

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE APPROACHING ELECTION OF THE GIRLS' SCHOOL.

IN common with Masonic journalists all over the world we frequently have to make reference in our pages to the assistance which Freemasons are able to afford to those of their number—and the widows and orphans of deceased brethren—who happen to be overtaken by misfortune, and while our readers may occasionally think the story is an oft repeated one they, as well as ourselves, never tire of the subject. To every true brother it is a source of gratification to learn what has been accomplished, what is being done, and what is contemplated for the future, in the furtherance of Masonic benevolence; while a record of the good work is to many of us the wages we receive as a full and just equivalent for our efforts in the cause—that reward, in fact, the hope of which has sweetened our labour in Freemasonry. At this season of the year we are accustomed to look for a practical exemplification of the principle of Relief in the announcements made in regard to the half yearly elections of the two Educational Institutions connected with the English Craft, and this year, as usual, we are not disappointed, for we find that provision has been made for the admission of sixteen children to the Royal Masonic Institution for Girls, out of a total of thirty-three who have been approved as worthy of going to the poll. When we consider what is meant by the filling of these sixteen vacancies we can form a tolerably good opinion of what is being done at this one Institution in carrying out the injunction of the Craft,—to clothe and feed the orphan. Sixteen children who are at present in need—perhaps of the actual necessities of life—will ere long be admitted to the benefits of that noble Institution, and under its care will be clothed, fed, and educated until they arrive at an age when they will be able to make a start in the world on their own account. They will be raised from a position of dependence to one of comparative luxury, and if they are blessed with an ordinary amount of intelligence, they will be in a position, so far as careful training can place them, to maintain their independence for the remainder of their days. No better proof of the sincerity of Masonic benevolence can be needed than this, and if we take it in association with what we shall be able to chronicle next week in connection with the Boys' School, and then remember that the two merely represent one-half year's Masonic liberality, as dispensed by the Educational Charities of the Craft, we have a picture which should gladden the heart of every member of the Fraternity, and create the envy of those who have not yet been admitted within its charmed circle. Yet this picture is but one of many similar ones we have had occasion to draw, and we trust that we may have to portray, and even enlarge, many more such in the future.

The contest to which we have this week to refer is the regular half-yearly election of pupils to the Royal Masonic Institution for Girls, and it will take place on Saturday, the 9th October next, at Freemasons' Tavern, Great Queen-street, London. As we have already said, there are thirty-three candidates eligible for the poll, and of these sixteen will be elected. Of the total number, twenty-four now appear on the balloting papers for the first time, seven have each made one previous attempt, and two have taken part in each of the two last elections.

Four of the applicants now make their last application,

although there are only three so recorded on the form of particulars issued from the Institution, the other child whose age will preclude her from taking part in a later election being Martha Paulina C. Steng, No. 7 on the list. This child is one of a family of three who has neither parent living; she was a candidate at the election in April last, and on that occasion 250 votes were recorded on her behalf; her father was initiated in the Old England Lodge, No. 1790, in 1881, and remained a subscriber thereto until the time of his death, in 1885, at which time he filled the office of I.G. in his Lodge. The other last application cases are new to the present list. No. 13, Mary Maude Marshall, is one of four children now dependent on a widowed mother. Her father was an initiate of the Royal Preston Lodge, No. 333 (West Lancashire), and died last year, after a brief association with the Craft, extending over a year and three quarters. During this short time, however, he shewed his interest in the Charities of the Order by qualifying as a Subscriber to the Institution for the benefits of which his daughter is now a candidate. No. 32, Mary Johnson, is another child dependent on her mother, but in her case the family who have to be provided for is five in number. Her father was initiated in Royds Lodge, No. 1204, Worcestershire in 1881, and, like each of the other cases already referred to, remained a subscriber thereto until the time of his death (in September of last year). He also qualified as Subscriber to the Girls' School, so that two of these last application cases have a satisfactory record in this particular, although the fathers of many others on the list may have been equally mindful of the claims of Charity, but preferring to send their subscriptions through their Lodges or other "general" channel, their names do not appear among the individual subscribers. No. 17, Mary Nicholson, is one of five children, both of whose parents are living. The father is an old initiate of the Indefatigable Lodge, No. 237, South Wales (Eastern Division), and can boast of 10½ years' subscriptions to his Lodge, wherein he was initiated as far back as 1863. We feel we may safely leave his case to the attention of the brethren of his Province, they being well known for the thoroughness of the help they afford to any case they take in hand.

Three of the remaining candidates have neither parent living. No. 14, Edith Melhuish, being first among them. She has a brother in the Boys' School, but notwithstanding this there are still six children to be provided for by the friends of our deceased brother, who was initiated in the St. Peter's Lodge, No. 1125, Devonshire, in 1873, remaining a subscriber thereto for eleven years. He rose to the office of S.D. of his Lodge, and, if we may judge from the fact of his son's admission to the Boys' School, has left friends to mourn his loss. We hope similar fortune may attend the daughter now seeking admission to the Girls' School as fell to the lot of her brother when he was a candidate for Masonic assistance. Elizabeth Waspe, No. 23, is another child who has a brother in the Boys' School; in her case there are three children with herself yet dependent on friends. Her father was initiated in the Nelson Lodge, No. 700, London, in 1876, and remained a subscribing member for 8½ years, during which time he qualified as a Life Governor of the Girls' School, little thinking, we imagine, that within a few years one of his children would be seeking a participation in the benefits of that Institution. No. 22, Gertrude Phenix, is the other parentless one on the list, she and another child being dependent. Her

father was initiated in the Derby Lodge, No. 1055, East Lancashire, in September 1876, and remained a subscriber thereto until the time of his death, which occurred within two years of his admission into Freemasonry. We should much like to see these seven children—four last applications and three parentless—among the list of successful after the poll on the 9th proximo.

No. 1 on the list, Eva Marian Lillywhite, has already stood two contests, and now comes forward with 175 votes to her credit. She has a brother in the Boys' School and is one of three children dependent on a widowed mother. Her father was initiated in 1870, in the Phoenix Lodge, No. 257, and afterwards joined the Landport, No. 1776, subsequently filling the chair of that Lodge and acting as its Treasurer; he also rose to high office in the Province of Hampshire and the Isle of Wight. He was a strong supporter of the Charities, having acted as Steward and qualified as Life Governor of all three during his career; he died in December 1883. No. 2, Lilian Woods, is also one of three dependent children who have lost their father. He was initiated in the Adams Lodge, No. 158, in 1873, and became a joining member of the United Military, No. 1536, both in the Province of Kent. His daughter has already taken part in two elections, and now has 51 votes to her credit—a number which will no doubt receive necessary augmentation when the child's turn for her Province's support comes round. No. 58, Julia Elizabeth Clark, has 203 votes to her credit as the outcome of her candidature in April last. She is one of two children dependent on their mother, the widow of a brother initiated in 1873, in the Stability Lodge, No. 217, London. No. 4, Eleanor Julia Sutton, follows very closely, with 202 votes. This child is one of seven now dependent on their mother, whose husband was admitted into Freemasonry in the Harmony Lodge, No. 309, Hampshire, in 1875, and remained a subscribing member for $9\frac{1}{2}$ years. During his lifetime Bro. Sutton qualified as Life Governor of the Boys' School, a fact which will no doubt have its weight with those who are asked to support this case. No. 9, Winifrid Cleveland Hyde, goes to the poll with 131 votes to her credit. Both her parents are living, but her father is incapacitated. He was initiated in the Friendship Lodge, No. 851, Sussex, in 1876, rose to the dignity of Junior Warden therein, and was forced to retire through the illness which overtook him. No. 6, Lillian Gertrude S. Rawlings, comes next in order, with 129 votes to her credit from the election of April last. She is one of four dependent children whose father was initiated in the St. Luke's Lodge, No. 144, London, in 1878; he rose to the position of its Worshipful Master, an office he filled at the time of his death, which occurred in 1884. One special feature which entitles this case to favourable consideration is the fact that the father, during his lifetime, was an occasional subscriber to the Girls' School: we hope this may have its effect on those of the subscribers who have not already pledged their votes, and that it may be the means of securing for the child a few of those necessary to ensure her early admission to the Institution. No. 8, Alene Mary Norman, is an only child dependent on a widowed mother. Her father was initiated in the Lennox Lodge, No. 123, North and East Yorkshire, and subsequently joined the Tees Lodge, No. 509, Durham, rising to the office of Worshipful Master therein. His daughter was a candidate in April, and on that occasion 26 votes were polled on her behalf. No. 3, Edith Lilian Proudfoot, is one of three dependent children both of whose parents are living. Her father is a Past Master of St. John's Lodge, No. 492, Antigua, in which he was initiated, in 1863, and to which he subscribed for a period of twenty-one years. 19 votes have already been recorded on behalf of his daughter's candidature for admission to the Girls' School.

The remaining cases, eighteen in number, are all first applications. No. 20, Rose Gertrude Andrews, is one of eight children left to the care of a widowed mother. Her father was a Past Master of St. Andrew's Lodge, No. 1046, Surrey, wherein he was initiated in 1874, and to which he remained a subscriber for upwards of eleven years. No. 12, Bertha Jane Dean, with six other children, is dependent on their mother, who was left a widow in August of last year. The father was a very old Mason, having subscribed for $19\frac{1}{2}$ years to the Union Lodge, No. 38, Sussex, in which he was initiated in 1866. No. 31, Ethel Gothard, is one of six dependent children, whose father was also long a subscriber to the Lodge in which

