

THE Freemason's Chronicle;

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"AS ITHERS SEE US."

A FRIEND has done us the unkindness to send two broadsheets filled with the ravings of a man more fit for Bedlam than to be at large. We advise Mr. R. H. Cotter, the person alluded to, to remain in Ireland, for a law was passed on the 6th inst. which gives power to overseers, relieving overseers and policemen to arrest any person who may appear to them to be under the influence of some mania. It would not be difficult to arrive at a conclusion with regard to Mr. Cotter. Only let England be named, or Freemasonry be hinted at even, and the vials of his wrath would be poured out in such a torrent as to convince those who heard him that he must be labouring under extraordinary delusions, and that in his ravings he forgets the decencies of life, the slightest regard for facts. It is not pleasant work to gibbet an enemy, but there is no objection to his doing the thing himself. We are not sure that we are wise in letting our readers see how wild some men become when filled with hate and all uncharitableness. Freemasons have always had bitter opponents, and none more unscrupulous than the Romish Church, but never have we read anything so violent and outrageous as the slanders penned by Mr. R. H. Cotter. We shall not attempt to reason with a man who is incapable of believing any good of Freemasons; he shall speak for himself, and our readers can judge how far we are justified in classing him with persons scarcely to be held responsible for their actions. If he had only Freemasonry on the brain we should not be so much surprised, but he seems to be the incarnation of all that is violent in his feelings with regard to England. He is no respecter of persons, and we are afraid we must add, has not the least respect for truth.

It would be labour in vain to argue with such a man. We give some specimens of his language that our readers may know how low it is possible for an enemy to descend. Besides, Mr. Cotter is a curiosity in his way, and let us hope is even unique in Ireland. The object of the broadsheets before us is "to unmask the plot of God-defying political domination in blaspheming Freemasonry, which it appears is now the State religion of England," to show that "Masonry was heathenish, as its humbugging libations of wine and oil and corn might suggest." We owe our origin to a "Jew, who rejected Christianity *in toto*, for their motto is not only composed of Babylonian Hebrew cabalistic words, but actually refers to the heathen doctrine of transmigration of souls—a 'doctrine of devils.'" As their origin is, so are their works, and we need not be surprised that our brethren in Ireland—"traitors to God, are drawing down Heaven's wrath" upon that country. Mr. Cotter has got hold of some books; he has learned of some renegades, who, like perverts and false friends, become the bitterest of enemies as well as the falsest of guides. From these he draws pretty largely, and takes all they relate as pure gospel. A Dr. Carwithen is a great authority in the eyes of Mr. Cotter, and so is a Mr. Trevillan, who thus described a system that had once tolerated him as a disciple, as "scandalously and detestably anti-Christian." He relies very much upon the fact that "one hundred and three" American Masons seceded from the Order on the ground that it was "a bloody relic of barbarism." He mouths this over frequently as if alarmed at the poverty of his own conversion. Mr. Cotter

need not fear; his vocabulary is stored with epithets that an Irish fishwife would envy, some of which we shall presently reproduce.

We are told that Freemasonry is "a school for grabbing as well as for murder," for it is hardly necessary to say that Mr. Cotter believes in the Morgan story. Bishop Plunket, of Meath, according to this veracious witness, was made an Archbishop by "his clique of cowardly, darkness-loving blaspheming Freemasons - God-blaspheming ring." Daniel O'Connell, who was at one time a member of the Fraternity, but retired from it at the bidding of the Romish priests, once described Mr. Disraeli as "the heir-at-law of the blasphemous thief upon the cross." Mr. Cotter has studied the Repealer as a model of vituperation. He calls Archbishop Plunket "an impenitent Freemason;" calls Lodges "Cowardly murderers' dens;" says that their frequenters have "blasphemous lying mouths," and that they are "liars, assassins and blasphemers." He rails at times against their secret arts, at another he says, "The more secrecy 'the devil' and these 'his angels' keep, the better I'm pleased, till they're pinned down into the bottomless pit." We have said that this coarse traducer was no respecter of persons, and the proof is forthcoming. Writing of a relative he described him as "a most gloriously charitable, most pious skull-drinking, most blaspheming Freemason of immortal memory." His own brother, a member of the Craft, rebuked him for his vile language, and he is immediately lashed and accused of being "without natural affection." Another brother, also a Freemason, who renounced the Order before he died, is extolled almost as an angel. Mr. R. H. Cotter believes any story that can be made to tell against the Fraternity. He has got it into his head that the brethren make a practice of drinking out of human skulls. This is a great fact with him, and he calls "one hundred and three" seceders and the *Standard* newspaper as witnesses. But then he has another witness, "a butler, who lived in the house of the notorious Freemason named Furnell, and that butler saw a coffin full of skulls and bones lying for months in Furnell's parlour, in George Street, Limerick." After that who can deny that skulls are converted into drinking cups by the abominable Freemasons, who might with equal truth be dubbed body-snatchers and cannibals.

There is scarcely a crime under the sun of which it is not possible for a Freemason to be guilty, but it may be a consolation to know that they are condemned in the company of others. England is denounced with the same unsparing hand, and Orangemen belong to the same tribe of fiends. England is "the great Red Dragon," and Mr. Cotter calls in a witness who believed the day would come when "she would lose all her commerce, and that Tyre and Sidon's end would be hers. She is also a 'scarlet-coloured beast'—the leopard, spotted with all the lies from Puseyism to Bradlaughism." After all, Freemasonry is the ground-work of all our wickedness. The brethren are the evil genii of the world; they are the serpent that beguiled Eve; they cannot be saved; they are the elect of the damned, and Mr. Cotter is the destroying angel who means to execute vengeance. We can imagine how the brethren will open their eyes with wonder at being so foully stigmatised, how they will tremble when they enter the Lodge, lest the "red dragon," the "leopard, spotted with all the lies," should fall upon them and devour them. Let them not fear. Mr. Cotter is living in a world created

by his own mad fancies; his very violence defeats the end he has in view. His slanders may be regarded as the frenzy of impotence. Nevertheless, it would be well were his friends to look after him,—out of sheer pity.

THE BURNING BUSH.

An Address by the Rev. James Byron Murray, Grand Chaplain of the Grand Chapter of Royal Arch Masons of New York.

(Continued from page 115).

THE Greeks, who made art a moral force and rose to be the educators of man, in their sculpture and literature, changed the coarser and more primitive forms which Egypt lent them into higher and more splendid creations. Their architecture and their sculptured figures were touched and moulded by a more grand and larger intelligence. The inward graces, the more subtle harmony, the more delicate beauty of their minds were set forth with artistic expression and intellectual symbolism. They caught that rare and airy spirit of proportion which was working in all nature around them, and carved it in stone or built it in architecture, and made these the sign and the embodiment of the sublime, the ideal and the beautiful.

India and China had their symbolism. The sacred tree of India is the expression of her faith. It was the visible form of Brahma, the Creator; Vishnu, the Preserver; and Siva, the Reformer; the three interchangeable attributes of the first great intellectual cause, the will and mind of the Highest.

Not alone in the East, but in the West, did symbolism prevail. This shows that it is an instinct of the human heart, wide as the race is wide, and a felt necessity of all generations of men. The historian tells us that the same art prevailed among the earlier Mexicans, as among the people of Egypt.

Religion has ever had its symbolism. All the Hebrew religion, from which we draw our royal art, is one grand symbolism. Types and their teachings speak out the emblems in which they are enshrined. The Bible relates things symbolically, as if it would foster and maintain this seeming need for symbolism. Things sacred are represented from the first as appealing through symbols to the senses. The scape goat, the serpent in the wilderness, the ark, the forecast of the temple, the ladder of Bethel with its brilliant throng of angelic beings, the Shekinah that shone with splendid light in the Holy of Holies, the burning yet unconsumed flame bush of the desert, were all symbols of higher things. And they were prophecy looking forward to a golden age, rich in works wrought for man's spiritual nature; while the symbolism of our age is history and truth enshrined in the golden mists of a vanishing past. The Temple, with its gorgeous ritual and magnificent ceremony, was not merely a house of sculptured stone, but a symbolic expression of man's need of a home for worship—a place consecrated to the purest spiritual ideas, and the altar of communion between God and man.

Man himself is a symbol. He is the living embodiment of a principle, high or low, in that he is the representative of a world we cannot see. He represents truth or he represents falsehood. He stands for both, as he is true or false in himself. He is the living symbol of justice as the eternal law of right as opposed to wrong finds a place in his moral being, and is expressed in rewards or punishments. He is the representative of science as he has applied the secret forces of nature to things of use or beauty. He is the symbol of philosophy as he has unfolded the laws which govern mind or by which mind works. He is the expressed form of immortality in his spiritual nature, which thus cannot die. Truth, love, beauty, justice, poetry, art, and the manifold worlds which he is, or adopts as his own, make him a living symbol of the grandest forces in the universe.

In harmony with this instinct of the human heart, Masonry, like religion, has its symbols and lesser mysteries. It is a moral and social institution, and the representative of art in its practical bearing and science in its teaching. and enters into the very principles which regulate art and architecture. It brings into harmonious whole not alone the elements of geometry, but symmetry, proportion, beauty and decoration.

The symbol of the Burning Bush, which Masonry uses, teaches us that Masonry like all institutions, moral, social, and political, must have symbols. It must have forms expressed and seen. It is only the dream of a dreamer to hope to have any system, that can influence human thought and human life, without symbols. Man's nature is material as well as spiritual, and he must have material things to influence it. The soul, the mind dwells in a material temple, and cannot abide without symbols and signs. Is not this universe we see one magnificent symbolism of Him who made it and designed it to minister to this instinct of man? The divine thought is unfolded in the majesty and glory which are spread over this visible world. With the touch of the unseen hand the Creator covers the earth and sky with touches of beauty, such as no pencil of man can paint. The hills in their strength tell of the strength of Him who made them. The sea in its tides and boundless flow speaks of His grand, unlimited nature. The stars that burn in the sky, and the sun that rules the day, and the moon that rules the night, tell us of Him who is the light of lights. The flower, whose chalice holds the dew-drop, speaks of his tender care for the smallest things in nature. The fruits of the earth tell of His unchanging goodness. The rain that falls upon the soil and makes the valleys and plains gleam and ripple with the golden tides of harvest, tells of His refreshing spirit. The night that covers man with sleep is the symbol of His loving providence for man His child.

And it is the wisdom of Masonry that, recognising this truth, and knowing that men are not all spiritual, employs symbols to meet this need of man's nature, mental, social and spiritual. It has learned its lessons from the rich symbolism of the great universe about it. And this is the result of its symbolism of Brotherhood: the expression of morality, civilisation, and social life; the outward manifestation of a high and noble intercourse of man with man. Tender and strong in its organisation, it is the treasure house of larger sympathies, generous impulses and nobler charities.

Into the quiet harbours of our seaports come the ships of the greater or smaller nations of the earth. They carry the flag that tells us they are the representatives of commerce, of labour, of art, and the thousand creations of genius and industry. They represent the thought, the skill, the special work, the force of nationality. The flag that floats at their mast-head is the symbol of an empire or people, and tells us that the vessels are on a mission of peace and commerce, and the flag must be respected as if the nation stood a magnificent army in battle array. And to show that the nations are respected to which the ships come, the flag of that nation floats over the bow, as the representative of the people. The stars and stripes are the symbol of our life as a nation, our honour, our power, our integrity, our greatness. And wherever that flag floats, on sea or land, it must be regarded with respect and courtesy due to the commonwealth it so grandly symbolises. Without a flag, the emblem of itself, the strongest nation would lose its inspiration and much of its conquering force. In battle it is the rallying point of victory, and to guard its folds from stain and capture is the moral power of the soldier. It is the nation watching its armies as they uphold its honour, its being, and its glory.

Symbols are the seen helps to impress and deepen the hold of moral truths in the mind. And the vision of the Burning Bush glows with its symbolic lesson for all ages, and the voice that speaks out of it gives Masonry, as a moral order among men, a charge to use art, signs and all that enriches, all that will solemnise in the heart, the great truths it unfolds. And from first to last, Masonry, therefore, has become a great symbolism, like the world about it, to touch and guide man into higher beauty and the promise of more glorious things.

In all ages there has been a Burning Bush for each soul who would influence his own time or all times. To prophets and holy men the vision came and God spoke to them and in them, and they became His glorious agents to utter truths for all conditions of men. It came to Homer, blind as he was, and he was charged to sing of beauty, and his poetry has gone through the history to cultivate human thought. It came to Phidias, and the marble block quickened into the image of man, to be the delight and culture of the ages. It came to Plato, and his philosophy has been the education of the scholar and the thinker. It came to Dante, and his strong soul moved out to stronger measures in poems that cannot die. It came to Shakespeare, a very god in his insight into the human heart, and

crowned him king of mind, the source and treasure of the knowledge of man. It came to a thousand singers and poets, to reformers and thinkers, to philanthropists and teachers, and the world has been lifted up and civilisation has moved on its splendid march, because they lived and died in the discharge of their mission for humanity.

The Burning Bush teaches the lesson of reverence. In the present age great forces are opposed to reverence, and hinder its culture. There is a spirit of irreverence which places its image and superscription on all things. Life has a larger scope, and the means of gratifying its tastes and desires are easily within its power. Material things, the pleasures of sense seem to be the highest things, and these weaken the grasp of the mind on moral truth and turn the whole stream of reverence into irreverence or indifference. There is a cherished dislike to all that would control and guide; a freedom which in art, society, politics, morals, religion, touches the very lines of license. The old landmarks are breaking up, the tasteless waters of old forms, old modes of thinking, old modes of working, are turned as by a powerful word into the wine of a new and more highly flavoured living and acting. Mystery is no longer the study of a refined scholarship and true philosophy. All the great verities are questioned, and with sandalled feet, there is the vulgar treading on and gaze into the most sacred things. A spirit of boldness, of reliance on self, a spirit of aspiration and independence in all things, is to a large extent the spirit of the age. The moral tone of men has changed. They once had faith, and with noble, toiling hands built up; now they lack faith, and with irreverent hands pull down. Once they brought thought into practice, now they reduce it to false philosophy or nothing. They may have increased in knowledge, in learning, in science, but wisdom has not come with the increase, and there is too much of the sneering spirit of the fiend Mephistopheles in them and about them. Life, courage, self-mastery, heroism, are full of faults and lack all goodness. And while in some things there is much that is noble, much that gives a wider culture and breadth to the mind, and scope to its achievements, still there is evil in it. The good, it is true, is daily coming more and more to light. Creation is unfolded to the eye and the mind of man. Each day is the record of a fresh discovery and a new use of power for the wants of society. Man is receiving from science new continents with splendid possibilities, just as he received from Columbus and the great discoverers of the past new lands on which to build nations. This wide, heaving sea of life is explored everywhere to bring gain and honour and power for human use. Common objects assume great attributes and record a thousand things for investigation, and serve as a stimulus to further thought. Machinery is the hand and foot of man, and its swift wheels bear man's inmost wishes far and wide. The round earth, the all-present air, are filled with treasures for him to take and make his own.

