous meeting having been confirmed, it was raised to the third degree, and the W.M. introduced Bro. Woodford to the brethren for the purpose of the meeting. The worthy and rev. lecturer at once took up his address, at the point of termination of the first portion of the lecture given on a former occasion, when the Lodge was in the first degree and carrying his remarks into the following Craft degrees greatly interested his hearers by comparisons of the style of ritual antecedent to the present century with those now adopted in our English Lodges. The lecturer strongly argues for an unbroken connection of antiquated verbiage with that of modern times in the composition of the ritual at the date of the Articles of Union in 1813, and certainly some of his arguments are deserving of considerable attention, although they do not meet with general acceptance. Bro. Woodford

should be heard in Lodge by those who desire to receive interesting instruction in respect of former "working," for it is of course impossible to give publicity in these pages to his remarks thereon. It is sufficient to state that a very pleasant hour was spent by a most attentive audience, who, at the close of Bro. Woodford's address, greeted him most cordially. At the request of the W.M. Bro. Stevens P.M. moved "that the thanks of the Lodge be accorded to the V.W. Bro. A. F. A. Woodford P.G.C. for his very instructive lecture, and that the same be recorded on the minutes." In the course of his speech Bro. Stevens, remarking upon the evident desire of Lodges of Instruction to vary the monotony of continued rehearsals of ceremonial, by availing themselves of opportunities such as Bro. Woodford had that evening afforded, maintained that it could not now be said that Masonic Lecturers were not forthcoming, or that the brethren generally could not be interested and instructed in a manner different from that which obtained but a few years since. Bros. Hughan, Whythead, Cumberland, and others were, equally with Bros. Woodford, W. W. Morgan, and, he hoped he might add, himself, ever ready when called upon to devote what ability they might respectively possess to the advancement of the literature of the Craft. The worthy lecturer on this occasion gave, by his position in the Order, a countenance of no slight importance to these lectures, and therefore such service should be recognised in the manner which his motion indicated. Bro. C. Andrews very eloquently seconded the motion, which was carried with acclamation. Bro. Woodford having thanked the brethren, the Lodge, which had been duly closed down, received several of the Visitors as members, and was subsequently closed in peace and harmony.

Royal Savoy Lodge of Instruction, No. 1744.—A meeting was held on Thursday 9th April, at the Yorkshire Grey, London-street, Fitzroy-square. Present—Bros. Mordey W.M., Verdin S.W., Burgess J.W., J. W. Smith Treas., Davies Sec., Webb S.D., Scurrah J.D., Sillis I.G., J. C. Smith Preceptor; also Bros. Dickey, Thom, Pratt, Walker, Harrison, Nicholls, Ross, Perry, Holland, Barling, Nadenik, Rusicki, Kauffmann, Greenway, and Sharpe. After preliminaries, minutes of last meeting were read and confirmed. Lodge was opened in the second degree, and the Preceptor worked the first section of the lecture, assisted by the brethren. Lodge was resumed to the first degree, and Bro. Thom answered the questions leading to the second and was entrusted. Lodge was resumed to the second degree, and the ceremony of passing rehearsed, Bro. Thom as candidate. The Preceptor worked the second and third sections of the Lecture, assisted by the brethren. Bro. Verdin was unanimously elected W.M. for the ensuing meeting. The Preceptor proposed an I Bro. Baring seconded that a hearty vote of thanks be recorded on the minutes to the W.M. for the ability he had displayed in conducting the duties of the chair. This was carried unanimously, and Lodge was then closed.

On Thursday, 16th April, Bros. Verdin W.M., Burgess S.W., Webb J.W., Smith Treas., Davies Sec., Scurrah S.D., Thom J.D., Ross I.G., J. C. Smith Preceptor, also Bros. Holland, Mordey, Rogers, Nadenik, Solomon, Pratt, Harrison, Dickey. After preliminaries Lodge was opened in the second degree, and the first section of the Lecture was worked by the Preceptor, assisted by the brethren. Lodge was opened in the third, and resumed to the second degree. The W.M. then vacated the chair in favour of Bro. Dickey. Bro. Rogers having answered the questions leading to the third degree, was entrusted. Lodge resumed to the third degree, and the ceremony of raising was rehearsed, Bro. Rogers as candidate. Bro. Verdin having resumed the chair, the second and third sections of the lecture were worked by the Preceptor. Lodge was resumed to the first degree, and the Preceptor worked the first section of the lecture, assisted by Bro. Webb J.W. Bro. Burgess was elected W.M. for the 30th inst., next Thursday being the night appointed to work the Fifteen Sections. All Masonic business being ended, Lodge was closed.

Bro. James Stevens P.M. P.Z. delivered his interesting lecture on Freemasonry, entitled "Knobs and Excrescences," at the monthly meeting of the Loyal Berkshire Lodge of Hope, at the Temperance Hall, Newbury, Berks, on the 10th instant. Bro. W. H. Belcher W.M. presided. The thanks of the brethren were unanimously accorded to the lecturer at the close of his able and instructive address.

The following Dinners were held at the Freemasons' Tavern during the week ending Saturday, 25th April:—

Monday—Grand Master's Lodge, Royal Albert Lodge, British Lodge. Tuesday—Cadogan Lodge, Salisbury Lodge, Sion College, Wanderers' Chapter. Wednesday—Orphan Working Schools, Artists' Benevolent Fund. Thursday—Grenadiers' Lodge Polish National Lodge, Dramatic Ball. Friday—Liederkrantz Festival.

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THE GRAND FESTIVAL will be held on Wednesday, the 29th
 of April 1885, at the Freemasons' Hall, Great Queen Street, London.

The Right Honourable the **EARL OF LATHOM,**
 Deputy Grand Master, in the Chair.

Tickets may be obtained of the Grand Stewards; but no Tickets will be issued
 after four o'clock on the day preceding the Festival.

Dinner at Six o'clock precisely.

The Musical arrangements will be under the direction of Bro. Edwin M. Lott
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Brethren must appear in full Masonic clothing.

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THE NINETY-SEVENTH ANNIVERSARY FESTIVAL of this
 Institution will take place

On **WEDNESDAY, the 13th MAY** next,

UNDER THE PRESIDENCY OF

SIR WALTER W. BURRELL, Bart., M.P.

R.W. PROV. GRAND MASTER OF SUSSEX.

President of Board of Stewards:

W. Bro. Lt.-Gen. C. W. RANDOLPH, S.G.W. Sussex.

Treasurer:

W. Bro. D. P. CAMA, P. Prov. S.B. Middlesex.

Chairman of Ladies' Stewards:

W. Bro. J. H. MATTHEWS, G. Std. Bearer.

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

F. R. W. HEDGES, Secretary.

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

Votes thankfully received by

Mr. C. BECKINGHAM, 415 Strand; or by

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

The Widow, being almost a stranger, earnestly hopes the
 "Brotherhood" will help her at the next Election.

TO Managers of Provincial Masonic Election Associations and
 others.—Any Association, without a case of their own to support, who
 will assist the undersigned in securing the election of Mrs. JANE TRIBE, at the
 forthcoming election, will be guaranteed a certain repayment of 125 mixed
 Votes annually, and as many more as can be obtained, by C. J. PERCEVAL, V.P.
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MISS MARY ANN HILL,
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Her age renders it difficult for her to obtain employment. She has
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Hon. Mrs. Law, Hampton Court Palace.

