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**FREEMASONRY A PROGRESSIVE
SCIENCE.**

THE more a Freemason devotes himself to the study of the past history and doings of the Craft the more he must become impressed with the feeling that throughout the long years during which it is possible to trace its progress the Order has virtually remained the same. It will also be apparent to the student that Freemasonry has progressed with the world, and has steadily adapted itself to the altered conditions which have from time to time taken place in the general affairs of mankind. In theory, Freemasonry has remained unaltered; in practice, it has changed so far as is necessary in order to make it consistent with the general advancement of opinion, and the varied circumstances under which it is practised. But in all these alterations there is nothing inconsistent or opposed to the general principle recognised throughout the Craft, that it is the same to-day as it was in the earliest period of its history. Neither has any material change taken place in its primary lessons, which are the same to-day as they were in ages gone by, although in the intervening space of time Lodges have been extended to all quarters of the globe, and among all classes and conditions of people. At the present moment Freemasonry may be said to exist in every part of the civilised world, and it presents a splendid memorial to the ingenuity and forethought of its founders; as well as a wonderful exemplification of the grand principles on which it is established, and has hitherto been conducted.

We have on more than one occasion in the past spoken of the wonderful growth of Freemasonry, and of the varied circumstances which have contributed to its success, but we have by no means thoroughly exhausted the subject. It is really a matter of impossibility to properly appreciate the present condition of Freemasonry—its work is so extended, and its teachings so widely diffused that it would be impossible to form any reliable estimate of all that it accomplishes, or all that might justly be set down to its influence. And how is it, we may ask, that all this success and wide-spread influence is attributable to the teachings of the mystic science of Freemasonry? How is it that men of all creeds, all nations, and all temperaments can, and do, combine in its practice, and vie with each other in the general desire to extend its usefulness and teach its lessons? It is because Freemasonry's chief aim is to cause happiness among its members, and communicate that happiness to others. It works with the one object of causing one man to help another as far as lies in his power, and by ignoring all matters of a controversial character, and by adopting principles of equality it seeks to set all men on a level—the level of a clear conscience, and an upright intention. Long may it continue under such conditions, and long may its

members play that part in lessening the aggregate of human misery and woe which they have so faithfully performed in the past, to the general benefit, we believe, of the world at large.

We have spoken forcibly of the exclusion from Freemasonry of all matters of a controversial character, and we regard this exclusion as one of the strongest factors in connection with the past success of the Order. Once remove the prohibition, and open the doors of Freemasonry to discussions of a technical nature, and we lose its principal charm, while we invite discord and disagreements which have hitherto been conspicuously absent from our midst. By such a course, indeed, we should undermine the foundation of Freemasonry, and without doubt should place its future existence in the greatest peril. Is it wise then to even suggest such a proceeding, or countenance for one moment the Mason who would seek to introduce into our Lodges the much to be dreaded discussion of outside worldly topics? We should certainly answer this question in the negative, were it not that we regard the man who only knows his own side of a story as sadly wanting in knowledge. On this principle we think no harm can arise from attempting to answer those who assail the Order, as by so doing we are not only able to correct error, but likewise remove the erroneous impression which would be created by leaving unanswered the attacks of those who disagree with us, or who seek to promulgate views at variance with the accepted teachings of Freemasonry.

We have before us a copy of a recently issued work, "The Religion of Freemasonry," which may well be included in the scope of our present remarks. Its author is Bro. Henry Josiah Whympier, Past Deputy District Grand Master Punjab, and the object of his work appears to be to create a revival of what he states formerly existed—a close association of Christianity with Freemasonry. He brings a wide experience to bear upon his discussions, and so far as we have yet read his book makes out a clear case that Freemasonry was originally of a Christian character, but he views the subject from a very narrow standpoint, and fails to appreciate the progressive character of our science, when he urges that it should not be allowed to deviate from its first principles in this respect. He argues that the English Bible is the one great light possible in Freemasonry, and on that account would exclude the Koran and other sacred volumes of those who have been brought up in a faith different to that of the original founders of Freemasonry. But by so doing he would also exclude those who are guided by the Koran and other recognised books of belief, and he would banish the spirit of toleration and universality which now exists in Freemasonry; open the door for the discussion of religious topics, and generally change the character of the Craft. For all this we are disposed to discuss the matter with Brother Whympier, and shall take an early op-

portunity of again referring to his book in our pages, but in the meantime we would once more remind him, and others who similarly regard the unchangable character of Freemasonry, that ours is a progressive science; and that it is quite in accordance with the general acceptance of Freemasonry that it should alter from time to time, so far as may be necessary to adapt it to the times and places in which it is practised. Theoretically it is, and must ever remain the same; practically it has been, and can be altered according to circumstances, and on this basis we are able to admit men of all creeds, colours and nationalities—to do which we must open our doors to the “great lights” which they have been respectively taught to regard as the rule and guide of their faith.

THREE HIGHER DEGREES.

FREEMASONRY, in its technical and fundamental character, consists of three degrees, Entered Apprentice, Fellow Craft, and Master Mason. These three degrees are closely connected, being so interwoven in teaching and ceremonial as to form one complete system. With the receiving of only one degree a man becomes a Mason in name, but he must pass through the two succeeding grades in order to grasp a satisfactory knowledge of the Institution, and be able to perform the duties required of a true Craftsman. With the study and practice of these essential degrees the way is open for the expression of a genuine Masonic character, the accomplishment of a large and varied service, and the realisation of much that is helpful to the individual life.

Thus Freemasonry has value. Its precise system must be understood, its ceremonies witnessed, and their meaning brought out, before the candidate is prepared to take his place among Brethren as a Fellow Craftsman. He must be proficient in the three degrees in order to represent Freemasonry in the way of an intelligent application of its truths and principle, or to be prepared for advancement along the prescribed lines of its unfolding. These three primary degrees are essential, constituting as they do the substantial basis of form and ceremony, of pledge and instruction, on which the Masonic edifice is builded.

But there are three other degrees—degrees less formal and technical—which are requisite to the production of a full-formed, attractive, Masonic character. There are higher degrees, composed of pure moral elements, that must needs be taken by every Brother who would honour the Institution, and show forth its distinguishing qualities. We may designate these degrees as so many steps, or grades, in the expression of moral honesty—an ascending way marked by three stations, signifying the integrity of individual purpose and being. At the first, emphasis is laid upon honest and straightforward speech; at the second, equal stress is put upon honesty of deed in all dealings between man and man; and at the third, there is a culmination of moral teaching in the enforcement of the proposition that heart honesty counts for most, and should be chiefly sought after in the development of a noble and true character.

Do all Masons take these higher degrees? If they think they have been thus instructed and progressive, how often they fail in meeting the tests imposed! As regards the first point named, how frequently, in the case of many Brethren, their speech betrayeth them, showing that they are but poorly versed in the principles and precepts belonging to this primary degree. Words are not like blows that bruise and maim the body, but often they strike in upon the heart and do a worse injury. Harsh and bitter words are charged with a power of evil, making them far more to be dreaded than any misdirected physical force. Then there are the words of cruel misrepresentation, as when the conduct of another is placed in a false light, or base assertions made to the injury of the business or professional prospects of an associate, perhaps a competitor, while his general reputation is made to suffer accordingly. O, how many there are, even in the ranks of Craftsmen, who have not learned to bridle their tongue, to be careful in speech, never misrepresenting a cause or an individual by any utterances they may make! These need to take

yet another degree which shall impress upon them the importance of honest and generous speech.

It is possible that the first of these moral degrees may be taken and not the second. There may be an honest tongue and a dishonest life, although commonly no such contrast is shown. Of course, if there must be failure anywhere, it is less sorrowful to fail in word than in deed. However, as a rule, the Brother who has taken the first of the moral degrees specified, rapidly passes on to the second. His actions correspond with his words, and he is alike truthful in both. Such a Brother cannot betray a friend or do him injury. He will neither blacken his reputation by word of mouth, nor strike him a worse than mortal blow in his home, his affections, or elsewhere, by the base deed. The man who illustrates this second degree goes forward in the beautiful simplicity of a just and well ordered life, doing injury to none, but carrying light and sweetness wherever he goes.

The third degree in morals, even as the third degree in technical Freemasonry, is of highest import. Passing to this upper range one learns of honesty going beyond an expression of truth by words, or the right reputation of the conduct of the life; he is taught of a heart purity—a sincerity of soul—which transcends all other virtues. It is here that the highest point of duty, as regards ones self, is reached, for when honesty presides on the throne of the inner being and bears rule in the heart, the whole expression of the life must accord therewith. Then comes the grandest exaltation of character with a blessedness not otherwise possible; for so it is declared, “Blessed are the pure in heart, for they shall see God.”

Would that all Brethren might be perfected in these three ascending degrees of moral uprightness—then by their words and their works would they reflect honour upon the Craft, while they would themselves enter into the realisation of highest good.—*Freemason's Repository*.

ABOUT CHANGE OF OPINION.

BY BRO. JACOB NORTON.

IT is said that “a fool never learns, and never forgets;” or, in other words, that he never changes his opinion. There are some, however, whose opinions have changed, but false pride prevents them from acknowledging it. Now, Bro. Brown, editor of the *Voice of Masonry*, at Chicago, was, until recently, an out and out defender of sectarianism in Masonry. Some years ago, in replying to some Christian bigot who attacked Masonry, Bro. Brown went to work and proved that the three degrees, and other threes in the ritual, taught the dogma of the Trinity; and when I remonstrated with his notion he came down upon me with a sledge hammer argument, viz., by quoting the opinion of a Jesuit, that “Jehovah” means a “Triune God.” I therefore thought that the said brother belonged to that class whose opinions are unchangeable. But the November No. of the *Voice of Masonry*, I am glad to say, shows conclusively that Bro. Brown has actually changed his opinion, and that he strongly disapproves now what he had hitherto advocated.

In the *FREEMASON'S CHRONICLE*, of 25th February, there is a communication of mine, headed “Common Sense not yet extinguished among American Masons,” in which I gave a full report of the Committee of Jurisprudence of the Grand Lodge of Illinois (of which P.G.M. Robbins was Chairman) on the following case:—A member of an Illinois Lodge had published a speech that he had made before some society, in which he denied the authenticity of the Bible. Thereupon, the Grand Master ordered the Worshipful Master of the Lodge to have the offending brother tried for a Masonic offence. The Illinois Grand Lodge Constitution, however, prohibited any charges to be brought against a brother Mason on account of religion or politics; but the Illinois King Solomon overruled that provision, and ordered the Lodge to proceed with the trial. The defendant then brought charges against the W.M. for disobeying a proviso in the Constitutions, and the case was referred to the Jurisprudence Committee, and, in accordance with the advice of the said Committee, the Grand Lodge restored the offending brother to all the rights and privileges of Masonry.

Now, in Kansas, there is another Bro. Brown, who is Grand Secretary, and I believe he was formerly Grand

Master, and who is also an out and out advocate of sectarianism in Masonry, and who seems to belong to that unfortunate class whose opinions cannot be changed; hence the decision of the Grand Lodge of Illinois naturally shocked his deep-seated Masonic notions, and thereupon he said:—

“Now, if this decision of the Grand Lodge is concurred in by the Fraternity of Illinois, we simply ask them to be consistent, and remove the Bible from their Masonic altars; but if it is not approved by them, that they repeal that section of the law under which the charge was preferred against the Master of the Lodge.”

Bro. Brown, in the *Voice of Masonry*, replies to the Kansas Bro. Brown, as follows:—

“The peremptory air . . . with which this *non sequitur* is put forward indicates that our . . . friend and brother did not reach the east by way of the south, or, that going that way, he did not tarry long enough to learn to make his passions and prejudices coincide with the line of his duty.” It is a profitless and thankless job to discuss questions of this kind with one who has apparently caught nothing of the Catholic spirit of Masonry, but makes a virtue of attempting to engraft his theological prejudices upon the Fraternity, in defiance of the unmistakable provision of its organic law. We say this, not with reference solely to his remarks quoted above, for in his last year's report he made occasion to declare as follows:—

“We say unhesitatingly, without fear or favour, that any man who does not believe in the authenticity of the Holy Scriptures should never seek admission to our Order.”

“It is a cheap and easy thing,” replies Bro. Brown, of the *Voice*, “to talk about fear or favour when one is certain that his brave declarations will be in accord with popular prejudice . . . Bro. Brown (of Kansas) assumes that because the Bible lies on the Masonic altar every brother should take the same view that he does; while the fact is, that every other brother has precisely the same right to judge of the nature, quality, and degree of its inspiration that he has. The proposition that because the law of the Grand Lodge of Illinois, in strict accord with the paramount law of Masonry . . . forbids the introduction of sectarian quarrels into the Lodge, the Bible ought in consistency to be removed from our altars, is, as we have said, a *non sequitur*.”