he received the light of Masonry—the Egerton, No. 1030, East Lancashire. He was initiated in 1866, and subscribed until the date of his death (or nearly so), a period of nineteen years. No. 11, Ethel Ada Craft, is the daughter of a Lincolnshire brother, who died last year, after having paid Masonic dues for twelve years; he was initiated in the Witham Lodge, No. 297, and rose to the dignity of Senior Deacon therein. He was also a member of the St. Hugh Lodge, No. 1386. There are five of his children now dependent on his widow. The mother of No. 24, Madeline Beatrice Blyth, has still five children dependent on her, although one is partially provided for. In addition to these, one of her sons is at present in the Boys' School, and one of her daughters has been brought up in the Girls' School, to which she is now seeking to secure the election of another of her children. The father was initiated in the New Concord Lodge, No. 813, London, in 1864, and subscribed for $15\frac{1}{2}$ years, virtually up to the time of his decease, in 1880. He was a supporter of the Charities to the extent of being a Life Governor of the Boys' School and a Steward for the sister Institution. There are six cases where the children belong to families of four dependent. No. 15, Florence Wilson, is the daughter of a brother initiated in the Noah's Ark Lodge, No. 347, Worcestershire, in 1870, and who subsequently joined St. James's Lodge, No. 482, Staffordshire. In this latter he occupied the position of I.G. No. 21, Dora Ireson, is jointly accredited to the Provinces of Cheshire and West Yorkshire, her father having been initiated in the former, in the Mersey Lodge, No. 477, in the year 1867, and having joined the latter, through the Royal Forest Lodge, No. 401, a short time before his death, in 1879. No. 26, Grace Beatrice Timings, is the daughter of a Warwickshire Mason, an initiate of the Forward Lodge, No. 1180, to which he subscribed for twelve years, from 1867. No. 29, Elizabeth Imeson Hornsby, comes from the Masonic Province of North and East Yorkshire, her father having been an initiate and Past Master of North York Lodge, No. 602. He was initiated in 1869, and subscribed for 13 years. No. 30, Amy Elizabeth C. Gurney, has a brother in the Boys' School. The father was initiated in Middlesex, receiving the benefits of Masonic light in the Royal Union Lodge, No. 382, as far back as 1859. He subsequently joined the Phoenix Lodge of Honour and Prudence, No. 331, Cornwall, and the Crescent, No. 788, of which latter he was at one time the principal Officer. No. 33, Isabella Richardson, and three other children are dependent on their step-mother. The father joined Freemasonry through the Perseverance Lodge, No. 1643, Durham, in 1879, and subscribed thereto until his death in 1885. Both of the parents of No. 18, Florence Grace Chapman, are living. The father has a record of 14 years' Masonic membership. He was initiated in the Gresham Lodge, No. 869, Hertfordshire, in 1871, and served the office of Master therein. He subsequently joined the Duke of Connaught Lodge, No. 1524, London, and here he filled the chair; he is also a Past Provincial Grand Officer of Herts, and has acted on one occasion as Steward for the Charities, selecting the Benevolent Institution as the recipient of his services. The mother of No. 16, Edith Grace Goodchild, has three children to provide for. The father was an initiate (in 1879) and P.M. of the Sir Charles Bright, No. 1793, Middlesex, and was decorated as a Steward in the Prov. Grand Lodge of that county. He was a subscriber to Masonry until the time of his death at the end of last year. No. 19, Hannah Maude Longshaw, hails from Jersey, where her father was initiated in the Prince of Wales Lodge, No. 1003, in the year 1881. He also subscribed until his death. No. 27, Eliza Hamer, is an East Lancashire case; her father having been made a Mason in the St. John's Lodge, No. 191, wherein he subsequently rose to the dignity of Master. He had a record of $15\frac{1}{2}$ years' Masonic membership, and no doubt his family, in their hour of need, will reap the benefit of this long association. No. 25, Fanny Maria Harnden, is one of two dependent children whose father was for fourteen and a half years associated with the United Chatham Lodge of Benevolence, wherein he was initiated in 1869, and to which he subscribed until a short time prior to his death. No. 28, Emily Fison Clarke, is also one of a family of two dependent children. Her father was a Past Master of the Doric Lodge, No. 1193, Norfolk, in which he was initiated in 1869, subscribing thereto until his death, in 1879. The remaining case is that of Grace Lenore Harris, No. 10

on the list, who is an only child dependent on a widowed mother. Her case is a foreign one, the father having been initiated in the Royal Victoria Lodge, No. 443, Bahamas, in 1858. He continued a subscriber thereto for seven years, that is to say he ceased his connection with Freemasonry some 11 years before the birth of the child now a candidate for the benefits of the Girls' School. This can hardly be described as a case in which a brother joined Freemasonry in the hope of leaving his family in a position to receive the support dispensed through its Charities. If the child is successful it will be a striking illustration of the lasting benefits of Freemasonry.

In conclusion, we can but express a hope that the most deserving candidates will receive the largest share of support, and that ere another month has passed over their heads, they and their friends may be in the happy position of knowing that their education and early training will be carried out through the liberality of English Craftsmen.

MASONIC CHARACTER BUILDING.

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

HUMAN character is a great mystery, a mystery in so far as it is determined by nature, a mystery in all that it becomes by the accretions and mouldings of circumstance, and a mystery in the subtlety of its existence by which its certain ascertainment is for us impossible. How it is born and how it is grown are questions of great interest. As the physical man by features, proportions and actions attracts or offends through the eye, so character invites or repels through the perceptive faculties by which we conceive its beauties or deformities.

And yet a man's character is not for his fellow men an exact and perfectly defined quantity. A man utters words, makes gestures, assumes attitudes, speaks with his eye and all the wonderful dramatic and comic powers of facial expression, performs certain acts, omits others, and all these as we associate them in our minds are an expression to us of what we conceive his character to be.

Now just as these expressions are varied under pressure of circumstances, and just as our perceptions are similarly affected, and just as the man's neighbours and friends all differ in their perceptive faculties, so is the construction of what we call the man's character *varied*. And no one of us constructs precisely the same character at different times.

From this it would appear (and it is a fact) that while every man has an absolute, fixed essence, that essentiality can be known only to God, who actually sees us by divine sight, in our own eyes and those of our neighbours we have as many phases of character as human infirmity, or adroitness of expression and perception, multiplied by time, place and circumstance, can produce. From some marked deed of our neighbour we deduce courage, while others conclude cowardice to be the source of the act. The two motives cannot both absolutely sway; one or the other must predominate, and one or the other must and does express the man's character in reference to these particular attributes. For how many years have we accorded to certain men characters of honesty and purity, only to learn some later day that defalcation and debauchery constituted their real composition. "Men so demurely can confront their God, much more their fellow man." It is not for us, therefore, by observation and logic, both perhaps distorted by prejudice, to always conclude correctly as to the qualities that project our neighbours' expressions upon the retina of our inquiring mental vision. The whole world to-day is divided in opinion as to whether suicide is bravery or cowardice, and both opinions are probably equally, fairly and logically conclusive in different cases. This difficulty of ascertainment is not confined to estimations of human character. It is very evident in the various and multiplied opinions of books, works of art, stage playing, and all those products of study and effort by which men endeavour to express thought and ideas. It is so evident at times to the general reader that the thought of its prevalence becomes painful and one almost concludes that all actuality and positive qualities in men and things have been washed away like knolls of sand before the waves of the ceaselessly recurring and ever-varying conceptions and delineations of new observers.

In observations of physical nature this variety of conception by man is perhaps more apparent and oftener recognised. In the recitals of tourists the different impressions received are as variable as the relators are numerous, and while all nature—the rock, the river, the ocean, the mountain, the valley, the sunbeam, the snowflake, have their distinct properties and functions which are weighed, measured, analyzed and tabulated by the scientist, to the great mass of human beings, the universe is one grand mysterious seeming.

The forces of nature: all the elements are or have been as inaccurately appreciated. God's lightning-flashes in the heavens had a certain character in the minds of the ancients—a character that was grand—that represented the ultimatum of all that was sudden and swift—startlingly beautiful and awfully luminous, leaping instantly from horizon to zenith and from zenith to horizon—now one great canopy of flame, a magnificently dreadful, painful illumination, suggesting universal conflagration and anon concentrating into darts and arrows and needles, as if it would project its terrible destruction with the most minute discrimination. How gloriously David described these wonderful displays in song! And yet what did David know of the real character of electricity? As he dwelt in his old age with appalling recollections of those mighty storms that made the cedars of Lebanon skip like a calf, how little did he dream that this same fierce heaven-filling, world-abashing element could have danced a most gentle attendance to the maid that was sought for through all the coasts of Israel to lie in his bosom and have assisted her miles away to whisper in her own natural tone and sweetest emphasis her consent to go to him. So also with that great force steam; for how many ages it ascended harmlessly and uselessly (so far as power was concerned) out of domestic vessels innocent of commotion or disturbance larger than "a tempest in a teapot," and yet had its real character been known throughout the coasts of Israel in David's time, how certainly would his expected maid have supplemented her telephonic message with a promise of arrival by the first fast express train!

From these reflections we must also conclude that all we know of nature is relative and qualified. Hills are impossible without valleys. Every conception we have of altitude or expanse is entirely relative. Immensity is indebted to the diminutive for all its glory, and the latter to the former for its insignificance. Everything in nature, then, is at the mercy of these three processes: observation, conception, and conclusion, and through the sadly imperfect finite operation of these is introduced all the *errata* in what we attribute to nature of powers and functions—in a word, *character*. And so of all our knowledge that is not of divine revelation. We may study and delve and formulate and call results truth, but after all they are not "the whole truth and nothing but the truth." Everything filtered through man's imperfections of sight, apprehension and deductions must be limited, partial, distorted. Actuality is only known to God. And so we, men and Masons, stand before God *as we are*. Divine sight perceives us. We are not conceived of and concluded about;—all we say and do, attitudes, gestures, volubility or reticence are nothing. We are seen and positively known. To ourselves and each other we seem to be chiefly, and that seeming is what goes for our character this side of the great judgment day. With all the uncertainty, however, as to the reality of ourselves and our neighbours and all earth's people, there is much that we apprehend correctly of each other and the race. Exceptionally totally erroneous conclusions as to some and erratic minutæ as to all do not disprove the rule.

(To be continued.)

LODGE OF THE THREE GLOBES.—Whoever wishes to be initiated as a Freemason in the Lodges under the jurisdiction of the National Grand Mother Lodge of the Three Globes, of Germany, must confess the Christian faith and have completed his twenty-fifth year.—*Light*.

HOLLOWAY'S PILLS are the medicine most in repute for curing the multifarious maladies which attack humanity, when wet and cold weather gives place to more genial temperatures. In short, these Pills afford relief, if they fail of being an absolute remedy in all the disturbances of circulation, digestion, and nervous energy, which at times oppress a vast portion of the population. Under the wholesome, purifying, and strengthening powers, exerted by these excellent Pills, the tongue becomes clean, the appetite improves, digestion is quickened, and assimilation rendered perfect. Holloway's medicine possesses the highly estimable property of cleansing the whole mass of blood, which, in its renovated condition, carries purity, strength and vigour to every tissue of the body.

THE SOUNDING OF THE GAVEL.

