

THE  
**Freemason's Chronicle;**

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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**HALTING COUNSELS.**

THERE is a *laissez faire* spirit abroad. Matters that were considered important, and which still await settlement, are now regarded with little respect in certain quarters. A mighty change has taken place, apparently without cause. The mass of the brethren may still feel the same interest in the question of the future Temple of the Craft; they may continue to think that there is something more than a mere whim in the desire of a large number of brethren who advocate a great change in the status a Past Master should hold upon joining a lodge. Whatever may be the fact with regard to them, it is quite certain that some who claim to speak *ex cathedra* have come to the conclusion that it would be better to leave well alone. They seem to think that Grand Lodge have done all that is required in one matter, and if they simply restore the old Temple they will have done all that is necessary. Just to keep their friends in countenance, they are prepared to accept some change in the kitchen department; in every other sense, "as you were" is the new policy. Men have a right to change their views; the effect of such change varies according to the position held by the human chameleon. Those who aspire to be leaders should first make themselves sure of their ground and only shift when compelled by the force of circumstances or the discovery of new facts. The mass who do not think, or who are guided by their feelings and friendships rather than by knowledge, may be expected to be fickle. We look for better things from those who should instruct others. When the calamitous fire took place at Freemasons' Hall, it was thought a good opportunity would be afforded for carrying out improvements, which until then were looked upon as much needed. Among these were an enlarged Temple, better offices for waiting and other purposes, and a library and museum. It is now held that it is only necessary to restore the one, and let the other questions slide into the tomb of forgotten or despised necessities. We cannot see the reason for this relapse into a worse feeling than that of indifferentism. If the late Temple was too small for its purpose in the past, surely if it were simply restored it would be less suitable in the future, for the Craft is more likely to grow than to diminish. It may not be necessary to build a Temple capable of seating fifteen hundred brethren, that would be virtually doubling its size. There are grave objections to this plan, but greater space is needed for the accommodation of the brethren, and to effect this purpose the skill of those versed in architecture should be called into exercise. The large scheme of the Special Committee has alarmed some of the brethren, and instead of seeking a more modest course, they resolve to do nothing. They argue against the purchase of Bro. Bacon's lease, they object to let another part of the premises out of their control for half a century. They are right in these conclusions. But the necessity for better accommodation is not thus satisfied, nor is the formation of a library and museum forwarded. It is urged as a reason for restoring the Temple now, that when Bro. Bacon's lease falls in it will be time enough to consider the whole question. If that be so, then all that was considered urgent a short time ago will become urgent

again, and we shall see what we shall see. If those who reason thus mean what they say, in five years' time the whole question will be re-opened. The circumstances will be changed, and what is comparatively easy now would become difficult then, unless it is intended to commence forming a building fund at once that shall be large enough to meet the cost of any scheme, however elaborate. There are no signs of any such effort, although there are evidences of the existence of a very liberal spirit both among the blue and the red. Were such a fund started, and were it as successful as the most ardent supporter could desire, it would become a question whether any outlay should be incurred at present, while so much doubt exists as to the plans of the future. It will be urged that the Temple cannot remain in its present condition, nor is it desirable that it should, but better an eyesore than a wanton waste of money, which would result from mere restoration now and reconstruction five years hence. Something more than the re-building of the Temple is required by the majority of the Craft; by the minority it is only regarded as a question of time. It may be urged that waiting will save at least £6000 that Grand Lodge might now have to give Bro. Bacon for the remainder of his lease, but is it necessary to secure this part of the building at the present time? We do not hold with increasing the Temple to double its former size, and we are strongly inclined to think that the contemplated arrangements for tavern purposes might be much modified, if not almost altogether dispensed with. It is desirable that where Lodge and Chapter meetings are held, there the brethren should dine, but owing to various circumstances many members prefer to seek elsewhere the accommodation that is lacking at Freemasons' Hall. This has always been a defect, more or less, of the establishment. It cannot be altogether the result of want of room and convenience. There is something inherent in the spirit of management which either despises competition or refuses to enter into it. It may arise from a sense of monopoly; if so, then that feeling ought to have disappeared long ago. Fresh places are rising up which offer a tempting welcome to Lodges, and the tendency at the present time is to patronise these homes both of work and refreshment.

It is obvious, from what we have stated, that Grand Lodge cannot stand still. To advance one step now, and to have to retrace a dozen a few years hence, would not be the policy of prudent men. There seems little chance of the scheme submitted by the Special Building Committee going farther than the Report and its entry on the minutes. Under these conflicting circumstances, it becomes difficult to know what to do. If we were sure that the same objections that are now urged against the erection of a building with its adjuncts worthy of the Masonic body of England would not be reproduced five years hence, we might be disposed to give the preference to delay. If a distinct pledge were given that the necessities of the whole case should be dealt with in a generous spirit, we should be tempted to warmly recommend delay. But experience proves that it is dangerous to discount the present by drawing upon the future, and that it is better "to bear the ills we have, than fly to others we know not of." First of all, it is necessary to ascertain whether any and what property can be obtained west of the present building. That decided, all the possibilities would be before the Grand Lodge. The

**EPPS'S (GRATEFUL) COCOA.**  
(COMFORTING)

next step would be to decide upon requirements, and these should include an enlarged Temple, proper accommodation for members and officials, and a library and museum. The changes decided upon, there would be no difficulty in carrying them out. We are quite certain there would be no lack of funds, and the spirit that caused the erection of the parent building would revive in an even more vigorous degree in order to erect a Temple worthy of the noble Craft of Freemasonry, and a home fitted for the greatly increased number of brethren who now find it necessary to use it for ceremonial and business purposes.

The question as to the status of Past Masters stands in a somewhat different position to that of the rebuilding of the Temple. Specific action has already been taken in the former case, and the issue now is—shall that action stand, be modified, or reversed? We believe the majority of the brethren will decline to confirm the minutes, and if the counsel of the indifferent prevail, all the time that has been devoted to the consideration of the subject will be thrown away, and a spirit of resentment will be aroused. The vote of August was wrong, and the motion in its present form is objectionable, but it was the outcome of a grievance which was strongly felt by many brethren who are entitled to respect. They were in possession of what had been already done by alterations in the rules, and still felt something more was required, hence the action subsequently taken. To suppose, therefore, that what failed to stop them from pursuing their purpose is likely to induce them quietly to resign the fruits of their victory, is to imagine a vain thing. Men are not used to surrender at discretion what they have succeeded in obtaining as the spoils of war; they are the more likely to cling to them, and the best thing to do is to satisfy all reasonable demands, which if done in a manly, generous spirit, will ensure a willing obedience to what Grand Lodge shall determine. Our views are well known on the subject. Custom has always prescribed the remedy for any difficulty that may arise as to the status of a Past Master, and all that is required to be done is to give private Lodges the power to make bye-laws for the purpose of converting custom into legal and recognised action. Were this done, the necessities of the whole case would be met, all cause for ill-feeling would be swept away, and the indifferent would be rebuked. The time will soon arrive for action, and we trust that prudent counsels will prevail. We are convinced that delay in settling the Temple question will only breed further trouble, and we are certain that to reverse the vote of last August, and leave matters where they were with regard to the status of Past Masters would end in discontent, and a large crop of difficulties in the time to come.

### A QUESTION THAT AGITATES MASONRY.

#### RIVAL CLAIMS OF TWO SO-CALLED SUPREME GRAND COUNCILS.

THE question which is the Simon-pure, original and legitimate Supreme Grand Council of the Ancient and Accepted Scottish Rite of Masonry in this country, which has vexed high-grade Freemasons for more than half a century, is about to be precipitated for answer upon the Supreme Grand Council of France. An adjudication of the rival claims of the so-called Gourgas and Cerneau Councils is not impending, for there is no tribunal in existence having jurisdiction, both these American bodies claiming equal power with the sister council that is now to be fretted with the old controversy. At the request of the Supreme Grand Council of which William H. Peckham is the Most Puissant Sovereign Grand Commander, Claudius F. Beatty, Grand Marshal General, is about to visit Paris for the purpose of asking recognition from the Supreme Grand Council of France as the representative of the only legitimate supreme body of the Scottish Rite in the United States. The representatives of the rival body will also be there, and it is believed that the showing of proofs and the presentation of facts and arguments will be such that the French Council, from which the present Cerneau Council claims original authorisation, will speak in a manner that will heal the distraction in which many Masonic Craftsmen have long been held. Mr. Beatty is a Past Grand Officer of the Knights Templars of the

United States, and will sail day after to-morrow, on the City of Rome, with the Apollo Commandery, which will then start on a two months' pilgrimage to Europe.

Touching the controversy, which has developed evolutions that give the lay mind pause, like the question as to who is the original Bowery hatter, Mr. Peckham said yesterday to a *Tribune* reporter:—

“In the United States there are two Grand Councils that claim to exercise the privilege of conferring the degrees of the Ancient and Accepted Scottish Rite of Masonry. One is known as the Cerneau Council, and was founded in New York City on 27th October 1807; the other is the Gourgas Council or Northern Jurisdiction, founded in New York City in 1813 by Emanuel de la Motta, and resuscitated, after thirty years of extinction, in the Northern States by J. J. J. Gourgas, formerly a clerk of De la Motta. In 1863 the Gourgas Council was split in two parts, one of which was known as the Raymond Council and the other as the Van Rensselaer Council. Both parties excommunicated and expelled each other. The Cerneau Council, then under the government of Edmund B. Hayes, united with the Raymond branch of the Gourgas Council, the number of Officers being doubled, so that all the nine Officers of the two Councils were retained. Under this union, which was known as the Supreme Grand Council of the United States, the Southern Jurisdiction under Albert Pike, the Confederate General, and the Van Rensselaer Council, were entirely ignored. When the war was over Pike objected to what had been done, and the consolidation was dissolved, the Raymond Council joining with the Van Rensselaer. The Cerneau Council left the Raymond Council, and both Supreme Grand Councils continued to work as they had done previous to 1863. We are now fighting for the position we held previous to that time, Gourgas and Pike men are coming over to us in large numbers, and expulsions, red letter documents, and a flow of printer's ink are following them.

“We claim that we have had an unbroken succession of legitimate Most Puissant Sovereign Grand Commanders since 1807, when Joseph Cerneau established the Most Puissant Sovereign Grand Consistory with De Witt Clinton, Cadwallader D. Colden, Martin Hoffman, and other distinguished New York men as his inferior Officers. We claim to be governed by the Constitutions of 1762 and 1862, while the Southern and Northern Jurisdictions are governed by the so-called Constitutions of 1762. These Constitutions are impudent and baseless forgeries which made their appearance about 1801 at Charleston. They profess to have been signed by Frederick the Great at an alleged Convention of high-grade Masons in Berlin; but for years previous to 1762 Frederick the Great was a hopeless paralytic at Sans Souci. Besides, he was opposed to high-grade Masonry, and Masonic history is silent concerning such a conference. We propose now to have our rights established on the Continent of Europe as they have always been recognised. We want our rivals and traducers to come over and be healed. We were a body in this city in 1807, recognised by France and brought here by France, and our territory was invaded in 1813. We shall ask that we alone be recognised.”—*New York Daily Tribune*.

### AN OLD MASONIC ORATION.

THE following curious old oration was transcribed by me from the original manuscript in the possession of Bro. J. C. Robinson P.M., of the Cestrian Lodge, Chester. It was delivered before the Provincial Grand Lodge of Cheshire some time towards the close of the last or beginning of the present century, by Brother the Rev. Thomas Crane, who was Rector of St. Olave's Church from 1778 to his death, in 1820, at the age of 82, and who was Provincial Grand Chaplain. Unfortunately, the date of his chaplaincy is uncertain.

T. B. WHYTEHEAD.

BRETHREN,—As the Most Worshipful Grand Master of this Province has solemnly convened us that we may cement affection and connect the chain of friendship among the Lodges, I shall beg your attention for a moment on the subject of Freemasonry.

The man who is a Mason has the honour to belong to a very antient and illustrious Society; a Society which has been patronised by many of the most distinguished characters which have adorned the historic page; a Society which will probably descend to the latest ages of the

world, secure of the approbation of heaven, if Masons adhere to Masonic principles.

There cannot possibly be more than three degrees in Masonry: those of the Entered Apprentice, the Fellow-Craft, and the Master Mason.

All Masons seem to be agreed in the manner of opening the Lodge of the Apprentice and of the Fellow-Craft, but we are not unanimously of opinion which is the best method of conducting a Masters' Lodge.

Much may be said in favour of the English method, which is certainly very antient, but perhaps borders too much on the marvellous.

Some will have Templar Masonry to be real Master Masonry. This is that sort of Masonry which was adopted by the Knights Templar, who were all Master Masons; whose Order flourished one hundred and ninety-four years, till it was suddenly dissolved in the year one thousand three hundred and twelve, for several pretended crimes: but the real crime was the Templars were very rich, and the Kings of Europe thought them well worth plundering. There is something very improper in the manner in which Holy Scripture is attended in this part of Masonry, which can only be defended by considering the usage was introduced in a barbarous age. Templar Masonry ought not to be recommended unless the exceptionable part of the ceremony be omitted. In the flourishing state of the Order, the exhibition to which I allude was always a wooden machinery, splendidly adorned with silver and gold.

The same objection does not lie against Royal Arch Masonry, as does against Templar Masonry. The Royal Arch Lodge consists entirely of Master Masons, and with very little improvement would be unexceptionable.

The modern manner of lecturing in the Lodge I have taken occasion more than once to reprehend, because it deviates too much from real Masonry, which is founded on Architecture and Geometry. The Lecturer should by no means dwell on anything foreign to the royal art. He should carefully avoid . . . which has been the ruin of true Masonry in many Lodges.

Our greatest care should be to reject those who apply for admission among us whose character will not bear the strictest scrutiny. And when we do admit a Brother, we should not confer his degrees rapidly, but wait a competent time till it be known whether he be worthy of advancement. If men of bad morals be found among us the Craft will fall into contempt, and if brethren be hurried through every degree, they will know nothing perfectly in any.

Take heed, brethren, that you at all times deport yourselves as worthy members of this ancient and honourable society, and let the clothing with which you are invested, which is an emblem of perfect innocence, induce you to attain that purity of heart, which is the distinguishing mark of a good Mason, and a good Christian. Then will you be as burning and shining lights amidst the gloom of an evil world. Then will the popular world entertain a good opinion of Masonry, when they perceive no blot in the morals of Masons.