But side by side with this, like the fiend in the German story, is a spirit of evil and a doubt of truth and virtue in humanity. Science claims not alone to be a means to investigate truth, but to be the very truth of truths. Reason claims to be God and man. Life is only a process of going on, moving, acting, flowing toward some destiny by a force of its own creation. And so, reason and faith being the same, the Personality of Him that spoke in the Bush is destroyed. He is not the creator and ruler of nature and man. Law is God and sways the world by powers that are not the outgoings of an intelligent will, but only a force self-creative and self-existent. Man is robbed of his power of will and choice. The spirit from which all this flows insinuates by unseen but most potent force, doubt as to all things which man has decreed above him. There is through all confusion, the breaking up of that fixity of faith, that confidence in the institutions which mark the morality and are the glory and strength of the highest civilisation. The intellectual strength is set in battle array against the spiritual; strong powers are at work to deny even the claims of the human spirit over matter and to ignore its very being. The royalties of this great human spirit are not valued and cherished as if there was something in them to reach beyond the earth.

And we know that all this is opposed to the secret feelings, those grand aspirations of our humanity. Every mode of thought which tends to weaken a belief in a God who wills and creates, every form of doubt which darkens the law of right in the soul, which undermines truth,

morality, purity, is at its foundation utterly wrong, and is antagonistic to the deepest and truest and divinest conceptions of man's inmost nature. It needs no philosophical argument to show that it is evil in its origin, in its issues, and destructive of all upon which society rests. It will take from the soul all its high aspirations, and give no force for real and abiding achievement, for the progress of man in the material, the mental and the spiritual. Denials and doubts are not the things that achieve, but only are the forerunners of darkness, evil and destruction. Doubt builds no cities, no ships, no railroads, or things of use for society or nations. Doubt only pulls down. It is not progress, it is not freedom, it is not any great thing. This evil is potent in the world, and the age, grand as it is in the supremacy of man over nature, is largely an irreverent and doubting age, and crushes out reverence as a dying superstition. And so there is needed the vision of the Burning Bush, the tender, unconsuming flame that destroys no leaf or bud on that thorn tree. There is needed the obedient heart that yields to the voice which speaks, that turns aside with unsandalled feet to see that glorious sight. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "I am the God of thy Father, the God of Abraham, of Isaac and of Jacob." For so only by reverence can we truly look upon the mysteries of life, the mysteries that brood around us, and read out their true secret and find that which will help to fill the aspirations of man.

And the voice of Him who speaks to us out of that flame bush, and the vision that is revealed to us in our inmost spirit, will place all the manifold objects that are in the world in their true relations to us as regards our own position and beliefs and the progress of humanity. Still, as of old, out of the Bush that burns, out of that sacred flame, the voice speaks to man as it spoke to Moses, and we can hide our face in token that reverence is the way to higher revelations, to the knowledge that unfolds our work and mission in life, and that faith transformed by the nearer presence of the divine, is the most marvellous power to achieve and bring all human motives and actions to splendid results.

In an age like this, we need to be lifted out of ourselves to an ideal such as the Burning Bush can inspire. That vision at Bethel is not a thing of the vanished past, but a reality of this great present. It shows us as it showed Moses, that God is not a material thing, that this earth on which we walk, in the possibilities it sets before us, is holy ground, and our manhood is given us to work out these possibilities. This knowledge will open to us the ideal after which we most aspire, and lead us to higher endeavour and effort to carry to its true issues that faith in all the divine gifts which God has implanted in the soul. For just as the nature within us grows stronger under the influence of a great ideal, or great thought, or some good thing which is ours to impart to men, so will our higher being be transformed and strengthened for larger duties and grander results. This will be the consecration of our lives, for true and worthy efforts for ourselves and others. Until our aim is lofty and our aspirations noble, we cannot work out that mission which will change the world, and send forces into the wider or narrower circle of society and Masonry, a glory and a power, not to die, but to live with the ages.

In our life's work there will be a Burning Bush, if only we open our eyes to see, and our ears to hear the voice that speaks to us. Whatever our work, whether it is great or small, it can take to itself attributes of dignity and power. If only we make it a work for Him who speaks to us, a true work for ourselves and society, there will be a force borne in upon it that will transform it. We become strong by working towards the grand ideals which may be every man's, by working for humanity. Again and again we must go to Horeb that we may reflect and see, that we may hear the voice that is lost in the noise and manifold sounds of this busy world. We shall catch gleams of power to quicken our powers, and feel a new strength to make our work a larger influence and a blessing, even a Burning Bush on which others may work and be strong. For this is the law of our being, that we grow like that on which, in our moral and mental nature, we feed. As we look to Him who speaks out of the Bush, we shall grow more and more like Him. He shall be revealed to us as we learn more truly to see Him by our cleansed spiritual nature. We shall find that He is the revelation of all—that mystery we call life. Too often we walk as in a

dream, and all the great forces and circumstances of our position seem to be against us. But when we look at the vision of God that is given us in His Word, our Burning Bush, we shall know that He is the law of the world, Who guides all things to their true end; Who directs the currents of the sea no less than the raindrop; Who holds the planets in their balance, no less than the atom of dust, and regulates the grandest forms of life, no less than that of the smallest insect. And in this faith we can reach onwards and upwards to Him, assured that our life, broken and fragmentary as it is, if only it is used in His service, through all its defects and wanderings shall be brought back to Him to be more life and endless power. And then, not in a Burning tree of the desert, not in outward symbols and earthly temples, shall we see Him, but behind the veil, without a shadow or flame, in His eternal beauty.—*Voice of Masonry.*

PROVINCIAL GRAND LODGE OF DEVONSHIRE.

THE annual meeting of this Provincial Grand Lodge was held on the 20th inst., at the Bath Saloons, Torquay. The room was specially fitted up for the occasion, and there was a very large attendance of brethren. The meeting was called for 3.30 p.m., but it was about forty minutes afterwards before the P.G.M. entered the room. He apologised for detaining the Grand Lodge so long, but explained that it was the old offenders—the Great Western Railway Company—the train having been late. The Prov. Grand Master, Viscount Ebrington, M.P., was accompanied by Bro. Webb E. Elphinstone Stone P.M. 37 P.P.G.S.W. as D.P.G.M., in the absence of Bro. Walter Goddard Rogers the Rev. W. Whittle P.P.S.G.W. as S.G.W., the Rev. H. B. F. Elvington G. Chaplain, J. T. Browning G. Treas., E. H. Wilton G. Registrar, John Brewer G. Secretary, G. R. Barrett and Walter Bradnee Senior G. Deacons, R. Cawsey Junior G. Deacon, G. Huxham G. Supt. of Works, R. P. Morrison G.D. of Cere., C. Phillip Deputy Ditto, T. Freeman Assistant Ditto, J. S. Swann P.P.G.S.B. as G. Sword Bearer, T. Goodall G. Organist, J. A. Kingdon G. Pursuivant, P. L. Blanchard G. Tyler, J. Moysey, J. H. Stephens P.M. 1847 159, H. Ford, W. H. Discombe P.M. 1443, and W. Burd 1753 G. Stewards. There were also present Bros. W. J. Hughan P.M. 131 P.G.S.D. England, J. B. Gover P.M. 70 P.P.G.A.D.C., C. Godtschalk P.M. 1254 P.P.G.D., Henry F. Smith P.M. 954 P.P.G.S. of W., E. Aitken Davies P.M. 1099 P.P.G.S. of W., Wm. Browning P.M. 223 P.P.G.D.C., Samuel Loram P.M. 1443 P.P.G.D.C., John Stocker P.M. 39 P.P.G. Treasurer, William Bickle W.M. 1212, T. W. Atherton I.P.M. 248, John Doidge P.M. 1402, Fred. Saunders P.M. 1284, A. R. Lethbridge P.M. 159, 1847, M. Emdon P.M. 105, George Davee P.M. 251 P.P.G.J.W., Samuel Jones P.M. 112 P.P.G.J.W., J. Templeton P.M. and Treas. 1332, J. T. Browning P.M. 105 P.G. Treas., J. William Powell P.M. 1205, Henry Welch P.M. 202 P.P.G.P., Henry Cole P.M. 1091 P.P.S.G.D., J. G. Kevern P.M. 1550, John R. Lord P.M. 1247 P.P.G.S.B., J. Edward Curteis P.M. 189 P.P.S.G.W., Leonard D. Westcott P.M. 70 P.P.G.S. of W., R. Cawsey P.M. 230 P.P.J.G.D., J. M. Cornish 223 P.M. P.P.G. Treas., William Taylor P.M. 328, the Rev. T. W. Lemon, M.A., P.M., Chaplain 189, P.P.G. Chaplain, George Merrifield P.M. 282 P.P.G.S. of W., W. E. Warren P.M. 1358 P.P.G. Organist, John Harrell P.M. 797, George C. Searle P.M. 719, W.M. 248, Henry Trethewy P.M. and Secretary 159, William Vicary P.M. 1138 P.P.G. Registrar, Henry Bartlett P.P.G.D.C., Robert H. Rae P.M. and Secretary 189 P.P.G.D., Daniel Box P.M. 156 P.P.G.R., D. J. Allams P.M. and Chap. 328, John Lane P.M. 1402, S. Sleeman P.G.A.D.C., H. M. Burrow P.M. 489, Geo. Evans P.M. 1181 P.P.S.G.D., W. Bennett Maye P.M. 710 P.P.G.D.C., William R. Velvin W.M. 1091, William Wakeham P.M. 328, Francis Sprague M.M. 1332, Frank R. Thomas J.D. 189, John Moysey P.M. 223 P.G. Steward, J. Cohen M.M. 1099, William Locke I.P.M. 444, H. S. Best S.W. 954, James Gidley P.M. 2025, Henry Langmead J.W. 202, D. D. Sutherland P.M. and Secretary 710, H. J. Hayes J.W. 954, Benjamin Knight W.M. 1402, R. T. Meredith 856, Henry L. Friend P.M. 1443 P.P.G.A.D.C., G. H. P. Westcott J.W. 1443, William Hannaford J.W. 223, Major J. G. Shanks P.M. 189 P.P.S.G.W., J. F. Burns S.W. 202, J. Horsham P.M. 1443, Chas. H. Price W.M. 202, John William Cornish P.M. 223 P.P.G. Treas., W. Ward P.M. 847, J. A. Kingdon P.M. and Treas. 421 P.G.P., the Rev. Dr. William Langley Pope, D.D., 1138 P.P.G.C., James Thorne P.P.S. of W., C. J. Workman P.M. 303, A. W. Palk P.M. Chap. 1358, F. Palk P.M. and Treas. 1358 P.P.G. Pursuivant, Geo. F. Barry 248 P.P.G. Pursuivant, A. T. Blamey P.M. and Chap. 1402, Samuel Jew P.M. 105 P.P.G. Treas., Thos. S. May P.M. 1099, T. May W.M. 1099, H. Rogers S.W. 1099, J. Cox jun. J.W. 1099, D. Cross P.M. and Treas. 1205, Geo. Huxham P.M. 1254 P.P.G.S. of W., T. Parkhouse P.M. 1125 P.P.G.A.D.C., R. Light J.D. 1358, B. Colston P.M. P.P.S.G.D., J. J. Daw P.M. 282, G. Ellery S.W. 159, Rev. R. B. F. Ebrington Chap., Nathaniel R. Hammett P.M. 666 P.G.P., J. U. Valentine P.M. 303, W. J. McLean P.M. 248, John Parnell S.W. 1888, Alfred Bodley P.M. and Treas. 39, P.P.G.D. of C., W. J. Tozer 1358, E. Chapple W.M. 797, Mark Whittle S.W. 797, George Horswill S.W. 105, J. M. Hifley P.M. 223 P.P.G.A.D.C., G. Merrifield P.M. 282 P.P.G.S. of W., George Wilson S.W. 1205, William Sidwell W.M. 372, J. Whitford P.M. 230, Charles H. Fulford J.W. 1254, H. Northmore W.M. 159, J. S. Sloggett S.W. 2025, T. King W.M. 70, Fred. R. Goodyear W.M. 223, T. C. Lewarn P.M. and Treas. 223, W. H. Symons J.W. 70, Thomas Hine I.P.M. 372, Jesse Sargent S.W. 372, James Hoyten S.W. 223, R. Paul Morrison P.M. 251 P.G.D. of C., Isaac Roskeilly J.W. 282, John J. C. Elliott J.W. 1212, J. P. Phillips

P.M. 223 P.P.G.D. of C., Henry Cole P.M. 1091 P.P.S.G.D., R. Lavers P.M. 1091, J. D. Cobbletick I.P.M. 1091, C. Hunt Dir. of Cere. 230, James Murray P.M. 1402 P.P.G.D.C., W. Radmore J.W. 159, William A. Goss P.M. 328, Hugh Elliot J.W. 363, P. J. Dunn I.P.M. 1205, George Sercombe S.W. 70, Edward Pillar W.M. 105, James Giffard I.P.M. 105, James Gelverton S.W., C. G. Vicary W.M. 1138, James Alexander P.M. 1358, H. P. Jarman P.M. 1358, J. P. Templeton P.M. Treasurer 1332, J. Jolliffe W.M. 954, R. Lake P.M. 1135, E. Huxtable S.W. 1138, Charles Stevens P.M. 1138, William Harris P.M. 1138, A. H. Whiddon I.P.M. 1212, T. Gray J.W. 105, Richard Pengelly P.M. 70 P.P.G.A.D.C., William Kennedy J.W. 1205, J. Grant W.M. 328, A. W. Oakley J.W. 1181, W. Gregory P.M. 1254, W. H. Crimp W.M. 1255, J. Wallis S.W. 1255, George Lee J.W. 1255, C. P. Sutton S.S. 1847, Peter A. Wiest (Illinois) 1847, H. Martin P.M. 1138, L. Stevens J.W. 1138, J. Clever P.M. 1138, W. R. Gay P.M. 1486, James Lose P.M. 1847, W. H. W. Macey S.W. 1847, W. H. Webb P.M. 1486, E. H. Littleton J.W. 230, J. Bradford P.M. 1358, R. J. Goodyear S.W. 1847, F. C. Hallett P.M. 303, W. O. Beazley P.M. 172, Fred. C. West W.M. 303, G. J. Watson J.W. 1550, Henry Stocker P.M. 39, R. J. Steward S.W. 710, A. Brickwood Hutchings W.M. 2025 P.G. Stwd. Cornwall, E. Coppin S.W. 156, T. R. Cridland W.M. 710, J. H. Stevenson P.M. 159 P.G.S., W. S. Rattenbury J.W. 230, R. T. Tyacke P.M. 1181, John Shapter J.D. 1443, Chas. Pope P.M. and Treas. 1138, R. L. Mugford J.W. 328, Samuel Greenfield P.M. P.P.G.S.D., G. F. Webb 1443, Edwin Roseveare P.M. 1099, R. Williams 143, George R. Barrett P.M. 189, P.G.S.D., W. H. Lear I.P.M. 1443, E. R. Lee 328, J. Du Pre P.M. 70 P.P.G.D.C., John Salter S.W. 328, T. W. R. Challice W.M. 1855, John Elliott S.W. 1847, G. T. Goad J.D. 1855, T. R. E. Olver J.W. 1247, T. Lavers J.W. 1091, N. Bray W.M. 282, Thomas Andrews W.M. 1254, John T. James S.W. 248. The Treasurer reported that the dues received amounted to £291, the total receipts being £516. After giving £40 to the Devon Masonic Educational Fund and paying all expenses there was a balance in hand of £233. Bro. Fulford informed the Lodge that the Fortescue Annuity Fund capital account amounted to £2,377, but there was an adverse balance on the year's working of £37 15s. Bro. J. B. Gover reported that the Committee of Petitions had given £105 to the widows and children of deceased Masons and £100 to the Royal Masonic Institution for Boys in London. The reports were received and adopted. Bro. Samuel Jones P.M. 112 P.P.G.J.W., proposed the election of Bro. J. Templeton, of 1332, as Treasurer of the Province. Bro. Brewin P.G.J.W. seconded. Bro. J. Murray P.M. 1401 P.P.G.D.C. nominated Bro. J. Dodge 1402. Bro. R. H. Rae 189 P.P.G.J.D. seconded, and, on a vote being taken, Bro. Dodge was declared elected by a large majority. Bro. William Harris P.M. 1138 and Bro. J. Murray 1402, were elected auditors. The new revised rules for the Province were passed, with two exceptions. There was an interesting discussion on the publication of reports of Masonic meetings in the newspapers. There was a resolution on the books making this illegal, but the motion was not approved of. The Prov. Grand Master then invested the following brethren as his Officers for the ensuing year:—