ONE of the most striking of the numerous fine Masonic poems which have emanated from the pen of Past Grand Master Bro. Rob Morris, is that familiarly known as the "Gavel Song." We quote its first stanza, since it is eminently appropriate to the season of labour upon which the Craft is about to enter:—

Through the murky clouds of night
Bursts the blaze of Orient light—
In the ruddy East appears the breaking Day,
Oh, ye Masons, up! the sky
Speaks the time of labour nigh,
And the Master calls the quarrymen away.
One, two, three, the gavel sounding,
One, two, three, the Craft obey;
Led by holy Word of Love,
And the fear of One above,
In the strength of God begin the Opening Day.

The summer season is ending, the prolonged refreshment of the Fraternity is concluded, and next week the brethren will be in their accustomed places, in Lodge, Chapter and Commandery. Since our Lodges are dedicated to God, let us enter upon the autumn's labour with a sense of conscious responsibility, as well as of conscious pleasure. It is a pleasure to meet with our brethren again around the Masonic Altar, to familiarly greet those to whom we are bound by the strongest fraternal ties, and to enter upon that work which, to all of us is a labour of love. Let us enjoy this pleasure. Let us make the most of it. It is rational. It is exceptional. It can be enjoyed nowhere else than in a Masonic body. Declaim as some persons will against a class spirit, is it not enjoyable? Observe a coterie of lawyers, or doctors, or physicians together, and note what a good time that they have! Much more do Freemasons, when they are assembled in tyled bodies, with the gavel making the music they love. There is an entire sense of security—the world is barred out, for there is a sword which turns every way to preserve the privacy of the Lodge. There is an equal sense of confidence in the fidelity and friendship of those who are met with us. They are our brethren. They should, and do, more nearly than the *profane*, love their neighbours as themselves. Then there is a repose in the mind of every brother which is entirely restful. With nothing to make us afraid, with implicit trust in our fellows, with the assurance that intellectual, moral and convivial enjoyment is in store for us, is it surprising that when Masons meet together they are happy? Now we are about to enjoy a reunion. We parted upon the Square in July, and in September we meet again upon the Level. Let us do it with a will not only to enjoy ourselves (for that is inevitable), but to advance the highest interests of Freemasonry. This we can do by a punctual attendance at Lodge and Chapter (if those are our Masonic connections)—we need say nothing for the Commandery, for it is able to take care of itself. Not long since we came out of a Lodge where there was a total attendance of but ten brethren, while in an adjacent hall a Commandery with full ranks was drilling in the Templar tactics, and another Commandery, equally full, was leaving the Asylum for indulgence in a Red Cross banquet. It is the Lodge and Chapter attendance only that requires remark. Let us, as Lodge and Chapter Masons, resolve that hereafter we will be more faithful in the performance of our duty to these bodies. They are the foundation of Masonry—indeed its cornerstone and cap-stone, and if we neglect these, the fulfilment of other so-called Masonic duties can never atone for it. Let us, then, be punctual, never forgetting a Lodge night, never neglecting it for the Commandery, and always be in our places at the opening, if possible. But let us do more than this. Each one of us is a stone in the Temple which Masonry is building. Other stones are requisite to maintain the integrity and beauty of this edifice. See to it that these other stones are perfect ashlar. If we come upon such a stone, which seems to have been made to fit in a place in the Temple, which stone is properly offered for use, receive it promptly, and pass it along for inspection. We each have a duty to perform in this regard. Certain desirable stones at times come under the view of each of us, and our duty as Freemasons demands that no proffered Masonic gem of this description should lack a setting. Let us never ask for one, but when it is fairly offered let no false delicacy induce us to decline it. And then when we are present in the Lodge, present punctually, present actively, doing all we can for the best interests of the

Lodge, assisting in the work in any capacity, if required, how we shall enjoy the music of the gavel! It is indeed true that

"In the weird and mystic circle, solemn silence brooding round,
There's a something, all invisible but strong,
May be summoned from the Highest by the gavel's holy sound,
And it brings the better spirit to the throng,
Oh the gavel, Master's gavel,
It shall ever have my praise
While the book and symbol whisper, "God is love;"
In His mighty Name it speaketh,
All contention it allays,
Till the Lodge below is like the Lodge above."

—Keystone.

MASONRY AND FREEMASONRY.

MASONRY and Freemasonry are not synonymous; they do not mean the same thing, though they may aid and assist in teaching the moral lessons of each other. Masonry is the trade of all trades, and is now what covers the world with beauty and magnificence. It is composed of hard material, such as brick, stone, iron, granite, mortar, marble, &c., and forms the chief substance of our cities and dwellings. It is the oldest trade among men. It has called all the ingenuity and skill of the world to its accomplishment.

The work of this trade required a peculiar set of tools for its construction, and their shape and form necessarily required the figures of geometry. They had to use perpendiculars or plumb-lines, squares to square their work, chisels to cut stone into elegant symmetry, compasses to circumscribe circles and lay the foundations of arches, and levels to make them true. Besides these, square, circular and parallelogrammic rooms had to be built, that required geometrical tools to complete them. Furthermore, angles of all forms had to be constructed to beautify and embellish their work. These tools were mostly geometrical figures, and for many ages geometry and Masonry were treated as equivalent terms. These tools were idolized by their respective owners, and they seemed as though they possessed a mind and conscience like men. They also ascribed to them certain virtues and moral principles which they were supposed to possess, which are explained and illustrated by Freemasons in their present Lodges everywhere. The misunderstanding of these Masonic words, of course, has led the public mind into some confusion, and Freemasons regret of course the perversion of these words.

When, afterward, the Sons of God instituted Freemasonry, the common Masons and workmen of that trade fled to it and joined the Institution with much pleasure and harmony, there being a welcome friendship between them, and the philosophy of their tools was taken with them and taught there; and thus the two Orders almost naturally run together—the Master Masons of the trade of Masonry being a high order of men.

At what particular time Freemasonry was organized in its present condition, it is difficult to tell. The trade of Masonry had long existed before this, and from the account given in Scripture it appears that it was established by an order of men called the Sons of God, who kept a most profound secret of that Institution. These Sons existed in the time of Abraham, Melchisedec, Moses, Aaron, Job, St. John, and many others.

The secret meetings of the Sons at the houses of Job and St. John show that the society of Freemasons was then already organized. But it may be asked how this society came to be called Freemasons. Under the ancient name of Masonry this word meant a trade. It was customary then, among most nations and kingdoms, to require an apprenticeship of seven years to learn a trade, which one must serve in order to be eligible as a master workman and draw wages. It would not be free to every one without this qualification. When the society of Freemasons met and was formed, there was no legal provision made prohibiting such assemblages, and consequently it was free, as it was not a trade of any kind, and from that time they were called Freemasons.

It is not supposed that the workmen in Masonry had any system of secrets among them. There does not appear to have been any need of it, although there might have been occasionally too much disturbance in their workshops and quarries, which might have needed silence. But Free-

masons, on the contrary, needed a system of quietude which they have ever prescribed, as noise and confusion are incompatible with their work and business. The sound of tinkling hammers and chisels would soon prevent the quiet deliberation which their society needs. The noble men who instituted Freemasonry were the most gifted and talented men the world has ever produced. Moses was with his tribe forty years in removing them from Egypt to the land of Canaan. He went through every vicissitude of trouble and affliction, which qualified him to discern the sorrows and sufferings of men. He was the law maker of the Jews. Abraham was equally experienced as patriarch of a great multitude, in the sufferings of humanity. Job was indeed rich; but his own calamities and those of his fellow-men led him to weep over the miseries he saw around him. He strove to better the condition of mankind. He was visited by the sons of God in a special manner. Both of the St. Johns belonged to this Order, one of whom was an Apostle. Both were Christian men, and with a heavenly amenity sought the human welfare. Aaron was a high priest under Moses, and saw the pitiable condition and poverty of the people. Nor is it improbable that Jesus Christ, who is the Son of God from nativity, belonged to this Order of men, and assisted in the formation of this society. The probability is strong that he did. He wrought miracles to cure poor people of their misfortunes. His Gospel instructs the people to help the poor and needy. It would be absurd to suppose that He never belonged to this Order of benevolence.

These noble men saw that the world of mankind was in a prodigious struggle to get wealth; that the opportunities to obtain it were unequal among men; that one place afforded a better chance to obtain it than another, as influences assisted one and not another, and yet the world had wealth enough for all if it could be equally divided. They saw, too, that one man had greater power and strength to accomplish his purpose than another; that one man's homestead would be blown down by a tornado and his family desolated and another's not; that some contagious disease might strike a whole family and desolate them, and others not; that lightning might set a poor man's house on fire and burn it down, and thus he would be destitute; that a hurricane might destroy his crops and leave his family to suffer, and that the inequality of wealth in a nation, caused by the crafty and dishonest shrewdness of some men over others, had beggared the world, and was causing incalculable misery among the people. These and other considerations palpable to the eyes of all men, led the above mentioned philosophers to institute the moral and charitable Institution of Freemasonry. It doubtless has been a blessing to millions of men. It set an example for other societies to imitate. May the good spread and widen to the ends of the earth.

It may be said that there never was a time when the nations of the earth could not assist all their poor and make them comfortable. The trouble is, the wealth of nations is all in the hands of the few, and the poor are compelled to make them richer. In general the governments of all countries are rich and their people poor. But it is not possible for one benevolent society to help all the poor in the world. Every religious society should have a charitable institution in it, and extend help to its own members if necessary. In this way the burden would be lighter upon all.

Freemasonry, in its beginning, assumed to help the indigent needy members of its Lodges, and their widows and orphans. The policy of keeping women in the dark on this subject is not judicious. Women would be the happier to know that behind the curtain obligations and provisions are made to help them in the fatal catastrophe of life. At the present time, however, more pains are taken to protect women while journeying in cars and steamboats over the country, by furnishing them with degrees of Freemasonry, the signs of which they can exhibit before a multitude of men and Freemasons. This, in most cases, would bring protection to them, as there is hardly a considerable crowd of men without there being some Freemasons among them.

Voice of Masonry.

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

THE SURE TEST.

THERE are many tests of Masonic knowledge and proficiency. Some of the evidences are merely technical, and are chiefly valuable as certifying to the fact that a brother has passed through certain degrees, and has rightful place in one or another department of Freemasonry. There are likewise titles and designations, official and otherwise, which mark honourable advancement among Craftsmen, and seem to signify that those who bear the tokens of such preferment are indeed well skilled in the Mystic art. In this way lines are drawn and grades are fixed, one portion of the Fraternity being regarded as better fitted than another to represent the organisation to which both belong. These distinctions must needs exist, and the signs of advancement which some brethren of right display are not without their value.