I recommend to your patronage, the fund of Charity, lately established by the United Lodges in this city. The regulations of this fund are now printed for the inspection of the brethren, and if the scheme be carried on with wisdom and discretion, it may have the happiest effect.

May that Adorable Being, to whose holy name the Grand Foundation Stone at first was laid, bless, preserve and keep you now and for ever.

## SUPREME GRAND CHAPTER.

A LARGER number than usual of the Companions attended the Quarterly Convocation of Supreme Grand Chapter of Royal Arch Masons of England, held at Freemasons' Hall, on Wednesday evening. The offices were filled as follow:—Bros. J. M. Montague as M.E.Z., the Hon. Mr. Justice H. T. Princeps as H., Col. Creaton P.G. Treasurer as J., Col. Shadwell H. Clerke G.S.E., Rev. F. Robinson as G.S.N., Rev. A. F. A. Woodford P.S., Robert Grey 1st Assist. S., Dr. Gooding 2nd Assist. S. The minutes of the Grand Chapter held in August were read and confirmed, and the Report of the Committee of General Purposes was entered upon the minutes. The accounts of the quarter showed no feature of interest. The following petitions were granted: a Chapter to be attached to John Miller Lodge, No. 1906 Madras, to be called the Madras Chapter, and to meet at Royapoorum; a Chapter to be attached to the Lodge of Loyalty, No. 1553 Marlborough, to be called the Methuen Chapter, and to meet at the Masonic Hall, Marlborough; a Chapter to be attached to the Royal Gloucestershire Lodge, No. 839 Gloucester, to be called the Royal Gloucestershire Chapter, and to meet at the Bell Hotel, Gloucester. A Charter was granted to the Chapter of Unanimity, No. 42 Bury Lancashire, authorising the Companions to wear a Centenary Jewel, the Chapter having had an uninterrupted existence for over one hundred years. A brother P.M., late of the Wanderers' Lodge, No. 1604 London, and P.M. and Treasurer of the Wayfarers' Lodge, No. 1926 Malta, also of the Melita Chapter, No. 349 Malta, having been expelled by the District Grand Lodge of Malta for having been guilty of defalcation of his Lodge accounts, was declared expelled from the Order of Royal Arch

Masons. It was resolved—"That the Grand Chapter of Portugal be henceforth recognised by the Supreme Grand Chapter," it having been previously intimated by the Grand Orient of Portugal that they had authorised the formation of a Royal Arch Grand Chapter for that country, with Chapters working in accordance with the English Ritual. The motion for granting £2,000 in aid of the proposed rebuilding of the Temple was postponed, as Grand Lodge had not yet decided upon a scheme.

The monthly meeting of the General Committee of the Royal Masonic Institution for Boys was held on Saturday last, at Freemasons' Hall. Bro. Edgar Bowyer, Grand Standard Bearer, presided, and he was supported by the following brethren:—G. P. Britten, Joyce Murray, William Roebuck, Charles Frederick Hogard, Alfred Williams, Donald M. Dewar, John L. Mather, Frederick Adlard, W. Mann, H. B. Marshall, H. Venn, H. S. Goodall, Rev. Dr. Morris (Head Master), J. Seex, Thomas Cubitt, C. H. Webb, G. P. Festa, G. Motion, W. Maple, G. P. Gillard, H. Massey, A. F. Godson, and F. Binckes Secretary. A discussion arose upon the refusal of the Audit Committee to pass an item of £9, the hire for half a year of an omnibus employed to convey the Committee to Wood Green. Some doubt was expressed as to the duties of Auditors, and it was ultimately resolved to refer the matter to the House Committee, with a view of considering whether the use of the omnibus shall be continued after the 31st December. Cheques were signed for payment of the sums passed by the Audit Committee, including one for £9 for the omnibus. The report read by Bro. Binckes showed a clear balance in hand of £3,978 4s 8d. The sum of £2,000 was ordered to be invested to the account of the Preparatory School Fund, making the total £11,000. It having been resolved to transfer £500 to the Sustentation Fund, and to grant £5 each to three former pupils of the Institution for outfits, Bro. C. H. Webb called attention to the case of the boy Herring. He said he was informed that the boy would be entitled, when 21 years of age, to £1,800. Bro. Binckes said the boy's eligibility had been determined, after full discussion at a Quarterly Court, by 28 votes to 23. Bro. Webb gave notice of motion to the effect that further inquiry should be made at the Quarterly Court in January as to whether the boy was a proper subject for admission to the Institution.

The Earl of Mar and Kellie, Grand Master of Scotland, will consecrate the new Masonic Lodge of Rothsay St. John's, on Thursday, 13th December.

In our report, last week, of the Prudent Brethren Lodge, No. 145, the candidate who was passed should have been given as Bro. William Lloyd, not Bro. Capt. W. T. P. Moore.

## Obituary.

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### THE LATE BROTHER RICHARDS.

IT is our painful duty to record the death of Bro. Joseph Richards, I.P.M. of the Sphinx Lodge 1329, which occurred on Wednesday afternoon, at his residence, 247 New Cross-road, at the age of fifty-eight. Bro. P.M. Richards, who had but recently withdrawn from the duties of an active and useful life—duties which he had discharged efficiently and praiseworthily—devoted his leisure moments to the furtherance of Freemasonry. As the Master of the Sphinx Lodge, he endeared himself to all the brethren thereof by his sociability and genial manners. But few have passed the chair with more credit than he. In addition, he attended as late as Thursday sen'night at the Rose Lodge of Instruction, No. 1622, and on Saturday evening he was present at the yearly audit of his own Lodge, apparently in the possession of good health and excellent spirits. On Wednesday afternoon, however, he was seized with an apoplectic fit, which struck him down, and although Bro. Dr. Bull was called in and applied every possible remedy, his patient never rallied, but quietly passed away to rest and peace in the presence of those near and dear to him. He leaves a name which will be long cherished as an example worthy of emulation. He had "troops of friends," and therefore this unexpected event has plunged many persons into deep sorrow, more especially the brethren of the Sphinx, Rose, and Peckham Lodges. We understand that he will be interred in Forest Hill Cemetery, which is almost abutting on the Honor Oak Station of the London, Chatham and Dover Railway. There will be a general muster of the local brethren on the melancholy occasion, and doubtless a gathering of his local friends will be present.

The actions of the just smell sweet,  
And blossom in the dust.

## CORRESPONDENCE.

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

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

*We cannot undertake to return rejected communications.*

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## INSTALLATION CONCERTS.

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

DEAR SIR AND BROTHER,—So far as essential principles are involved in the discussion as to the wisdom or otherwise of professional concerts at installation banquets, your article, entitled "Dangerous Tendencies," answers "J. G.'s" letter that appeared in the same issue. There are points, however, that may be briefly dealt with, if only to show how real the dangers are of the besetting sin of the pride of the purse. "J. G." is evidently sore at the remarks you were pleased to make in connection with the proceedings at the installation banquet of St. Martin's Lodge, and in his anger he is somewhat reckless. He sneers at myself and your other correspondent "R. L. X." for taking a fortnight to muster up "boldness" to support your views, but he forgets that editors are sometimes compelled to postpone the appearance of letters and other matter to make room for more pressing claims. I presume that is the explanation of the delay of the appearance of my own letter at least. But suppose it were otherwise, how does the question of time affect the matter at issue? Not at all, and the reference to it by "J. G." only serves as a peg on which to hang an unworthy suspicion. It required no boldness on my part to attack an evil that is only too apparent, and I may add that my courage, unlike that of Bob Acres, is not in danger of oozing out of the palms of my hands. The boldness, even unto rashness, seems to me to lie with "J. G.," who assumes so much and proves so little. He regards his own experience as conclusive, and poses in the character of "Sir Oracle" with more assurance than characterises wise and modest men. Referring to myself and "R. L. X.," he says our "effusions appear . . . full of contradictions and beside the question at issue," and that he did not propose to dilate upon them; yet he proceeds to do the very thing he promised not to do. This contradiction might be passed over had he dealt fairly with the views he appears to hold in contempt. No one questions the desirability of arranging the business proceedings of a banquet, and to assume that I hold a contrary opinion, and the contrast "J. G." has instituted in the second paragraph of his letter, is simply begging the whole question. It does not follow that no provision is made by members of a Lodge because professional singers are not engaged, and how business can be expedited by lengthening the proceedings passes my comprehension. I question "J. G.'s" judgment as to the relative value of the entertaining powers of members of, and visitors to, Lodges and professional artistes. I do not desire to disparage the skill of trained musicians, but Lodge banquets are not the occasions for its exercise. Rivers ceased to flow and mountains danced to the piping of Orpheus, but there came a time when circumstances were more powerful than the god's charms. Music, no doubt, is beautiful of itself, but there are times when it is not desirable, or when its use would interfere with the performance of necessary duties. Set concerts and Masonic banquets do not agree; they are objectionable because they prolong proceedings, sometimes prevent the full and free exchange of those courtesies which brethren and visitors have a right to expect, stop the friendly chat, limit the action of the W.M., and give an unnatural and strained tone to everything around. In fact, they are the survival of the unfittest, and would not be tolerated for a moment were the members generally heard as to the arrangements, especially if they had to bear the expense. What is more pleasant than the fraternal greetings of the brethren, and where can they be so well exchanged as at the banquet table? What affords more fun than joking a brother about his harmless eccentricities of speech or song? All this is impossible where professional artistes are engaged; stiffness and formality prevail where all should be free and joyous. The W.M. feels that he must get through the programme if only to secure his money's worth; all is hurry and very often confusion. There is no real pleasure except to a few musical enthusiasts, and probably to the author of the extravagance, who may pride himself upon the show he has made, in the end to discover that he has been following a "Will-o'-the-wisp," the phantom of respect and not the reality.

"J. G." is as much in fault in his inferences as in his assumptions. He takes strange liberties with his opponents. I am not in favour of anything in Masonry being done by "hook or by crook." The idea is one of "J. G.'s" fictions. I believe in good men and true being appointed to fill the chair of K.S., but I object to the creation of inequalities which are the result of a lavish, or, if the term is preferred, generous expenditure of money. Social distinctions exist outside the Lodge, not within, and he who contributes to their formation violates the fundamental principles of the Craft and sets up a false and artificial standard. Freemasonry should make the poor brother richer because of his brotherhood, and the rich brother is certainly made poorer when he indulges in show and sets up as a cash-proud Pharisee. Every brother is entitled to equal respect unless found unworthy, and the possession of riches count as nothing in pure Freemasonry. Money is needed to carry on the work of charity; it is necessary for the usual expenses of the Lodge. Beyond these wants all else is show and fanfaronade, shoddy, the vice of prosperity, and the curse of unlawful ambition. It is unmanly to point the finger of scorn at a poor brother; it is an outrage upon the principles of the Order. Each Lodge judges as to the fitness of a member before he is initiated; once admitted he stands primarily on the same footing as any other member. Work, attention to duty, and the cultivation of Masonic virtues alone are the passports

to office and to fame, and whatever militates against their exercise is injurious to the Craft. The Lodge invariably marks the honour done to a brother when he is promoted to the chair by providing a special banquet according to the funds at its disposal, which renders it unnecessary for any additional outlay by the W.M. The "extra five-pound note," therefore, is not required, but if the W.M., in the fullness of his joy, "on one of the most auspicious occasions of his life," wishes to make a money-offering, there is his own Lodge Benevolent Fund, or should be, and the several Charities open to receive it. No Lodge acts niggardly that provides according to its means, and if a member, because he happens to be the W.M. for the time being, takes upon himself to supplement the arrangements out of his private purse, he insults the Lodge, sets an example which his successor may not be able or willing to follow, and creates a distinction that is opposed to the truths of Freemasonry.

Yours fraternally,

I.P.M.

## "POOR CANDIDATES AND THE VOTING SYSTEM."

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

DEAR SIR AND BROTHER,—I dare say many, like myself, have read the letter of "The Mother of a Candidate," that appeared in your last issue, with mingled feelings of compassion and regret. The writer has passed through the ordeal of canvass and voting in connection with one of our Charities, and she knows by experience the difficulties that have to be encountered, especially by those of limited means, and who have but few influential friends to back their efforts. The task is indeed hard, and, I fear, often impossible to accomplish, owing to the lack of a sum of money absolutely necessary to make known their claims to those who can sustain them. The poor, struggling widow demands compassion, but the regret is that so little can be done for her by any general legislation. I quite agree with the suggestions you made in your article under the above heading, and which appeared in the CHRONICLE of the 27th ult. It occurs to me that those who take especial interest in cases should assure themselves that the applicants have the necessary means to put their claims fully and fairly before the subscribers. They should do this in justice to themselves, but more particularly out of compassion for claimants of limited means, who otherwise might be tempted to spend their little all upon one child, and incur liabilities that would perhaps weigh them down for years. It should not be forgotten that the extent of their poverty is the measure of their necessity, and that to help the poorest is even better than to help the poor. I wish all applicants could be successful, but as that cannot be, it surely is right to give the preference to those who need help the most. The arguments that apply to individuals are equally applicable to Lodges, with this difference, that the latter could, in nearly all cases, better afford the inevitable outlay consequent upon contests than the former.

I do not approve of the new plan of election your correspondent has sketched out. Were it feasible, I do not think it would be prudent to issue presentations to any one, much less to Her Majesty and to the Prince of Wales. The holders of presentations would be subject to pressure from friends, and the carrying out of the scheme would entail an amount of attention and labour that neither the Queen nor the Prince of Wales ought to be expected to undertake. The selection of candidates would be limited in an arbitrary manner, and might be so exercised as unwittingly to exclude deserving cases. As it is at present, all candidates who comply with the necessary regulations which experience has proved to be essential, can have a chance, and if the precautions I have pointed out as to means are taken, there is no reason why the poorest case should not have an equal if not a better chance than any other.

"The Mother of a Candidate" is strong when dealing with the difficulties of canvass, but her remedy, I fear, would but intensify the evils that unfortunately exist. It is a knotty problem to solve, and while I differ from your fair correspondent, I sincerely respect the motive and courage that have prompted her to offer a solution. She has evidently pondered over the matter, and if others would do the same and send the results to you, perhaps some method might be devised that would be welcome to the great body of subscribers, more hopeful for the candidates, and better calculated to secure the noble ends of charity. I trust the question will receive attention at the hands of those who have had experience in charity voting especially in connection with our own institutions.

