

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE APPROACHING ELECTION OF THE BOYS' SCHOOL.

LAST week, in speaking of the coming Election of the Royal Masonic Institution for Girls, we were able to make the pleasing announcement that during the next month sixteen daughters of Freemasons would be admitted to a participation in the benefits of that noble Institution; this week, when we review the coming contest for admission to the Boys' School, we are enabled to give even more gratifying particulars, and to publish details which will be welcomed both by those who support the Institution, and those who are seeking a participation in its benefits. At the Election, which is fixed for the 11th October, thirty-two boys will be selected, from a list of forty-four candidates, or in other words nearly three-fourths of those who have been approved as worthy of education and maintenance in the School will secure the coveted right of admission. These figures might be quoted as evidence that the Boys' School is now in a position to keep pace with the calls made upon it, were it not that it is the rule not to make a formal application on behalf of a child until there is a good chance of securing its early election. So much is now done in the way of organization of voting power that nearly every district is in a position to accurately estimate what it is possible for it to accomplish, and brethren very wisely refrain from nominating candidates whom they know will be left uncared for election after election. This system is a great improvement on that we have frequently condemned in the past, when brethren, on being appealed to by the friends of a deceased Mason, rashly made promises of help and considered they had done their share when they had secured a child's admission to the roll of eligible candidates for one or other of the Educational Institutions, thereby raising false hopes in the minds of those left in distress, and ultimately bringing discredit on Freemasonry and its principles. In days gone by—we hope never to return—it was not unusual to see four or five candidates, and sometimes even more, put forward from a Province which, unaided by outside help, was not in a position to make even one case secure. Brethren were in the habit of voting for any one they chose, without any attempt at combination, and, as a result, children took part in election after election, sometimes accumulating a few hundred votes, and at others never getting beyond ten or a dozen, until the rule limiting the age of admission precluded them from appearing at the poll again. All the labour undertaken on their behalf, and all the expense incurred was thus thrown away, but, what was far worse, the hopes of the widow, raised perhaps years before, and revived each half-year by those who were so ready to promise, were crushed, and the help she had been led to believe was forthcoming from Freemasonry was rudely denied her. Of course such cases occur now—and always will occur, so long as admission to the Institution is the result of voting—as it is easy to promise to use one's influence in securing a child's election; but sufficient has been done to prove that the best system is that which makes sure of nearly every case put forward, and which raises hopes in the mind of the distressed only when there is a reasonable prospect of those hopes being speedily realised. This is really the reason which gives us the, comparatively speaking, small number of forty-four candidates competing for thirty-two vacancies; we sincerely wish we could think otherwise, but it is not possible for us

to imagine that these forty-four lads represent the whole of those in need of that help which the Freemasons of England so liberally dispense through the medium of the Royal Masonic Institution for Boys. Of the forty-four children to whom we have referred above, two now appear on the balloting paper for the fifth, one for the fourth, three for the third, and ten for the second time, while the remaining twenty-eight will make their first application at next month's election.

No less than seven of the candidates now make their last application, their age being such as to preclude them from again appealing to the supporters of the School. Four of these are old candidates, and three new, the former being headed by No. 2, Albert Taylor, an East Lancashire lad, who after four applications has only 50 votes to his credit. He is one of five dependent children of a late P.M. of the Tranquillity Lodge, No. 274, who was initiated in the early part of 1870. As we have no knowledge of the candidate's position beyond that given in the sheet issued from the Institution, we are unable to pass any opinion on this case, further than to say that the brethren of the Province in which the father was initiated may be relied on to support any deserving case, if it lies in their power so to do. No. 3, Percy Gibbs, has received even less support than young Taylor, for he has but 13 votes as the result of three contests. He also is in the hands of brethren who are proverbial for the thoroughness with which they carry out their Masonic obligations, his father having been initiated in the Royal Gloucester Lodge, No. 130, in the Province of Hampshire and the Isle of Wight. This lad and two other children are now dependent on their mother, who was left a widow upwards of two years since. No. 4, Joseph Thomas Andrews, is a London case, the father having been initiated in the Upton Lodge, No. 1227, in which we knew him as a Past Master. There are four children dependent on the mother, who has secured 333 votes on behalf of this lad at the last two elections. This case may be cited as evidence of the loss London Masons suffer from want of that organization which is all but universal throughout the Provinces. If this lad's father had belonged to a Provincial Lodge, we believe his case would have been taken in hand officially, and if he had not been elected ere this, there would at least have been little fear as to the result of next month's election; as it is, we can only await the declaration of the poll with a feeling that London will in all probability lose the benefits to which we consider it entitled as regards this lad. No. 10, Maurice Bibby Jones, is a West Lancashire case; the father, who was initiated in the United States, having joined two Lodges in that Province. The lad and two other children are now dependent on their widowed mother, the present being the second application on behalf of this child; in April last no votes were recorded on his behalf, a coincidence which, taken in conjunction with the tactics usual in West Lancashire, where organization may be said to be complete, augurs well for the child's ultimate success. No. 36, Harry Newton, is another East Lancashire case, which district therefore has two last applications to decide next month, in addition to two other cases. Young Newton is one of five dependent on a mother; his father was initiated in the Blair Lodge, No. 815, in 1866, and subsequently served the office of Worshipful Master therein. No. 38, Henry Renneson, one of five children dependent on a widowed mother, is accredited to West Yorkshire, his father having been admitted to Masonic light in the Alfred

Lodge, No. 306, in 1865; in which he rose to the dignity of Senior Warden. No. 43, Sidney Harold Purnell, one of three dependent, comes from Warwickshire, where the father was initiated, in 1863, in Bradford Lodge, No. 925; he became one of the founders of the Fletcher Lodge, No. 1031, and was honoured with the collar of D.C. in the Royal Arch Chapter of the Province. He was a Life Governor of the Institution for the benefits of which his son is now a candidate, and died in January of 1881.

Neither parent living is recorded in the cases of four of the remaining children, and in each of three of these there are six children dependent on the liberality of friends, the other case being one in which there are three dependents. No. 14, George Frederick Johnston, was a candidate in April last, on which occasion nine votes were recorded on his behalf. His father was initiated in the Marquis of Granby Lodge, No. 214, Durham, in May 1869; rose to the office of Worshipful Master, and had the honour of Provincial Grand Sword Bearer conferred on him. He was a supporter of the Benevolent Institution, and there are at the present time six of his children dependent. No. 16, Frederick William Hayes, also took part in the last election, but on that occasion no votes were polled for him; he has a sister in the Girls' School, and in addition to her there are three dependent children. The father was a joining member of Peace and Harmony Lodge, No. 359, Hants and Isle of Wight, from a Scotch Lodge, and paid his dues for 14 $\frac{3}{4}$ years. Both of the other cases in this section are new ones, and in each there are six dependent children. No. 22, Frederick Ernest Carter, is accredited to Norfolk, where his father was initiated in the Friendship Lodge, No. 100, in 1867, subsequently joining South Down, No. 1797, and Walden, No. 1280. No. 37, Arthur Herbert Smithers, is one of the children of a brother initiated in the Faith Lodge, No. 141, London, in 1876; he has a sister in the Girls' School, and will no doubt ere long be among the pupils at the companion Institution at Wood Green.

No. 1 on the present list is George Cannon, who has already stood four elections, and has twenty votes to his credit. He is an only child, dependent on a widowed mother, the husband of whom was initiated in 1869 in St. Peter's Lodge, No. 481, Northumberland, subscribing thereto for thirteen years. As this is the only case from the Province of Northumberland we may consider it more than probable that this child will be among the successful at next month's contest. No. 5, Joseph Wood, brings forward 173 votes from the last two elections, he is one of six dependent on a widowed mother; his father was admitted into Freemasonry in the Finsbury Lodge, No. 861, London, in 1881, and subscribed until his death four years later. No. 6, Percy Haslem Matthews, a candidate from West Lancashire, has a sister in the Girls' School, but there are still four children dependent on his widowed mother. He has made two previous applications, and comes forward with 117 votes to his credit. His father was initiated in the Furness Lodge, No. 995, and subsequently joined the Arthur John Brogden, No. 1715. He had a record of sixteen years association with Freemasonry, and had passed the chair of Worshipful Master. No. 7, Meyrick George Bruton Good, stands a very good chance of being elected next month, as he goes to the poll with 1175 votes already recorded on his behalf. He has a sister in the Girls' School, and there are four other children dependent on his mother. His father was initiated in the Elias de Derham Lodge, No. 586, Wiltshire. No. 8, Bryan Hanby Holmes, also has a sister in the Girls' School, and stands a fair chance of securing a place in the companion Institution at the coming election, no less than 1068 votes already standing to his credit. His father was initiated in the Barnard Lodge, No. 1230, Durham, in 1879, and subscribed thereto until the time of his death, in 1881. There are four children now dependent on the widowed mother. No. 9, Alfred Vaughan Hayward, is one of five children dependent. Both his parents are living, and they have been so far successful with this lad's candidature as to have already polled 1301 votes on his behalf. His father was initiated in Semper Fidelis Lodge, No. 529, Gloucester, in 1860, subsequently joined Nos. 493 and 1005, in which latter he held the office of W.M. and rose to office in Provincial Grand Lodge. No. 11, Horace Lewis, is another candidate who stands well, as he brings forward 1259 votes from April last. He is one of three children dependent on the widow of a brother initiated in the Finsbury Lodge, No. 861, London, who subscribed from 1866 until his

death, in 1879. No. 12, Wilfred Gay, one of seven children is also dependent on his mother. His father was initiated in the Moria Lodge, No. 326, Bristol, in 1866, and subscribed thereto for upwards of eighteen years. He rose to the dignity of P.M., P.Z., and Provincial Grand Junior Warden; his friends have already polled 1299 votes on behalf of his son, whose election is thus virtually secured, as the Province of Bristol would not desert a case in such an emergency. No. 13, Harold Gray, comes from the Colonies, his father having been admitted to a participation in the mysteries of Freemasonry in British Kaffrarian Lodge, No. 853, King William's Town. He is an only child dependent on his widowed mother, and 86 votes have already been recorded on his behalf. No. 15, Henry Norman Angier, is one of four dependents. The father was initiated in Hope Lodge, No. 433, Essex, in October 1881, and subscribed thereto until his death in 1883. A few votes—45—were recorded on behalf of the lad in April, and no doubt the Provincial Association of Essex will render its powerful aid when the turn of this child comes round.

We have now reviewed all of those cases which have been brought forward from previous contests, in addition to a few we considered worthy of earlier mention. There are twenty-three cases still on the list, all of them first applications. We leave a consideration of their claims for a future opportunity. Meanwhile we again express our pleasure that so many of these lads while ere long be entitled to maintenance and education in the School for which they are now candidates.

INTERTWINED MASONRY.

COMPANION F. S. Fisher, Committee on Correspondence for the Grand Royal Arch Chapter of Vermont, in his review of Illinois for 1885, says:—"The curious instance of jealous sensitiveness of feeling to which we alluded in our last report, is real in its development in the report of the committee at this time. The correspondent had said that pure Masonry was confined to the Lodge degrees, which is no more than is always said by Lodge Masons. Exceptions were taken to this sentiment, and a committee appointed to draw into the Vails and Sanctuary pure and ancient Masonry, which they seek to do with the companion of mathematical accuracy. Now the whole subject we consider to be mixed and confused, but a confusion which gives life and beauty to the whole system of Masonry, showing that it is a growth and not a planned institution. Modern fraternities may be regarded with mathematical eyes, but not Masonry. In this we advance higher often by apparently going back, so that we cannot say as in an exact science one step leads onward to another. We believe that all ancient Craft Masonry does exist alone in the Lodge degrees, and moreover, in one alone of them, the Entered Apprentice. For notwithstanding the oft-quoted Jew, the third degree must have been made by Christians, for its lesson is either the Resurrection or simply noise. Yet at the same time with the development of the Lodge degrees we dislike the often repeated statement that Lodge Masonry knows no other degree, for while with Companion Gurney we would not use in other bodies their peculiar rites, as not our own, save for the purpose of signs to enter, and not as tiresome gymnastics, at the same time the present day does demand of the Lodge expressed as well as implied recognition of other Brothers of Masonry. But this recognition had better come from Royal Arch Masons as Master Masons in a Grand Lodge than in a Grand Chapter. Again, while Masonry may be a progressive science, as this committee states, still, notwithstanding, we believe that a Master Mason is as fully a Mason as a Royal Arch Mason, which resolutions adopted in a Grand Chapter would hardly allow. All the above is confusion, and so is our system in one sense. Mathematicians might build a tree, but it would not have the attractions of a tree that grew, so the complex and intertwined nature of Masonry has attractions which fail all modern society.

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

SQUARE MEN.

MASONRY proper, at all pains and hazards, should hold itself in such estimation and actual reserve as practically to preclude any of that class of applicants for light whose eyes seemed framed to prefer darkness to all the peculiar effulgence claimed and calculated to come from admission to the Masonic Adytum. It is reciprocal. That is to say, the neophyte worthy is first assisted to where he may gain access to the light, technically, in order next that the light may illumine the postulant. To make the real Mason, therefore, requires the right man for suitable candidate to prove sufficiently receptive and able to utilize such light upon his becoming component with the workmen. As to the Fraternity, how often must the people and the Pope be assured that Masonry is not religion? Yet not unlike religion, in that Masonry as well must be embraced in its tuition and tenets of membership certainly to be numbered with the elect, so far forth of those that love God and respect His commandments. Show me a studious, thoroughbred, dutiful Freemason, and I will show you one who honours Divine things and loves the Brotherhood. If some augur evil from outside sources of opposition to our system, its safety and success, let those with whom its constituency consists be all the more careful and conservative. Take pains to select the best material in making men Masons, and they will prove "living stones" truly built into the Temple work from very foot and foundation to keystone and crown. For the one cultus and concert of accord and harmonious operation livens the mass—till in process it be so fixed as to withstand all pressure save its own, that it cannot fall but by itself.

—Rev. Henry G. Perry.

MASONIC EXHIBITION AT SHANKLIN.