Hon. A. Graves, Parkshot, Richmond.

Mrs. D. Ricardo, 8 Chesham Street, Belgrave Square.

The Rev. P. Cameron Wodehouse, Hampton Court Palace.

Rev. Dr. Hughes, Castlebar Court, Ealing.

The Rev. W. Midwinter, Vicar of St. Paul's, Lisson Grove.

T. A. Jones, Esq., 40 Chancery Lane.

Mrs. Darling, 8 Phillimore Gardens, Kensington.

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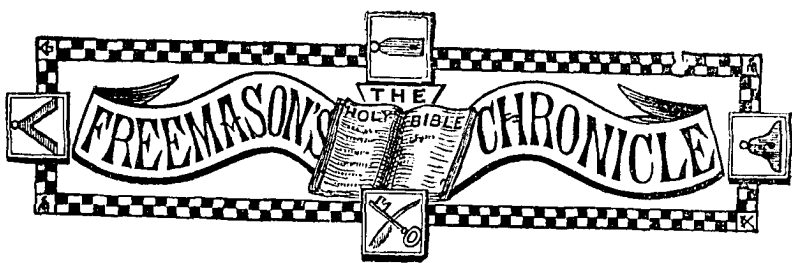
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We cannot undertake to return rejected communications.

CHARITY AND CLAIMANTS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—It is not easy to discuss the merits of the various claimants to our Charities, without being open to the charge of hostility to a person or of unkindness. Yet cases arise occasionally which demand more than a passing notice, even at the risk of being misunderstood. At the last Quarterly Court of the Masonic Institution for Boys, Bro. J. S. Cumberland called attention to the case of William Edward Tappenden, and proposed that the lad's name should be removed from the list of candidates, on the ground that the boy's father had not left him penniless, but had provided for him. This objection elicited from the Chairman, Bro. Raynham Stewart, and others the remark, "that the School was not intended for the reception of paupers." I had a slight acquaintance with the late Bro. Tappenden, and I know well some of the supporters of his son. The former was very much respected in the Lodge to which he belonged, and I can vouch for the latter that they are men of high character and deep sympathy. In making these admissions, I am not quite sure whether Bro. Cumberland was not right in raising the question of claim, although I do not see how he could expect to succeed in the case of the boy Tappenden, seeing that he is only the type of many. It would be unfair to single out one boy, when there are others in a similar position. The value of Bro. Cumberland's action in this instance consists in the attention he has called to a matter that ere long will have to be considered. The necessity for some alteration is continually occurring, and the remark of the

Chairman will tend to hasten the time when the whole system of candidature must be revised.

I recollect being taken seriously to task for calling the Institution at Croydon "Almshouses," but my offence was venial compared with that of Bro. Stewart's. In both cases no harm was meant; at least there was none in mine, and I feel sure that Bro. Stewart would not wilfully hurt the feelings of any brother, much less those of the widow and orphan. But these cases only show how tender are the susceptibilities of the brethren, and how cautious all ought to be in the use of words and phrases. What strikes me forcibly is that Bro. Stewart's remarks point to the assumption that the benefit of the Charities is circumscribed by the financial position of the claimants, and those outside of the charmed circle—the most pitiable and often the most deserving—must look elsewhere for help. Thomas Noel, in his "Pauper's Drive," has the following refrain:—

"Rattle his bones, over the stones,
He's only a pauper, whom nobody owns."

Practically, that represents the unhappy condition of the very poor Freemason, although it may shock the sensitive nerves of some to have it so bluntly stated.

Looking at the question in a broad and common-sense light, the whole case presents itself to me in something like the following form. When a man becomes a Freemason, he is accepted as having complied with the financial requirements as well as the moral conditions of the Order. He meets on the level, and is the equal of princes and peers, and he does not lose that equality unless he violates his obligations. His acceptance into the body covers his failings as well as his virtues; the former should be the object of solicitude, independent of any narrow limitation, while the latter should be regarded as the common property of all. A brother's success in life increases his responsibilities to others; his failure demands sympathy and succour. His claim is altogether independent of social status; were it otherwise, class distinctions would be set up, a state of things utterly subversive of the fundamental principles of the Craft. Charity, we are taught, is "the distinguishing characteristic of a Freemason's heart," and I nowhere find that its exercise is limited, except by self-preservation, and the duty that is owing to relatives. I go farther, and say that the ritual points to those "reduced to the lowest state of poverty and distress" as objects of the special regard of the brethren. It may be urged that it is impossible to relieve in every case, and that therefore some rule of choice must be laid down. No doubt this is so, but a rule that shall, in the case of charity, exclude the most wretched cases, while it helps those capable of helping themselves, is a direct violation of the principles and of the teaching of the Fraternity. I deny the right of any body of men to frame laws that are opposed to the constitution, to the spirit of charity, which is the essence of Freemasonry. Their first duty is to the poorest, working upwards, and their object should be to select the most helpless cases for relief. It is not for them to define the social status of candidates, nor even of the inmates of the Schools. In the latter case that is a matter for the pupils themselves. All that the Governors are called upon to do is to afford the best facilities they can for their charge, leaving distinctions to assert themselves, as they always do in any body of human beings.

There is a good deal of social cant among Freemasons. "I am holier than thou," is as clearly expressed in the actions of some as if they wore the phylacteries of their ancient type on their foreheads. They are the Pharisees of the Order, who observe its forms with rigid exactness but reject its spiritual teachings. The time is near, if it has not come, when the word "pauper" shall be unknown among Freemasons, when the principle of equality shall assume its rightful position, and when the exercise of charity shall no longer be limited to class, but be as free as its genius is pure and unbounded.

Yours fraternally,

WATCHMAN.

ONE OF THE UNEMPLOYED.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Will you kindly grant me space in your columns to make an appeal to the brethren of the Order to solicit their assistance and influence to help me in obtaining some kind of employment whereby I shall be enabled to earn my living. I have tried my utmost to obtain a situation since the first week in January last. I have advertised, answered advertisements, and applied personally, but all to no purpose. I have been told by a great many employers that they require young men, and one gentleman (a partner in a firm to whom I have paid some thousands of pounds when in more prosperous circumstances) told me that there was always a home open to me by applying for admittance to the workhouse. With the above results, after my daily endeavours to obtain an honest living, I think it is sufficient to crush the spirit of the strongest. I am happy to state that I can give good references, and can also refer to Brothers in the Craft to whom I have been known for many years. I shall be pleased to answer any inquiries, either personally or by letter, that might be required of me. Trusting you will excuse me for taking up so much of your valuable space, in making this appeal as my last resource,

I remain,

Dear Sir and Brother,

Yours fraternally,

MASTER MASON.

Any communications addressed to M.M., care of Messrs. Kerbey, Stationers, &c., 118 Whitechapel Road, E., will be most thankfully received and gratefully acknowledged.

ROYAL ARCH.

—:—

WANDERERS' CHAPTER, No. 1604.

