

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales, the Most Worshipful the Grand Master of England.

VOL. XXIII.—No. 582.

SATURDAY, 6th MARCH 1886.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

UNITED GRAND LODGE OF ENGLAND.

THE regular Quarterly Communication of Grand Lodge was held on Wednesday at Freemasons' Hall, London, under the presidency of Bro. Hugh D. Sandeman, Past District Grand Master of Bengal, who was supported by Arthur M. Saunders, District Grand Master of Madras, as Deputy Grand Master, the Marquis of Hertford S.G.W., Lieut.-Colonel the Hon. W. E. Sackville West J.G.W., Rev. Canon G. R. Portal and Rev. R. N. Sanderson Grand Chaplains, Major John W. Woodall Grand Treasurer, F. A. Philbrick, Q.C., Grand Registrar, Thomas Fenn President Board of General Purposes, Colonel Shadwell H. Clerke Grand Secretary, E. E. Wendt, D.C.L., Grand Secretary German Correspondence, A. Meadows, M.D., S.G.D., F. H. Goldney J.G.D., Sir Albert W. Woods (Garter) Grand Director of Ceremonies, J. H. Paul, M.D., D.G.D.C., Butler Wilkins and G. P. Brockbank Grand Standard Bearers, E. M. Lott, Mus. Doc., Grand Organist, Henry Garrod Grand Pursuivant, and A. Lucking Assistant Grand Pursuivant, together with a large number of Past Grand Officers and members of Grand Lodge. Grand Lodge having been opened, the minutes of the December Communication were read and confirmed, and then the brethren proceeded to the election of a Grand Master for the ensuing year. H.R.H. the Prince of Wales was proposed for re-election by Bro. Burdett-Contts, M.P., and the proposition having been seconded by Bro. Charles Martin P.G. Steward, His Royal Highness was unanimously re-elected, and afterwards proclaimed by Sir Albert Woods G.D.C., as Grand Master of England. Bro. Burdett-Contts, in making the proposition, said the members of Grand Lodge owed the Prince of Wales not only the loyalty that attached to the Heir to the Throne, but also that special loyalty which all Masons must entertain towards one who had rendered the Craft such distinguished services as he had done. During the Grand Mastership of the Prince of Wales 600 or 700 new Lodges had been added to the roll of the Grand Lodge of England, and every year some 800 or 900 brethren had been initiated; vast sums had been subscribed to the great Masonic Charities, and large amounts distributed by the Board of Benevolence. The Prince of Wales was one who combined in himself not only the dignity of his Royal position and special Masonic qualifications to which he had alluded, but whose character was so gracious and genial that he had endeared himself to every man who came in contact with him. The election of G. Treasurer was the next business, and scrutineers having been appointed, under the Chairmanship of Brother Robert Grey P.G.D., the balloting papers were collected, and the scrutineers retired for the counting. The proposition which stood in the name of the Most Worshipful Grand Master, "that the sum of two hundred guineas be voted from the fund of General Purposes as a donation from Grand Lodge to the Mansion House Fund now being raised for the relief of the unemployed in London," was submitted from the chair, seconded by the acting Dep. G.M., and carried unanimously. The G.M. in the chair, in making the proposition, said he had in his hand a letter from the private secretary of the Grand Master, stating the great regret the Prince of Wales felt in not being able to be present that evening, in order that he might himself put the motion before Grand Lodge, a motion in which he felt very deep interest. The absence of the Prince of

Wales on the continent prevented his being present, and he had delegated whoever might fill the chair of Grand Lodge that evening to make the proposition. Bro. Sandeman felt it was sufficient for the brethren to know that their Grand Master, with his large heart of charitable feeling and of sympathy for his fellow human beings, should have made the proposition to ensure its being carried, but apart from that, all knew the tremendous and very great distress which was existing, and had existed, among the unemployed in London. He put the proposition before them, as charitable men, without further remarks. In declaring the motion carried, the acting Grand Master said that as it had been agreed to with such unanimous feeling he presumed the brethren would allow the staff of Grand Lodge to pay the sum over at once in anticipation of the confirmation of the minute at the next Quarterly Communication, a suggestion which was received with hearty cheers. The grants recommended by the Board of Benevolence for the last quarter, and of which we gave a list in our last issue, were then agreed to, while the Report of the Board of General Purposes, also published by us last week, was taken as read, and ordered to be entered on the minutes. Bro. Thomas Fenn P.G.D., President of the Board, in proposing that the Report be adopted, referred to the rule which limited the salaries of the clerks in the Grand Secretary's Office. In 1874 when the rule was made, there were five clerks in the office, now there were seven. Then there were some 1,800 Lodges and Chapters on the roll, now there were 2,700—an increase of fifty per cent. The work had naturally increased. The two brethren whose salaries it was proposed to increase, and who had served thirteen years, were in precisely the same condition, in regard to salary, as their juniors who had only served eight years. The adoption of the Report was agreed to unanimously. The report of the Colonial Board was also taken as read, and ordered to be entered on the minutes. Its adoption was subsequently moved by Bro. J. A. Rucker P.G.D. (the President of the Colonial Board), seconded by Brother Brackstone Baker P.G.D., and agreed to unanimously by Grand Lodge. Bro. Brackstone Baker, in the course of his remarks said, that when the Grand Lodge of Canada was established, in 1859, there was an understanding that those English Lodges in Canada which wished to retain their allegiance to the Grand Lodge of England should do so, as it was admitted on both sides they had a perfect right to do. In fact, Brother Colonel Mercer Wilson, Grand Master of the Grand Lodge of Canada, writing to the Earl of Zetland, on the 9th of February 1859, said, that "he had ever held that any subordinate Lodges preferring to continue under their English warrant, had a perfect and undoubted right to do so, and were entitled to all their Masonic privileges." On this principle being admitted, the Grand Lodge of Canada was at once recognised. Again, when the Grand Lodge of Quebec was formed the very same conditions were laid down, and those conditions having been now violated by the Grand Lodge of Illinois, he, as the representative of that Grand Lodge in Grand Lodge of England, begged respectfully to be permitted to throw up his representative patent.

The Scrutineers of the ballot for Grand Treasurer then presented their statement of the numbers polled on behalf of the respective candidates, and the acting Grand Master declared Brother Cama to be elected by a large majority. The actual votes polled were—

For Bro. D. P. Cama P.M. 1159	...	599
" " R. B. Martin P.M. 1506	...	150
Majority in favour of Bro. Cama	...	449

Bro. Harding having presented his report of the receipts and disbursements of Grand Lodge during the year 1885, the same was received and ordered to be entered on the minutes. The two appeals of which notice had been given were, on the recommendation of Bro. Philbrick G. Reg., dismissed, while the motion by Bro. D. D. Mercer was lost by a large majority. This proposition was to the effect that no brother who is in receipt of an annuity from the funds of the Royal Masonic Benevolent Institution shall be entitled to participate in the funds at the disposal of the Board of Benevolence, and Brother Mercer, in moving it said, it arose out of what happened at the Board of Benevolence in January. A brother who was then, and now, receiving an annuity of £40 from the Royal Masonic Benevolent Institution, and who had been relieved in 1870, applied to the Board for further assistance. When he (Bro. Mercer) looked at the Book of Constitutions at that meeting he found there was no rule as to how such a case should be treated. There was a difference among the brethren at the Board, whether they should entertain the case or not; but the petition was so strongly supported by many influential brethren who were present, that they determined at last to recommend that a sum should be granted to the brother; but, in order to know how to act in the future, he thought it better that Grand Lodge should decide. At the meeting he had said, and he said again, it was opening the door to a very bad principle to grant relief to brethren who were annuitants of the Benevolent Institution. The supporters of the petitioner made a very strong appeal that, inasmuch as he had done a very great deal for Masonry, and a great deal for the Mesonic Charities, he should be relieved. He admitted the brother had done a great deal for both, but his reply was, that if the brother had done all this amount of good his work was most munificently rewarded by a grant, on a former occasion, of £250 from the Board of Benevolence. Brother Nunn P.G. Sword Bearer, President of the Board of Benevolence, seconded the motion. As Grand Lodge gave £1600 a year to the Benevolent Institution, and the brother had been previously relieved very handsomely by the Board of Benevolence, he thought that brother had no right to appeal again. Brother F. Binckes P.G. Steward opposed the motion, and repeated the statements as to the great amount of good the brother in question had done to Freemasonry. He contended that the leading principle and tenet of Freemasonry was Charity. If a brother, or a widow, or children were in distress, that distress was not to be refused relief because the object of Charity was in receipt of £40 a year. It had been stated at the Board of Benevolence that if this particular case was relieved by the Board, every annuitant of the Benevolent Institution would be coming to the Board of Benevolence for further relief; but he begged Grand Lodge to remember this, that the members of the Board had confidence reposed in them to deal with every individual case on its merits, and if any annuitant's case was brought before the Board, if it was unworthy, the Board would have sufficient discrimination to discover the fact. He asked Grand Lodge not to indulge in a systematic legislation of disfranchisement, or to deprive the Board of Benevolence of the discretion with which it was entrusted. Brother James Stevens and several others spoke in favour of Brother Binckes's view of the case, and eventually, as we have said, the original proposition was rejected by a large majority. Grand Lodge was then closed.

THE SO-CALLED SWEDENBORG RITE.

By Brother Jacob Norton.

STEINBRENNER'S "Origin of Masonry" appeared in New York in 1863 or 1864, and the English editions of Firdel's history were successively published in 1866 and 1869. The said works furnished conclusive evidence that Masonic degrees did not exist before 1717, and that Templarism and Scotch Riteism were unknown to have had any connection with Masons or Masonry before 1735. I have here, however, another book, published in

1870 in the same office wherein Steinbrenner's "Origin" was published, viz., "The Swedenborg Rite," by Samuel Beswick, in which the author claims that high degressedom in Masonry was an old institution in 1717. He says:

"Upsal, where Swedenborg graduated, has been rendered somewhat famous by the Philosophical degrees of St. Martin. In one of the degrees Upsal is spoken of as the first place which sent forth Freemasonry and the Templar Order over Europe. It represents that eighty-one Masons came to Europe about 1150, under the care of Garimont, Patriarch of Jerusalem, and went to Sweden to the Archbishop of Upsal, where they inclosed all their Masonic information in a marble tomb, placed in a subterranean vault. This tomb was subsequently discovered, &c., &c. And according to St. Martin, these eighty-one Masons established Freemasonry in Europe, and nine of them established the Order of the Temple."

The above tradition annihilates with "one fell swoop" the Grand Masterships of St. Alban, St. Augustin, King Alfred, Athelstan, and others; for in that case Masonry could not have reached Egypt but a few years before the reign of Henry II. The antiquity of Masonic Templarism having been proved on the authority of St. Martin, Bro. Beswick's history of Swedenborg's Templar Masonry seems very plausible. He says:

"When about eighteen years of age, in the year 1706, and whilst [Swedenborg] was on a visit to his home in Brunsbo * * * he went to see the University of Lund. Here he was for the first time initiated into the mysteries of Masonry, taking the Chapter degrees of the Scottish Rite, which formed part of the series. On his return he joined or affiliated with the Stockholm Chapter."

If it should be objected that Swedenborg was in 1706 only eighteen years of age, and that he must have falsified his age in order to gain admission, we reply that it was customary to initiate in the Continental Chapters and Lodges at an age so low as seventeen, Masonic discipline was so lax that all the Continental Universities had their Chapters and Lodges, which acknowledged no governing head, and therefore it is no wonder that they became disorderly from the intemperate conduct of their youthful members. For mere boys were admitted, and the only qualification for membership was, that the candidate shall have been on the roll of the University."

The question however is, what became of the Lund University Lodge? And Bro. Beswick explains it by the following anecdote:—He says that the Jesuits had composed an anti-Masonic sarcastic ballad (and they must have set it to music too). This ballad was distributed among the non-Masonic students, and, after which, whenever and wherever a youthful Knight appeared, the satirical ballad was invariably hummed into his ears, and this caused the breaking up of the Lund Lodge. But the mischief did not end there. Bro. Beswick says:—

"It was this lack of discipline and independence of the University Chapters and Lodges which caused Von Ecklef, Master of Stockholm Chapter * * * to give the Swedish system to Zinnerdorf without the privity of the Grand Lodge. Hence, the reason why, for half a century after Swedenborg's initiation, the debasement of the Order became inevitable, and hundreds of degrees were fabricated and promulgated in the Lodges to the great detriment of the Order and the scandal of Symbolic Masonry. Scores of systems were in operation at the same time, each patronised and defended by able advocates in every station of life."

It is strange that while Bro. Beswick was acquainted with several languages, and was fully aware of the fabrication in the last century of innumerable Masonic degrees and Rites, that not the slightest suspicion entered his mind that his own high degrees were also invented in the last century, and such is the case with all our advocates of certain pet rights of their own. Their pets they claim as ancient, but all other Rites they denounce as bogus, &c. Thus, a majority of the members of the Grand Lodge of Massachusetts have become infatuated with certain high degrees, and therefore the said Grand Lodge declared and resolved that only their pet degrees belong to ancient Masonry. The truth however is, the one kind of high degrees are no more ancient than the other kinds, they are merely "six of one and half a dozen of the other."

Bro. Beswick gives a full account of all the visits Swedenborg made in the course of his travels in Europe to various Lodges, Chapters, and Commanderies—one specimen will suffice. He informs us that "Swedenborg

remained in Stralsund from 1713-14 to the spring of 1715. Here again he renewed his visits to Chapters and Commanderies of these two seaside towns, and here he was perhaps better known amongst the fraternity from his visits during this period of his history than from his associations in Stockholm."