IN another column we give a report of the proceedings in connection with the opening of the Masonic Exhibition at Shanklin, which occurred on the 9th instant. Our views in regard to the utility of such exhibitions are well known, and no doubt a great amount of information may be gathered from a careful study of the many interesting items brought together on such occasions. The exhibition at Shanklin appears to be on much the same lines as those which have preceded it, and, as usual, a great feature is made of the catalogue of the exhibits, which has been edited by Bro. Alfred Greenham, with archæological notes added by Bro. W. J. Hughan. If one of these catalogues could be forwarded to each Lodge in the kingdom they might arouse many brethren to a knowledge of the value of Masonic curios, but as the exhibition at Shanklin has been arranged with the hope of realising a monetary profit—which will be devoted to the Chine Lodge Building Fund—we do not suppose it is likely the catalogues will be freely distributed, and we are afraid the price at which they are issued will preclude brethren from purchasing them. We should like to see a permanent exhibition established in connection with United Grand Lodge, in which case we venture to think a large number of Masonic curiosities would speedily come to light, from quarters wherein they now remain buried.

MASONIC TEMPLES IN PORT AU PRINCE.

WE gave last week some extracts from a very interesting letter to A. P. Moriarty 33°, from James Theodore Holly, published in the *Hebrew Leader*, and the following in relation to the Masonic Temples in Port au Prince, Hayti, is from the same source:—

Each Lodge has its own Masonic Temple; there are four in this city (Port au Prince), owned by an equal number of Lodges. The membership of each ranges from 300 to 600 members. A Royal Arch Chapter, Rose Croix Chapter, Templars Commandery and Areopagus of the 30th, are to be found at each temple, except No. 5 l'Etoile d'Hayti (Star of Hayti). This latter only works in the York Rite and its appendant Orders.

Each temple is surrounded with a wall enclosing about a quarter of an acre of ground, in the midst of which the temple is built. There are houses also built thereon for the Lodge servants, who take care of the temple and grounds. Each temple has its own hearse for Masonic funerals. The usual hour of meeting for the despatch of

business and ritual work is 3 p.m. At 7 p.m. generally all Masonic work is over. A temple for the Grand Orient is now being built; the National Legislature gave the land and appropriated 10,000 dols. to aid its construction. A monthly Masonic journal was published, but it has been suspended for a time.

The same Grand Officers of the Grand Orient of Hayti preside over or direct the Court in each of the Grand Chambers, simply changing their titles according to the requirements of the ritual as each Chamber is opened. At each annual session business is transacted in each Chamber. The Grand Master and other Grand Officers are elected or appointed for three years. There is greater cordiality and more unity between Symbolic Masonry, the appendant Orders and co-existing rites by this concentration of their Superior administration in one grand body like that of the Grand Orient of Hayti, than there can be where a different Grand Body exists for such appendant Order or separate rite, organised independently, and meeting separately from each other.

The Royal Savoy Mark Lodge of Instruction, No. 355, will resume its weekly meetings at the Moorgate, 15 Finsbury Pavement, on Friday, the 24th inst., at 7.30 p.m., when the attendance of Mark Master Masons will be esteemed.

The ceremony of installation will be rehearsed on Monday next, at the Kingsland Lodge of Instruction, Cock Hotel, Highbury Corner, by Bro. Cooper W.M. 1693.

CORRESPONDENCE.

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THE ELECTIONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I should feel obliged if you would allow me to ask, through your columns, if any brother has any votes for the Irish Masonic Institution for Boys to spare? I should be glad to exchange vote for vote for either of the English Institutions.

Yours faithfully and fraternally,

CHARLES J. PERCEVAL,

V.P. of the Three Institutions.

8 Thurloe Place, 15th Sept. 1886.

THE THEATRES, &c.

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Comedy.—"Sister Mary" has at last arrived in London, after her long and successful tour in the Provinces, and judging from the reception accorded on Saturday will also find favour in the Metropolis. Originally produced last March, at Brighton, "Sister Mary," by Wilson Barrett and Clement Scott, was at that time fully criticized in the daily papers. The stirring incidents and the literary merits of the play were at once recognised on Saturday by the audience, who liberally acknowledged the ability displayed by the artistes engaged. The most prominent of these of course is Miss Lingard—for whom the play was written. This lady, in the title rôle, shows considerable emotional power, and thoroughly secures the sympathy of the audience. Mr. Leonard Boyne acts with much earnestness and feeling as Captain Walter Leigh. Mr. J. H. Darnley (Sandy Dyson), Mr. P. Perceval-Clarke (Colonel Malcolm), Mr. C. Dutton (Jack Maddison), are also well suited to their parts. Miss Maggie Hunt was hardly powerful enough to depict the emotions of the unfortunate Rose Reade, but Miss Ruby Maude sustained the small part of Harry, aged seven years, very well. Miss Retta Walton gave a humorous rendering of Charity Binks; Miss Blanche Horlock as Kate Malcolm, and Mrs. Conninge as her aunt, effectively aided an exceptionally good cast. To the fore also were Mr. Harry Fenwick, Mr. R. Hicks, Mrs. Augustus M. Moore, and Miss Marie Fraser. The piece is prettily mounted, and deserves to become popular.

Prince's Hall.—Mr. Charles Du-Val will present, on Wednesday next, a special programme to celebrate the 500th representation in London of his successful entertainment. The Count, the Countess, Baron Magri, and the Glinkas will present new features. A novelty in thought-reading, with a curious transmission of ideas, and Mr. Du-Val's "Shamus O'Brien," will fill the programme.

A new issue, in popular form, of Mr. Charles Du-Val's "With a Show through Southern Africa," will be published immediately by Messrs. Dean and Sons, Fleet-street. Mr. Du-Val will shortly contribute his impressions of the East, and his second visit to the Cape and Natal, to a high class weekly journal, under the title of "Punkah Waftings." Mr. G. A. Sala, in London News "Echoes" says, speaking of the former work, "a brightly interesting, graphic and humorous book."

A CLERGYMAN'S CONTRIBUTION TO MASONIC HISTORY.

BY BRO. JACOB NORTON.

I MUST premise that since my remarks were printed on the "Scarlet Book," I have been assured by Bro. R. Macoy, of New York, that Bro. Rob Morris was not the author of the said book, and as my guess was wrong I beg Bro. Morris ten thousand pardons for guessing that he was the author thereof.

The Rev. Bro. (I suppose) Joseph Wild, D.D., published a series of Discourses in 1879; all of course proved to be in accordance with the predictions of the prophets. In the 20th and 21st Discourses he treats about a town in Ulster, once called Lothair Croffin, but afterwards named Tara. In Tara they played on a harp, exactly of the pattern of the harp of David, which is celebrated in song as

"The harp that once through Tara's halls."*

In Wales, they played on a similar harp, which proves that the Welsh and the Ulsterites were cousins. Now, as Isaiah said something about "the isles of the sea," he, of course, referred to the English isles. We all know that the Jews were taken captives by the Assyrians. But fortunately the tribes of Dan and Simeon were engaged in the mining and shipping business; hence the said two tribes got away in their ships, and sailed to the "isles," foretold by the prophet. The Simeonites took possession of Wales, and the Danites became the rulers of Ireland, in Ulster. The Danites were particularly favoured by the Lord, for some how or other a descendant of David became their king; a descendant of the King of Ulster became afterwards King of Scotland; hence Her Majesty Queen Victoria is a direct descendant from King David.

It is also well-known that Nebuchadnezzar plundered the temple of all its valuables, but it does not seem that he was smart enough to get hold of the "Ark of the Covenant." The Rev. Brother, however, has learned from Jewish historians that the prophet Jeremiah managed to hide the Ark. But where did he hide it? Well! the Rev. Brother is very sure that Jeremiah carried the Ark of the Covenant to Tara, and there it remains to this day, and if certain mounds in Ulster could be removed, the original Ark would be recovered.

Now Tara very naturally succeeded Jerusalem in holiness after the latter was destroyed, for not only was idolatry abolished by the Tara-ites when they first settled in Ireland, but their descendants were also foremost in spreading Christianity. In short, Tara was the legitimate dwelling place of Melchisedec, and the head of the Christian Church ought to have resided in Tara. But the wicked Pope of Rome would not suffer it. So, by hook or by crook, at the instigation of a Pope of Rome (I do not know which Pope), the Irish Jerusalem was destroyed, and all that is left of it is a mound.

After quoting Pinnock's catechism on the History of Ireland, in which some wonderful things are proved of the connection of the Hebrews with Ireland, that even "some of the tribes of Joseph" settled in Ireland, and after citing profane and sacred historians to prove his theory, the Rev. Brother goes on to say:—

"Another line of argument in favour of Tara may be submitted from Freemasonry, this ancient and most honourable institution. The prophet Jeremiah no doubt was a Mason, and one of high degree. This was, on the human side, his passport from country to country. The ancient Khasdim, or Chaldeans as we may say in our Bible, were the heirs of Shem, whose family built the Pyramid. Abraham came from the land of Kasdims. He was a Khesed trustworth, for that is what the Hebrew word Khesed means. If you wish for instance of this applied, read 1 Kings xx. 31. Ben-hadad insulted Ahab, was finally defeated by the host of Israel. Ben-hadad then hid himself in a house in Apeck. At this point of despair his servants, knowing their Master to be a Khesed, or Mason, told him they had heard that the kings of Israel were so also. Some of them, attired as Masons, prepared to test Ahab. With their aprons on and a cable tow round their neck they entered into Ahab's presence, saluting him, saying, 'Thy servant Ben-hadad saith, I pray thee let me

live.' And he said, 'Is he yet alive? He is my brother.' Now the men did diligently observe whether anything would come from him, that is, whether he would make a sign or not, and did hastily catch it, and they said, 'Thy brother Ben-hadad' (giving back the sign). Then he said, 'Go, ye, and bring him.' Thus at once they were friends. Ahab even invited him to his carriage, but the people understood not the conduct of Ahab toward Ben-hadad.

"Jeremiah, I believe, founded a degree in Masonry upon the hiding of the Ark, and which degree, as recorded by him, will continue till the time it is found (see Jer. iii. 16). The Prophet was a Grand Master. This accounts for Masonry of this degree pointing to Ireland as the place of its origin; from there it went to Scotland, which at this day has the oldest and purest Masonry; Mother Kilwinning Lodge dates from 1128 A.D. And, strange to say, the same authorities that overturned Tara have often tried to destroy Masonry. The Benedictines, as every one knows, were Masons, and they included popes, kings, and the influential of their day. The Benedictines were the builders of the great cathedrals and massive structures of those ages. The very words free and accepted mean that Masons were free from the restrictions of bulls and edicts of the Popes. So the very name, Free and Accepted, is a monument, like the name of Tara. Bishop Gilmour, of Ohio, warns his flock not to touch Masonry. The fact is, the whole order of the Romish Church is taken from Masonry: it was copied from the Grand Master down to the Entered Apprentice. It is not that the Church of Rome hates all secret societies; no, no! for within her pale are several of her own creation. The Mason, the nearer he lives up to his oath, the better he will be in himself towards others. But take a Jesuit—this is an oath-bound society—and the more he lives up to his oath the more wicked he will be in himself, and the more dangerous to all 'heretics' or non-Catholics. A good Mason is a good man; a good Jesuit is a bad man, for the very keeping of his oath obliges him to be so."

I learn from the list of contents treated in the above Lecture, that Grand Master Jeremiah instituted the ninth degree. But not being a ninth degreeer, I cannot understand where the Rev. Brother learnt that the servants of Ben-hadad wore aprons and gave the Masonic sign? Moreover, every ninth degreeer is willing to swear that Solomon constituted the ninth degree. These questions, however, I hope will be investigated by our learned Rosicrucian Adepts. And I would further respectfully suggest, to remove the mound in Ulster where Tara was located; for who knows whether the Ark of the Covenant may not be found there?

I must here call attention to a discovery, which is as important as that of Jeremiah's Grand Mastership. In the September Number of the *Voice of Masonry*, page 733, there is a communication headed "Masonry and Freemasonry," wherein the learned writer proves that the "Sons of God" constituted Freemasonry. I hope, therefore, that the said article will be reprinted in the *FREEMASON'S CHRONICLE* for the edification of our English brethren. This is essentially an age of discoveries; and the discoveries above indicated will demonstrate that American Masonic lecturers and writers, more especially our high degreeers, are not at all behind the age.

BOSTON, 30th August 1886.

MASONIC CHARACTER BUILDING.

An Address by Bro. George Wells Lamson, Grand Orator, before the Grand Lodge of Minnesota, 12th January 1886.

(Continued from page 163.)

THE whole world, all its peoples, stand to-day in some pronounced attitude toward divine revelations and the great moralities. We here each have, in the eyes of others and others in our eyes, well known and understood relations to cardinal truths and principles, revealed or otherwise accepted. The trend of our lives is in a certain main direction. The general and usual expression of our words and acts are for and against certain things. Swayed by suddenly appealing motives, puzzled by unexpected complexities, startled by some unfamiliar fear, or invited by some illusive joy, we may at times step into

* The book is headed, "How and when the world will end," by Rev. Joseph Wild, D.D., Pastor of the Union Congregational Church, Brooklyn, New York. Author of works on "The lost Ten Tribes," &c. Printed by James Huggins, 372 Pearl Street, N.Y.

by-paths, we may stop upon the way and loiter in adjacent grounds, we may even retrace some steps, wisely or unwisely, but still we after all continue in the main course and have in prospect the one determined destination; and this trending, this general continuity, constitutes our character as usually accepted and considered by us all. What this character may be, whither this trending, is all important to us, and very important to our fellow men. On it is based our happiness and that of those around us. Indeed, it is what there is of us in our relations to the world. It is our identification wherever we undertake to draw upon the race for good will or assistance, and it inscribes our epitaphs in the memories of those we leave behind us, if not indeed upon our tombstones, through falsity. Its firm tension at times, its considerate elasticity at others, adjusts us to the difficulties of the world—adapts us to the unchangeable and lifts us over and around the obstructions of life. It is ourselves in operation, the expression of our identity, the pulsation of our soul's circulation, and by its exhibition we rise or fall in the estimation of our fellow men, and, finally passing away, leave our "footprints in the sands of time." What is most interesting to us, however, is to know how much of this character we are responsible for—how much of it we may build, and how we may build it.

We come into the world and in a few years, arriving at a capacity for understanding simple statements, but not yet having even thought of self-construction, we are told that we are *thus* and *so*. In a very homely but most expressive phrase the boy is told that he is "a chip of the old block." Thus early is announced to us the great and wondrous fact of mind and soul quality hereditament. Thus early do we find ourselves partly written down in colours whose indelibility our greatest effort and latest day do not entirely erase, and thus early being chips are we interested in hunting up reminiscences of the old block.