But there are other and higher tests of Masonic proficiency. We must look to a man's character and conduct if we would really know how much of a Mason he is, and whether or not he is a true representative of the system and the association. It is the expression of his daily life which reveals how far and with what success he has prosecuted his search after light. The individuality which he manifests—his words and deeds—constitutes the one sure standard by which to determine both the quantity and quality of his Freemasonry. To Craftsmen must the one unerring test be applied: "By their fruits shall ye know them." It is the manner of life and not the professions that decides how strong the influence of the institution has been. The way in which a brother lives and acts shows what progress he has made in comprehending and applying Masonic lessons, and by this sure test he must rise or fall in the judgment to which he is properly amenable. Alas! how many there are who have taken various degrees, passed on in an upward way, gained numerous titles and distinctions, and yet have not so mastered Masonic principles and imbibed the spirit of fraternity as to represent Freemasonry in the way it deserves to be represented. Men look in vain to such a class to find illustration of the graces and excellencies, the power and blessedness of the Masonic system.

There are others, however, who can stand the severe test, and under its application make clear the true character and glory of the Ancient Craft system. We can think of faithful members of the Order who set forth its gracious teachings in clear and attractive ways. The way and manner in which their lives go forward from day to day, bears witness to the fact that they have given heed to the lessons of Masonic teachings. They are generous, magnanimous, and true, always ready to give and do in the large spirit of fraternity at the call of another's need. They are forbearing and forgiving, gentle, considerate, yet steadfast to the right, thus making the whole tenour of their being to harmonize with the lessons that have been taught them in the name of Freemasonry, and the obligations they have taken while searching for light and truth. Such as these, whether of exalted or humble rank outwardly, are the best representatives of the Craft; and being able to abide the severest test that can be instituted, they stand of right in the very front rank of brethren who most adorn the institution.—*Freemason's Repository.*

ALPINE GUIDES.—It may be as well to say a few words regarding guides. Much has been written, much more has been said, on the subject, and the following must be taken merely as hints for novices. Avoid the self-styled guide who meets you in remote places with a book of glowing testimonials, and who is always perfectly ready to undertake to conduct you anywhere and everywhere. He is almost certainly incompetent. Remember that a guide should be trusty and trusted; he must necessarily be your companion, and he should be chosen with discrimination. It is possible that the time may come when your life will be in his hands; all the more reason, then, why you should not imperil his life and your own by recklessness or by foolish disregard of ordinary precautions. The result to be attained should be in proportion to the risk required to achieve it, and there is no cowardice in seeking to avoid preventable accidents. If you meditate anything more ambitious than the simplest excursions, it is not sufficient that your guide should be a good climber. He must be this, and more. He must tackle untried ground with a sort of intuitive perception of the best route to be followed; he must not be at fault as to the best point at which to attempt a crevasse. He must be quick, brave, loyal, fertile in resource. There are many amongst the best class of Alpine guides who fulfil these conditions, and they are, as a rule, engaged year after year, months beforehand. Possibly the worst set of guides in the Alps, taking them as a body, are those at Chamounix. With some few exceptions, it may be said of them that their capacity is enormous, their ignorance sublime.—*Cassell's Family Magazine.*

NOTICES OF MEETINGS.

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AMHERST LODGE, No. 1223.

A MEETING of this Lodge was held on Saturday last, at River-head, near Sevenoaks. There were present: Bros. E. S. Strange W.M., J. J. Birch S.W., W. Sparrowhawk J.W., R. Dartnell P.M. P.P.G. Supt. of Works Treas., J. H. Jewell P.M. P.P.G.O. Sec., A. H. Lee S.D., J. Hamlin J.D., F. P. Lee I.G., C. Hooker A.D.C., A. W. Lloyd Steward, W. H. Pascoe Asst. Org., C. J. Craig I.P.M., C. E. Birch P.M., the Hon. Justice Smallman Smith P.M., Ryder, N. Strange, Fyfe, Baller, McGeagh, H. S. Strange, Gething, Potter, D. J. Kent, Townsend, Staite, Smith, Dixon, Burfoot, Gramwell, P. Hammer. Visitors: Bros. J. Boulter, Holmesdale Lodge, No. 874; Barham P.M. 144; and Woods, 1474. Bros. McGeagh and Smith were raised to the third degree, and Bro. Potter passed to the second. A candidate was initiated into Freemasonry. All the ceremonies being performed by the Wor. Master in a perfect and impressive manner. The Wor. Master having called the attention of the Lodge to the circumstances in which the family of a deceased brother had been left, Bro. C. Birch P.M. proposed and Bro. the Hon. Justice Smith P.M. seconded a proposition, that £10 be granted to them from the Lodge funds. This amount was supplemented by a "whip round," which was responded to with exceptional generosity by the brethren. On the proposition of Bro. Jewell P.M. P.P.G.O., seconded by Bro. C. Birch P.M., £10 was voted to the Royal Masonic Benevolent Institution. Lodge having been closed, the brethren sat down to a first-rate banquet, provided by Bro. Waller, of the Amherst Arms Hotel. Some excellent songs and recitations were contributed, by Bros. Dartnell P.M. P.P.G. Snp. of Works, Hon. Justice Smith P.M., N. Strauge, Wallace Lloyd, and Pascoe.

Fidelity Lodge of Instruction, No. 3.—The weekly meeting of this Lodge of Instruction was held at Bro. Silvester's, the Alfred, Roman-road, Barnsbury, on Wednesday, the 1st inst., when Bro. Dimsdale (Secretary) took the chair, with Bros. Messer and Fraser as Wardens, Bros. Bleakley, Hanson, Silvester, &c., supporting. The Lodge being opened and minutes confirmed, Bro. Silvester worked the first and fourth sections of the first lecture; after which Bro. Dimsdale rehearsed the ceremony of initiation, Bro. Hanson acting as candidate. Bro. Dimsdale opened the Lodge in the second and third degrees, and closed down. Bro. Messer having been unanimously elected W.M. for the ensuing meeting, the Lodge was closed, and the brethren proceeded to their musical gathering.

Metropolitan Lodge of Instruction, No. 1507.—On Monday last, at the Moorgate, Finsbury Pavement. Bros. R. W. Fraser W.M., G. W. Knight S.W., Thom J.W., Baxter S.D., Sharp J.D., Powdrell I.G., E. Storr P.M. Secretary, W. M. Stiles P.M. Preceptor, J. C. Scales P.M. Treasurer; Bros. J. C. Smith, Giddings, J. Hemming, Culverwell, Coste, Mote. After preliminaries, the ceremony of initiation was rehearsed, Bro. Mote candidate. Lodge was advanced, and Bro. Coste answered the questions leading to the third degree, and was entrusted. Lodge opened in the third, and the ceremony of raising was rehearsed. Lodge resumed, Bro. Culverwell was elected a member. Bro. G. W. Knight was elected to occupy the chair of W.M. at the next meeting. After hearty good wishes, Lodge was closed. Bro. W.M. Stiles then took the chair for the Moorgate Charity Association, and called upon Bro. E. Storr, the Secretary, to read the minutes of the previous meeting. In the course of his remarks Bro. Stiles said that since June 1885, when this Association started, they had collected and paid to the Masonic Charities the sum of £329 14s. He was pleased to inform the brethren Bro. J. C. Scales, the Treasurer, had money in hand for six ballots, which were then appropriated.

Creaton Lodge of Instruction, No. 1791.—A meeting was held on Thursday, the 2nd inst., at the Wheatsheaf Hotel, Goldhawk Road, Shepherd's Bush. Present—Bros. Child P.M. W.M., Cavers S.W., Craggs J.W., Dopson S.D., Purdue P.M. J.D., Anstin I.G., J. Davis Preceptor, Past Masters Spiegel, Cubitt, Sims; Bros. Wood, Breitbart, &c. The Lodge was opened in due form, and minutes were read. Lodge opened in the second degree, and Bro. Wood offered himself as candidate for raising. He answered the usual questions satisfactorily, and was entrusted. The Lodge then opened in the third, and the ceremony was eloquently rehearsed—the traditional history being given. Lodge was closed to the second degree, when the first section of that lecture was worked by Bro. Davis, assisted by the brethren. Bro. Cavers was elected W.M. for next week. A distressed brother was relieved.

The monthly meeting of the Committee of the Royal Masonic Benevolent Institution was held at Freemasons' Hall, on Wednesday. Bro. Edgar Bowyer Past Grand Standard Bearer presided, and was supported by Bros. Dr. Jabez Hogg, Raynham W. Stewart, Fred. Davison Past Grand Deacons; Hogard, J. L. Mather, Perryman A.G.P. Matier, Driver, Brooks, Stean, Cotter, Balmer, Newton. Murfis, Belton, J. M. Case, Forsyth, G. Innes, Albert Fish. Durrant, Tickle, and Terry (Sec.). The minutes of the previous meeting having been verified, those of the House Committee were read for information. The death of one

male and one female annuitant, and one widow receiving a moiety of her late husband's annuity as well as that of an approved candidate for the Male Fund was reported. The Warden's report was submitted, and two petitions were considered, approved, and ordered to be placed on the list of candidates for the Widows' Fund. The usual compliment to the Chairman brought the proceedings to a close.

The Lodge of Perseverance, No. 1743, will resume its duties, after the recess, on Saturday. The members will meet at the Imperial Hotel, Holborn Viaduct, at four o'clock. The installation of the new W.M., Bro. C. H. Reed, will take place at 4.30, and the annual banquet will be served at 6.30. It is anticipated there will be a large assembly of the members of this popular Lodge.

A convocation of the North London Chapter of Improvement was held at the Alwyne Castle Tavern, St. Paul's Road, Canonbury, on Thursday. Comps. Brasted M.E.Z., Radcliffe H., Parkes J., Sheffield S.E., Shaw P.S., Russell S.N. There was a goodly attendance both on this evening and on the previous Thursday, when this Chapter of Improvement resumed its duties. The ceremony of exaltation was ably rendered on each occasion by the presiding Officer.

MASONIC MEASURES.

A Masonic pound weighs sixteen ounces, and is at least evenly balanced.

A Masonic yard is thirty-six inches, and it is not shortened by the handling of the stick.

A Masonic ton is two thousand pounds, and is not roughly judged, but conscientiously handled.

A Masonic bushel contains two hundred and thirty-one cubic inches, and is filled brimful.