Whence Brother Beswick gathered his information about Swedenborg's visits to Masonic Lodges in 1715, and up to the time of his death, I cannot tell. In fact, he had no positive proof to give, but he got hold of a letter which Swedenborg wrote from Stockholm in 1715, after his return from a visit made to his brother, in which he stated, "I might easily have arrived yesterday, had it not been for the darkness and uncertainty of finding quarters with some one in a blue dress." Be it remembered that Sweden was then at war with Russia, Denmark, &c., it is not improbable that people in Stockholm may then have been divided in opinion, and that the different parties may have adopted different colours, and that a green dress may have distinguished one of the parties from the others. Bro. Beswick, however, says, that "Swedenborg's allusion to the blue dress had no reference to any special relation or acquaintance, as the reader might suppose * * * but it alludes to the dress belonging to the Order of Sublime and Ineffable Masonry which he had joined."

But the question still remains, where is the documentary evidence that Swedenborg was an Ineffable Mason? or a Mason at all? To this he replies as follows:—

"In the archives of the Chapter at Christianstadt there is an old record book containing the minutes of a Convention or Lodge held in Wittshoffe, 5th June 1785 * * * Among other things, the minutes state that the first brother of the watch, Lieutenant-Colonel and Knight Baltzar Wedemar, upon this occasion delivered a Lecture on Masonry * * * In this lecture he mentioned the writings of Swedenborg, and spoke of his career as a Freemason, that he [Swedenborg] visited Charles XII. in Altensted in order to have the high Orders of Masonry introduced into Sweden. That Mr. Wedemar himself had visited the Lodge in London which Swedenborg joined in the year 1706, and that the signature of his name is in the register of the Lodge."

The said London Lodge is said to have been named Emanuel Lodge, No. 6. Now, if Swedenborg was initiated in London, he could not also have been initiated at Lund in the same year. To this Bro. Beswick replies:

"The Swedenborgian Masons in Stockholm and Sweden generally supposed that Swedenborg was first initiated in an English Lodge, called Emanuel Lodge, No. 6, London: but this is undoubtedly a mistake. The writer heard of this report over twenty years ago, when he and others were hunting for information in relation to Swedenborg's career as a Freemason, and the report proved to be without the least foundation."

Bro. Beswick very justly objects to the "No. 6 London Lodge" theory, for the following reasons: first, Lodges in England in those days were known only by the names of the public-houses wherein they held their meetings, and had no other names; second, that in 1717 there were only four Lodges in London; and third, he quotes from a letter of an English Grand Secretary, that the records of the early Lodges did not exist; and on the other hand, he shows that in some French Geographical Dictionary *Lund* is called *Imnden*, and *Lunden* was mistaken for London. All this, however, might have been admitted as reasoning if it was not too well known that Masonic Chapters, Commanderies, and high Orders in Masonry did not exist either in 1706, or at any period during the lifetime of Charles XII. of Sweden; and if a Bro. Wedemar delivered in Sweden in 1785 such a lecture as above intimated, it simply proves that he was not a bit more veracious than a thousand and one of our English and American St. John's Day orators were, and still are. In short, all the evidence thus far furnished by Bro. Beswick is totally worthless to prove that Swedenborg was a Mason.

But yet, as Swedenborg was an indefatigable writer, and he left many of his writings, in the shape of books, letters, &c., hence some evidence of Swedenborg's knowledge of Masonry I thought might have been discovered in Swedenborg's writings. Such, however, is not the case, as the following admission of Bro. Beswick himself shows. In the last chapter of his book he says:—

"From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his member-

ship or to his knowledge of Freemasonry either publicly or privately. He appears to have made up his mind to keep it a profound secret. * * * We have searched his Itinerary, which contains brief references to everything he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places or persons; but there is a studied silence and systematic avoidance of allusion to it. The time which he devotes (meaning devoted) to Masonic intercourse is always a perfect blank in his journal. The whole of 1737, and the spring of 1738, is a blank. * * * Exactly twelve months after, he returns to Paris, and again his journal is a blank during the whole of 1739 and 1740, including the Masonic visits he made on his way home. Many Masonic letters must have been sent to him during the last twenty years of his life, from France especially, but not one can be found. All Masonic correspondence seems to have been systematically destroyed."

A man endowed with an ounce of common sense would have taken Swedenborg's silence about Masonry as an evidence that he knew nothing about it. But our high degree Masons, though they may have pounds of learning, as a rule lack the proverbial ounce of common sense. Hence, Swedenborg's silence, according to the marvellous reasoning of Bro. Beswick, is the strongest proof that Swedenborg was a Mason. He says:

"Knowing it as well as he did, he (Swedenborg) would undoubtedly have condemned it, and illustrated its tendency in the memorable relations of his theological writings; if he had disapproved of it, his mouth would not have remained sealed * * * His silence proves his great consistency as a Mason, even if he approved of it." To which he adds, "We think we are justified in affirming that Swedenborg never had any official position in a Lodge."

I confess that up to the time I got hold of Beswick's book I had not met in a Masonic publication any information relating to the "Swedenborg Rite; and I naturally supposed that Swedenborg was a Mason, and was the manufacturer of a Rite. The book before me, however, convinced me that Swedenborg never was a Mason at all.

After I had copied the above questions from Bro. Beswick's book, and had interlarded them with some comments, I consulted our three standard Masonic Cyclopædias. Well, Bro. Mackenzie says, "It can hardly be admitted that he (Swedenborg) was of the Fraternity." Brother Woodford, in Kenning's Cyclopædia, says, "We deny that Swedenborg was a Mason." And Dr. Mackey, after giving several extracts from Swedenborg's theological writings, says, "Such passages as these might lead one to suppose that Swedenborg was familiar with the system of Masonic ritualism. His complete reticence from the subject, however, and the whole tenour of his life, his studies, and his habits, assure us that such was not the case; and that if there was any borrowing of one from another, and not an accidental coincidence, it was the Freemasons of the high degrees who borrowed from Swedenborg, and not Swedenborg from them; and if so, we cannot deny that he has unwittingly exercised a powerful influence on Masonry."

Or, in other words, instead of Swedenborg having been Masonised by the high degrees, the high degrees were Swedenborgianised through the writings of Swedenborg. The general opinion however is, that one of the French degree fabricators manufactured three new degrees and clapped them on to the original English three degrees, and palmed them off as a "Swedenborg Rite." The said Rite is thus explained by Bro. Beswick:

1st. York Rite or Templar Masonry of three degrees, being an embodiment of the ancient original ritual, dating back to the period of building Solomon's Temple.

2nd. Swedenborg Rite of Symbolic Masonry of three degrees, and dating back to a period preceding the building of Solomon's Temple."

He also explains the Rite as follows. After naming in succession the first three English degrees, he says:

"4th. Enlightened Freemason, or green brother; 5th, Sublime Freemason, or blue brother; and 6th, Perfect Freemason, or red brother."

I shall only add that Bro. Gould merely refers to Swedenborg's influence on the Swedish Rite. Bro. Findel, though he gave a sketch of Swedenborg's life, never seems to have doubted Swedenborg's Masonry. Bro. Rebold is emphatic, and refers to him as "one of the most

eminent Masons of the time—the Brother Swedenborg.” And if it had not been for the over zeal of Bro. Beswick, I think that our Masonic Cyclopædists would never have questioned Swedenborg’s connection with the Craft. Thus, one by one, the pretensions of the high degrees were exposed. But yet such is the prevailing appetite for more degrees that the last swindle, viz., “The Mystic Shrine,” seems to be a success, for hundreds are madly rushing into it in all the States, from the Atlantic to the Pacific.

BOSTON, U.S., 17th February 1886.

MASONIC TRIPLES.

PART I.—THE FOUNDATION.

INTRODUCTORY to the subject it may be well to explain that in what follows it is not intended that any new system of philosophical reasoning will be presented, nor is it expected, if it were possible, that all the ground will be covered which is suggested by the subject: Masonic Triples. But the object is to unlock a part of the mysteries of Masonry with the assistance of the threefold key, and inquire what the Institution is, what it teaches, and what are the duties which it enjoins?

The subject itself is threefold, and an analysis based upon the symbolism of the Temple logically presents the parts in the order we have chosen: First, the foundation; second, the edifice; third, the ornamentation.

The man who is made a Mason is early told that he is about to receive truths which will enable him to build his true Masonic edifice; or, in other words, as a Mason his character must become conformed, to the proper contour of the stones of that spiritual building, that temple not made with hands. How shall he do it? What door does the triple-key unlock that light may shine and give the neophyte “good and wholesome instruction?”

Let us inquire, What is Masonry? The authorized Text-Book of Vermont, and it agrees substantially with the manuals or monitors of all the other jurisdictions, answers the question in these words: “It is a beautiful system of morality, veiled in allegory and illustrated by symbols. Truth is its centre, the point whence its *radii* diverge. It leads its disciples to a correct knowledge of the Great Architect of the Universe, and the moral laws He has ordained for their government.”

The threefold answer as contained in the “Ancient Constitutions,” which are declared to be “obligatory, as fundamental regulations, in all parts of the world,” is in these words, which we number to emphasize the proper division, as follows: (1.) “Whoever, from love of knowledge, interest, or curiosity, desires to be a Mason, is to know that as his foundation and great corner-stone, he is firmly to believe in the Eternal God, and to pay that worship which is due to Him as the Great Architect and Governor of the Universe.” (2.) “A Mason must observe the moral law. And if he rightly understands the royal art, he will never be an atheist, or an irreligious libertine; and will never act against the great inward light of his own conscience.” (3.) “He will likewise shun the errors of bigotry and superstition, making a due use of his own reason, according to that liberty wherewith a Mason is made free; for though in ancient time Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree, leaving each brother to his own judgment as to particular *forms*. Whence, being good men and true, of unsullied honour and unfailing honesty, the Order becomes the centre of union, and the means of conciliating true friendship.”

The literature of the Fraternity upon this subject is both voluminous and learned. The best energies of many minds have been spent in throwing light upon the theory of our Institution, and these brothers, while they have been far from a textual agreement, have imparted distinguishing characteristics to the public teachings of our Craft which are well known. Because of this fact we begin by quoting the original language in which our ancient brethren promulgated the “fundamental regulations” so that the reader may see clearly the foundation of the system. And this is the more necessary because we are known, in the

world around us, by what our own writers have averred were the tenets of the Fraternity. We find in a leading encyclopædia, in connection with a long and scholarly history of Freemasonry, this answer to the question of “What is Masonry?” and while the inference to be drawn therefrom is not as palatable as a true and loyal brother could wish, there is no use in trying to argue it aside. It is the studied, candid, and (we may say) impartial verdict of a board of editors second to none in the world. They state: “As regards the future of Freemasonry, it is impossible at least for outsiders to say much. The celebration of the Brotherhood of Man, and the cultivation of universal goodness in the abstract, seem rather indefinite objects for any society in this unimaginative age. There is, on the one hand, a tendency to degenerate into mere conviviality; while if schools, or asylums, or other charities are supported, to that extent of course the society becomes local and even exclusive in its character. In the meantime, Masonry is to blame for keeping afloat in the minds of its members many of the most absolutely puerile ideas. A more accurate knowledge of its own singular and not undignified history would tend more than anything else to give worth and elevation to its aims. No one now believes the stupid slander that Freemasons are engaged in any definite conspiracy against the state, religion, or social order. There is, however, something in their fundamental principles, the fraternity of men, and their indifference to theological belief, and also in their recent movements, which perhaps justifies the suspicion, and even hatred, with which they are regarded by the Ultramontane party. Masonry in each country, of course, takes its colouring from the state of thought and feeling by which it is surrounded, but it cannot be disputed that the German, Dutch, Belgian and French magazines of the Craft occasionally exhibit a tone which is not favourable to Christianity regarded as a special revelation. The tendency of political opinion in such an association is also necessarily democratic; and while it would be absurd to make the brotherhood answerable for the opinions of Mazzini, or the outrages of the Commune, and while the majority of Brethren are loyal subjects, and probably orthodox Christians (in the theological sense,) the Institution itself undoubtedly ‘makes for’ liberty in matters both civil and spiritual.”

In this excerpt the reader’s mind grasps the verdict of history upon the first one hundred and sixty-eight years of our Institution as Speculative Craft Masonry. Is it true? We think it is false in several important particulars; that the “fundamental regulations” of the Ancient Constitutions convey a very diverse impression, and that it is high time the arguments *pro* and *con* concerning Freemasonry’s antiquity, its *higher* or *three* degrees, were merged into a candid inquiry how shall a brother best learn and practise the *three* great duties which, as a Mason, he is charged to inculcate: to God, to his neighbour, and to himself? The symbolism of the Institution sinks to a secondary place beside this question. “It is the design of the Masonic Institution to make its votaries wiser, and therefore better,” and if this design is not achieved, what matters it whether there be any legitimate degrees or any society at all?

The voice of Masonic Triples, based upon the first part of the Ancient Constitutions, cited above, teaches that the foundation of the Masonic edifice is “to believe in the Eternal God.” This certainly implies that the regulating power is supernatural; that a belief in Revelation is an essential, and logically explains *why* there are “three great lights,” and that the chief one of these is the Bible. This position admitted, the Holy Bible (the New Testament as well as the Old) becomes indeed a “rule and guide,” and in all Lodges is “dedicated to God, because it is the inestimable gift of God to man.” Our investigation, therefore, will be from a Christian standpoint. We say *Christian* advisedly, but not in a sectarian sense. By Christianity here we mean that Spirit of God in the world which saves from the blight of sin; the power which is destined to work the world’s redemption from the curse of the broken law; the leaven which will ultimately restore man to the holiness marred by sin, and which, when it shall have filled the earth, will usher in that era of universal brotherhood which is the fulness of the Masonic type. In short, the voice of the first great Masonic Triple teaches the God of the Bible, the brotherhood of the Bible, the manhood of the Bible; these, and nothing less, or the Masonic Institution belies the plain readings of its ritual.