THE installation Convocation of this Chapter was held on the 21st inst., at the Freemasons' Hall, Great Queen-street. Present—Comps. Vincent P.Z. M.E.Z., Wray H., Seale J., Fuller Treas., Baker S.E., Gibson S.N., Coop P.S.; P.Z.'s Boulton, Meredith. The minutes of last meeting having been confirmed, the report of the Audit Committee was read and adopted; it showed a balance in hand of £42 11s 2d. A ballot was taken for Bro. A. Hawksford 1604, who was duly exalted into the Order. The election of J. took place, in consequence of Comp. Capt. Butterworth being with the Army in Egypt, and Comp. Gibson was unanimously chosen. Comp. Coop was elected S.N. A Conclave of Installed Principals was opened, and Comp. E. F. J. Wray was installed M.E.Z., Seale H., Gibson J. The ceremonies were excellently rendered by Comp. Vincent P.Z. On the re-admission of the Companions the newly-installed Z. appointed and invested his Officers: Comps. Vincent I.P.Z., Fuller Treasurer, Baker S.E., Coop S.N., Brindley P.S., Hamilton 1st A.S., Stamp 2nd A.S., Lackland Janitor. The M.E.Z. had a very pleasing duty to perform, to present to Comp. W. Vincent P.Z., and place on his breast, a gold P.Z.'s jewel, not only for having served the chairs of the three Principals, but also for the manner in which he had discharged the duties attached thereto, and for the high respect he was held in by every Companion. Comp. Vincent, in appropriate terms, returned thanks for the valuable gift, and the kind words accompanying it. The resignation of a Companion was accepted with regret. Hearty good wishes were given by the various Visitors. The Chapter was closed until the third Tuesday in September, and the company sat down to banquet. The M.E.Z. proposed the usual Loyal and R.A. toasts. Comp. Vincent I.P.Z. said for the first time he had the honour to propose the toast of the M.E.Z. In selecting Comp. Wray the Companions had not only done honour to him, but also to themselves. The M.E.Z. thanked Comp. Vincent for his kind remarks; his aim had always been to enhance the success of the Craft, and this Chapter in particular. The toast of the Exalte, Comp. Hawksford, was given, and duly responded to. In a very pertinent speech the M.E.Z. proposed the toast of the P.Z.'s. and regretted that several of them were absent. Comp. Vincent, in reply, said his services were always at their command. Comps. Meredith, Boulton, Ascott, Levy, C. Taylor, Bond, R. Taylor, Graham, Lowe and Cantle responded as Visitors. The M.E.Z. then proposed the toast of the H. and J. Had they not done their duty they would not have been selected to fill those important offices. The toast having been responded to in excellent terms, the M.E.Z. proposed the toast of the Officers of the Chapter, Comps. Fuller Treasurer, whose interests in the Chapter showed such a good balance, and Comp. Baker S.E., who was one that looked after their interests. If they regretted losing his services, in future they hoped to have him in a more prominent position, to enable him to occupy the chair. The same might be applied to those other Companions who had been selected for office. No better working ones could be found. Comp. Fuller, in responding, said they were in a flourishing condition. It was to Comps. Vincent, Meredith, and Boulton they were indebted for the prosperous condition of the Chapter. The toast of the Companions now serving their country in the Sudan was next given, the proposer (Comp. Fuller) hoping they would return to their native country safe and sound. Comp. W. H. Baker S.E. followed, and said how pleased he was to see the Chapter crowned with success. He alluded to Comp. Smith, and said they owed a debt of gratitude to him for the services he had rendered to the Chapter. Comps. Coop and Brindley followed. The M.E.Z. then proposed the toast of absent Companions. This toast was enthusiastically received, with the hearty co-operation of every Companion, and then the Janitor's toast was given. Among the Visitors were Comps. Bond H. 619, Grist 1624, Taylor J. elect 1540, Ascott P.Z. 733, Love 1387, Edwards 65, Garrard 582, Cantle 186, Levy P.Z. 188.

A Convocation of the North London Chapter of Improvement was held at the Alwyne Castle Tavern, St. Paul's Road, Canonbury, on Thursday, 23rd instant. Comps. W. Radcliffe M.E.Z., G. Gregory H., S. George J., J. E. Sheffield S.E., Sheppard S.N., T. C. Edmonds P.S. The respective offices were ably represented, and a very profitable evening was spent.

The monthly meeting of the Lodge of Benevolence was held on Wednesday, at Freemasons' Hall, Bro. Joshua Nunn President, James Brett Senior Vice President, and C. A. Cottebrune Junior Vice President being present, and occupying their respective offices. The recommendations made at the last meeting having been confirmed, the consideration of the forty-eight new cases on the list was proceeded with. Four of these were deferred, one was dismissed, and the remaining forty three were relieved—with a total of £983, made up of one sum of £3, three of £5! each, ten of £10, three of £15, six of £20, two of £25, ten of £30, six of £40, one of £50, and one of £60.

THE THEATRES.

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Vaudeville.—The 17th of April 1885 will be a red letter day in the annals of the Thorne administration. Poor Henry J. Byron has gone from us to the land of shadows, but has left us at parting the richest and ripest fruit of a wit that at its best shone with the kindly light that loves, or pities the folly it mocks at. That the "Open House" did not unfold its doors before the author had left us must be regretted. However, on this the first night, when the universal laughter that had flowed like a tidal wave subsided, the happy manager was no longer in doubt of a new triumph. We who had known the gifted writer, to whom English men and women owe many happy hours, felt it might be as well if the memory of the dead had been considered in silence. As for the story of "Open House," it deals with the mistakes and mystifications brought about by an impudent cad, Jack Alabaster, played with almost painful realism by Mr. Thorne. Never before has this clever comedian so completely merged his own individuality in his author's creation; his meanness, impudence, preposterous misquotations from the Latin Grammar, his almost pathetic absence of moral sense, reach the sublime of the unconscious. Mr. W. Farren, as a senile lady-killer, played like the master he is; he would invest almost any part with the charm of highest comedy. Mr. Yorke Stephens is fitted with an excellent opportunity. Mr. Cayley, as the noble-hearted but hot-tempered husband, maddened with jealousy by this "Iago" Alabaster—who establishes himself in Cayley's house, and would marry his niece, on the pretence of having saved his life. Miss Cissy Grahame gives promise of improvement, and has almost given up those Burne Jones attitudes and æsthetic lisplings so trying to the sterner sex. Mrs. Canninge is excellent as a strong-minded widow, and Mr. Wheatstone will doubtless tone down his "Joseph." The comedy is prettily mounted, and will provide laughter of the "Regency" flavour. Howard Paul's sparkling little triologue, "The Man Opposite," commences the evening. The author and Miss K. Phillips are at their best in it. Except by the hon. member for East Hampton, Mr. Howard Paul is unapproached in the lightness of touch that gives the charm to this kind of work. Those will miss a treat who go only for the more important play.