Later, we still being, as it were, but little showmen of what we find within us, a mother's affectionate pride and a father's proud affection speaks to us of gifts and graces, and we begin to cherish the pleasant but disastrous thought that we have been talent charged and grace mantled in the mystic recesses of embryo and that we have nothing to do but poise and *evolve*. Nevertheless, however, the birth, quality, quantity and force may be magnified and through sheer indolence improperly relied upon, it cannot be denied that a certain percentage of what we are to-day was born when we were. It could not be otherwise. All created things, although they may be variously diverted, associated and applied, have certain essential properties and adaptation. And all life must have impulse. The varied directions of this impulse give us the wondrous variety of the earth's fruits, flowers, trees and grains; give us all the families of the animals with their instinct habits. And the same born impulse, unequal and diverse in every man, gives us an individuality that all our cultivation, conventionality and self-discipline cannot conceal. But this original impulse, this birth-gift, is not after all necessarily, without our approval, the *weight* and *force* of our characters. It may give aroma, it may strike notes of harmony, it may decorate the corridors of our life or precipitate shadows and introduce discord and confusion, but without our assent, without our adoption, without our free rein, it cannot be our guiding force and cannot constitute our characters. It is fortunate if birth forces and qualities impel some in a measure along the lines of virtue and in consonance with the moralities of that divine government to which we all owe a responsibility, but that, in the main, we must build, must cultivate, must stimulate, must repress, yea, must *fight*, if we would stand up worthily before our fellow-men and with the least toleration before God, *cannot be denied*.

A good character—one that will last through the vicissitudes of time and form some sort of an initial point for eternity—*must be achieved*. We are not projectiles, that can be fired by force of blood and early circumstances to the pinnacles of fame and into heaven. The rocket is sent far skyward, it is true, and yet not far; briefly brilliant, it soon falls and expires. Only the strong, well-directed, persistent eagle's wing attains for its possessor the lofty heights, and *sustains him there*. *Effort is the law*. Were we not able to conclude this by our own reasonings, had not experience taught us, we have the teachings of the Great Master of the Universal Lodge to instruct us.

Out of Sinai's awful thunders the race long since heard "thou shalt" and "thou shalt not." These words could

not be consistently addressed to irresponsible beings; and who will charge God with inconsistency? These words leave no room for a mere sort of instinct man; they are addressed to those that are expected to be authors of a career. Free accountable beings, who are recognized by these very commands as capable of selections and adoptions, repulsions and rejections, and through these, capable of a growth and development which shall produce that conservative integer we call in the highest sense *a man*, noble before his fellows and beneficently regarded by his God.

After the inscription of the decalogue on the tablets of stone by Moses, the great Architect of the Universe has given us, from time to time, through prophets and kings, through the Messiah and inspired apostles, extended revelations of his own perfections and multiplied precepts, by which man may advance himself in the scale of being and develop the grand possibilities inherent in his nature. As these divine and inspired teachings—attractive schedules of moralities with sequential beatitudes—tabulated vices with attendant infelicities and disasters, have been handed down from age to age, they have been the basis of effort for all discreet people who would enrich their being and make their lifetime the augury of pure companionship with the eternal.

But the individual man can do but little alone. Even acting for himself or *by*, on the most selfish basis, his solitary and unassociated efforts are of small avail. And for great ends he requires the stimulus of approving numbers, the incentive of comparisons, the inspiration of unified diversity and the grand support of an open confession and frankly asserted aim. And yet all men cannot be constrained to one set of forms or associated under one phraseology.

With all man's love of union and acknowledgment of its necessity, diversity is still a strong feature of our association. Only certain numbers of men can be grouped under one banner and marshalled at one time. The same virtues, the same good will, the same morality and the same hopes must be variously attuned and symbolized to meet the natural thought and conception that forms the grouping power for unified effort. Were this not so, the whole world would to-day be groaning under one great monstrous monotony, call it by any name you choose. We would have no accumulated illustrations of truth, no new appeals along the lines of our civilization, no multiplied melodies of brotherhood. Our charity would be perfumeless and our good deeds graceless. As we *are*, however, and always have been, affiliating and disaffiliating, there have sprung out of the divine revelations and precepts what we call societies and institutions.

The church, directly divinely instituted, is, although one great unit, yet at the same time the multiple of many divisions. It stands, however, so pre-eminently above all other institutions by especial divine favour that it is not to be included among human societies and can have no classification among them. We have, however, outside the church (but not antagonizing it, certainly in the case of Masonry), in all civilized countries where that "God whom we as Masons reverence and serve" has made himself, His government and man's relations to it known, aggregations of men of all kinds associated with diverse names, under every description of rules and regulations, with variously inscribed banners displaying emblems and devices, beautifully symbolic for some and expressionless for others, and regalia characteristic of the group it distinguishes, all nevertheless jealously preserving traditions and zealously promoting precepts which perpetuate and emphasize some truth that conserves and elevates manhood. What these societies have done for the world is beyond our ascertainment and our conception. As Masons we are not to underestimate any of them, and as Masons, charged with a mission such as ours, we have but time to say to those that are not of us, God-speed you along the lines of truth. And what shall we say of Speculative Masonry? What has it accomplished? What is it doing to-day. What will it do in the future? What single tongue or pen can answer these questions? Ask if the ocean embosoms treasure. Ask if the sun illuminates the day; if the moon ensilvers the night. Ask if the stars adorn the heavens. Ask if the sands of the seashore and the leaves of the forest are countless. Ask if the winds encircle the globe. Ask if the drops of rain refresh the parched earth. Ask if the mighty rocks form a grateful shadow? Ask if the mountains stand firm on their foundations. Ask if the valleys and the hillsides yield grain and fruitage for men. And then ask, *When*

shall all these things dissolve and pass away? No man knows; it is not for man to ascertain the value of a moral precept so uttered, so inscribed or so symbolized that it shall enter the *sanctum sanctorum* of one human soul.

When we think then of the age of Masonry; when we think of its world-round expanse; when we remember its multiplied emblems and symbols so beautifully and effectively chosen; when we recall the inspiring eloquence of its ritual and forms; when we remember the great minds that have cherished its tenets and the silver-tongued eloquence that has made them melodious in willing ears and strengthful to encouraged hearts; and, above all, when we recall that in all that it expresses, all that it does, all that it appeals to in the past and hopes for in the future, it embodies divine truth and clings to God, who shall estimate it? Who shall delineate its accomplishments in the past, characterise its position and power in the present, or prophesy of its future.

Not by man, not on earth, can the reckoning be made, and when eternity shall be old the estimate will yet be incomplete. And now how has all this greatness and goodness been achieved? *By building.* Masonry has recognized that human character must be *built*, first well founded and then wisely superstructured. It looks to God and His laws, physical and moral, for its foundations, and to all truth, wherever revealed or wherever discoverable, for the materials with which to erect the moral edifice. It recognizes also that whatever is born in a man that is good and true must be grown and developed, and whatever is bad and false must be repressed and crushed, and all this means that labour, that effort, that building, without which no symmetrical human character ever existed.

Masonry tenders to us all the aids that strength of logic, beauty of symbol, and affection of brotherhood can afford. Whatever makes truth persuasive, whatever cements brethren in manliness, whatever makes charity practical, whatever puts under foot in man all that is bad, and gives ascendancy to all that is good, is ours to invoke and cherish, come from whence it may. That others, not of us, may also be custodians of useful tenets and may be building well and wisely, detracts not from us, we impede none, but our structure rises solidly and gracefully from foundations that cannot be questioned for antiquity and wisdom.

"By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity." What a creed! What a chart! What material for building! The universe contains no forces that can destroy a character reverently built out of such tenets on God-fearing foundations. Subdue the passions! What grander man can be imagined than one who has wrought this tenet into his character! Think of chaos and then of order, think of wild ravings and drunken maudlings, and then of calm, intelligent utterances. Think of the fire of rashness and then of the flame that burns steadily upon the altar of a well-considered purpose. Think of the distortions of hate, revenge, avarice and unholy ambition, and then of the peaceful equilibrium of a good-will-to-all balance. *Who would not* have the passions of his nature subject to his educated will powers? What loftier ambition! What nobler manhood! What does it not involve? All else. To act upon the square, keep a tongue of good report, maintain secrecy and practise charity, are the accomplishments of a well-ordered manhood, the fruitage of subdued passions and the evidence of the wisdom of Masonic tenets and the success of Masonic character building.

Brethren, the deep veneration in which we hold the Institution of Masonry needs no apology, no defence. Its antiquity, its universality, and its morality challenge our highest admiration and invite our warmest love. Throughout all the ages of its escutcheon will ever glisten in the firmament of all manly progress, and when time shall be no more, the trials of earth shall be resolved into eternal glories, among that great throng of the redeemed that shall felicitate themselves along the avenues of the skies, the square and compasses will be no mean emblem of blazonry.—*Voice of Masonry.*

HOLLOWAY'S OINTMENT AND PILLS.—Coughs, Influenza. — The soothing properties of these medicaments, render them well worthy of trial in all diseases of the lungs. In common colds and influenza the Pills taken internally, and the Ointment rubbed externally, are exceedingly efficacious. When influenza is epidemic this treatment is easiest, safest, and surest. Holloway's Pills and Ointment purify the blood, remove all obstructions to its free circulation through the lungs, relieve the over-gorged air tubes, and render respiration free without reducing the strength, irritating the nerves, or depressing the spirits. Such are the ready means of saving suffering when afflicted with colds, coughs, bronchitis, and other complaints, by which so many are seriously and permanently afflicted in most countries.

INSTALLATION MEETINGS, &c.

—:o:—

LOYALTY LODGE, No. 1607.

THIS popular Lodge, which was consecrated at the Alexandra Palace, on the 18th May 1876, by Brother James Terry, Secretary of the Royal Masonic Benevolent Institution, held its Tenth Anniversary Installation Meeting on Saturday last, at the London Tavern, Fenchurch Street, at which hostelry the members have now fixed their headquarters. The brethren assembled at four o'clock, when Lodge was opened by the Worshipful Master, Bro. W. Gayton, M.D., who was supported by his Officers, the founder and father of the Lodge, Bro. John Newton P.M. (Secretary), and by Bro. F. Brown, also one of the founders, a Past Master, and now Treasurer of the Lodge; the following brethren who had filled the chair in this Lodge:—C. H. Webb, C. J. Perceval, F. Carr, E. C. Beedell, and Thos. Jones. There were also present Bro. James Terry (Hon. member), and the following visitors: Thomas Nettleship 1641, F. Bevan 1756, J. S. Fraser P.M. 174, W. Pheasant 34, F. Croaker P.M. 185, H. Conolly S.W. 173, Jas. W. Cain I.G. 179, E. Lewis P.M. 1671, J. A. Brown 1672, E. Dalzell W.M. 1519, A. W. Oliver Std. 1491, W. W. Morgan P.M. 211, E. Plater 1437, A. W. Weston S.W. 1278. The minutes of the last meeting having been read and confirmed, the W.M. elect Bro. James R. Large was introduced by Bro. C. H. Webb, and Bro. Gayton proceeded with the ceremony of installation. This was carried out most perfectly, and after the board of Installed Masters had completed their share of the labours the new Master was saluted in the three degrees, and he appointed the following as his Officers:—R. S. Cushing S.W., A. J. Clark J.W., F. Brown P.M. Treas., J. Newton P.M. Sec., E. Holdsworth S.D., T. F. Hodgson J.D. C. H. Halford I.G., J. Hattersley D.C., C. H. Webb P.M. Steward, F. W. Rose Assistant Steward, J. Very Tyler. Before the closing addresses were given the ballot was taken for Mr. Alfred Thomas Large, a brother of the Worshipful Master, as a candidate for initiation. The result was in favour of the candidate, and the Worshipful Master had the gratification of performing the ceremony of the first degree in favour of his brother. This he did in a perfect manner. Bro. Gayton then delivered the addresses, and thus completed the ceremony of the day, as he had the work of his year, in a highly creditable way. It appears that in compliment to Bro. Terry, as the Consecrating Officer of the Lodge, it has been the custom for the Worshipful Master for the time being of this Lodge to offer his services in the capacity of Steward for the Royal Masonic Benevolent Institution. The Worshipful Master, Bro. Large, made graceful allusion to this custom, and expressed the pleasure it would give him to maintain so desirable a rule, which he trusted would be observed for very many years to come. On the motion of the Treasurer, seconded by Bro. P.M. Webb, the offer of Bro. Large was accepted, and a sum of ten guineas was voted from the Benevolent Fund of the Lodge in support of his Stewardship. The Worshipful Master then announced that in consequence of the time set apart for the Lodge work having been somewhat exceeded, the presentation of the Past Master's jewel, which had been voted to the outgoing Master at the last meeting, would be deferred until a later stage of the proceedings. Some routine work followed, and hearty good wishes having been tendered Lodge was closed. The customary toasts were given after the banquet which followed labour. In due course the I.P.M. proposed the health of the Worshipful Master. Bro. Gayton felt assured that Bro. Large would be able to carry out the work more satisfactory than his predecessor. He was a genial and courteous brother, and in all the offices he had filled, from that of D.C. upward, he had distinguished himself. This had been particularly evidenced that afternoon when he had had the opportunity of admitting his first initiate. Bro. Large thanked the brethren for the toast, and felt deeply gratified at the hearty way in which it had been received. Any brother who took the office of Worshipful Master in the Loyalty Lodge must strive to distinguish himself. He had to follow able Masters, who had won golden opinions for themselves. However, it was recognised that at times men must fail, and having this in view he had been diffident about taking office. Still, he had undertaken the duties, and would strive to carry them out in a satisfactory manner. If at the end of his term he found he had given satisfaction, he should be amply repaid for all the labour he had undertaken. In proposing the health of the Immediate Past Master, the Installing Officer of the day, Bro. Large felt he need hardly remind the brethren how ably Bro. Gayton had fulfilled his duties, or how proficient he had proved himself. The members of the Lodge were much indebted to their I.P.M. for what he had done in connection with their Lodge of Instruction, wherein the brethren had so well obtained a knowledge of their duties in Freemasonry. As he had mentioned in the Lodge, the brethren at their last meeting had unanimously voted a Past Master's jewel to Bro. Gayton, and he hoped he would accept it, not as a matter of form, but as a recognition of the esteem in which he was held by every member of the Lodge. In responding, Bro. Gayton said he rose with much pleasure. He looked upon the present as one of the happiest epochs of his life. Twelve months back he was on the threshold of a trying period of probation. The term had passed, and he stood surrounded by the same warm hearts who had greeted him so cordially when he took upon himself the duties of Master. He trusted to be able to hand down to his children and to his children's children, the gratifying testimonial he had just received. In speaking to the toast of the Initiate, the Worshipful Master expressed the pleasure he had felt in having the opportunity of admitting a brother in blood into the Craft. He felt assured he would prove a good Mason, and become a credit to the Loyalty Lodge. The toast was duly acknowledged by the newly-admitted brother, and then the toast of the Visitors was given, Bros. Conolly, Oliver and others replying

thereto. Other toasts followed in due course, and these comprised The Masonic Institutions, coupled with the name of Bro. James Terry, the Past Masters, the Officers, and, finally that of the Tyler. An interesting selection of music was given during the evening under the direction of Bro. J. A. Brown, the following being a list of the pieces chosen:—National Anthem; Part Song, "God bless the Prince of Wales," Richards; "The Sentry's Song," (Lolanthe), Sullivan, Bro. F. Bevan; Glee, "Haste ye, Soft Gales," Martin; Song, "Sally in Our Alley," Bro. J. A. Brown; Song, "Once Again," Sullivan, Bro. Dalzell; Glee, "Come, Gentle Zephyr," Horsley; Glee, "How Sweet, How Fresh," Paxton; Part Song, "Beware," Hutton; Finale, "Little Byngo," Mackenzie.