Yours fraternally,

WATCHMAN.

## OH! FREDERIC, HOW MANY FRAUDS HAVE MASONS COMMITTED IN THY NAME?

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

DEAR SIR AND BROTHER,—Every reader of your paper has doubtless heard or read about the forged charter at Charleston, South Carolina, upon which the high degree luminaries have erected their superstructure of the so-called "Ancient and Accepted Rite," but very few know that numerous Masonic forged letters have been printed, signed "Fredric." Here is one of these I copied about four months ago from the *Keystone*, Philadelphia.

FREDERIC THE GREAT AND FREEMASONRY.

The Freemasons' Lodge at Aashen, which had been defunct for some time, was resuscitated and newly installed by her mother Lodge, at Wetzlui, in the year 1778.

The Lector Greinesman, of the Dominihuner cloister at Aashen and

Sahuff, priest of the Kapuziner, excited in the cathedral the populace against the Freemasons.

When Frederic the Great received knowledge of the fanatic behaviour which threatened the public safety, he wrote the following letter, dated 7th February 1773, to these public instigators:—

"My very Rev. Fathers,—Several reports, confirmed through the press, have brought to my knowledge with what zeal you endeavoured to whet the sword of fanaticism against quiet, virtuous and respected people called Freemasons.

"As a former honour-bearer of this respected Fraternity I must, as much as in my power, hurl back this slander with which you affront them, and endeavour to draw aside the dark veil which presents you the Temple which we have erected for all nations, as the place of meeting of all vices.

"Now my very Rev. Fathers, would you bring back those centuries of ignorance and barbarism which have been so long a disgrace to human intellect? Those times of fanaticism, to which the eye of human reason can only look back with horror; those times when hypocrisy was sitting between superstition and humility on the throne of despotism; put shackles on progress, and without distinction burned all those at the stake who were able to read.

"You give the Freemasons not only the odious name of sorcerers, but you accuse them of being thieves and lawless people, the forerunners of anti-Christ, and you exhort a whole nation to exterminate that damned race.

"Thieves, my very Rev. Fathers, do not make it their duty, as we do, to assist the poor and orphans. Thieves, on the contrary, very often rob them of their inheritance, and fatten themselves on their spoils, in the lap of idleness and hypocrisy.

"A Freemason, when he returns from his place of labour, where he receives lessons for the benefit of mankind only, becomes a better husband in his family circle. Forerunners of anti-Christ would, most likely, endeavour to destroy the laws of the Most High, but Freemasons could not do this without destroying their own structure, and how could those be a damned race who seek their glory in the indefatigable propagation of all virtues which make an honest man.

"FREDERIC."

The *Keystone* quotes this from the *Canadian Craftsman*.

To my surprise, in the last issue of the *Keystone*, I found the identical Fredric letter again, but this time it is credited to the *Masonic Chronicle*. Now it is well known, that upon one special point the worthy editor of the *Keystone* is afflicted with a repeating chronic mania. I believe that since 1874 the *Grand Mother Philadelphia question* has appeared in the *Keystone* and elsewhere upon an average three or four times a year. The reappearance of the Fredric letter after so short a period indicates that his chronic mania for repeating is extending to other points of the Masonic compass. Well, then, in order to stop the reappearance of the Fredric letter, I beg to inform you that I sent a copy of the said letter to Bro. Findel, and in his reply, dated 20th September 1883, he says, "Concerning the letter of Fredric the Great, I must tell you that it is a humbug." He further informs me that the *Handbuch der F.M.* is of the same opinion, or to use his own words "it is an error that Fredric is the author of any of these writings" and that in 1860 Bro. Schetter enumerated (as I understand it) more than 50 of such spurious documents, and Bro. Findel adds, "You are therefore quite right to doubt the genuineness of that letter." Thanks to Bro. Findel for the explosion of the Fredric Masonic bubble.

Yours fraternally,

Boston, U.S.

22nd October 1883.

JACOB NORTON.

### INFORMATION SOLICITED.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I should feel greatly obliged if you would allow any Brother to inform me if it be customary for a Master of a Lodge to appoint as his Junior Warden a member who has held no office therein save and except that of being Secretary? I may add, that the J.W. is only a joining member. In addition, I may add, that the I.G., J.D. and S.D. are all able to hold office, over whose head this preferment has been made.

If there be analagous cases, I should be thankful to learn under what circumstances such appointments have been made.

As the S.D. is ousted from office, what position does he now hold in his Lodge, and when will he reach the chair? Is there no appeal against such favouritism? Must those thus passed over remain quiescent under these circumstances?

I am, Dear Sir and Brother,

Yours fraternally,

9th November 1883.

JUSTICE

[A W.M. is all-powerful in his Lodge, and has a perfect right to select his officers. He is responsible for the working and honour of the Lodge, and his action in the choice of officers cannot be questioned. We know of no more irksome and onerous office than that of Secretary. The brother chosen for the post is generally one skilled in the Craft, and who has gained the confidence of the members of his Lodge. No brother has less chance of honour than he, and not only is it the Master's prerogative to take a Secretary from his post, and place him in one of the Warden's chairs, but in our opinion it is simply an act of justice.—ED. F.C.]

### RANDOM NOTES AND REFLECTIONS.

WE trust Bro. Sadler has met with the portraits of the eminent members of the Craft whose features were limned in oil, which a few months ago looked down from the walls of the now ruined Temple. When last we referred to the subject, Bro. Sadler had obtained a fair measure of success, and we shall be glad to learn that he has succeeded still further. Writing to a contemporary, "Macunium" calls attention to some steel engravings which were sent to him among papers belonging to a Lodge, which are portraits of eminent Masons. He gives a list of them, but they only contain portraits of two out of the eight brethren mentioned by Bro. Sadler. No doubt it is desirable to obtain the best pictures possible of the old Grand Masters, but there is no reason why the portraits of other brethren eminent in the Craft should not find a place on the walls of Grand Lodge. Now that inquiry has been set on foot, why not carry it on, in the hope of forming a Masonic portrait gallery, which shall honour many a noble feature, and form a charming link, connecting the past with the present? In a magazine published over a quarter of a century ago, we saw a notice of a portrait of Bro. the Earl of Zetland by Bro. Shenton. It is a half-length figure, and is surrounded with Masonic emblems. This engraving may be known to Bro. Sadler; it may perhaps be found in many places: if not, it is worth while to make inquiry respecting it. Even if Grand Lodge possesses a portrait of that old nobleman and Mason, Bro. the Earl of Zetland, a duplicate would not be unwelcome. We should very much like to see this matter of portrait hunting carried on with spirit, and if the brethren would include books in their search, and send samples of both to Grand Lodge, the question of the establishment of a library and museum would soon receive a practical solution.

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We have no desire to discuss what are termed the higher grades of Freemasonry. We are content with Craft Masonry, and in its teaching is found all that is essential for the development of the intellect, for the improvement of morals, and for the cultivation of the best impulses of the heart. Let others seek fresh fields and pastures new—richer they may be in colour and dress, but not more satisfying to the soul. While being content ourselves, we by no means wish to cast contempt upon those who have other aspirations. What we do desire is, that Craft Masonry should stand first as the foundation upon which all else rests, and when that claim is accorded, we are content to let the question as to the relative value of the several rival rites be determined by individuals according to their bent.

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We have been much struck with some remarks made by Bro. Longley at the proceedings of the Sovereign Sanctuary of Royal and Oriental Freemasonry 33°, 96°, 90°, held at Ottawa, Canada, in July last. Bro. Longley, who is styled Most Worthy Grand Master General, in his address, used the following language:

Permit me, brethren, to remind you that it is to Craft Masonry, the mother and foundation of all rites, that our best allegiance is due; and that in comparison with the Blue Lodge, and the genuine and practical Masonry therein taught, all Rites and so-called High Grades sink into insignificance. It has been frequently urged, as a matter of reproach against the High Grades, that by their multiplicity of degrees and elaborate ritual, they cause in the minds of many of the brethren a distaste for and a neglect of the more simple ceremonies of the three Craft degrees. I trust that this reproach may never be brought, with justice, against the members of our Rite, but that we may, one and all, plainly show that our love and reverence for the Blue Lodge, the nursing mother of all practical Masonry, is as it ought to be—pure, fervent, and of undiminished zeal.

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Bro. Longley's plain speaking does not end with the foregoing. Here is a further acknowledgment, couched in no less vigorous language, which we deem worthy of being recorded. He says:

For my part, I have taken every opportunity, both by voice and by pen, to assert that before all high-sounding titles, or mysterious numbers, or ornamental appendages, I esteem and value most the simple title of a Master Mason.

Having vindicated the kingship of the Craft, Bro. Longley rebukes the pretensions of some members of the ruling bodies of other rites who "elevate themselves to an equality with the genuine rulers of Masonry . . . the officers and members of the Craft Grand Lodge." He

regards such "vaulting ambition" as ridiculous and injurious, and warns the members of the body of which he is the head against any pretensions of sovereignty in Masonry. The spirit of the whole address is excellent, and whatever may be the claims of the rites he and his followers favour, there cannot be a doubt that those of the Craft are still held in greater reverence.

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Litigation between Freemasons would be simply impossible were its tenets properly understood and acted upon. We believe there are few instances in which brethren have sought the law to settle their money disputes. At any rate the cases have not made much noise in the world, and the enemies of the Craft, ever eager to seize upon scandal, have not been able to point the finger of scorn in this particular direction. No doubt there have been cases, indeed, we referred to one a short time since, which was terminated before it had gone further than the porch, or it may be the corridor of the Canadian law courts. In looking over a foreign Masonic paper a few days ago, we came across the following incident, which was recorded in an Irish newspaper at the time. We give it upon the authority of the author of "From Lights and Shadows of the Mystic Tie," who says:

In the summer of 1835, the schooner *Vigilant*, Captain Berquin, from Dunkirk, arrived in Laewick Harbour, with the loss of sails and other damage. The captain procured an agent, with whom he agreed for the necessary repairs, which were soon effected, and the vessel declared ready for sea.

A misunderstanding arose, summary legal proceedings were taken, and the captain was being marched off to prison. The writer proceeds to add:

As the captain understood the English language but very imperfectly, I proffered my services in his forlorn state. After the burst of indignation which naturally followed had subsided, he earnestly requested that a Freemason might be sent to him. I was acquainted with several gentlemen reputed to be of the Order, and to whom I made his case known. The agent who procured the warrant, the judge who signed it, and the captain who suffered by it, were all Freemasons. Instant justice was rendered, and the captain immediately liberated.

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Three years ago we felt it to be our duty to protest against the election of a boy named Collingwood to the Boys' Institution, on the ground that his mother inherited something like £9,000 from her deceased husband. On that occasion our efforts were successful, and the boy was removed. In March last we drew attention to a similar case, in which a boy named Frank A. Herring was concerned. We took considerable trouble over the matter, in order to place the real facts before the brethren. Briefly stated, they were: Bros. Thomas H. Herring was initiated in a Lodge at Preston in 1869, and died in 1882, leaving issue three children, but no will. His brother administered to the estate, which resulted in the nett sum of £1,665 14s 7d being left after payment of all outstanding claims. This gave £554 4s 10d for each child, and, as we observed, would yield a total of over £1,000 to the boy if left to accumulate until he was twenty-one years of age. We held that the possession of the capital sum was a bar to the boy's claim, and the matter was discussed by the authorities more than once, with the result that it was admitted by 28 for, to 24 against. The boy was not successful in the April election, but fared differently in October. The interest that was awakened months ago has not died out; indeed, it has been revived, and is likely to cause a good deal of discussion. A meeting of the General Committee of the Boys' Institution was held on Saturday last, when Bro. C. H. Webb referred to Herring's case, and although he was informed by Bro. Binckes that the case had been fully inquired into by the Quarterly Court who had decided that the boy was entitled, he gave notice of motion that further investigation should take place at the next Quarterly Court, to be held on January.

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With the precedent of the boy Collingwood before them, we cannot see how the Quarterly Court can do otherwise than follow it in the case of Herring. The two cases run on all fours, except in one particular feature, and that adverse to Herring. It was argued by one correspondent that the partial deprivation of wealth was painful to those who had hitherto enjoyed position, and who, although they could not be said to be poor, felt keenly their altered circumstances. As was shown at the time, the argument was fallacious as applied to the widow Collingwood and

her children. Even if it had been otherwise, surely it cannot be contended for one moment that the poor candidate should fail while one amply provided for otherwise should be the recipient of charity. The argument, however, does not apply to the boy Herring, as both parents are dead, and he is too young to feel any pang at the loss of social station, if there be any loss at all, which we very much doubt. We cannot now go into the whole question, but we may say, that while so many necessitous cases are waiting admission, it seems little less than cruel to retain this boy in the Institution.

## THEN YOU ARE A MASON.

FROM THE VOICE OF MASONRY.

MASONIC tradition informs us that there was employed in the construction of King Solomon's Temple, in addition to our Three Ancient Grand Masters, 3,300 Masters or Overseers of the Work, 80,000 Fellow Crafters and 70,000 Entered Apprentices, and that this vast army of workmen was so classed and arranged, by the wisdom of Solomon, that envy and discord were unknown among them. I wonder whether it ever occurred to Grand Lecturers, what a barefaced misrepresentation this tradition is, in view of the revelations in the succeeding degrees! Where were the Mark, Most Excellent, Select, Royal, and other kind of Masters? What a wonderful substance Masonic tradition is made of, as many Masons would have us believe! Its expansibility excels a child's rubber balloon a thousandfold. All one has to do is to expand it a little more, apply the microscope, and a new tradition is discovered. But, like the rubber balloon, it may not stretch for ever, and the next attempt to distend it may shiver it into innumerable fragments.

The boast of American political life is, that every voter is the peer of every other voter, regardless of wealth, eminence or influence; Vanderbilt and the humblest grease-wiper in his employ go to the polls on the level; and the boast of Freemasonry is, that we meet on the level, but in practice the levels vary as they do in canals; one must lock through the various bodies to get to the top levels; and they are continually increasing in number. Freemasonry's primitive, actual level is the sea level, where the tide ebbs and flows twice in twenty-four hours; the sea-level of a Master Mason of three degrees, and not the level of a Knight Templar or 33°. As Master Masons only can we meet on the level; it cannot be done elsewhere.