Here our brother quotes, from Anderson's Constitutions, the charges relating to religion for the information of the Kansas Bro. Brown, who has probably never read them; for most of our Grand Lodge luminaries know no more about Masonry than what they learn from the ritual. As the readers of the *FREEMASON'S CHRONICLE* are familiar with Anderson's Charges, I shall therefore omit them. The *Voice of Masonry* then proceeds as follows:—

“In the face of this (Anderson's Charges), which all who have not been misled by the bogus Charges of Dermott agree to be the correct version of the unalterable law, can it be claimed that as (the Kansas) Bro. Brown implies that the Bible lies on our altar as a fountain of dogma? No, it lies there as a symbol, just like the other two symbols with which it is correlated—no more, no less—deriving its symbolic significance, as they do, from prescriptions of the ritual.”

Having proved that Bro. Brown, of the *Voice of Masonry*, is no longer the fierce champion for sectarian Masonry, I must here add, besides fighting the Kansas luminary our Bro. Brown also measures swords with another champion of the pious sort. Bro. Staton, Secretary of Correspondence of the Grand Lodge Kentucky, made the following comments on the doings of the Illinois Grand Lodge.

“In this day of scepticism (says the Kentucky luminary) Grand Masters should be very careful to place no one at the head of a correspondence committee who is not perfectly orthodox on all vital questions affecting Masonry, and if a belief in the divinity of the Holy Bible is not a Masonic prerequisite, then we have studied Masonry to little or no purpose.”

But our Bro. Brown, of Chicago, replies to Bro. Staton thus:—

“At the initiation of our brother, did any one ask him for his views with reference to the divine authenticity of the Bible? If not it must have been an inexcusable omission—from his standpoint. We need not repeat here what we have said of the general subject in our review of Kansas, but we must beg to suggest to Bro. Staton that the ritual is no safer to go to as a fountain of law than as

a fountain of historical facts and we say this quite apart from the fact that it represents the vagaries of successive lecturers, grand and otherwise, who being generally ritualists and nothing else, often do not know that their own additions thereto are incompatible with the ancient law which determines the character of the Institution.

“But it is not to causes within the Institution so much as to the influences reflected back upon it by other societies, made up of Masons, that we must look for the origin of the disposition which has manifested itself in recent years, to enforce in Lodges and upon individuals the dogmatic definitions which the landmarks forbid. It is the influence of the Temple Order, and the corresponding sectarian degree of the so-called Scottish Rite, that is threatening the broad Catholic foundation on which Masonry is built, to a degree that ought to awaken the apprehension of every thoughtful Mason.

“Another lesser, but still fruitful source of this narrowing evil influence is the unrepudiated utterances of well-meaning, but ill-advised public defenders of Masonry against the attacks of Blanchard (who is publishing a Christian Anti-Masonic paper), and others of that ilk. They are constrained by the audience they seek to reach . . . by an effort to prove that the (Masonic) Institution is more orthodox than the Church, and they have dwelt on one line so long that two of the great lights have disappeared, and dogma has well nigh taken the place of the symbolism of the other.”

The above hints prove conclusively that our Chicago Bro. Brown knows a great deal more than he is willing to let out. But, as hints are useless to sectarianizing luminaries, I shall therefore endeavour to argue in a less roundabout way.

First, the earliest copy of the New Testament that was ever known was in the Greek language; and as neither Christ nor his associates could write in the Greek language this Greek copy must have been translated from a Hebrew version by somebody. Now, does Bro. Staton know who that somebody; was and if not, how does he know that every word in that Greek New Testament was inspired and authentic?

Second, there are in existence about one thousand manuscript Greek Bibles, all of which were written before the invention of printing; and Christian scholars who have compared the said Bibles have declared that there were about one hundred and twenty thousand variations in the said thousand Greek Bibles. Now, I ask Bro. Staton to inform me which of the said Bibles is inspired and authentic; and why?

Third, we have in the English language several versions of the Bible,—from the Douay or Catholic Bible to the last revised edition. All the said Bibles differ from each other more or less. Now, which of these Bibles does Bro. Staton require all Chairmen of Committees of Correspondence to believe as O.K., and why?

And fourth, the Samaritan Pentateuch differs in about two hundred places from the Hebrew Pentateuch; and that is not all, for the most important part of Bro. Staton's article of faith, viz., that Isaiah said “A virgin shall conceive,” cannot be found in the Hebrew version of Isaiah. Now, I want Bro. Staton to inform me whether a Chairman of a Committee of Correspondence must believe in the authenticity and inspiration of the English or Hebrew version of Isaiah?

Lord Brougham, who was a brother Mason, wrote somewhere that a man is no more accountable or responsible for his beliefs and disbeliefs than he is for the height of his stature, the colour of his eyes, or the hue of his hair. Now, according to the opinions of the Kansas and the Kentucky Masonic oracles, the said Bro. Henry Brougham ought to have had charges preferred against him before a tribunal of the “Holy Masonic Inquisition” for having written down ideas which are entirely incompatible with their notions derived from the Bible; and from their standpoint Lord Brougham would have justly deserved expulsion from all rights and privileges of Masonry.

The fact, however, is, our Freemasonry was established not for the purpose of making all Masons believe alike that the Bible was either inspired or authentic, and for the believer to hate and expel from Masonry the disbeliever, but for the purpose of conciliating and for promoting friendship between good and true men who were believers, and equally good and true men who were not believers; hence they were cautioned to allow no religion to be introduced into the Lodge, except the one “in which all agree,”

and the points in which they disagreed each brother should keep to himself during their meetings, and this idea of "Masonic universality" was, I believe, the main cause which gained for Masonry the applause of the civilized world.

Our Kansas and Kentucky Masonic luminaries have probably never heard that Christians have not confined their hatred to Jews, Pagans, and Mahommedans only, but that Catholics and Protestants were taught to hate each other also, and Churchmen and Dissenters, though both profess to believe in the same Bible, hated each other as much as the old Crusader hated Mahommedans, Jews and Pagans. There were, however, in 1717, a sufficient number of sensible men in England who thought that if Jews and Christians, Churchmen, Dissenters and Catholics had a chance of becoming better acquainted, that this useless and absurd sectarian hatred amongst them would cease; hence the introduction into the Lodge of religious topics in which the members of the various sects disagreed was prohibited, besides which it was thought that good manners and the teachings of the "Golden Rule" would make men abstain from introducing in a mixed assembly those religious topics which have brought so much evil into the world. But, unfortunately, Masonry was never free from religious fanatics, and when did a fanatic ever care for good manners, laws, or the Golden Rule, when either of these interfered with his assumed duty to rant and cant any where and every where about his favouritism?

That class of bigots, combined with a pack of charlatans, as Bro. Brown justly intimates, have not only sectarianized the ritual as much as they could, but they have also manufactured any number of Christian degrees which they palmed off as "higher degrees." And now nothing will satisfy our Kansas and Kentucky Masonic luminaries short of an establishment of a "Holy Inquisition" in every Masonic jurisdiction, in order to punish every brother Mason as much as possible because he disbelieves in the dogma of inspiration, and should they follow up their reasoning logically they will next have to expel every member of the Grand Lodge of England for allowing at home and in their Indian Masonic jurisdictions the initiation into Masonry of Mahommedans, Parsees, Hindoos, and what not!

I have been taught in England that it is a Masonic duty to "study how we may best work and best agree." Now, the Old Charges confined the religion of the Lodge to that "in which all agree." Putting all other points aside, I have no doubt that early in the last century 999 out of every 1000 men in England believed that the Bible (Old and New Testaments) was inspired—was given by God himself to men, and that every word therein was authentic; hence the phrases introduced into the ritual with reference to the Bible were then deemed, as far as England was concerned, "the religion in which all agree." But time has changed opinions on biblical and theological questions as much as Masons' opinions have changed about the history of Masonry; for neither all English or American Masons agree now that the Bible was given by God himself, or that every word therein was inspired, or is it authentic. And should any one either doubt, deny, or challenge my statement, I will furnish undeniable evidence that even eminent Churchmen of the episcopal and other orthodox denominations no longer believe about the authenticity or inspiration of the Bible as their predecessors did one hundred and fifty years ago. Hence, if we do not wish to see the Bible made into a bone of contention in Masonic Lodges on one side, and the encouragement or promotion of hypocrisy and deceit on the other, something therefore will have to be changed.

I must, however, premise that our American combatants on the question at issue must give up their notion about irremovable landmarks in Masonry. Once for all, it must be admitted that we have no irremovable laws, nor an irremovable ritual, and especially so when the laws and ritual are opposed to each other. Hence if a Grand Lodge wants to adhere to the present ritual it should in the first place wipe out Anderson's Charges about religion from its Constitutions. And second, it should ordain that every candidate for Masonry must, previous to his initiation, swear or declare that he will believe, or does believe, that a certain version of the Bible which the Grand Lodge deems to be O.K. is authentic, &c. This would confine the privileges of Masonry to members of one sect only. Then, of course, there will be "peace in Warsaw."

If, however, Anderson's Charges are to remain, and if in

accordance therewith we continue to admit into Masonry men of all creeds, and (with the exception of belief in God) of no creeds, then the Bible must be removed from the Lodge, and all the rant and cant thereunto belonging must be left out of the ritual. Then "Jesuitism, hypocrisy and deceit," the prevailing characteristics of our pious Masonic luminaries, will cease. Then the Bible will no longer form a bone of contention among Masons as it has been in Illinois, and in several other American Masonic jurisdictions. Then there will be no necessity for having in our midst a Masonic "Holy Inquisition;" and then, and then only, will Masonry be able to accomplish its mission of establishing "true and sincere friendship among those who might otherwise have remained at a perpetual distance."

BOSTON, U.S., 7th November 1888.

ERRATA.—In Bro. Jacob Norton's paper, printed 27th October, there are two errors. 1st, The 11th line (on page 258) from the top, should read "ordered in 1730," instead of "1750." 2nd, The note on the next page should begin "According to Preston," instead of "According to Anderson."

APPEAR AT THE FRONT.

An Extract from the Address of Companion Benjamin Franklin Tuttle, Most Excellent Grand High Priest, before the Grand Chapter of Royal Arch Masons of California.

COMPANIONS, I trust you will pardon me if I offer a few reflections on the objects and purposes of our Order, as well as our duty as Royal Arch Masons. We, as an association, are Speculative Masons—an outgrowth of "Operative Masonry" of traditional times. Our teachings remind us that we should be as punctual, as zealous in the discharge of speculative obligations, as were our ancient companions in Operative Masonry. With the examples which both Operative and Speculative Masonry have set before the world, what may we not hope in the future, from its broad conservatism as a great national body, in these times of wild and radical disorders which infest our body politic? When civilisation dawned upon the world, tradition informs us that Masonry went hand in hand with it. Rude at first as were the people of those remote ages, yet the broad philanthropy of its teachings has broken the barriers of barbarism, and has elevated and ennobled the human race. There must necessarily be rude shocks on the emergence of mankind from barbarism into civilisation, and from civilisation into enlightenment. Through all this period the Institution of Masonry, which exercises such influence to-day in the world, has kept abreast of the best thought of the ages. It enjoins obedience to constituted authority. It enjoins and requires the recognition of a Supreme Being, to whom each and every one is morally responsible, without any mental reservations. You and I know that some of our Brethren speak lightly of the obligations they voluntarily take upon themselves; but let me assure you, my Companions, that if history teaches anything, those people of the earth who have recognised their dependence on Divine Providence and a personal responsibility thereto for all their acts in life, are the people who have made the greatest progress in the direction of advanced civilisation. You may call it by any name you please. You may call it the evolution of natural forces, or the mysterious workings of God, whom Masons recognise as the creator of all things in the natural and material world; still we must admit the fact, which is susceptible of only one solution, viz.: that man's progress and knowledge are derived from a source wiser than himself. The wisdom of to-day we did not possess yesterday; to-morrow we shall learn what we do not know to-day. You may call it that Supreme Intelligence which pervades all nature and which will remain throughout all eternity. You may philosophise upon it, and the source whence comes intelligence will remain a sealed book, until the curtain which separates the present from the future is withdrawn. And, Companions, it is the recognition of this great fact that has distinguished Masons from time immemorial. It has made them in a sense a peculiar people. It has made them a law and order people, seekin

not to correct evils by inflicting greater ones, but by the power of superior over inferior intelligence—that power which mind has over matter. What then may we not hope from the influence of our sublime teachings in our own country, when we see the gradual encroachments which are being made upon our civilisation by the disorderly elements of society, who have selected this land of universal freedom and suffrage for the consummation of their designs against civilised society, thus mistaking liberty for licence. The greatest and best minds of ancient and modern times have been and are patrons of our wise and conservative institution. From Moses, who led the Children of Israel out of Egyptian bondage, and established a civil polity among his people, down through the ages to Solomon, whose wisdom we are led to believe developed the system which was an improvement on the civilisation which preceded it, and which the intervening centuries have not been able to obliterate, Freemasonry has marched near the front line. We can trace by authentic history, from ancient to modern times, the close relationship of Masonry with the processes of civilisation. From Washington, who guided the American people and planted them upon the plane of political emancipation and started them on the road to power and political greatness, through a long line of distinguished Americans, Masonry has kept company with the best thought and wisest statesmanship that civilisation has demanded. May this thought ever actuate Masons. However traditional may be the story of the preservation of that great light which we recognise as the corner-stone of our Institution, the results of its teachings have been as effective in the elevation of mankind to a higher plane mentally and morally, as if the fact were proved beyond the possibility of a doubt at our regular assemblages for work.