Bro. W. G. Rogers P.M., 112	-	Deputy Grand Master
William Derry P.M., 156	-	Senior Warden
Henry Ford P.M., 1181	-	Junior Warden
Rev. R. F. F. Ebrington, 248	-	Chaplain
W. F. Geare P.M., 112	-	Registrar
John Brewer P.M., 251	-	Secretary
J. J. Daw P.M., 282	-	} Senior Deacons
William Burd P.M., 1753	-	
J. Griffin P.M., 70	-	} Junior Deacons
J. Moysey P.M., 223	-	
A. R. Lethbridge P.M., 159	-	Superintendent of Works
T. D. Allams, 328	-	Director of Ceremonies
W. H. Discombe P.M., 1443	-	Deputy Dir. of Cere.
J. H. Stephens P.M., 1847	-	Asst. Dir. of Ceremonies
John Olver P.M., 1138	-	Sword Bearer
T. Hine P.M., 372	-	} Standard Bearers
J. Allen P.M., 1099	-	
A. B. Hutchings P.M., 2025	-	Organist
W. R. Hammett P.M., 666	-	Pursuivant
R. Lavers P.M., 1091	-	Assistant Pursuivant
P. C. Blanchard P.M., 444	-	Tyler
A. K. Hamilton P.M., 112	-	} Stewards
Charles J. Workman P.M., 383	-	
M. Burrows P.M. 489,	-	
W. Ward, 847	-	
Richard Lake, 1135	-	
R. H. Webb, 1486	-	

—*Western Daily Mercury.*

PROVINCIAL GRAND LODGE OF DURHAM.

ON Friday the 21st inst., the Right Hon. the Earl of Lathom, R.W. Deputy Grand Master of England of Ancient, Free, and Accepted Masons, duly installed Sir Hedworth Williamson, Bart., Past Grand Warden of England, and Deputy Prov. Grand Master, as R.W. Provincial Grand Master for the Province of Durham, in a most impressive manner, in the presence of a large assemblage of distinguished brethren of Durham, North and East Yorks, West Yorks, Northumberland, and other Provinces, together with Officers and members of the whole of the 30 Lodges of the Province. The ceremony was performed in the Lecture Hall, Palace Green, Durham, the use of which was granted by the Dean and Chapter of Durham. The Provincial Grand Lodge entered the Lecture Hall at noon, the brethren singing the Masonic hymn, "Behold how pleasant and how good," as the Provincial brethren entered the Hall in procession. The Provincial Grand Lodge was opened in due form by the R.W. Deputy Grand Master the Earl of Lathom. Bro. Victor Williamson, Past Grand

Warden of England, acted as D.P.G.M. The distinguished guests on the right and left of the Deputy G. Master were:—Bros. T. W. Tew Provincial Grand Master West Yorks, R. H. Holmes Deputy Prov. Grand Master Northumberland, Dr. Bell Deputy Prov. Grand Master North and East Yorks, Banister Past G.S.B. England, H. Green P.G. Sec. West Yorks. The other Provincial Grand Officers officiating on the occasion were:—Bros. J. W. Barnes P.G.S.W., R. A. Ruck P.G.J.W., the Rev. J. Lawson P.G. Chaplain, B. Bolton P.G. Treas., R. Hudson P.G. Sec., T. M. Barron P.G.R., T. Bradley P.G.A. Sec., W. C. Blackett and T. Walton P.G. Senior Deacons, J. C. Moor and F. H. Bennett P.G.J.D., R. W. Thompson P.G.S. of W., E. Hudson P.G.D. of C., J. J. Clay Deputy P.G.D. of C., H. W. Emerson P.A.G.D. of C., M. Douglass and P. M. Stonehouse P.G.S.B., S. Fenny and W. Gray P.G. Std. R., D. Whitehead P.G. Organist, J. S. Wilson and W. H. Turner P.G.P., J. Curry P.G. Tyler, Bros. W. Gregory, W. Barlow, F. West, R. Coulson, and J. A. Rainbow Prov. Grand Stewards. The Prov. Grand Secretary and Prov. Directors of Ceremonies were also assisted by Bros. W. Coxon P.G.D., A. S. Fowler P.G.D., C. S. Lane P.G.D., J. G. Smith P.M., Stonehouse, Marley, and Olsen. Supporting the Deputy Grand Master on the dais were Bros. Addison Potter, C.B., P.P.G.W., E. D. Davis P.P.G.W., G. Spain P.P.G.W. Northumberland, T. B. Whytehead P.P.G.W. North and East Yorkshire, Jos. Dodds, M.P., P.P.G.W., Colonel Monks P.P.G.W., G. F. Charlton P.G.W., T. Y. Strachan P.P.G.W. Northumberland, J. W. Cameron P.P.G.W., J. Wood P.P.G.W., J. Spearman P.P.G.W. Northumberland, B. Levy P.P.G.W., J. Straker Wilson P.P.G.W., T. G. Mabane P.P.G.D., W. Brignal P.P.G.R., W. Liddell P.P.G.D., G. Porteous P.P.G.O., W. J. Ward P.P.G.W. Northumberland, W. Donkin P.P.G.P., J. Hunter P.P.G.D., R. Luck P.P.G.R., T. Bell P.P.G.D., R. Thompson P.P.G.W. Northumberland, A. T. Munro P.P.S.B., C. Cobham P.P.S. of W., C. S. Lane P.P.G.D., J. H. Bentham P.P.G.D., R. W. Cummins P.P.G.P. Northumberland, R. Fenwick P.P.G.B., T. Jopling P.P.G.D., R. W. Halfnight P.P.G.P., H. J. Turnbull P.P.G.P., A. Harkness P.P.G.D., A. S. Fowler P.P.G.D., H. Maddison P.P.G.R., C. R. Fry P.P.G.W., A. Turner P.P.G.D. of C. York, J. McCulloch P.P.G.W., G. Hardy P.P.A.D. of C., H. E. Muller P.P.G.O., W. T. Agutter P.P.G.D., Staffordshire, G. J. Wilson P.P.G.W., T. Coulson P.P.G.D., C. D. Hill Drury P.P.G.R. Norfolk, S. Gourley P.P.G.W., A. Iley P.P.G.D. J. Totman P.P.G. Supt. Wks., James S. Wilson P.P.G. Supt. Wks., R. Ferry P.P.G.D., W. M. Bell P.P.A.D. of C. Northumberland, W. M. Watson P.P.G.W., J. Trotter P.P.G.W., J. Potts P.P.G.D., R. Kinmond P.P.G.P., J. Graham P.P.G.R., A. T. Munro P.P.G.S.B., T. Jackson P.P.G.D., C. Rowlandson P.P.G.W., W. J. Watson P.P.G.D., G. R. Bulman P.P.G.W., Rev. J. J. Brown P.P.G.C., W. C. Harris P.P.G.C., J. M. Meek P.P.G.R., G. Stillman P.P.G.D., F. Marriner W.M. 107 King's Lynn, John C. Wilson P.P.G.P. Northumberland, R. H. Dickenson Provincial Grand Stewards. Among those present of the principal Officers of Lodges were Adamson Rhagg W.M. 48, J. G. Smith P.M. 48, W. Dobson W.M. 80, J. E. Nelson P.M. 80, W. Green W.M. 393 Berwick, J. A. Rainbow W.M. 94 P.G. Steward, J. Hudson P.M., J. D. Todd P.M., T. Henderson P.M., J. Dixon P.M. 94, J. R. Pattison W.M. 97, R. Singleton S.W. 97, E. Potts W.M. 1676, D. Murray W.M. 1712, W. B. Ferguson J.W. 97, W. Brandt P.M. 1389, J. G. Kirtley I.P.M., R. Shadforth P.M. 949, D. G. Smith W.M. 661, G. Robson W.M., T. Potter P.M. 240, J. Todd W.M. 1247, W. Ross W.M. 1970, W. Davidson I.P.M. 1970, W. Logan W.M. 124, A. Carr I.P.M., S. Wilson P.M., J. Sewell P.M. 124, J. Sedcole W.M., A. McDougall P.M. 1119, J. F. Hiller I.P.M., W. Donkin P.M. 1334, W. Dodd W.M. 531, W. T. Tate P.M. 764, E. D. Brown P.M. 509, G. Lazonby W.M. 940, T. Bowman W.M. 1418, D. B. Tod W.M. 1121, A. Allan P.M. 1121, John Heslop W.M. 1932, T. Coates W.M. 1650, W. Swales P.M. 1650, W. Love W.M., S. Holdsworth I.P.M. 2019, J. Egglestone jun. P.M. 1494, Sir Farrer Herschel, M.P., W.M. Lambton Lodge, R. W. Cummings P.P. G. Pursuivant Northumberland, &c. The ceremony was commenced with the offering of prayer and the reading of a portion of Scripture by the Prov. Grand Chaplain (Bro. the Rev. J. Lawson). The Earl of Lathom Deputy Grand Master and Prov. G.M. of West Lancashire, together with the other distinguished visitors of other Provinces, were then saluted according to ancient custom. The Deputy Grand Master then addressed the Provincial Grand Lodge, and stated the business of the meeting. He congratulated the brethren on the choice H.R.H. the Grand Master had made of Sir Hedworth Williamson to be Prov. Grand Master of that Province; and he felt perfectly certain that choice was fully in accord with their feelings, and he congratulated them that they would have a Grand Master, not only one who was a good Mason, but one who would fulfil the duties of the office most perfectly. A deputation of distinguished brethren then retired, accompanied by the Prov. G. Director of Ceremonies (Bro. E. Hudson), to introduce the Provincial Grand Master designate. The deputation consisted of Bros. Jos. Dodds, M.P., James Laidler Mayor of Durham, E. D. Davis Newcastle, T. G. Mabane Mayor of South Shields, B. Levy Sunderland, Dr. S. Gourley Hartlepool, C. S. Love West Hartlepool, and A. S. Fowler Stockton. The deputation then introduced Bro. Sir Hedworth Williamson Prov. Grand Master designate, the brethren standing to order as Freemasons. As the procession moved to the dais, the brethren sang, "Hail! Masonry Sublime!" led by Bros. Whitehead P.G.O., and Thos. Walker, Leatham, and Nutton, of Durham Cathedral choir. Cushions, upon which were the collar and jewel of the P.G.M., and the apron and gauntlets, were borne by Bro. W. Logan W.M. Marquis of Granby, No. 124, and Bro. Dr. L. Booth S.W. 1334. The Prov. Grand Secretary (Bro. R. Hudson) then read the patent of the P.G.M. designate, after which the R.W. Deputy Grand Master duly obligated and invested the R.W. Prov. Grand Master Sir Hedworth Williamson, whom he then placed in the chair as the head of the Province, amid the loud plaudits of the Provincial Grand Lodge. The Prov. G. Director of Ceremonies (Bro. E. Hudson) then proclaimed the newly-installed P.G.M., who was saluted according to ancient form. Sir Hedworth Williamson, Bart., P.G.M., who was loudly applauded, said it was rather difficult for him to address that meeting, and he would do it under feelings of the most deep gratitude

for the very kind way in which Lord Lathom addressed them, and the way in which they had received his address. It was difficult for him to acknowledge the manner in which they had received his lordship's remarks. He had had most kind letters from his noble brother Grand Masters of the North Riding and of Northumberland, both of whom were unable to be present. It was, however, very gratifying to see close to him a very distinguished brother, namely, the Right Worshipful Provincial Grand Master of West Yorkshire, and so many other distinguished Masons. He hoped and trusted he might be able to so rule that Province that the Craft, already so prosperous, should at all events not deteriorate. He would spare no pains to do what he could to carry it on even more prosperously. There were two ways, it seemed to him, in which this could be effected. First, that he should try impartially to discharge his duties, and, secondly, that he should be assisted and supported by the loyalty and zeal of the brethren. He felt sure he could succeed in his part, and he felt equally confident that the brethren would give him their loyal zeal and assistance. It seemed to him that the simplest course he could pursue was to imitate his two predecessors. He would endeavour as far as possible to faithfully imitate the kindness of his noble friend who had so lately gone from them, and he would also try to imitate as much as he could the unswerving though courteous rule of his late friend John Fawcett. Lord Londonderry was too short a time with them for many of the brethren present to discover his numerous good qualities, but he possessed one of the greatest recommendations any one could possess, namely, those who knew him best loved him most. The noble lady who mourned his loss had shown her interest in the Craft by presenting the Masonic clothing of the late Marquess, which he (Sir Hedworth) now wore, to the Province. That of course was a Special Grand Lodge, and therefore no formal acknowledgment to the noble Marchioness could be there given, but at the annual meeting he would make it his duty to see that a vote of thanks was tendered to her. He had also been presented with the Masonic clothing of the late Bro. John Fawcett. His intention was to present the collar of his friend the late Brother Fawcett to the Grand Lodge, and he would wish it to be framed and hung up in a conspicuous place in the Grand Lodge, so that every brother might see the memento of one who was certainly the best Mason he ever saw, and who was his oldest and dearest friend. He thanked them all very sincerely, and Lord Lathom particularly, for the kind way in which they had received him. He would do his duty as well as he possibly could, and he hoped to have the help of every Mason in the Province, however humble his position might be. Bro. W. Logan W.M. 124 then presented the following address to the Provincial Grand Master on behalf of the Durham Lodges Nos. 124 and 1334:—

To the Right Worshipful Bro. Sir Hedworth Williamson, Past Grand Warden, Provincial Grand Master of the Province of Durham.