Olympic.—We are having a plethora of farcical comedies; we hear, too, of a farcical tragedy; and now the management of the Olympic provides us with what is probably intended as a farcical melodrama. "Heartless," a new play, was presented last Saturday evening. "Adapted" (is this a misprint for "distorted") from Ouida's "Puck." We all know this novelist's mannerism; her fervour, high colouring and passion at fever heat; her lime-light and moon-light effects, glorified with the glamour of her picturesque genius, which lends a charm to her most impossible creations. In the story of "Puck" the pathetic character of the brother gives poetic value to the work, whilst the author throws an advantageous chiar-oscuro round her figures by placing them in an Italian background. The anonymous adapter has dragged all the dramatic personæ over the Channel, and commences his drama in a cottage, where the heroine, Avice Dare, and her brother Ben, are discovered speaking an eclectic dialect, compounded of Whitechapel, Yorkshire and Lowland Scotch. Avice robs her brother, to buy a cotton pocket handkerchief from a pedlar (Mr. Girardot), who speaks the same peculiar tongue; she then sells her brother's dog, and joins a travelling circus. Mr. Alleyne, as Ben, did his best with the part; his devotion to his sister is indicated under his cynical indifference. Miss Wade, in a realistic Scotch peasant's dress, promised also well in the opening. The play is divided into a prologue and four acts. In the first act the fate of the drama seemed hopeless; it however sank into lower depths until unmistakable marks of disapproval were exhibited at the close of the third act. In act 1—"Temptation"—Avice is engaged at the Coronet Theatre, and apparently as *bonne amie* of the manager, Lord Bethan, played with spirit by Mr. P. Lyndal; she is beloved by Carlos Mirle, a preposterous painter and poet, stage manager of the Theatre; the part was magnificently played by Mr. K. Bellow. Avice fools him; she is furiously jealous of the leading lady, lately in the street "button hole" trade, but introduced to the manager by a virtuous but very slangy young person, a member of his ballet. Avice tries to kill her rival, by tampering with the stage machinery. In the second act we are in the green room, where a young lady is discovered trying to sing, for what purpose does not appear. Then Carlos goes mad, the leading lady marries Lord Bethan; then Ben appears; he is in search of Avice; accompanied by the repentant pedlar, she enters, and renounces her brother; adopting for the nonce the eclectic dialect of her youth; whereat the house giggles. In the last scene Avice, in terror, seeks safety from her insulted lover, who has escaped from an asylum. He enters, and here occurs the one thrilling scene of the play. The portrayal of madness may not be legitimate art, but Mr. Bellow so steeped himself and his audience in the passion and wild horror of the madman's thirst for vengeance, with his doubts and agony of misgiving, that we felt completely carried away by the magic of his art. Miss Wade also realised the terror of her doom with excellent effect. It recalled the last act of Fedora. But the great love underlying this fury was most subtly indicated by Mr. Bellow, where M. Berton only showed the rage of outraged confidence. A woman with no moral sense, a manager with no common sense, and a lover with no sense at all—these are the factors. Surely laughter and hisses should reward their inventor.

Opera Comique.—Alas for our poor dramatic muse that she must have recourse to those ancient rites, and set her Mr. Merryman to grin through horse collars, jump in sacks, and seek for laughter in a hospital for incurables. Mr. David James has surely been ill-advised to revive "The Guv'nor," a story improbable even for a farcical comedy, and relying for its effect on the miserable affliction of deafness in an old man, and the no less miserable affliction of stammering in a young one. Mr. James is too good an actor to

waste his talents thus, and we look forward to his next production with the hope of finding a worthy successor to "Our Mr. Jenkins." Then may old Macclesfield retire to his Deaf Asylum, and cease to find wit in calling his wife "you fool!" and his daughter "yon simpering idiot!" Mr. F. W. Irish was excellent as Butterscotch—his jealousy was a fine bit of comedy acting. Mr. Lestocq gives a capital sketch of a smart Yorkshire groom. This artist shows a great improvement in finish. The MacToddy of Mr. Dobson had a true North British flavour, and Mr. E. W. Gardiner, by his simplicity and sincerity, managed to rescue the tedious *jeune premier*, with his perpetual stutter, from being utterly exasperating. Mr. James has a capable company, one of the prettiest theatres in London, with delicious memories of "Pinafore" haunting its stage, and London will rejoice when its old favourite claims his proper position in the world of light and wholesome comedy.

Gaiety.—Miss Santry's second Matinée at the Gaiety proved that she has the gifts required for modern comedy. In "Promised in Pique" she played with grace and sprightliness, and the hardness of method which marred her "Constance" disappeared. Miss Sophie Larkin had one of her favourite parts; in those she is unapproachable. Miss Norris was agreeable in the "juvenile lead."

Grand.—For the man who would once more see a melodrama such as thrilled his sires with terror and delight in the days of large collars and short jackets there is a very pleasant evening offered at the pretty Islington Theatre, where the luxury of electric lights and comfortable arm chairs rivals the glories of Western houses. Sir Randal Roberts takes the leading part in his new play "A Dangerous Game." His Alcibiade Pignet, a French travelling showman, is drawn with delicious brightness and lightness of touch. His French patter is admirable, reminding us of the Maurice Barnett of our earlier days. When a baronet assumes the comic masque, he should have exceptional talent, and certainly Sir R. Roberts has this justification. J. H. Clynds as the dear old British tar, ready for any odds in the cause of "England, home, and beauty," played with thorough go. We hope to see him one day in "Black eyed Susan." Miss Alice Raynor is winsome and touching as the heroine. There is some good scenery with an especially effective set—"A Bastion, and the harbour of Marseilles."

The Royal, High Holborn.—This place of entertainment is just now the scene of special attractions. Bro. Purkiss, the proprietor and manager, always provides a good bill of fare for his patrons, but in the present instance he seems to have combined variety with excellence in a superior degree. There are the usual sentimental and comic performers, including Mdlle. Bleiken, described as a "Continental Songstress," and that popular favourite Bessie Bonehill. Cheevers and Kennedy, exponents of American peculiarities in song and dance, are clever, and the Brothers Griffiths are in reality "comical clowns," and show to great advantage in their bar and hat throwing exhibition. Hettie Keeble, transformation dancer, has the true dramatic instinct. Her gestures and action convey to the mind at once what language would almost fail to do; they are picture representations of character, further illustrated by dresses, the changes of which are effected with great rapidity and skill. One of the chief features of attraction is a spectacular entertainment, entitled "Shadows of Fate; or, Heroes of the Soudan." Scenes, war songs, and music combine in producing a result, solemn in some aspects, but which is most instructive and interesting. Taking the entertainment as a whole, it shows an advance, both in taste and character, to that usually witnessed at music halls, and is indeed worthy of the support that is nightly accorded it. Brother Purkiss is not less charitable than he is clever as a caterer, and we are glad to be able to record the fact that he has received a letter of thanks from Bro. Col. Henderson, C.B., for having handed over a sum of £350, being the proceeds of a benefit at the Royal in aid of the City and Metropolitan Police Orphanage.

Agricultural Hall.—Mr. Hamilton comes back to London with a very interesting and timely change of programme. His scenes in the Soudan give a vivid reflection of our soldiers' experiences—the pitiless desert and burning sky. Our pleasant showman of course takes the picturesque side, and enlivens his pictures with some capital songs. It is a capital place for the youngsters, who will find here an Appendix to School Geography.

MASONIC BALL.