Companions, you will observe that I have deviated slightly from the regular annual address, and hinted at some things on which it may be well for Royal Arch Masons to ponder. If, however, Masonry is to cut any figure in the future as a great moral conservative force, any departure which will cause our Order to rise and meet the demands of the hour, is not only justifiable, but an imperative duty. As a striking fact which may inspire us to look ahead of the present and prepare us to perform our part well in affairs which none can evade, a lesson may be learned from a single race of people which is to-day a living link between the past and the present. "The civil polity of the Israelites, under the leadership of Moses, was founded in the midst of moral, physical and intellectual decay." They emerged from Egyptian darkness, where for ages they had been held in bondage; but during all this period of time these people were preserved by their strict moral and physical code. They possessed poets, priests, prophets and kings; and whether we are to attribute their progress in those dark ages to the special favour of Providence, or the ability to inaugurate a wise statesmanship, the fact remains. The effects of the civil polity of this people were demonstrated in the wisdom of Solomon, and through two thousand years of persecution have survived and are a living activity in our present civilisation. The story of Israel, old though it be, is an instructive lesson, which may be studied with profit by a generation which is inclined to "believe that all wisdom was rocked in its cradle, and will be buried in its grave."

In view of consequences which these reflections suggest as possible, why may not Masonry put in its plea for the higher interests of humanity in the preservation of human rights, in the advancement of science and art, and in the propagation of social, moral, and intellectual elevation? Must we ask, has Masonry any other mission than to follow its ceremonials, or is it to be a living activity in the progress of civilisation? I believe it has, and that it should become the duty of Royal Arch Masons to keep abreast of the best thought of the age. If tradition be correct, its mission was not only to benefit its immediate members, but that its influence should radiate and bring into accord with its advanced thought those outside its immediate circle. It follows as light follows darkness, that any great conservative force will extend its influence to surrounding objects. Thus it should be with Masonry. Organised for the protection of its members, it has extended its influence over many lands, and has performed a part in civilisation. Its mission, I trust, is not yet exhausted, although coming in contact with the active forces of the present age.

Our Fraternity should not rest on the accomplished good

of the past, but appear at the front to discharge the duties of the hour. Royal Arch Masons should be living witnesses of the good intent of the Order. In this manner we will convince the world that the cause of humanity will never suffer at our hands, and that civil liberty will always find its firmest supporters among Free and Accepted Masons.

The following lines, which will be fresh to many of our readers, appear in a Masonic book bearing date New-Haven (Conn.) 1820.

ENTERED APPRENTICE SONG.

Just straight from his home
See you candidate come,
Prepar'd for the time and occasion:
Of all that can harm,
We will him disarm,
That he no way may hurt a Free Mason.
His eyes cannot search
Out the way of his march,
Nor yet where his steps he must place on:
When him we receive
He cannot perceive
How he came to be made a Free Mason.
Then he'll danger defy,
And on Heaven rely
For strength to support the occasion,
With the blessing of pray'r
He banishes fear,
And undaunted is made a Free Mason.
When he makes his demand,
By the Master's command,
To know if he's fit for the station,
Around he is brought,
Ere he get what he sought
From a free and an accepted Mason.
When girded with care,
By the help of the square,
The emblem of truth and of reason,
In form he is plac'd
While to him are rehears'd
The mysteries of a Free Mason.
Then full in his sight
Doth shine the grand light,
To illumine the works which we trace on;
And now, as his due,
He's cloth'd in full view
With the badge of an accepted Mason.
Now, hark! we enlarge
On the duties and charge,
Where his conduct and walk he must place on
Then our rights we'll fulfil,
And show our good will
To a free and an accepted Mason.

THE MAYOR OF DERBY AND FREEMASONRY.

IT is pretty generally known that the recently-elected Mayor of Derby is an active member of the Masonic body. His Worship was initiated in the Arboretum Lodge eight years ago, and since that time he has steadily pursued his course through the various offices leading to the chair. He now occupies the position of Immediate Past Master. On Wednesday, the 14th inst., the brethren of the Arboretum met for the first time since the elevation of Bro. Woodiwiss to the chief magistracy, and in proposing the health of the Past Masters, the W.M., Bro. J. Whitaker Brigg, made allusion to the distinguished honour which had been conferred upon one of the most energetic members of the Lodge. The speaker warmly eulogised Bro. Woodiwiss's labours on behalf of the Craft, and predicted that, in the discharge of his public duties, he would secure the same amount of confidence and respect that he had obtained as a Freemason. The toast was enthusiastically honoured, and Bro. Woodiwiss, in his acknowledgment of it, spoke of the great pleasure he had derived from his association with Masonic work. With reference to the distinction which had been conferred upon him—the highest distinction which a man could receive at the hands of his fellow citizens—he could only say that his aim would be to discharge the duties which devolved upon him in the same spirit, and with the same desire to promote the well being of his fellows, which had actuated him as a Freemason.

We understand that "The Quiver" Christmas Number will be published next week, under the title of "Christmas Arrows." It will be enlarged this year to 80 pages in place of 64 pages as hitherto.

HOLLOWAY'S PILLS.—Nervousness and want of Energy.—When first the nerves feel unstrung, and listlessness supplants energy, it is the right time to take some alterative as Holloway's Pills to prevent disorder running into disease. These excellent Pills correct all irregularities and weaknesses. They act so kindly, yet so energetically on the functions of digestion and assimilation, that the whole body is revived, the blood is rendered richer and purer, the muscles become firmer and stronger, and the nervous and absorbent systems are invigorated. These Pills are suitable for all classes and all ages. They have a most marvellous effect on persons who are out of condition; they soon rectify whatever is in fault, restore strength to the body and confidence to the mind.

NOTICES OF MEETINGS.

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HOWARD LODGE OF BROTHERLY LOVE, No. 56.

THE brethren of this Lodge met at the Town Hall, Arundel, on Thursday, the 15th inst., for the installation of Bro. J. H. Longman as W.M. The ceremony of installation was most impressively rendered by Bro. T. V. Paxton, the retiring Master. The W.M. then proceeded to invest the following Officers for the year:—Bros. W. Goss S.W., H. T. Holmes J.W., Collings Treasurer, Price Secretary, Foster S.D., Tisdall J.D., Pitt I.G., Robertson Tyler. The banquet was held at the Norfolk Hotel, and was attended by the brethren of the Lodge, who entertained a numerous company of Officers and members of the neighbouring Lodges.

FIDELITY LODGE, No. 230.

A SOCIAL evening was held on the 15th inst., at the Elvington Masonic Hall, Devonport, to present the Tyler, Bro. S. Harvey, with a plated coffee pot on his marriage. It was inscribed as follows:

“Presented to Bro. Samuel Harvey by the brethren of Lodge Fidelity, 230, November 11, 1888, on his marriage.”

There were present Bros. Meadley W.M., Cawsey, J. R. Harris, J. Whitford, E. N. Littleton, W. S. Twiss, R. H. Burt, J. Rattenbury, and Woodland (all of 230), J. Leonard W.M. 202, J. Viggers P.M. 202, Sylvester and Fox 954. The evening was much enlivened by the songs of Bros. J. A. Collings, Cosworthick, J. Leonard, Viggers, Orohard, Lewis, and J. Sylvester, who ably accompanied on the piano.

FREDERICK OF UNITY LODGE, No. 452.

THERE was a fair attendance of Craftsmen at the installation meeting of this popular Lodge, which took place on Tuesday last, at the Masonic Hall, High Street, Croydon. Lodge was opened by the W.M., Brother W. G. Hunter, who was supported by his Past Masters and Officers, with the following Visitors:—Bros. F. Binckes P.G.S.B., Kipps P.P.G.O. Kent, Levy 1017, H. B. May J.D. 1237, F. S. Smyth S.D. 1982, Sharman S.W. 507, Cockell J.W. 507, Eachus P.M. 33. After the minutes of last meeting had been confirmed, several letters were read and communications made. Bro. Morgan was then raised by the W.M. The next business was the installation of the W.M. elect, Bro. Wise, and this ceremony was performed by Brother H. E. Frances. The new W.M. invested the following brethren as Officers for the year:—Bros. W. G. Hunter I.P.M., Joseph Steele (named for) S.W., W. Acland J.W., Magnus Ohren P.M. Treasurer, H. E. Frances P.M. Secretary, J. Walter Sugg P.M. D.C., James Waterman (named for) S.D., Aubrey M. Ohren J.D., W. Frances Payne I.G., Harold J. Levett and Walter King Stewards, Benjamin Banks Tyler. Owing to Bro. Steele S.W. being abroad, Bro. Charles M. Ohren P.M. was invested to do his work until he returned, while Bro. Waterman was too unwell to attend. After the Standing Committee's report had been read, Bro. Hunter was presented with a P.M.'s jewel as a mark of respect from the members. On Brother Magnus Ohren handing the jewel to the W.M., he pointed out that Bro. Hunter was in the chair on the 25th May 1888—the Jubilee of the Frederick of Unity Lodge—and that a bar had been added to the jewel to mark the event, 1838-1888. After other business, the brethren adjourned to a very excellent banquet provided by Brother Rhodes, the proprietor of the Masonic Hall where the meetings are held. The W.M. presided, and proposed the toasts in ably terms. Bro. Magnus Ohren responded for the Grand Officers particularly referring to the fact that the other Grand Officer present—Brother Binckes—had well earned the honour bestowed upon him by the M.W. Grand Master, not only by his long and valued services to Masonry generally, but for the many years he had devoted to the advancement and prosperity of the Royal Masonic Institution for Boys, of which he was the valued and appreciated Secretary. Bro. J. W. Sugg P.M. P.P.G.S.B. returned thanks for the Provincial Grand Officers, Brother Binckes for the Masonic Charities, and Bro. Kipps for the Visitors. A most enjoyable and musical evening was spent, Brother E. H. Sugg P.P.G. Organist Surrey presiding at the piano, while those who contributed were Mrs. Hunter, Mrs. Cockell and Miss Hunter, with Bros. Aubrey M. Ohren, Charles M. Ohren and H. E. Cockell.

FORTESCUE LODGE, No. 847.

THE annual installation of the Worshipful Master took place on Tuesday, the 6th instant, in the Masonic Room, Honiton, when Bro. Harry Banfield was installed by Bro. Major Swan. Subsequently a banquet, presided over by Bro. Banfield, was held at the Dolphin Assembly Room, which was prettily decorated and arranged for the occasion. There was a fairly large attendance, and among those present were Bros. Sutton, Hussey, Ward, Gray, Griffiths, Baldwin, Berry, Webby, Tucker, Mitchell, Micksburg, Samson, Melhuish, Telling, Hellier, Reece, Pinney, Langran, Marshall, Smith, Williams, Russell, Bath, Barrett, Brown, Ealing, Woolridge, Sanders, &c. The catering of Bro. Banfield was all that could be desired. After the removal of the cloth the usual Masonic toasts were proposed and responded to.

WAVENEY LODGE, No. 929.

THE brethren celebrated their annual festival of St. John on Wednesday, the 7th inst., at the Lodge Room, King's Head Hotel, Bangay. The Lodge was opened by the retiring Master, Bro. W. W. Walesby, at 5.30 p.m., who then initiated two candidates to the E.A. degree. The Lodge having been opened in a superior degree, the W.M. elect Bro. R. H. Johnston, was installed as Master for the ensuing year, the ceremony of installation being most impressively performed by Bro. H. J. Hartcup P.M. The W.M. then invested the following as his Officers:—Bros. W. W. Walesby I.P.M., H. J. Hartcup S.W., W. H. Mann J.W., the Rev. G. W. Jones Chaplain,

W. W. Walesby Secretary, H. Martin S.D., J. E. Sales J.D., H. Weston I.G., J. Norman Tyler. The Lodge was closed, and the brethren, joined by visitors from various neighbouring Lodges, adjourned to the dining-room of the hotel, where dinner was served up in excellent style by Bro. E. Phillpot.