LODGE OF PERSEVERANCE, No. 1743.

THERE was a large gathering, on Saturday last, of members and visitors at the meeting of the above excellent Lodge, on the occasion of the installation of Bro. C. H. Reed as W.M. for the ensuing year. Lodge was opened at the Imperial Hotel, Holborn Viaduct, at 4 p.m., with a good attendance of officers and brethren; W. Bro. Leins P.M. and Treasurer acting as W.M., in the unavoidable absence of Bro. W. H. Mallindina. Amongst the brethren present during the evening were Bros. Reed S.W., Mitchell J.W., Smith S.D., Fox J.D., Salter I.G., Lovell D.C., C. E. Ferry P.M. Secretary, John L. Mather P.M., Kearney P.M., Eade P.M., J. B. Wall P.M., Phillips, Draper, O'Brien, Broad, Coxham, Park, Meaby, Lonsdale, Wells, Bridgman, Bohers, Wainwright, Belhomme, Clements, John Stait, Tasker, Timme, W. J. Wall, W. Thompson, &c., and Visitors: Bros. D. Reed P.M. 1457, James Stevens P.M. 720 1216 1426, W. G. Jennings 1580, J. Lawrence 1326, J. Hobson 1608, G. Gut-rbock 173, C. W. Monle 795, E. Bryant 1541, W. Wright 1572, S. Johnson 1297, and W. Honeyball 1681. The minutes of the previous regular meeting, and of an emergency meeting held in May last, having been read and approved, the report of the Audit Committee was received and adopted. A ballot having been taken for Mr. James Stait, of Brook Street, Grosvenor Square, and the same declared clear, that gentleman was introduced, and initiated into the Order by Bro. Leins, with perfect ceremony. The W.M. elect being an old friend and one of the many initiates of John L. Mather P.M., that distinguished brother, at the request of the candidate and the P.M.'s of the Lodge, undertook the ceremony of installation, and Bro. Reed having been duly presented, was placed in the chair of K.S. by him. It goes without saying that nothing was wanting in the performance of the interesting and important ceremony as conducted by so expert and thoroughly practised a master of Masonic ritual as Bro. Mather, and the congratulations offered to the newly installed Master and to himself were earnest and well deserved. The W.M. appointed his Officers as follows, viz.:—Bro. J. Mitchell S.W., W. Smith J.W., L. A. Leins P.M. Treasurer, C. E. Ferry P.M. Secretary, C. J. Fox S.D., J. Salter J.D., T. Lovell I.G., W. Squire D.C., A. R. Chamberlayne Asst. D.C., A. E. Clements S., John Stait Assist. S., and — Lane Tyler. The addresses to Master, Wardens, and Brethren, after the investitures were completed, were admirably delivered by Bro. Mather. In the course of the routine business which followed, the proposed testimonial from Lodges and individual brethren to Bro. Fredk. Binckes, Secretary to the Royal Masonic Institution for Boys, was discussed, and a motion was made for a donation towards that object from the Lodge funds, but it appearing that in the opinion of a large majority of the members the sum named was hardly such as comported with the dignity and position of the Lodge, it was resolved to consider the matter further at the ensuing meeting, with a view to arrange for a larger grant from the collective body, irrespective of individual donations promised by several then present. Bro. Mather very effectively set forth Bro. Binckes' great services to the Craft generally, and to the several Charities of the Order, more particularly to that of the Boys' School, and his remarks were received with earnest attention and met with ready assent. We anticipate that the Lodge of Perseverance will be well represented on the subscription list whenever that may be forthcoming. After "hearty good wishes" from the numerous visitors, the Lodge was closed, and the brethren adjourned to an excellent banquet, bountifully provided, and served in admirable manner under the personal superintendence of Bro. Begbie, the Manager of the Imperial Hotel, who was, throughout, assiduous in his attention to each guest, and thereby considerably added to their individual enjoyment. Viands and wines were of the best quality, and full justice was done alike to cuisine and cellar. The toast list was a full one, comprising the usual Loyal and Masonic toasts, as well as others special to the occasion. The W.M. was apt in his allusions to the "happy, peaceful, and glorious reign" of our gracious Queen; the "genial encouragement" given to the Craft by the M.W.G.M.; and the "grand progress" made by the Order under the governance of the Pro Grand Master and the past and present Officers of United Grand Lodge. His own health was proposed by the acting I.P.M., Bro. Eade, who spoke of the W.M. as "a good son, a good father, and a good Mason," whom he had known for some sixteen years past as thoroughly deserving all the compliments and congratulations which could be paid to him, whether within or without the Lodge. In response to a general call Bro. James Stevens P.M. here recited Dr. Rob Morris's celebrated poem, "Masonic Vows," and received, what must have gratified him exceedingly, a hearty tribute of satisfaction for his performance. In response to the toast in his honour, the W.M. expressed his thanks to the members of his Lodge for having conferred upon him "the highest honour it was in their power to bestow," which to him was enhanced by the fact that he had received their unanimous vote for his elevation. He felt that he scarcely deserved all the encomiums which had been passed on him, but he would certainly do his "level best" to justify them whilst discharging the duties of his new position. He was the youngest of the founders of the Lodge, "bar one," who had attained that position, and he hoped to see that "one" selected by the Lodge as his successor, and when he should give place to him

he might have proved himself worthy of the like enthusiasm with which they received him now. The Worshipful Master's allusion to his successor had reference to a unanimous feeling in the Lodge that Bro. C. E. Ferry, Past Master and present Secretary, the only "founder" who has not yet been Master of the Lodge, and for whom all present Officers desire to give place, should be chosen for that office at the next period of election. The health of the initiate, Bro. James Stait, who had been proposed by his brother, John Stait Assistant Steward,

"And, which was strange, the one so like the other,
As could not be distinguished but by names,"

was next given from the chair, the Worshipful Master remarking that his evident ability to understand and appreciate the ceremony he had gone through gave evidence of an earnest desire to become a worthy Craftsman. Bro. Mather rendered the "E.A.P." song in his honour, and Bro. James Stait expressed his acknowledgments and thanks for the happiness the evening's proceedings had afforded him, his hope that he might enjoy many pleasant hours in the Lodge, and his assurance that he would never disgrace the ancient Order, but would, like "his twin brother" had already done, do his best in its interests. The Visitors received a cordial welcome both individually and collectively, the W.M. assuring them that their presence added greatly to the general pleasure, and calling on Bros. James Stevens and S. Johnson to respond. The former brother desired to give place to Bro. D. Reed P.G.D. Essex, the father of the W.M., who, being present, he thought would naturally wish to address the brethren. This Bro. Reed did briefly, but very earnestly, and the other brethren named made effective responses. The Installing Master, Bro. J. L. Mather, who is also an honorary member of the Lodge, in responding to the toast in his honour, expressed the pleasure which his "labour of love" had given him, and his satisfaction that he had had the opportunity of placing in the chair of the Perseverance Lodge one of his own initiates. The remaining toasts were the Past Masters, the Treasurer and Secretary, and the Officers, all of which were forcibly proposed by the W.M. and respectively acknowledged, with appropriate remarks. The proceedings were enlivened by the musical efforts of several talented brethren, amongst whom were conspicuous Bros. Bryant, Tasker, Johnson, and Holmes; and a lengthened sitting evidenced the full enjoyment of the happy assembly, until the Tyler's toast gave the inevitable signal for general separation until next regular meeting.

Creaton Lodge of Instruction, No. 1791.—On Thursday, 9th inst., at the Wheatsheaf Hotel, Goldhawk-road, W. Bros. A. Cavers W.M., Craggs S.W., E. Austin J.W., Chalfont P.M. Secretary, Breitbart S.D., D. Stroud J.D., Sims P.M. I.G., Spiegel P.M.; Whittle, Stonoil, Marsh, Jno. Davies (Preceptor). After Lodge had been formally opened, the minutes were read and confirmed. The ceremony of initiation was rehearsed, Bro. Marsh (E.A.) candidate. This brother answered the questions leading to the second degree. The fourth and fifth sections of the lecture were worked by Bro. Davies (Preceptor), assisted by the brethren; Bro. Craggs was elected W.M. for next meeting.

On the 16th inst., Bros. Craggs W.M., Williams S.W., Austin J.W., Chalfont P.M. Secretary, Burton P.M. S.D., Pardue P.M. J.D., Whittle I.G. P.M.'s Bros. Spiegel, Sims, Josey, Davis Preceptor; Bros. Jennings, Stonhill, Cavers, Linfield, Love, Breitbart, Burbrook, W. W. Williams, Head, &c. After preliminaries, the ceremony of initiation was rehearsed, Bro. Jennings candidate. Lodge was called off and on, and then opened in the second degree, when the ceremony of passing was rehearsed, Bro. Stonhill candidate. Lodge resumed, and Bro. Burbrook, of the Grenadiers Lodge, No. 66, was elected a member. Bro. Williams was appointed W.M. for the next meeting.

FATAL TERMINATION TO A MASONIC MEETING.

MR. G. P. WYATT, the Camberwell coroner, held an inquest at the Duke of Albany, Gailatly-road, Nunhead, on Wednesday, on the body of Mr. Clement Bayley Cheese, 39, lately residing at 31 Bousfield-road, Nunhead, who died on Monday. Mrs. Emma Cheese, residing at the above address, identified the body as that of her husband. His life was insured. On Saturday last he went to a Masonic meeting at Cheshunt, and at night he was brought home in an unconscious state. He never again became sensible, and died at half-past two on Monday afternoon. Mr. Charles Gompertz, residing at 123 Richmond-road, Putney, deposed that on Saturday last he went to Cheshunt with a party of gentlemen, of whom the deceased was one. After dining they returned from Cheshunt in waggonettes to the railway station at Wilham. To reach the platform they had to go down a flight of some twenty stairs, where the deceased suddenly pitched forward and fell to the bottom, striking his head on the floor. The train coming up at that moment, he was put into a carriage and taken to Liverpool-street. He was there seen by a surgeon, and conveyed home in a cab. Witness was satisfied that the occurrence was accidental. Dr. McKenney, of Lausanne-road, stated that he was called in on Saturday night to see the deceased. There was a wound over the right eye and some bruises on the legs, these injuries having apparently been caused by a fall. In witness's opinion the cause of death was the rupture of a blood vessel on the brain, which was the result of a fall. After some discussion amongst the jury, the coroner briefly summed up the case, and a verdict of accidental death was returned.

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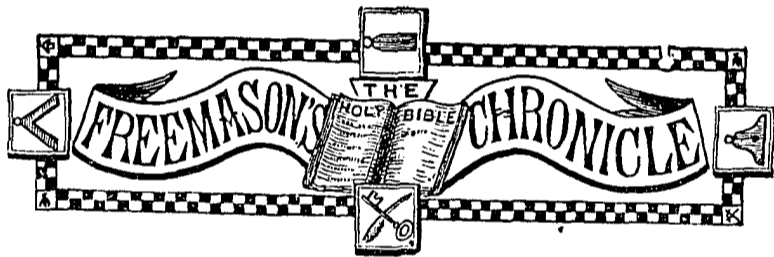
Are earnestly solicited on behalf of

MEYRICK GEORGE BRUTON GOOD,
AGED EIGHT YEARS.His Father, Joseph Good (Lodge Elias de Dereham, No. 586), late
a physician and surgeon of Wilton, died on the 27th February 1880,
from paralysis, after a lingering illness, leaving his widow and five
young children unprovided for.