ON Wednesday, the 15th inst., the annual ball of the United Masonic "At Home" and St. George's Quadrille Party was held at Cawte's Assembly Rooms, Southsea, and proved a success, both from a numerical and terpsichorean point of view. The company numbered about 250, and dancing was indulged in with much zest from 8.30 until after two the next morning, to the enlivening strains of a band under the direction of Mr. T. F. Wilton. There were twenty-two dances on the card. The catering of Mr. H. Cawte gave great satisfaction, and the general arrangements, which were admirably carried out, were entrusted to a Committee consisting of Messrs. J. Arnold Chairman M.C., S. Gardner Secretary M.C., W. J. Boyce, F. Green, A. Proctor, W. Smart, J. Taylor, H. G. Tuck, J. Vincent, and R. Watson.

A meeting of the members of the Metropolitan Council, T.I. will be holden at the Masonic Hall, Red Lion Square, on Friday, the 1st May, at 4 o'clock in the afternoon, on which occasion duly qualified brethren will be received into the Allied Masonic Degrees, and then the W.M. elect will be installed and the new Officers invested.

THE OLD WORK.

THE generation of Masons of which the writer forms a part, are, in the course of natural events, gathering up their working tools to part upon the Square and be succeeded by younger Brethren, in whose veins the blood has not yet been chilled, either by age or long-continued work.

During our more than forty years' service, there has been a constant tendency to add to the ritual, with the idea that it is thereby improved, or else that some Brethren, with more push than wisdom, may flatter themselves that they have made a personal mark on the Craft, all of which is certainly taking ground in the wrong direction, by giving encouragement to alterations and innovations diametrically opposed to the spirit and instructions of our institution.

The true aim of every Brother is to set his face resolutely against alterations of the old forms and customs of any kind whatever, and especially of the frippery dragged in head and shoulders by quotations from authors not Masons, and therefore not capable of that knowledge of our Adytum.

A striking instance of this idea occurs in the selections from Shakespeare, Oliver Goldsmith and others, whose expressions, vigorous or tender, as the case may be, never formed any part of the esoteric ritual, and therefore never can, legitimately. So of Cross's "Monument."

Without any original invention of his own, he appropriated a design in Trinity Church yard in New York city and had it engraved for his monitor. Since then tens of thousands have been taught to believe this fictitious symbol to be a part of the traditions of Freemasonry, and young Masters, knowing no better, roll the story as a sweet morsel under their tongues, and look around for a verse or two of poetry to make the thing look and sound more harmoniously when a glib tongue pours out its sentences.

Halt, Brethren! No more improvements, modern or otherwise. Stand on the old ways and then make progression. Discountenance, as you would sacrilege, the trumpery that tries to improve on the old, and thus fit yourselves to direct the Masonic Ship of State, that when you, too, become old men, your example and your lessons may increase the devotion of your descendants, and perpetuate our glorious Craft to the end of time unchanged and faithful unto death.—*N. Y. Dispatch.*

On Thursday, the 16th instant, the Gallery Lodge lost a highly respected member by the death of Mr. Oswald Willson. The previous Thursday he was fulfilling his parliamentary duties for the *Standard*, although not feeling well. After that day he never returned to his duties, being confined to his bed the next day through increased illness, caused by an attack of smallpox. The disease was running its usual course for a day or two, when he suddenly caught a chill, in the momentary absence of an attendant, and congestion of the lungs supervening he became unconscious, and, continuing in that state, passed quietly away on Thursday afternoon. Among his colleagues the shock produced was very great. The event was entirely unexpected. Though never of a robust constitution, he kept uniformly well, and was foremost among the members of his profession. There were none of the projects which the Reporters' Gallery started that Mr. Willson did not support; and the Gallery Lodge, its balls and picnics, the Press Club, and any little excursion intended for the general good of the profession, found in him an instant, an ardent, and a firm advocate. If at any time he could condescend to the pleasure of an evening by a vocal performance, the Master of the Lodge had never to put any pressure upon him, the subject had only to be mentioned and the request was immediately complied with. Sensitive to the last degree himself, he had the finest appreciation of the sensitiveness of others, and for amiability, courtesy, charity, and comradeship, he leaves behind him one of the fairest names that any man or Mason could hope to secure. His remains were laid to rest on Monday, in the family grave at Finchley, and in addition to his immediate relatives, including his mother as chief mourner, the members of the Gallery who followed, including those of the Gallery Lodge, numbered over thirty. The Master of the Lodge (Bro. W. M. Duckworth), and the Secretary (Bro. R. J. Albery), and the Past Masters were present. Several members of the *Standard* corps were also in the *cortège*. The Reporters' Gallery and the Gallery Lodge, as well as private individuals, sent wreaths.—*Evening News.*

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism and Neuralgia.—Though the former disease remorselessly attacks persons of all ages, and the latter ruthlessly selects its victims from the weak and delicate, the persevering use of these remedies will infallibly cure both complaints. After the affected parts have been diligently fomented with hot brine, and the skin thoroughly dried, Holloway's Ointment must be rubbed in firmly and evenly for a few minutes twice a day, and his Pills taken according to the printed directions wrapped round each box of his medicine. Both Ointment and Pills are accompanied by instructions designed for the public at large, and no invalid who attentively reads them can now be at any loss how to doctor himself successfully.

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, 25th APRIL.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1297—West Kent, Crystal Palace, Sydenham
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1706—Orpheus, Freemasons' Hall, W.C.
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 R.A. 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
 308—Prince George, Private Rooms, Bottoms, Eastwood
 1293—Burdett, Mitre Hotel, Hampton Court
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone
 1464—Erasmus Wilson, Pier Hotel, Greithceenh
 1965—Eastes, Parish Rooms, Bromley, Kent

MONDAY, 27th APRIL.

- 4—Royal Somerset House and Inverness, Freemasons' Hall, W.C.
 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
 26—Castle Lodge of Harmony, Willis's Rooms, St. James's
 28—Old King's Arms, Freemasons' Hall, W.C.
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In.)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Avenue, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1615—Bayard, Masonic Hall, 33 Golden-square
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)
 1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
 1633—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 48—Industry, 34 Denmark-street, Gateshead
 61—Probity, Freemason's Hall, St. John's-place, Halifax
 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 261—Nelson of the Nile, Freemasons' Hall, Batley
 302—Hope, New Masonic Hall, Darley-street, Bradford
 307—Prince Frederick, White Horse Hotel, Hebdon Bridge
 438—Three Graces, Private Rooms, Haworth
 433—Hope, Swan Hotel, Brightlingssea
 467—Tudor, Red Lion Hotel, Oldham
 613—Unity, Masonic Hall, Southport
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
 999—Robert Burns, Freemasons' Hall, Manchester
 1177—Tenby, Tenby, Pembroke
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1542—Legiolium, Masonic Hall, Carlton-street, Castleford
 1575—Clive, Corbet Arms, Market Drayton
 1691—Herschell, Masonic Rooms, Slough
 1977—Blackwater, Blue Boar Hotel, Malden.
 R.A. 189—Sincerity, St. George's Hall, East Stonehouse
 R.A. 210—Faith, Bowling Green Hotel, Denton.
 R.A. 241—Friendship, Masonic Hall, Liverpool
 R.A. 310—Union, Freemasons' Hall, Castle Street, Carlisle
 R.A. 321—Faith, Crewe Arms Hotel, Crewe
 R.A. 331—Loyal Cornubian, Masonic Hall, Truro
 R.A. 827—St. John, Masonic Temple, Halifax-road, Dowsbury
 R.A. 1205—Elliott, 1 Caroline Place, East Stonehouse
 R.A. 1222—Inkerman, Masonic Hall, Weston-super-Mare
 M.M. 9—Fortescue, Masonic Hall, South Molton, Devon

TUESDAY, 28th APRIL.