I am not opposed to *les hautes grades* as such. I am a member of some of them; hold official positions in them, and devote much of my time, often at personal inconvenience, to their development, but I am opposed to the manner of their dissemination, and disgusted at the arrogance of many of their members; particularly at the disrespect manifested by some of the aforesaid members for the Masonic mother that bore them, and gave them the opportunity of decorating themselves in gaudy apparel and styling themselves Knights and Princes. There is not a sincere lover of Freemasonry who has not heard one of these superficial craftsmen express himself about as follows respecting the Lodge: "No doubt, mother, you once were beautiful, and graceful, and attractive, but now you are old, and plain, and sedate; notwithstanding your age, you are hale and active, and seem to enjoy the drudgery of visiting the sick and burying the dead; attending to the poor and relieving their necessities; you are a really good, kind-hearted old lady, but you must not expect us to devote our time to your society; you have not a particle of style about you, and you know style is everything now-a-days."

I have no idea that one of the class of Masons I refer to will ever read this; it would be ridiculous to imagine it; they never read anything about Freemasonry but the invitations to celebrations, and the bills of fare; they go in crowds, like the oysters they are continually in search of, and gain admission, not by tests, but acquaintance, and I must, therefore, content myself with hoping to enlist the favourable opinion of the three degree Masons; those who prefer the simple brother to any high-sounding title.

When Freemasonry took its present speculative form, in 1717, it had not its present organization. It consisted of one degree, and the rank of Fellow Craft and Master could only be obtained at Grand Lodge. Gradually the body of the Craft became Masters, and the Grand Lodge authorized the Lodges to confer the three degrees now known as the Blue or Symbolic. It was not long after the speculation science was put into a system that degrees were added by talented men, who saw an opportunity of earning an honest penny without work. The schism in England, on account of the Royal Arch degree and its subsequent adoption as a legitimate degree, in 1813, is familiar to the well-informed brother. It is well to enquire what the early Masons considered legitimate. In the "Articles of Union," adopted by the two English Grand Lodges, "It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz.: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent the Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders." It will be observed that there are only three degrees recognized.

In Scotland the Grand Lodge recognizes no degrees as Masonic but the three symbolic, and the Mark, although the latter recognition is of recent occurrence. In Germany there are six Grand Lodges, but there is no step or degree recognized as Masonic beyond that of Master. In Norway a rite of nine degrees is worked, and the brethren there are now considering its abandonment and the adoption of the pure, ancient Masonry of three degrees. In

Switzerland and Hungary the Craft know nothing about any degrees beyond that of Master Mason. These instances are sufficient to show that *les hautes grades* are not the acme of Freemasonry.

In America the Lodges maintained their right, under the English Constitutions, of conferring the Royal Arch degree and the Order of the Temple, until Thomas Smith Webb taught differently, and originated degrees in sufficient numbers to make separate organizations, and to him the American Mason is indebted for our Chapter and Commandery. With these established, peddlers came around with the Royal and Select degrees, and they, too, became incorporated into the American System, and by the Council organization the honorary degree of Super-Excellent Master has been recognized in some jurisdictions.

We have in America at this time two rites, the so-called York, or American, and the Scottish. A Master Mason is eligible to either. The majority flock to the former, and many of them are members of both; but we occasionally meet a Scottish Rite Mason who is not a Templar. There are whisperings now of a change in this respect, which is to make it prerequisite for the fourth degree of the Scottish Rite that a candidate shall be a Templar. As the latter is now the ninth degree, the 33° will become the 42°. In addition to these recognized degrees there are unrecognized ones that are seeking Masonic sanction just as the Cryptic degrees secured it. We have the Royal Order of Scotland, Nobles of the Mystic Shrine, Rosicrucians, Order of the Palm and Shell, and—the Masonic Collectors' Association. When these, all but the last, become widely disseminated, why will they not be recognized as others have been? It is irrational to think so? And when they are, what is to follow? Where will be our Freemasonry?

Recently some of our jurisdiction have been invaded by the Rite of Memphis, with 96°, and any number of glorious titles. Can any one show how the Lodge is benefitted by them? Do they not, on the contrary, do us harm? harm, in that they invade our sanctuary and seduce, under the promise of more light in Masonry, the young Craftsman to come up higher (?), and before we can commence to make a Mason out of him he is occupied in taking degrees and, like Oliver Twist, continually crying for more. I would have the Lodge assert its supremacy, its authority as the all in all of Freemasonry, and in a manner so emphatic as to leave no doubt as to its meaning.

In 1874 a certain populous jurisdiction enacted a law that it was un-Masonic for a Lodge of Master Masons to attend the funeral of a brother where the same was not under the control of a Lodge of Master Masons and conducted by it. At the Grand Conclave of the State succeeding the Grand Commander of the Templars so cut and slashed at the "ignorant and narrow-minded bigots" who framed it, that the Grand Lodge graciously revoked its action, and consented to allow the Master Masons to attend a Templar funeral, provided they could enjoy the privilege of depositing in the grave the emblem of immortality and explaining its significance according to the Lodge ritual. "On what meat hath this our Cæsar fed that he hath grown so great?" The Grand Lodge acted as it thought best to maintain harmony, but even the peaceful Quaker will fight when he is required, and it seems to me the time has arrived when the Lodge ought to stand for its rights and dignity. It is now almost impossible for a Lodge to hold a purely Masonic celebration on the natal days of our Patron Saints; the plumed Knights attend the Lodge and vote themselves an invitation to attend, and then monopolize the occasion; a Master Mason sinks into insignificance, and drags himself home, hungry and disgusted, with a vow registered never to be so silly as to act in a similar manner again, but to join the Commandery, where he will receive some civility. The consequence is that as a Master Mason he is seen and known no more.

A circumstance of recent occurrence will serve to show why it is necessary for the Blue Lodge to act for self-preservation. A few years ago I attended the constitution of a Commandery in a city where a prosperous Lodge was the owner of a commodious building. The Orders were eagerly sought after, or to put it differently, the petitions for them were numerous, and the Knights soon held a controlling vote in the lodge. The improvement of the building was then suggested and agreed upon, and the conveniences for the Orders were most prominent in the plans, but when the rental was adjusted the Knightly vote put the expense on the Lodge.

I have seen Sir Knights who were suspended in Lodge and Chapter in the ranks of parading Commanderies, and one Commandery attended the Triennial in Chicago, in 1880, whose Captain General was suspended in one of the lower (?) bodies, which fact the Commandery well knew, but excused its action on the plea that it had received no official notice of the suspension.

It is the invariable practice of Masonic law that a suspension from the Lodge works a suspension in all the succeeding degrees. Masonic intercourse with a suspended Mason is forbidden, and Templar law forbids it. Why is it not enforced? It is not the Order of the Temple that is at fault, but the lax discipline that prevails in its ranks. The Orders are common, easy to obtain, and lightly valued in consequence. The Lodge cannot regulate Masonic chivalry, but it can say we will not hold you in Masonic recognition. A Grand Lodge can specify certain degrees that are Masonic, and can lay down a code for the government of its members. It cannot prevent them from becoming Royal Arch Masons, nor from affiliating with any of the numerous Societies of the country, but it can say you must not disclose to any of them anything of a Masonic character, because none others are Masonic than those designated by us, and any intercourse, as Masons, with any other is positively forbidden.

Is it necessary for the good of the Fraternity that we should have more degrees than the English system recognizes? Of what utility are any more? Do they render the mass of the Fraternity any better Masons? Why should the Lodge, by recognizing these appendages stultify itself with the acknowledgment that it is simply the veriest entrance into the Institution? Chapters, Councils, Commanderies and the Scottish Rite bodies, are all esteemed legitimate, and confer an aggregate of 39 degrees. The Lodge admits that it can give but three, and says to the world, the other 36 can be had elsewhere.

The bulk of the Fraternity, not only in America but Europe, is of the three degrees. Why not have Freemasonry uniform, and permit the other degrees, except the Royal Arch, to live or die without Masonic sanction? No landmark of the Craft would be removed; no Masonic pledges violated, and I cannot discern why Master Masons should concern themselves with what affects alone some other organization.

The Masonic pen has been quite active of late in discussing the action of the Grand Lodge of Massachusetts respecting the Rite of Memphis; some of the speakers before the Grand Lodge, as well as writers in the Magazines and Correspondence Reports, have suggested that it were consistent for Master Masons to be silent on the subject, and the advice appears to be sensible. A prominent Grand Lodge, some years ago, passed an order which still exists, that the Eastern Star and all other so-called side degrees were illegitimate and should not be conferred in Masonic Halls. Now, in the metropolis of this same Grand Jurisdiction the Templars and Princes meet in the Masonic Temple and welcome caravans of Nobles of the Mystic Shrine, who have come from distant points in the desert to witness the conferring of this new side degree. It may be contended that this Ancient (?) Arabic Order is not a Masonic degree; be it or not, the fact is no one is eligible to receive it unless he be a Templar or 32°; and the Grand Lodge of this same State has, in its constitution, forbidden its Lodges to meet in a room in which a non-Masonic body holds its meetings.

The fact is, Master Masons have been persuaded by the top-lofty ones into giving them recognition and standing; these secured, they ignore all regulations of the Craft that do not suit them, and, if necessary, pack the Grand Lodge and mould the legislation. Why should this state of affairs continue? Why should not the Lodge assert its equality, at least with these outgrowths and cause them to respect its authority as PARENT?

#### ROYAL ORDER OF SCOTLAND.

A PROVINCIAL Grand Lodge and Chapter of this Order was held on Saturday, the 3rd of November, at the Freemasons' Hall, Cooper-street, Manchester, at one o'clock in the afternoon. Present—Brothers R. H. Hutchinson Prov.G.M., J. Gibb Smith D.P.G.M., C. F. Matier P.D.P.G.M., G. P. Brockbank P.D.P.G.M. and P.G.Treas., J. F. Hoffgaard P.S.G.W., John Chadwick P.G.Sec., W. J. Thomson P.G.S.B., T. C. Thorburn P.G.M., W. Nichol P.G.C., J. M. Bentley P.G.O., J. D. Murray P.G.G., J. M. Kerr P.G.S., Hugh Macintosh, James Wilson, C. L. Lane, Robert Mc D. Smith P.P.S.G.W. P.P.G.S.B., G. McKay P.P.S.G.W., G. W. Weldon P.P.G.P., W. J. Canliffe, Edwards, Cairns, Jefferies, W. Jaffrey, Sly Guarder. Grand Lodge and Chapter opened in due form, after which a ballot was taken for Bro. Charles Letch Mason P.G. Mark Mason of West Yorkshire, who was declared duly elected. Apologies were received from several officers and other members. The ceremony of advancement to the degree of H.R.M. and promotion to the R.S.Y.C.S. was rehearsed by the D.P.G. Master and the P.G. Wardens, ably assisted by their old colleague Bro. C. F. Matier, who was very cordially welcomed on his re-appearance amongst the brethren, his engagements having prevented his attending several of the recent meetings. Arrangements were made for holding the next meeting, and the Grand Lodge and Chapter was closed in peace and harmony.

#### THE ITALIAN FREEMASONS AND INTERNATIONAL ARBITRATION.

DURING the recent visit of Mr. Henry Richard, M.P., to Italy, a Deputation of Freemasons, headed by Count Braniforti, waited upon him, at Milan, to present him with an address from their Brotherhood, congratulating him upon the success of his labours, at various times, on the Continent of Europe, to popularise the movement for International Arbitration. In the address they described this pacific reform as "the most pure manifestation of the Masonic idea," and added that "human brotherhood, which is the true protector of justice, constitutes for you, as for us, a part of the religion to which we have dedicated our life." Mr. Richard gratefully acknowledged, in his reply to the Deputation, his sense of the value of the very important co-operation of such a powerful body as the Freemasons, both in Italy and other lands, in the great cause of International Arbitration and Peace. The active sympathy of such an influential Brotherhood was in the highest degree encouraging to himself and his colleagues of the English Peace Society.

A meeting of the Royal Union Lodge of Instruction, No. 382, will be held on Monday next, the 12th inst., at the Chequers Hotel, Uxbridge, at 8.30 p.m. precise'y. There will be some special business brought before the meeting on this occasion, and the Installation ceremony will be rehearsed by Bro. C. Andrews P.M. 77, 299, 615, 1464.

HOLLOWAY'S PILLS can be confidently recommended as a domestic remedy for the ailments of all classes and conditions of people. Young and old of both sexes may take this medicine with the certainty of deriving benefit from its use, when disorder or disease is making them miserable. Holloway's Pills are unrivalled for their purifying, aperient, and strengthening properties. They remove indigestion, palpitation, and headache, and are specially so valuable in complaints peculiar to females. Each box is wrapped with printed instructions for the guidance of invalids, who will readily understand, from carefully studying them, the best way of recovering health. Holloway's Pills will work a thorough change in the constitutions of the weak and nervous.

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Full particulars and Tariff on application to  
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ON

**THE HISTORY OF FREEMASONRY.**

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OF THE LODGE WILL TAKE PLACE AT

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On Friday Evening, 23rd November 1883,

ON WHICH OCCASION

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DISTRICT GRAND MASTER OF BENGAL,

Has kindly consented to preside.

THE LODGE WILL BE OPENED AT SIX O'CLOCK P.M. PRECISELY.

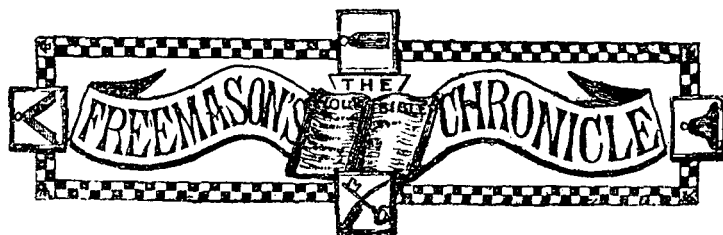
The second lecture will be worked:—

1st Section	...	...	By Bro. F. T. BENNETT 211.
2nd "	...	...	J. T. TANQUERAY S.W. 1965.
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N.B.—The Emulation Lodge of Improvement meets at Freemasons' Hall, on  
every Friday evening throughout the year, at seven o'clock.

**HISTORY OF FREEMASONRY.**

(Continued from page 281.)