Antiquity, therefore, for the Christian morality which breathes through every part of Speculative Masonry, cannot be conceded. A sort of caste or brotherhood may be traced in systems of the "Mysteries" prior to the Christian era, it is true, but that fraternity was not founded upon the law of sacrifice, inculcated by the "Golden Rule," which is the present basis of the Masonic profession, and which has only been known since the first Christmas anthem was sung amid Judean hills. The brother who denies the "Glad Tidings:" "Peace on earth: good will to man," or who seeks to hide the living personality behind a vague generalization, rejects the central support in the foundation of the Fraternity to which he would fain adhere, and throws to the winds his best argument *why* Masonry exists. A supernatural foundation is necessary because of deadly evil to remedy; if natural morality is sufficient why is the Masonic brotherhood desirable as an auxiliary of Christian civilization or for any other purpose?

The brother's future Masonic and moral edifice is to be builded according to the divine plan of the Temple, the pattern and details whereof were a matter of direct revelation. The contrast or comparison between this sacred edifice and the symbolism of Masonry form an invaluable and almost inexhaustible mine of knowledge. The number three is the only key which satisfactorily unlocks the sealed recesses of our mystic temple. Let us look at a few of the Triples.

The Tabernacle was the type; the Temple was its consummation. They each had three apartments, the holy of holies where the highest act of worship was to be performed, the apartment of sacrifice, and the outer court of congregation. Corollary we find Masonry to possess a triple: Faith, Hope, Charity. Reference being had to the Ancient Constitutions (above), we find this triple to mean belief and worship (Faith), sacrifice for the good of others (Hope the mainspring), Love the centre of union ("Charity that never faileth.") Thrice in the Temple Builder's life was Solomon directed by prophetic dreams and visions—at the three epochs of his rise, his climax and his fall. Masonry directs special attention to the three steps, which are emblematical of youth, manhood, and age. The parallel symbolism from authentic history and our monitors is striking. Entered Apprentices should strive after the attainment of knowledge, so that as Fellow Crafts they may discharge their duty to God, to their neighbours, and to themselves, that so as Master Masons they may enjoy the rewards of a well-spent life and attain unto a blissful immortality. Solomon was blessed in just so much as he followed these divine maxims. The Temple itself had a threefold history. David was the *Proposer*; Solomon was the *Founder*; and latter men were the *Purifiers* and *Restorers*. So in Masonry we find *three* degrees, of the original body, and several supplemental or *restored* mysteries. Like all great works the original Temple was the result of a long succession of events. This is also true of Masonry in its early history as a progressive institution, and which will reasonably account for many things not plain to the profane.

And this introduces the first part of our subject: the foundation of our Speculative Masonic and moral edifice. The permanence of our Institution depends upon the answer given, and just here we shall be obliged to differ with many brothers and those whose interpretations have called out the quotation in the Encyclopædia mentioned above. The true ground to take is to plant one's feet firmly upon the triune God of the Bible. This position is historically accurate as well. Masonically it breathes in every ceremony of the Grand and Secular Lodge. The invocation in the charge to the Grand Master at his installation is: "May the Father of Light, of Life, and of Love [Father, Saviour, Comforter], give you wisdom, &c. The Worshipful Master at his installation is particularly charged: "The Holy Writings, that great light in Masonry, will guide you to all truth: it will direct your paths to the temple of happiness, and point out to you the whole duty of man." Historically, it is now known, from recent discoveries and translations of the rituals of the dead of the ancient Egyptians, that their Deity was triune. Their religion was not a belief in many gods, but in One Threefold Deity, represented to the eye by diverse and varied forms. Granted, then, that our Fraternity has descended from the "Ancient Mysteries," the foundation at the first is consistent with the premises that under a Christian dispensation Masonry believes in the Triune God of Revelation. And this need be no

tumbling block to those who reject the New Testament. Even they admit that man was created in the image of God. An analysis of man's being discloses the same threefold existence, separate and yet one: perfect only when the three are united, Body, Soul [affections], Mind. From this fact alone does Masonry rationally assume to teach the doctrine of the Resurrection of the Body, the first authoritative revelation of which is to be found in the New Testament: "I am the Resurrection and the Life. The voice of Masonic Triples speaks to us in this manner, rather than in the laboured argument which relegates, Masonically, the Revealed and Eternal Godhead of the Bible to merely the abstract being of Omnipotence, Omnipresence, and Omniscience. These are attributes, not His Personality. And the revelation which reveals to us this glorious majesty at the same time defines the Being of God.

The candidate expresses his belief and trust in God. In the beginning God said: "Let there be light, and there was light." From the earliest ages there has always been an association between the idea of the Divine Presence and that of visible light, and this association has influenced the customs of worship. Light is the symbol of the everlasting Godhead. God's presence in the Old Testament is everywhere spoken of as a bright and shining light. In the New Testament the aged Simeon declares the infant Saviour to be "a light to lighten the Gentiles, and the glory of Israel." The newly made Mason asks for and receives light. Now, light is threefold also, and the three original and primitive rays, blending into one colour—pure white—is a fitting symbol of the Triune God; for there are three distinct colours, and yet all blended in one make up the one true light. The explanations following of the three Great Lights, the three Lesser Lights (together with their representatives), become more consistent and instructive triples in this connection.

Look at the Lodge itself; the triple floor composed of the Mosaic pavement, the indented tessellated, and the blazing star in the centre, and the light placed in the East and behind the monogram which symbolises the Great and Holy Name, at the mention of which all, from the lowliest Entered Apprentice, the brethren assembled, to the Worshipful Master, most reverently bow. This act of worship, and the lights, as the symbol of the Ineffable Presence, have ever been used by Jew and Christian, from the temple to the present. And the reason why true Masonry possesses the power over men that it does, is because of its consistency in placing its triple lights so as to speak to the seeing eye of man, of that light of the soul which is God Himself. Based upon this rock the brotherhood of man, as inculcated by the Masonic system, may indeed securely repose.

If we are correct in our belief that the GOD whom Masons reverence and adore is none less than the I AM [see "Light of Ages"] of Revelation, the ever blessed and glorious Trinity, then the situation and foundation of the Temple become most important in our symbolism. The Supreme Grand Master declares in connection with His spiritual temple: "My throne is in heaven;" and "To him that overcometh will I [the Son] make a pillar in the temple of my God." The high ground of Mount Moriah aptly illustrates the relative position—it placed the temple above the people, so to speak, that they might look up to it, not at it, or down upon it. The foundation walls were built of three courses, and the precipitous contour of the Mount was such the appearance of the work when done had the solid presentation of indestructible buttresses—as if they were a part of the earth itself, and these walls are standing to-day.

Undoubtedly the Trinity of the Godhead unlocks the mystery symbolized not only of Masonry but of all pure morality. This morality clothes the seal-stone of the Temple so that it becomes the "living temple, made without hands, eternal in the heavens." As intimated above, we must, in laying the foundation of morality, go back of moral law to God Himself, or we have a human affair which never rises higher than its source. Moral law is not a mere promulgation of an edict of the Almighty, a commandment, a law, but it is the very expression of the Godhead itself. We only know God by His revealed attributes. God is Love, God is Truth, God is Life: "I am the Way, the Truth, and the Life." Enlarge upon this thought and the whole threefold system of the Masonic Institution becomes one consistent and complete whole. Having laid the foundation of our mystic temple upon an

imperishable basis, the edifice may, indeed, rear its stately form, and present in its grand proportions, like Solomon's Temple, an appearance of being more the handiwork of the Great Architect of the Universe than of human hands. With our threefold key we shall next inquire: What is the voice of Masonic Triples concerning the *Building*—the edifice itself?—*Voice of Masonry*.

THE MASONS OF THE MIDDLE AGES.

THE men who planned the Cathedrals of mediæval times were surely of devout imagination, but the workmen, if devout, were sometimes possessed by a mocking demon of unbelief regarding the sanctity of the priesthood. What makes the marvel seem greater is, that the monks were, in the beginning of the gothic rabbies, the architects and builders of their own churches, and it is quite incredible that they should have exposed an obvious apologue and caricature the leering infidelity and wantonness of their order. This must have taken place at the later period of the art, when it had passed from the monastic fraternities into the exclusive keeping of the lay guilds, and when the decay of faith and morals among the clergy was visited with daring sarcasm and contempt by the people. That the *Masons* were unpunished for their audacious indiscretions may have been because the doctrines of the holy faith were not impugned, whilst the hypocrisy and vice exposed in the all expressive language of art the priesthood could neither defend or deny. It is not in the least probable that these things would have been tolerated by the dignitaries of the church unless the lay founders had lent their connivance. Mr. Findel, a German writer on Freemasonry, whose works have been translated into English, supposes that the Masons were haters of Popery at heart and believers in Evangelical truth, and that they were protected from persecution by the Guilds. In the opinion that they held a creed of apostolic simplicity, I think that the historian shows that large faith of love, and that he is willing to accept on behalf of its object whatever is of good report. It is more likely that they were just a trifle irreverent, and relished a joke more heartily than they enjoyed a mass. For instance, in the large Church of Strasburg, we are told that in one of the transepts opposite the pulpit, a hog and a goat may be seen carrying a sleeping fox as a sacred relic; a bitch is following the hog, in advance of this procession is a bear with a cross, and before the bear a wolf holding a burning wax taper. Then follows an ass, which is reading mass at the altar. A beautiful preserved altar piece in the church of Doberan, Mecklenburg, exhibits priests grinding dogmas in a mill. In the Cathedral of Brandenburg a fox in priestly robes is preaching to a flock of geese. In the minster at Berne, in a picture (in that age architecture included painting) of the last judgment, the Pope is amongst the damned. We are all familiar with the uncouth faces of man and beast on our mediæval buildings that do duty for gargoyles and corbel. Probably some of my readers have been in Temple Church, London, and must have noticed the heads in miniature which form the finial of the pew-ends. There is not, according to our modern notions of such things, a becoming expression of countenance in any of them; they are all grotesque with grimace, and each seems to strive to outgrin the other.

Mr. Findel, in his work on Freemasonry says, that the Masonic Guilds took their rise in the church-building middle ages, and that their places of birth were the frontiers of France and Germany. Many of the great churches were a long time in the building, and the workmen thus embodied acquired the inevitable *esprit de corps* from community of interest and vocation. They were, in fact, a regiment of industry; they were separated by their craft and its symbolism from the civilians amongst whom they had pitched their tents; they were commanded by a master, and every nine men were under the wardenship of the tenth. When the Cathedral was completed; when it rose in tower and spire like a creation of wondrous frost work, the tents were struck and a new encampment found. But the men who were in some cases scattered throughout the country still belonged to the army of operative masons, and could by the use of sign or pass-word be at once received into the ranks of a new regiment. So that, apart from any secret rules of art, the incorporation had its manifest advantages. Indeed it had been ascertained that the

architects of the finest churches, those which best exemplified unity and grandeur of conception, were either laymen or ecclesiastics who were members of the Guilds. If this were so, the secrets of the Crafts must have been those of mere construction and manual skill; things which could be best taught and acquired experimentally. They have left their marks, however, on the stones of those magnificent edifices.—*Canadian Craftsman*.

It will be very gratifying for the Subscribers to hear that "our Girls" have again been particularly successful in the Cambridge Local Examination. Out of 20 entered 18 have been successful, viz, 2 in the Senior Examination, and 16 in the Junior: the 2 former and 5 of the latter passing with honours, as follows: Senior Class—3 honours, Julia Harvey, and pass; distinguished in religious knowledge, Edith Hicks. Junior Class—2 honours, Jane Taylor; Class 3 honours, distinguished in religious knowledge, Mary Wyatt; Class 3 honours, Cecily Jardine, Agnes Denley, and Ellen Senior. Pass, Gertrude Ashworth, Clara Coales, Edith Corney, Ada Crow, Grace Barham, Catherine Hide, Mabel Lewis, Mabel Osmonde, Juliet Priestley, Mary Spalding, Ethel Stone. This result could only have been achieved by good steady work throughout, and we must offer our hearty congratulations, not only to Miss Davis and her able staff of assistants, but also to the pupils themselves.

Another Lodge will be added to the roll of the Province of Surrey on Tuesday next, when the Abbey Lodge, No. 2120, will be consecrated at the Masonic Hall, Chertsey. The Prov. Grand Master, General J. Studholme Brownrigg, C.B., will officiate, and he will be supported by Bro. Charles Greenwood P.G.S.B. Prov. Grand Secretary, Bro. James Terry Prov. G.S.W. Norths and Hunts, and other distinguished Masons. Bro. Henry Currie Leigh Bennett is the W.M. designate, while Bros. Col. Lorenzo George Dundas and William Henry Gardiner are the Wardens designate.

The Chiswick Lodge of Mark Master Masons, No. 357, held its regular meeting at Bro. Brill's, the Star and Garter Hotel, Kew Bridge, on Saturday, 26th ultimo. Amongst other business, Bro. George Gardner was unanimously elected W.M. for the next twelve months. This brother was also nominated for Provincial Grand honours.

The Annual Dinner of the Chiswick Lodge of Instruction will be held at Bro. E. Gilbert's, Windsor Castle Hotel, King-street, Hammersmith, on Monday, the 15th instant, at 7:30 sharp. Brethren are kindly invited. Tickets 3s 6d each.

We have been requested to state there will be no meeting of the Langton Lodge of Instruction on Thursday evening, 10th instant.