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**MASONIC EXHIBITION AT SHANKLIN.**

THANKS to the activity and energy displayed by Bro. Alfred Greenham, W.M. of the Chine Lodge, a grand Masonic Exhibition was opened at Shanklin on Thursday, the 9th inst., Madame Spartali, with her usual generosity, placing her charming grounds at the disposal of the promoters. The object of the Exhibition will be better gathered from the remarks of the W.M., taken from a page in the catalogue, dedicated to the Prov. Grand Master of Hants and Isle of Wight (Bro. W. W. B. Beach, M.P.) He says, "It is true that underlying this Exhibition is the object of obtaining funds for the Chine Lodge, but beyond and above this the sordid side of our endeavour, is the not informal wish to yield to Masons generally the opportunity of examining the antiquities, literature, and many curiosities of the Craft." When we mention that the number of exhibits number 1,500, and include English, Irish, German, French, Belgian, American, Hungarian, Austrian, Canadian, Swedish, Egyptian, Moldavian, Danish, and other specimens of Masonic curiosities and antiquities, it will be seen that so far as Mr. Greenham desired to gather together a varied and valuable selection of exhibits he most successfully accomplished his aim. That his other object—the financial one—will be fulfilled is to be heartily hoped, and we doubt not before the Exhibition closed Mr. Greenham found his venture so thoroughly admired and liberally patronized that he will feel somewhat repaid for the great trouble he took in organising it. To attempt to give even a brief résumé of the Masonic Collection exhibited at the Swiss Chalet, Rylstone, is more than we can attempt to do. To Bro. G. Taylor P.G.S. (Kidderminster), who is one of the largest contributors of exhibits is due the credit of the arranging of the specimens. The names of those who kindly sent exhibits are appended:—Bros. J. E. Le Fenere, J.P., D.P.G.M. Hants and Isle of Wight, G.J.D. England, E. Gobie P.G. S.c. Hants and Isle of Wight, C. T. Allee P.M. 151 P.P.G.S.P., G. Wyatt 151, Popham Jones W.M. 551, T. W. Faulkner P.M. P.P.G.J.W. Hants and Isle of Wight, G. P. Brockbank P.P.G.D. East Lancashire, Thomas Cox P.P.G.S.W. Derbyshire, T. M. Humphries P.P.G.S. of Wks. Staffordshire, A. A. Headley P.M. 309 P.P.G. Chaplain Hants and Isle of Wight, F. H. Goldney P.G.D. Grand Treasurer Wilts, G. J. Wilson P.P.G.W. Durham, Charles Williams P.M. P.P.G.P., N. Tracy P.G. Sec. Suffolk, L. Milledge P.M. 170 P.P.G.D.C. Dorset, E. H. Hackers W.M. 1760, G. M. Waring P.M. P.J.G.W. Staffordshire, C. D. Hill Drury, M.D., P.M. 85 P.P.G.R. Norfolk, Alfred Bodley P.M. 39 P.P.G.D.C. Exeter, B. Hann P.G.J.D. Oxon, J. Loughton P.M. 442 P.P.G.P. Gainsborough. R. Bull, the Wellington Lodge, Rye, Sussex; Bros. W. Dawes P.M.

and Sec. 341 P.G.S.W. and P.P.G.R. Sussex J.W. 1842 and P.M. 1854, Chas. Spilstead I.P.M., Capt. A. Jephson, R.N., Olinda, West Cowes; W. Lincoln 534, P. P. Dickinson P.M. 297 P.P.G.S. Lincoln, J. E. Dickinson 1386, W. Lear P.P.G.S. Durham, W. F. Smithson, F. A. Woodroffe, A. G. Barker P.M. 699, James Jerman P.M. 39 P.P.G.S. Devon, Henry Stocker P.M. 39, Exeter; Wm. Kelly, F.S.A., P.P.G.M. Leicestershire and Rutland, J. Collingridge 1677; James Stevens P.M., J. C. Robinson P.M. 425 P.P.G.S.D. Cheshire, C. Briscoe P.M. 311, James Newton P.P.G.S.D. East Lancashire, T. Lamb Smith P.M. 280 P.P.G.D. Worcester; Royal Cumberland Lodge, No. 41, Bath, Bro. William Peach W.M.; Bros. J. Ramsden Rilev P.M. 287, J. Marshall P.M. Prov. G.R. N. and E. Yorkshire, T. Francis Prov. S.G.D. Sussex, F. P. Hill S.D. 2146, A. E. Hargrove P.M. 236, E. Lay S.W. 560, A. Dashwood W.M. 698, James Stevens 1884, Chine Lodge, No. 1884, Bro. A. Greenham W.M.; Bros. F. Carter P.M. 175, Geo. Shackles, George Taylor P.M. P.G. Secretary Worcestershire, G. Kenning P.M. P.P.G.D. Middlesex, Eboracum Lodge, No. 1611, York, Bro. T. B. Whytehead P.M. P.P.G.W. North and East Yorkshire; Bro. Francis Newman P.M. 175 698 1884 P.P.S.G.W. Hants and I.W., Roys Lodge, No. 1204, Malvern, Bro. Henry Wilson; Bro. Charles Thomas P.M. Duke of Leinster Lodge, Lima, Peru; Bros. J. H. McQueen W.M. 11, J. C. Robinson Chester, J. H. Neilson, Representative Grand Orient of Egypt at the Grand Lodge of Ireland; Bros. J. B. Middleton Organist 1884, Dr. Spark P.M. 259, Miss Cass, Ventnor; Bros. G. T. Evershod P.P.G.D. Sussex, W. Harrison, Latimer Saunders P.M. 698 and 1869, Rev. J. N. Palmer P.P.S.G.W. Grand Chaplain England, G. Davis S.D. 175, W. Lake P.M., H. Woodham I.P.M. 1141, Eugene Street P.M. 56, G. F. Lancaster P.M. 903 and 1990 P.G.R. Hants and Isle of Wight, G. Mursell P.M. P.P.G.S.P. West Cowes, G. T. Cluett, J. S. Cumberland P.M. 1611 P.P.J.G.W. N. and E. Yorkshire, John Lane P.M. 1402, C. E. Meyer P.M. Melita Lodge, Grand Republic of Grand Lodge of Wisconsin, Philadelphia, U.S.A.; Herman G. Carter P.M. Grand Lodge of New York; W. J. Hughan P.S.G.D. England P.S.G.W. Egypt P.P.G. Secretary Cornwall, Rev. J. A. Lloyd P.M. P.P.G. Secretary Lanarkshire, H. H. McGachen. 1921, York.

The opening ceremony was performed by the Provincial Grand Master, the time fixed for the ceremony being two o'clock, but it was nearer three by the time the brethren who accompanied the P.G.M. had robed at Cliff House and walked in procession to the grounds of the Exhibition. Amongst the brethren who signed the visitors' book were:—Bros. W. W. B. Beach P.G.M., Edgar Goble 309 P.G. Secretary, J. E. Le Feuvre G.J.D. D.P.G.M., Shadwell H. Clerke G.S., T. H. Goldney P.G.D., Henry Pigeon jun. P.G. Organist, J. Exell P.G. Tyler, C. H. Woodward P.P.G.W. Surrey, C. Basil Cooke 1928, J. C. Robinson P.P.S.G.D. Cheshire, George Wyatt P.M. 151 and 340, Oxford, P.P.G.S.W., William Kelly P.P.G.M. and Grand Superintendent Leicestershire and Rutland, C. J. Phillips P.M. 130 P.P.G.S.D., W. Farrance I.P.M. 132 P.G.S.B., Surgeon-General T. Ringer P.M. 1308 P.P.G.A.D.C. Wilts, W. St. John Caws 416 (S.C.) P.P.G. Organist Melbourne, Australia, T. Giles P.M. 35 P.P.G. Superintendent of Works Hants &c., W. H. Wooldridge 1869, R. L. Robertson I.P.M. 35, H. Rose W.M. 132, J. Willmott P.M. 342 P.P.G. Sword Bearer, Sam Knight Founder 1903, A. G. Barker P.M. P.P.G.C. 684, Captain H. F. McLean P.G.M. Lanarkshire, Lieutenant W. Black P.G.S.W. Lanarkshire, J. Connor P.P.G.S. Lanarkshire, J. B. Boucher P.P.S.G.D. Surrey, A. Dashwood W.M. 698, Henry Durrant W.M. 175, Tennison Smith 175, C. T. Allee P.M. 151 P.P.S.D., W. H. Long I.G. 175, E. G. Stroud S. 175, S. A. Banbury 5, W. H. Townsend P.M. 1903 P.P.G.S.D., W. Kinsey 694, J. P. Garnham W.M. 151, A. Millidge J.D. 151, J. N. Palmer P.M. P.G. Chap., Francis Newman P.M. 125, 698, 1884 P.P.G.S.W. G. Pack P.M. 175 P.P.G.J.D., W. Hammond Riddett Secretary 698, Henry Matthews, Bristol, Ernest Groves P.M. 175, J. Baxter P.M. 954 P.P.G.S.B. Devonshire, G. Douglas P.M. 1331 P.P.G.S.D., H. P. Arthur P.M. 359 P.G.D.C., T. A. Raynes, Mark Linfield 1884, P.M. 551, J. B. Marvin P.M. 175, A. J. Darnsfield 175, F. Rayner J.W. 1884, John Bailey P.M. P.G.A.D.C., A. Greenham W.M. 1884, Robert W. Greenham, J. W. Cantlow, C. Riddie, R. Modlin, B. Cooper, G. Paybody, Francis Cooper P.M. P.P.G.S.B., William Thompson 1884, Richard Young, E. Y. Nepean 1373 and 1330 P.P.G.C., W. J. Mew, G. Laity J.W. 688, H. W. Thoyte 694 P.P.G.C., R. L. Loveland 1869 P.P.G.S.W., G. Taylor P.M. 373, 560, 1874 P.P.G.S.W. and P.G. Sec. Worcestershire, J. E. Stone P.M. 377, P.P.G.D. Worcestershire, T. Lamb Smith P.M. 260 P.P.G.D. Worcestershire, J. A. Alloway P.G. Chap., Wm. White 1884, W. G. Gilbert S.W. 257, Arthur J. Frith W.M. 1869 P.P.G.O., A. Shaw S.W. 1869, Wm. Garland 1869, A. Houston 161 P.P.G.A.D.C., John Bunt jun. 1869 P.M. Treasurer. The brethren having assembled in front of the Swiss Chalet, they were drawn up in line on either side, and Bro. W. W. B. Beach passed on to the verandah surrounding the building, where he delivered his address. He said he availed himself with great pleasure of the opportunity afforded him of attending to open that Exhibition. It must not be supposed that he was going to lift the veil and unfold any of those Masonic secrets which some of those who were not members of the Craft might be led to think he was going to do, but he would make, with their permission, two or three observations before he opened the Exhibition. In the first place it was ill for the welfare of a nation when she tried to efface the memories of the past. It was by recounting the prowess of those who had gone before them that men were incited to valiant deeds; it was symbols of the past which led them to victory and conquest. They, as Masons, had a history of the past which they were rightly and justly proud of. They pointed back to those who had gone before with pride, and tried as far as they best could to emulate their example. They knew that Freemasonry had a long past, extending in a most remote antiquity. Very little was known of the origin of their Order, but they could trace it in some degree through its development, and knew that in former ages it was preserved where knowledge abounded, and exercised a humanising and civilising influence in every country where it existed. It was preserved in many climes, and it had been handed down to the

present generation intact. Though they had little idea of the length of time Freemasonry had existed in the world, this they were aware of, that although it had existed amongst the civilised communities to the greatest extent, even in most barbarous countries, people had been brought into contact with Freemasonry with good effect. They might congratulate themselves that in the present age when Freemasonry had extended itself to an unprecedented extent that Masons of that day were imbued with the same excellent principles that had been handed down to them in one unbroken chain. They had reason to congratulate themselves on the recollection that those principles were conducive, not only to reverence to God, but to loyalty to their Sovereign and devotion to their country. They not only prided themselves on those excellent qualities, but on being bound together as those united by ties of brotherhood, ready to do anything to assist each other, ever ready to perform any good work. They could point with some pride to those great charitable institutions which formed so important a part of the Masonic Order, showing they were disposed to act in such a way as to prove that they were worthy of those lessons which had been bequeathed to them. They had that day an Exhibition replete with interest. Whether the relics were interesting to all those present or not, they certainly must be replete with interest to votaries of the Masonic Order. He trusted they would not be devoid of interest to all, for they had been brought there at considerable sacrifice to those who had lent them, and those who had taken the trouble to get them were deserving of the utmost credit. He only trusted that the Exhibition would be a complete success, and in the firm belief it would he now declared that it be opened. Bro. F. White Popham, J.P., said, on behalf of the brethren of the Chine Lodge, he was deputed to thank Bro. Beach for his goodness and kindness in coming amongst them to inaugurate a work which would long live in the memories of the members of the Chine Lodge. They in the Isle of Wight, in conjunction with the brethren on the other side of the Solent, had to congratulate themselves on the fact that they were presided over by a gentleman who had made the office which he had dignified so much not merely an empty name, but had devoted his time to the Brotherhood in a manner which it was not necessary for him to speak upon that day, but when the history of the Province came to be written his name would be found inscribed on the memorials of the Order. He asked him to accept, in the name of the Chine Lodge, a gold medal which had been struck to commemorate that Exhibition. Bro. Alfred Greenham W.M. then handed to Bros. Beach, J. E. Le Feuvre, and E. Goble, handsomely bound catalogues, as a souvenir of the Exhibition. The Provincial Grand Master thanked Bros. White Popham and A. Greenham very heartily indeed for the memorials handed to him. He had pointed out before that it would be an ill day for a nation to efface the history of the past. It would be impossible for him to efface from his recollection the kindness extended to him that day in presenting him with that beautiful medal and handsome catalogue. Much interest would ever attach to his visit to Shanklin, seeing the auspicious occasion on which it had occurred. Bro. Greenham publicly thanked Madame Spartali for her great kindness in placing her grounds at their disposal, remarking that the brethren were largely and deeply indebted to her for so doing. The Exhibition was then declared open and the splendid and valuable collection was visited by the brethren and the numerous company who had entered the grounds, notwithstanding the unfavourable state of the weather. In the evening a celebration dinner was held at Hollier's Hotel. The Exhibition remained open till the following Monday.—*Hampshire County Times.*

PROVINCIAL GRAND LODGE OF CORNWALL.