KENNINGTON LODGE, No. 1381.

THE brethren met at the Horns Tavern, Kennington Park, on the 13th inst. Among those present were—Bros. R. Lingley W.M., Foalé S.W., Westley J.W., George Everett P.M. Treasurer, W. Stuart P.M. Sec., Ruffe S.D., Koch P.M., H. Higgins P.M., T. C. Walls P.G.W. Middx. P.M., C. H. Köhler P.M., W. P. Webb P.M., Cockburn P.M., and others. Among the visitors were:—Bros. E. Ayling and George Gardner P.M.'s. The minutes of the previous meeting were read and confirmed. Bros. J. Potter and F. W. Belleini were passed, and the Ballot was taken for Messrs. J. T. Barns and J. Barry; it proving to be unanimous, they were impressively initiated into Craft mysteries by the W.M. The Lodge was then closed, and the brethren adjourned to the banquet. The customary toasts followed the removal of the cloth. The health of the W.M. was proposed by the I.P.M. The W.M. having replied, the Initiates were complimented, and duly acknowledged their toast. Bros. Ayling and Gardner replied at length for the Visitors. In their respective speeches they complimented the W.M. upon his working, and the Lodge upon its harmony and hospitality. They also called attention to the now well-known fact of Bro. George Everett's candidature for the Grand Treasurership of England in 1889, and spoke in sanguine terms of his probable success. The Past Masters and other toasts were given before the proceedings came to a close.

ISRAEL LODGE, No. 1502.

FOR some fourteen years the Jewish Masonic brethren in Liverpool and surrounding districts have been specially privileged in the possession of a Lodge which, while affording them peculiar advantages in connection with their faith, has also been marked by the highest characteristics of the mystic Order. The Israel Lodge, No. 1502, consecrated in 1874, has not only worthily sustained the best reputation of the Craft, but has done much to advance the interests of true charity, which underlies the genuine objects of the body. The annual installation meeting took place on the 19th inst., at the Masonic Hall, Hope-street, Liverpool, and was largely and influentially attended, the entire proceedings being marked by true Masonic enthusiasm. Bro. the Rev. H. M. Silver W.M. occupied the chair at the commencement of the proceedings, and he was supported by Bros. H. A. Tobias, A. Kirkpatrick, H. Archer, Alfred J. Henochsberg, and D. Gabrielsen. After preliminary business Bro. the Rev. H. M. Silver concluded an excellent year's work in the chair by installing Bro. David Gabrielsen P.M. as his successor—a post which he has previously held with the greatest satisfaction. The ceremony was performed with much impressiveness, eliciting the heartiest admiration of the brethren. The following members were subsequently invested Officers of the Lodge:—Bros. Rev. H. M. Silver I.P.M., J. F. Davies S.W., John Latta J.W., Henry Gabriel Treasurer, Andrew Kirkpatrick P.M. D.C., George Thierry Secretary, David Matthews S.D., M. Karet J.D., J. O. Roberts I.G., H. P. Cowell Organist, J. Vos S.S., W. F. Terry J.S., M. Williamson Tyler. A sincere vote of condolence was passed with Bro. D. Stern on the death of his father. An excellent banquet was supplied by Brother Casey, the house Steward, and in the course of the evening the usual Loyal and Masonic toasts were proposed, it being announced that the benevolent fund now amounted to about £400. An interesting portion of the proceedings was the presentation to the I.P.M. (Bro. Silver) of a P.M.'s jewel in recognition of his services as W.M. The artistic jewel was manufactured by Bro. Phillips, Lime-street. An excellent musical programme was given by Bros. Batty, Thierry, Howley, Sweetman, and Cowell.

EBORACUM LODGE, No. 1611.

A LARGE assembly of the brethren took place at the Eboracum Masonic Hall, St. Saviourgate, York, on the 12th inst., on the occasion of the installation of Bro. S. J. Dalton. In addition to Past Masters Brown, Simpson, Sellar P.J.G.W., and Blenkin, amongst the visitors were:—Bros. the Very Rev. the Dean of York Past Grand Chaplain of England, Barker 1102, Staniland P.M. 566, Kilner S.W. 1019, Atkinson 910, Baldwin P.M. 630, Barlow W.M. 566, Winn W.M. 1337, Russell 1337, Hudson J.W. 566, Hansell S.W. 1416, Hodgson 566, McGachen P.M. 236, Sample 236, Turner 236, Pickersgill P.M. 837, Marshall P.M. 660, Chambers P.M. 1760, Bowes I.P.M. 1760, Border S.W. 235, Forbes J.W. 236, Laverack D.C. 1991, Parnell Secretary 236, Cheesman I.P.M. 566, Smith 837, Sollitt 1991, &c. The retiring W.M., Bro. W. B. Dyson, presided, and Bro. W. Brown P.M. undertook the duties of Installing Officer, which he carried out with great efficiency. On the conclusion of the ceremony the Worshipful Master invested the following brethren as his Officers: Bros. W. B. Dyson I.P.M., Brown Preceptor, Chapman S.W., Lamb J.W., Balmford Treasurer, Kay Secretary, Rev. R. Blakeney Chaplain, Storey S.D., Shonksmith J.D., Lackenby D.C., Child Organist, Pearson I.G., Spetch Senior Steward, Halliwell Junior Steward, Hall Tyler. Letters of apology for non-attendance and expressing hearty good wishes were received from the following brethren:—The Hon. Ordo Powlett Deputy Provincial Grand Master North and East Yorkshire, T. W. Tew Provincial Grand Master West Yorkshire, Sir Joseph Terry, C. Palliser, L. Chadwick, J. Stewart, W. Fitton, W. F. Tomlinson, J. Richardson, A. Toplis, H. E. Cousins, Dr. Smyth Past Grand Chaplain, W. H. Cooper, W. H. Henson, J. S. Cumberland, W. Reynolds Provincial Grand Treasurer, &c. The banquet took place at the De Grey Room, when the newly installed Worshipful Master presided, and was supported by about sixty brethren, including Bro. P. Matthews, the Sheriff of York, a godly array of Past Masters and Past Provincial Officers. The catering was entrusted to Bro. Halliwell, one of the Stewards. A lengthy toast list was

submitted, and the health of Bro. Dalton was received with great enthusiasm. Bro. Sample presided at the piano, and some excellent musical selections were given by Bros. Baldwin, Dow, Halliwell, Dyson, Horner, Pearson, Fletcher, Oglesby, &c.

EARL OF CARNARVON LODGE, No. 1642.

THIS Lodge met on Thursday, the 8th instant, at the Ladbroke Hall, Ladbroke-grove-road, to instal Bro. J. Woodmason. There was a large attendance of distinguished members and visitors, including Bros. D. P. Cama, W. Clarke, Sir Roper Lethbridge, F. C. Frye, Baker, R. H. Pearson, Lander, Parkhouse, Murlis, Smout, Davis, Bartle, Mason, Biggs, Dr. Goodchild, Dr. Pocock, Dr. Gawith, Challoner, and Chandler. After the confirmation of the minutes, Bro. G. Davis P.M. took the chair, and installed the new Worshipful Master. At the conclusion of the ceremony the brethren dined together in the hall, the banquet being ably served by Mrs. Linscott. The usual Masonic toasts were duly proposed and responded to; as also an additional toast, the Lay Members, which was responded to by Sir R. Lethbridge, M.P., and Bro. Frye. During the evening some capital songs were given by several of the brethren. The Tyler's toast brought the evening to a close.

TRINITY COLLEGE LODGE, No. 1765.

ON Thursday, the 8th inst., this Lodge held its installation meeting at the rooms of the College, Mannville-place, Manchester-square. After the minutes were read and confirmed, and the auditors' report presented and adopted, Bro. Sinclair Dunn, the well-known vocalist and musical lecturer, of the Lodge of St. Luke's, Lander, Scotland, was balloted for as a joining member, and unanimously elected. Bro. F. W. Rant Martin, the W.M. elect, was then presented, and after giving his adhesion to the ancient charges and taking the customary obligation, he was, in the presence of a Board of Installed Masters, formally installed in the chair of K.S. Bro. J. A. Hammond P.M., who acted as Installing Officer, performed that duty with his usual ability and impressiveness. The brethren appointed for office were:—Bros. E. Burritt Lane S.W., John Mills J.W., Rev. H. G. Bonavia Hunt P.M. Treasurer, J. A. Hammond P.M. Secretary, T. E. Biddlecombe S.D., J. B. Sargeant S.D., G. H. W. Lear I.G., C. J. Ozanne D.C., A. Camall Organist, Wilford W.S., Harrison Tyler. The usual charges having been given to the W.M., the Wardens, and the body of members generally, the Lodge was closed. After the banquet, the Queen and Craft, the M.W.G.M. H.R.H. the Prince of Wales, the Grand Officers, and the Installing Officer, were proposed and drunk with enthusiasm. Bro. Aubery Howard I.P.M. then rose and proposed the Worshipful Master, and expressed the confidence that must be felt by all the brethren present that the W.M. would carry out the duties of his new office in the same able way in which he had accomplished all those that had already fallen to him. The W.M., in reply, thanked the brethren for the way in which they had received the toast, and Bro. Howard for the terms in which he had proposed it. Short speeches are, however, the rule at Trinity College Lodge, in order to allow more time for music, which is the marked feature of the meetings. The Tyler's toast closed a most enjoyable evening. Among the visitors present were:—Bros. E. B. Cox W.M. 1563, J. Brander J.W. 1563, W. J. Rendell P.M. and Secretary 1716, Benj. Cramplin 28.

GALLERY LODGE, No. 1928.

AT a meeting held on Saturday, 10th inst., at Brixton Hall, Bro. John C. Duckworth in the chair, Bro. Robert Jones Griffiths, LL.D. (*Glasgow Mail*) was unanimously elected W.M. for the ensuing year, and Bro. Henry Massey P.M. (*Liverpool Courier*), was re-elected Treasurer. Bro. E. L. Drogrez (*Daily Telegraph*) was passed to the second degree, and Bro. Geo. Wishart elected a joining member, while Mr. Alfred Robbins (*Birmingham Daily Post*) was nominated as a candidate for initiation. The death is announced of Bro. Turner, of the *Manchester Guardian*, who was, from its foundation, an esteemed member of the Gallery Lodge. His remains were interred at Doncaster, on Wednesday, 7th instant.

ST. GEORGE'S CHAPTER, No. 2025.

THE annual meeting was held on the 15th inst., at the Sincerity Masonic Hall, Stonehouse, to instal the Principals for the year ensuing, viz., Comps. W. Odam Z., J. T. Bond II., C. G. Withell J. The Installing Officers were Comps. James Gidley, W. Allsford, and Rev. T. W. Lemon, M.A. The Officers invested were as follows:—Comps. James Gifford I.P.Z., J. H. Carty S.E., F. Crouch S.N., L. Wells P.Soj., H. Reynolds 1st A.Soj., R. Brickwood 2nd A.Soj., G. R. Previous to the installations a brother of St. George's Lodge, No. 2025, was exalted to this sublime degree by the retiring First Principal Barrett P.Z. Treasurer, C. Mathieson D.C., James Gidley P.Z. Janitor. Comp. James Gifford. The Treasurer read his annual report, showing a very favourable balance, and that during the past year twelve candidates had been exalted in this Chapter. At the close of the Chapter the Companions adjourned to Risdon's Restaurant, George-street, Plymouth, where an excellent supper was prepared, and a very pleasant evening spent.

Joppa Lodge of Instruction, No. 188.—On Tuesday last, at the Manchester Hotel, Aldersgate-street, E.C. Present:—Bros. Thom Preceptor, R. J. Chillingworth W.M., Dancyger S.W., Ansell J.W., Saqui Secretary, Liscombe S.D., Dodd J.D., McDuell I.G. After preliminaries the ceremony of passing was rehearsed, Bro. Poppmacher candidate. Bro. Dancyger assisted Bro. Thom to work the second section of the second lecture, and the fourth section of the first lecture. Bros. Poppmacher and Dancyger were elected members. Bro. Dancyger was appointed W.M. for the ensuing week.