We, the Masters, Wardens, and Brethren of the Marquis of Granby Lodge, No. 124, and of the Norman Lodge, No. 1334, of Ancient Free and Accepted Masons, holden in the ancient city of Durham, do most heartily congratulate you on your appointment by the Grand Master of England H.R.H. the Prince of Wales, to the distinguished rank of Provincial Grand Master of the Province of Durham.

We sincerely welcome you to our ancient city. We are sensible of the honour you confer on the Fraternity, and we feel sure, from your long continued services to Freemasonry in this Province, and your public and private devotion to the Craft, that your new duties will be performed with fervency and zeal.

We earnestly pray the G.A.O.T.U. to spare you for many years to be the ruler of the Province, and that when summoned from this sub-lunary abode you may ascend to the G.L. above, where the World's Great Architect lives and reigns for evermore.

Signed on behalf of

Lodge 124.—WILL. LOGAN W.M., JOSEPH LAWSON S.W., W. CRAWFORD J.W., W. H. OLIVER Secretary.

Lodge 1334.—WM. CLARKE ROBINSON W.M., LIONEL BOOTH S.W., ROBT. HAUXWELL J.W., GEO. S. SHAW Secretary.

This twenty-first day of August, A.D. 1885, A.L. 5885.

The Provincial Grand Master (Sir Hedworth Williamson), in accepting the address, said he augured from the date of the appointment of the two Lodges, one very old and the other comparatively new, that he would be supported by the Masons at large. Canon Tristram's appointment as Deputy Provincial Grand Master having been announced amid loud applause, the Provincial Grand Master stated that he had selected the Canon on account first of his intimate knowledge of Masonry, second his social position, and thirdly his continued residence in the Province. He referred in eulogistic terms to the ability of Canon Tristram, and the fame he had achieved as an author and traveller. At the conclusion of the P.G.M.'s remarks, Bro. R. Hudson P.G.S. presented Bro. Canon Tristram, who was formally installed, and invested the Deputy Prov. G. Master, after which the latter thanked the Provincial Grand Master for the honour he had conferred upon him and the brethren for the manner in which they had received the appointment. He remarked that he had been connected with the Masonic Order for about 40 years. At the conclusion of the ceremony in the Lecture Hall the brethren formed in procession and marched into the Cathedral, where a special service was held. Prayers were read by Bro. Canon Cooper, the first lesson by Canon Smith Dorian, and the second by Archdeacon Hamilton, Sub-Dean, Mr. Liddle, in the absence of Dr. Armes, officiated at the organ. The service was Turle in D, the anthem being "Zadok the Priest" (Handel). Bro. the Rev. Canon Tristram delivered an eloquent discourse from the 9th Chapter of the Book of Ecclesiastes, 10th verse, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." He said not many months had passed since he was called upon to set forth from that place the three foundation principles of Masonry, Godliness, Loyalty, and

Charity. These were their aims and the work of Masonry was for time. The work of Christianity was for time and eternity, but work in time prepared for work through eternity. The places of two who were with them at the last gathering were now empty. On that day, they had with them their Royal brother exalted in the Craft, and not less exalted in the love and esteem of every loyal Englishman. In daily life, he was a perfect type of the Masonic Brotherhood. His last great public action, before his sudden removal, took place in that Cathedral, when, at the head of their Order, he worshipped there. In his short career, whatever his hand found to do, he did it with all his might. Life was not measured by years. Their assembly there that day told them of another bereavement. They were gathered together to instal a worthy successor to that most noble Provincial Grand Master who but for four short years was permitted to rule over that province. He was the heir to the name of a race interwoven with the history not of their county alone, but of their country. He proved, during his short career as Grand Master, how worthy he was to rule. Although a sufferer for years, and rarely free from pain, he spared no effort in the performance of his Masonic duties. In the course of his further remarks, the rev. Canon said the time was coming, was even upon them, when the principles upon which Freemasonry had been based for 3,000 years would be put to the test. Then it would be seen that Masonry was no visionary scheme, but that it was a federation of men who knew that without order there could be no progress. It was for Masons to show, when wild schemes were being advocated by designing and unscrupulous men, that they had the welfare of all at heart. After the service the brethren returned to the Lecture Hall, where Provincial Grand Lodge was closed, after the Provincial Grand Master had expressed the thanks of the Lodge for the presence of the Deputy Grand Master, and the very admirable services of the Provincial Grand Secretary, the Provincial Directors of Ceremonies, and the other Officers for their excellent arrangements. Subsequently the brethren met in the Castle Hall, where luncheon was partaken of. Sir Hedworth Williamson presided, and was supported right and left by Bros. the Earl of Lathom, Canon Tristram, T. W. Tew, Dr. Bell, Sir Farrer Herschell, V. Williamson, J. Dodds, M.P., R. H. Holmes, Colonel Dalgetti, H. Smith, Colonel Potter, C.B., R. J. Lawson, J. W. Barnes, R. A. Luck, E. D. Davis, and G. Spain. The Loyal toasts having been given and heartily responded to, the Grand Master proposed the M.W. the Earl of Carnarvon Pro Grand Master, the R.W. the Earl of Lathom Deputy Grand Master, and the Officers of Grand Lodge. He referred to the fact of brethren high in the Craft being appointed to fulfil important positions in Her Majesty's Government—a matter which was satisfactory to them all, apart altogether from politics. The Earl of Lathom, who was loudly applauded, responded, and said it was a matter of satisfaction to him to have installed his friend Sir Hedworth Williamson as Provincial Grand Master, although they would all have a feeling of sorrow at the death of the Marquess of Londonderry so soon after he was installed. Apart from the ceremony, he was pleased to be again enabled to visit their city and the fine cathedral. The health of the R.W. Sir Hedworth Williamson, Bart., Provincial Grand Master, having been given and acknowledged, and also those of the Deputy Provincial Grand Master and the Visitors, the proceedings terminated. During the luncheon vocal music was supplied by Bros. Welsh, Walker, Whitehead, Leatham, Nutton, and Goodhead.—*Newcastle Daily Journal*.

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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I BELIEVE, BECAUSE IT IS IMPOSSIBLE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Bro. Gould, in his History, quotes the above motto as the maxim of Tertullian. That Christian Father had a virtue of believing in the impossible, because it was impossible. Our Masonic writers, especially the high degrees, are not only determined to believe in the impossible, but, like the Bourbons, they never learn and never forget. To quote all the absurdities promulgated by that school would fill volumes—a few specimens will, however, satisfy my present purpose.

1st. Brother J. H. Drummond F.G.M. of Maine P.P.G.C. of N.J., &c., &c., came out last year in a report showing that Masonic Grand Masters have existed from time immemorial. I, however, endeavoured, in a paper published in the *Masonic Truth*, to convince him that the system of Masonic Grand Masters began in 1717. Brother Drummond, though he read my communication, never replied, and I naturally thought that he had given up the fallacy, but in the last issue of the *Token* I find an article headed "Origin of Dispensations," from the pen of Bro. Drummond, wherein, after referring to the Stuarts, especially James II., he goes on to say:—

"During all this time Freemasonry existed in a transition state, from Operative to Speculative, with a Grand Master at its head, and with a government naturally based upon the comparative despotic government of the land. It then had no written code of laws, and its laws were very largely the usages of the Craft. After 1717 the Institution was organised under the Grand Lodge system. In 1720 . . . the old usages of the Craft were compiled in the form of General Regulations."

Now, I think that there is very little doubt that Bro. D. is wrong about the then existence of a Grand Master, and about the then

despotic government of the Masons; but there can be no doubt that the Halliwell MS., the Matthew Cooke MS., and about fifty other Constitutions enumerated by Bro. Gould, are all pre-1717 documents, and each of them has a written code of laws. You see now that what Masons did not have in the time of the Stuarts, viz., a Grand Master and a despotic government, Bro. Drummond says they had, and what Masons did have, viz., written codes of laws, Bro. Drummond says they had only usages, but not a written code of laws.

2nd. During the last eleven years Bro. MacCalla of Philadelphia repeated in his own and in other Masonic papers, on an average about four or five times a year, his vagary that Daniel Coxe somehow was the father of Philadelphia Masonry in 1730 or 31, that a Lodge, No. 79, of English origin, met at the Hoop, in Water-street, Philadelphia, that Philadelphia was the mother of American Masonry, &c., &c. True, almost every well-informed Mason outside of Pennsylvania laughs at Bro. MacCalla's notion. He, however, still continues periodically to repeat it, and seems determined to continue repeating it, I think, therefore, that he may be numbered among our distinguished American Masonic Tertullianites and Bourbonites.

3rd. Bro. Bromwell P.G.M. of Illinois, who had evidently never read either Steinbrenner's, Findel's, Lyon's, or Gould's Works, happened somehow to get hold of Bro. Hughan's "Origin of the English Rite," and was terribly shocked at Bro. Hughan's heresy that before 1717 Masons had but one degree; this brother is willing to admit that the high degrees are of modern manufacture, but the three first degrees are, he says, Ancient Masonry. Two of Brother Bromwell's articles upon the said subject have already appeared in the *Voice of Masonry*. I endeavoured to enlighten him. But what was the use? From Bro. Bromwell's style of reasoning I doubt very much whether he will ever learn or ever forget.

4th. Bro. Schultz quotes from Mackey's *Cyclopædia*, as follows:—
"It is only in Scotland that the Templars endured no persecution, long after the dissolution of the Order in every country in Europe the Scotch Preceptories continued to exist, and the Knights lived undisturbed. One portion of the Scottish Knights Templars entered the army of Robert Bruce, and after the battle of Bannockburn were merged into the Royal Order of Scotland then established by him."

"Another portion of the Scottish Templars united with the Knight Hospitallers of St. John. They lived amicably in the same houses, and continued to do so until the Reformation. At this time many embraced Protestantism. Some united with the Freemasons, and established 'The ancient Lodge at Stirling,' where they conferred the Degrees of Knight of the Sepulchre, Knights of Malta, and Knights Templar. It is to this division that we are to trace the Masonic Templars of Scotland, &c."

Now, every one who is familiar with Bro. Lyon's "History of Freemasonry in Scotland" knows there is no truth whatever about the Templars and Masons in the above quotations, but yet there are tens of thousands of K.T.'s and A. and A. Rites *the world over*, and especially in America, who still firmly believe that before 1717 Masons were Templars, and Templars were Masons.

5th. In the *International Masonic Review* of Detroit (No. 5) there is an advertisement of a History of the Memphis Rite, written by Judge Burt, G.M. *ad vitam* of the said rite, whose published letter I sent you some three or four week ago, about Dr. Darius Wilson; the advertisement fills two pages: it contains letters of commendation from high dignitaries, among others is the following:—

"Mr. Mackey says, This history of the origin of Egyptian Masonry, that had its birthplace in the sunny lands of the East, near the garden of the world,—a country whose evidence of civilization and civil law, together with its monuments, pyramids, temples, and tombs, * * * the land where Moses the Law Giver, High Priest, King and Scribe of the Masonic fraternity of the Israelites was born, * * * abundantly the most correct and authentic, is briefly set forth in this volume, and is the best American translation I have seen, and should be read by every Mason."

A. G. MACKAY 33°.

Mackey has written a great deal of nonsense, and he may have written the above letter too, may be for a consideration, or some other person may have written it and fathered Mackey with it. But be that as it may, if the patron of the *International Masonic Review* had not been out and out Tertullianites such ridiculous stuff would not have appeared under its covers as an advertisement.

6th. Burt's letter I sent you has introduced Dr. Darius Wilson to your readers ere this as the Grand Something of the "Royal Masonic Rite" of 96 degrees; he also published a pamphlet, and here are some specimens of original Masonic history. He says—

"Moses, in consequence of his adoption by the Royal family of Egypt, was permitted to receive every degree of the mysteries up to, and including, that of high priest, or Perfect Pontiff, to which corresponds the 88th degree of the Royal Masonic Rite. You remember that Moses in addressing the people—not the high priests mind you, but the people—regarding a certain word representing God, said to them, under no circumstances should they pronounce the word aloud, with the head uncovered."

Intimating, I suppose, that the fashion of American Masters wearing cocked hats while presiding, was a landmark derived from Moses. Again,

"It will be seen from what has already been said, that all ancient Masonry might appropriately be termed Royal Masonry, because all the original authority for working any of the degrees came of necessity through the Royal family. Hence, the organisation embracing all the high degrees of Egyptian Masonry is most appropriately termed the Royal Masonic Rite. Those who have mounted the last round of the ladder of Egyptian Masonry have convincing proof that Masonic degrees were worked under the King at Memphis in Egypt, more than twenty-one hundred years before Christ, and even at that early date the Order was known as the Ancient Masonic Rite."

"Something over three thousand Masonic degrees have existed from time to time, that is, if we consider the sixty odd so-called Rites separate and distinct by themselves; but the fact remains,

however, that ninety-six degrees of Egyptian Masonry includes all the ancient Masonic degrees, and the different so-called Rites are simply transpositions or re-arrangements of a portion of these degrees."

But here comes something new about Sir Christopher Wren's Grand Mastership which, if true, will smash up Bro. Gould's Wren theory, and will make Bro. Woodford very, very happy. Bro. Wilson says—

"You are of course familiar with the fact that prior to 1703 no Masonic Lodge was permitted to initiate any person except an operative Mason. During that year St. Paul's Lodge of London rebelled as it were against the laws and regulations of the Order by passing a resolution, which reads thus: 'Resolved—That the privileges of Masonry shall no longer be confined to operative Masons, but to be free to men of all professions.' . . . This was a first step towards a change from the monarchical to a democratic government. The constant warfare carried on between this Lodge and the Grand Master at York, Sir Christopher Wren, until his death in 1716, so disgusted the Fraternity, that in 1717 only four working Lodges were to be found in all England, and these were at that time called together in general convention for the purpose of organising a Grand Lodge."

There is evidently an affinity in the traditions preserved in the archives of the A. and A. Rite, and the Royal Masonic Rite, for both Bro. Drummond P.S.G.C. of the A. and A. Rites, and Dr. Wilson 96th degree and Grand Something of the "Royal Masonic," agree that Masons had Grand Masters before 1717, and that the government of the Craft was then despotic; and now

Who shall dispute when doctors agree?