THE Grand Lodge of the Province of Cornwall assembled on Wednesday, the 15th instant, at the new Masonic Hall, Falmouth, under the presidency of the Right Hon. the Earl of Mount Edgcumbe, Provincial Grand Master. There was a large attendance of brethren, including

Bros. Sir Charles Grave-Sawle, Bart., 330 D.P.G.M., Hon. and Rev. J. T. Boscawen 609 acting P.S.G.W., T. Hicks 1529 P.J.G.W., Rev. W. H. Blossom 318 acting P.G.C., W. Rowe 330 P.G.T., E. D. Anderton 331 P.G. Secretary, E. Poor 1136 P.S.G.D., E. Scantlebury 856 P.L.G.D., R. Lem 131 P.G.D.C., Commander G. H. B. Ruel 75 P.G.S.B., W. F. Craber 1164 P.G. Std. Br., T. A. Kestler 589 P.G.O., W. Bailey 1544 P.A.G.S., F. Bray 1755 P.G.P., J. W. Higman 495 P.G.S., T. Gill 967 P.G.S., W. J. Hughan 131 P.G.J.D. England, F. Binckes P.G.S. England, W. Gay 496 P.P.G.D.C., W. F. Newman 75 P.P.G.J.W., F. Dennis 75 P.P.G.P., S. G. Myle 699 P.P.G.S., T. Chirwin 131 P.P.G.S.W., J. Niness 699 P.P.G.R., T. Michel 1003 P.P.G.D.C., W. L. Fox 75 P.P.G.R., J. Burgess 1096 P.P.G.S.W., P. Giles 490 P.P.G.S., H. M. Harvey 789 P.B.G.J.W., T. H. Lakes 469 P.P.A.G.D.C., J. F. Penrose 331 P.P.G.S.W., H. F. Whitfield 1529 P.P.G.R., L. W. Manger 967 P.P.G.O., S. G. Baker 1151 P.P.G.S.B., W. H. Daustan 75 P.P.G.S.W., W. H. L. Clark 1071 P.P.G.S.D., W. H. Roberts 1785 P.P.G.S., W. Tonkin 977 P.P.G.S.W., J. Turner 557 P.P.G.A.D.C., J. Dinness 330 P.P.J.G.D., G. H. Small 121 Past Prov. Senior Warden, F. W. Dabb 589 P.P.G.J.W., J. H. Ferris 331 P.P.G.R., W. H. Christie 331 P.P.G.S.B., J. Bissett 856 P.P.G.S., S. Mitchell 699 P.P.G.S., J. G. Henwood 970 P.P.G.S., A. P. Davis 977 P.P.G.J.D., J. C. H. Crewes 131 P.P.G.A.D.C., M. Little 75 P.P.G.O., H. Tilly 75 P.P.G.R., T. C. Polglase 75 P.P.G.A.D.C., C. Truscott 496 P.P.G.J.W. (Charity Representative), S. Holloway 131 P.P.G.J.D.; Past Masters—Bros. G. Dinness 1006, G. R. Woolcock 557, W. A. Bennett 699, W. Ellis 318, J. Q. James 318, H. Trembata 318, F. J. Hoyt 330, W. E. Mitchell 1528, A. B. Harris 75, R. Adams 330, J. H. Consens 557, C. Barnett

1006, J. Pearce 1071, B. G. Derry 330, W. Andrew 789, F. J. Lee 1544, F. G. Harding 1785, F. Johns 1161, C. Parsons 789, W. J. Tredinnick 496, R. Parke 161, A. Lake 977, N. Gray 967, A. W. White 1136, J. A. Bersey 893, E. Herring 1071, G. Stevens 450, J. Sarah 589, R. Wetter 856, J. Martin 1272, W. K. Baker 1272, G. Tyaack 1006, G. Darke 1136, J. Doney 856, T. H. Gibbons 856, W. B. Morris 131, W. H. Pope 1785, M. Sampson 121, F. Rodda 121, J. de C. Treffry 977, W. Odgers 589, J. Wallace 75, T. Bath 857, W. Simmons 131, T. C. Mark 131, T. J. Smith 496, J. C. Job 496, H. C. Welsh 967, J. M. Thomas 967, H. B. Nemo 589, R. Parsons 977, W. Huthnance 460; Worshipful Masters—Bros. R. Dunstan 318, J. M. Carne 75, G. T. A. Staff 1272, S. G. Bennett 557, J. H. Hoit 856, J. Sobey 1164, W. J. Collins 1006, P. H. Dawe 967, J. Price 893, T. White 787, H. P. Vivian 589, W. Colenso 121, T. S. Bailey 1151, G. M. Downing 131, J. A. Blamey 1785, J. Pearce 1135, J. James 1529, J. Rodda 1544, J. G. Blight 496, J. Bazeley 450; Senior Wardens—Bros. S. Tresidder jun. 75, C. Hudson 318, B. F. Elyvean 330, T. Turner 1006, J. Julian 331, H. Worsdell 967, W. H. Parsons 1272, W. H. Huddy 510, J. D. Pearn 893, J. S. C. Simpson 121, F. Kitt 1151, J. Stribley 1785, A. K. Collins 1136, J. Tonkin 131, H. Bowden 1071, J. McTurk 496, S. White 970, A. Bate 1544, C. Kent 689; Junior Wardens—Bros. G. T. Olver 75, G. F. Whitley 1529, J. M. Richards 318, H. Lavin 967, W. R. Toms 856, J. Black 1136, G. Williams 1272, W. T. Hawking 131, E. A. P. Broad 450.

On the roll of the Lodges being called, answer was made for all. Sundry letters of apology for non-attendance were received from brethren unable to attend. The report of the Prov. Grand Treasurer, Bro. W. Rowe, showed that the year commenced with a credit balance of £181 13s 2d, which made the amount of credit for the year £381 16s 7d. The balance carried forward for the year now commenced was £125 4s 11d. The Prov. Grand Secretary, Bro. E. D. Anderton, in his report, stated that since the last meeting a new Lodge had been opened, namely, Cothele, No. 2166. There being now 30 Lodges in the Province, the Grand Lodge was entitled to three additional Officers, namely, two Deacons and a Director of Ceremonies. The number of members in the Province was 1465, against 1473 last year, a decrease of 8. The initiations during the year were 77, as against 92 last year. There had been lost by death during the past year more prominent Officers than in any previous year. Bro. T. Chirgwin, as Secretary of the Cornwall Masonic Annuity and Benevolent Fund, reported that the amount of subscriptions and donations during the year had been £158 1s 6d, a decrease on the year of £6 12s 6d. The total income was £578 11s 9d, and the balance left amounted to £227 3s 8d. The total amount invested was £3,811 0s 6d, bringing in an annual income of £167 19s. The balance at the bank was £297 3s 8d, and the capital had been increased by £150 9s 1d. The report of the Committee of Relief showed that appeals had been received on behalf of brethren of the Hayle, Fowey, and Callington Lodges, and the widow of a brother at Redruth, and recommended that grants of £10 be given in each case. During the year only one grant of £2 had been made—to a brother of Lodge Fortitude. The report was adopted. Bro. Anderton reported that the grants received from the Grand Lodge of Benevolence amounted to £185, given to the widows of brothers at Callington, Tywardreath, Newquay, and Torpoint, and to brothers at Launceston and Hayle. The report of the Truro Cathedral Fund Committee showed that the amount of subscriptions received was £534. There were other promises which had not yet been paid in. The sums received during the year were £10 from Lodge Fortitude, £9 7s 6d collected by Bro. Simmons, of Lodge Fortitude, £10 interest on money invested in Consols, £5 from Bro. Treffry, and £10 from Bro. the Hon. and Rev. J. T. Boscawen. The R.W. Prov. Grand Master, in the course of his remarks congratulated the brethren of Lodge Love and Honour on possessing such a handsome and commodious Lodge-room, one of the finest, if not the finest, in the Province. The Grand Master referred in feeling terms to the decease of the late Bro. W. Tweedy. Alluding to the fact that there were now 30 Lodges in the Province, he said almost every place of importance in the county had now its Freemasons' Lodge, and he was happy to say almost every Lodge had now its own Lodge-room. Bro. Anderton said it was customary for miners and others, who had gone to America and had been initiated there, when they returned to Cornwall to join the home Lodges. As he thought grave difficulty might arise in certain cases as to the certificates, he wrote to the Grand Secretary of England for his opinion as to whether American Masons, having been initiated under a different Constitution, required to go through the English ceremony on joining an English Lodge. The Grand Secretary replied that that could not be done, but care should be taken to see that the proper certificate was produced. Bro. Bailey, on behalf of Lodge Mount Edgecumbe, Camborne,

gave a hearty invitation to the Prov. Grand Lodge from that town. An invitation was also extended on behalf of Bodmin. On the motion of Bro. W. J. Hughan, sundry alterations and additions to the Provincial bye-laws were adopted. The brethren then formed into procession and proceeded to the church, where the P.G. Chaplain's (Rev. E. K. Kendall) sermon was read by the Rev. M. J. Sutton. The collection amounted to £9 15s 10d, in 317 coins. On the Lodge re-assembling, W. Bro. Gilbert Pearce presented the report of the Cornwall Charity Association, which showed that in two months 163 members were secured with a subscription of 214 guineas, including 11 ladies; 1 unattached Mason, 118 members of Lodges, 130 in Class A at one guinea each, 7 in class B at two guineas, and 6 contributed five guineas at one sum, making 143 individual subscribers. There were also 12 Lodges, 3 Chapters, and 1 Mark Lodge, making the 163. The Association had thus added 60 votes to the Province. Bro. C. Truscott, charity representative for Cornwall, in his report, stated that since the last meeting of the P.G. Lodge an important addition had been made to the votes in the Great Masonic Charities, partly by the liberal support of individual brethren and Lodges, and partly by the material assistance afforded by the newly-formed Cornwall Masonic Charity Association, under the able management of Bro. Gilbert Pearce. The sums for contribution by the province this year were:—To the Royal Masonic Benevolent Institution from Bro. Bake, £141 15s; to the Royal Masonic Girls' School from Bro. Bake, £31 10s; to the Royal Masonic Boys' School from Bro. C. Truscott, £275 2s; total for the year, £448 7s, as against £436 18s last year, an increase of £11 9s. In spite of this liberal support the province could not undertake any cases this year, having borrowed heavily in 1885 to enable them to carry their candidates. He was happy to report that they were nearly free of these liabilities. The Association had approved of three candidates (two boys and an aged mason), but the aged brother had since died. At present the Province had in the Scholastic Institutions one girl and one boy, and in the Benevolent Institution four aged Masons receiving each £40 a year, and five widows receiving each £32 a year. Alterations and additions were made in the bye laws and rules of the Cornwall Masonic Annuity and Benevolent Fund on the motion of Bros. C. Truscott and Milford Cock. Bro. Milford Cock was elected Treasurer of the Royal Cornwall Masonic Annuity and Benevolent Fund, Bro. T. Chirgwin Secretary, Bro. J. C. R. Crewes Assistant Secretary, and Bros. Reed and Higman as Auditors. On the motion of Bro. T. Chirgwin, seconded by Bro. Sir Charles Burne Graves-Sawle, Bro. N. West, Hayle, was elected Treasurer for the ensuing year. The Auditors appointed were Bros. W. Bailey, Camborne, and A. G. Stevens, Hayle. The R.W. P.G.M. invested his Officers as follow:—

Bro. Sir Charles Sawle 330	-	Deputy Grand Master
Dr. Adams 330	-	Senior Warden
Gilbert Pearce 450	-	Junior Warden
Rev. E. K. Kendall 677	-	Chaplain
M. J. Sutton 75	-	Junior Chaplain
N. West 450	-	Treasurer
E. D. Anderton 331	-	Secretary
J. Brewer 496	-	Assistant Secretary
R. Carter 75	-	Registrar
W. K. Baker 1272	-	} Senior Deacons
A. Lake 977	-	
C. Parsons 189	-	} Junior Deacons
W. C. Morris 131	-	
J. Bagout 356	-	Superintendent of Works
J. G. Henwood 970	-	Director of Ceremonies
W. D. Rogers 75	-	Deputy Dir. of Ceremonies
W. G. Lee 496	-	Assistant Dir. of Ceremonies
M. Sampson 121	-	Organist
N. Gray 967	-	Sword Bearer
G. Morgan 557	-	} Standard Bearers
G. Darke 1136	-	
J. Pearce 1071	-	Pursuivant
J. Ingleton 131	-	Assistant Pursuivant
D. Andrew 789	-	} Stewards
J. C. Barrow 1544	-	
C. Bryant 331	-	
J. de C. Treffry 977	-	
H. B. Neane 589	-	
W. Simmons 131	-	
J. N. Francis 75	-	Tyler

The Committee of Relief was next elected, and the Lodge was closed in due form. The brethren afterwards partook of dinner at the Town Hall. — *Western Daily Mercury*.

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

DUKE OF CORNWALL LODGE, No. 1839.

THE installation meeting of this Lodge was held on Saturday, the 11th inst., at Freemasons' Hall, Great Queen Street, London, when Bro. A. Williams was installed as Worshipful Master for the ensuing year. Among those present at the meeting were Bros. G. F. Smith W.M., J. W. Dewsnap I.P.M., A. Williams S.W., Henry Cattermole J.W., J. C. Corpe P.M. Treas., S. J. Rossiter Sec., J. W. Brooke P.M., G. F. Smith Jun. P.M., W. B. Marcus S.D., J. Da Silva J.D., C. H. Cox I.G., H. S. Trego Organist; Rev. J. Studholme Brownrigg P.G.C., and Shadwell H. Clerke Grand Sec., both of whom took part in the consecration of the Lodge, and were elected as honorary members thereof, in recognition of their services on that occasion. There was also a goodly array of visitors, among those who signed the attendance book being:—Bros. David H. Miller Sec. 39, Joseph Tilley 326, H. Massey P.M. 619 1928, C. F. Hogard P.M. 205 P.P.G.S. of W. Essex, A. G. Dodson P.M. 188, A. C. Mosley 1216, S. B. Harris 538, E. Peach, J. Da Silva P.M. 205, G. Milton 1987, A. L. Fryer 1624, J. H. Williams 569, W. Waring 192, J. Gilby 1309, J. Fodges P.M. 1706, Robert Grice 1399, W. W. Morgan Jun. On the opening of the Lodge, and after confirmation of the minutes, the ceremony of raising was performed, Bro. A. J. G. Maskens being duly admitted to a participation in the mysteries of the third degree by Bro. Dewsnap, who conducted this and the ceremony of installation in a most gratifying manner. Lodge having been lowered, the W.M. elect, Bro. Williams, was introduced, and in due form installed; he investing the following as his assistant officers:—Bros. Cattermole S.W., Rossiter J.W., Corpe P.M. Treas., Dewsnap P.M. Sec., A. H. Jakins S.D., Da Silva J.D., Cox I.G., A. T. Baschinski D.C., Trego Organist, A. Phelps and J. T. Williams Stewards, Bowler Tyler. Previous to the closing of the Lodge a handsome Past Master's Jewel was presented to Bro. G. F. Smith, the retiring Master, who acknowledged the compliment thus paid him. The brethren subsequently adjourned to banquet in the Crown room of the Freemasons' Tavern where an enjoyable repast was provided and a pleasant evening spent. After the banquet the usual toasts were honoured. In proposing that of the Queen and the Craft, the Worshipful Master referred to the hearty greetings which always followed this toast whenever proposed among Englishmen, and spoke of the interest Her Majesty took in the Craft, as evidenced by the position she held in connection with its several Charitable Institutions. The next toast was a special one in the Lodge, the members of which had been graciously permitted to name it after H.R.H. the Grand Master, among whose titles was that of Duke of Cornwall. Whenever the help of His Royal Highness was desired for a Masonic work he was ready to give it to the best of his ability. The third toast, that of the Pro Grand Master, the Deputy Grand Master, and the rest of the Grand Officers was approached with especial pleasure by the Worshipful Master, who had the honour of coupling with it two Grand Officers then present, who were, as the brethren knew, honorary members of the Lodge. The Worshipful Master had not the pleasure of being personally acquainted with either of them, but on one occasion had heard the Grand Secretary give the lecture on the tracing board, which was sufficient to stamp him as a thorough Mason, even if he had not the world-wide reputation of being so. Bro. Brownrigg, in replying, could conceive no position more pleasant than that of the Consecrating Officer of the Lodge and himself on that occasion. Seven years since they had been among the good wishers of a new Lodge, that night they had evidence of what had been done on the foundation they had laid, and a most gratifying picture presented itself. The Grand Secretary followed. Seven in Freemasonry signified perfection, and that night the Duke of Cornwall Lodge might be said to have arrived at perfection; it having attained to the age of seven years. He (Bro. Clerke) had had the distinguished privilege of consecrating their Lodge a few months before the Grand Master of England had been pleased to appoint him as Grand Secretary, and he then installed Brother Brooke as the first Master. He was pleased to see the work commenced under the guidance of that brother had been successfully carried out, and that the Lodge had arrived at its present grand proportions. It occupied a very firm and substantial place among the Lodges of London, and he hoped it would ever maintain that position. Bro. Brooke next rose. He had the great honour and privilege of proposing a toast which had always been received with enthusiasm and kindness in their Lodge, but on the present occasion it was of twofold importance. To Bro. Smith, the Immediate Past Master, belonged the right of submitting this toast—that of the Worshipful Master of the Lodge—but he (Bro. Brooke) had asked that brother to forego his right on this occasion. Bro. Brooke's reason for doing so was that Bro. Williams was an initiate of his—the first initiate of the Lodge—whom, seven years since, it had been his pleasure to admit to the mysteries of Freemasonry. It could be imagined then with what pleasure he now proposed his health as Worshipful Master. The seven years which had passed in the history of the Lodge might be said to complete its first chapter or volume. Hitherto the reins of power had been held by those who were the founders of the Lodge, now they were transferred to the hands of the Lodge itself, in the person of its earliest initiate. It was a great gratification to him and the other founders to know they could confidently transfer the government of the Lodge to its present ruler, who had proved his aptitude in the several offices he had filled since his admission. It was also a great comfort to them when they looked further, and saw those who would follow the present occupant of the chair. The Senior and Junior Wardens and every one of the minor Officers was either an initiate or joining member of the Lodge, not one being a founder; it could, therefore, be said that the Lodge had its management in its own hands, and that its future rested entirely on itself. Bro. Brooke could but again refer to the pleasure he felt in being permitted to propose the health of Bro. Williams on two most important occasions in the Lodge—first as an Initiate, and now as Worshipful Master, and in conclusion urged the brethren to give the toast a hearty reception. The Worshipful Master, although very