Merchants' Lodge of Instruction, No. 241.—On Tuesday evening at the Masonic Temple, Hope-street, Liverpool, a most interesting lecture on "Ancient Masonic Emblems" was delivered,

by Bro. Captain J. Macnab W.M. Bro. C. C. Robin, 786, occupied the chair, being supported by Bro. J. Brotherton, the Preceptor, and there was a large attendance. Bro. Macnab announced that he had chosen for this lecture the purely ancient emblems only, reserving those of later date for a future occasion, and the novel and interesting manner in which he explained their origin, and accounted for their presence in modern Masonry, after the lapse of thousands of years, called forth the hearty encomiums of the audience. It is intended by the members of this useful Lodge to have these historical lectures at frequent intervals, and next Tuesday evening another member (Bro. West) is to follow, on a kindred subject.

URBAN CHAPTER, No. 1196.

THE members of this Chapter met on Wednesday, the 7th inst., at the Freemasons' Tavern, to instal Comp. Nightingale as First Principal. The ceremony was well performed by Comp. G. N. Watts. There was but a small attendance, owing to the ill health of several members. Several Kensington Companions were present, including Comps. J. Pearson, Radford, G. Davis, &c. The banquet was well served, and the usual toasts were duly given and responded to.

PRESENTATION TO BRO. FRANK RICHARDSON.

AN interesting event took place at the Junior Athenæum Club, on Wednesday, the 14th instant, on the occasion of the completion of the enlargement and alterations of that building. This was a presentation of a service of plate to Brother F. Richardson P.G.D., who for some years has devoted much of his time to the interests of the club. The service consists of four candlesticks of the period of Queen Anne, a large silver bowl, four small ones, and four large fruit spoons. On the large bowl was engraved:—

"Presented by the members of the Junior Athenæum Club to F. Richardson, Esq., in recognition of the valuable services rendered by him to the Club."

The presentation was made at a dinner in the principal dining room of the club house, Down-street, Piccadilly, when about 20 members sat down. Brother P. McLagan, M.P., presided. At one of the tables was a little knot of some 15 Masons, all personal friends of Bro. Richardson, who had felt it their duty and pleasure to be present on this occasion to do him honour, and to show him how they appreciate all he has done for the club, which is now one of the finest and handsomest club houses in London.

The quarterly meeting of the Board of Masters and the monthly meeting of the Board of Benevolence were held on Wednesday evening, at Freemasons' Hall, London. Bro. Robert Grey P.G.D. presided, and Bros. Brett P.G.P. and Cottebrune P.G.P. occupied their respective places. Grand Secretary's office was represented by Bros. Colonel Shadwell H. Clerke G.S., Alfred A. Pendlebury Assist. G. Sec., W. Dodd, W. H. Lee, Henry Sadler G. Tyler. There were several other brethren present. At the Board of Masters the agenda paper for the next meeting of Grand Lodge was submitted. At the Board of Benevolence, which followed, the brethren confirmed recommendations to the Grand Master to the extent of £510. Bro. James Brett moved a vote of thanks to the President of the Board, who had served them for another year, and had displayed great courtesy to all the brethren. He hoped that Bro. R. Grey might yet preside over them for many years. Bro. G. P. Britten seconded the motion, which was carried unanimously. Bro. Robert Grey said he would not occupy the time of the brethren at this Board, which was purely a Board of business. He could only thank them for having carried this motion, and for the uniform kindness which he had always received at their hands. On the new list of applicants were 41 names, whose qualifications for relief were through Lodges in the London District (28 cases), Upper Mill (2), Sidcup, Devonport, Doncaster, Melbourne, Weymouth, Newport (Isle of Wight), Bruton, Illinois, Halesworth, Gainsborough, and Harwich. Three cases were deferred. The remainder were relieved, with a total of £930, which comprised: One recommendation to Grand Lodge of £100, two recommendations to Grand Lodge of £50 each, four recommendations to the M.W.G.M. of £40, and eight of £30, 13 grants of £20, two of £15, three of £10, and two of £5 each. The sitting occupied nearly four hours.

We have been requested to announce that on and after Saturday, the 1st December, the weekly meetings of the Star Lodge of Instruction, No. 1275, will be held at the Dover Castle, Deptford Broadway, S.E., close to the New Cross Station of the South Eastern Railway. The hours of meeting are seven to nine p.m.

The first monthly part of the People's Edition of the "Doric Bible" (a weekly issue of which has just been commenced in halfpenny numbers) will be published at the end of this month. By means of this edition the work will be procurable at one-twentieth of its original cost.

ROYAL MASONIC BENEVOLENT INSTITUTION

FOR
AGED FREEMASONS AND WIDOWS OF FREEMASONS,
CROYDON.

Grand Patron and President:

HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., &c., M.W.G.M.

THE ANNIVERSARY FESTIVAL

WILL TAKE PLACE AT

FREEMASONS' TAVERN, GREAT QUEEN STREET, LONDON,
ON WEDNESDAY, THE 27TH OF FEBRUARY 1889,

UPON WHICH OCCASION

The Right Hon. the EARL of EUSTON,

R.W. Provincial Grand Master of Norths and Hunts.

has been pleased to signify his intention of presiding.

BRETHREN are earnestly invited to accept the office of Stewards upon this occasion, and they will greatly oblige by forwarding their names and Masonic rank as soon as convenient, to the Secretary, who will gladly give any information required, and supply them with the necessary circulars, &c.

It is fraternally hoped that upon this occasion, owing to the large number of applicants and the few vacancies, Brethren will use their influence to obtain donations towards the funds of the Institution, which were never more needed than at the present time. Expenditure in Annuities alone £15,000. Permanent income only £3,600.

428 Annuitants on the funds.
140 Candidates seeking admission.

JAMES TERRY, Vice-Patron, P.G.Sword Bearer,
P. Prov. G.S.W. Norths and Hunts,
Secretary.

OFFICE:—1 Freemasons' Hall, London, W.C.

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MASONIC LITERATURE.

WANTED.—To Purchase, for Cash, OLD BOOKS ON FREEMASONRY. State full Title, Date, and style of Binding; with prices required. Address, F. W., 41 Thornhill Square, Barnsbury, London, N.
Four days' silence a negative.

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As the M.W.G.M. of England,

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The Rt. Hon. The Earl of HARDWICKE, Prov. G.M. of Cambridgeshire.

Col. E. C. MALET DE CARTERET, Prov. G.M. of Jersey.
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SECRETARY (pro tem.)—Mr. C. H. RICKS.

TEMPORARY OFFICE.—1 Park Street, Maidenhead, Berks.

PROSPECTUS.

This Company has been formed with the object of providing a Public School education of the highest class for the sons of Freemasons and others, at the least possible cost consistent with efficiency. Such a school will, it is believed, meet a want already expressed by many brethren, and considering the numbers and influence of Freemasons, there is no doubt that a school supported by them cannot fail to be a great success.

As a first step the Company has contracted to purchase the freehold premises known as Craufurd College, Maidenhead, Berks, together with the playing fields (about 13 acres), fixtures, fittings, furniture, and goodwill for £16,423, of which sum the vendor takes £2,000 in fully paid-up Shares in the Company, which will take over the College as a going concern from the date of the completion of the purchase.

This property is most admirably adapted for the purpose required. It is within 25 miles of London, on the main line of the Great Western Railway. The position is particularly healthy, being on high ground and gravel soil. The premises comprise: the Head Master's Residence, the College buildings, with accommodation for 127 boys, and, in addition to the ordinary requirements of a school, there are covered five courts, a cinder track for cycling and sports, a gymnasium, carpenter's room, large tepid swimming bath, and a laboratory.

The College was founded upwards of 40 years ago, and has ever since been doing good work in the education of sons of gentlemen.

It is now, and has for some years past been, conducted under the Head Mastership of the Rev. JAMES PAYNE, D.C.L., assisted by a Wrangler, and other Graduates in honours of Oxford and Cambridge, and in the last Report on the condition of the College, dated July 1883, the Rev. R. K. VYNER, M.A. (late Fellow of St. John's College, Cambridge, Examiner for the Cambridge Local Syndicate), says: "It is evident that the course of education adopted at Craufurd College is well defined and thorough. The youngest is able to 'move upward step by step until he is ready to present himself for the most searching competitive examinations. Such a plan avoids high-pressure, and 'must recommend itself to parents as the proper and surest way of educating 'youth.'"

Arrangements have been made by which Dr. PAYNE and the present staff of Masters will continue in the service of the Company, and there are at present some fifty boarders at the school. The advantage of the purchase to Share-

holders is manifest, as the Company is saved the necessity of starting a school, by acquiring this long established one, thus earning a dividend from the commencement.

There is no other school offering advantages to Freemasons; it may therefore confidently be expected that the number of pupils will speedily reach 100, in which case it is estimated that the profits of the Company will not be less than £10 per cent.

(I.) The Shares are, in the first instance, offered to Freemasons, and all vacancies in the school will be filled up first from the sons of Shareholders; in the second place from the sons of Freemasons; and lastly from the sons of the public generally. The holders of not less than five Shares may nominate a boy for admission into the school on the terms specified below.

(II.) Special exhibitions, tenable at the College, will be offered for competition to sons of Freemasons.

(III.) Scholarships will be given (as funds permit) to those who wish to proceed from the College to the Universities.

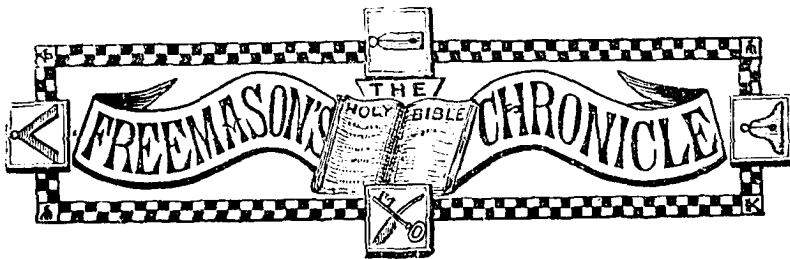
(IV.) Exhibitions will be offered to a few of the cleverest and most deserving boys of the Royal Masonic Institution, to enable them to continue their education at Craufurd College after leaving the former.

TERMS.—The terms are at present fixed as follows:—

BOARDERS under fourteen nominated by Shareholders	50 Guineas.
" " " " " " " " " " " "	60 "
" over 14, but under 16, nominated	60 "
" " " " " " " " " " " "	70 "
" over 16 at Special Terms.	
DAY SCHOLARS nominated	20 Guineas.
" " " " " " " " " " " "	24 "

The Directors are empowered (after the Shareholders have received at least £5 per cent.) to set aside the profits, or a portion thereof, for the above-mentioned Exhibitions and Scholarships, and it is believed that Freemasons will assist by donations to augment this Fund. A member of the Craft has already offered two Exhibitions for the benefit of boys coming from the Royal Masonic School.

Applications for Shares should be made to the Bankers, Solicitors, or at the Offices of the Company.



PROV. G. LODGE OF EAST LANCASHIRE.

ON Friday, the 16th instant, the half-yearly meeting of the Provincial Grand Lodge of East Lancashire was held in the Hulme Town Hall. Bro. Colonel Le Gendre N. Starkie, Right Worshipful Grand Master, presided. Representatives from all the Lodges of the Province but one were present. With the exception of three, who sent apologies, all the present Provincial Grand Officers responded to the call of their names. The minutes of the May meeting, held at Heaton Norris, were taken as read, and confirmed. Bro. J. L. Hine, Past Provincial Grand Junior Warden, nominated Bro. John Whitfield Edwards (of the firm of Edwards, Cunliffe, and Wilson, Manchester) for the office of Provincial Grand Treasurer, Bro. William Rowe P.M. 1009 nominated Bro. George Hunt P.M. Shakespere Lodge, 1009, Manchester, for the same office. Bros. John Studd W.M. Integrity Lodge, No. 163, Arthur Middleton, P.M. Humphrey Chetham Lodge, No. 645, and W. R. Sowder, P.M. Blair Lodge, 815, were duly elected auditors of the Provincial Grand Lodge accounts for the ensuing year. A very satisfactory report of the results of the labours of the Charity Committee was read by the Provincial Grand Secretary and endorsed by Brother James Arthur Birch (chairman), Past Provincial Grand Registrar, who moved the confirmation of the minutes of the last meeting. Bro. James Hill Sillitoe, Past Provincial Grand Junior Warden, seconded the motion, which was carried. Brother James Arthur Birch addressing the Provincial Grand Master, said he had very great pleasure in presenting him (Colonel Starkie), in the name of the Provincial Grand Officers, with a receipt for 100 guineas, which sum had been invested in the Royal Masonic Institution for Girls, for the purpose of making him (Colonel Starkie) a patron of that institution, with 80 votes annually. The fact of the Right Worshipful Provincial Grand Master being a patron of two out of the three Masonic Charitable Institutions was, Brother Birch added, sufficient for the brethren to heartily respond to a solicitation for subscribing the required sum to complete the list. The Provincial Grand Master in graceful terms acknowledged the presentation. A report of the Committee for revising a portion of the Provincial Grand Bye-laws was approved and adopted. Brother William Nicholl's (Past Provincial Grand Treasurer) motion for the establishment of a Finance Committee to deal with the Provincial Grand Lodge funds, was after considerable discussion lost. Invitations to hold the next Provincial Grand meeting in Oldham and Newchurch were given to the Right Worshipful Grand Master, who expressed his thanks for same. Prov. Grand Lodge was closed, and a Court of Governors in connection with the East Lancashire Systematic Masonic Educational and Benevolent Institution was subsequently held, and business of a formal character transacted.