A Masonic day's work is for the time paid for, and is faithfully and diligently engaged in the employer's business.

A Masonic bargain or sale is one in which there is neither cheating for profit, nor lying for gain.—*Freemason's Journal*.

SINGULAR DEATH OF A BANK GOVERNOR.—It was while William was conducting the assault on Namur, under a fire of round shot, grape, and musketry, he suddenly saw with surprise, among the officers of his staff, Mr. Michael Godfrey, Deputy-Governor of the Bank of England, who had visited headquarters to make arrangements relative to an advance of money for the payment of the army, which was then in arrears—a pretty common case in those days, and even down to those of the Peninsular War. This gentleman was a near relation to Sir Edmund Godfrey, whose murder excited so much interest during the reign of Charles II. "Mr. Godfrey," said the king, "you ought not to run these risks; you are not a soldier, and can be of no use to us here." "Sire," replied Godfrey, "I run no more risk than your Majesty." "Not so," said William. "I am where it is my duty to be, and I may, without presumption, commit my life to God's keeping; but you, sir—" Ere the king could conclude, a cannon-shot from the castle of Namur laid Godfrey dead at his feet. Quoting other authorities, Macaulay states that "it was not found, however, that the fear of being 'Godfreyed'—such was during some time the cant phrase—sufficed to prevent idle gazers from coming from the trenches. Though William forbade his coachmen, footmen, and cooks to expose themselves, he repeatedly saw them skulking near the most dangerous spot, and trying to get a peep at the fighting. He was sometimes, it is said, provoked into horsewhipping them out of range of the French guns; and the story, whether true or false, is very characteristic."—From *British Battles on Land and Sea*.

THE PRUSSIAN KING'S TOAST.—At Bonn the English visitors attended the inauguration of the Beethoven statue, and were serenaded by an enormous orchestra, consisting of sixty military bands. At four o'clock on the same day, a grand banquet was given at the Palace, on which occasion the Prussian King made a speech, in which he said:—"Gentlemen, fill your glasses! There is a word of inexpressible sweetness to British as well as to German hearts. Thirty years ago it echoed on the heights of Waterloo from British and German tongues, after days of hot and desperate fighting, to mark the glorious triumph of our brotherhood in arms. Now it resounds on the banks of our fair Rhine, amid the blessings of that peace which was the hallowed fruit of the great conflict. That word is *Victoria*." His Majesty then drank to the health of the Queen and Prince Albert; and the former, who was much affected, rose, bent towards the King and kissed his cheek.—From *"The Life and Times of Queen Victoria,"* for September.

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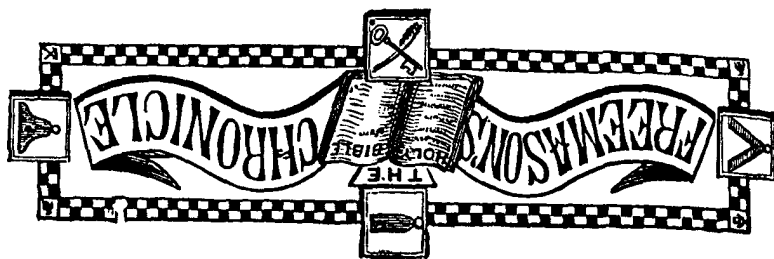
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carriage free, at 10/- per dozen.**MASONRY IN SOUTH AMERICA.***An Address delivered by Bro. S. O. Thatcher, at the
Semi-Annual Reunion of the members of Lawrence
Lodge, No. 6, held on Monday evening, the 12th July
1886.*

I AM here to-night more particularly to pay my respects, together with the brethren of the Lodges represented, to the head of the Order in our State. I am sure we may congratulate ourselves on the presence of so distinguished a Mason, and with the rest of you I may express my gratification at the interesting remarks which the Most Worshipful Grand Master has just addressed to us, and I trust that their significance may not be lost upon any of us.

The Most Worshipful Master has asked me to say something to you touching the relations of our Order to civil and religious progress in the different countries of South America.

The splendour which marked the rule of the Spaniard through Central and South America was founded upon the ruins of civilizations nearly if not quite as advanced as that which succeeded them. The cultivation of fruits, the development of the mines, the growth of cities and towns, and the orderly procedure and progress in the ordinary life of the Indian toiler, have been dwelt upon with profound interest by the fascinating pen of Prescott. The vast wealth which lured the invader from Castile and Leon to the Altos of Mexico, Guatemala, and Peru, can hardly be estimated even by this progressive age. The silver mine at Potosi in old Peru, now Bolivia, yielded over one thousand million of dollars during the centuries of Spanish rule, and the mine is yet unexhausted.

As one looks at the great cathedrals, temples, public buildings, and palaces which the Spaniard erected in all the countries he seized upon, he is astonished at the vast wealth the invader found there; for, within a few years, and in some cases, even months after the subjection of the Indian natives, we find Pizarro, Cortez, Valdivia and other chieftains, erecting structures dedicated to religious and public uses of a magnificence and decoration such as to rivet the eyes of the beholder even to-day. Pizarro laid the foundation of a great cathedral at Lima, walking from his palace to the corner stone on bricks of silver. And the great silver mines of Cerro de Pasco, which lie on the eastern slopes of the Andes, something over a hundred miles from Lima, with the rude appliances of the Indians for mining, apparently nothing more than a crow-bar, a ladder of notched poles running down to the ore, and a raw-hide bag to carry the precious mineral to the surface, had yielded when freedom from the Spanish yoke was achieved hundreds of millions of dollars, and even to-day these mines furnish to the mint at Lima nearly 1,200,000 dols. annually.

A new and strange civilization followed the rule of the Spaniard in Latin America. The love of religion and of gold, avarice and superstition, were the inspiring motives which brought the hordes of adventurers from Seville, Cadiz and other large centres in the old country to the rich regions of Peru and Guatemala. Cruelty, avarice and the wanton destruction of the peaceful industries of the land, characterized the settlement of the invader. He planted his towns, amid the groans and cries and destruction of the peaceful Indians, and in a few years the great accumulations of wealth, the wonderful palaces built by the Incas, their magnificent temples whose domes glittered with burnished gold, were well nigh destroyed.

But a strange type of character grew up amid these surroundings. The Spaniards and the better classes among the Indians, and finally Indians themselves, amalgamated, and the Guacho, the Peon, the cow-boy in those great regions, was the result. The new race of labourers was less patient, less economical and more ferocious than the

pure Indian which it supplanted. Meantime the whole country fell under the power of the invaders' religion, and the ancient rites, ceremonies and strange idolatrous customs were metamorphosed into celebrations of saints and adoration paid to the images of Bible characters. There was and still is in the character of these people, and especially among those who belong to the wealthier classes, a certain love of pomp and ceremony which never fails to show itself on any suitable occasion. Perhaps there is no people so much impressed by glitter, ceremony and ritual as are the Spaniards. Possibly this is true of all Latin races, for from time immemorial we have read of the strange mysteries that have surrounded much of their history. The Latin races were swift to copy and amplify the esoteric rites of the Greek, and down to the present time have rejoiced in whatever touches the imagination or appeals to the marvellous, the weird or the imposing. Hence it is that all foreign diplomatists to those countries are received with a certain amount of ceremony, which to the plain Anglo-Saxon seems almost incongruous, but to the mind of the people who tender these national hospitalities is of the utmost importance. To give you a brief idea of this ceremony, and as illustrating the universal love of display found there, I may detail to you briefly the course of presentation of a Minister Plenipotentiary and Envoy Extraordinary to one of these courts. On his arrival at the capital, say Lima, he makes known to the Minister of Foreign Affairs of the Republic his presence, furnishing him with a copy of the letter of the President of the United States accrediting him to that court, and also, as in the case of the Commission to Central and South America, with a copy of the address he proposes to deliver to the Government on his formal presentation. After a few days' delay he is notified through the official channel that on such a day, naming it, the Government will be prepared to receive him in due form.

When the day arrives, perhaps two, three or four hours before the time fixed, a regiment of soldiers will be stationed in front of the Minister's hotel with a double column filing up the stairs, and even to the door of the reception room, while the officers of the regiment will be at home within the room. At the hour designated, a person called the Introducer of Ambassadors, and possibly, the Secretary of Foreign Affairs also, comes to the Minister's room and escorts him to a state carriage, very fine and which belongs to the Government, and is only used on such occasions; and a company of cavalry as an escort accompanies this carriage to the Government buildings. There, after ascending a flight of marble stairs, the Minister is ushered into one end of a long room, the sides of which are lined with well-dressed gentlemen, and at the further end of which he dimly sees on a dais the President of the Republic, surrounded by his Cabinet and military officers all in full uniform and regalia. A low bow is made by the Minister, and then he advances a few steps up the room, stops and makes another bow, he then proceeds until he is in front of the President, when another low bow is offered and returned by the President and his Cabinet and military officers, and thereupon his address is read in English, and the President responds in Spanish. Then the President asks the Minister to be seated at the right end of a sofa near by, and he is introduced to the members of the Cabinet and to the military officers. He is then escorted back to the carriage and his hotel by the Minister of Foreign Affairs and Introducer of Ambassadors. At his hotel he exchanges his dress suit for a business suit, and immediately calls upon each member of the Cabinet, leaving his card. He then returns to his hotel, and within a short time the members of the Cabinet call and leave their cards. This shortly illustrates the formality and exactness with which these people treat their diplomatic visitors.

Very many of the bright young men of all these countries, and especially the sons of the wealthy hacienda owners, merchants and mine owners, have found in the universities of the old world very full and favourable educational advantages, and many of them have by travel in our own country as well as among the European nations become familiarised with the progress and the greatness of the Institutions of those countries, so far different from their own. These young men return to their own countries, bringing with them ideas much at war with the superstitions and rituals they were accustomed to in their youth.

It must be said that very many of them are sceptics. So it is one sees at the places of worship, the cathedrals and churches, very few men as devotees, but a great many

women, many of them beautifully adorned and dressed. There is one attraction that is charming beyond description, it is the organ music which one hears from early morning until vespers. I often entered a cathedral and sat almost entranced for many minutes listening to the wonderful harmonies which the unseen musician brought out of his instrument. And in all these churches there is a vast deal of display, tinsel and gilt well adapted to charm and attract a man given to those things.