**A**MONG the instances cited of the *Concours*, is that  
which occurred in Marseilles in 1808, between the  
locksmiths (Sons of Jacques) and the locksmiths (Sons of  
Solomon). The former entrusted their cause to a *Dauphiné*,  
the latter to a *Lyonnais*, who were locked up in their  
several rooms under the guardianship of their rivals,  
having nothing else passed into them but their food and  
the necessary implements. After the lapse of several  
months, the competitors were released, when the *Dauphiné's*  
lock was found to be beautiful, and the key still more so,  
while the *Lyonnais* was found to have devoted his time to  
the manufacture of the several implements for fashioning  
a most complicated lock, but the lock itself had not even  
been commenced. The latter was accused of treachery,  
left the town, and was never heard of afterwards. Of the  
other method of settling the *Concours*, namely, by a fight,  
we are told the most memorable instance is the battle  
fought on the plains of La Crau, between Arles and Salon,  
in Provence, between the Sons of Solomon on the one part,  
and the Sons of Jacques and Soubise on the other, the  
original parties to the quarrel being the stonemasons,  
joiners, and locksmiths only. Even firearms were used;  
the number of killed was very large, and the military had  
the greatest difficulty in restoring order. As to other  
matters, we are told that the Sons of Solomon admit  
workmen of every religious creed to the Companionship,



while those of Jacques and Soubise restrict membership to Roman Catholics. It further appears that in the case of the last two, a Companion on becoming a Master resigns his membership, a general assembly, at which a demit or certificate of honourable conduct during membership is granted, being held, but the Sons of Solomon never resign membership. This completes the sketch of the features, distinctive or in common, of the several sub-divisions of the Companionship, as derived by Bro. Gould principally from the work of Perdiguier. That it is a most interesting sketch even those who have been at the pains of following us will admit.

In subsequent pages we have described to us some idea of the ceremonies of the societies of Maître Jacques, for which, it seems, we are indebted to the apostasy of the Shoemakers, which took place between 1648 and 1651, or rather prior to the former of the two years mentioned, the climax of the apostasy belonging to the period itself. A Companion Shoemaker, of a religious turn of mind, took offence at some of the more questionable practices of his fellows, and abjured them. He next instituted a body of lay brothers, composed of journeymen shoemakers, adopted a particular dress, and enjoined on his fellows to enter the various shops of the craft, and, by instruction and good example, to reform the manners of their folk. They called themselves Brothers of St. Crispin, and obtained ecclesiastical authority for their proceedings. The result of all this was, that in 1648 the Municipality of Paris interdicted the assemblies. The ecclesiastical law was also brought to bear upon the Companionship Societies, and more revelations, followed by renewed attacks from the clergy, were the consequence. The *Bailli* of the Temple, a separate jurisdiction, in which in 1648 they had taken refuge, expelled them, in consequence of a riot they caused, and though many of the Societies refused to follow the example thus set, others were less scrupulous, and divulged their secrets. The proceedings, ceremonies, and the views of the Church on the question, as delineated in Bro. Gould's work, are derived "from three documents attached to an agreement, made the 21st September 1571, between the Shoemakers and Cobblers of Rheims," the date of the documents being, however, much more recent than that of the agreement. The first of the three gives a "Summary of the impious, sacrilegious, and superstitious practices which take place among the Companions—Sadlers, Shoemakers, Tailors, Cutlers, and Hatters, when they admit one a Companion of the Charge (*du devoir*), as they call it." For the details of this Summary we must refer our readers to the pages of the work itself. The second of the three documents contains the "Resolutions of the Doctors on the above questions," and is to the following effect:—"We, the undersigned doctors in the sacred faculty of theology at Paris, are of opinion—1st. That these practices combine the sins of sacrilege, impurity, and blasphemy against the mysteries of our religion. 2d. That the oath which they take, not to reveal these practices, even in confession, is neither good nor valid, and is not obligatory on them; on the contrary, they are bound to accuse themselves of these crimes, and of this oath, at confession. 3d. In case this evil continues, and they are not otherwise able to remedy it, they are bound in conscience to declare these practices to the ecclesiastical judges, and even, if need be, to the secular, who will be able to remedy it. 4th. That the Companions who cause themselves to be received in the above form may not, without mortal sin, use the watchword, in order to recognise each other as Companions, and engage in the evil practices of this Companionship. 5th. That those who are of the Companionship are not in surety of conscience so long as they are desirous of continuing their bad practices, which they ought to renounce. 6th. That the journeymen who are not of the Companionship cannot enter it without mortal sin. Deliberated at Paris the 14th day of March, 1655. Signed. I. Charton, Morel, N. Cornet, J. Quoquerel, M. Grandin, Grenet, C. Gobinet, I. Peron, Chamillard, M. Chamillard." The third of the documents is headed "Observations on the above Practices and Resolutions," but is given in part only. Enough, however, is quoted for the purposes of the reader.

In the next section of this Chapter, Bro. Gould, after referring to the charcoal burners, and having enumerated certain postulates, with a view to ascertaining if it is possible to form an independent judgment, goes on to hazard sundry conjectures, which, however, when taken together, he is careful to point out, though not constituting an "unassailable" theory, make one which is in agreement

with the facts that have come down to us. As to the Hiramic legend, he combats the statement by Perdiguier, that the Companionship derived it from Freemasonry. Perdiguier says—"As to this history of Hiram's, I regard it as a mere fable, ingenious enough, but of which the consequences are horrible; for it tends to separate those who take it seriously. The Bible—the only book of any real authority concerning the constructors of Solomon's Temple—says nothing about Hiram's murder; and, for my part, I do not believe it. The *Compagnons étrangers* and those of Liberty have no authentic details of this fable, which is quite new to them, and I fancy that the Companions of the other Societies are not more advanced. I look upon it, therefore, in the light of a Masonic invention, introduced into the Companionship by persons initiated into both of these Secret Societies. Freemasonry, according to the most zealous historians—and M. Bazot is of the number—was only introduced into France in 1715. The Companionship is indisputably anterior; nevertheless, from the day it was introduced into this country, our Companions frequented it, and found in its bosom useful truths, but also numerous errors." As regards the view thus expressed, we agree with Bro. Gould that Perdiguier, though generally worthy of credence, has jumped to an illogical conclusion; for the grounds on which he bases this belief, we refer our readers to pp 242-3, as well as for the supposed affinity between our Masonic term Lewis and the Companionship use of the nickname "Wolf"—*loup*, a Companion's sons being called *Louvetaux*, or little wolves. All this will be found most interesting, as well as what follows respecting the personality of Maître Jacques. So, too, are the coincidences traceable both in the Masonic and Companionship systems, which are as follow, and which, as the author suggests, are well worthy of attention:

"1. 'Sons of Solomon' certainly reminds us in general terms of our own fraternity. 2. *Compagnons de Liberté*, free companions of Freemasons. 3. *Devoir* is a literal translation of our English *Charge*, and the documents appear to be very similar in form. 4. 'General Assembly' is a term common to both societies. 5. Accepted Companion and Initiated Companion sound strangely familiar. 6. Passed Companion presents a remarkable coincidence with our own expression. 7. The identity of idea and expression between the Lewis and the *Louvetaux* can scarcely be a mere chance coincidence.

"The above are similarities of expression and phraseology; let us now pass on to those of procedure preparatory to initiation. In both societies we find—

"8. A previous inquiry into the candidate's character. 9. An absence of compulsion, and a perfect freedom of choice. 10. A preliminary exposition of the general tendency of the Society. 11. Perfect liberty to withdraw up to the last possible moment. 12. Sponsors, represented in Freemasonry by the proposer and seconder.

"As regards the government of the societies, it will have been observed that—

"13. Each particular society was thoroughly independent, but welded into uniformity with the other societies by the various charges. Previously to 1717 this was generally the status of Freemasonry. 14. Each society exercised the powers of petty justice over its own members.

"15. Punishments took the form of fines, and, in grave cases, of expulsion.

"16. Amongst the Sons of Solomon there was a perfect equality of membership. 17. All the members took part in the election of officers. 18. Every Companion was eligible for office.

"19. The officers were a president, elders, and secretary. If we regard the president as Master, and the elders as Wardens, the exact counterpart is met with in the three principal officers of a Freemason's Lodge. The *Steinmetzen* had only one Warden, the Companionship evidently had more."

Other coincidences are pointed out in respect of "the acknowledged principles of the two institutions," "the Ceremonies," &c., &c., which it would occupy too much space to reproduce, more especially as they appear to us to be of secondary importance compared with those we have quoted. But without pausing to weigh the comparative merits of the different coincidences which Bro. Gould has noted, and having given them our best consideration, we are unable to lean towards the opinion which has evidently found favour with him, that Freemasonry is, in any way, indebted for its origin to the Companionship. The coincidences are most remarkable, but a large number of them

are common to all societies, while the others are most probably fortuitous. We concede that Bro. Gould did quite right to include a study of the *Compagnonnage* in the introductory portion of his history, but as yet we have, in spite of his searching inquisition, failed to trace a connection between it and the Craft of Masonry. At a events, the completion of this Chapter brings us to the close of the First Volume of his able work, and for the present, therefore, we may claim leave to rest from the labour of further reviewing the volumes that have been already published.

## NOTICES OF MEETINGS.

—:0:—

**Justice Lodge of Instruction, No. 147.**—A meeting was held on Thursday, 8th instant, at the Brown Bear, High-street, Deptford. Bros. J. W. Freeman W.M., Banks S.W., H. C. Freeman J.W., S. R. Speight P.M. Secretary, Penrose J. D., Ingram I.G.; P.M.'s Hutchings (Preceptor), Geo. Bolton, and Bros. Sanderson and Williams. Lodge was opened, and the minutes of previous meeting were confirmed. The ceremony of initiation was then rehearsed, Bro. Penrose personating the candidate. Lodge was opened in the second, and the ceremony of passing rehearsed, Bro. Sanderson being the candidate. Lodge was further advanced, and the ceremony of the third degree was rehearsed, Bro. Williams candidate. The whole of the ceremonies were effectively rendered by the W.M. Bro. Freeman will have to undertake the same work in his mother Lodge on Wednesday next, the 14th inst. Brethren residing in the neighbourhood are most cordially invited to attend this Lodge of Instruction.

**Royal Alfred Lodge of Instruction, No. 780.**—On Friday, 2nd inst., at the Star and Garter Hotel, Kew Bridge. Present—Bros. C. Andrews Preceptor W.M., Maton S.W., F. Botley J.W., C. E. Botley S.D., Moxon J.D., Sperring I.G.; also Bros. Sugg P.M., Gunner W.M. 780, S. Blasby, Treadaway, F. Smee (Camden Lodge, No. 704). After full observance of ceremonial, the ceremony of the third degree was rehearsed, Bro. Sugg being candidate. Closed in the third, and resumed to the first degree, when the W.M. vacated the chair in favour of Bro. Gunner, who rehearsed the ceremony of initiation, Bro. S. Blasby candidate. The W.M. then resumed the chair. The Secretary announced that Bro. James Terry, Secretary of the Royal Masonic Benevolent Institution, had consented to rehearse the ceremonies of consecration and installation, on 23rd of November. It was afterwards decided to hold the annual dinner on 16th November. Bro. C. Maton was elected W.M. for the next meeting. Lodge was then closed, and adjourned until the 9th inst., at eight o'clock.

**Eccleston Lodge of Instruction, No. 1624.**—On Saturday evening, 3rd inst., Bro. James Stevens P.M. P.Z., &c. gave his highly interesting and instructive lecture on the First Degree in Freemasonry, at the King's Head, Ebury Bridge, Pimlico, to a large assemblage of brethren, in this popular Lodge of Instruction. The Chair of W.M. was occupied by Bro. D. H. McLeod P.M. 1624, Preceptor of the Lodge, supported by Bro. Edward Powell P.M. 1624 as S.W., and Bro. R. Bottle J.W. 1624 as J.W. The Lodge having been duly opened in the first degree, the W.M. in a few words introduced Bro. James Stevens to the brethren. After some introductory remarks on the desirability of unity of working the ceremonials of the Craft, and referring to efforts which had been made during a number of years for the attainment of that end, Bro. Stevens proceeded with his lecture. Commencing with the opening of the Lodge, he continued through the whole ceremony of initiation, explaining in a clear and lucid manner many points of interest, showing divergencies in various rituals as practised by Lodges in different parts of the country, and giving good and substantial reasons for correcting fallacies therein. The able and eloquent lecturer was listened to with rapt attention for a space of two hours by an appreciative and delighted audience. At the conclusion of the lecture Bro. J. C. Flattely P.M. 1624 proposed a most cordial vote of thanks to Bro. James Stevens for his interesting lecture, and that he be elected an honorary member of the Lodge of Instruction. In doing so he expressed the satisfaction and delight of the brethren in listening to the lecture. He was happy to find that the working of Eccleston Lodge was very little at variance with the lecturer's ideas, but only in minor matters of detail, to which serious importance could not be attached. Bro. W. Vincent P.M. 1624 seconded the resolution, expressing a general concurrence in the remarks of the proposer. The resolution having been carried by acclamation, the W.M. took occasion to thank Bro. Stevens, on behalf of all the brethren, for his services. As Preceptor of the Lodge he was gratified to find that the Eccleston working was so near perfection in the eyes of such a distinguished brother. Although he could not fall in with all his views on minor points, yet he was prepared to give consideration to such as would certainly tend to correct fallacies that may have crept in, without radically affecting the system of working that had been adopted by the Lodge since its foundation. Bro. Stevens briefly thanked the brethren for their attention during the lecture, and the compliments paid him by the foregoing speakers, and expressed his willingness to repeat the lecture in any Lodge or Lodge of Instruction, whether in or out of London, to any desirous of hearing it. This Lodge meets every Saturday evening, at 7 o'clock, at the King's Head, Ebury Bridge; brethren are invited.

**Kingsland Lodge of Instruction, No. 1693.**—A meeting was held on Wednesday last, at Bro. Baker's, Cock Tavern, Highbury, N. Bros. Trick W.M., Western S.W., Galer J.W., Collingridge Sec., Dixie S.D., Brock J.D., Casworth P.M. Acting Preceptor, Treadwell I.G., and other brethren. The work comprised the rehearsal of the ceremony of initiation, Bro. Rhodes acting as candidate. Bro. Goddard, candidate for passing, answered the usual questions. The Lodge was opened in the second, and the ceremony was rehearsed. Lodge was closed and adjourned till Monday, 22nd Nov., at 8:30.