- 14—Tuscan, Freemasons' Hall, Great Queen-st. st, W.C.
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 92—Moira, Albion, Aldersgate-street
 141—Faith, Anderton's Hotel, Fleet Street, E.C.
 145—Probit Brethren, Freemasons' Hall, W.C.
 165—Honour and Generosity, Inns of Court Hotel
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 186—Industry, Freemasons' Hall, W.C.
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 205—Israel, Cannon-street Hotel, E.C.
 259—Prince of Wales, Willis's Rooms, St. James's
 554—Yarborough, Green Lion, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 830—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
 1044—Wandswoth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1348—Ebury, Regent Masonic Hall, Air-street, W.
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1380—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1449—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1510—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1719—Evening Star, Freemasons' Hall, W.C.
 1744—Royal Savoy, Freemasons' Hall, W.C.
 1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
 R.A. 7—Royal York of Perseverance, Freemasons' Hall, W.C.
 R.A. 548—Wellington, White Swan Hotel, Deptford
 R.A. 701—Camden, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
 R.A. 1269—Stanhope, Thicket Hotel, Anerley
 R.A. 1365—Clapton, White Hart, Lower Clapton
 M.M. 3—Keystone, Ship and Turtle, Leadenhall Street
 R.C. 67—Studholme, Masonic Hall, 33 Golden-square
 126—Silent Temple, Cross Keys Inn, Burnley
 190—True Friendship, Old Ship Inn, Rochford
 241—Merchants, Masonic Hall, Liverpool (Instruction)

- 253—Tyrian, Masonic Hall, Gower-street, Derby
 290—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 357—Apollo University, Masonic Hall, Oxford
 373—Socrates, George Hotel, High-street, Huntingdon
 573—Perseverance, Shenstone Hotel, Hales Owen
 624—Abbey, Masonic Hall, Union-street, Burton-on-Trent
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
 788—Crescent, Island Hotel, Twickenham
 897—Loyalty, Fleece Inn, St. Helens, Lancashire
 986—Hesketh, Grapes Inn, Croston

- 1016—Elkington, Masonic Hall, New-street, Birmingham
 1024—St. Peters, Masonic Hall, Maldon
 1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
 1280—Waldon, Rose and Crown Hotel, Saffron Waldon
 1312—St. Mary, White Hart Hotel, Bocking
 1343—St. John's Lodge, King's Arms, Grays, Essex
 1358—Torbar, Town Hall, Plaignton
 1479—Halsey, Town Hall, St. Albans
 1543—Roslyn, Saracen's Head Hotel, Dunmow
 1566—Ellington, Town Hall, Maidenhead
 1609—Dramatic, Masonic Hall, Liverpool
 1636—St. Cecilia, Royal Pavilion, Brighton
 1675—Ancient Briton, Masonic Hall, Liverpool
 1799—Arnold, Portobello Hotel, Walton on the Naze
 R.A. 47—Abbey, George Hotel, Nottingham
 R.A. 94—De Lambton, Freemasons' Hall, Queen Street, Sunderland
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 199—Peace and Harmony, Royal Oak Hotel, Dover
 R.A. 418—Staffordshire Knot, Freemasons' Hall, Hanley
 R.A. 624—Abbey, Masonic Rooms, Burton-on-Trent
 R.A. 721—Grosvenor, Masonic-chambers, Eastgate-row-north, Chester
 R.A. 823—Everton, Masonic Hall, Liverpool
 M.M. 168—Keystone, Old Ship Hotel, Brighton
 M.M. 262—St. Martin, Masonic Hall, Canotbury
 K.T. 114—Fidelity, Masonic Hall, Carlton-hill, Leeds

WEDNESDAY, 29th APRIL.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners, The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 212—Euphrates, Masonic Hall, Masons' Avenue, Basinghall-street, E.C.
 298—United Strength, The Hope, Stanhope Street, Regents Park, 8 (Inst.)
 533—La Tolerante, Portland Hotel, Great Portland Street, at 8 (Inst)
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
 862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
 898—Temperance in the East, 6 Newby Place, Poplar
 902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
 1283—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. 177—Dramatic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
 R.A. 820—Lily of Richmond, Greyhound, Richmond
 R.A. 933—Doric, 202 Whitechapel-road, at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 210—Duke of Athol, Bowling Green Hotel, Denton
 258—Amphibious, Freemasons' Hall, Hockmondwike
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
 277—Friendship, Freemasons' Hall, Union-street, Oldham
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds
 387—Airedale, Masonic Hall, Westgate, Shipley
 439—Scientific, Masonic Room, Bingley
 580—Harmony, Wheat Sheaf, Ormskirk
 606—Segotium, The Castle, Carnarvon
 625—Derbyshire, Norfolk Hotel, Glossop
 697—United, George Hotel Colchester.
 755—St. Tudno, Freemasons's Hall, Llandudno
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 996—Sondes, Eagle Hotel, East Dereham, Norfolk
 1083—Townley Parker, Mosley Hotel, Beswick, near Manchester
 1085—Hartington, Masonic Hall, Gower-street, Derby (Instruction)
 1119—St. Bede, Mechanics' Institute, Jarrow
 1219—Strangeways, Empire Hotel, Strangeways, Manchester
 1283—Ryburn, Central-buildings, Town Hall-street, Sowerby Bridge
 1403—West Lancashire, Commercial Hotel, Ormskirk
 1511—Alexandria, Horns, Hull (Instruction)
 1645—Colne Valley, Lewisham Hotel, Slaithwaite
 1692—Horvey, George Hotel, Hayes
 1734—Trinity, Golden Lion Hotel, Rayleigh
 1797—Southdown, Hurlpierpoint, Sussex
 1953—Prudence and Industry, George Hotel, Chard, Somersetshire
 R.A. 236—Zetland, Masonic Hall, Duncombe Street, York
 R.A. 329—Brotherly Love, Chonghs Hotel, Yeovil
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 M.M.—Howe, Masonic Hall, New Street, Birmingham
 M.M. 24—Roberts, Masonic Rooms, Ann Street, Rochester
 K.T.—Alpass, Masonic Hall, Liverpool
 R.C.—Stanhope, Queen Hotel, Chester

THURSDAY, 30th APRIL.