CARLETON COLLEGE, TUFNELL PARK.

MRS. WILLIAM HARRIS SAUNDERS' annual birthday party was this year again a great success. There were gathered together former pupils, also many neighbours and friends of Brother William Harris Saunders. Among the assembly, numbering over 160 persons, were friends from the West and East Indies (including Mrs. Dorabjee Pestonjee Cama, who was accompanied by her nephew, Brother Cama, in the unavoidable absence of Bro. Cama (Past Grand Treasurer), China, Russia, Austria, Germany, France, Italy, Switzerland, Scotland, and Ireland. The dancing was sustained for some hours, the large class rooms on the three floors being simultaneously thronged with those fond of "tripping it on the light fantastic toe." Many remarks were made as to the elegance and grace of the pupils. The supper was *trécherché*, and was served in the lofty dining room of the College.

The second part of "Cassell's Popular Educator," which will be published on the 26th inst., will contain the first of a series of maps in colours, specially prepared for this new edition, in which the commercial aspect of geography will receive special attention.

MARK MASONRY.

—:—

PROVINCIAL GRAND LODGE OF NORTHUMBERLAND AND DURHAM.

THE annual meeting was held on the 12th inst., at the Masonic Hall, Maple-street, Newcastle, under the banner of the Northumberland and Berwick Time Immemorial Lodge, of which Bro. Ford P.P.G.D. is the W.M. There was an excellent attendance, and the proceedings passed off most successfully. The report of the Committee on General Purposes was read by Bro. J. Straker Wilson P.G.M., and it showed that the Mark Lodges in the Provinces were making steady progress. It recommended that the sum of £15 15s be devoted to the Mark Benevolent Fund and the Royal Masonic Institution for Aged Freemasons. Bro. T. Y. Strachan D.P.G.M. proposed the re-nomination of Canon Tristram, D.D., as Right Worshipful P.G.M.M. He said the Lodge had an opportunity once every three years of expressing its desire as to their Provincial Grand Master, and he need hardly say that after the fifteen years' service of their R.W. G.M. Canon Tristram there could be but one feeling, that they could desire none other to preside over their Grand Lodge. Bro. R. B. Reed P.P.S.G.W. seconded the resolution, and said it was the singular good fortune of this Province to have one to rule over them whose knowledge of Masonry was not exceeded by any brother in the kingdom. They were proud of their Provincial Grand Master. The motion was unanimously passed. The R.W. P.G.M.M. acknowledged the unanimous and kindly manner in which they had again nominated him. He need not say with what pleasure and gratification he received this repeated testimony of their confidence in his humble endeavours to do what he could in the interests of Mark Masonry in the Province, nor need he tell them how very highly he esteemed the honour. He alluded to the able assistance he had received for some years past from Bro. T. Y. Strachan, his Deputy, who had now removed from the district. On looking round he found there was no one better qualified to fulfil the duties of D.P.G.M.M. than Bro. R. B. Reed, who was in every way suited to discharge the duties. He then proceeded to invest the following Officers for the ensuing year:—

Bros. John Strachan	-	-	Senior Warden
A. S. Fowler	-	-	Junior Warden
J. C. Moor	-	-	Master Overseer
W. F. Carmon	-	-	Senior Overseer
J. F. Wilson	-	-	Junior Overseer
Rev. J. Reynolds	-	-	Chaplain
J. S. B. Bell	-	-	Treasurer
W. Davidson	-	-	Registrar of Marks
J. Straker Wilson	-	-	Secretary
J. S. Riddle	-	-	Senior Deacon
J. G. Anderson	-	-	Junior Deacon
J. Ferguson	-	-	Inspector of Works
T. Bell	-	-	Director of Ceremonies
J. E. Bell	-	-	Sword Bearer
W. Brown	-	-	Standard Bearer
— Pilling	-	-	Organist
R. Luck	-	-	Inner Guard
J. Curry	-	-	Tyler

The annual dinner was afterwards held at the Central Station Hotel. The Provincial Grand Master was supported by Bros. R. B. Reed, T. Y. Strachan, Col. Addison Potter, C. S. Lane, R. Hudson, J. C. Moor, and others. The Vice-chair was occupied by Bro. John Strachan. The usual post prandial toasts were honoured.

CHELTENHAM AND KEYSTONE LODGE, No. 10.

THE installation festival was held at the Masonic Hall, Cheltenham, on Thursday, the 1st inst., when the Rev. Dr. Kynaston was installed as W.M. for the ensuing year. The installation ceremony was performed by Bro. R. V. Vassar-Smith, assisted by Past Masters of the Lodge. The Officers appointed were:—Bros. J. S. Carleton I.P.M., W. R. Porcher S.W., Rev. Hattersley Smith J.W., W. C. Ferris Chaplain, Dr. E. Gregory Treasurer, S. Moss M.O., W. Heath S.O., T. A. Huband J.O., J. Balcombe Secretary, J. P. Bevan S.D., Major Rogers J.D., W. R. Felton Steward, T. E. Gandy Organist, J. L. Butler I.G., H. Phillips Tyler. This being the first meeting of the Lodge since the death of Bro. H. Jeffs the D. Prov. G.M.M., and a Past Master of the Lodge, a vote of condolence with his widow was passed, and a donation was likewise made to the fund being raised for the erection of a memorial of the late Bro. Brook-Smith, who was the oldest Past Master of the Lodge.

HUYSHE LODGE, No. 91.

THE annual meeting was held at the Ebrington Masonic Hall, Granby-street, Devouport, on Wednesday, the 14th inst., to

instal Bro. C. Hunt S.W. as the W.M. for the ensuing year. The ceremony of installation was ably performed by Bro. the Rev. T. W. Lemon, M.A., and Bro. F. Crouch. The Officers invested were:—Bros. W. V. Harris I.P.M., C. Tozer S.W., M. Durbin J.W., W. Routledge M.O., W. H. Potter S.O., W. H. Burt J.O., J. Lynn Treasurer, J. R. H. Harris Secretary, W. H. Corner Registrar, S. Harris S.D., E. Sintillo J.D., G. T. Veale Organist, W. Henderson I.G., S. Harvey Tyler. The brethren afterwards sat down to an excellent supper provided by Bro. Bosworthick, and under the chairmanship of Bro. Hunt a pleasant evening was spent.

ST. MICHAEL LODGE, No. 175.

THE brethren met at the Masonic Hall, Helston, on Wednesday, 7th inst., for the purpose of installing the W.M. elect, Bro. John Rosewarne S.W. The ceremony of installation was ably and efficiently performed by Bros. W. Hall W.M., and J. M. Richards P.M. Bro. W. Hall having been invested as I.P.M., the newly-installed W.M. invested the following Officers of the Lodge for the ensuing year:—Bros. Eva S.W., Willey J.W., Morgan M.O., Dudley S.O., Blackwell J.O., Taylor Treasurer, Hudson Chaplain, Roberts Secretary, Dunstan Reg. of Marks, Ratcliffe S.D., W. James J.D., T. B. James I.G., Willey Steward, R. James Tyler. The Board of Installed Masters present were:—Bros. Hall, Hudson, James, Taylor, Jeffery jun., Tresidder jun., and W. K. Baker. The other visiting brethren were:—Bros. Williams and Thomas 87. On the closing of the Lodge the brethren adjourned to Bro. Culley's, Star Hotel, for refreshment. A capital spread was appreciated, and the usual Loyal and Masonic toasts followed, under the presidency of the Worshipful Master.

THE MASONIC JUBILEE YEAR AT HALIFAX.

To the Editor of the BRADFORD OBSERVER.

SIR,—In the *Bradford Observer*, 5th November, there is an account of the Masonic Jubilee at Halifax, in which, I think, is a mistake. In the account of the history of the Lodge of Probity, No. 61, it is stated that the Lodge was first held at the Black Bull Inn. I have in my possession the "Freemasons' Calendar" for the year 1797, giving a great variety of information concerning Masonry, which contains a list of all the Lodges from the year 1721 to 1797, and in the list of country Lodges for the year 1738 there was one held at the Union Cross, Halifax. It seems to me that that was the Lodge of Probity, because from your account it was formed in that year. There are also two other Lodges mentioned as having been formed in Halifax, viz., the Lodge of Harmony, held at the Bacchus Inn, at Halifax in 1788; and the Loyal Halifax Lodge, held at the Ring of Bells Inn in 1796. If this Calendar would be of any use to Mr. Herbert Crossley, I should be very glad to let him have the loan of it for any length of time.

I am, &c. J. P.

Great Horton, 5th November 1888.

FREEMASONRY IN NEW ZEALAND.

THE following interesting letters appear in the *New Zealand Masonic Journal* for the present month, and are valuable contributions to the early history of Freemasonry in this colony. The first is from Bro. G. H. Powley P.M. Secretary of Lodge Ara, Auckland, and the second is from Bro. J. S. Welsh W.M. Phoenix Lodge, Akaroa:—

Dear Sir and Brother,—On the third page of your issue of 1st July, I notice there is some hesitation as to which is the oldest Masonic Lodge existing in New Zealand. I have very great pleasure in informing you that a dispensation was granted and signed in November 1842 by the Australian Social Lodge of Sydney, and further, that we have an old minute book which proves that a meeting of Masons was held on the 9th February 1843, to take into consideration what time it would be convenient to open a Lodge under the dispensation then received, Brother Frederick Whitaker in the chair; and the same minute book will prove that Lodge Ara, No. 348 I.C., has been regularly convened from that date, consequently the Lodge was first held and made Masons the latter part of February 1843; and I can assure you that from that date to 1859 the records of the Lodge contain names of brethren who have assisted in a great measure to build up this colony, and who are mentioned in the various histories of New Zealand.

"I am, &c.

"GEORGE H. POWLEY P.M. Secretary."

"In the year 1842 Mons. Lievro acted as Tyler on board the Comte de Paris, then lying in Port Levy, Banks Peninsula; the captain and some of his officers were Freemasons, and the captains of four other vessels that were lying in Lyttelton harbour, met on board the above vessel, and initiated three persons belonging to some of the vessels. A Lodge was formed in Akaroa in 1846, by two of the members of the French corvette Le Rhinc, Dr. La Parotier and the Master-at-Arms; they initiated four. This Lodge existed about three months, and was formed in the absence of Commander Berard, who, on his return, closed it as being un-Masonic. As far as I can gather, there was no charter in existence for forming a Lodge, and I think it is very doubtful, owing to the state of affairs between the Grand Orient and many of the French Grand Lodges in 1841, that a charter would have carried much weight with it, and I can only come to the conclusion that whatever may have been done, from the little information to hand, that all the proceedings were irregular and un-Masonic.

J. S. WELCH W.M. Phoenix Lodge."

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

CONSECRATION OF THE ARMITAGE LODGE.

ON Thursday afternoon, the 8th inst., close upon 100 Freemasons belonging to various Lodges in the district visited Milnsbridge, to take part in the consecration of a newly established Lodge at Longwood and Milnsbridge, and the installation of Bro. C. H. Crowther W.M. designate. The ceremony of consecration was performed by Bro. T. W. Tew, J.P., and the W.M. designate was installed by Bro. Crosland Hist. Amongst those also present were Bros. Auley Macanley, the Rev. S. W. Coombe, Francis Preston, Ed. Armitage, J.P., H. N. Crowther, J. W. Turner, Geo. Marshall, C. W. Keighley, Thomas Ruddock, R. Williamson, the Rev. R. C. Wilford, W. Crowther, H. G. E. Green, William Cocking, R. R. Armitage, C. F. Mallinson, J. R. Mellor, H. Holdsworth, A. Graham, W. Fitton, T. D. Ruddock, and others. After the consecration ceremony (during which Bro. T. W. Tew delivered a classical and eloquent discourse) and the installation of the W.M., the company adjourned to the Milnsbridge Baptist School-room, where a banquet took place. The Lodge, which has been named out of compliment to the Armitage family, has commenced its career under very favourable auspices, over 20 gentlemen having been already enrolled. The following are the first Officers of the Lodge:—Bros. C. H. Crowther W.M., Sam. Hirst S.W., Thomas W. Thorpe J.W., J. E. Bottom Chaplain, D. Beaumont Treasurer, Walker Dyson Secretary, Elliot Hallas Registrar, H. J. Leach S.D., Enos. Beaumont J.D., John A. Stocks D.C., F. Heppenstall I.G., W. H. Rhodes A.I.G., Charles Walker Steward, H. W. Gee Tyler.