**New Finsbury Park Lodge of Instruction, No. 1695.**—At the weekly meeting on Tuesday, the 6th instant, Bros. Follett W.M., Hare S.W., Hilditch J.W., Berry Secretary, Davies Preceptor, Smethurst S.D., Haynes I.G.; also Bros. Stead, Mallett, Morris, Russell, Lewis, and Fetch. After preliminaries, the ceremony of raising was rehearsed. The first section of the third lecture was then worked by Bro. G. Morris. Bro. Hall having been elected W.M. for the next meeting, and all business being ended, the Lodge was closed in perfect harmony.

**Brixton Lodge of Instruction, No. 1949.**—The usual weekly meeting was held on Tuesday evening, the 6th inst., at the Prince Regent Hotel (Bro. Monk's), Dulwich-road, East Brixton, when there was a good attendance of brethren to witness the ceremony of installation rehearsed by the worthy and esteemed Preceptor Bro. E. A. Francis. Bro. Francis as W.M. was supported by the following brethren—Bros. C. H. Phillips S.W., G. W. Knight J.W., Thos. Poore P.M. as I.P.M., Henry M. Williams Secretary, A. E. Albert S.D., A. Jones J.D., G. C. Banks I.G.; also Bros. James Stevens P.M. 1426, Henry Lovegrove P.M. 1949, A. Storr P.M. 1618, H. Hooper, Rd. Poore, P. M. Hakim, S. Richardson, F. Hill, W. Millen, H. Taylor, G. Brotheridge. Lodge was opened in due form, and the Secretary read the minutes of the previous meeting which were unanimously confirmed. Lodge was opened in the second degree, and Bro. Richard Poore, as Master of the Ceremonies, presented Bro. Richardson as Worshipful Master elect, and Bro. Francis as Installing Master proceeded with and completed the ceremony of Installation (excepting that portion relating to the Board of Installed Masters). Bro. Richardson W.M. appointed as his Officers the brethren before mentioned. Bro. Williams Sec. efficiently acted as Organist, accompanying the various portions of the evening's work with very appropriate harmonies. A cordial vote of thanks was unanimously passed to Bro. Francis for the very efficient manner in which he had rehearsed the Installation ceremony, and further for his valuable services to the lodge as Preceptor. Bro. Francis thanked the brethren for the vote of thanks, and said their regular attendance showed their appreciation of his work as Preceptor, and it was a great source of satisfaction to him, and most encouraging to the permanent Officers of the Lodge. Bro. Phillips was elected W.M. for the ensuing week, and appointed officers in rotation. After "hearty good wishes" from the brethren, Lodge was closed in due form, and adjourned to the following Tuesday at 8 o'clock p.m.

This being the 1st Tuesday of the month, the monthly meeting of the Benevolent Association was held, after the Lodge of Instruction as above was closed. The President (Bro. Francis) in the chair; the Secretary (Bro. Hooper) read the minutes of the previous meeting, which were duly passed. Bro. Richardson Treasurer announced he had funds in hand to provide for three Ballots of £5 5s each. These were afterwards taken by Bros. W. Hopekirk W.M. 1986, H. Taylor 177, G. Manning 177. A vote of thanks to the President closed the proceedings. With the above £15 15s the Association has sent up to the Masonic Charities £105 in about six months. This is surely an example, which it is desirable many other Lodges of Instruction should follow, to say nothing of regular Craft Lodges and Chapters. By a small regular payment weekly or monthly, all Masons might become, in a few years, Life Subscribers or Governors of all, or at least one, of our Charities, and almost without any special effort or material detriment to their other responsibilities.

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## DIARY FOR THE WEEK.

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

—:—

## SATURDAY, 10th NOVEMBER.

- 108—London, Ship and Turtle, Leadenhall-street  
173—Phoenix, Freemasons' Hall, W.C.  
198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
1275—Star, Five Balls, 155 New Cross-road, S.E., at 7. (Instruction)  
1328—Granite, Freemasons' Hall, W.C.  
1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
1426—The Great City, Cannon Street Hotel  
1446—Mount Edgcumbe, Bridge House Hotel, Battersea  
1584—Loyalty and Charity, Star and Garter, Kew Bridge  
1607—Loyalty, London Tavern, Fenchurch Street  
1621—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
1686—Paxton, Surrey Masonic Hall, Camberwell  
1743—Perseverance, Imperial Hotel, Holborn Viaduct  
1839—Duke of Cornwall, Freemasons' Hall, W.C.  
1961—Clerkenwell, Holborn Viaduct Hotel, E.C.  
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 3  
R.A. 1185—Lewis, King's Arms Hotel, Wood Green  
M.M. 234—Brixton, Anderton's Hotel, Fleet Street, E.C.  
308—Prince George, Private Rooms, Rottoms, Eastwood  
R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

## MONDAY, 12th NOVEMBER.

- 5—St. George's and Corner Stone, Freemasons' Hall, W.C.  
22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)  
45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)  
58—Felicity, Ship and Turtle, Leadenhall-street  
59—Royal Naval, Freemasons' Hall, W.C.  
90—St. John, Albion, Aldersgate-street, E.C.  
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
186—Industry, Bell, Carter-lane, Doctors-commons, E.C., at 6.30 (Inst.)  
193—Confidence, Anderton's Fleet-street, E.C.  
222—St. Andrews, 101 Queen Victoria-street  
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
1237—Enfield, Market-place, Enfield  
1366—Highgate, Gatehouse Hotel, Highgate  
1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In)  
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (Inst.)  
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
1571—Leopold, Gregorian Arms, Bermondsey  
1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)  
1608—Kilburn, 48 South Molton Street, Oxford Street, W., at 8. (Inst.)  
1623—West Smithfield, Farringdon Hotel, Farringdon-street, E.C. at 8 (Inst.)  
1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)  
1657—Aldersgate, Castle and Falcon, Aldersgate-street, E.C.  
1670—Adelphi, 4 Adelphi Terrace, Strand  
1693—Kingsland, Cock Tavern, Highbury N., at 8.30 (Instruction)  
1789—Ubique, Masonic Hall, Air-street, W.  
1805—Bromley St. Leonard, Vestry Hall, Bow-road, Bromley  
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
R.A. 720—Panmure, Horns Tavern, Kennington  
R.A. 862—Whittington, Anderton's Hotel, Fleet Street  
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)  
R.A. 1537—St. Peter Westminster, Freemasons' Hall, W.C.  
K.T. 140—Studholme, Masonic Hall, Golden-square  
40—Derwent, Castle Hotel, Hastings  
61—Probity, Freemason's Hall, St. John's-place, Halifax  
75—Love and Honour, Royal Hotel, Falmouth  
104—St. John, Ashton House, Greek-street, Stockport  
151—Albany, Masonic Hall, Newport, I.W.  
240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields  
262—Salopian, the Lion Hotel, Shrewsbury  
264—Nelson of the Nile, Freemasons' Hall, Batley  
292—Sincerity, Masonic Hall, Liverpool  
296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield  
297—Witham, New Masonic Hall, Lincoln  
302—Hope, New Masonic Hall, Darley-street, Bradford  
307—Prince Frederick, White Horse Hotel, Hebden Bridge  
322—Royal Union, Chequers Hotel, Uxbridge. (Instruction)  
408—Three Graces, Private Rooms, Haworth  
411—Commercial, Flying Horse Hotel, Nottingham  
467—Tudor, Red Lion Hotel, Oldham  
481—St. Peter, Masonic Hall, Maple-street, Newcastle  
502—Rectitude, Town Hall, Rugby  
587—Howe, Masonic Hall, New-street, Birmingham  
599—Druids of Love and Liberty, Masonic Hall, Redruth  
613—Unity, Masonic Hall, Southport  
665—Montague, Royal Lion, Lyme Regis  
721—Independence, Masonic Chambers, Eastgate-row-north, Chester  
724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)  
797—Hanley, Hanley Hall, Dartmouth  
893—Meridian, National School Room, Millbrook, Cornwall  
949—Williamson, St. Stephen School, Monkwearmouth, Durham  
1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness  
1069—United Brothers, Castle Hotel, Southsea  
1174—Pentangle, Sun Hotel, Chatham  
1221—Defence, Masonic Hall, Carlton-hill, Leeds  
1253—Travellers, Queen's Hotel, Manchester  
1350—Fermor Hesketh, Masonic Hall, Liverpool  
1436—Sandgate, Masonic Hall, Sandgate  
1449—Royal Military, Masonic Hall, Canterbury  
1474—Israel, Masonic Hall, Severn-street, Birmingham  
1542—Legiolium, Masonic Hall, Carlton-street, Castleford  
1575—Clive, Corbet Arms, Market Drayton  
1592—Abbey, Suffolk Hotel, Bury St. Edmunds  
1611—Eboracum, Queen's Hotel, Micklegate, York  
1618—Handyside, Zetland Hotel, Saltburn-by-Sea  
1790—Old England, Masonic Hall, New Thornton Heath  
R.A. 89—Royal Cheshire, Ashley's Arms, Dukinfield  
R.A. 100—Friendship Crown and Cushion, Great Yarmouth  
R.A. 118—Elias Ashmole, Chapter Rooms, Warrington  
R.A. 306—Alfred, Masonic Hall, Kelsall-street, Leeds  
R.A. 379—Tynte, Masonic Hall, Old Orchard Street, Bath  
R.A. 422—All Saint's, Masonic Hall, Gainsborough  
R.A. 427—St. John, Masonic Temple, Halifax-road, Dewsbury  
R.A. 1258—Kennard, Masonic Hall, George Street, Pontypool  
M.M. 1—Egerton, Royal Rock Hotel, Rock Ferry, Cheshire.  
M.M. 9—Fortesue, Masonic Hall, South Molton, Devon  
R.C. 67—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

## TUESDAY, 13th NOVEMBER.

- 15—Kent, Freemasons' Hall, Great Queen-street  
46—Old Union, Holborn Viaduct Hotel  
58—Constitutional, Bedford Hotel, Southampton-blids., Holborn, at 7 (Inst)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
96—Burlington, Albion Tavern, Aldersgate street  
141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)

- 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
180—St. James's Union, Freemasons' Hall, W.C.  
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
198—Percy, Ship and Turtle, Leadenhall-street, E.C.  
211—St. Michael, Albion, Aldersgate-street, E.C.  
228—United Strength, Guildhall Tavern, Gresham-street, City  
235—Nine Muses, Willis's Rooms, St. James's  
548—Wellington, White Swan, Deptford  
554—Yarborough, Green Dragon, Stepney (Instruction)  
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
940—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at, 8 (Instruction)  
917—Cosmopolitan, Cannon-street Hotel  
933—Doric, Anderton's Hotel, Fleet-street, E.C.  
1041—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)  
1196—Urban, Freemasons' Hall, W.C.  
1319—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)  
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
1391—Konnington, The Horns, Kennington. (Instruction)  
1446—Mount Edgcumbe, 19 Jormyn-street, S.W., at 8 (Instruction)  
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
1472—Henley, Three Crowns, North Woolwich (Instruction)  
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
1559—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
1593—Royal Naval College, Ship Hotel, Greenwich  
1692—Sir Hugh Myddelton, Queen's Head, Essex Road, N., at 8.30 (In)  
1694—Wanderers, Freemasons' Hall, W.C.  
1614—Covent Garden, Criterion, Piccadilly.  
1835—Canterbury, 33 Golden Square, W.  
1668—Samson, Regent Masonic Hall, Air-street, W.  
1895—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)  
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 8.30 (Inst)  
1769—Clarendon, Guildhall Tavern, Gresham-street  
1919—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)  
1969—Waldeck, Freemasons' Hall, W.C.  
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30  
R.A. 255—Iris, Greyhound, Richmond  
M.M. 22—Southwark, Bridge House Hotel, Southwark  
93—Social, 23 St. Giles Street, Norwich  
126—Silent Temple, Cross Keys Inn, Burnley  
131—Fortitude, Masonic Hall, Truro  
181—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent  
241—Merchants, Masonic Hall, Liverpool  
272—Harmony, Masonic Hall, Main Ridge, Boston  
284—Shakespeare, Masonic Rooms, High-street, Warwick  
373—Socrates, George Hotel, High-street, Huntingdon  
403—Hertford, Town Hall, Hertford  
406—Northern Counties, Masonic Hall, Maple Street, Newcastle (Instruct)  
473—Faithful, Masonic Hall, New Street, Birmingham  
495—Wakefield, Masonic Hall, Zetland Street, Wakefield  
503—Belvidere, Star Hotel, Maidenhead  
603—Zetland, Royal Hotel, Checkheaton  
624—Abbey, Masonic Hall, Union-street, Burton-on-Trent  
626—Lansdowne of Unity, Town Hall, Chippenham  
696—St. Bartholomew, Anchor Hotel, Wednesday  
726—Staffordshire Knot, North Western Hotel, Stafford  
892—Royal Edward, Royal Oak Hotel, Leominster  
897—Loyalty, Fleece Inn, St. Helens, Lancashire  
903—Gosport, India Arms Hotel, High-street, Gosport  
986—Hesketh, Grapes Inn, Croston  
1120—St. Milburga, Tontine Hotel, Ironbridge  
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley  
1250—Gilbert, Masonic Rooms, Sankey Greenhall, Street, Warrington  
1314—Acacia, Bell Hotel, Bromley, Kent  
1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)  
1347—Lorne, Greyhound Hotel, Cuckfield, Surrey  
1414—Knole, Masonic Hall, Sevenoaks  
1461—Ockenden, Talbot Hotel, Sutton, Sussex  
1509—Madoc, Queen's Hotel, Portmadoc  
1545—Baldon, Masonic Room, Northgate, Baildon  
1678—Tonbridge, Masonic Hall, Tonbridge  
1713—Wilbraham, Walton Institute, Walton, Liverpool  
R.A. 70—St. John's, Huyshe Masonic Temple, Princes Street, Plymouth  
R.A. 111—Vigilance, Masonic Hall, Archer Street, Darlington  
R.A. 265—Judea, Masonic Club, Hanover-street, Keighley  
R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds  
R.A. 537—Zion, 9 Hamilton Street, Birkenhead  
R.A. 660—King Edwin, Freemasons' Hall, Yorkergate, New Walton  
R.A. 1055—Derby, Masonic Rooms, Bedford Street, Cheetham, Lancashire  
M.M. 6—Adams, Victoria Hall, Trinity-road, Shoerness  
M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter  
M.M. 75—Royal Sussex, Royal Pavilion, Brighton  
M.M. 162—Dover and Cinque Ports, Royal Oak Hotel, Dover