- General Committee, Girls' School, Freemasons' Hall, at 4
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vivian, White Hart, College-street, Lambeth, at 8 (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-st., at 8 (Inst.)
 701—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horse, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warburton St., Rotherhithe New Rd. (In)
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 1153—Southern Star, Phœnix, Stangate, Westminster-bridge, at 8 (Inst.)
 1185—Levis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1278—Burdett Courts, Swan Tavern, Bethnal Green Road, E., 8. (Instruction)
 1303—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1333—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1559—D. Connaught, Palmerton Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)
 1622—Royal, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1673—Larston, Mansion House Station Restaurant, E.C. at 6. (Instruction)
 1677—Cusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)

1791—Creton, Wheatsheaf Tavern, Goldhawk Road, Shepherds Bush. (Inst.)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury at 8. (Instruction)

111—Restoration, Freemasons' Hall, Darlington
 215—Commerce, Commercial Hotel, Haslingden
 286—Samaritan, Green Man Hotel, Bactup
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 350—Charity, Grapes Inn, Stoneclough, near Manchester
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 432—Abbey, Newdegate Arms, Nuneaton
 456—Foresters, White Hart Hotel, Uttoxeter
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 651—Brecknock, Castle Hotel, Brecon
 807—Cabbell, Masonic Hall, Theatre Street, Norwich
 904—Phoenix, Ship Hotel, Rotherham
 986—St. Edward, Literary Institute, Leek, Stafford
 971—Trafalgar, Private Room, Commercial Street, Batley
 1125—St. Peter, Masonic Hall, Tiverton, Devon
 1313—Fermor, Masonic Hall, Southport, Lancashire
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1587—St. Giles, Royal Oak Hotel, Cheadle
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness
 R.A. 57—Humber, Freemasons' Hall, Hull
 R.A. 116—Cana, Swan Hotel, Colne, Lancashire
 R.A. 129—Kendal Castle, 12 Stramondgate, Kendal
 R.A. 266—Naphthali, Masonic Hall, Market-place, Heywood
 R.A. 307—Good Intent, White Horse Hotel, Hebden Bridge
 M.M. 34—St. Andrew, Freemasons' Hall, Cooper-street, Manchester

FRIDAY, 1st MAY.

Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)
 706—Florence Nightingale, Masonic Hall, William Street, Woolwich
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)
 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1842—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
 1815—Penge, Thicket Hotel, Anerley
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 3—Fidelity, Freemasons' Hall, W.C.
 R.A. 8—British, Freemasons' Hall, W.C.
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 K.T. 134—Blondel, Freemasons' Tavern, W.C.

44—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 127—Union, Freemasons' Hall, Margate
 219—Prudence, Masonic Hall, Todmorden.
 242—St. George, Guildhall, Doncaster.
 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 401—Royal Forest, Hark to Bounty Inn, Slaidburn
 442—St. Peter, Masonic Hall, Peterborough
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
 574—Loyal Berkshire of Hope, White Hart Hotel, Newbury
 652—Holme Valley, Victoria Hotel, Holmfirth
 709—Invicta, Bank-street Hall, Ashford
 837—De Grey and Ripon, Town Hall, Ripon
 839—Royal Gloucestershire, Bell Hotel, Gloucester
 1096—Lord Warden, Wellington Hall, Deal
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1333—Atheletan, Town Hall, Atherton, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
 1725—Douglas, College Gateway, Maidstone
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 214—Hope and Unity, White Hart, Romford
 R.A. 271—Lennox, Royal Pavilion, Brighton
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton
 K.T.—Loyal Volunteers, Queens Arms Hotel, George-street, Ashton-under-Ly

SATURDAY, 2nd MAY.

142—St. Thomas, City Terminus Hotel, Cannon Street
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruc.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 149—Peace, Private Rooms, Meltham
 453—Chigwell, Forest Hotel, Chingford
 1223—Amherst, King's Arms Hotel, Westerham, Kent
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1466—Hova Ecclesia, Old Ship Hotel, Brighton
 1567—Elliot, Railway Hotel, Feltham
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

On Sunday, the 19th instant, about 200 brethren assembled at Freemasons' Hall, Oldham, and went in procession to the parish church, where a sermon was preached, in which the Craft of Masonry was highly spoken of. A collection was afterwards made in aid of the funds of the East Lancashire Systematic Masonic Educational and Benevolent Association, amounting to just on £30.

THE ORIGINAL SOCIETY OF COOKS AND CONFECTIONERS.

ON Monday evening the fifty-ninth annual dinner in aid of the funds of this institution was held at the Holborn Restaurant, under the presidency of Sir John Bennett. Upwards of a hundred guests sat down to an excellent repast, worthy of the Cooks and Confectioners. After the removal of the cloth the chairman proposed the usual loyal and patriotic toasts, which were duly honoured. Mr. Brooke proposed the Corporation of London, in a capital speech, in the course of which he feelingly alluded to the death of Bro. Alderman Nottage. Mr. Dowling, C.C., responded. He stated that the Corporation of London had especial reason to be grateful to the Cooks, to whom they were so much indebted for the comforts of life. The Chairman next proposed the toast of the evening, "The Original Society of Cooks and Confectioners." He said that a few days since he visited a shop in the City, where for a penny he was served with a cup of tea with bread and butter, all being very good. As regarded the Society, he hoped it would undergo a complete renaissance. After an existence of sixty years but little had been accomplished. There were but few members, subscribers, or donors. This should not be, and he hoped that more life, energy, and co-operation would be manifested, so that during the ensuing year better results might accrue. The toast was enthusiastically received. Then followed the toasts of the chairman, the donors and subscribers, and the Press. The chairman warmly eulogised the latter in an attractive speech. Bro. J. J. Brinton responded, and then the chairman proposed the Ladies. The stewards were Messrs. G. Heywood, E. Bunting, T. Wallace, C. Slawson, R. Duncan, J. Ansdell, and H. Goddard, the Secretary being Mr. W. A. Rawson. It is well known that most of those who are connected with the Society are brethren, the above names being familiar to the Craft. There is a wide field open for the operations of the Society, and no doubt steps will be taken whereby its usefulness may be extended. During the evening Bro. Cross and F. H. Cozens, together with other artists, gave a selection of excellent music. Upwards of £80 was subscribed during the evening, and an accession of members was announced.

MASONIC VETERANS.

THERE are twenty-one Freemasons now living who were initiated prior to the year 1817. Bro. Stephen Berry, editor of the *Masonic Token*, keeps his official eye on these brethren, and for the year 1885 gives their names and dates of initiation as follows:—

	Initiated
1 Captain Sylvanus Hatch, Port Lavacca, Texas	1809
2 Colonel Edward Sawyer, Grand Blanc, Mich.	1809
3 Wait Garrett, New Hartford, Conn.	1810
4 Edward Nichols, Woodbury, Conn.	1810
5 Edward L. Kidder, Berlin, Conn.	1812
6 Hon. James Garland, Lynchburg, Va.	August 1812
7 James Scott, Middlebourne	1812
8 Elijah Pratt, Castleton, New York	1812
9 Abijah Ressique, Ridgefield, Ct.	13th October 1812
10 John B. Hollenbeck, Burlington, Vt.	1813
11 Sir Moses Montefiore, England	1813
12 David McDaniel, Johnson, Vt.	May 1814
13 Benedict Aldrich, Providence, R.I.	30th May 1814
14 William Crane, Warren, Me.	7th February 1815
15 Captain Hiram Ferris, Fond du Lac, Wis.	1815
16 J. W. Doane, New Glasgow, N.S.	1815
17 Silas Wheeler, Corry, Pa.	12th September 1815
18 Pierpont Potter, Jamaica, L.I.	October 1815
19 William Eliot, Weymouth, England	February 1816
20 Hezekiah Hubbell, Huntington, Conn.	1816
21 Phineas S. Bradley, Woodbury, Conn.	1816

This list is interesting, and will be useful to our readers for reference.—*Keystone*.