"The standing of the officers [continues Bro. Wilson] is of the highest order, socially, morally, intellectually, and Masonically. Most of them are Knight Templars, and a large majority are 32nd and 33rd degree members of the Scottish Rite: the standing of the entire membership (nearly 16,000, mostly Knight Templars) compares most favourably with that of the best organisations of whatsoever name or nature in the U.S.A."

So much for Bro. Wilson, Grand Something of the Royal Masonic Rite, and now I will introduce "a bird of another feather."

7th. At Buroyrus, Ohio, the A. and A. Rites of the Cernean brand, erected a Cathedral, for so the Scotch Rites style the halls they meet in. [By the bye, is the house in Golden Square also a Cathedral?] The said Cathedral was dedicated on the last St. John's Day. For such a purpose an orator is essential; usually either a Rev., an M.D., a Lawyer, or some great Masonic dignitary is chosen to do the talking. Upon this occasion no less a personage than the illustrious J. R. Clymer was the orator of the day. And here are some of his specimens of select and original Masonic historic events, he said—

"Masonry has been the conservator of the Holy Scriptures at times and periods of history when without its protecting care it would have been lost to the world, and in conjunction with the Jewish Church it was the medium through which the revealed Word of God was preserved in the terms of the original text, and its alteration, adulteration, or perversion prevented."

"Freemasonry, like the religion of Jesus, has been the object of the fiercest persecution. Like the church, it has its honoured roll of martyrs. Prominent among them, was that peerless Christian Knight Jacques De Molay."

We see now that our orator believes firmly that De Molay actually rode on the back of our Masonic goat, and for which he suffered martyrdom. Again—

"There be those who affect to despise Freemasonry, its teachings, and its history; who do not remember, or else never knew that England numbers on record [that is original] fifty-one Grand Masters from A.D. 596 to A.D. 1717, including among them the great names of King Alfred [original], Athelstan, Edward the Confessor, King James I., Edward III., Henry VII., Cardinal Wolsey, Thomas Cromwell, and Sir Christopher Wren the architect of St. Paul's. The greatest men in nearly every walk of life during the past ages have concluded it to be an honour to enrol themselves as Craftsmen. Look at them! John Locke, the greatest metaphysician; Newton [original], the wisest of philosophers; Shakespeare, the foremost poet. * * * Webster, our country's greatest lawyer and statesman." [Webster must have been Masonized in the other world, for while he was alive he never was a Mason.]

"Are Masons gooder men than others? was the question asked by King Henry VI. of England, as found in an ancient manuscript by Locke in the celebrated Bodleian Library; the answer, as found in the manuscript was, 'Some Masons are not so virtuous as some other men, but in most parts they be more good than they would be if they were not Masons.' That great man Locke was so struck with this colloquy, that he knocked for admission, and became a patron of the Order."

I suppose that you desire now to learn what comments were made by the learned Masonic editor of the *International Masonic Review*? (in which paper Bro. Clymer's hotch-potch specimens of Masonic history was printed). Well, you may judge from the following:—

"We publish, says the editor, the dedication, as a matter of Masonic news, and the oration, because it is a beautiful tribute to our noble Order and its remarkable and glorious history. It is an oration that the Masons of Ohio—yea, that the entire Masonic Fraternity—may feel justly proud of, and we commend its perusal to our many thousand readers."

The above proves what I have already inferred, viz., that the patrons of the *International Masonic Review* must be mainly composed of Masonic Tertullianites. And now for the last, and

Oh! "may it be the last."

The editor of the *Freemason's Repository*, of Providence, Rhode Island, who is of course a high degree, and is, therefore, bound to prop up the legends of all high degrees, came out as a champion for "Cryptic Masonry," (see FREEMASON'S CHRONICLE of 18th July), and he reasons thus:

"The Temple of King Solomon was undoubtedly constructed over crypts or vaults, some of which may have served as secret repositories of important treasures, and others as burial places of the illustrious dead. Various legends, of more or less striking character, are associated with these subterranean recesses. Thus we have an account of the precautions taken by Josiah, who, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in one of the hidden vaults, where it remained till discovered by the workmen of Zerubbabel at the building of the second Temple. This legend, and others of a like nature, may not deserve full credit, though in nowise opposed to the probabilities of the case. Of one thing we may be certain, there were secret vaults beneath the great Temple at Jerusalem, and the Masonic traditions which refer to treasures thus carefully concealed, and afterwards brought to light, are by no means as absurd as some writers would make them appear. Historical evidence and modern discoveries show the existence of such crypts, and the inference is natural that they were used according to what is the teaching of the Masonic system on this subject."

Now, the communication I mailed to you last Friday (and the subject is not yet exhausted) will show that, to the best of my ability, I have investigated the origin of the so-called Cryptic degrees. I have since then read the history of Josiah in the Books in the Bible, 2 Chronicles and 2 Kings, which contain all that is known about Josiah, and I have no hesitation in saying that all the fine reasonings of the learned editor of the *Freemason's Repository* are hollow, and his conclusions unfounded. And if the said editor had been acquainted with the Mosaic laws he would have known that the crypts under the Temple could not have been designed for a burial ground: for according to the said laws the body of a dead man was deemed unclean. I respectfully recommend the Rev. editor to read the 19th Chapter of the Book of Numbers. But the 14th verse will give the reader an idea what the laws were, and here it is—"This is the law; when a man dieth in a tent, all that come into, and all that is in the tent, shall be unclean seven days." Indeed, to this very day, the descendants of Aaron (the Cohanim) if they strictly observe the Jewish laws, cannot enter a burying ground. The crypts under the Temple of Jerusalem were, therefore, never designed for burying, even "the illustrious dead."

Now, my Dear Brother, the above specimens from the pens of our greatest writers, Grand Masters of various Rites, and of our Masonic editors, proves, I think conclusively, that as far as American Masonry is concerned, "the blind are leading the blind."

Fraternally yours,

JACOB NORTON.

Boston, U.S., 4th August 1885.

The General Committee of the Royal Masonic Institution for Girls met at Freemasons' Hall, London, on Thursday, under the presidency of Bro. Frank Richardson P.G.D. The minutes of the last meeting having been confirmed, and those of the House Committee read for information, the Chairman announced that fifty-seven pupils of the School were examined at the Science and Arts Department at Kensington, in physiography, and out of these 9 were in the advanced stage, and they all passed. In the first stage 14 passed in the first class, 26 in the second, and 8 failed. In geology 32 were presented and 30 passed—Class I. 10, Class II. 20, failed 2. The brethren must remember that this education did not cost the School anything; the study was all extra, in the evening. Authority was given to the Chairman to sign cheques for wages and office expenses. A West Yorkshire petitioner was placed on the list of candidates for the April Election. Brother C. H. Webb, before the business was closed, said he thought after the announcement of the success of the children at the Science and Arts examination, the Institution was to be congratulated on the fact, and that it ought to be widely made known, as it would show that what was believed to be an expensive education was not so costly as was supposed. The Chairman said that electricity and galvanism were going to be the next subjects tried, and after that a very pretty and interesting subject indeed—Botany. It must be remembered that the study of those subjects was in addition to the regular school routine, and out of school hours. The usual vote of thanks to the Chairman closed the proceedings.

MARRIAGE.

MARKS-BEER.—On the 15th instant, at Holy Trinity Church, Grays Inn Road, FREDERICK MARKS, of Brighton, to MARTER FANNY BEER, daughter of JOSEPH BEER, of 56 Lawford Road, N.W.

£20.—TOBACCONISTS COMMENCING.—An illustrated guide (110 pages) "How to Open Respectably from £20 to £2000." 3 Stamps. H. MYERS & Co., Cigar and Tobacco Merchants, 109 Euston Road, London. Wholesale only. Telephone No. 7541.

FUNERALS.—Bros. W. K. L. & G. A. HUTTON, Coffin Makers and Undertakers, 17 Newcastle Street, Strand, W.C., and 7 Herne Villas, Forest Hill, Road Peckham Rye, S.E.

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THE object in view in promoting this Association is to endeavour to establish in London a system that has met with great success in the Provinces, whereby members (should occasion require) may look forward to a successful application to either of the Masonic Institutions; and also to support deserving cases when sufficient votes are in hand.

The Committee will meet at No. 2 York Street, St. James's Square, every Thursday in September and October, from 8 p.m. to 10 p.m., to receive votes, and to give information to those desirous of joining or supporting the Association.

By order, G. COOP, Hon. Sec.
44 GREAT WINDMILL STREET, HAYMARKET, W.

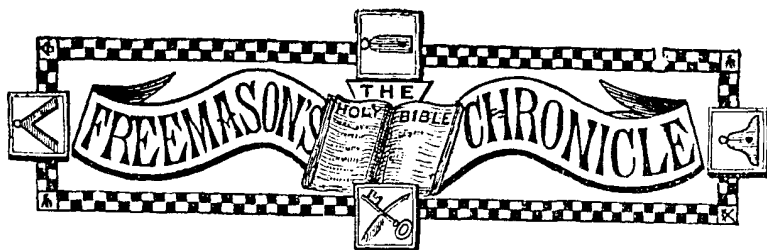
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"MEASURING THE PATTERN," A SERMON,
Preached before the Provincial Grand Lodge of Norths and Hunts, at Northampton, by the W. Bro. Rev. S. J. W. SANDERS, M.A. and M.L., &c., Prov. Grand Chaplain.

Northampton: Henry Brown & Co., Gold Street.



QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE following is the business to be transacted in Grand Lodge on Wednesday, 2nd September 1885, at 6 for 7 p.m.

1. The Minutes of the Quarterly Communication of the 3rd June for confirmation.

2. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz. :—

The Widow of a Brother of the Huddersfield Lodge, No. 290, Huddersfield	£50 0 0
A Brother of the Sykes Lodge, No. 1040, Driffild	50 0 0
The Widow of a Brother of the Lodge of Harmony, No. 275, Huddersfield	75 0 0
A Brother of the Mount Edgecumbe Lodge, No. 1446, Southwark	50 0 0
A Brother of the Hornsey Lodge, No. 890, London	50 0 0
The Widow of a Brother of the Pleiades Lodge, No. 710, Totnes	50 0 0
A Brother of the Lodge True Love and Unity, No. 248, Brixham	50 0 0
The Widow of a Brother of the Southern Star Lodge, No. 1158, Southwark	50 0 0
The Widow of a Brother of the Grosvenor Lodge, No. 938, Birmingham	100 0 0
A Brother of the Egyptian Lodge, No. 27, London	60 0 0
A Brother of the Arboretum Lodge, No. 731, Derby	50 0 0
A Brother of the St. Alban's Lodge, No. 29, London	75 0 0

3. REPORT OF THE BOARD OF GENERAL PURPOSES,

*To the United Grand Lodge of Ancient Free and Accepted
Masons of England.*

The Board of General Purposes beg to submit a statement of the Grand Lodge Accounts, at the meeting of the Finance Committee, held on Friday, the 14th day of August instant, shewing a Balance in the Bank of England of £3,734 15s 3d; and in the hands of the Grand Secretary for Petty Cash £100, and for Servants' Wages £100; and Balance of Annual Allowance for Library £11.

(Signed) THOMAS FENN,
President.

FREEMASONS' HALL, LONDON, W.C.
18th August 1885.

4. APPEALS:—

By Brother William Hilson Pigott, P.M. of the Prince of Wales Lodge, No. 1653, Sydney, New South Wales, against a ruling of the District Grand Master of New South Wales, that a motion proposed by the said Brother W. H. Pigott for discussion at the District Grand Lodge was irregular and could not be considered thereat.

List of Lodges for which Warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge :—

- No. 2102—The Lodge of St. John, Mosgiel (District of Otago and Southland), New Zealand.
- 2103—The Bangendore Lodge of Australia, Bangendore, New South Wales.
- 2104—The Whitwell Lodge, Wellington Street, Stockton-on-Tees.
- 2105—The Cama Lodge, Hampton Court, Middlesex.
- 2106—The Elopura Lodge, Elopura, North Borneo.
- 2107—The Etheldreda Lodge, Newmarket.
- 2108—The Empire Lodge, Piccadilly, London.
- 2109—The Prince Edward Lodge, Heaton Moor, near Manchester.
- 2110—The Aurora Lodge, Sydney, New South Wales.
- 2111—The Hunters Hill Lodge, Hunters Hill, New South Wales

N.B.—The Revised Edition of the Book of Constitutions (1884) may be obtained at the Grand Secretary's Office, in 8vo and 32mo, price 1s 6d a copy, bound in cloth.

The "Freemasons' Calendar and Pocket Book" for 1885 can be had at the Grand Secretary's Office, Freemasons' Hall, London, price 2s, bound in roan.

ROYAL ARCH.

—:o:—

PROV. G. CHAPTER OF WEST YORKSHIRE.

INSTALLATION OF COMP. TEW AS P.G. SUPERINTENDENT.