A convocation of the North London Chapter of Improvement was held on Thursday, at the Alwyne Castle Tavern, St. Paul's Road, Canonbury, N. Comps. Brasted M.E.Z., Gregory H., Stragnell J., Sheffield S.E., Russell S.N., Radcliffe P.S. The work was well rehearsed by the Companions named, and a pleasant and instructive evening was spent. Companion Edmonds was in his place as Preceptor.

The Covent Garden Lodge of Instruction, No. 1614, will in future meet at the Criterion, Piccadilly, on Thursdays, at 8 o'clock in the evening. Brother W. C. Smith P.M. 1563, Preceptor, will rehearse the ceremony of installation on Thursday evening next.

HOLLOWAY'S OINTMENT AND PILLS.—Counsel for the delicate.—Those to whom the changeable temperature is a protracted period of trial should seek the earliest opportunity of removing all obstacles to good health. This cooling Ointment, perseveringly rubbed upon the skin, is the most reliable remedy for overcoming all diseases of the throat and chest. Quinsey, relaxed tonsils, sore throat, swollen glands, ordinary catarrh, and bronchitis, usually prevailing at this season, may be arrested as soon as discovered, and every symptom banished by Holloway's simple and effective treatment. This Ointment and Pills are highly commended for the facility with which they successfully contend with influenza; they allay in an incredibly short time the distressing fever and teasing cough.

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

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

We cannot undertake to return rejected communications.

—:—

THE GRAND TREASURERSHIP.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Will you permit me, through your columns, to thank the brethren of the Grand Lodge for the great compliment paid to me and my country (India) in electing me to the office of Grand Treasurer last night?

Yours fraternally,

D. P. CAMA.

3 and 4 Winchester-street-buildings, Great Winchester-street,
London, E.C., 4th March 1886.

EMPLOYMENT BUREAU.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—John Bull is hard to move, and the Masonic John Bull is still more difficult to stir into action. He is necessarily Conservative in all things pertaining to the Craft, and change is the antithesis of his Masonic being. I would not have it otherwise if I could, because, if for no other reason, steadfastness is a principle which in the present day is fast losing its virtue. Change is not always improvement, nor is it even generally synonymous with progress. I would, therefore, move slowly, but surely.

I have noticed from time to time that correspondents have mooted the above question in your columns, and I think one of them asked, "Where is WATCHMAN?" Well, *non dormio*. "Pegging away" was a very good motto for the late Abraham Lincoln, and for agitators, but it is not very acceptable among Freemasons, who are loyal to the backbone, not only to the reigning monarch, but to things Masonic as they are.

There are times, however, when a word in season may be spoken, and I think the time now is when the question of an Employment Bureau may be fairly re-opened. There is a great deal of distress revealed, but how much still concealed it is impossible to say. The better the position, the more independent and refined the character, the greater the chance of suffering in secret, unthought of and uncared for. Among this class there must be many brethren who would welcome help to work that they might be independent still, whose hearts would again swell with thanks and joy if they could but secure the assistance and consideration of those who are placed in authority as masters or foremen, or overseers, or who could influence others who have the command of labour. A Bureau, such as I have on more than one occasion shadowed forth, would give an opening to the unemployed Freemason; he could go to it with a feeling in some degree of right and independence, and he would have the satisfaction of knowing that something was being done to show sympathy and afford practical help. I need not enter into all the arguments that might be advanced, I have urged them before, but I may insist upon the fact that the establishment of an Employment Bureau is not only practicable, but without it the circle of Masonic helpfulness is not complete. It is the last stone of the building, but it is not the least in significance. It has a long way to travel, and it wants careful shaping and guiding into its place. That it will find skilful hands to do the work in due time I have no doubt. I am proud of my own thought; I can wait its development. I can only urge the importance of that development, leaving to those with more power and influence to initiate the work. It must not be forgotten that the mere giving of money is not always charity. The rich and well-to-do give out of their abundance, and it practically costs them nothing. They make no sacrifice, and very often they do no work. There is little real honour in such giving. The gift most welcome is that which involves some labour, some sacrifice, which results in doing good without humiliating the recipient; that helps the willing labourer to work, and sustains his self-respect and self-reliance. The Masonic Employment Bureau would do all this and more, and it ought to be tried.

I am, Dear Sir and Brother,

Yours fraternally,

WATCHMAN.

The following Festivals were held at the Freemasons' Tavern during the week ending Saturday, 6th March 1886:—

Monday—Joppa Lodge, Lodge of Unions, Regularity Chapter, German Society of Benevolence. Tuesday—Grosvenor Lodge, Mr. Johnson's Ball, Albion Lodge, Royal York Lodge. Wednesday—North of Thames L.C.L.V. Ball, Grand Officers' Mess. Thursday—La Tolerance Lodge, St. James's Chapter, St. Andrew's Lodge, Victoria Rifles, Westminster and Keystone Lodge, Caledonian Society, Friends of Foreigners in Distress. Friday—London Inverness-shire Association Ball, Fidelity Chapter, Royal Kensington Lodge, Odd Volumes. Saturday—Phoenix Chapter, London Wheelers' Soirée, St. James's Soirée.

DEATH.

HUGHAN.—On the 26th February, at her residence, 18 Emma Place, Stonehouse, Plymouth, MARGARET, relict of the late William Hughan. Friends will please accept this intimation.

The Grand.—The executive of the Grand, with a spirit which is to be commended, provide everything that is possible in the shape of novelty, and in furtherance of this view they are constantly availing themselves of what we may term itinerant companies. This necessitates the occasional introduction of something which would scarcely come up to the "legitimate" ideas of the old fashioned playgoer. Such a menu has been supplied this week, when the "Irish Aristocracy" company have been in possession of the boards. Messrs Richard Mack and Mr. Richard B. Ferguson are comedians of sterling merit, and in their special é entertainment are almost unapproachable. Mr. Edwin Barry is a descriptive vocalist of great power, and reminds us somewhat of Henry Russell in his best days. Mr. Pat and Miss Ella Murphy ably contributed to the success of the entertainment, while the sisters Everett were excellent, both as singers and dancers. Altogether the performance is worthy of support, and as the company remain at the Grand for another six nights, our readers will have the opportunity of following the advice we here tender them, to pay a visit. On Monday, the 15th instant, Miss De Grey, who will be supported by Mr. Bassett Roe and a strong company, will appear in "Jane Shore" and "Woman against Woman."

"As Others See Us."—There is something interesting in the stories of kings in the olden times, disguising themselves, and mingling in easy intercourse with their people, from the desire to see things as they really were, and not in the light in which they were apt to be presented to them. The Scotch Jameses were said to be fond of this, and the disguise of Fitz-James, in the "Lady of the Lake," is a case in point. These were not the days of daily newspapers, nor had royal commissions to inquire into everything begun to be thought of. Humbler men than kings, and in days more recent, have been known to follow the example. It is recorded of Thomas Campbell, the poet, that once, being in a remote part of Scotland, he made an effort to find out whether the fame of his poetry had travelled so far. It happened that a plain woman, with whom he came into contact, had been greatly interested in another member of the clan, John Campbell, of Kingsland Chapel, who had recently astonished the world by his extensive travels in South Africa, having visited Lattakoo, and other remote Missionary settlements. When the poet asked her if she had ever heard of Mr. Campbell and his books, she replied with an emphatic yes. "Then," said the poet, greatly pleased, "I am Mr. Campbell." "What," asked the woman, in delight, "and are you really the great Mr. Campbell?" The poet was framing a modest answer when she burst upon him with some question about Lattakoo. The spell was broken, and the vision of delight vanished. Whether the poet had ever heard of Lattakoo may be doubted, but he knew at least that he was not "the great Mr. Campbell."—*The Rev. Dr. Blackie, in "The Quiver" for March.*

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Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales the M.W. the Grand Master of England.

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UNDER THE PRESIDENCY OF

General J. S. BROWNRIGG, C.B., P.G.W.

R.W. PROV. GRAND MASTER OF SURREY.

* * 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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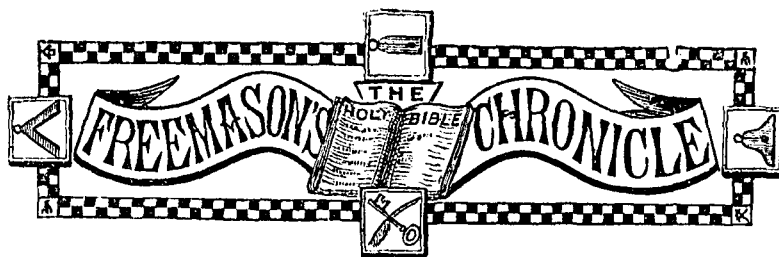
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ROSICRUCIAN SOCIETY.

The following is the text of the Annual Address, de-
livered by the Chief Adept, Fratre T. B. Whythead, before
the members of the York College, at their meeting at Free-
masons' Hall, St. Saviour-gate, York, on Saturday, the
20th ult. :—

Fratres,—On the occasion of addressing you on the sixth anniver-
sary of the constitution of this College, and of the formation of this
county of Yorkshire into a Province, I must first congratulate you as
members of the Rosicrucian Order upon the prosperity which has
followed us in the north of England, and upon the strength and
vitality which have attended our efforts to throw about Freemasonry
a flavour of something more than those qualities which usually per-
vade the eternal Craft. Most of us who are members of the Order
have had considerable experience of Freemasonry; the bulk of the
members of this College have passed through the chairs of Craft
Lodges, and many of us have threaded our way through other
branches of the art, so that we may truly be said to be a body of
tried Masons, whose only object, I trust, in meeting as Rosicrucians
is to advance the study of the history of Masonry and archaeology, to
promote in every possible way the intelligent consideration of our
symbolism, to bring as far as possible the light of truth to bear upon
our legends, and to make a daily progress in Masonic knowledge.
These are, indeed, the objects for which our Society was formed. It
grew—our own revived modern version—out of the desire of a few
prominent Masonic students and workers to find something more in
Masonry than mere ritualism and moral teaching, for excellent as
are these and perfect as they are under our own teaching, yet in
these progressive days we require something more than this. In the
earlier days of Freemasonry, as we understand it, there was com-
paratively little learning. Men were satisfied with small things, and
doubtless our ceremonies were regarded as of exceeding great value
simply as a medium of instruction. And I should be the last to
suggest that even now they have decreased in value. The world is
probably no better than it was in the days of Anderson and Desa-
guliers, and men stand in need of morality just as much at the end
of the nineteenth century as they did at the beginning of the
eighteenth century. Still, I think most thoughtful Masons will agree
with me that there is great scope for more than the bare repetition of
a regular code of teaching, no matter how excellent it may be. And
about a society, such as that of Freemasonry, there is such abundance
of material for investigation, and such a wide platform for the ex-
plorations of brethren of literary tendencies, that I do not think a
society whose objects are the elucidation of the traditions and obscure
origin of the ancient brotherhood needs any apologist. It has been,
I am aware, alleged against us that by the assumption of the title of
Rosicrucians we have attempted to draw around us a glamour of
mystery which does not of right belong to us, and that the Rosicru-
cian Society is simply another attempt to add to the already some-
what inordinate array of Masonic degrees. I do not think that any
such accusation can fairly stand good. Attempts had been made
from time to time to form a Masonic Archaeological Society, but without
any permanent success, and it seemed to the minds of some earnest
brethren, more than one of whom is, alas! numbered with the great
majority, that a better prospect of stability might be secured if a
little circle could be drawn together by something more powerful
than an annual subscription, and that a sort of inner bond might be
formed whereby individuals might be linked together by an invisible
chain which should have more powerful bands than those of any
ordinary society. Then came the question of the form that this
Fraternal-in-Fraternalite should take, and, as usual in Masonic
minds, a legend or historical event was sought for which could furnish
the desired outline. The Rosicrucian Society seemed to present the
requisite features, for, as far as we now know, this singular medieval
brotherhood was banded together for the purpose of investigating the