## WEDNESDAY, 14th NOVEMBER.

- Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3  
3—Fidelity, Freemasons' Hall, W.C.  
11—Enoch, Freemasons' Hall, W.C.  
13—Union, Waterloo, Masonic Hall, William-street, Woolwich  
15—Kent, King and Queen, No. 1, Folgate, E.C., at 7.30 (Instruction)  
30—United Mariners', The Lugard, Pec. am, at 7.30. (Instruction)  
73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst)  
87—Vitruvian, White Hart, College-street, Lambeth  
147—Justice, White Swan, High-street, Deptford  
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)  
538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)  
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
749—Belgrave, Anderton's Hotel, Fleet-street  
781—Merchant Navy, Silver Tavern, Burdett-road, E.  
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
1278—Burdett Coutts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)  
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
1306—Lodge of St. John, City Arms Tavern, St. Mary Axe  
1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)  
1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)  
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
1521—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)  
1601—Wanderers, Adam and Eve Tavern, Palmer-st., Westminster, at 7.30 (In)  
1595—Royal Commemoration, Fox and Hounds Hotel, Up. Richmond-rd. S. W  
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
1694—Imperial, Cadogan Hotel, Sloane-street, Chelsea  
1719—Centaurion, Imperial Hotel, Holborn-viaduct  
1791—Creston, Prince Albert Tavern, Portobello-rd., Notting-hill-gate (Inst.)  
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)  
1986—Honor Oak, Moore Park Hotel, near Honor Oak Station  
R.A. 1—Camden, The Boston, Junction Road, Holloway, at 8.30. (Instruction)  
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
R.A. 1260—John Hervey, Freemasons' Hall, W.C.  
R.A. 1305—St. Marylebone, Lancham Hotel, W.  
M.M. (T.C.)—Old Kent, Ship and Turtle, Leadenhall-street, E.C.  
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)  
M.M. 284—High Cross, Seven Sisters Hotel, Tottenham  
R.C. 67—Studholme, Masonic Hall, 33 Golden-square  
51—Hope, Spread Eagle Inn, Cheetham-street, Rochdale  
125—Prince Edwin, White Hart Hotel, Hythe, Kent  
123—Prince Edwin, White Hart Hotel, Bolton-street, Bury, Lancashire  
146—Antiquity, Bull's Head Inn, Bradshawgate, Boston  
191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire  
204—Caledonian, Freemasons' Hall, Manchester.  
210—Duke of Athol, Bowling Green Hotel, Denton

- 225—St. Luke's, Coach and Horses Hotel, Ipswich  
 258—Amphibious, Freemasons' Hall, Heckmondwike  
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester  
 277—Friendship, Freemasons' Hall, Union-street, Oldham  
 281—Fortitude, Masonic Rooms, Athenæum, Lancaster  
 283—Harmony, Masonic Hall, Todmorden  
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield  
 330—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds  
 387—Airedale, Masonic Hall, Westgate, Shipley  
 483—Sympathy, Old Falcon Hotel, Gravesend  
 567—Unity, Globe Hotel, Warwick  
 580—Harmony, Wheat Sheaf, Ormskirk  
 606—Segontium, The Castle, Carnarvon  
 625—Devonshire, Norfolk Hotel, Glossop  
 666—Benevolence, Private Rooms, Prince Town, Dartmoor  
 755—St. Tudno, Freemasons' Hall, Llandudno  
 758—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)  
 851—Worthing of Friendship, Steyne Hotel, Worthing  
 852—Zetland, Albert Hotel, New Bailey-street, Salford  
 854—Albert, Duke of York Inn, Shaw, near Oldham  
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford  
 1031—Fletcher, Masonic Hall, New-street, Birmingham  
 1080—Marmion, Masonic Rooms, Church-street, Tamworth  
 1064—Borough, Bull Hotel, Burnley  
 1094—Temple, Masonic Hall, Liverpool  
 1101—Grey Friars, Masonic Hall, Reading  
 1200—Lewises, Royal Hotel, Ramsgate  
 1248—Denison, Grand Hotel, Scarborough  
 1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)  
 1342—Walker, Hope and Anchor Inn, Byker, Newcastle  
 1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool  
 1398—Baldwin, Dalton Castle, Dalton-in-Furness  
 1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham  
 1434—Nottinghamshire, George Hotel, Nottingham  
 1503—Francis Burdett, Albany Hotel, Twickenham  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1520—Earl Shrewsbury, Public, Rooms, Cannock, Stafford  
 1547—Liverpool, Masonic Hall, Liverpool  
 1582—Llanidloes, Trewythen Arms, Llanidloes  
 1638—Brownrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)  
 1643—Perseverance, Masonic Hall, Hebburn-on-Tyne  
 1645—Colne Valley, Lewisham Hotel, Slaitwhaite  
 1797—Southdown, Hurstpierpoint, Sussex  
 1947—Stanford, Town Hall, Hove  
 R.A. 20—Royal Kent of Antiquity, Sun Hotel, Chatham  
 R.A. 24—De Swinburne, Freemasons' Hall, Grainger-street, Newcastle  
 R.A. 280—St. Wulstans, Masonic Hall, 95 High Street, Worcester  
 R.A. 298—Unity, 23 Ann Street, Rochdale  
 R.A. 333—Royal Preston, Preston  
 R.A. 408—Stortford, Chequers Inn, Bishop's Stortford

## THURSDAY, 15th NOVEMBER.

- 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)  
 23—Globe, Freemasons' Hall, W.C.  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 40—Gibon, Guildhall Tavern, Gresham-street  
 55—Constitutional, Inns of Court Hotel, Fleet-street, W.C.  
 63—St. Mary, Freemasons' Hall, W.C.  
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 169—Temperance, White Swan, High-street, Deptford  
 179—Manchester, Anderton's Hotel, Fleet-street  
 181—Universal, Freemasons' Hall, W.C.  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
 733—Westbourne, Lord's Hotel, St. Johns Wood  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 813—New Concord, Guildhall Tavern, Gresham-street  
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst.)  
 1139—South Norwood, Public Hall, South Norwood  
 1158—Southern Star, Paesant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
 1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)  
 1278—Burdett Courts, Approach Tavern, Victoria Park  
 1287—Great Northern, Freemasons' Hall, W.C.  
 1321—Emblematic, Horns Tavern, Kennington  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1365—Clapton, White Hart, Clapton  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1475—Peckham, Surrey Masonic Hall, Camberwell  
 1613—Cripplegate, Albion, Aldersgate-street  
 1614—Covent Garden, Cranbourne, 1 Up. St. Martin's Lane, W.C., at 8. (Inst.)  
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
 1623—West Smithfield, Freemasons' Hall, W.C.  
 1673—Langton, Marsion House Station Restaurant, E.C. at 6. (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)  
 1728—Temple Bar, Anderton's Hotel, Fleet-street  
 1901—Selwyn, East Dulwich Hotel, East Dulwich.  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 1963—Duke of Albany, Masonic Hall, Shaftesbury Park, Lavender Hill  
 R.A. 507—United Pilgrim, Horns Tavern, Kennington  
 R.A. 72—Crystal Palace, Thicket Hotel, Anerley  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)  
 R.A. 834—Andrew, Bell and Anchor Hotel, Hammersmith Road  
 R.A. 1216—Macdonald, Head-quarters 1st Surrey Rifles, Camberwell  
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 7. (Instruction)  
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8.30 (Inst.)  
 R.C. 79—Orpheus, 33 Golden Square, W  
 42—Relief, Albion Hotel, Haymarket-street, Bury, Lancashire  
 56—Howard, High-street, Arundel  
 98—St. Martin, Town Hall, Burslem  
 100—Friendship, Crown and Anchor, Great Yarmonth  
 203—Ancient Union, Masonic Hall, Liverpool  
 215—Commerce, Commercial Hotel, Haslingden  
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne  
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston  
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn  
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn  
 350—Charity, Grapes Inn, Stoneclough, near Manchester  
 367—Probity and Freedom, Red Lion Inn, Smallbridge  
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe  
 432—Abbey, Newdegate Arms, Nuneaton  
 449—Cecil, Sun Hotel, Hitchin  
 456—Foresters, White Hart Hotel, Uttoxeter  
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington  
 523—John of Gannet, Freemasons' Hall, Halford-street, Leicester  
 600—Harmony, Freemasons' Hall, Salem-street, Bradford  
 605—Combermere, Queen's Hotel, Birkenhead  
 663—Wiltshire Fidelity, Masonic Hall, Devizes.  
 971—Trinfalgar, Private Room, Commercial Street, Batley  
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford  
 1042—Excelsior, Masonic Hall, Great George-street, Leeds  
 1125—St. Peter, Masonic Hall, Tiverton, Devon  
 1152—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 1181—Abbey, Masonic Hall, Battle  
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool  
 1327—King Harold, Britannia Hotel, Waltham New Town

- 1432—Unity, Masonic Hall, Crediton, Devon  
 1432—Fitzalan, Wynstay Arms, Oswestry  
 1512—Hemming, Red Lion Hotel, Hampton  
 1514—Thornhill, Masonic Room, Dearn House, Lindley  
 1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1597—St. Giles, Royal Oak Hotel, Cheadle  
 1872—St. Margaret's, St. Mark's School, Surbiton  
 1892—Wallington, Public Hall, Carshalton  
 R.A. 97—Strict Benevolence, Masonic Hall, Park Terrace, Sunderland  
 R.A. 107—Philanthropic, Masonic Hall, King's Lynn  
 R.A. 204—Caledonian, Freemasons' Hall, Manchester  
 R.A. 219—Mariners, Masonic Hall, Liverpool  
 R.A. 233—Wisdom, Swan Inn, Haslingden  
 R.A. 337—Confidence, Masonic Hall, Brownhill Vale, Upper Mill  
 M.M.—Canynges, Freemasons' Hall, Bristol

## FRIDAY, 16th NOVEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 143—Middlesex, Albion, Aldersgate-street.  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 201—Jordan, Freemasons' Hall, W.C.  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)  
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (In.)  
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)  
 834—R. Delagh, Six Bells, Hammersmith (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 975—Rose of Denmark, Greyhound, Richmond  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1118—University, Freemasons' Hall, W.C.  
 1153—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1288—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1704—Anchor, Holborn Viaduct Hotel  
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 1962—London Rifle Brigade, Anderton's Hotel, Fleet Street  
 R.A. 65—Prosperity Chapter of Improvement, Hercules Tav., Leadenhall St.  
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
 R.A. 92—Moirs, The Albion, Aldersgate Street, E.C.  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 K.T. 45—Temple Crossing, Ship Hotel, Greenwich  
 K.T. 43—Kemeys Tynte, 33 Golden Square, W.  
 127—Union, Freemasons' Hall, Margate  
 152—Virtue, Freemasons' Hall, Manchester  
 271—Royal Clarence, Royal Pavilion, Brighton  
 347—Noah's Ark, Wagon and Horses Hotel, Tipton  
 401—Royal Forest, Hark to Bounty Inn, Slaidburn  
 404—Watford, Freemasons' Hall, Watford  
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme  
 516—Phoenix, Fox Hotel, Stowmarket  
 541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle  
 652—Holme Valley, Victoria Hotel, Holmfirth  
 993—Alexandra, Midway Hotel, Levenshulme  
 1034—Eccleshill, Freemasons' Hall, Eccleshill  
 1096—Lord Warden, Wellington Hall, Deal  
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield  
 1311—Zetland, Masonic Hall, Great George street, Leeds  
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)  
 1773—Albert Victor, Town Hall, Pendleton  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham  
 R.A. 31—Bertha, Masonic Hall, St. Peter's Street, Canterbury  
 R.A. 355—Wiltshire, Masonic Hall, Victoria Street, Swindon  
 R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield  
 R.A. 622—St. Cuthberga, Masonic Hall, Winborne  
 R.A. 837—Marquess of Ripon, Town Hall, Ripon  
 M.M. 65—West Lancashire, Masonic Hall, Liverpool  
 M.M. 123—Callender, Derby Hotel, Bury, Lancashire  
 R.C.—Talbot, Freemasons' Hall, Sheffield

## SATURDAY, 17th NOVEMBER.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 715—Panmure, Cannon-street Hotel, E.C.  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.  
 1364—Earl of Zetland, Old Town Hall, Mare-street, Hackney  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1732—King's Cross, Anderton's Hotel, Fleet Street, E.C.  
 1767—Kensington, Courtfield Hotel, Earl's Court, S.W.  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.  
 R.A. 1706—Orpheus, Freemasons' Hall, W.C.  
 M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow  
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.  
 149—Peace, Private Rooms, Meltham  
 811—Yarborough, Royal Pavilion, Brighton  
 1556—Addiscombe, Harewood House, High Street, Croydon.  
 R.A. 63—Royal Clarence, Freemasons' Hall, Park Street, Bristol  
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

## INSTALLATION MEETINGS, &amp;c.

## TRINITY COLLEGE LODGE, No. 1765.

THE installation meeting of this excellent working Lodge, whose members are principally associated with the musical profession, was held on the 1st inst., at Trinity College, No. 13 Mandeville-place, W., under the presidency of the W.M. the Rev. Bonavia Hunt (Mus. Bach., Oxon). Bros. J. Stedman S.W., E. J. Hoare J.W., Biddlecombe Treas., J. A. Hammond P.M. Sec., B. Turner S.D., G. Hammond J.D., C. Tayler I.G., Lane Organist, P.M. Stark. The brethren were honoured by the presence of Bro. Col. Shadwell H. Clerke Grand Secretary, and many distinguished brethren. Visitors—Col. Shadwell Clerke, F. Philbrick, Q.C., D.P.G.M. Essex, R. Clowes P.G.S.W. Essex, Somers 568, J. W. Thompson I.P.M. 1695, H. Massey P.M. 619, 1928, G. F. Smith 1839, J. B. Abbes 43, Albert, F. Hare 172, Ward S.W. 1541, A. E. Gladwell P.M. 172, Cox 1563, H. M. Levy P.M. 188. Lodge was opened, and the minutes of last meeting were read and confirmed. The Auditors' report was received and adopted, it showed the Lodge, although but a short time in existence, is in a flourishing condition. A Board of Installed Masters was opened, and Bro. John Stedman W.M. elect was presented to the Lodge and duly installed into the chair by the retiring W.M. Rev. Bro. Bonavia Hunt, in manner alike perfect and impressive, which called forth manifestations of approval from all who were present. On the re-admission of the brethren the customary salutes were given. The