prond of the position in which it had pleased the brethren to place him that day, did not feel wholly comfortable. He always found it difficult to speak of himself. All he could promise was that he would endeavour to fulfil the duties which had been entrusted to him. He could hardly hope to maintain the high standard to which the Lodge had attained, but he should strive to do so. He then proposed the health of the Installing Master, Bro. J. W. Dewsnap. It appeared to him there was a peculiar fitness in Bro. Dewsnap being called upon to instal him into the chair, inasmuch as it was on the recommendation of that brother that he had been admitted a member of the Craft. He and Bro. Dewsnap had long been friends, and he hoped and trusted would long continue to enjoy each other's esteem. Bro. Dewsnap had that night given them another example of his ability, coupled with indomitable perseverance. Bro. Dewsnap tendered his hearty thanks for the kind reception accorded to his name. He felt that the less he said of his working that night the better it would be (a remark which elicited strong signs of disapproval). He had done his best, but was afraid that was not perfection. He had been associated with the Lodge during the whole period of its existence, and as its first Treasurer and in other offices had done all that lay in his power to ensure its success. The toast of the Visitors was next given. The Worshipful Master could not bring to bear on this toast any practical experience, as he had never figured as a visitor in the Craft. Still, he felt the meeting together of brethren of various Lodges must give them a broader view of Freemasonry. Bros. Miller (New York) and Braund having replied they were followed by Bro. Dodson, who complimented the Installing Master on the manner in which he had performed the work which he had to carry out. Bro. Harris could but remember the day when the Lodge was consecrated, and the powerful way in which his friend, Bro. Brownrigg, had then addressed the brethren. From a small beginning a great success had resulted, which he hoped would increase year by year. Bro. Hogard said he was not like the Worshipful Master then in the chair, who told them he had never visited a Lodge. He (Bro. Hogard) had studied the Book of Constitutions, which enjoined on every Mason the duty of visiting other Lodges, and he had acted thereon. If the Worshipful Master had not been a visitor he had at least acquired ability in the Craft, as was evidenced by the sound advice he gave to each of his Officers when investing them. He thought it a great thing for the Master of a Lodge to be in a position to say something on the day of his installation, and that something Bro. Williams had been in a position to say effectively. He was sure, from what he had seen, that the Duke of Cornwall Lodge had a great future before it. The Worshipful Master next gave the toast of the Past Masters. He trusted he and those who followed him might be able to imitate them and come near to that perfection which they had shown in their management of the Lodge. Bro. Smith, Immediate Past Master, had great pleasure, which was enhanced by the fact that he was one of the founders of the Lodge, to respond as a Past Master. There were few there who had any idea of the cloud through which he passed between the time of his election as Master of the Lodge and his installation, but that cloud had been removed by the kindness shown him on all sides. He had experienced the true spirit of Freemasonry during his connection with the Lodge, and thanked the members for their many kind actions. Bro. Dewsnap had kindly said he should be pleased to assist him during his term of office, and he had right nobly carried out that promise. Bro. Brooke followed. It was very gratifying to him, who resided perhaps more than a thousand miles away, to experience the kindness he invariably met with on his periodical visits to the country to attend the duties of his Lodge. Old friends met him on those occasions in the streets of London, and their hearty shake of the hand and truly Masonic greeting proved the sincerity of their friendship, and the universality of Freemasonry. He had never felt this so much as since he had resided in a foreign country. It was now seven years since their Lodge had been founded, and he had had the great honour of being installed as its first Master in August 1879. In the month following they had held their first regular meeting, and it was on that occasion that the present Master was initiated. The brethren could therefore fully appreciate the pleasure with which he witnessed his installation into the high office of Worshipful Master. Bro. J. F. Smith Jun. followed, tendering his thanks and hearty congratulations, first to the Worshipful Master for the ability he had displayed when appointing his officers, and later on, when responding to the toast of his health; next to their Installing Master for the way in which he had performed his work that day, and for his many acts of kindness in the past, and then to the Lodge generally, the members of which had every reason to be proud of the position it had achieved, which high position he hoped it would be their good fortune to retain for all time. Brother Dewsnap regretted the unavoidable absence of two of the Past Masters, an unusual event in their Lodge. One of the absentees, Brother Stokes, had had the misfortune to lose his wife within the last two or three weeks, a loss which was deeply regretted by the members of the Lodge, who one and all desired to express to their brother their deep regret and sincere sympathy with him in the time of his severe bereavement. The Worshipful Master next submitted the toast of the Treasurer and Secretary. He felt the special thanks of the Lodge were due to Brother Corpe, for the way in which he had fulfilled the duties of Treasurer. The strong financial position of the Lodge was in great measure due to him. It was something for so young a Lodge to say they had £100 in the funds. Of the Secretary he could only say that the Lodge would be sure to reap the benefit of the extra duties Bro. Dewsnap had taken upon himself. Bro. Corpe tendered his thanks for the toast, and for the continued confidence reposed in him by the members of the Lodge. Bro. Dewsnap said that in his new position as Secretary he should endeavour to merit the approval of the members. He fully appreciated the confidence reposed in him and assured them it should not be misplaced. The toast of the Press was next given and to this Bros. Massey and Morgan responded, after which the Officers of the Lodge were toasted, and the proceedings were brought to a conclusion.

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.

SATURDAY, 18th SEPTEMBER.

- 179-Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
1275-Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
1329-Sphinx, Surrey Masonic Hall, Camberwell, S.E.
1361-Fair of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
162-Eccleson, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
1767-Kensington, Courtfield Hotel, Earl's Court, S.W.
2012-Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
R.A. 820-Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
M.M. 251-Tenterden Anderton's Hotel, Fleet Street
M.M. 357-Chiswick, Star and Garter Hotel, Kew Bridge
40-Grove, Sun Hotel, Kingston
811-Yarborough, Royal Pavilion, Brighton
1556-Addiscombe, Harewood House, High Street, Croydon.
1597-Musgrave, Angel and Crown Hotel, Staines
2035-Beaumont, Royal Hotel, Kirkburton
R.A. 68-Royal Clarence, Freemasons' Hall, Park Street, Bristol
R.A. 2048-Henry Levauder, Railway Hotel, Harrow
M.M. 14-Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 20th SEPTEMBER.

- 22-Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
45-Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
174-Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180-St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction)
212-Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
548-Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
720-Panmure, Balham Hotel, Balham.
901-City of London, Guildhall Tavern, Gresham-street, E.C.
975-Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
1425-Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
1489-Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
1507-Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1585-Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
1608-Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623-West Smithfield, Nev Market Hotel, King Street, Smithfield, at 7 (In.)
1693-Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1891-St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
1901-Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
1910-Shadwell Clerke, Ladbroke Hall, Notting Hill
2060-La France, 68 Regent Street, W.
77-Freedom, Clarendon Hotel, Gravesend
236-York, Masonic Hall, York
331-Phoenix Public Room, Truro
1359-Peace and Harmony, Freemasons' Hall, Southampton
382-Royal Union, Public Rooms, Uxbridge
424-Borough, Half Moon Hotel, Gateshead
466-Merit, George Hotel, Stamford Baron, Northampton
622-St. Cuthberts, Masonic Hall, Wimborne
823-Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
827-St. John, Masonic Temple, Halifax-road, Dewsbury
925-Bedford Masonic Hall, New Street, Birmingham
934-Merit, Derby Hotel, Whitefield
935-Alexandra, Masonic Hall, Holbeach.
1030-Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
1037-Portland, Portland Hall, Portland
1141-Mid Sussex, King's Arms Hotel, Horsham
1170-St. George, Freemasons' Hall, Manchester
1199-Agriculture, Honey Hall, Congresbury
1208-Corinthian, Royal Hotel, Pier, Dover
1449-Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
1502-Israel, Masonic Hall, Liverpool
1909-Carnarvon, Masonic Hall, Nottingham
R.A. 40-Emulation, Castle Hotel, Hastings
R.A. 139-Paradise, Freemasons' Hall, Surrey-street, Sheffield.
R.A. 345-Perseverance, Old Ball Hotel, Blackburn
R.A. 482-St. James, New Inn, Handsworth
R.A. 557-Valletort, Masonic Hall, Callington, Cornwall
R.A. 734-Londesborough, Masonic Hall, Duffield
R.A. 779-St. Augustine, Town Hall, Ashby-de-la-Zouch
M.M. 141-Skelmersdale, Pitt and Nelson Hotel, Ashton-under-Lyne
K.T. 39-Fearnley, Masonic Hall, Dewsbury

TUESDAY, 21st SEPTEMBER.

- Board of General Purposes, Freemasons' Hall, at 4
56-Consultation, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
65-Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
141-Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst.)
177-Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
188-Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
554-Yarborough, Green Dragon, Stepney (Instruction)
704-Camden, Guildhall Tavern, Gresham-street E.C.
753-Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820-Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
857-St. Mark, Surrey Masonic Hall, Camberwell, S.E.
860-Imperial, Victoria Tavern, Whitechapel, at 8 (Instruction)
861-Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
1011-Wandswoth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1221-Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1349-Friars, Liverpool Arms, Cannon Town, at 7.30 (Instruction)
136-Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
181-Kennington, The Horns, Kennington. (Instruction)
1820-Earl Spencer, Swan Hotel, Battersea Old Bridge
1825-Mount of Gauden, Three Stags, Camberwell Road, S.W., at 8 (Inst)
1841-Light, Clapton, Aldersgate Street, at 7. (Instruction)
1872-Benby, Three Crowns, North Woodwich (Instruction)
1840-Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1895-New Finsbury Park, Cock Tavern, Highbury
1899-New Finsbury Park, Honey Wood Tavern, Finsbury Park, at 8 (Inst)
1907-Eccleson, Frodo's, Broad-street-bldgs., Liverpool-street, 6.30 (Inst)
1919-Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
R.A. 704-Camden, The Moorgate, 15 Finsbury Pavement, E.C., at 8 (Inst)
R.A. 933-Doric, Anderton's Hotel, Fleet-street, E.C.
R.A. 1365-Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
R.A. 1604-Wanderers, Freemasons' Hall, W.C.
R.A. 1612-Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
M.M. 238-Prince Leopold, Anderton's Hotel, Fleet-street, E.C.
213-Perseverance, Masonic Hall, Theatre-street, Norwich
214-Merchants, Masonic Hall, Liverpool (Instruction)
243-True Love and Unity, Freemasons' Hall, Brixham, Devon
384-St. David, Masonic Rooms, Bangor.
418-Menturia, Mechanics' Institute, Hauley

- 452-Frederick of Unity, Freemasons' Hall, 105 High Street, Croydon
463-East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)
667-Alliance, Masonic Hall, Liverpool
961-Bute, Masonic Hall, 9 Working-street, Cardiff.
1006-Tregulow, Masonic Rooms, St. Day, Scorrion, Coruwall
1052-Callender, Masonic Rooms, King Street, Manchester
1089-De Shurland, Fountain Hotel, Sheerness.
1276-Warren, Queen's Hotel, Birkenhead, Cheshire
1325-Stanley, Masonic Hall, Liverpool
1427-Percy, Masonic Hall, Maple-street, Newcastle
1470-Chiltern, Town Hall, Dunstable
1473-Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
1534-Concord, George Hotel, Prestwich
1551-Charity, Masonic Hall, New-street, Birmingham
1570-Prince Arthur, 140 North Hill Street, Liverpool
1726-Gordon, Assembly Room, Bognor
1761-Eleanor Cross, Masonic Hall, Abington-street, Northampton
1941-St. Augustine's, Shrewsbury Arms Hotel, Rugeley
2045-Wharton, Willesden

- R.A. 41-Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
R.A. 50-St. John's, Masonic Hall, Park Terrace, Sunderland
R.A. 419-St. Peter, Star and Garter Hotel, Wolverhampton
R.A. 510-St. Martin's, Masonic Hall, Liskeard
R.A. 691-Oakley, Masonic Hall Church Street, Basingstoke
R.A. 1151-Unity, Town Hall, Tywardreath, Cornwall
M.M. -Lebanon, Masonic Hall, Liverpool
M.M. -York, Masonic Hall, Duncombe Street, York
M.M. 266-Amherst, Masonic Hall, Sandgate

WEDNESDAY, 22nd SEPTEMBER.