hidden mysteries of nature and science. It met but seldom. It was said to have drawn its members from every quarter of the globe, and its ostensible objects were the amelioration of the condition of mankind and the judicious communication of knowledge. Thus it has come to pass that we are met here as one section of the Rosicrucian Society of England, for the purpose of the intercommunication of knowledge, the sharing of any information we may possess, the propounding of any Masonic, archaeological, or scientific problems, and mutual assistance in the solution of the numerous "crucies" that beset the Masonic investigator on every hand. I should, perhaps, be almost justified in the assertion that we resemble the ancient Rosicrucians in another special and peculiar point. We know that in the later days, at any rate, of that renowned Society its members became the subject of much derision, in consequence of the common statement that they were in search of the Philosopher's Stone—a material which when found would, it was believed, prove the source of enormous wealth and power. Now, we are in search of our Philosopher's Stone; but we do not expect if we discover it to be rewarded by either the mines of Golconda or the power of a Xerxes. The grand secret of which we are in search is the true origin and history of Freemasonry, a mystery that has so far rebuked the wisdom of some of the most learned and talented men of the past century, and which is even now apparently a very long distance from disclosure. Masonic libraries teem with histories of Freemasonry. Nearly two centuries ago brethren began to publish so-called histories, and for ages before that period there existed MS. accounts of the descent of the ancient Craft from the earliest periods of antiquity, even from the father of the human race himself. These writings, known as the "Old Charges and Constitutions," are most curious and interesting, and may be read by anybody, thanks to the published collection of them, edited by our learned Bro. Hughan, himself a member of our Rosicrucian Order. Before the formation of the Grand Lodge in London in 1717 nothing more seems to have existed in the way of written acknowledgment than these ancient parchment rolls, which themselves bear abundant internal evidence of having been copied by more or less learned scribes from still more ancient documents. After the organisation in London at this date numerous printed works began to make their appearance, some issued by authority, and others purporting to be betrayals and exposures of the mysteries of the Order, and so, right through the years until this present year of grace 1886, we have a series of histories of Freemasonry, most of them closely resembling one another, until we arrive at the climax of Masonic literary activity, and have before us the noble work of Bro. R. F. Gould, the fifth volume of whose magnificent history is in the hands of most of us. Bro. Gould's history is, as far as actual information is concerned, absolutely exhaustive. It is in itself an entire Masonic library, and is by far the most able work on the Craft that has yet made its appearance. But Bro. Gould has dealt with his whole subject, I think, somewhat too much from his own professional standpoint. It is the business of the legal mind to reduce to its lowest ebb of credibility every statement that is arrayed before it, and to reject as unworthy of credence everything that cannot be absolutely or irrefragably proved by facts or figures. Now, although this is a very proper frame of mind in which to approach a mere question of right and wrong, or to regard the positive details of contemporary occurrences, and circumstances, yet I scarcely think it is the best spirit in which to attack the problem of the early and unwritten history of Freemasonry. Some sceptics would reply to this suggestion that Freemasonry has no history, that it was manufactured in London in the second decade of the eighteenth century, and that there was nothing of the kind before that date. This assertion is frequently made; but it will not hold good, for many reasons. In the first place, there is the diary of Ashmole taking us nearly a century farther back, when the Warrington Lodge of Speculative Masons was in working existence. Then we have the minute books of the early Scotch Lodges, whose story has been so well told by Bro. Lyon, the Grand Secretary of Scotland; and, lastly, we have the early minutes of the Lodge at York, where it is plain that our brethren were at work before the year 1700. The suggestion that the year 1717 saw the first establishment of Freemasonry is clearly wrong, and yet before that time we have little to show in this country but the most scattered and fragmentary evidence. To my mind this is in itself ample proof that it is not to written testimony that we must look for traces of our early history. Where, then, it will be asked, are we to seek? I know of nowhere more likely than in the monuments of antiquity, and the symbolic forms of them that are found in great abundance over the world's surface. But before we look to these we must divest ourselves of any notion that we shall find many of the symbols that are now so commonly used by us, and are so well known to every well-instructed member of our Craft. I am satisfied that Freemasonry as it now exists resembles in only a very small degree, and in a few leading principles, the Freemasonry of bye-gone ages. I am quite prepared to grant that the Revival of 1717 saw a complete remodelling of the Order. I believe, with Bro. Carson, of Ohio, that up to that period Freemasonry had been essentially Christian in its teachings, and that what was known of it in England had been received from the Guilds of continental builders, which had previously died out through a process of natural decay and lack of useful objects for existence. It was, I suspect, these Guilds who learned a certain portion of the ancient Christian mysteries from their employers of the Benedictine Order, and adapted them to their own purposes. It was they who added to those mysteries the Hiram Legend and the symbolism of the Solomonic Temple, and converted into a stone-worker's allegory what had previously been an exposition of the story of the fall of mankind, the sacrificial redemption of the human race, and the doctrine of the Resurrection. The true mysteries had been handed down to the Benedictines, and preserved by them, from the early Christians, and before that date had been kept secret and inviolate from the foundation of the world by successive patriarchs and prophets, whose "schools," as they are termed in the old Testament writings, were merely what we should term in our own phraseology Lodges or Colleges, for the instruction of chosen

initiates. If I am asked how all this is to be proved, I frankly admit that it cannot be demonstrated by any possible means; but, in default of any better or more probable thesis, I offer it for your consideration, feeling myself that the theory contains all the germs of possibility, and even probability. As I have said, in these days people wish to see everything reduced to an equation, and unless a statement will stand the test of an algebraical demonstration, it is rejected as unworthy of examination. This is all very well where actual facts and records are available; but in our case we stand on different ground. We look back, straining our eyes into the dim mists of antiquity, and we see nothing but faint shadows looming and flitting indistinctly in the twilight of the past. Out of this material we must form our theories at present. We have yet the existing monuments of the past to refer to; but I shall not venture on that ground to-day, but reserve some remarks on their symbolism for a future occasion. In the meantime I should like you to think over what I have said. In the space of the few remarks I have made it has been impossible to do more than put the theory to you in the barest outline; but you will see that the gist of the idea is that "Free and Accepted Masonry" is nothing more nor less than an adaptation, to meet modern cosmopolitan ideas, of the ancient Christian mysteries, and that these in their turn were a continuation of the first revealed religion of mankind. Many of you will probably not agree with me, will see impossibilities and insurmountable objections to such a theory; but, at all events, you will all give me credit for an honest and earnest desire to arouse a genuine anxiety to probe every imaginable crevice whence we may extract some ray of light to illumine the present clouded condition of the sources of our ancient history.

NOTICES OF MEETINGS.

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NEPTUNE LODGE, No. 22.

THE first meeting of this old and popular Lodge, since the installation of Bro. J. Corbett as Worshipful Master, was held at the Guildhall Tavern, Gresham-street, on Thursday evening, 25th ultimo, when there was a large attendance of brethren and visitors. The W.M. was supported by Bros. W. D. Cook I.P.M., L. V. Walker S.W., E. Y. Jolliffe J.W., E. F. Storr P.M. Treasurer, T. P. Collings P.M. Secretary, W. R. Brookes S.D., H. Savidge J.D., W. J. Charles I.G., H. H. Knill Org., H. Povey P.M. D.C., J. B. Taylor and H. Bailey Stewards, J. Parkinson Tyler, and others. The Lodge having been opened in form, and the business on the agenda paper having been transacted, a handsome Past Master's jewel was presented to the Immediate Past Master, as a mark of esteem and in recognition of the valuable services rendered to the Lodge during his year of office. The gift was suitably acknowledged, and some routine business having been disposed of, the brethren adjourned to banquet, where the customary Loyal and Masonic toasts were duly honoured. In proposing the Queen and the Craft the W.M. observed that in the course of a few months her Majesty would attain the jubilee of her reign. She was one of the most constitutional Sovereigns who had ever ruled over the destinies of this great empire, and she had never deviated from her prerogative. Whether in the capacity of a daughter, wife, or mother, she had set an example that reflected the utmost credit on herself, and which he was pleased to see copied by many of her subjects, throughout the length and breadth of the land. He then gave the toasts of the Most Worshipful Grand Master His Royal Highness the Prince of Wales, the Most Worshipful Pro Grand Master, the Deputy Grand Master, and the rest of the Grand Officers Present and Past, which were cordially received. The I.P.M. then assumed the gavel, and said he had a very pleasing duty to perform, namely, to propose the health of their excellent Worshipful Master. He had known many Masters of Lodges in his time, and men of various degrees of excellence, but Bro. Corbett quite equalled, even if he did not surpass, any who had gone before him. His working in the Lodge was not only excellent, but the manner in which he presided at the banquet table was especially gratifying. The Worshipful Master, in responding, said there was always a certain amount of gratification in endeavouring to do one's duty, and it had been his maxim ever since he had been connected with Masonry to do his best to promote its interest in whatever capacity he had been called upon to fill. It might be that he had not always succeeded, but he trusted they would take the will for the deed. To him it was a source of sincere pleasure to be associated with friends who strove to do their duty. Although he did not lay claim to the abilities displayed by many of the Past Masters, or to the qualifications which Bro. Cook had attributed to him, yet he assured them he would do all he possibly could to promote the happiness and enjoyment of the brethren, and to sustain the prestige which had been held by the good old Neptune Lodge for many years. In giving the Past Masters, he said it was always gratifying to the comparatively young members of the Lodge to be honoured with the presence of the Past Masters, to whom they were vastly indebted for their counsel and assistance. They had borne the heat and burden of the day, and were looked upon as the sages of the Lodge. The younger members were, perhaps, sometimes impulsive and rash, so to speak; and it was therefore a great source of satisfaction to see the veterans of the Lodge present to check whatever they might see partaking of that tendency, and to keep them in the right path. After a capital violin solo by Bro. Savidge S.D., Bro. Cook replied, and in the course of his observations said the Past Masters were ever ready to do all they could for the benefit of the Lodge. They were all animated by that spirit, and he thanked them for the cordial manner in which the toast had been proposed, and received by the brethren present. The W.M. then proposed

the Treasurer and Secretary, remarking that the "whirligig of time brings its revenges." It was just eight years ago that he was introduced into this Lodge by Bro. Storr and Collings, who now occupied the positions respectively of Treasurer and Secretary. Bro. Collings on that occasion very gracefully gave way to Bro. Storr, and allowed him to perform the ceremony of initiation, and at their last meeting it had been his privilege and pleasure to invest them in the offices which they so worthily held in the Neptune Lodge. He was most proud of Bro. Storr as their Treasurer, for he had devoted his time and no little of his means to the cause of Charity. He did not mean mere almsgiving, but the great Charities of the Craft, which poured oil and wine into the wounds of the needy and afflicted, and in promoting the real practical work of Freemasonry, as his jewels would testify. Bro. Collings was always willing also to assist in the work of the Craft in general, and this Lodge in particular, and to both these excellent Officers the members of the Lodge were deeply indebted for the services they had rendered. Bro. E. F. Storr P.M. Treasurer, who was most cordially received, said there was an axiom amongst the wise men of old that "to be silent is to be eloquent," but he could not refrain from expressing the pleasure it had afforded him to perform any work which might be for the advantage of the Neptune Lodge. He said at the time their present W.M. was initiated into the Lodge that they were bringing into it a good man and Mason, and his prophecy had not been falsified, for Bro. Corbett promised, and had already proved himself, an ornament to the Lodge. He (the speaker) was very proud of the position he held as a representative of the Charities, and was glad to inform them that at the Festival on behalf of the Benevolent Institution, on the preceding evening, a sum of no less than £14,816 had been announced, towards which amount their Worshipful Master Bro. Corbett had been enabled to take up a list of £11. This was highly gratifying, when they took into consideration the recent depression of trade, and the unusual calls that had been made upon the purses of the benevolent and large-hearted, when money was wanted in so many ways, there had been so large a sum subscribed towards the Masonic Charities. He thanked the Worshipful Master for the compliment he had paid to him as "Charity Storr," and said he was exceedingly proud of the appellation. He was also proud of his jewels, but especially so of the Charity jewel, and hoped that so long as the Great Architect of the Universe spared him his name would ever be familiar to the Craft as "Charity Storr." Bro. T. P. Collings P.M. and Sec., in the course of his response, said it had always been his aim to further the interests of the Neptune Lodge, and he should continue to exert his utmost powers to aid in its success. In proposing the Officers and Prosperity to the Lodge, the Worshipful Master quoted the old motto, "Honour to whom honour is due;" he must say that each and all the Officers whom he saw around him had worked their way up step by step to the positions they now occupied, and that they were all actuated by a united desire to promote the reputation and the prosperity of the Neptune Lodge. He felt sure the brethren generally would be satisfied with the abilities they would display in their several capacities, and the way in which they would discharge their duties. They were moved by a spirit of emulation to enhance the happiness and welfare of the brethren, and he was glad to be assisted by such an excellent body of Officers as the Lodge could boast during his year. The toast was suitably acknowledged by the Officers present, and the list was fittingly concluded by the Tyler. The proceedings of the evening, which were of a very harmonious and enjoyable description throughout, were varied by some excellent music and singing, in which Bros. Walker S.W., Hoffer, Peck, Charles I.G., Savidge J.D., H. Bailey W.S., Brooks S.D., and others took part.

TEMPLE LODGE, No. 558.

THIS Lodge assembled at the Town Hall, Folkestone, on Tuesday afternoon, the 2nd inst., for the purpose of installing Bro. A. Petts as W.M. for the ensuing year. Amongst those present at the installation were the following Past Masters: Bros. S. Joseph, J. Sherwood, F. Klatt, A. Hart, G. L. Hart, R. White, H. T. Samson, A. H. Holbein, J. Kennett, Mitchell, and J. Shaw. Bro. G. L. Hart performed the ceremony in an able and impressive manner, and at its termination the following Officers were appointed:—Bros. A. J. Crane S.W., J. G. Robinson J.W., A. H. Holbein Treasurer, Jas. Kennett Secretary, F. Francis S.D., G. Spurgeon J.D., H. S. Roberts Organist, H. Clements Assistant Organist, G. L. Hart Director of Ceremonies, W. Worsell I.G., W. Griffin Standard Bearer, W. Dunk and L. Banks Stewards, and Ed. Farnley Tyler. Before the closing of the Lodge, Bro. Stock, on behalf of the brethren, presented Bro. S. Joseph with a very handsome Past Master's jewel, and in doing so alluded in very feeling terms to the respect in which he was held by all the members of the Lodge, and also to the efforts he had made towards the prosperity of the Lodge. On the suggestion of Bro. Holbein, a Past Master's jewel was also presented to Bro. Kennett, for his untiring zeal as Secretary, and his energy in assisting in every thing which would promote the interest of the Lodge. At the conclusion of the ceremony the brethren adjourned to the Pavilion Hotel, where a sumptuous banquet had been provided by Bros. Spurgeon and Waite. There were about sixty present. The W.M., Bro. A. Petts, presided, and amongst the brethren present were Bros. S. Joseph I.P.M., G. L. Hart P.M. P.C.S. D.C., H. Stock P.M. P.P.G., Sup. W., J. Sherwood P.M. P.P.G.J.D., F. Klatt P.M. P.P.G.J.D., W. L. Earnshaw P.M. P.P.G.J.D., J. English P.M. P.P.G. Sep. W., Penfold P.M., J. Kennett P.M. Secretary P.P.G.O., A. H. Holbein P.M. Treasurer, R. White P.M. P.P.G.P. (Hants), O. H. Wagner P.M. P.P.G.J.W. (Herts), H. Samson P.M. 1436, D. White P.M. 1136, A. Hart P.M. 483, J. Shaw W.M. 125, W. Mitchell P.M. 1558, A. J. Crane S.W., T. G. Robinson J.W., F. Francis S.D., G. Spurgeon J.D., W. Worsell I.G., W. Dunk and L. Banks Stewards, W. Griffin Stand. Bearer, J. Collens, H. Waite, C. E. Perry, M.D., G. Saxby, G. I. Swaffer, R. Goulden, F. Hall, R. Webster, G. F. Taylor, F. Secones,