As I have said, many of the young men within the last few years have gained new ideas from travel in the United States, as well as among the more progressive countries of the old world, and in their travels many have fallen in with the Masonic Orders existing both here and in Europe, and although to become a Mason subjects them to the censure of the religion denominating affairs in their countries, yet they have nevertheless braved those censures and borne back to their native land the mysteries of the Order. I had a long conversation with the Rev. Dr. Trumbull, of Valparaiso, touching the religious and educational welfare and growth of Chili. He has been a missionary there for forty years under the charge of the Presbyterian Church. He belongs to the Trumbulls of Connecticut, and is a man of great power and influence with the ruling classes, being on terms of intimacy with the President and his Cabinet, and often consulted on grave questions of State. He has a church of over four hundred members, is instrumental in building up schools, has established a theological institution at Santiago, and is extending a knowledge of civil and religious liberty to all classes in Chili.

I found Presbyterian and Methodist Missions in many localities of South America, and so far as I could observe they are doing a very encouraging work. Everywhere the progressive men of those countries desire their children to become masters of the English language, and the schools established by the missionaries are thronged by young men and boys especially seeking a knowledge of that tongue.

Dr. Trumbull, in the conversation I had with him, spoke of the power of his schools in carrying to every quarter of the land liberalising influences. He narrated very many curious circumstances of the customs prevailing in that country when he first went there, the prohibition against burying a Protestant in any of the cemeteries in the country, the difficulty in having a place of worship, the severe and obstructive laws against marriage between Protestants and members of the ruling faith of the country, finally the sweeping away of these difficulties by recent legislation. The examples he gave of the growth of the principles of equality and liberty were full of interest. He then also dwelt upon the future of the church organisations in different towns in Chili and the great good following them. "And then," he added, "there is another powerful liberalising influence participating in it, it is," he said, "Free Masonry." He then enlarged upon this point, showing how the Lodges were increasing in numbers and influence everywhere. He spoke of the tremendous weight they were having in opening the very heart of this people to the quickening influences of religious freedom and equality. I could very well understand as soon as he mentioned this topic, how the work of the Lodge, its mysteries, its seclusion from the outer world, its many phases of pleasing secrecy, its captivating symbols, its signs and mystic rites, would possess and wonderfully charm that element of the Spanish mind which I have before briefly alluded to. To the prosaic Anglo-Saxon many of the services of the Lodge-room seem after awhile almost commonplace, and perhaps cease to allure and excite the imagination as they did when seen for the first time. But to the Spanish mind all this is different. I need not enlarge upon it particularly, but may call attention perhaps to this one thought, that the members of the Lodge in becoming such are almost inevitably drawn away from the confessional. There is a profound abyss between the mysticism of Freemasonry and the obedience and requirements of the confessional. I believe that it is a cardinal principle of the church which holds the denominating influence in South America that no man can be a member of that church and also of any secret organisation, and especially that of ours. Now as against this bull of prohibition, this denial of the right of the simple layman to be a member of the Masonic Order, there is the constant appeal to the Spanish imagination of all that Masonry offers the world. The surroundings and striking symbols of the Lodge-room, the form and mysteries that there prevail, these in, and of themselves,

draw him on to a further investigation of the mysteries of the Order and a knowledge of those ideas which appeal to the highest, noblest, and best faculties of mankind. There is the doctrine of equality which makes the Prince of Wales when a Mason no greater than the humblest member of his Lodge, this captivates the Spanish mind, as do the principles of the Fraternity, of good will, of mutual forbearance, and all those kindly pledges which are embraced by the initiate at every step in his Masonic progress. The Spaniard in becoming a Mason acquires a familiarity with the principles of freedom and equality which lie at the very foundation of national and individual greatness. These people are thus becoming infiltrated with the noblest ideas of our American life, and they are receiving them in such a way as to make them antagonistic to the superstition with which the early life was familiarised. And there can be but one end, to wit, as a man becomes truer and better himself, as he becomes more truthful, more honest, more pure in all the relations of life in that degree he is a truer Mason and is taking upon himself the highest character belonging to humanity. And the Spaniard in becoming familiarised with these great truths perceives the advantages they possess for himself and his brethren.

I do not then wonder at Dr. Trumbull's statement, that among the forces which are destined to uplift and ennoble and liberalise these people none will be found more puissant and constant in its tendency than that of Freemasonry.

—Light.

MASONRY IN HAYTI.

FROM a very interesting letter to A. P. Moriarty 33°, from James Theodore Holly, says the *Hebrew Leader*, we are permitted to make the following extracts:—

Haytian Masonry was established in Port-au-Prince under the auspices of the Grand Lodge of England, in 1809, by a Charter given to a Lodge numbered 606 on the Registry of that Grand Lodge, but which is now No. 1, under the Grand Orient of Hayti. This was done five years after the Haytians had gained their individual liberty and established their national sovereignty and political independence. Masonry in coming to this bruised and bleeding nation, lying in the great highway of the world's commerce, to pour its soothing balm into its dreadful wounds, thereby performed the part of the good Samaritan set forth in the Scriptures. Hayti has testified its gratitude for this Masonic succour, by making it a national institution. The Chief of State is the Grand Protector of the Order. In 1824 a Provincial Grand Lodge was organized under the Grand Lodge of England. In 1836 an independent Grand Lodge was established under the title of the Grand Orient of Hayti, and the A. A. Scottish Rite was cumulated in being added to the York Rite under the administration of the Grand Order of Hayti.

The Haytian Grand Orient is organized similar to that of France, with several Grand Chambers, but so as to take in both Rites in their entirety—I mean the York Rite, with its appendant Orders, and the Scottish Rite up to the 33rd and last degree. Hence we have a Grand Symbolic Chamber, a Royal Arch Chamber, a Grand Conclave of Knights Templar, and a Supreme Chamber of the 33rd degree A. A. S. Rite.

The Grand Symbolic Chamber occupies itself with the superior administration of Symbolic Lodges of the two Rites, many of which Lodges cumulate both Rites. The Grand Capital Chamber occupies itself with the subordinate Royal Arch Chapters; the Grand Conclave with subordinate Knight Templars and Commanderies; and the Supreme Council Chamber with the subordinate Rose Croix Chapters of the 18th and the Arcopagil of the 30th degrees of the A. A. S. Rite. Separate Grand Lodges of Perfection or Councils of Princes of Jerusalem do not exist. These degrees are conferred in Chapters of the Rose Croix. The 31st, 32nd, and 33rd degrees are conferred in the Supreme Council Chamber; hence there are no subordinate Consistories.

THE NEW AGRICULTURAL HALL.

WHILE the Colonial and Indian Exhibition has been concentrating the interest of the United Kingdom upon South Kensington, there has been quietly and somewhat slowly rising into existence a building which seems destined, not perhaps to eclipse the recent International Expositions, but at all events to take their place in a more or less permanent form. A few years have elapsed since the initiation of the scheme for the erection of a National Agricultural Hall at Kensington, but for almost the same length of time the execution of the project has been a certainty, and only the earliest comers have been able to obtain a financial interest in the enterprise. The first idea naturally suggested by this venture was that there already existed an Agricultural Hall in Islington, which, so far at least as certain horse and cattle shows were concerned, was a national institution, and therefore there was no room for anything of a similar nature. A small amount of reflection, however, put the matter in a totally different aspect, and this once realised, the capital

required was easily procured, and the shares in the company were rapidly taken up. The scope of the new project is extensive, for although nominally an agricultural hall, the building will be a centre for almost any and every display that modern ingenuity in the direction of exhibitions and entertainments can devise. The one great objection to, and sooner or later the fatal defect in, the Agricultural Hall at Islington, has been its inaccessibility. No railway runs to its doors, and the nearest of the underground stations is at all events a mile away; and whether the direction be from King's-cross or Moor-gate-street, there is an uphill drag which ordinary people very much dislike. If that consideration were all, it would tell more and more year by year against the Islington Hall; but there is another and a possibly more important element of disadvantage. The most truly national and the most popular of the shows at Islington are those of animals and agricultural machinery, and the trouble and cost of transferring horses and cattle and sheep, steam ploughs, and other mechanical appliances from the several metropolitan termini to Upper-street constitute a serious and substantial disadvantage, militating powerfully against the success of the Agricultural Hall, well established and well-known as it is. Hitherto, the absence of any adequate substitute has enabled this institution to retain a large degree of popularity, but the time is rapidly approaching when a powerful rival will be created which may not only compete in regard to shows with the hall at Islington, but will certainly possess advantages, and offer inducements in all directions, such as the existing head centre of miscellaneous displays cannot put forward.

One consideration alone from which the National Agricultural Hall at Kensington may and does claim superiority is that of railway facilities, and that is almost everything. After Clapham Junction—which has been described as the centre of the Universe, by reason of the almost direct communication between there and everywhere else—comes in rank the Addison Road Station, Kensington. At this centre almost all the railway systems in England converge more or less directly. This has been demonstrated by the enormous number of provincial visitors who have been brought from all parts of the country to Addison Road for the several exhibitions at South Kensington; but even so, there has been the disadvantage of a mile or two to be traversed by the travellers in order to reach the Fisheries, Healtheries, Inventories, and Coloneries, on foot or by omnibus, or other vehicular means. This difficulty will, however, not exist with regard to the new hall, either in regard to people, animals, machinery, or of the exhibits in the contemplated exhibitions. The National Agricultural Hall is being erected upon a site immediately adjoining, and on one side within a few yards of the Addison Road Station, and an inspection of the ground, building, and arrangements made on Tuesday by the Society of Engineers affords a suitable opportunity for describing the scope and progress of this project. The promoters, animated by no feeling of rivalry, regard the hall as a means simply of serving the West of London in the same way in which the Agricultural Hall at Islington has served the metropolis generally, and apparent as may be the probable supersession of the latter by the former, it is sufficient for the moment to look at the scheme from the same limited point of view. Gradually, and almost without notice, rising into existence, the Kensington Hall is now within a few weeks of completion and readiness for the popular uses for which it is designed. At present, it is true, there is an appearance of incompleteness, and even chaos, in the building, but the main structure is finished, and already a portion of the roof is glazed; and with respect to this roof it should be observed at once that it is not only the largest in span in this country after the roof of St. Pancras Station, but is one of the most gracefully arched roofs ever designed and constructed. The hall was originally designed by the late Mr. H. E. Cox, to whom are due the general arrangement of the buildings and some of the principal elevations. His work as architect has been taken up and ably carried out by Mr. James Edmiston; the contractors for the buildings generally being Messrs. Lucas and Son, of St. James's House, Kensington. The ironwork of the roof and structure generally has been designed and its erection superintended by Messrs. Max am Ende and A. T. Walmisley, engineers, and is being constructed by Messrs. Handyside and Co., of Derby. The main hall is 440 ft. long by 250 ft. wide, roofed in three spans, of which the centre one is 170 ft. wide and 100 ft. high to the soffit of the crown of the main arched ribs. These are placed 34 ft. apart and are 7 ft. deep, their ends resting on columns pivotted at top and bottom, so that the compression must necessarily pass through their centre lines. The thrust from the arched ribs is transmitted through the roof girders on the side galleries, and thence carried down to the foundations, 12 ft. below the ground, by an arrangement of bracing of which the flooring girders of the galleries also form part. One speciality of the construction will be the screens—at present hardly commenced—which will consist of vertical ridge and furrow construction, thus presenting great resisting power to the wind, while avoiding the heavy horizontal members usual in large screens. The main roofing is carried by main and intermediate purlins, and is glazed on Mr. T. W. Helliwell's principle, who is also executing the work. The superficial area of the ground floor is over 100,000 feet square, and from these figures it will be readily realised that the new hall is one of vast extent, and fully capable of accommodating the exhibitions and "shows of every description" for which it is intended. Agricultural, fishing, sporting, cycling, industrial and other exhibitions; dog shows, poultry shows, cattle shows, athletic and other sports, circus, and every conceivable description of entertainments are in contemplation, and if but half of the hopes and ambition of the company are fulfilled, this National Hall will become one of the most important and most popular institutions in the United Kingdom. The first purpose to which it will probably be devoted will be a gigantic hippodrome, but this is more or less undecided.