ON Monday afternoon, 24th inst., one of the largest gatherings of Royal Arch Masons held in this province took place at Huddersfield, on the occasion of the installation of Excellent Companion Tew as Provincial Grand Superintendent, consequent on the resignation of Sir Henry Edwards, Bart. About 200 Companions assembled, representing every Chapter in the province. Colonel Shadwell H. Clerke G.S.E. officiated as First Principal, assisted by E. Comp. F. A. Philbrick, Q.C., Grand Registrar of the Supreme Grand Chapter of England, and D.P.G.M. Essex. After the opening of the Chapter Colonel Shadwell H. Clerke briefly referred to the occasion of their meeting, and was sure all would share his regret that the meeting was consequent on the retirement from the post of Provincial Grand Superintendent of their worthy and earnest friend and Companion Lieutenant-Colonel Sir Henry Edwards. So good a Mason as he, and one who had done so much for Freemasonry, could not fail to be regretted. The patent of the Chief Superintendent having been handed in, E. Comp. Tew was admitted and installed in an impressive manner by Colonel Clerke, and after the investing of the newly-obligated Grand Superintendent, the Companions testified their approval by loud and prolonged applause. Colonel Clerke, in addressing Comp. Tew, paid a high tribute to his great worth to Freemasonry generally. He had already been selected to fill the high and honourable position of Grand Master of a province numbering 69 Lodges, and the third largest on the roll of our Constitution. It was clear that a brother so well recommended could not fail to find favour with His Royal Highness to fill the other exalted position of Grand Superintendent of a province of Royal Arch Freemasons, numbering, as this did, 32 Chapters, and again the third largest on the roll. Most heartily did Colonel Clerke congratulate Comp. Tew and the province on the appointment, and wished Royal Arch Freemasonry in this province a long and prosperous reign. The Officers for the ensuing year were then appointed and invested by the Provincial Grand Superintendent as follows:—

W. H. Brittain P.Z. 139	-	-	H.
Wm. Gankroger P.Z. 61	-	-	J.
Henry Smith P.Z. 302	-	-	S.E.
Joseph Mitchell P.Z. 1513	-	-	S.N.
Wm. Fredk. Tomlinson P.Z. 304	-	-	Principal Soj.
Alfred Austin P.Z. 306	-	-	1st Asst. Soj.
Wm. Wilson Macvay P.Z. 495	-	-	2nd Asst. Soj.
Geo. Marshall 521 (elected)	-	-	Treasurer
John E. Craven P.Z. 308	-	-	Registrar
Thomas Denby P.Z. 387	-	-	Sword Bearer
Richard Jessop P.Z. 448	-	-	Standard Bearer
Edward Poppleton P.Z. 827	-	-	Dir. of Ceres.
William Ash 1019	-	-	Organist
Henry Wm. Pawson P.Z. 296	-	-	} Stewards
William T. Beanland P.Z. 1462	-	-	
C. T. Rhodes P.Z. 448	-	-	
William Delanoy P.Z. 242	-	-	} Janitor
Joshua Lee P.Z. 290	-	-	

The Provincial Grand Superintendant then addressed the Companions at some considerable length. To each and all he offered the aspirations of health, peace, and goodwill—health to enjoy length of days; peace, that contentment which passes all understanding; and for goodwill towards all men, especially to the members of the Prov. Grand Chapter. Such, in brief, was the epitome of the interpretation of the patent which had just been read to the Companions, signed by His Royal Highness the Prince of Wales Grand Superintendent, and to whom we look up with feelings of unbounded loyalty, veneration, and respect, and whom may God preserve. He stood in that hall in Huddersfield on ground memorable by having been trodden by the feet of most eminent Grand Superintendents of the Province, whose footsteps we can hear no more on earth, and to whose wise counsels we can no longer listen. But the remembrance of these our former rulers is preserved with veneration in our hearts, and their wisdom still actuates our policy by the loftiness of their views and the generosity of their hearts. Lee, Fearnley, and Shaw have exchanged this mortal life for immortality; and whilst a noble Marquess with sorrow left us for conscience sake, a noble Baronet suffers on a bed of sickness which has compelled him to resign this distinguished office also, and we miss the genial familiar faces from our midst. May God give the noble Marquess health to devote himself to his country's service, and to carry out those philanthropic aims so warmly espoused by him and worthy of his connection with the Craft, and to the noble Baronet renewed strength to lift himself up from his prostration were the prayers of every Companion in West Yorkshire. Under the guidance of Sir Henry Edwards peace and goodwill have prevailed throughout our Chapters, which have increased from twenty-six to thirty-two in number, and which are eminent in Supreme Grand Chapter for loyalty, fidelity, and obedience to the statutes of the Order. His retirement has been a subject of deep regret to all. The question of his successor was one of vital interest to this Province, and it was his (Comp. Tew's) desire that the new occupant of the chair of that Grand Chapter should be some other more competent and erudite brother than himself, and he had urged some reasons to Supreme Grand Chapter against the concentration of the highest offices in one individual. He felt bound, however, to bend to the exigencies of circumstances, and to try to fulfil the duties of this other high office in this Province. He would throw himself on the indulgence of the Chapters, and ask their forbearance and support in the discharge of the duties. He had written no history of Freemasonry like Bro. Gould, of the antiquities, symbols, constitutions, and customs of the Craft; no papers like

Canon Tristram of Durham, on the theology and philosophy of the Craft; but if diligence and industry to govern the Craft be not unworthy aspirations in the place, these efforts are at the service of the Province, and his ample reward would be the satisfaction of the Companions. They would find him a faithful man and Mason, for his leading thought was service for the Craft. Masonic government was a blending of autocracy and democracy in a unique system which insures the maximum of order, while it preserves in the highest degree all personal rights of the brethren. He confessed with this sentiment that he never reflected upon the regularity of the Chapters without feeling that it reacts upon the Lodges, its beauty and its calm making this ancient institution a potent teacher of conservative citizenship and a substantial bulwark of free institutions. Evil powers felt the antagonism of its spirit, and he prayed that it might survive to benefit mankind when superstitious sentiments and maledictions against its principles and organisation had passed away into the oblivion of forgetfulness. He appealed to all to aid him in promoting the prominent characteristics—mystery without mischief, subjection without servitude, establishment without display, and aspiration without pretension, so that a wholesome control might be exercised in the development of the excellence and grandeur of the Masonic spirit of this most beautiful degree. In concluding his remarks he felt bound to acknowledge the obligation the province was under to Colonel Shadwell Clerke for his presence on that occasion, and also that of the learned Recorder of Colchester, whose genial influence was like the silver and softening light of the moon at full upon us. West Yorkshire desired most loyally ever to be in perfect harmony and friendly relations with the Grand Officers. The difficult duties of his office commenced with the appointment of Officers for the current year. He wished it were in his power to number more on that list. He concluded an earnest and eloquent address by expressing the great gratification and pleasure he felt at that reunion of the Chapters, and his gratitude for the warm welcome and salutation to their new Grand Superintendent, as well as for the many kindnesses he had ever received at the hands of his Companions. He accepted that new office as a sacred trust, and would do his best never to permit it to be used for any other purpose than was implied in his patent, and safely transmit it to his successor in office in prosperity and harmony. After the Chapter was closed the Companions were entertained to a sumptuous tea by their newly-installed Provincial Grand Superintendent, after which the usual Loyal and Masonic toasts were given.

PATRIOTIC CHAPTER, No. 51.

AT the quarterly meeting of this Chapter, held at the Cups Hotel, Colchester, on Tuesday evening, the 26th inst., the following Officers were unanimously elected for the ensuing year:—Comps. W. Sowman P.G.A.S. Z., J. J. C. Turner P.G.O. H., R. Clowes J., S. Munson Janitor. The installation takes place in November.

Old Warrants (H).

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AUGUSTUS FREDERICK G.M.

To all and every our Right Worshipful Brethren.

We PRINCE AUGUSTUS FREDERICK OF BRUNSWICK LUNENBURGH Duke of Sussex Earl of Inverness Baron of Arklow Knight of the Most Noble Order of the Garter &c. &c.

GRAND MASTER

Of the most Antient and Honourable Fraternity of Free and Accepted Masons of England

SEND GREETING.

Whereas it appears by the Records of our Grand Lodge that a Warrant bearing date 4th January 1774 was issued under the Seal of Masonry authorising certain Brethren therein named to open and hold a Lodge of Free Masons in His Majesty's Royal Regiment of Artillery and which was then No. 148. And whereas by the Union of the two Fraternities of Masons the 27th December 1813, the said Lodge became No. 181. And whereas the said Brethren composing the said Lodge have by their Memorial represented to us that they are all now residing in or near the Town and Garrison of Gibraltar. And that it would tend to the advantage of the said Lodge and to the convenience of its individual Members if the said Military Warrant were exchanged for a civil Warrant and they have accordingly surrendered up the said Military Warrant. Now know Ye that we having taken the subject into our serious consideration and being satisfied with the reasonableness of the request do hereby grant this our renewed Warrant unto our right trusty and well-beloved Brethren John Nicholls, Jonquin Bayam, John Rombado, Edward Chapman, Nicholls Travenon (*sic*), Thomas Truth, and Manuel Aparicio and the other Brethren composing the Lodge authorising and empowering them and their successors to assemble and hold a Lodge of Free and accepted Masons at Gibraltar aforesaid under the title or denomination of

The Lodge of St. John

on the second Wednesday in each month and at such other times as to the said Brethren may appear necessary and there when duly congregated to make pass and raise Free Masons according to the antient Custom of the Craft in all ages or nations throughout the World the said Master Nicholas Traverso being the present Master of the said Lodge the said Thomas Truth Senior Warden and the said Manuel Aparicio Junior Warden and who are to continue in office until such time only as another Master shall be duly elected and

installed and other Wardens duly appointed in conformity with the Laws of the Grand Lodge and the By-Laws of the Lodge of St. John strictly charging that every Master who shall be elected to preside over the said Lodge shall be installed in ancient form and according to the Laws of the Grand Lodge that he may thereby be fully invested with the dignities and powers of his office the said Lodge to be upon the general Register of our Grand Lodge No. 132 And we do require you the said Nicholas Traverso and your successors to take special care that all and every the said Brethren are to have been regularly made masons and that you and they and all other the Members of the said Lodge do observe perform and keep the said laws rules and orders contained in the Book of Constitutions and all others which may from time to time be made by our Grand Lodge or transmitted by us or our Successors Grand Master or by our Deputy Grand Master for the time being And we do enjoin you to make such By-Laws for the Government of your Lodge as shall to the majority of the Members appear proper and necessary the same not being contrary to or inconsistent with the General laws and regulations of the Craft and a copy whereof you are to transmit to us And we do require you to cause all such By-Laws and regulations and also an account of the proceedings in your Lodge to be entered in the Book to be kept for that purpose and you are in no wise to omit to send us or to our successors Grand Masters or to the Right Honourable Lawrence Lord Dundas our Deputy Grand Master for the time being at least once in every year a list of the Members of your Lodge and the names and descriptions of all Masons initiated therein and Brethren who shall have joined the same together with the fees and monies payable thereon it being our Will and Intention that this our Warrant of Constitution shall be in force so long only as you shall conform to the laws and regulations of our said Grand Lodge And you the said Nicholas Traverso are further required as soon as conveniently may be to send us an account in writing of what may be done by virtue of these presents.

GIVEN under our Hand and the Seal of the Grand Lodge at London this 2nd day of December A.L. 5826 A.D. 1826.

By Command of the W.M. Grand Master.

(Signed) DUNDAS, D.G.M.

(Signed) William H. White } G.S.
Edw. Harper }

INSTALLATION MEETINGS, &c.

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HIGH CROSS LODGE, No. 754.

THE annual meeting of this Lodge was held on Wednesday, at the Seven Sisters' Hotel, Page Green, Tottenham, under the presidency of Bro. George Rowe W.M. He was supported by A. G. Fidler S.W., W. S. Cooper J.W., J. Wells, H. V. Clements, H. Stephens, J. Garrod, W. M. Tegg, and John Maller, Past Masters; W. Dance P.M. Treas., J. Linzell P.M. Sec., J. D. Butlin S.D., J. H. Meek J.D., E. Holt I.G., J. Very Tyler, and the following, among other, Visitors:—R. Salmon 177, H. C. Osman 1327, Selby Parsons J.D. 1237, A. Bryant P.M. 1237, G. Tegg W.M. 1237, J. Driscoll 30, J. H. Peach 1237, G. Richards 1707, H. B. May 1237, L. Franckel P.M. 780, G. C. Jennings 1737, J. J. Bird 1897, J. M. Longhurst 133, Bennett 77, J. Day 141, A. Perl J.W. 813, C. Sharp 1365, J. Corf 157, T. Wrigglesworth 15, J. Barber 933, J. Pinder 1707, A. Durrant 569, W. Binnie S.W. 1237, C. J. Knightley 1744, M. F. Green 861, W. A. Scurrah W.M. 2048, C. Handley 475, Joseph Smith, and W. Hall. After the confirmation of the minutes, Bro. Voller was raised to the sublime degree of M.M., and then Bro. A. G. Fidler P.M. 1237 P. Prov. S.G.D. Middlesex was presented as W.M. elect. In due course he was installed and appointed his Officers. The appeal of a brother of the Irish Constitution for relief was considered, and the sum of one guinea voted from the Charity Fund on his behalf. A vote of £5 from the Lodge Benevolent Fund was made on behalf of the widow of a deceased member. The resignation of Bro. Townsend P.M., on account of continued illness, was received with extreme regret; the brethren generally wishing him restoration to health, and hoping they might yet have the pleasure of his company at many of their future meetings. Lodge was then closed, and the brethren adjourned to the banquet hall, where an enjoyable repast was provided by Bro. Oddy. The W.M., at the conclusion of the banquet, gave the usual toasts. That of the Queen and the Craft was followed by the National Anthem, and then the W.M. gave that of the Grand Master. That the Prince of Wales might be Grand Master of the Order for many years to come was the hope of every brother present. The toast of the Pro Grand Master, the Deputy Grand Master, and the other Grand Officers followed. The brethren comprised in this toast were all good men, and true Masons; worthy of the positions they occupied in the Craft. Bro. G. Rowe I.P.M. proposed the health of Bro. A. G. Fidler, the Worshipful Master. It was a very pleasing duty to him to submit this toast. He had been associated with Freemasonry for some years, and during the time he had been working in different offices of the Lodge had had opportunities of judging, yet he had never met with a more genuine brother than the present Worshipful Master. He had on many occasions stood beside him in Lodges of Instruction, and had learnt from him much of what he knew in Freemasonry. Should it ever fall to his lot to propose the toast of another Worshipful Master, he felt he should not have a more worthy brother to submit to the notice of the brethren, or one who could more ably fulfil the duties of the chair than Bro. Fidler. The Worshipful Master, in reply, expressed his thanks. It was to him a source of great gratification to hear his health proposed, and the toast received as it had just been. The brethren of the Lodge had been pleased to put him in his present

high position; he trusted he might carry out its duties to their satisfaction, and in such a way that they would never regret having elected him to fill the chair of the Lodge. He next proposed the toast of the Immediate Past Master. He had no more important toast to submit during the evening than this—the health of his predecessor. None who had witnessed the zeal of the Immediate Past Master during the past year could but be sure of his interest in the Lodge, while those who had seen the work he had that evening performed—the third degree and the installation ceremony—would doubt his desire to carry on the work of Freemasonry. The W.M. had much pleasure in presenting to Bro. Rowe the Past Master's jewel, which the brethren had been pleased to vote him. It was a small token of the high appreciation in which he was held by the members of the High Cross Lodge. He hoped that whenever Bro. Rowe might look upon it in the future he would consider it as an evidence that he had faithfully fulfilled the duties of Worshipful Master in the Lodge. Bro. Rowe tendered his thanks. He did not know he had done anything to entitle him to such high praise as had just been awarded him by the members of the Lodge over which he had had the honour to preside during the past year. His work in the Lodge had always been to him a labour of love, and he was pleased to learn his efforts had met with some success. So long as he remained a member of the Lodge he should strive to advance its interests. He prized the jewel they had just presented to him most highly, not as the shining object which was visible to any eye, but as the outcome of the good feeling shown towards him by the members of the Lodge. No part of his life had had more pleasurable associations than that spent as Worshipful Master of the High Cross Lodge. The Worshipful Master next submitted the toast of the Past Masters. They were really the backbone of the Lodge. Each in turn had worked for the welfare of the Lodge in such a manner as to raise it to its present high standard. Bro. Wells was the first to reply. He had great pleasure in attending the Lodge, and hoped to be present whenever its meetings took place. He considered it one of the duties of the P.M.'s to attend and support the ruling Master whenever it was in their power to do so. Bro. Lewis followed. The Past Masters had always endeavoured to do their duty. It was his desire, and it would be his constant endeavour to follow in the footsteps of his predecessors. Bros. Maller, Garrod, Linzell and Dance also spoke to the toast, Bro. Linzell expressing regret at the absence, through ill-health, of an old Past Master (Bro. Jones), and the continued indisposition of their old friend Bro. Townsend. The W.M. gave the Visitors. It would, indeed, be a great disappointment to the members of the High Cross Lodge were they deprived of the opportunity of honouring this toast on such an occasion as the present. The attendance of so many visitors at his installation was a great gratification to him; he hoped they had all spent a pleasant time. He would refer them to the toast list, and to the words from Shakespeare which were associated with their toast, which fully expressed his feelings—

"Better cheer may you have,
But not with better heart."