Irish Exhibition.—The Women's Art and Industries Section, under the presidency of the Countess of Aberdeen and a Committee of ladies, of whom the Countess of Bective, Lady Arthur Hill, Lady Westbury, and others were active members, has, according to the report, proved the most successful, as it has certainly been one of the most useful departments of the exhibition. It was organised and managed by Mr. J. S. Wood, on behalf of Lord Arthur Hill, the Hon. Sec., and, together with the Fancy Fair in July, realised a sum of nearly £3000 for the Executive Council of the exhibition. In addition to this, articles made by peasants in Ireland have been sold to the extent of £1200, the greater part of which sum has found its way into schools and cottages throughout Ireland, either direct or through such societies as the Irish Home Industries Association, and the expressions of gratitude are very general for the money received, which will tide many an Irish family over the coming winter. Lady Aberdeen has arranged to continue the sale of the work of poor Irish peasants in the Old Irish Market Place during the Winter Exhibition at Olympia, and it is to be hoped that the market thus created may be continued and extended for their benefit.

The Jodrell will be reopened to-morrow (Saturday), with a new modern comedy, in three acts (founded on the French of Barrière and Capendu), entitled "The Alderman," written by James Mortimer. The following will be in the cast:—Messrs. H. Ashley, W. H. Pennington, Mark Kinghorne, E. M. Robson, Sidney Harcourt, Bindloss, J. Tresahar, Compton Coutts, Frank Worthing, and Royce Carleton; Mesdames Nellie Lingard, Edmund Phelps, Lillian Millward, Annie Whyte, Nita Wynn, and Gabrielle Goldney. The comedy will be preceded by "A White Lie," also by Mr. Mortimer.

The production of a new and original drama in four acts, by Mr. W. S. Gilbert, entitled "Brantingham Hall," will take place at the St. James's on Tuesday, the 27th instant. The following constitute the cast:—Miss Julia Neilson, Miss Norreys, Mrs. Gaston Murray; Messrs. Lewis Waller, William Herbert, Nutcombe Gould, Norman Forbes, C. Dodsworth, Duncan Fleet, G. Trent and Rutland Barrington.

"The Widow Winsome," a three act play, by Mr. Alfred C. Calmore, will be produced at a matinee at the Criterion on Tuesday, the 27th inst. The cast will include Messrs. Conway, Giddins, Fred Thorne, Misses Laura Linden, Fanny Robertson, Gertrude Kingston, and Kate Rorke.

The reopening of the Grand has been postponed until Saturday, the 1st December.

The 250th performance of Mr. Pinero's successful piece, "Sweet Lavender," was given at Terry's on Thursday. This piece is proving as great a draw as ever.

RARE CLARET.—Messrs. Spiers and Pond have recently secured some Château Lafite of 1861, bottled at the Château, and possessing all the distinctive qualities of this magnificent wine. It is emphatically a grand vin, soft and silky, and having an unrivalled bouquet and flavour. Connoisseurs of claret should not lose the opportunity of acquiring a wine that is hardly ever in the market, the supply indeed being well nigh exhausted.

Bro. Charles Skipp, Dental Surgeon, of 200 Regent-street, London, W., informs us that he recently has conveniently arranged the electric light in his surgery, so that even on dark and foggy days he will be able to perform dental operations. All who have suffered from toothache are aware how difficult it is, in the majority of cases, to get at the seat of the primary cause. The introduction of the electric light for the purposes of dentistry will, unquestionably, help to remove this difficulty.

At a recent meeting of the Gallery Chapter, No. 1928, Bro. James Laidlaw Cross (*Daily Chronicle*) was admitted a member and received the benefit of exaltation at the hands of Companion Massey, acting Z.

NO HONOURABLE DISCHARGE.

FREEMASONRY and the profane world are as wide apart as the poles. This is the reason why Freemasonry is a law unto itself. All ordinary analogies fail when applied to the Craft. It exists of itself, by itself, for itself. In the Lodge we oftentimes debate, but we are not governed by strict parliamentary laws or usages. We have our own rules of order. The Master of a Lodge is not a simple presiding officer, whose function it is to register the will of the majority of the members. He is the majority; his will and pleasure is the law. There is no appeal from his decision to the Lodge. His only responsibility is to the Grand Lodge. In his Lodge he can say, in the language attributed to Alexander Selkirk:—

"I am monarch of all I survey,
My right there is none to dispute."

But, at the same time, he is a sane and equitable ruler, and the Craft never suffers at his hands. He is the conservor of its highest and best interests.

In all enlistments in the profane world, for the purposes of war, there may be, for the soldier, a discharge, and an honourable discharge. This may come by the expiration of his term of office, or by permanently disabling wounds, or by voluntary release from the higher authority. The soldier then returns to his home with honour, and it may be with glory. There is but one war in which there is no discharge whatever, and that is the war in which the immortal spirit of man, when born into the world, engages with the circumstances of time and destiny. No man may escape death or the hereafter, for in Ecclesiastes King Solomon tells us, "there is no discharge in that war." Men sometimes vainly imagine that they can cut the Gordian knot; that they, who fashioned not their own bodies or spirits; that they, who were not even consulted or asked whether they desired to enlist in the battle of life, can shuffle off the mortal coil at pleasure, and destroy their immortal souls. Freemasonry teaches a different lesson. No Freemason should ever be a suicide.

Freemasonry, in accordance with its usages, differs from both the samples we have quoted above. It partially, but never wholly, discharges its initiates, and it never honourably discharges any one who has enlisted in its service. It is from this "law unto itself," that has been derived the aphorism, "Once a Mason always a Mason." The Masonic tie can never be wholly severed. The Fraternity reserves the right to absolve itself, for cause, from obligation to a brother, but it never releases him. Under no circumstances can he obtain an honourable discharge. He voluntarily assumed his relations to it. He sought it—it never sought him. He is under obligation to it, not it absolutely to him. He may become an absentee, but that is no discharge—that is only neglect on his part. He may become a non-affiliate—but that works no dissolution of the Mystic Tie. He thereby only severs his connection with a particular Lodge, not with the Fraternity. He cannot sever that. Not even death can do that. No brother can justly perform an act, in contravention of the fraternal law, which shall become operative after he has passed from life. Masonic obligations are for ever and for ever.

The Craft never gives any other than a partial discharge. If it suspends for non-payment of dues it does it because the brother will not pay, not because he cannot pay. Masonic Charity forbids that an unfortunate, impecunious brother should lose his membership because of his poverty. Any worthy brother may have his dues remitted, and escape this partial discharge. But if there be such a discharge, the brother is not released from a single obligation that he assumed. He is still a Mason, bound to observe all of his duties, and the fact that he has neglected one, gives him no right to decline to perform any or all of the others. So, when the Fraternity expels a brother for un-Masonic conduct, he is still a Mason, though not in good standing. He is expelled for cause, and when that cause is removed, or Masonically atoned for, his expulsion may be removed, and he thereby restored to good Masonic standing. His expulsion does not, and cannot, discharge him from the Craft. He enlisted in it for life. It is not in Freemasonry as it is in the world, where a man and woman, for example, enter into the marriage relation, nominally "until death doth us part," and then, possibly, they go the next month into a divorce court, and take the initial steps for the absolute severance of the marriage tie! The Masonic tie

is the tie that binds, the tie which has been blessed, in the language of that truly Masonic hymn—

"Blest be the tie that binds
Our hearts in mutual love."

Let it be understood, then, that the saying, "Once a Mason, always a Mason," directly implies (1) that there can be no absolute discharge; (2) that there can be, at best, or at worst, only a partial discharge, by which, while the Brother is held to all of his obligations to the Craft, it, in consequence of his unworthy conduct, is released from certain of its obligations to him; and (3) that there is no honourable discharge for any one of its volunteer army of initiates. The discharge, under any circumstances, is only partial, and is never honourable. Its "threefold cord" is not only "not quickly broken," but is absolutely unseverable.

No one should hastily, carelessly or thoughtlessly knock at the portals of Freemasonry, for once within the mystic precincts of its Temple, knowledge is imparted which is so peculiar that it must be for ever retained. Masonry is not transferable. It is a personal trust, from which there is no honourable discharge. It is for ever and for ever.—
Keystone.

FREEMASONS AT THE GOLD MINE.

AT the invitation of Bro. John Chidlaw Roberts, the owner of the freehold and leasehold of the Gwynfynydd Gold Mine, the members of the Corbet Lodge of Freemasons recently visited the mine and works. There were present:—Bros. John Chidlaw Roberts, C. Millard W.M., John Jones I.P.M., Henry Owen P.M., Marshall, Davies, Jones, Parry, Gitto, Dix, &c. The party first proceeded in brakes from the Ship Hotel, Dolgelly, and arrived at the mine between eleven and twelve o'clock, when they were shown the process of crushing and extracting the gold by Messrs. Ribble and Crooks. On return to the mill-house a sumptuous luncheon, at the expense of Bro. Chidlaw Roberts, had been prepared. After the usual loyal toasts, Bro. J. R. Dix proposed Success to the Morgan Mining Co., and, as a man of some experience in commercial and industrial pursuits, he said that the workings he had visited that day were very systematic and complete. Bro. John Jones proposed the health of the Officials of the Company. He referred particularly to the energy and perseverance of Bros. Hills, Crooks, and Ribble. He also thanked them for their kindness in explaining all matters connected with the mill and the mine. Bros. Hill and Crooks, in returning thanks, mentioned that the glory of opening up of the gold mine in this neighbourhood and their situations fell on the shoulders of Bro. Pritchard Morgan, who, for a long period, had given up all his time to the development of that which was now about to become a permanent industry. He also expressed an opinion that the mine never looked better since it was opened, and that there was every possibility of the gold which was being found continuing for an indefinite time, and thus benefitting the public and the shareholders. Other toasts followed.

Obituary.

—:o:—

BRO. STEPHEN LARLHAM JUN.

It is with very much regret we announce the decease of this worthy brother, which sad event took place on Saturday, the 3rd instant, after a painful illness. The deceased's name had been long associated with South London. The funeral, which took place at Nunhead Cemetery, on Friday, the 9th inst., was attended by a large number of relatives and friends.

BRO. WILLIAM HAY.

By the death of this brother, which took place on the 15th inst., at his residence, Steeple-street, Kilbarchan has lost its oldest inhabitant and Scotland one of its oldest Freemasons. Deceased was upwards of ninety-two years of age, and had been a Freemason for upwards of sixty-four years, having been initiated in the Lodge St. Barchan as far back as 13th December 1823. He was at one time an extensive cattle-dealer, but latterly wrought as a tailor.

One of the most successful meetings ever held at the William Preston Lodge, No. 766, was that of Thursday last, when Brother George Frederick Edwards was installed as W.M. for the ensuing twelve months. We purpose to give a full report next week.

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, 24th NOVEMBER.

- 1179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 188—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1679—Henry Muggeridge, Masons' Hall Tavern, E.C.
 1706—Orpheus, Freemasons' Hall, W.C.
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In).
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 176—Caveac, Albion, Aldersgate Street
 1462—Wharcliffe, Rose and Crown Hotel, Penistone
 1464—Erasmus Wilson, Pier Hotel, Greenhithe
 R.A. 178—Harmony, Royal Hotel, Wigan
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden
 R.C.—Stanhope, Queen Hotel, Chester

MONDAY, 26th NOVEMBER.