The visitors on Tuesday numbered something like 50 members of the Society of Engineers, and they were received and taken over the works by Mr. Max am Ende, Mr. Walmisley, Mr. Edwin Lucas, and other gentlemen most directly concerned in the undertaking. Through the trying ordeal of this scientific and learned inspection the

designs and work passed not only favourably, but in the most satisfactory manner.

Subsequently the party visited the works of Messrs. Woodhouse, Rawson, and Co., electricians, in the Hammersmith-road, where they examined, under the courteous guidance of Mr. Upward, and representatives of the firm, the Upward electric primary battery, which presents several entirely new and valuable features in the application of electricity, the chief characteristic being that the battery is charged with gas instead of acids, and is so arranged as to require very little attention, even that being of an untechnical description. In the evening the visitors met at dinner at the Guildhall Tavern, the president of the society, Mr. Narsey, occupying the chair.—*Morning Post*.

GLEANINGS.

MASONRY AND MEN.—Masonry, like men, may and is liable to err, but true Masonry, like true men, will correct those errors when they are pointed out. Masonry is generally what men make it, and is governed, like men, by circumstances, situations, and surroundings; for instance, the Masonry in France is quite different from what it is in England; the people of France have different ideas about the governing of the Lodges and belief required of the candidates. The Lodges in different jurisdictions do the work of initiation of candidates differently, yet in substance Masonry is the same all over the world. Wherever a Mason is found he will recognise the grand hailing sign, and the language of Masonry is known by all Masons of all nations. Masonry is a system of morality veiled in allegory, and its teachings are only appreciated as they should be by men of intelligence who study its silences. Men who read, men who have capacities to think out those problems as are taught in Masonry.—*Detroit Freeman*.

The efficiency of Masonry does not consist in its numbers. It is quality, not quantity, that determines power. The chisel of steel will sever the thickest bar of iron, and a Lodge of thorough Masons—brethren who have a hearty, deep, and abiding love of the Craft—will exceed in power, influence, and ultimately in numbers, any Lodge of half-hearted and feeble Masons, no matter what they may profess, or in what capacity, or under what auspices they assemble.—*Masonic Record*.

God makes the true Mason; the Lodge only recognizes and affiliates him.

A CURIOUS EPITAPH.—A grave-stone in the churchyard of Crayford bears the following quaint inscription:—

"Here lieth the body of Peter Isnell, 30 years clerk of this parish. He lived respected as a pious and mirthful man, and died on his way to church to assist at a wedding, on the 31st of March 1811, aged 70 years. The inhabitants of Crayford have raised this stone to his cheerful memory, and as a tribute to his long and faithful services.

"The life of this clerk was just three score and ten,
Nearly half of which time he had sung out Amen.
In his youth he was married, like other young men,
But his wife died one day, so he chanted Amen.
A second he took; she departed—What then?
He married and buried a third with Amen.
Thus his joys and his sorrows were Treble; but then
His voice was deep Bass as he sung out Amen;
On the horn he could blow as well as most men,
So his horn was exalted in blowing Amen.
But he lost all his wind after three score and ten,
And here with three wives he waits till again
The trumpet shall rouse him to sing out Amen."

—From *Cassell's Greater London*, for September.

The strength of Masonry is not in the number of its Lodges or the increase of its members, but in the spirit which lives and breathes in both.

The laws of Masonry are sense and reason; its religion, truth and purity; its object, peace on earth; its disposition, goodwill toward men.

There are two London Lodges which must be strong, if there is anything in a name—Samson Lodge, No. 1638, and Strong Man Lodge, No. 45.

One of our exchanges says:—"The Masonic banquet in connection with Lodge work was as distinctly recognized as long ago as A.D. 1599, and in the same year it is referred to in the minutes of the Lodge of Edinburgh, as an affair of common occurrence in the entry of apprentices."

MASONIC CHARITY IN TURKEY.—The *Chaine d'Union* says:—"A Masonic ball, in aid of the poor at Constantinople was held recently at the new theatre in that city; 450 persons were present, including many Masonic notabilities, and the affair was a great success; 600 Turkish lire were netted, including a donation of 100 lire from the Sultan."

Masonry belts the world, and its influence can be felt in every clime, and among all people. Let Masonry promote peace and fraternity, and aid to bind up the wounds and heal the breaches between labour and capital. This it does silently, without special resolve or labour, and in the natural course of conduct to which it has been pledged for ages. But in this connection it is important to remember, that while Masonry is competent to maintain not only the peace of a single country, but the peace of the world, it can do it only through its initiates, so that after all the problem is: Will Freemasons exemplify Freemasonry? Will they practise out of the Lodge the principles taught within it? If they will, the panacea for the threatening social evil is at hand. The Craft that extends every-

where, includes the labourer and the capitalist, and teaches both to love each other, and at the same time to love justice and honour their Maker, can keep the peace of the world, can do more than the Metropolitan police, the posse comitatus, or the military, for the maintenance of order and the preservation of life and property.—*P.G.M. Simons, New York City, in the Keystone*.

Freemasonry is dearer to me than any other thing I know of, because, in my conception of it, it comprises all true religion and morality; all family, social, and national duties; all genuine philanthropy, literature, science, and art; in brief, all that can endear man to man, and make us more like the Grand Geometrician of the Universe, in whose service alone is felicity for the human race.—*Bro. Markham Tweedell*.

AN ANCIENT MASONIC MONUMENT.—In the possession of the Italian Government is a monument, recently unearthed, upon which is engraved the square and compass, plumb, level, and twenty-four inch gauge. It also bears an inscription in Latin giving the name of the person to whom it was erected, together with the significant statement that he was a Master Mason. Experts have examined the stone and find that it has remained in the earth many centuries. It is evidently older than the Italian language, or else Master Mason seems to have belonged to the Latin speaking or highest class of society prior to the Middle Ages. The existence of this monument entirely refutes the assertions of the enemies of the Craft that Masonry did not exist as such prior to 1700.—*Texas Masonic Journal*.

PRINCE ALBERT AT BIRMINGHAM.—In the latter days of November 1843, the Queen and Prince Albert visited Sir Robert Peel, at Drayton Manor, the country seat of that statesman. While staying here, the Prince made a visit to Birmingham, on the 20th of the month. Owing to the turbulent character of that town, where the principles of Chartism were in the ascendant, and riots had occurred but recently, Sir James Graham and some members of the Government considered it imprudent for His Royal Highness to venture into such a vortex of extravagant opinions. The Prince, however, was not unaware that his greatest enemies were to be found rather in the upper and official circles than among the populace; and he therefore did not fear throwing himself upon the hospitality of the Birmingham people. "The Mayor, who accompanied the Prince in the carriage," wrote Mr. Anson, on the same day, "is said to be a Chartist, and to hold extreme views. He said that the visit had created the greatest enthusiasm;—that it had brought into unison and harmony opposite political parties, who had shown the deepest hatred towards each other; and that it had been productive of the happiest results in Birmingham. He also said he would vouch for the devoted loyalty of the whole Chartist body. The Queen had not more loyal subjects in her dominions."—*The Life and Times of Queen Victoria*, for August.

MASONIC LAW.—Without a thorough knowledge of the foundation of Masonic law, those into whose hands is committed the governing power are liable to fall into great error, and perchance, by unwise legislation render irreparable injury to our revered Institution. The Master of a Lodge, when installed is required to give his assent to the ancient charges and regulations, and also, to promise to preserve the ancient landmarks which the fathers set up. It is therefore his duty to study those antique laws, not only for his own guidance in the performance of the duties he has assumed as the Master of the Lodge, but also, and more especially, that he may become qualified to be the instructor of the Lodge over which he has been called to preside.—*Masonic Record*.

EARLY MASONS AND MARKS, 1189-1200.—St. Hugh, Bishop of Lincoln, wrought at the choir and transepts of his Cathedral with his own hand, carrying stones, as it is said, in a Metrical life of 1220-1235. The designs were by Gaufrido de Noieres, "Constructor Ecclesiarum;" 1306 the Dean and Chapter contracted with Robert de Stow, Master Mason, to engage others under him to work at the transepts. It is observed that there are some singular Masons' marks in this Cathedral. The first is like one at the Church of St. Radegonde, Poitiers; and there is a similar one at Glasgow Cathedral, 1188-1258; but with a slight addition to it as though two Masons with the same mark were working on the building. It is asserted that from the central tower of Lincoln Cathedral may be seen three large figures—a monk, a nun, and an angel, each with the sign of one of our three degrees. There is also a gravestone of Ricardus de Gaynisburgh, Comenarius, of the 14th century; on each side of the stone is a trowel and a square.—*The Kneph*.