W. Prebble, W. Major, W. B. Kennett, T. H. English, J. Cheyney, G. Kemp, W. B. J. Sherwood jun., J. Hart, J. Edr d e, S. Petts, R. Devereux, H. Urban, R. Pope, A. Hart, G. Peden 125, C. Woods 1136, A. W. Conquest 1209, G. H. Warner 1209, J. Lathay 135, F. K. Tutr 1436. The W.M. in an able manner proposed the Queen and the Craft; the Most Worshipful Grand Master H.R.H. the Prince of Wales; the Most Worshipful Pro Grand Master the Earl of Carnarvon; the Right Worshipful Deputy Grand Master Earl Lathom and the rest of the Grand Officers Present and Past; the Right Worshipful Prov. Grand Master of Kent the Viscount Holmesdale. The next toast was the Very Worshipful Deputy Prov. Grand Master Bro. J. S. Eastes, and the Provincial Grand Officers Present and Past, which was responded to by Bro. Hart P.M. (Gravesend), who eulogised Bro. Eastes, for the admirable manner in which he carried out the duties of his office. Bro. J. Sherwood P.M. next proposed the toast of the evening in an excellent speech, in which he alluded to the great events likely to take place in Masonry in Folkestone during the coming year in the building of a Masonic Hall, and the visit of the Provincial Grand Lodge, which was enthusiastically received and ably responded to by the W.M. Bro. S. Petts next replied in a well-chosen speech to the toast of the newly initiated brethren. The Masonic Charities was proposed by Bro. White P.M., and replied to by Bro. Earnshaw P.M. During the interval between the speeches the charity bag was passed round and resulted in the collection of a substantial sum which was generously increased to ten guineas by one of the brethren. Bro. Klatt P.M. next proposed the Visitors, to which Bro. Mitchell P.M. 1558 replied in suitable terms. Bro. Hart P.M. (Gravesend) next proposed the Installing Master and the other Past Masters of Temple Lodge, and passed a high compliment to Bro. G. L. Hart P.M., the Installing Master, for the admirable manner in which he had carried out his duties. Bros. G. L. Hart, S. Joseph, and H. Stock replied to the toast. The Officers of the Temple Lodge was proposed by Bro. Mitchell P.M., and replied to by Bro. A. J. Crane J.W., and the Tyler's toast concluded the list. Mention should be made of the admirable manner in which Bro. G. L. Hart carried out his duties as Director of Ceremonies, and Bros. W. Dunk and L. Banks as Stewards. The musical arrangements were under the able conductorship of Bro. H. S. Roberts, and Bros. W. Dunk, W. Major, and W. Prebble sang some excellent songs in good style.

HENRY LEVANDER LODGE, No. 2048.

IT is not often we have to record so much evidence of progress in a young Lodge as was displayed at the regular meeting of the Henry Levander, which took place on Saturday, 27th ult., at the Railway Hotel, Harrow Station, under the presidency of Bro. Wm. Alfred Scurrah Worshipful Master. The other Officers present were Bros. Henry Lovegrove I.P.M. Treasurer, C. J. Axford S.W., C. P. McKay Secretary, R. M. Snrridge S.D., W. H. Burgess J.D., Harry Webb I.G., S. Barfoot D.C., S. Reece Steward, John Read P.M. 720 Organist, W. M. Stiles hon. member, while among the Visitors were Bros. Harry Sillis Assistant Director of Ceremonies 957, W. H. Tilling W.M. 765, L. J. Hudd 1426, F. Inskip 1997, W. W. Lee 1897, C. H. Phillips 1986, Knight 1814, and W. W. Morgan jun. The Lodge having been opened and the usual formalities observed, was advanced to the third degree, when Brother John Dolling was raised. Lodge was then resumed, and Bros. Herbert Thornton Gurner, Walter Hugh Magniro, and John Stubbings were passed, after which Mr. Charles Stevens was initiated. The ballot was taken for one candidate for initiation and two for joining, and in each case resulted in unanimous election. The items to which we referred at the commencement of this report were then brought forward. These consisted of the voting of five guineas from the funds of the Lodge to the Royal Masonic Benevolent Institution, to be placed on the list of the W.M.; the establishment of a Benevolent Fund in connection with the Lodge; the decision of the members to appeal for a Royal Arch Chapter to be attached to the Lodge; and some minor matters of interest to the brethren. Brother Arthur Scurrah was appointed Assistant Steward, and invested with the collar of the office by the Worshipful Master, and the Lodge was subsequently closed. A banquet followed, and at its conclusion the Worshipful Master proposed the usual Loyal toasts. In submitting the health of the Provincial Grand Master, Sir Francis Bardett, the Worshipful Master said he did not know much of the other Provincial Grand Masters, but from his experience of the ruler of Middlesex he felt that Sir Francis was one of the best. He believed Sir Francis was well acquainted with the doings of every Lodge in his district, for about those he did not personally visit he made inquiries of others. Bro. McKay proposed the health of the Worshipful Master. The brethren had witnessed the excellent working of Bro. Scurrah that day in all the degrees, and could but have admired the care he had shown in all he was called upon to undertake. He had been punctual to the minute in opening the Lodge at the appointed time, and appeared to do everything that lay in his power to ensure the comfort of the brethren and the success of the Lodge. On a previous occasion their Worshipful Master had shown his love for the Charities, and at the Festival held that week he had again acted as Steward, working in such a manner as to secure for Middlesex one of the highest positions among the contributing Provinces of England. The Benevolent Fund which had that might been decided upon in connection with the Lodge was mainly due to his exertions, while the brethren had heard from his own lips the practical manner in which he intended to help that Benevolent Fund (Bro. Scurrah promised in Lodge to give ten guineas as a nucleus for the Fund). Bro. Scurrah tendered his thanks. He considered it a very great honour to preside over the Lodge, for although it was a very young Lodge it had proved itself during the few years of its existence as good as many which had been established for a much longer period. During the six months he had had the honour of presiding over the Lodge he had had the pleasure of initiating seventeen gentlemen,

and he was proud to say there was not one of those seventeen of whom he could say he wished he had not initiated them. As was well known to the members, he took a great interest in those who were proposed for initiation in the Lodge, and personally satisfied himself they were worthy of being admitted. He felt justified in saying that all those he had initiated were becoming worthy, true, and upright Masons. As that was the first meeting of the Lodge since the Festival of the Royal Masonic Benevolent Institution he took the opportunity of announcing the result of his Stewardship, when he represented the Henry Levander Lodge at that Festival. He had studiously avoided asking any brethren outside of the Lodge for subscriptions in support of his list, and the result was that nearly all of what he took up had been given by the members of the Lodge. The exceptions showed a total of ten guineas, and consisted of two amounts of five guineas each which he had been requested by outsiders to take up, and which, in the interests of the Institution, he could not refuse. This result spoke well for the desire of the members of the Lodge to carry out the great work of Charity. He cordially thanked the brethren who had nobly supported his list, and was quite sure the Prov. Grand Master and his Deputy, when they heard what the Henry Levander Lodge—the youngest in Middlesex—had done, would agree it was not unworthy of being classed among the foremost in the Province. The Lodge was but a young one, but he felt certain it had a great future before it, and he believed the members would go on and on until the Lodge became one of the shining lights in Freemasonry. He was heartily pleased they had that night established a Benevolent Fund in connection with the Lodge, for misfortune might overtake any of them at any time, and although he hoped it might never be the case that any of those around him should have to appeal, the money would be there if they needed it. He again thanked the brethren for the hearty manner in which they invariably received him, and hoped he should be connected with the Lodge as long as his life lasted. Bro. Scurrah next proposed the health of the Initiate. The toast was a very important one, and one he had had to bring forward at each of the meetings of the Lodge which he had presided over. They had only one initiate that evening, which was an exception with them, but for a variety of circumstances they would have had three or four on that occasion. He felt sure that the Initiate of that night would prove—as those who had preceded him had done—a brother of whom the Lodge would be proud. Bro. Stevens replied. He felt very much honoured by the kindness he had met with that night, and hoped he should in time become a good Mason. The toast of the Visitors, the Worshipful Master said, was almost, if not quite, as important as the previous one. He did not think the Henry Levander Lodge was behind any other Lodge in the heartiness with which they welcomed their visitors. They were truly pleased to see guests, and hoped they might so enjoy themselves as to desire to attend the Lodge again and again. Several brethren having replied, the health of the Treasurer and Secretary was given, Bro. McKay acknowledging the compliment. The Tylor's toast followed almost immediately afterwards, and the brethren departed to catch the London train.

PERCY LODGE OF INSTRUCTION, No. 198.

THE annual supper of this Lodge of Instruction took place on Thursday, the 18th ult., at Bro. Langdale's, the Jolly Farmers, Southgate Road, Islington, and owing to the indefatigable exertions of the able Secretary, Bro. R. W. Galer, the result was a complete success. Owing to a family anniversary the Worshipful Master of the mother Lodge was unable to preside, but his place was ably filled by Bro. I. P. Cohen, the respected Preceptor of the Lodge, who was supported by a number of popular Masons. Amongst those who were present we may mention Bros. J. A. Powell, R. W. Galer Sec., A. W. Fenner Treasurer, Browne-Kidder, F. Brasted, A. Mullord, J. Glass, P. Recknell, G. P. Barnett, W. Aynsley, J. Robinson, H. J. Kirk, J. W. Saunders, W. J. Nicholls, E. G. Lewis, E. Brett, Griffiths, A. Cook, M. E. Keogh, R. Aslett, W. Beaton, Green, H. Barnett, Yates, White, Wood, J. A. Collings, Bayne, Langdale. After the supper, which was served in a very satisfactory manner by Bro. Langdale, the usual Loyal toast was given, and responded to in a patriotic manner. The National Anthem was sung by Bro. A. Mullord, Bro. Collings presiding at the piano. The next toast given by the president was that which may be considered the toast of the evening, Success to the Percy Lodge of Instruction, No. 198. Bro. Cohen said he thought it was hardly his province to propose the toast, having the honour of being its Preceptor. The Lodge claimed to be the oldest and best attended Lodge of Instruction in London. Nothing could be more gratifying to himself, and the members generally, than to see this continued success; he trusted the Percy Lodge of Instruction would have the same support for many years to come, so that it might continue to maintain its present proud position. Unanimity and concord, good-fellowship and harmony, had always prevailed in it. The brethren might rely on him doing his utmost to make it, if possible, still more successful. In conclusion he begged to couple the names of Bros. J. A. Powell and A. W. Fenner, they being the oldest members of the Lodge present. The toast was heartily responded to. Bro. Yates here kindly gave a recitation, "The Fireman's Wedding." Bro. Powell, responding, thanked the brethren for their kind reception of the toast, and congratulated the Preceptor and Secretary on the success which still attended their exertions; he hoped this would continue for many years to come. Bro. Fenner, in a short speech, which embodied all the good feeling which one Mason could express towards another, said if it were required he would give his services in any way to further the interests of the Lodge. Bro. Powell then gave the health of the Preceptor, Bro. Cohen, than whom a more kindly, genial, or efficient brother could not be. Bro. Cohen, was always willing to instruct any brother who was anxious to attain that efficiency which was so essential to fit him to discharge the duties of office in his

mother Lodge. To our Secretary, Bro. Galer, we owe much for his indefatigable exertions in the interest of the Lodge. Bro. Galer is always at his post, and to him in a great measure is due the success of the Lodge. In reply Bro. Cohen thanked the brethren. What he had done to deserve the encomiums passed upon him by Bro. Powell he did not know; he had simply done his best to convey knowledge to those brethren who required it; nothing gave him greater pleasure than to see pupils attending the Lodge. Bro. R. W. Galer said there was not much left for him to say; he regretted Bro. Lambert, the much respected Worshipful Master of the mother Lodge, was not present to hear how the Lodge of Instruction had progressed. He could not go into statistics, as the year had not been completed, but he could inform the brethren that it had sent up money to the Masonic Charities; that the average attendance of its members had been increased. It had been said that the Strong Man Lodge of Instruction was the oldest, but there was documentary evidence to prove that this Lodge of Instruction was held as a Club of Instruction in 1791—so that it was really the premier Lodge of Instruction in London. He felt proud in being its Secretary, and expressed his thanks to the brethren generally for their good feeling and kind support. The health of the President (Bro. Glass), Secretary (Bro. Galer), and Treasurer (Bro. Cohen), of the Percy Charity Association, was then proposed by Bro. Fenner, who congratulated the brethren on the good results which had attended their labours. These Associations had done wonderful service in aid of the Charities. The Percy Association had been the means of sending up a large amount to the Institutions, and still continued so to do. He asked the brethren to give the toast full honour. Brother Glass, responding, thanked the brethren for the compliment paid him; he could assure them he felt proud of the honour of being President of the Percy Association, and would exert himself to the utmost in bringing it to a successful ending. He remembered the time when his esteemed friend Bro. Brasted, first introduced him to the Percy Lodge of Instruction, it was with fear and trembling he ascended the stairs, but he soon got over his nervousness, and became impressed with the kind and brotherly feeling exhibited towards him on that memorable evening. Bros. Galer and Cohen followed, and spoke of the good work such Associations had done for the Charities. The Visitors' toast came next; it was proposed by Bro. Cohen in a happy speech, and Bros. H. Barnett, White, Wood, Green and Cook responded. The toast of Success to the Mother Lodge was heartily received and duly honoured; and a compliment was paid to Bros. Bayne, Collings, Brasted, Yates, Kirk and Langdale, who had so kindly contributed to the enjoyment of the evening. After Bro. Mullord had replied the final toast was given.