Bro. Scurrah replied. It was always a pleasure to him to visit Lodges, and make himself acquainted with the way in which the work in them was performed. Freemasonry he believed to be one of the grandest and noblest Institutions in the world, ennobling all who were associated with it. No matter how good a man might be, his initiation into Freemasonry must make him better. There was no more grand or noble sight than to see a Mason carrying out the principles of the Order in his every deed. He had taken a very great interest in Freemasonry ever since he had been admitted a member of it, and hoped his interest would continue as long as he was associated with the Craft. Bro. Dr. Hall followed. He had always endeavoured to carry out the teachings of the Craft in his everyday avocations, and urged others to do the same. His principal connection with Freemasonry had been in looking after the health of the boys in the Masonic School at Wood Green, and in discharging his duties there he had come in contact with a very large number of brethren and others, whose main desire appeared to be to do the best they could for their fellow creatures. He hoped that Freemasonry might long continue its beneficent working. Bros. Tegg and Driscoll also replied, after which the health of the Officers was proposed. The W.M. hoped the brethren appointed that evening would do all they could to advance the interests of the Lodge. Bro. Cooper S.W. acknowledged the toast. The utmost endeavours of the Officers would be to carry out the work required of them to the satisfaction of the brethren. If it were possible to make the Lodge better than it had been, the Officers would be pleased to do their share. Each of the other Officers having spoken, the Master proposed "The Masonic Charities." Every true Mason had the interests of the Masonic Institutions thoroughly at heart. The reports of the great work that was being done must be gratifying to all who heard them. The Charities were far from lost sight of in the High Cross Lodge, many of the members of which had qualified as Life Governors, and were still working to advance their welfare. The Associations formed by the members of the Lodge, together with others in the district, had been the means of sending between £1600 and £1700 to the Charities, a result which not only proved the benevolence of the members, but was most gratifying to all who had taken a share in the work. At the present time they had a candidate for the Boys' School—a son of one of their old members—before them. It was the desire of the Lodge to carry this lad's case (John E. T. Hobbs) on the first application, at the October Election. To do this they would want all the help they could get. He and the members generally would be much obliged if any of their friends could help them with the case. Votes might be sent to Bro. P.M. Maller (Brunswick Nursery, Tottenham), who was working most energetically on behalf of the lad. Bros. Stephens and Garrod replied. The former had never had the pleasure of representing the High Cross Lodge on behalf of the

Charities, but would be very pleased to do so if the members would do their best to support him. He had recently acted as Steward on behalf of the Boys' School, and took up between £74 and £75. Of this amount thirty guineas had been secured by the present Worshipful Master of the Lodge from members of it who were associated with the High Cross Lodge of Instruction. Bro. Garrod referred to the good work that had been done and was being done by the Association formed in connection with the Lodge, and hoped the system might be maintained and extended. The toast of the Press was given from the Chair and acknowledged by Bro. W. W. Morgan jun., after which the Tyler brought the proceedings to a conclusion.

KING HAROLD LODGE, No. 1327.

THE Annual Meeting of the King Harold Lodge, No. 1327, for the installation of the Worshipful Master for the ensuing year, and for the appointment and investment of Officers, was held on Thursday, 20th August, when a full attendance of brethren assembled, including Bros. Rogers W.M., Lewis P.P.G.S. W.M. elect, Noyes P.M., Robinson P.M. P.P.J.G.W., Lacey P.M. P.P.G.S.B., Parker P.M. P.P.G.P., Tydeman P.M. P.P.G. Purs. Essex, Gilbert P.M. P.P.S.G.W., Sproat P.P.G.S.W., West P.M. 1076, &c., P.P.G.D., Treasurer, Reilly P.M. P.P.G.P. Secretary, Holdsworth S.D., Bilby J.D., Brewster I.G., Young Tyler; also Bros. Blackmore W.S., Jacobs P.M. P.P.G.S.B., Fisher P.M. P.P.G.S.B., Fuller, Milam, Peacock, Yardley, Bickel, Metcalf, Maycock, Osman W.S., Newman, Imrie, Welsh, Stables, Diamond, Shuter, Eversfield, Wiggs, Maxwell, Shepherd, Middlehurst, Burgum, Robin, and the following Visitors: Bros. Hughes P.M. 869, Gompertz P.M. P.P.G.D. 869, Valentine W.M. 1017, Brayshaw P.M. 1472 P.P.G.S.B. Essex, Child P.M. 443 P.P.S.G.W. Essex, Dicks 1437, Dorman 403, Long 1445, Searle 1604, Gaskell P.M., Bewley 1571, Wise 1158, Cox 188, Nicholson 1604, Durrant 34, and others. The Lodge having been opened in proper form, the minutes of the previous meeting were read and confirmed. The ceremony of installation was then performed, Bro. John Robinson P.P.G.S.W. being the Installing Officer, and Bro. William Lewis P.P.G.S., Worshipful Master elect, was placed in the chair of K.S., and proceeded to invest his Officers in the following order: Bros. Rogers I.P.M., Sproat S.W., Holdsworth J.W., West Treasurer, Reilly Secretary, Bilby S.D., Brewster J.D., Osman I.G., Blackmore W.S., Young Tyler. The beautiful ceremony of installation was performed by Bro. Robinson in a masterly and most impressive manner, calling forth the applause of the brethren assembled. The addresses to the newly-installed Master and Officers were especially well rendered. A vote of thanks was unanimously carried to Bro. Robinson for his services on this occasion, and to Bro. West for assisting. A very pleasing incident next occurred. The Worshipful Master, Bro. Lewis, on behalf of the Lodge, addressed the retiring W.M., Bro. Rogers, expressing hearty thanks and kind feelings towards him for the very able and satisfactory manner in which he had ruled the Lodge. Bro. Lewis also presented him with a valuable Past Master's jewel, unanimously voted to Bro. Rogers at the last meeting. The business of the Lodge over, and the meeting adjourned, the brethren retired to the pleasure gardens of the Hotel, where the majority were photographed in Masonic costume by Mr. Nichols, of Waltham New Town, and shortly afterwards about sixty sat down to a sumptuous banquet, provided in Bro. Tydeman's best style. The usual Loyal and Masonic toasts were responded to, and the meeting was enlivened by some excellent singing.

R.M.I. FOR BOYS—PREPARATORY SCHOOL.

THE following additional contributions should be added to those already announced:—

Bro. G. Prestige (Steward)	-	-	15	15	0
H. Venn ditto	-	-	10	10	0

The Chiswick Lodge of Instruction will resume its weekly meetings on Saturday evening, the 29th instant, at the Hampshire Hog, King Street, Hammersmith, W. Lodge will be opened at 7.30 p.m.

The ceremony of installation will be rehearsed at the Rose of Denmark Lodge of Instruction, No. 975, held at the Gauden Hotel, Clapham Road Station, S.W., on Monday evening, the 31st instant, at 7.30 p.m. punctually, by Brother Edward Ayling P.M. 975 Preceptor.

The *London Gazette* of the 21st instant announces that Major Charles Mercier, 3rd Battalion Manchester Regiment, is granted the honorary rank of Lieutenant-Colonel. This announcement will not be without interest, for Colonel Mercier's name will be remembered in connection with many most useful public movements, notably, perhaps, as the Honorary Secretary of the Association, of which the Prince of Wales was the Honorary President, that so successfully promoted the Volunteer visit to Belgium, and as the Founder, and for three years the Chairman, of the Hospital Saturday Fund.

PROV. GRAND LODGE OF HAMPSHIRE AND THE ISLE OF WIGHT.

THE annual meeting of this Grand Lodge was held on Monday, the 17th inst., at the Queen's Rooms, Newport, the Prov. Grand Master Bro. W. W. B. Beach, M.P., presiding, supported by Bro. J. E. Le Feuvre Deputy P.G.M., and the Wardens' chairs being filled by Bros. Major Sheldon Smith and H. Cawte. After the confirmation of the minutes, a report was received from the Prov. Grand Lodge Committees on grants of money for relief and elections to Masonic Institutions, from which it appeared that the efforts of the Committee had met with satisfactory success. The accounts of the P.G. Treasurer Bro. R. J. Rastrick were presented, showing a balance in hand on the current account of £193, in addition to £800 invested funds. It was pointed out that the balance sheet indicated returns from every Lodge in the Province, there not being a single arrear in the accounts. On the motion of Bro. Holbrook, Bro. R. J. Rastrick was unanimously elected P.G. Treasurer for the ensuing year. Bro. G. F. Lancaster P.P.G.D. proposed that a sum of 50 guineas be given from the funds of the Provincial Grand Lodge in support of the Hampshire and Isle of Wight Masonic Educational and Benevolent Institution. He pointed out that it was not in any way intended in opposition to the Central Charities, which he trusted would still receive full support from the Province. The object of this local institution was to enable the Province to give immediate relief in cases of necessity, and to provide for the education of children either entirely, or pending their election to one of the Central Schools. The motion having been seconded, was met by an amendment from Bro. the Rev. J. N. Palmer, who stated that two years ago he had withdrawn a motion to subscribe a similar amount to the Masonic Institutions on the ground that the Provincial funds would not admit of such a donation. He thought that their support should be given to the Central Institutions. The amendment was seconded by Bro. Pack, and Bros. Niven and R. W. Beale spoke in favour of the original proposition, which was carried by a large majority. Bro. Lancaster then gave notice that he would move that the byelaws providing for the annual contribution of twenty-five guineas to each of the Central Charities be altered, by the Hampshire institution being included in the list for a similar annual donation. Bro. Snelling P.M. (Winchester) brought forward a motion sanctioning the collection of funds towards the erection of a statue in the reredos of Winchester Cathedral, which is now being restored, as a memorial to the late Archdeacon Jacob, and proposed that the list be headed by the sum of twenty-five guineas from the Provincial Grand Lodge funds. He referred to the fact that no less than four Grand Officers of England had been buried within the precincts of the Cathedral, and thought that this opportunity should not be lost of placing upon record their appreciation of those eminent Masons. Bro. W. H. Jacobs seconded. An amendment was proposed by Bro. E. S. Maiu, and seconded by Bro. W. E. Atkins, to the effect that no subscriptions be given from the Provincial Grand Lodge funds. This amendment was carried, and the Prov. Grand Master commended to the earnest attention of those present a scheme suggested by Bro. Snelling to raise a private subscription among the brethren of the Province towards the proposed memorial. The Prov. Grand Master then proceeded to invest the following as the Provincial Grand Officers for the ensuing year:—

Bro. J. E. LeFeuvre 130	...	Deputy Grand Master
R. Loveland Loveland 1869	...	Senior Warden
J. B. Goldsmith 309	...	Junior Warden
Rev. E. H. Elers 319	...	Chaplains
Rev. C. S. Ward 694	...	
Capt. St. Clair, R.N., 2074	...	Registrar
R. J. Rastrick 1069	...	Treasurer
Edgar Goble 309	...	Secretary
G. A. Mursell 35	...	Senior Deacons
Dr. F. H. Elliott 1373	...	
S. Wheeler 151	...	Junior Deacons
R. Rosoman 1461	...	
W. Gunnell 342	...	Supt. of Works
A. H. Jolliffe 195	...	Dir. of Ceremonies
James Gieve 1069	...	Deputy Dir. of Ceremonies
T. Walton 1780	...	Assist. D. of Cere.
J. G. Niven 1776	...	Sword Bearer
J. Westaway 1834	...	Standard Bearers
G. Cross 359	...	
W. Dart 2074	...	Pursuivant
A. W. Ward 132	...	Assistant Pursuivant
T. Kentfield jun. 151	...	Organist
G. L. Stobbs 175, G. B. Irons	...	Stewards
303, E. Naylor 928, J. R.	...	
Sharp 1112, J. Jackson	...	
1428, F. Cooper 1814	...	

The brethren subsequently dined together at the Borough Hall, High Street. The attendance at the Lodge and banquet was very large, every Lodge in the Province being represented.

HOLLOWAY'S PILLS are strongly recommended to all persons who are much reduced in power and condition, whose stomachs are weak, and whose nerves are shattered. The beneficial effects of these Pills will be perceptible after a few days' trial, though a more extended course may be required to re-establish perfect health. Holloway's medicine acts on the organs of digestion, and induces complete regularity in the stomach, liver, pancreas, and kidneys. This treatment is both safe and certain in result, and is thoroughly consistent with observation, experience, and common sense. The purification of the blood, the removal of all noxious matter from the secretions, and the excitement of gentle action in the bowels, are the sources of the curative powers of Holloway's Pills.

DIARY FOR THE WEEK.

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

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SATURDAY, 29th AUGUST.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruction)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone
 R.A. 178—Harmony, Royal Hotel, Wigan.
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 31st AUGUST.

- House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
 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)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In.)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queens Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7 (Inst.)
 1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)

- 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 827—St. John, Masonic Temple, Halifax-road, Dewsbury
 1177—Tenby, Tenby, Pembroke
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax

TUESDAY, 1st SEPTEMBER.

- Colonial Board, Freemasons' Hall, at 4
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 920—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 880—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1383—Friends in Council, 33 Golden-square
 1446—Mount Edgumbe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
 R.A. 704—Camden, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 M.M. 1—St. Mark's, Freemasons' Tavern, W.C.

- 70—St. John, Hynshe Masonic Temple, Plymouth
 103—Beaufort, Freemasons' Hall, Bristol.
 120—Palladian, Green Dragon Hotel, Hereford.
 124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
 159—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 226—Benevolence, Red Lion Hotel, Littleborough.
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon
 265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
 315—Royal York, Royal Pavilion, Brighton
 364—Cambrian, Masonic Hall, Neath.
 393—St. David, Masons' Hall, The Parade, Berwick
 493—Royal Lebanon, Spread Eagle, Gloucester
 558—Temple, Town Hall, Folkestone.
 673—St. John, Masonic Hall, Liverpool.
 685—Northumberland, Assembly Rooms, Westgate-road, Newcastle
 734—Londesborough, Masonic Hall, Briddington Quay.
 794—Warden, Royal Hotel, Sutton Coldfield
 804—Carnarvon, Masonic Hall, Havant.
 847—Fortescue, Manor House, Honiton, Devon.
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 974—Pentalpha, New Masonic Hall, Darley-street, Bradford
 995—Furness, Masonic Hall, Ulverston.