- 4—Royal Somerset House and Inverness, Freemasons' Hall, W.C.
 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 26—Castle Lodge of Harmony, Willis's Rooms, St. James's
 28—Old King's Arms, Freemasons' Hall, W.C.
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
 79—Pythagorean, Ship Tavern, Greenwich
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 183—Unity, Ship and Turtle, Lendenhall Street, E.C.
 648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 902—Burgoyne, Anderton's Hotel, Fleet-street
 905—De Grey and Ripon, Freemasons' Hall, W.C.
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 976—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst.)
 1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
 1125—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
 1608—Kilburn, Queen's Arms Hotel, Kilburn
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1615—Bayard, Masonic Hall, 33 Golden-square
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In)
 1632—Stuart, Surrey Masonic Hall, Camberwell
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
 1745—Farringdon, Holborn Viaduct Hotel
 1828—Shepherd's Bush, Athenaeum, Goldhawk road, W.
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 R.A. 188—Joppa, The Albion, Aldersgate Street
 R.A. 1201—Eclectic, Freemasons' Hall, W.C.
 M.M. 5—Mallet and Chisel, Bridge House Hotel, London Bridge
 48—Industry, 34 Denmark-street, Gateshead
 62—Social, Queen's Hotel, Manchester
 143—Lights, Masonic Rooms, Warrington
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
 999—Robert Burns, Freemasons' Hall, Manchester
 1110—Tyrian, Aldredge Hotel, Eastbourne
 1177—Tenby, Tenby, Pembroke
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1894—Herschell, Masonic Rooms, Slough
 R.A. 219—Justice, Masonic Hall, Todmorden
 R.A. 241—Friendship, Masonic Hall, Liverpool
 R.A. 321—Faith, Crewe Arms Hotel, Crewe
 R.A. 411—Commercial, Masonic Hall, Nottingham
 R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax
 R.A. 1045—Stamford, Town Hall, Altrincham
 M.M.—The Old York, Masonic Hall, Bradford
 M.M. 146—Moore, Masonic Rooms, Athenaeum, Lancaster

TUESDAY, 27th NOVEMBER.

- 14—Tuscan, Freemasons' Hall, Great Queen-street, W.C.
 65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 92—Moira, Albion, Aldersgate-street
 141—Faith, Anderton's Hotel, Fleet Street, E.C.
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 9 (Inst).
 145—Prudent Brethren, Freemasons' Hall, W.C.
 165—Honour and Generosity, Inns of Court Hotel
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 186—Industry, Freemasons' Hall, W.C.
 88—Joppa, Manchester Hotel, Aldersgate-street, at 7. (Instruction)
 205—Israel, Cannon-street Hotel, E.C.
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 259—Prince of Wales, Willis's Rooms, St. James's
 564—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)
 820—Jily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Middleton Arms, Middleton Road, Dalston at 8 (Inst.)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1158—Southern Star, Bridge House Hotel, London Bridge
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In)
 1348—Ebury, Regent Masonic Hall, Air-street, W.
 1349—Friars, Liverpool Arms, Cannoning Town, at 7.30. (Instruction)
 1441—Ivy, Surrey Masonic Hall, Camberwell New Road
 1446—Mount Edgumbe, Three Kings, Leabeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich. (Instruction)
 1510—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst.)
 1744—Royal Savoy, Freemasons' Hall, W.C.
 1839—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (In.)
 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 2108—Empire, Criterion, Piccadilly.

- Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 7.30
 R.A. 21—Cyprus, Ship and Turtle, Leadenhall Street
 R.A. 180—St. James's Union, Freemasons' Hall, W.C.
 R.A. 228—United Strength, Guildhall Tavern, Gresham Street
 R.A. 548—Wellington, White Swan Hotel, Deptford
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 890—Hornsey, Anderton's Hotel, Fleet-street
 R.A. 1275—Star, Ship Hotel, Greenwich
 R.A. 1365—Clapton, White Hart, Lower Clapton
 R.C. 29—Palatine, 33 Golden Square, W.
 24—Newcastle-on-Tyne, Freemasons Hall, Grainger-st., Newcastle 7.30 (In)
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 253—Tyrian, Masonic Hall, Gower-street, Derby
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 357—Apollo University, Masonic Hall, Oxford
 463—East Surrey of Concord, Greyhound Hotel, Croydon, at 7.15. (Inst.)
 573—Perseverance, Sheenstone Hotel, Hales Owen
 1016—Elkington, Masonic Hall, New-street, Birmingham
 1358—Torbay, Town Hall, Paignton
 1479—Halsey, Town Hall, St. Albans
 1566—Ellington, Town Hall Maidenhead
 1609—Dramatic, Masonic Hall, Liverpool
 1636—St. Cecilia, Royal Pavilion, Brighton
 1638—Brownrigg, Alexandra Hotel, Park Road Norbiton, at 8. (Instruction)
 1675—Ancient Briton, Masonic Hall, Liverpool
 2025—St. George, St. George's Hall, Stonehouse, Devon
 2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
 R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 124—Concord, Freemasons' Hall, Old Elvet, Durham
 R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight
 R.A. 510—St. Martin's, Masonic Hall, Liskeard
 R.A. 721—Grosvenor, Masonic-chambers, Eastgate-row-north, Chester
 R.A. 815—Blair, Town Hall, Hulme, Manchester
 R.A. 1094—Temple, Masonic Hall, Liverpool.

WEDNESDAY, 28th NOVEMBER.

- 2—Antiquity, Freemasons' Hall, W.C.
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 212—Euphrates, Masonic Hall, Masons' Avenue, Basinghall-street, E.C.
 223—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (In)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.)
 898—Temperance in the East, 6 Newby Place, Poplar
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruct)
 1017—Montefiore, Regent Masonic Hall, Air Street, W.
 1056—Victoria, Guildhall Tavern, Gresham-street, E.C.
 1475—Peckham, Lord Wellington Hotel, 510 Old Kent Road, at 8. (Instruc.)
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1589—St. Dunstan's, Anderton's Hotel, Fleet-street
 1601—Ravensbourne, George Inn, Lowisham, at 8. (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londosborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1768—Progress, Freemasons' Hall, W.C.
 1818—Clapham, Grosvenor Hotel, Victoria Station
 1820—Sir Thomas White, Holborn Viaduct Hotel
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
 1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
 2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
 R.A. 157—Bedford, Freemasons' Hall, W.C.
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 907—Royal Albert, White Hart Tavern, Abchurch Lane
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 R.C.—St. Andrew, Cafe Royal, Regent Street, W
 32—St. George, Adelphi Hotel, Liverpool
 117—Salopian of Charity, Raven Hotel, Shrewsbury
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 220—Harmony, Garston Hotel, Garston, Lancashire
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 439—Scientific, Masonic Room, Bingley
 724—Derby, Masonic Hall, Liverpool
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 996—Sondes, Eagle Hotel, East Dereham, Norfolk
 1039—St. John, George Hotel, Lichfield
 1083—Townley Parker, Brunswick Hotel, Piccadilly, Manchester
 1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
 1119—St. Bede, Mechanics' Institute, Jarrow
 1219—Strangeways, Masonic Rooms, King Street, Manchester
 1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
 1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
 1392—Egerton, Stanley 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
 1953—Prudence and Industry, George Hotel, Chard, Somersetshire
 1967—Beacon Court, Gauzee Fort Hotel, New Brompton, Kent
 R.A. 12—Unanimity, Derby Hotel, Bury, Lancashire
 R.A. 258—Amphibious, Freemasons' Hall, Heckmondwike
 R.A. 322—Hope, Vernon Arms Hotel, Stockport
 R.A. 328—St. John's, Masonic Hall, Torquay, Devon
 R.A. 329—Brotherly Love, Choughs Hotel, Yeovil
 R.A. 357—Apollo University, Apollo University Hall, Oxford
 R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
 R.A. 503—Bevidere, Star Hotel, Maidstone
 M.M.—Howe, Masonic Hall, New Street, Birmingham
 M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle
 M.M. 19—Fowke, Freemasons' Hall, Leicester
 M.M. 178—Wiltshire Keystone, Masonic Hall, Devizes
 R.C.—Phillips, Masonic Rooms, Athenaeum, Lancaster

THURSDAY, 29th NOVEMBER.

- General Committee Girls' School, Freemasons' Hall, at 4
 22—Neptune, Guildhall Tavern, Gresham-street, E.C.
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)

- 1279—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
 1278—Burdett Courts, Swan Tavern, Bethnal Green Road, E., at 8. (Instru.)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst.)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30. (Inst)
 1524—Duke of Connaught, Anderton's Hotel, Fleet-street, E.C.
 1559—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1612—West Middlesox, Bell Hotel, Ealing Dean, at 7.45. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Blue Post, Charlotte Street, W., at 8 (Instruction)
 1791—Creton, Wheatheaf Tavern, Goldhawk Road, Shophords Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 1996—Priory, Berrymead Priory Constitutional Club, High-st., Acton. (Inst.)
 2192—Highbury, Cock Hotel, Highbury, N.
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In)
 R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury, at 8. (Instruction)
- 111—Restoration, Freemasons' Hall, Darlington
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
 286—Samaritan, Green Man Hotel, Bacup
 651—Brecknock, Castle Hotel, Brecon
 807—Cabbell, Masonic Hall, Theatre Street, Norwich
 904—Phoenix, Ship Hotel, Rotherham
 966—St. Edward, Literary Institute, Leek, Stafford
 1313—Fermor, Masonic Hall, Southport, Lancashire
 1580—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 R.A. 57—Humber, Freemasons' Hall, Hull
 R.A. 303—Benevolent, Holland's Road East, Teignmouth
 R.A. 360—Northampton, Masonic Hall, Abington-street, Northampton
 R.A. 1395—Weyside, Masonic Hall, Woking
 M.M. 32—Union, Freemasons' Hall, Cooper-street, Manchester
 K.T. 34—Albert, Masonic Rooms, 23 Ann-street, Rochdale

FRIDAY, 30th NOVEMBER.

- House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
 Emulation Lodge of Improvement, Freemasons' Hall, at 6
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 9. (In)
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
- 334—Ranelagh, Six Bells, Hammersmith. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1228—Beacontree, Green Man, Leytonstone. (Instruction)
 1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (In)
 1305—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W., at 7.30. (Instruction)
- R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 134—Caledonian, Ship and Turtle, Leadenhall-street
 R.A. 820—Lily of Richmond, Groyhound, Richmond, at 8. (Improvement)
 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, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)
 K.T. 26—Faith and Fidelity, Cannon Street Hotel, E.C.
- 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 810—Craven, Devonshire Hotel, Skipton
 1303—Pelham, Freemasons' Hall, Lewes
 1385—Gladsmuir, Red Lion, Barnet
 1391—Commercial, Freemasons' Hall, Leicestershire
 General Lodge of I. structure, Masonic Hall, New Street, Birmingham, at
 R.A. 471—Silurian, Freemasons' Hall, Dock Street, Newport, Monmouthshire
 R.A. 897—Loyalty, Masonic Buildings, Hall Street, St. Helens
 R.A. 945—Abbey, Abbey Council Chambers, Abingdon

SATURDAY, 1st DECEMBER.

- General Committee Boys' School, Freemasons' Hall, at 4
 142—St. Thomas, City Terminus Hotel, Cannon Street
 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)
 1283—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1559—New Cross, New Cross Hall, New Cross
 1572—Carnarvon, Albion Tavern, Aldersgate-street
 1622—Rose, Surrey Masonic Hall, Camberwell
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
 1949—Brixton, Brixton Hall, Acre Lane, Brixton
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge
 1453—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1466—Hoya Ecclesia, Old Ship Hotel, Brighton

The north transept of Salisbury Cathedral has received the addition to its stained glass of a window, from the studio of Mr. Taylor, of Berners-street, the gift of Mrs. Middleton, in memory of her husband.

A CARD.—AN IMPORTANT DISCOVERY is announced in the "Paris Figaro," of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. This discovery was made by a missionary in Old Mexico; it saved him from a miserable existence, and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.

THE FREEMASON'S CHRONICLE,

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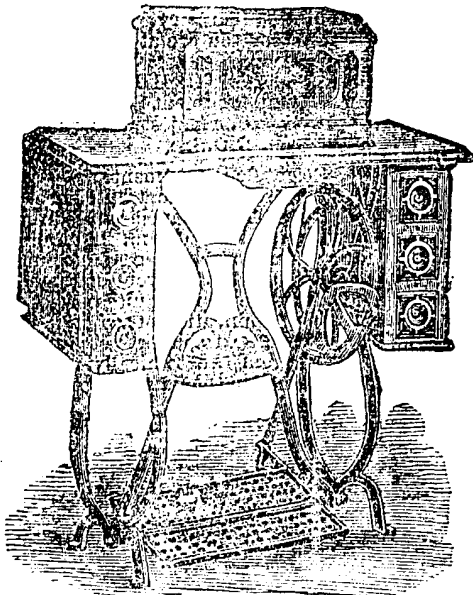
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(Signed),

EDWARD V. GARDNER, F.H.S., M.S.A.,
Professor of Chemistry, and of Beraers College, W.
To Dr. Geo. H. Jones, Surgeon-Dentist,
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