La Tolerance Lodge of Instruction, No. 538.—At the meeting held on Wednesday last, at the Portland Arms, Great Portland Street, W. Present: Bros. W. Kelly W.M., W. T. Burgess P.M., S.W., W. T. Thom J.W., W. E. Willby S.D., D. T. Bickerell J.D., J. H. Price L.G., W. Langdon P.M. Secretary, W. Fowles Treasurer, acting as Preceptor. Also Bros. Lonsdale P.M., Lloyd P.M., Latreille P.M., Hill, J. Hemmings, Wynman, &c. Lodge was opened by the W.M. and the minutes of the last meeting were read and confirmed. The 1st, 2nd, and 4th sections were worked by Bros. Fowles and Hemmings, assisted by the brethren. The W.M., a young Mason, who displayed considerably efficiency, next rehearsed the ceremony of initiation, to the satisfaction of all present; Bro. Hill acted as candidate. It was suggested by the W.M. that the Lodge, having heard of the untimely death of Bro. Davies, Lodge No. 72, who had been a frequent visitor, and who was Secretary of the Savoy Lodge of Instruction, thought some record should be entered on the minutes to express the deep regret felt by the brethren. This was unanimously carried. Bro. W. T. Burgess P.M. was elected W.M. for the ensuing week. The installation ceremony will be rehearsed here next week by Bro. Latreille P.M. 1260. A vote of thanks was passed to the W.M., and there being no other business Lodge was closed and adjourned till Wednesday, the 10th inst.

MASONIC "AT HOME."

ON Thursday evening, the 25th ultimo, by invitation of the Worshipful Master and Officers of the Portsmouth Lodge, a most successful "At Home" was held at the Masonic Hall, High-bury-street. The hall was prettily decorated, the usual Masonic adornments being supplemented by pretty floral designs, cleverly executed by Messrs. Fay, of Southsea. By special dispensation of the Provincial Grand Master, the members of the Craft appeared in Masonic clothing. The "Blue" Lodges were strongly represented, and there were several prominent Masons in the purple decorations of the Provincial Grand Lodge. Grand Lodge had one representative in the person of Bro. Edward Terry, the eminent comedian, as Grand Steward, and there were also present members of the Provincial Mark Lodge, the Rose Croix, Red Cross of Constantine, Royal Arch Degree, Scottish Constitution, &c. The guests numbered about 120, and were received by the Worshipful Master, Bro. H. E. Loader, and Mrs. Loader. The banquetting hall was set apart for refreshments, and elaborately decorated, the silver plate used on the occasion having been lent by Mr. E. Emanuel, of the Ward. The oyster "bar" was a novel feature. The orchestra was occupied by Mr. Wilton's band, and it goes without saying that the music was excellent. The duties of Stewards were carried out by Messrs. Thackara, Whitehall, Boughton, H. P. Holley, and Jenkins.

—*Portsmouth Times*

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DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meetings, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

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SATURDAY, 6th MARCH.

General Committee Boys' School, Freemasons' Hall, at 4
142—St. Thomas, City Terminus Hotel, Cannon Street
179—Manchester, Yorkshire Gr y, London St., Tottenham Court Rd., at
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)
1572—Carnarvon, Albion Tavern, Aldersgate-street
1622—Rose, Surrey Masonic Hall, Camberwell
1624—Fleet-street, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Instruction)
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30 (In)
Sunn Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
R.A. 575—Rose of Denmark, Star and Garter, Kew Bridge
1923—Amherst, King's Arms Hotel, Westerham, Kent
1362—Royal Albert Edward, Market Hall, Redhill
1453—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
1466—Nova Ecclesia, Old Ship Hotel, Brighton

MONDAY, 8th MARCH.

5—St. George's and Corner Stone, Freemasons' Hall, W.C.
22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
20—St. Albans, Albion, Aldersgate-street
45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7. (Instruction)
59—Royal Naval, Freemasons' Hall, W.C.
90—St. John, Albion, Aldersgate-street, E.C.
136—Good Report, Inns of Court Hotel, Lincoln Inn Fields
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction)
193—Confidence, Anderton's Fleet-street, E.C.
212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
222—St. Andrews, 101 Queen Victoria-street
548—Wellington, White Swan, High-street, Deptford, at 8. (Instruction)
975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
1237—Enfield, Market-place, Enfield
1366—Highgate, Gatehouse Hotel, Highgate
1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7. (Inst.)
1489—Marquess of Ripon, Queens Hotel, Victoria Park, at 7.30 (In)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1571—Leopold, Bridge House Hotel, London Bridge
1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1629—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7. (Inst.)
1657—Aldersgate, Castle and Falcon, Aldersgate-street, E.C.
1670—Adelphi 4 Adelphi Terrace, Strand
1693—Kings and, Cock Tavern, Highbury, N., at 8.30. (Instruction)
1805—Bromley St. Leonard, Vestry Hall, Bow-road, Bromley
191—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
2012—Chiswick, Star and Garter Hotel, Kew Bridge
2030—Abbey, Westminster Town Hall, Westminster.
R.A. 58—Felicity, Ship and Turtle, Leadenhall Street
R.A. 1118—University, Freemasons' Hall, W.C.
R.C. 53—Holy Sanctuary, Masonic Hall, 33 Golden-square

40—Derwent, Castle Hotel, Hastings
75—Love and Honour, Royal Hotel, Falmouth
83—Scientific, Red Lion, Petty Cury, Cambridge
104—St. John, Ashton House, Greek-street, Stockport
151—Albany, Masonic Hall, Newport, I.W.
240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
262—Salopian, the Lion Hotel, Shrewsbury
292—Sincerity, Masonic Hall, Liverpool
296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
297—Witham, New Masonic Hall, Lincoln
382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
411—Commercial, Flying Horse Hotel, Nottingham
481—St. Peter, Masonic Hall, Maple-street, Newcastle
502—Rectitude, Town Hall, Rugby
537—Howe, Masonic Hall, New-street, Birmingham
539—Druids of Love and Liberty, Masonic Hall, Redruth
665—Montague, Royal Lion, Lyme Regis
721—Independence, Masonic Chambers, Eastgate-row-north, Chester
724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
797—Hanley, Hanley Hall, Dartmouth
893—Meridian, National School Room, Millbrook, Cornwall
949—Williamson, St. Stephen School, Monkwearmouth, Durham

1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
1069—United Brothers, Castle Hotel, Southsea
1112—Shirley, Masonic Hall, Shirley, Hants
1174—Pentangle, Sun Hotel, Chatham
1221—Defence, Masonic Hall, Carlton-hill, Leeds
1253—Travellers, Queen's Hotel, Manchester
1350—Fermor Hesketh, Masonic Hall, Liverpool
1436—Sandgate, Masonic Hall, Sandgate
1449—Royal Military, Masonic Hall, Canterbury
1471—Israel, Masonic Hall, Severn-street, Birmingham
1592—Abbey, Suffolk Hotel, Bury St. Edmunds
1611—Eboracum, Masonic Hall, St. Saviourgate, York
1618—Handyside, Zetland Hotel, Saltburn-by-Sea
1656—Wolsey, White Hart Hotel, Hampton Wick
1691—Quadratic, Greyhound Hotel, Hampton Court
1906—Fidelity and Sincerity, Wellington, Somerset

R.A. 148—Elias Ashmole, Chapter Rooms, Warrington
R.A. 156—Harmony, Hayshe Masonic Temple, Plymouth
R.A. 306—Alfred, Masonic Hall, Kelsall-street, Leeds
R.A. 377—Hope and Charity, Masonic Hall, 123 Mill Street, Kidderminster
R.A. 379—Tynte, Masonic Hall, Old Orchard Street, Bath
R.A. 1258—Kennard, Masonic Hall, George Street, Pontypool
M.M. 1—Egerton, Royal Rock Hotel, Rock Ferry, Cheshire
M.M. 171—Union, Freemasons' Hall, Union-street, Oldham
K.T. 1—Jerusalem, Queens Hotel, Manchester
K.T. 56—Hugh de Papens, Old Hall Hotel, Blackburn
R.C. 1—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

TUESDAY, 9th MARCH.

46—Old Union, Holborn Viaduct Hotel
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
96—Burlington, Albion Tavern, Aldersgate street
141—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)
180—St. James's Union, Freemasons' Hall, W.C.
193—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
198—Percy, Ship and Turtle, Leadenhall-street, E.C.

211—St. Michael, Albion, Aldersgate-street, E.C.
228—United Street, Guildhall Tavern, Gresham-street, City
235—Nine Muses, Willis's Rooms, St. James's
548—Wellington, White Swan, Deptford
549—Yorkshire, Green Dragon, Deptford (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Malia Hill, at 8
(Instruction)
820—Filly of Richmond, Greyhound, Richmond, at 7.30. (Instruction)
890—Bathons, Sisters' Tavern, Pownall-road, Dalston at 8. (Instruction)
861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
917—Cosmopolitan, Cannon-street Hotel
933—Doric, Anderton's Hotel, Fleet-street, E.C.

1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1196—Urban, Freemasons' Hall, W.C.
1269—Starhope, Thicket Hotel, Acrey
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1349—Fairs, Liverpool Arms, Channing Town, at 7.30. (Instruction)
1369—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1431—Kennington, The Horns, Kennington. (Instruction)
1446—Mount Edgemont, Three Stags, Lambeth Road, S.W., at 3. (Inst)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, North Woolwich (Instruction)
1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
1593—Royal Naval College, Ship Hotel, Greenwich
1604—Wanderers, Freemasons' Hall, W.C.
1614—Covent Garden, Criterion, Piccadilly
1668—Samson, Regent Masonic Hall, Air-street, W.
1695—New Finsbury Park, Hensley Wood Tavern, Finsbury Park, at 8 (Inst)
1797—Blonior, Froehner, Broad-street-near, Liverpool-street, 3.30. (Inst)
1949—Brixton, Prince Regent, Old White Hart, East Brixton, at 3. (Instruction)
1969—Waldeck, Freemasons' Hall, W.C.

Masonic Chapter of Improvement, White Hart, Cannon Street, 4.30.
R.A. 704—Camden, The Moorgate 15 Finsbury Pavement E.C., at 8 (Inst)
R.A. 1612—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
R.C. 71—Bayard, Masonic Hall, 33 Golden-square

93—Social, 23 St. Giles Street, Norwich
131—Fortitude, Masonic Hall, Truro
184—United Chatham of Benevolence, Assembly Rooms, Old Brom pton, Ken
241—Merchants, Masonic Hall, Liverpool
272—Harmony, Masonic Hall, Main Ridge, Boston
281—Shakespeare, Masonic Rooms, High-street, War vick
404—North on Counties, Masonic Hall, Maple Street, Newcastle (Instruct)
463—East Surrey of Concord, King's Arms Hotel, Graydon, at 7.45. (Inst.)
473—Faithful, Masonic Hall, New Street, Birmingham
495—Wakefield, Masonic Hall, Zetland Street, Wakefield
593—Belvidere, Star Hotel, Maidenhead
603—Zetland, Royal Hotel, Chesham
626—Lansdowne of Unity, Town Hall, Chippenham
650—Star in the East, Pier Hotel, Harwich
696—St. Bartholomew, Anchor Hotel, Walsbury
726—Staffordshire Knot, North Western Hotel, Stafford
829—Sydney, Black Horse Hotel, Sidcup
892—Royal Edward, Royal Oak Hotel, Leominster
903—Gosport, India Arms Hotel, High-street, Gosport

1120—St. Milburga, Tontine Hotel, Ironbridge
1250—Gilbert, Masonic Rooms, Sankov Breachall, Street, Warrington
1314—Acacia, Bell Hotel, Bromley, Kent
1325—Stanley, 214 Great Homer-street, Liverpool, at 8. (Instruction)
1347—Lorne, Greyhound Hotel, Cuckfield, Surrey
1465—Ockenden, Talbot Hotel, Sutton, Sussex
1509—Madoc, Queen's Hotel, Portmadoc
1515—Baildon, Masonic Room, Northgate, Baildon
1678—Tonbridge, Masonic Hall, Tonbridge
1713—Wilbraham, Walton Institute, Walton, Liverpool
2120—Abbey, Masonic Hall, Chertsey, Surrey. (Consecration)

R.A. 43—Fortitude, Great Western Hotel, Birmingham
R.A. 70—St. John's, Hayshe Masonic Temple, Princes Street, Plymouth
R.A. 253—Justice, Masonic Hall, Gower Street, Derby
R.A. 265—Judea, Masonic Club, Hanover-street, Keighley
R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
R.A. 324—Reason, Wellington Inn, Caroline Street, Stybridge
R.A. 537—Zion, 9 Hamilton Street, Birkenhead
R.A. 540—Stuart, Bedford
R.A. 660—King Edwin, Freemasons' Hall, Yorkergate, New Walton
R.A. 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
R.A. 1055—Derby, Masonic Rooms, Bedford Street, Chesham, Lancashire.
M.M. 6—Adams, Victoria Hall, Trinity-road, Sheerness
M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter
M.M. 75—Royal Sussex, Royal Pavilion, Brighton
M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 10th MARCH.

Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3
3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
11—Enoch, Freemasons' Hall, W.C.
13—Waterloo, Union Masonic Hall, William-street, Woolwich
15—Kent, Freemasons' Hall, Great Queen-street
30—United Mariners', The Lagard, Peckham, at 7.30. (Instruction)
72—Royal Jubilee, Unity Tavern, Strand, W.C., at 8. (Instruction)
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
87—Vitruvian, White Hart, College-street, Lambeth
147—Justice, White Swan, High-street, Deptford
193—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)
228—United Strength, The Hope, Stanhope Street, Regents Park, 3 (Inst.)
538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
720—Pannure, Bathum Hotel, Bathum, at 7. (Instruction)
749—Belgrave, Anderton's Hotel, Fleet-street
781—Merchant Navy, Silver Tavern, Burdett-road, E.
913—New Concord, Jolly Farmers, Spring-moat, N. (Instruction)
920—Lily of Richmond, Greyhound, Richmond
862—Whittington, Red Lion, Pownall-road, Fleet-street, at 8 (Instruction)
902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
1306—Lodge of St. John, Three Nuns Hotel, Abgate, E.
1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Mars-street, Hackney, at 8. (Inst)
1601—Ravensbourne, George Inn, Lewisham, at 7.30. (Instruction)
1610—Northern Bar, Holborn Viaduct Hotel
1694—Wanderers, Adam and Eve Tavern, Palace St., Westminster, at 7.30 (In)
1692—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
1631—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
1694—Imperial, Cadogan Hotel, Sloane-street, Chelsea
1718—Centurion, Imperial Hotel, Holborn-viaduct
1922—Earl of Lathom, Station Hotel, Cannon-road New Rd., S.E., at 8. (In.)
1986—Honor Oak, Moore Park Hotel, near Honor Oak Station
2021—Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)

R.A. 177—Domestic, Union Tavern, Air-street, Regent-street, at 8. (Instruction)
R.A. 729—Pannure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
R.A. 934—Doric, 202 Whitechapel-road, at 7.30. (Instruction)
R.A. 1260—John Hervey, Freemasons' Hall, W.C.
R.A. 1305—St. Marylebone, Langham Hotel, W.
R.A. 1900—Montague Guest, Inns of Court Hotel, Holborn
M.M. 1—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
M.M. 284—High Cross, Seven Sisters Hotel, Tottenham
51—Hope, Spread Eagle Inn, Chesham-street, Rochdale
148—Antiquity, Bull's Head Inn, Bradshawgate, Bolton
191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire
204—Caledonian, Freemasons' Hall, Manchester.
225—St. Luke's, Coach and Horses Hotel, Ipswich

281—Fortitude, Masonic Rooms, Athenæum, Lancaster
288—Harmony, Masonic Hall, Todmorden
483—Sympathy, Old Falcon Hotel, Gravesend
567—Unity, Globe Hotel, Warwick
615—St. John and St. Paul, Prince of Wales Hotel, Frith
666—Benevolence, Private Rooms, Prince Town, Dartmoor
753—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
852—Zetland, Albert Hotel, New Bailey-street, Salford
854—Albert, Duke of York Inn, Shaw, near Oldham
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)

1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford
1031—Fletcher, Masonic Hall, New-street, Birmingham
1060—Marmion, Masonic Rooms, Church-street, Tamworth
1064—Borough, Bull Hotel, Burnley
1094—Temple, Masonic Hall, Liverpool
1101—Grey Friars, Masonic Hall, Reading
1209—Lewises, Royal Hotel, Ramsgate
1248—Denison, Grand Hotel, Scarborough
1261—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
1342—Walker, Hope and Anchor Inn, Byker, Newcastle
1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool
1398—Baldwin, Dalton Castle, Dalton-in-Furness
1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham
1434—Nottinghamshire, George Hotel, Nottingham
1511—Alexandra, Hornsea, Hull (Instruction)
1520—Earl Shrewsbury, Public Rooms, Cannock, Stafford
1547—Liverpool, Masonic Hall, Liverpool.
1582—Llanidloes, Trewythen Arms, Llanidloes
1638—Brownrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)
1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
1692—Horvey, White Hart Hotel, Bromby, Kent

R.A. 24—De Swinburne, Freemasons' Hall, Grainger-street, Newcastle
R.A. 251—Loyalty and Virtue, Freemasons' Hall, Barnstaple
R.A. 274—Fidelity, Boar's Head, Newchurch
R.A. 703—Clifton, Clifton Arms Hotel, Blackpool
R.A. 709—Invicta, Bank Street Hall, Ashford
R.A. 1873—Saxe and Sele, Masonic Rooms, Belvedere, Kent
M.M. 192—St. Cuthbert, Masonic Hall, The Parade, Berwick

THURSDAY, 11th MARCH.

19—Royal Athelstan, City Terminus Hotel, Cannon-street
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
91—Regularity, Freemasons' Hall, W.C.
117—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
206—Friendship, Ship and Turtle, Leadenhall-street, E.C.
238—Pilgrim, Freemasons' Hall, W.C.
263—Bank of England, Albion Tavern, Aldersgate-street, E.C.
435—Salisbury, Union Tavern, Air street, Regent-street, W., at 8 (Inst.)
534—Polish National, Freemasons' Hall, W.C.
657—Canbury, Albion, Aldersgate-street
704—Canbury, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
860—Dalhousie, Anderton's Hotel, Fleet-street, E.C.
879—Southwark, Southwark Park Tavern
879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In.)
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
1076—Capper, Guildhall Tavern, Gresham-street, E.C.
1158—Southern Star, Phoenix, Staggate, Westminster-bridge, at 8 (Inst.)
1145—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
1278—Burrpitt, Courts, Swan Tavern, Bet-nel Green Road, E., at 8 (Instruction)
1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
1339—St. Andrew, Cock Tavern, Kennington-road, at 7.30 (Instruction)
1425—Hyde Park, The Westbourne, Craven-road, Paddington
1426—The Great City, Masons' Hall, Masors' Avenue, E.C., at 6.30 (Inst)
1471—Islington, Cock Tavern, Highbury
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
1598—Ley Spring, Red Lion, Leytonstone
1599—Skelmersdale, Masons' Hall Tavern, Basinghall-street, E.C.
1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)
1622—Rose, Stirling Castle Hotel, Church Street, Camerwell. (Instruction)
1625—Forester, Wellington Arms, Wellington Road, Bow, E., at 7.30. (Inst.)
1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill
1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
1677—Crusaders, Old Jerusalem Inn, St. John's Gate, Clerkenwell, at 9 (Inst.)
1708—Plucknett, Bald Faced Stag, East Finchley
1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
1791—Creton, Freemasons' Hall, W.C.
1791—Creton, Wheat-sheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
1987—Strand, The Criterion, Piccadilly

R.A. 72—Royal Jubilee, Anderton's Hotel, Fleet Street
R.A. 538—Yane, Freemasons' Hall, W.C.
R.A. 554—Yarborough, Green Dragon, Stepney
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)

35—Medina, 85 High-street, Cowes
97—Palatine, Masonic Hall, Toward-road, Sunderland.
112—St. George, Masonic Hall, Fore-street Hill, Exeter
139—Britannia, Freemasons' Hall, Surrey-street, Sheffield
203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
216—Harmonic, Adelphi Hotel, Liverpool.
249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
333—Royal Preston, Castle Hotel, Preston
339—Unanimity, Crown Hotel, Penrith, Cumberland.
469—Hundred of Elloe, Masonic Rooms, London Road, Spalding.
477—Mersey, 55 Argyle-street, Birkenhead.
546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
732—Royal Brunswick, Royal Pavilion, Brighton.
739—Temperance, Masonic Room, New-street, Birmingham.
784—Wellington, Public Rooms, Park-street, Deal
786—Croxeth United Service, Masonic Hall, Liverpool
945—Abbey, Abbey Council Chamber, Abingdon, Berks
991—Tyne, Masonic Hall, Wellington Quay, Northumberland
1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
1055—Derby, Masonic Rooms, Bedford Street, Bury New Road, Manchester
1098—St. George, Private Room, Temperance Hotel, Trade-gar, Mon.
1144—Milton, Commercial Hotel, Ashton-under-Lyne
1145—Equality, Red Lion Hotel, Accrington.
1147—St. David, Freemasons' Hall, Manchester.
1182—Duke of Edinburgh, Masonic Hall, Liverpool
1204—Roid, Imperial Hotel, Malvern, Worcestershire.
1273—St. Michael, Free Church School-rooms, Sittingbourne
1369—Bala, Plasgoch Hotel, Bala
1416—Falcon, Masonic Hall, Castle Yard, Thirsk
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
1457—Bagshaw, Public Hall, Loughton
1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1533—Corbet, Corbet Arms, Towyn
1697—Hospitality, Royal Hotel, Waterfoot, near Manchester
1782—Machen, Swan Hotel, Colleshill
1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
1911—De La Prié, Masonic Hall, Northampton
1915—Graystone, Forester's Hall, Whitstable

R.A. 213—Perseverance, 23 St. Giles Street, Norwich
R.A. 220—Harmony, Wellington Hotel, Garston, Lancashire
R.A. 275—Perseverance, Masonic Hall, South Parade, Hullersfield
R.A. 286—Strength, Green Man Hotel, Bacup.
R.A. 509—Tees, Freemasons' Hall, Stockton-on-Tees
R.A. 613—Bridson, Masonic Hall, Southport
R.A. 818—Philanthropic, Masonic Hall, Lion Street, Abergavenny
R.A. 889—Dobie, Griffin Hotel, Kingston-on-Thames
M.M.—St. John's, Commercial Hotel, Bolton.
M.M. 16—Friendship, 2 St. Stephen's Street, Devonport

FRIDAY, 12th MARCH.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8 (In)
33—Britannic, Freemasons' Hall, W.C.
134—Caledonian, Ship and Turtle, Leadenhall-street
144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
157—Bedford, Freemasons' Hall, W.C.
177—Domestic, Anderton's Hotel, Fleet-street, E.C.
507—United Pilgrims, Surrey Masonic Hall, Cannonbury, at 7.30. (Instruction)
766—William Preston, St. Andrew's Tavern, George St., Baker St., at 9. (In)
780—Royal Alfred, Star and Garter, Key Bridge, (Instruction)
831—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)
1154—Belgrave, Jernyn-street, S.W., at 8. (Instruction)
1201—Eclectic, Freemasons' Hall, W.C.
1295—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In)
1345—Clanton, White Hart, Lower Glasgow, at 7.30. (Instruction)
1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
200—Earl of Mornington, 8a Red Lion Square, W.C.
R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
R.A. 79—Perseverance, Portland Hotel, London-street, Cannonbury, (Inst.)
R.A. 95—Eastern Star Chapter of Improvement, Hercules Pav., Leadenhall St.
M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
M.M. 198—Croydon, 105 High Street, Croydon
M.M. 355—Royal Savoy, Moorgate Tavern, Finsbury Pavement, E.C., at 7. (In)
K.T. D.—Mount Calvary, 8a Red Lion Square, W.C.

36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
453—Belgrave, Public Hall, Station Road, Loughton, at 7.30 (Inst)
458—Aire and Calder, Private Rooms, Ouse-street, Gole.
526—Honour, Star and Garter Hotel, Wolverhampton
602—Dartmouth, Dartmouth Hotel, West Bromwich
815—Blair, Town Hall, Stretford-road, Hulme
916—Hartington, Burlington Hotel, Eastbourne

1001—Harrogate and Claro, Masonic Rooms, Parliament-street Harrogate
1057—Beaudebert, Assembly Rooms, Corn Exchange, Loughon Bazaar
1121—Wear Valley, Masonic Hall, Bishop Auckland
1289—Rock, Royal Rock Hotel, Rock Ferry
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7.
R.A. 993—Alexandra, Medway Hotel, Levenshulme
K.T. 4—Hope, Freemasons' Hall, Hullersfield
K.T. 126—De Warene, Royal Pavilion, Brighton

SATURDAY, 13th MARCH.

108—London, Ship and Turtle, Leadenhall-street
173—Phoenix, Freemasons' Hall, W.C.
176—Caveat, Albion Tavern, Aldersgate-street
179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
198—Mersey, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1328—Granite, Freemasons' Hall, W.C.
1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
1426—The Great City, Cannon Street Hotel
1607—Loyalty, London Tavern, Fenchurch Street
1621—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
1686—Paxton, Surrey Masonic Hall, Camberwell
1743—Perseverance, Imperial Hotel, Holborn Viaduct
1839—Duke of Cornwall, Freemasons' Hall, W.C.
1964—Clerkenwell, Holborn Viaduct Hotel, E.C.
1928—Gallery, Brixton Hall, Acre Lane, Brixton
2029—King Solomon, 8a Red Lion Square, W.C.
2912—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
Star Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
2069—Prudence, Masonic Hall, Leeds
R.A. 1423—Era, The Albany, Twickenham
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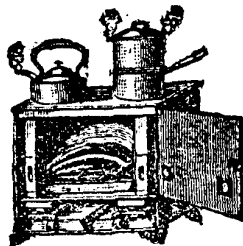
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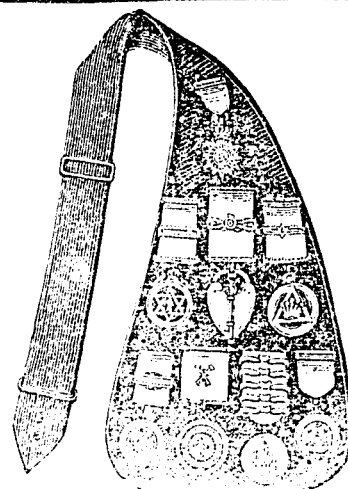
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