- 1002—Skiddaw, Lodge Room, Market-place, Cockermouth.
 1134—Newall, Freemasons' Hall, Salford.
 1244—Marwood, Freemasons' Hall, Redcar.
 1322—Waverley, Caledonia Inn, Ashton-under-Lyne.
 1336—Square and Compass, Corn Exchange, Wrexham.
 1473—Bootle, 146 Berry-street, Bootle, at 6. (Instruction.)
 1619—Sackville, Crown Hotel, East Grinstead
 1674—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rhyll
 1750—Coleridge, Sandringham House, Clevedon.
 1970—Hadrian, Freemasons' Hall, South Shields
 1993—Wolseley, Masonic Hall, Town Hall Buildings, King Street, Manchester
 R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
 R.A. 510—St. Martin's, Masonic Hall, Liskeard
 R.A. 903—Gosport, India Arms Hotel, Gosport
 R.A. 1031—Fletcher, Masonic Hall, New Street, Birmingham
 M.M. 11—Joppa, 55 Argyle-street, Birkenhead
 M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.
 M.M. 115—Bedford, Masonic Hall, New-street, Birmingham

WEDNESDAY, 2nd SEPTEMBER.

- Quarterly Communication of Grand Lodge, Freemasons' Hall
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regents Park, 8 (Inst.)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 863—Whittington, Red Lion, Popin's-court, Fleet-street, at 8 (Instruction)
 902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instru)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction.)
 R.A. 933—Doric, 202 Whitechapel-road, at 7.30 (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)

- 74—Athol, Masonic Hall, Severn-street, Birmingham
 298—Harmony, Masonic Rooms, Ann-street, Rochdale
 326—Moirs, Freemasons' Hall, Park-street, Bristol
 327—Wigton St. John, Lion and Lamb, Wigton
 406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne
 417—Faith and Unanimity, Masonic Hall, Dorchester
 471—Silurian, Freemasons' Hall, Dock-street, Newport Monmouthshire
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.
 838—Franklin, Peacock and Royal Hotel, Boston
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 992—St. Thomas, Griffin Hotel, Lower Broughton

- 1010—Kingston, Masonic Hall, Worship-street, Hull
 1013—Royal Victoria, Masonic Hall, Liverpool
 1037—Portland, Portland Hall, Portland. (Instruction.)
 1085—Hartington, Masonic Hall, Gower-street, Derby
 1091—Erme, Erme House, Ivybridge, Devon
 1167—Alnwick, Masonic Hall, Clayport-street, Alnwick
 1206—Cinque Ports, Bell Hotel, Sandwich
 1274—Earl of Durham, Freemasons' Hall, Chester-le-Street
 1323—Talbot, Masonic Rooms, Wind-street, Swansea
 1335—Lindsay, 20 King-street, Wigan
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst.)
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester
 1431—St. Alphege, George Hotel, Solihull
 1511—Alexandra, Hornsea, Hull (Instruction)
 1620—Marlborough, Derby Hall, Tue Brook, Liverpool
 1736—St. John's, St. John's Rooms, King X Street, Halifax
 1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth

- R.A. 200—Old Globe, Londresborough Rooms, Scarborough
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds
 R.A. 369—Limestone Rock, Swan and Royal Hotel, Clitheroe
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness
 M.M. 56—Temperance, Masonic Hall, Todmorden

THURSDAY, 3rd SEPTEMBER.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In.)
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)

- 1155—Excelsior, Sydney Arms, Lewisham-road
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1178—Perfect Ashlar, Bridge House Hotel, Southwark
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1278—Burdett Counts, Swan Tavern, Bethnal Green Road, E., 8. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1360—Royal Arthur, Village Club Lecture Hall, Wembleton
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1445—Prince Leopold, Three Nuas Hotel, Aldgate, E.
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1790—Old England, Masonic Hall, New Thornton Heath
 1791—Creaton, Wheatheaf Tavern, Goldhawk Road, Shepherds Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate

- R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1391—Kennington, Surrey Club Hotel, Kennington Oval
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)
 R.A. 1716—All Saints, Vestry Hall, Fairfield Road, Bow
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)

- 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
 38—Union, Council Chamber, Chichester
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire
 249—Mariners, Masonic Hall, Liverpool
 254—Trinity, Craven Arms Hotel, Coventry
 266—Naphthali, Masonic Hall, Market-place, Heywood
 269—Fidelity, White Bull Hotel, Blackburn
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 294—Constitutional, Assembly Rooms, Beverley, Yorks
 295—Combermere Union, Macclesfield Arms, Macclesfield
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne
 309—Harmony, Red Lion, Fareham
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.
 419—St. Peter, Star and Garter Hotel Wolverhampton.
 425—Cestrian, Grosvenor Hotel, Chester
 446—Benevolent, Town Hall, Wells, Somersetshire.
 463—East Surrey of Concord, Greyhound, Croydon.
 509—Tees, Freemasons' Hall, Stockton, Durham.
 539—St. Matthew, Dragon Hotel, Walsall.
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby
 976—Royal Clarence, Blue Ball, Bruton, Somerset

- 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale
 1088—Royal Edward, Commercial Inn, Stalybridge
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1231—Savile, Royal Hotel, Elland
 1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire
 1284—Brent, Globe Hotel, Topsham, Devonshire
 1384—Equity, Alford Chambers, Widnes
 1473—Bootle, Town Hall, Bootle, Lancashire
 1500—Walpole, Bell Hotel, Norwich

1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padliham, near Burnley
 1513—Friendly, King's Head Hotel, Barnsley
 1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1591—Cedewain, Public Rooms, Newtown, Montgomeryshire
 1807—Loyal Wye, Builth, Breconshire
 1829—Burrell, George Hotel, Shoreham
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford
 R.A. 381—St. John, Bulls Head Inn, Bolton
 R.A. 758—Bridgewater, Freemasons' Hall, Runcorn, Cheshire
 R.A. 1393—Hamer, Masonic Hall, Liverpool
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

FRIDAY, 4th SEPTEMBER.

Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8 (In)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)
 768—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1275—Star, Ship Hotel, Greenwich
 1298—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)
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
 1815—Ponge, Thicket Hotel, Anerley
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 R.A. 1499—Ezra, 90 Ball's Pond-road, N
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 44—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 219—Prudence, Masonic Hall, Todmorden.
 242—St. George, Guildhall, Doncaster.
 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 442—St. Peter, Masonic Hall, Peterborough
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30 (Inst)
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
 837—De Grey and Ripon, Town Hall, Ripon
 839—Royal Gloucestershire, Bell Hotel, Gloucester
 1096—Lord Warden, Wellington Hall, Deal
 1333—Athalstan, Town Hall, Atherstone, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton

SATURDAY, 5th SEPTEMBER.

General Committee Boys' School, Freemasons' Hall, at 4
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge
 1223—Amherst, King's Arms Hotel, Westerham, Kent
 1362—Royal Albert Edward, Market Hall, Redhill
 1459—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester

REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, Belvidere Works, Hermes Hill, Pentonville, London, N.

—:O:—

"Original Character Illustrations to Dickens." Drawn and painted by "Kyd." London: T. Gilbert, Dealer in Works of Art, 275 Pentonville-road, 378 Gray's Inn-road, and 85 Caledonian-road, King's Cross, N.

PASSERS along the Pentonville-road can scarcely have failed to notice in the shop-windows of Bro. T. Gilbert, dealer in works of art, a series of original character illustrations to the works of Dickens which have attracted the attention and admiration of thousands. In this series of drawings, which number over 230, illustrating the writings of the most original and popular novelist England has yet produced, the artist "Kyd" has portrayed in the most striking and successful spirit the leading features and peculiarities of each character in the various Dickensian works. With such a wealthy subject to choose from there are, of course, instances in which some drawings are far more striking than others, but the text in every case has been strictly adhered to, and readers of these undying works will be quick to recognise such characters without reference to the originals. We have long been accustomed to the quaint engravings with which the many editions of Dickens have been embellished by Cruikshank, Phiz, and other caricaturists of the old school, but it is a novelty both original and picturesque to see the characters depicted in water colours and placed in new and more piquant attitudes by the modern artist. In all former illustrations the central figure is seen amidst a surrounding group, which, though humorous enough in its way, as representing an antiquated style of artistic illustration, nevertheless fails to bring out the peculiar traits upon which the great novelist descanted with such inimitable humour and pathos. In the series now on view the artist has invested each character with an individual interest which cannot fail to lend additional charm to the most favourite of all works of English fiction. In no single instance has the imagination been permitted to wander away from the object in view; and whether depicting the benignity of a Pickwick, the humour of a Weller, the brutality of a Sikes, the simplicity of a Pinch, the jauntiness of a Micawber, or the malignity of a Quilp, the artist has thoroughly entered into

and grasped the true spirit of his subject. It is hardly necessary to point out to the student of English literature that the characters of Charles Dickens are something more than mere fictional creations, mere creatures of the imagination; they breathe and live in real flesh and blood: they exist in our very midst. We know, or seem to have known, them personally; we have smiled with Sam Weller, we have sympathized with Tiny Tim, we have wept with little Nell, and we were almost going to say we can sniff the perpetual odour of pine apple rum when we gaze upon the hypocritical "phiz" of Stiggins, the sanctimonious and sycophantic "Shepherd." They will cease to charm us only when the English language is forgotten, or human nature ceases to exist. And these original illustrations, so eagerly sought after at the hands of Bro. Gilbert, will but tend to heighten the pleasure of, and to add zest to, a renewed perusal of Dickens' works, which they must naturally stimulate. They are exquisitely drawn and tinted, and the most prominent figures in each of the works are portrayed in a style and artistic finish never before attempted. They are of a size most convenient for an album, and when bound together will form not only an ornament to any library or drawing-room table, but will serve as a most recherché companion to the reader as he revels in the literary treats which Dickens has bequeathed, not only to his own country, but to every nation where the English language is spoken. We congratulate Bro. Gilbert upon his taste and enterprise in securing the copyright of this interesting and most picturesque collection of drawings; and we can hardly be surprised at the amount of attention they have evoked on the part of all admirers of conceptive art which they have already drawn around them in the very short time since they were published. We anticipate for these little gems of pictorial skill a very wide and extensive circulation, so soon as their merits and fame have become more generally known, and there will be very few who revere the memory of the immortal writer, and who show their affection for that memory by enriching their library shelves with his writings, who will not also possess themselves of this wonderfully clever and admirably drawn series of illustrations which Bro. Gilbert is now submitting to public inspection at his various establishments in the locality named at the commencement of this notice.

THE THEATRES.

—:O:—

Toole's.—Amid the multitudinous failures and half-successes which have beset our poor modern Thalia, very heartily we congratulate the most genial of the Muses on the merry little play for which London is indebted to Miss Eweretta Lawrence and Mr. Duck. "On 'Change" is very cleverly adapted from the sparkling original, which achieved so great a success on the Berlin stage, and its author, Herr Von Moser, may congratulate himself on the spirit and sparkle preserved in the trying process of transplantation. "On 'Change" is described as a "farceical" comedy, and in accordance with the prevalent demand for the "hot poker" motif, fun more exuberant than comedy should indulge in is introduced in two or three of the scenes; but if the sad-eyed critic sighs, the house rocks and roars with laughter, and is glad to overlook the depression of trade and the horrors of the penny Press for a quiet, wholesome interval. But if comedy must be farceical, let her not descend to buffoonery, and, on this ground at least, we must protest against an incident where Mr. Burnett (Mr. Farren) is taking wine with two young men and is made to choke and throw the contents of the glass over his face by his companion's slapping him on the back. Mr. W. Farren has found in this genial stockbroker, with his weakness for a good cigar and occasional glass of "dry Monopole," a personage after his heart. With a true touch of benevolence and a fine sense of humour he sets himself to teach a lesson to his cousin, the impecunious Professor Peck, who having lived all his life in a laboratory with small pecuniary result, borrows bank notes from the city man and declares that "any fool can make siller on the Exchange." James Burnett offers to place £10,000 at his disposal to try his hand at fortune making. In the succeeding excitements and anxieties and final tribulation of the Professor the real originality of the play consists. Mr. Morris, as the learned Scotsman, gives us one of the finest so-called character portraits the modern comic stage has offered. The dry crude harshness and angularity, the restrained impatience, the eager hunger for wealth, and agony at the thought of extravagance when his wife proposes to refurnish their house, all this is given with true discrimination, never passing into the least touch of caricature. The accent, too, is of the purest. If the play offered nothing else good but this one character it would deserve success, realised as it is by Mr. Morris. How settling day arrives, to lower the vanity of the Professor, but to console him with news of wealth secured by a chemical discovery sold through the careful intervention of his cousin; when the Professor hears that all his supposed purchases in "Grand Trunks" have landed him in insolvency, his despair is really tragic and there was a fine bit of grotesque pathos when he would insist on giving up the money secured by the chemical discovery. The other parts are adequately filled, especially must we praise the thorough manliness, dash and pleasant youthfulness of Mr. Yorke Stephens, as Joseph Johnson; he displays a fine sense of humour and a no less gift of sincerity where feeling is required. Mr. Morton Selten, as a young doctor, in love with the Professor's daughter, played very pleasantly. Mr. Gerald Moore delighted the house with his most amusing assumption of the Masher, perfectly vacuous and sublimely happy in the consciousness of his own perfections. His love making could not be surpassed in its delicious conceit. Miss Eweretta Lawrence makes a charming little maid home from school. Her method has improved since we last saw her in London. Miss Rosina Filippi gives us an agreeable school girl pendant. A charming scene is that where the two are exchanging their first love confidences. The play is well mounted, and well-filled houses will certainly continue at King William-street if "On 'Change" keeps the stage till Mr. Toole's return, which has been arranged for September.

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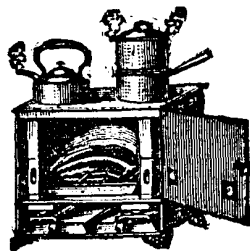
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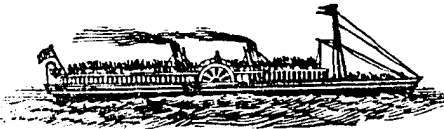
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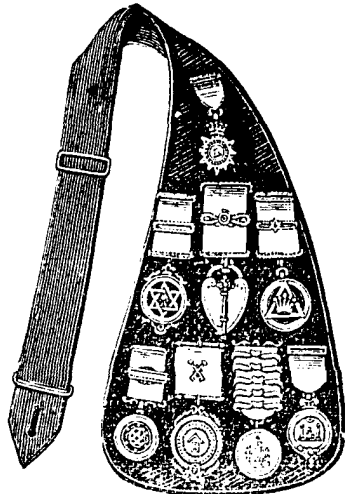
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