- Lodge of Benevolence, Freemasons' Hall, W.C., at 6
3-Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
30-United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
72-Royal Jubilee, 1 Bell Yard, Fleet Street, W.C., at 8. (Instruction)
73-Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
193-Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)
228-United Strength, The Hope, St. Andrew Street, Regent's Park, at 8 (Inst.)
538-La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
720-Panmure, Balham Hotel, Balham, at 7 (Instruction)
753-Prince Frederick William, Lord's Hotel, St. John's Wood
781-Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
822-Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
902-Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
1056-Victoria, Guildhall Tavern, Gresham-street, E.C.
128-Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1475-Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524-Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
1601-Raensbourne, George Inn, Lewisham, at 7.30 (Instruction)
1601-Wardlers, Victoria Mansions Restaurant, Victoria St., S.W., at 7.30 (In)
1682-Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1681-Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst)
1922-Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
2021-Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)
R.A. 177-Domestic, Union Tavern, A r-street, Regent-st., at 8. (Instruction)
R.A. 720-Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
M.M. -Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
32-St. George, Adelphi Hotel, Liverpool
220-Harmony, Carston Hotel, Garston, Lancashire
724-Derby, Masonic Hall, Liverpool
972-St. Augustine, Masonic Hall, Canterbury. (Instruction)
1039-St. John, George Hotel, Lichfield
1255-Jundas, Hindu Masonic Temple, Plymouth
126-Nepaulic, Masonic Hall, Liverpool, at 7. (Instruction)
1392-Egerton, St. Mary Arms Hotel, Stanley street, Bury, Lancashire
1511-Alexandra, Horsea, Hull (Instruction)
1633-Avon, Freemasons' Hall, Manchester
1723-St. George, Commercial Hotel, Town Hall-square, Bolton
1967-Beacon Court, Ghuzee Fort Hotel, New Brompton, Kent
R.A. 225-St. Luke's, Freemasons' Hall, Soane Street, Ipswich
R.A. 258-Ambitious, Freemasons' Hall, Heckmondwike
R.A. 606-Segontium, Carnarvon Castle, Carnarvon
M.M. -Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle
M.M. 19-Fowke, Freemasons' Hall, Leicester

THURSDAY, 23rd SEPTEMBER.

- House Committee, Girls' School, Battersea Rise, at 4
27-Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
65-Prosperity, Guildhall Tavern, Gresham-street, E.C.
87-Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
141-St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
147-Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
435-Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
507-United Pilgrims, Bridge House Hotel, London Bridge
704-Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
749-Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
751-Hugh Cross, Coach and Horses, Lower Portland-street (Instruction)
786-William Preston, City Terminus Hotel, Cannon-street, E.C.
879-Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In.)
901-City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
1158-Southern Star, Phoenix, Sandgate, Whitechapel-road, at 8 (Inst.)
1278-Burdett Coutts, Swan Tavern, Beaulieu Green Road, E. S. (Instruction)
1306-St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
1339-Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
1421-Longthorne, Swan Hotel, Stratford
1426-The Great City, Masons Hall, 145 Old Avenue, E.C., at 6.10 (Inst)
1558-U Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
1563-The City of Westminster, Regent Masonic Hall, Air Street, W.
1602-Sir Hugh Middleton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8 (Instruction)
1612-West Middlesex, B.M. Hotel, Ealing, at 8. (Instruction)
1614-Covent Garden, Criticism, W., at 8. (Instruction)
1622-Rose, Stirling Castle Hotel, Church Street, Cannonwell. (Instruction)
1622-Freemason, Wellington Arms, Wellington Road, Bury, at 7.30. (Inst.)
1658-Skelmersdale, Surrey Masonic Hall, Camberwell, S.E.
1675-Lantern, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
1677-Crusaders, Old Jerusalem Tavern, St. Dunstons Church-yard, at 8 (Inst)
1714-Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
1791-Creton, Wheat-sheaf Tavern, Goldhawk Court, Shepherd's Bush. (Inst)
1816-Victoria Park, Queen's Hotel, Victoria Park Road
1900-Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
R.A. 157-Bedford, Freemasons' Hall, W.C.
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, Cannonbury, at 8. (Instruction)
M.M. 118-Northumberland, Masons' Hall, Basinghall-street
78-Imperial George, Assheton Arms Hotel, Midleton, Lincas hire
203-Ancient Union Masonic Hall, Liverpool (Instruction)
348-St. John, Bull's Head Inn, Bratsbury-gate, Bolton
394-Downshire, Masonic Hall, Liverpool
781-Wellington, Public Rooms, Park street, Deal
936-Harmony, Freemasons' Hall, Salford
1325-Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)
1437-Liberty of Hawking, Rising Sun, Romford
1459-Ashbury, Justice Green Hotel, Hyde-road, West Gorton, nr Manchester
1505-Emulation, Masonic Hall, Liverpool
1530-Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1626-Hotspur, Masonic Hall, Maple street, Newcastle
1892-Wallington, King's Arms Hotel, Carnation. (Instruction)

- R.A. 292—Liverpool, Masonic Hall, Liverpool
- R.A. 391—Concord, Freemasons' Hall, Albion Terrace, Southampton
- R.A. 412—St. Peter's, Masonic Hall, Boroughbury, Peterborough
- R.A. 732—Royal Sussex, Royal Pavilion, Brighton
- R.A. 1037—Portland, Masonic Hall, Portland, Dorset
- K.T. 8—Plains of Mamre, Bull Hotel, Burnley

FRIDAY, 24th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7
- 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In
- 507—United Pilgrims, Surrou Masonic Hall, Camberwell, at 7.30. (Inst.)
- 76.—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In
- 780—Royal Alfred, Star and Garter, Kew Bridge
- 83.—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)
- 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
- 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Cannonbury, at 8. (In
- 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
- 1602—Sir Hugh Myddelton, Agricultural Hall, N.
- 1642—E. Carnarvon, Ladbrooke Hall, Notting Hill, at 8. (Instruction)
- 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
- R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
- R.A. 79—Pythagorean, Port and Hotel, London Street, Greenwich. (Inst.)
- R.A. 95—Eastern Star C. of Improvement, Hercules Pav., Lambard Street
- R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
- M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
- M.M. 355—Royal Savoy, Moorgate Tavern, Finsbury Pavement, E.C., at 7. (In
- 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
- 810—Craven, Devonshire Hotel, Skipton
- 1385—Gladsmuir, Red Lion, Barnet
- 1391—Commercial, Freemasons' Hall, Leicester
- 1393—Hamer, Masonic Hall, Liverpool
- 1621—Castle, Crown Hotel, Bridgnorth
- 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
- 1821—Atlingworth, Royal Pavilion, Brighton
- 2039—Londonderry, Y.M.C.A., John Street, Sunderland
- General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
- R.A. 152—Virtue, Freemasons' Hall, Cooper-street, Manchester
- R.A. 242—Magdalen, Guildhall, Doncaster
- R.A. 471—Silurian, Freemasons' Hall, Dock Street, Newport, Monmouthshire
- R.A. 397—Loyalty, Masonic Buildings, Hail Street, St. Helens
- R.A. 945—Abbey, Abbey Council Chambers, Abingdon
- R.A. 1086—Waltou, Skelmersdale, Masonic Hall, Kirkdale, Liverpool
- K.T. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle

SATURDAY, 25th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In
- 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
- 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
- 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
- 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
- 1679—Henry Muggersidge, Masons' Hall Tavern, E.C.
- 1871—Gostling-Murray, Town Hall, Hounslow
- 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In
- Small Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
- R.A. 176—Caveac, Albion, Aldersgate Street
- R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
- R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell
- 1462—Wharnccliffe, Rose and Crown Hotel, Penistone
- 1531—Chiselhurst, Bull's Head Hotel, Chiselhurst
- 1935—Eastes, Parish Rooms, Bromley, Kent
- 2048—Henry Levander, Station Hotel, Harrow

GLEANINGS.

The Grand Master of Washington Territory was asked how a Master Mason should wear his apron. His answer was, "Worthily."

As the square and the compass, the level and the plumb, are demanded in rearing a perfect edifice, so do their moral precepts assist in making life a like perfect and finished work.

The utility of Masonry may be perceived in a variety of ways, but in nothing more than this, that it serves as a strong tie of sympathy and love to unite the hearts of men, while it both recommends and illustrates that charity which is declared to be the crown and bond of perfection.

As a benevolent association, Masonry differs from most organizations established for a like purpose. It strives to prevent the needs of charities by teaching man how to live and be self-supporting. It teaches its members to be prudent in expending, and assists them to be aggressive and prudent in acquiring. It does not, however, neglect those whom the fatalities of life render helpless, but ministers to their needs with a liberal hand. This is true benevolence. It is no true charity to encourage negligence by fostering it. It is no true benevolence to care for the physical wants of those who do not try to take care of themselves.

VERY NOTEWORTHY.—It is peculiarly noteworthy that almost invariably Grand Masters, Grand High Priests, and Grand Commanders open their addresses with acknowledgments of the blessings of God and expressions of gratitude to Him for His many mercies and favours, and then pay just tribute to the Craftsmen, or Companions, or Sir Knights, as the case may be, who have passed the Jordan of Death. In both of these important duties there seems to be a unity of spirit and action which is remarkable; and we think it evinces the fact that the great principles of Freemasonry and Knight Templarism are in the hearts of their votaries, and, consequently, are thus wrought out in their lives.—*Freemason's Journal.*

THE NORTH.—The north, as the point in the horizon which is most remote from the vivifying rays of the sun when at its meridian height, has with equal metaphorical propriety been called the place of darkness, and is, therefore, symbolical of the profane world which has not yet been penetrated and illumined by the intellectual rays of Masonic light. All history concurs in recording the fact that in the early ages of the world its northern portion was enveloped in the most profound moral and mental darkness. It was from the remotest regions of northern Europe that those barbarian hordes "came down like a wolf on the fold," and devastated the fair plains of the south,

bringing with them a dark curtain of ignorance, beneath whose heavy folds the nations of the world lay for centuries overwhelmed. The extreme north has ever been, physically and intellectually, cold and dark and dreary. Hence, in Masonry, the north has ever been esteemed the place of darkness; and, in obedience to this principle, no symbolic light is allowed to illumine the northern part of the Lodge.

It was a custom formerly, when operative Masons were at work, if anybody was desirous of distinguishing Freemasons from others, he took up a stone and asked what it smelled of. A Freemason would immediately reply: "It smells neither of brass, nor iron, nor steel, but of a Mason."

Among the list of Lodge titles in Alabama appear the following, which certainly may make a claim to originality:—Splacagna, Nixburg, Notasalga, Lozahatchee, Tackabatchee, Pfister, Erophotic, Loachapoka, Rizing Virtue, Nanafalia, Sipsey, Ohatchee, Pea River, and Blue Eye.

King Oscar II. is the Grand Master of the Grand Lodge of Norway and Sweden, which has under its jurisdiction twenty-nine Lodges.

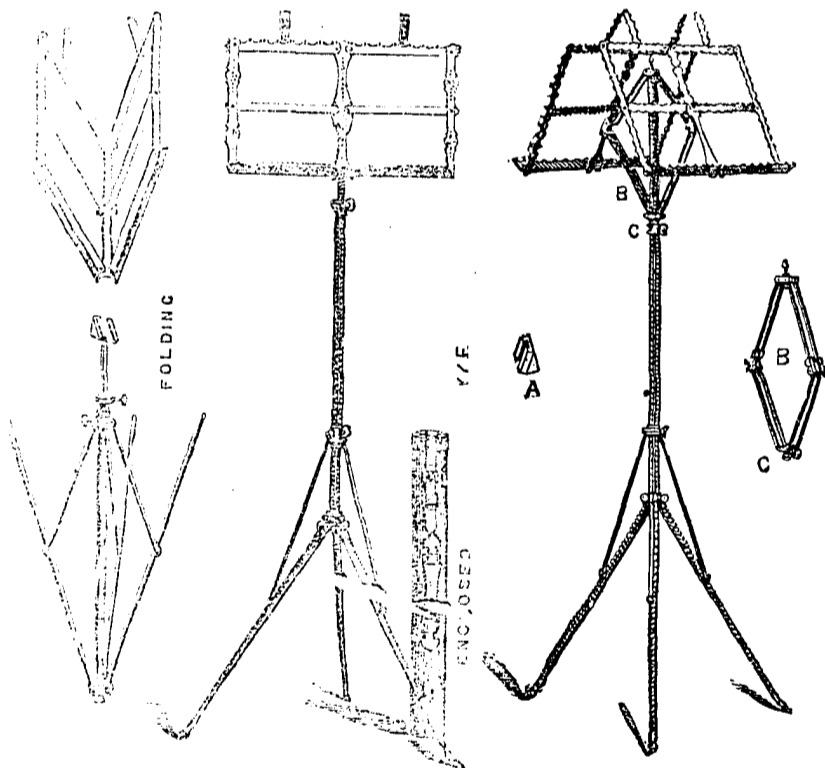
The Grand Lodge of Massachusetts has a lock of Washington's hair, which is carefully preserved in an urn, and each succeeding Grand Master, at his installation, receives the urn in charge, and becomes its custodian during his term of office. The precious relic is thus safely guarded and handed down through succeeding generations.

SACRED.—If any place on earth should be sacred the Lodge room should be that place, and every secret should be kept inviolable! Too many leaky vessels are found in Lodge rooms of late years, and when a brother is afraid to express his opinion freely about character or anything else in a Lodge of brethren, the true men should seek to correct the evil, and we know of but two ways to do it, one way is to discipline by expulsion the offender, and the other is to guard the ballot box with greater scrutiny.—*J. M. Howry.*

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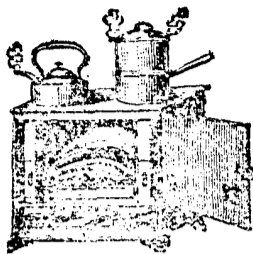
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