THE FIFTEEN SECTIONS

WILL BE WORKED

At the Chiswick Lodge of Instruction, No. 2012, on Saturday, 2nd May, at the Hampshire Hog, King-street, Hammersmith, W., at 6.45 p.m. Bros. E. Ayling P.M. 975 W.M., George Read I.P.M. 1090 S.W., W. Mann P.M. 186 J.W. First Lecture—Bros. Williams, Furze, Pardue, Price, Stroud, Landfield, Read. Second Lecture—Bros. Brown, Williams, Smith, Westley, Gardner. Third Lecture—Bros. Harvey, Greenway, Steng. Bros. Ayling Preceptor, Gardner Treasurer, Strong Secretary.

At the Provincial Grand Royal Arch Chapter meeting, held in Truro last week, Comp. Anderton, Provincial Grand Scribe E., read a letter from Comp. Emra Holmes P.P.G. Soj., urging the Chapter to contribute to the Cathedral Building Fund, and Provincial Grand Chapter subsequently agreed to give twenty guineas. The Earl of Mount Edgecumbe, the P.G. Superintendent, is also Chairman of the Cathedral Committee.

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Initiated in Geneva in 1831, Bro. Sigrist joined the Albion Lodge, No. 9; Domestic, No. 177; Polish National, No. 534; and the Crystal Palace Lodge, No. 742. Was exalted in the Mount Sinai Chapter, joined (and passed the chairs of) the Domestic, and was a joining member of the Crystal Palace Chapter.

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- *Thomas Foxall P.M. & Treas. 742 P.Z., L.G., &c. &c., 11 Bartholomew Rd. Tufnell, Pk., N.
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- Kay S.W. 742, 42 Rathbone Place, W.
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- George Lewis S.W. 1671, Fenchurch Avenue, E.C.

- Jos. Lichtenfeld 205 (Israel), 39 Great Castle Street, Regent Street, W.
- Fred Orme 742, L.G., St. Andrews's Street, Holborn Circus, E.C.
- *W. R. Parker 742, 41 Conduit Street, Regent Street, W.
- *F. A. Pullen W.M. 742, L.G., 1 Church Court, Clements Lane, E.C.
- *W. Seymour Smith Organist 742, &c., Gordon Road, Nunhead, S.E.
- *H. T. Thompson P.M. 742, P.Z. 1181, 24 Nightingale Road, Clapton, E.
- George Weeks P.M. 742, Bromley, Kent.

Those marked * will receive proxies.

TO THE GOVERNORS AND SUBSCRIBERS OF THE
Royal Masonic Benevolent Institution.
MAY ELECTION, 1885.

The favour of your Votes and Interest is most earnestly solicited on behalf of
BRO. JOHN ADKINS,
 (AGED 61 YEARS),

Who was initiated in the
SINCERITY LODGE, No. 174,

On the 19th May 1858. Served the office of Master, and continued a Subscribing Member to the year 1871. Is a Life Governor of the Royal Masonic Benevolent Institution. Through losses in business, as an optician and nautical instrument maker, severe illness and defective eyesight, is now incapable of following any occupation.

The case is strongly recommended by the following Brethren, all of whom will thankfully receive proxies:—

- Bro. T. F. HARVEY W.M. 174, 11 Harefield-road, Brockley.
- Bro. F. DILLOW S.W. 174, 72 St. George's East.
- Bro. H. J. CANT J.W. 174, 1 Stephen's-road, Bow, E.
- Bro. A. H. BROWN I.P.M. 174 Beaufort House, Lansdowne-road, Wanstead.
- Bro. J. BULMER P.M. P.Z. 174, Stanley House, Rotherhithe, S.E.
- Bro. J. NEWTON P.M. Sec. 174, &c., 19 Lausanne-road, Queen's-road, Peckham.
- Bro. C. LACEY P.M. Treas. 174, &c., Exmouth-street, Commercial-road, E.

- Bro. E. J. MOORE P.M. 174, 14 Oriental-street, E.
- Bro. J. APPLEBY P.M. 174 Woodford Wells, Essex.
- Bro. G. T. H. SEDDON P.M. Org. 174, 85 Dempsey-street, Stepney.
- Bro. G. JONES P.M. 174, 2 Lucas-place, Commercial-road, E.
- Bro. F. BROWN P.M. 174, &c., 19 Lavers-road, Stoke Newington, N.
- Bro. J. S. FRASER P.M. 174, Longdown Cottage, College-road, Epsom.
- Bro. C. H. WEBB P.M. 174, &c., 3 Wharf-road Cubitt Town, E.

Proxies for the Girls' and Boys' Masonic Institutions are available for exchange, and will be thankfully received.

Third Application. No. 4 on List. 40 Votes brought forward.
Royal Masonic Benevolent Institution.
MAY ELECTION, 1885.

The Votes and Interest of the Governors and Subscribers of this Institution are earnestly solicited on behalf of

BRO. FRANCIS HARPER,
 (AGED 63 YEARS),

Who was initiated in the
ST. MICHAEL'S LODGE, No. 211,

On the 18th April 1856, and remained a subscribing member thereof for nearly twenty years—to December 1875. In 1868 he became a joining member of the

ROYAL UNION LODGE, No. 382,

And subscribed to it for three years. Is afflicted with severe disease of the eyes, which incapacitates him from following his profession—that of a Dentist. He is now dependent on friends.

The case is recommended by the following members of the St. Michael's Lodge:

- Charles Greenwood P.M. Treasurer, 61 Nelson Square, Blackfriars, S.E.
- John Laver P.M., 80 Sutherland Gardens, Paddington, W.
- Alfred Withers, P.M. D.C., 430 King's Road, Chelsea,
- Wm. Radcliffe P.M. Secretary, 41 Aldersgate Street, E.C.

- John Waters P.M., 41 Bloomsbury Square, W.C.
- Usher Back P.M., 77 Blackfriars Road, S.E.
- T. H. Peirce W.M., 187 Brompton Road, S.W.
- W. W. Morgan I.P.M., 41 Thornhill Square, Barnsbury, N.
- Henry Martin S.W., Northbury, Barking, Essex.
- C. Skipp, 31 St Martin's Lane, W.C.

Any of whom will be pleased to receive proxies.

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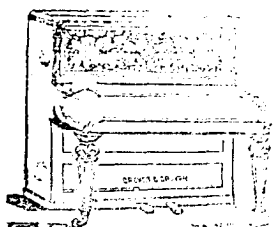
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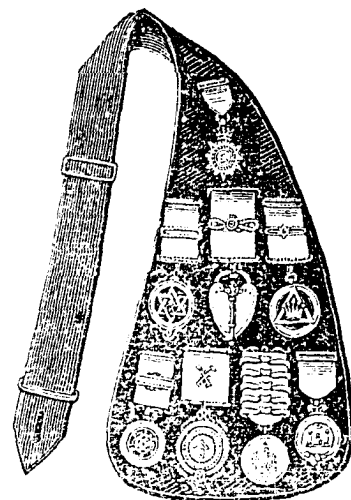
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