W.M., in appropriate terms, appointed and invested his Officers:—Bros. Rev. H. G. Bonavia Hunt I.P.M., E. J. Hoare S.W., B. Turner J.W., Rev. Bonavia Hunt Treasurer, J. A. Hammond P.M. Secretary (re-appointed), G. Hammond S.D., C. Taylor J.D., A. Howard I.G., Smith P.M. Org., Gabriel M.C., P. Martin W.S., Harrison Tyler. Bro. J. A. Hammond P.M. efficiently acted as M.C. The selection of Officers made by Bro. Stedman met with warm approval from the brethren, who freely gave utterance to their applause. After routine work, hearty good wishes were tendered, and Lodge was closed until the first Thursday in February. The brethren, over fifty in number, then sat down to a sumptuous banquet and dessert, provided by Bros. Withers and Englefield. Grace, "These and all Thy mercies," was sung by Bro. Stedman's choir boys. The W.M. then proposed the toast of the Queen and the Craft. The National Anthem was sung, Master Herbert Townsend singing the solo verses. Herr Pollitzer played a solo on the violin (Reverie), that elicited loud and long applause; Bro. Stark P.M. accompanying on the piano. The toast of H.R.H. the Prince of Wales M.W.G.M. was given in eulogistic terms, and Bro. Stanley Smith sang "Tis Jolly to Hunt." The W.M. then proposed the toast of the Earl of Carnarvon and the rest of the Grand Officers. We all know their good qualities; the Grand Officers are chosen from the devotion they show to Masonry. Some Grand Officers have come among us this evening. Bro. Col. Shadwell Clerke, Grand Secretary; we are proud in being honoured by his presence. At any time where a Mason requires information he has only to refer to the G. Secretary. We have also Bro. Philbrick R.W. Deputy Prov. G. Master for Essex. With the names of these brethren he would beg leave to couple the toast. The Grand Secretary, in reply, said it was a great pleasure to respond to the toast of the Grand Officers, who have done good suit and service for the good of the Order. Personally, he thanked the brethren. It was five years since he consecrated this Lodge, and he had watched it very carefully. He was pleased it was flourishing, and congratulated the W.M. on his proud position; he thanked the brethren on his own behalf. Bro. Philbrick followed; he fully endorsed the Grand Secretary's remarks; five years had passed; they had seen what the Lodge had done in its infancy. Now, what would it do when it attained its majority? If one could judge by the present, what might we not augur for the future. We may hold up to other Lodges what the Trinity College Lodge has done, and what, under such able management, they could yet do. The W.M. then proposed the health of the Visitors from the Province of Essex, who had honoured the Lodge by their presence. They had Bros. Philbrick, and Clowes Provincial Grand Warden; the latter brother had come a very long distance to be present, and he would ask him to respond. In the course of his reply, Bro. Clowes expressed his gratification at the way the work of the day had been conducted, and assured any of the members of the Lodge they should receive a hearty welcome if they came on a visit to any of the Lodges in the Province of Essex. Bro. the Rev. Bonavia Hunt I.P.M. said, after the oratorical treat they had but just listened to, little remained for him to say; but he rose to discharge a very pleasing duty; that was to propose the health of the W.M. Bro. Stedman is one of the seven Founders of the Lodge, and he asked the brethren to drink with enthusiasm the toast of the Worshipful Master. In reply, the W.M. thanked the I.P.M. for his kind expressions, and the brethren for the manner in which they had received the toast. It was a proud position to be Master of any Lodge, but to be Master of such a Lodge as the Trinity College was one that any Mason might be satisfied with. He (the W.M.) had been much impressed, and would look back on the day's proceedings with pleasure. He should always be ready to make a sacrifice for the advantage of the brethren; and on leaving the chair he hoped he might be greeted with the same cordiality as on this the night of his installation. Bro. Herr Pollitzer delighted the brethren with another violin solo, and the W.M. then proposed the toast of the Visitors. In addition to the two brethren from the Province of Essex he had already referred to, he was pleased to see Bros. A. E. Gladwell P.M. 172, Tomkins 568, and Thompson 1695. Bro. A. E. Gladwell responded, and was followed by Bro. Tomkins. The lads comprising the W.M.'s choir sang "O'er the hills and vales," and then the W.M. proposed the health of the I.P.M. Bro. Hunt, the Installing Officer of the day. In the course of his remarks, Bro. Stedman referred to the energy Bro. Hunt had displayed in the formation of the Trinity College of Music, which he trusted would be the means of raising the musical standard of this country. With respect to Bro. Hunt's more immediate association with their Lodge, he (the W.M.) had now a pleasing duty to perform; to place on his breast a jewel, which all thought he had nobly earned. It was presented by the brethren in recognition of his services. Doubtless Bro. Hunt would appreciate the gift, and would treasure it as a token from loving brethren. Bro. Hunt, in reply, said that after the excellent speech of the W.M. he could hardly find words to express his gratitude. He must say, and that with truth, that he looked with pride on their social gatherings. Whatever he had achieved in the past he would strive to sustain in the future. He felt it a compliment to have some of the Grand Officers of the Grand Lodge of England present; he had experienced great pleasure in installing his worthy friend Bro. Stedman into the chair of the Lodge, and he thanked him for placing the distinguishing badge he now wore on his breast. The W.M. next proposed the toast of the Past Masters, and Bros. Stark and Hammond acknowledged the compliment. The Officers were next complimented, and Bro. Stark played the overture "Poet and Peasant," on the organ. This was listened to with rapt attention. Shortly afterwards the Tyler's toast was given.

#### ANCHOR AND HOPE LODGE, No. 37.

THE monthly meeting was held on Monday, 5th inst., at the Swan Hotel, Bolton, at six o'clock in the evening. Bros. G. P. Brockbank P.Prov. G.S.D. and Grand Steward of Scotland W.M., E. M. Garstang I.P.M., John Booth S.W., F. W. Pacey P. Prov. G. Org.

Berks and Bucks J.W., J. H. Gibbon Chaplain, Jas. Poyntz S.D., W. H. Lomax I.G., J. W. Roiley Tyler; P.M.'s Johnson Mills, Rooke Pennington, John Morris; also Bros. W. M. Masgrave, R. Nightingale, Wm. Golding, Marshall Robinson, W. Gillibrand, Jas. Naylor, Thos. Higson. Visitor—Peter Bradburn J.W. 221. The minutes of last meeting having been confirmed, Bros. Robison and Gillibrand passed a satisfactory examination as Entered Apprentices, and were accordingly entrusted, and retired. Lodge proceeded to the second degree, when the candidates were duly raised by the W.M., and the working tools explained by the Senior Warden (Bro. Booth). Lodge was closed to the first degree. Bro. Pacey (Mus. Bac., Oxon) Junior Warden, to whose kindness the Lodge is indebted for several ornamental additions to its furniture, presented an oak frame, to enclose the four illuminated addresses which were presented to the Lodge on the occasion of the Sesqui Centennial Festival in October last. The workmanship is entirely from the hands of the donor, and executed by him when not actively engaged in his arduous professional duties. A very hearty vote of thanks was awarded to Bro. Pacey, on the motion of Bro. Freeman P.M., seconded by Bro. Rooke Pennington Past Master, cordially supported by the Worshipful Master. The wood of the frame is three inches wide, with a flange half of an inch outside, surmounted by a pediment in which is the sacred symbol on rays of glory, in carved fretwork; at the top of the frame proper, extending from one side to the other, is a conventional scroll in fretwork, laid on, with a medallion in the centre, having the Master's jewel carved on it, encircled by an imitation of rope; on the right and left of the frame are fluted Ionic columns, carved out of the solid, with lighted candles at the tops, the bases being cut into medallions similar to the one above, but having the jewels of the Senior Warden on the left, and Junior on the right; the bottom of the frame is carved to represent the square pavement. Across the frame, from side to side and from top to bottom, are bars of fretwork, composed of a repetition of a simple volute in a border, joined in the centre by a medallion, having carved on it the number of the Lodge (37), thus dividing the picture into four compartments, one for each address. The whole is of solid oak, designed and personally executed by Bro. F. W. Pacey P.P.G.O. Berks and Bucks J.W. 37. A portion of the Ancient Rules and Charges was read by the Senior Warden, and the Lodge closed in peace and harmony at 7.30 p.m.

**Lodge of Joppa, No. 188.**—The regular meeting was held at Freemasons' Tavern, Great Queen-street, on Monday. Bro. Benjamin W.M., Martin S.W., Bean J.W., Albert P.G.P. Sec., Lyon Trea., Watt J.D., Wynmann I.G., P. E. Van Noorden Org., Dodson P.M. M.C.; P.M.'s O. Roberts, L. Lazarus, I. Abrahams, H. M. Levy. After preliminaries, Bro. A. Van Stavern was raised. With respect to the notice of motion given by Bro. L. Alexander P.M., to devote the proceeds of all initiation fees to the Benevolent Fund and the Masonic Charities, Bro. Alexander not being present, the question was not entertained. Bro. S. Heilbuth proposed and Bro. Joseph Davis seconded a resolution to the effect that the Lodge of Joppa sends its hearty congratulations to its esteemed Bro. Sir Moses Montefiore on his attaining his 99th Birthday. The brethren also trust he may be spared for many years yet to shed lustre on the Craft, and to alleviate the distress of suffering humanity. This was supported in a very eloquent speech by Bro. Abrahams P.M., and the Secretary was instructed to forward the same to the worthy Baronet, and to express the esteem of the brethren of the Joppa Lodge. Lodge was then closed and the brethren sat down to a very excellent supper provided by Messrs. Spiers and Pond (Limited). The customary toasts were afterwards done full justice to.

**Percy Lodge of Instruction, No. 198.**—Held at the Jolly Farmers, Southgate Road, N., on 3rd inst. Bros. Parkes W.M., Jones S.W., Liebman J.W., Gribbell S.D., Gillen J.D., Gildersleve I.G., Pearcey Preceptor, and Galer Sec.; also Bros. Sparrow, Fenner, Coker, Powell and Bullock. Lodge was opened in due form and minutes confirmed. Bro. Bullock having offered himself as candidate, the ceremony of initiation was rehearsed. Lodge opened in second and third degrees; Brother Parkes vacated the chair in favour of Bro. Sparrow, who rehearsed the ceremony of installation in a very efficient manner. Votes of thanks were unanimously accorded to Bro. Parkes for his able working in the chair, it being his first attempt; and to Bro. Sparrow for his kindness in rehearsing the installation ceremony. Nothing further having offered for the good of Freemasonry, Lodge was closed in ancient form and adjourned to Saturday, 10th November.

**United Pilgrims Lodge of Instruction, No. 507.**—Meeting held at the Surrey Masonic Hall, Camberwell, S.E., on Friday, 2nd November, at 7.30. There were present amongst others Brothers Bate W.M., Payne S.W., Richardson J.W., Stevens P.M. and Preceptor, Poore Secretary, Axford S.D., Chamberlain J.D., Tomkins I.G.; also Bros. Style, Crouch, Bradley, Eldridge, Johnson, Hakim P.M., Goodyear, Phillips, Thomas Poore P.M., &c. The Lodge having been duly opened, the first section was worked by the brethren, and the ceremony of initiation was ably rehearsed by the W.M., who then delivered the charge and instructed the candidate for probation. Question time was occupied by explanations by the Preceptor on sundry points of ritual. Brother Stevens also delivered a portion of the lecture on the tracing board in the first degree. A short interval was devoted to entry drill, the Lodge being called off for that purpose. On resuming labour Bro. A. Crouch was selected as W.M. for the ensuing week, and Officers were appointed in rotation. Lodge was then closed and adjourned.

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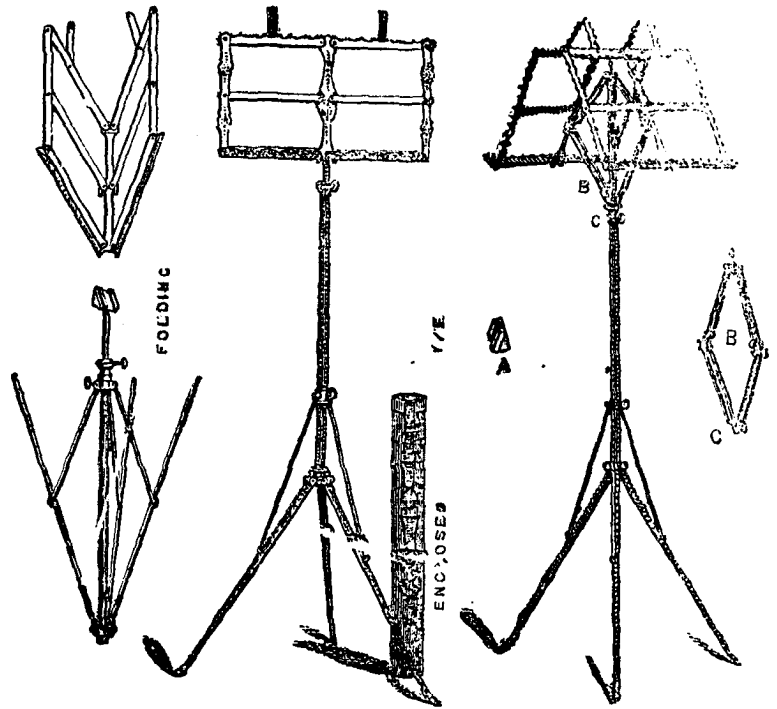
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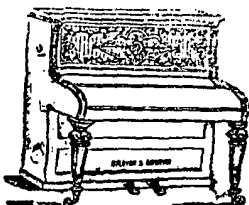
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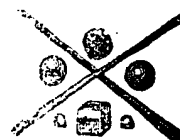
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