CONSERVATISM IN FREEMASONRY.—Here is a body of men composed of all classes and professions, entertaining every kind of opinions upon religion and politics, who come together and exhibit among themselves the utmost harmony of freedom and action. No word of opprobrium escapes from the lips of any one to insult and wound the feelings of another. No fierce anathema of sections is heard. No extravagance is indulged in. Everything is done decently and in order. Everything is quiet, gentlemanly, respectful, dignified. The bitterest political enemies meet face to face, and you shall never know by their actions or words that they do not belong to the same party. Religionists the most opposite embrace each other in the arms of an exalted charity. Fanaticism finds no entrance into the society of the Brotherhood. Not a wave of discord disturbs the water of the inner temple, no plunge into the abyss of atheism, rant, or lawlessness shocks the moral sense of mankind. No revolutionary hydra comes up from beneath to break up the foundation of order and send the tornado over the fair face of society. But what is the secret of their unanimity, or their harmony, of their brotherly love, of the conservative front which, without a tremor, they maintain amid the general commotion, hatred, and fanaticism existing around them. It is found, it seems to strike us, in one word—*toleration*.—*New Orleans Bulletin*.

DIARY FOR THE WEEK.

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

SATURDAY, 11th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1446—Mount Edgcombe, Bridge House Hotel, Battersea
 1607—Loyalty, London Tavern, Fenchurch Street
 1621—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1685—Guelph, Red Lion, Leytonstone
 1686—Paxton, Surrey Masonic Hall, Camberwell
 1743—Perseverance, Imperial Hotel, Holborn Viaduct
 1839—Duke of Cornwall, Freemasons' Hall, W.C.
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 149—Peace, Private Rooms, Meltham
 30—Prince George, Private Rooms, Bottoms, Eastwood
 2069—Prudence, Masonic Hall, Leeds
 R.A. 1293—Burdett, Mitre Hotel, Hampton Court
 R.A. 1423—E. a. Albany Hotel, Twickenham
 R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

MONDAY, 13th SEPTEMBER.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1237—Enfield, Market-place, Enfield
 1366—Highgate, Gatehouse Hotel, Highgate
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1607—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1685—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, New Market Hotel, King Street, Smithfield, at 7 (In.)
 1683—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)
 1922—Earl of Lathom, Greyhound Hotel, Streatham
 40—Derwent, Castle Hotel, Hastings
 61—Probity, Freemason's Hall, St. John's-place, Halifax
 75—Love and Honour, Royal Hotel, Falmouth
 104—St. John, Ashton House, Greek-street, Stockport
 151—Albany, Masonic Hall, Newport, I.W.
 210—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
 261—Nelson of the Nile, Freemasons' Hall, Batley
 292—Sincerity, Masonic Hall, Liverpool
 296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
 297—Witham, New Masonic Hall, Lincoln
 302—Hope, New Masonic Hall, Darley-street, Bradford
 307—Prince Frederick, White Horse Hotel, Hobden Bridge
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 408—Three Graces, Private Rooms, Haworth
 411—Commercial, Flying Horse Hotel, Nottingham
 433—Hope, Swan Hotel, Brightlingsea
 467—Tudor, Red Lion Hotel, Oldham
 481—St. Peter, Masonic Hall, Maple-street, Newcastle
 502—Rectitude, Town Hall, Rugby
 589—Druids of Love and Liberty, Masonic Hall, Redruth
 613—Unity, Masonic Hall, Southport
 665—Montague, Royal Lion, Lyme Regis
 721—Independence, Masonic Chambers, Eastgate-row-north, Chester
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
 797—Hanley, Hanley Hall, Dartmouth
 893—Meridian, National School Room, Millbrook, Cornwall
 949—Williamson, St. Stephen School, Monkwearmouth, Durham

- 1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
 1112—Shirley, Masonic Hall, Shirley, Hants
 1174—Pentangle, Sun Hotel, Chatham
 1221—Defence, Masonic Hall, Carlton-hill, Leeds
 1350—Fermor Hesketh, Masonic Hall, Liverpool
 1436—Sandgate, Masonic Hall, Sandgate
 1449—Royal Military, Masonic Hall, Canterbury
 1474—Israel, Masonic Hall, Severn-street, Birmingham
 1542—Legiolium, Masonic Hall, Carlton-street, Castleford
 1575—Clive, Corbet Arms, Market Drayton
 1592—Abbey, Suffolk Hotel, Bury St. Edmunds
 1611—Eboracum, Masonic Hall, St. Saviourgate, York
 1618—Handyside, Zetland Hotel, Saltburn-by-Sea
 1966—Fidelity and Sincerity, Wellington, Somerset
 1977—Blackwater, Blue Boar Hotel, Maldon.

- R.A. 148—Elias Ashmole, Chapter Rooms, Warrington
 R.A. 156—Harmony, Hayshe Masonic Temple, Plymouth
 R.A. 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 R.A. 377—Hope and Charity, Masonic Hall, 123 Mill Street, Kidderminster
 R.A. 1258—Kennard, Masonic Hall, George Street, Pontypool
 M.M. 9—Egerton, Royal Rock Hotel, Rock Ferry, Cheshire.
 M.M. 9—Fortes ue, Masonic Hall, South Molton, Devon
 M.M. 171—Union, Freemasons' Hall, Union-street, Oldham
 K.T. 56—Jerusalem, Queens Hotel, Manchester
 K.T. 56—Hugh de Capens, Old Bull Hotel, Blackburn
 R.C.—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

TUESDAY, 14th SEPTEMBER.

- 55—Constitutional, Bedford Hotel, Southampton-blags., 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)
 167—St. John, Jack Straw's Castle, Hampstead
 177—London, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Jepia, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 648—Wellington, White Swan, Deptford
 661—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clinton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Sisters' Tavern, Fenchurch-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)
 1269—Starhope, Thicket Hotel, Ancrey
 1324—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1399—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1486—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1581—Kennington, The Horas, Kennington. (Instruction)
 1446—Mount Edgcombe, 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—Chaucer, Old White Hart, Borough High Street, at 8. (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, 15 Finsbury Pavement, E.C., at 8 (Inst)
 M.M. 22—Southwark, Bridge House Hotel, Southwark

- 126—Silent Temple, Cross Keys Inn, Burnley
 131—Fortitude, Masonic Hall, Truro
 184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
 241—Merchants, Masonic Hall, Liverpool
 272—Harmony, Masonic Hall, Main Ridge, Boston
 281—Shakespeare, Masonic Rooms, High-street, Warwick
 373—Socrates, George Hotel, High-street, Huntingdon
 403—Hertford, Town Hall, Hertford
 406—Northern Counties, Masonic Hall, Maple Street, Newcastle (Instruct)
 448—St. James, Freemasons' Hall, St. John's-place, Halifax
 463—East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)
 473—Faithful, Masonic Hall, New Street, Birmingham
 495—Wakefield, Masonic Hall, Zetland Street, Wakefield
 503—Belvidere, Star Hotel, Maidenhead
 510—St. Martin, Masonic Hall, Liskeard.
 603—Zetland, Royal Hotel, Chesham
 626—Lansdowne of Unity, Town Hall, Chippenham
 650—Star in the East, Pier Hotel, Harwich
 696—St. Bartholomew, Anchor Hotel, Weingary
 726—Staffordshire Knot, North Western Hotel, Stafford
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
 829—Sydney, Black Horse Hotel, Sidcup
 903—Gosport, India Arms Hotel, High-street, Gosport

- 1024—St. Peters, Masonic Hall, Maldon
 1250—Gilbert, Masonic Rooms, Sankoy Greenhall, Street, Warrington
 1314—Acacia, Bell Hotel, Bromley, Kent
 1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)
 1414—Knole, Masonic Hall, Sevenoaks
 1543—Rosslyn, Saracen's Head Hotel, Dunmow
 1545—Baldon, Masonic Room, Northgate, Baldon
 1713—Wilbraham, Walton Institute, Walton, Liverpool
 R.A. 43—Fortitude, Great Western Hotel, Birmingham
 R.A. 70—St. John's, Hayshe Masonic Temple, Princes Street, Plymouth
 R.A. 253—Justice, Masonic Hall, Gower Street, Derby
 R.A. 265—Juden, Masonic Club, Hanover-street, Keighley
 R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 R.A. 324—Reason, Wellington Inn, Caroline Street, Stylbridge
 R.A. 540—Stuart, Bedford
 R.A. 660—King Edwin, Freemasons' Hall, Yorkergate, New Walton
 R.A. 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
 R.A. 1055—Derby, Masonic Rooms, Bedford Street, Chesham, Lancashire.
 M.M. 6—Adams, Victoria Hall, Trinity-road, Sheerness
 M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter
 M.M. 75—Royal Sussex, Royal Pavilion, Brighton
 M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 15th SEPTEMBER.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, 1 Bell Yard, Fleet Street, W.C., at 8. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, 8 (Inst.)
 539—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
 720—Pamure, Batham Hotel, Batham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Bardon-road, E. (Instruction)
 887—Whittington, Red Lion, Pinner's-court, Fleet-street, at 8 (Instruction)
 865—Dalhousie, Town Hall, Hounslow
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 1044—Wandsworth, East Hill Hotel, Wandsworth
 1278—Burdett Coutts, Approach Tavern, Victoria Park
 1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1382—Corinthian, George Inn, Gt. Ouse Road, Cubitt Town
 1475—Peckham, Lord Wellington Hotel, 515 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria St., S.W., at 7.30 (In)
 1624—Eccleston, Criterion, Piccadilly
 1662—Benconfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)
 1922—Earl of Lathom, Station Hotel, Canberwell New Road, S.W., at 8. (In.)
 2021—Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction)
 R.A. 720—Pamure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 M.M.—Thistle, Freemasons' Tavern, W.O., at 8. (Instruction)

- 20—Royal Kent of Antiquity, Sun Hotel, Chatham
 121—Mount Sinai, Public-buildings, Penzance
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 178—Antiquity Royal Hotel, Wigan
 200—Old Globe, Masonic Hall, Scarborough
 210—Duke of Athol, Bowling Green Hotel, Denton
 221—St. John, Commercial Hotel, Town Hall Square, Bolton
 246—Royal Union, Freemasons Hall, Cheltenham.
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield
 325—St. John's Freemasons' Hall, Islington-square, Salford
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport
 363—Keystone, New Inn, Whitworth.
 387—Airedale, Masonic Hall, Westgate, Shipley
 424—Sincerity, Angel Inn, Northwich, Cheshire
 451—Sutherland, Town Hall, Burslem
 537—Zetland, 9 Hamilton-street, Birkenhead.
 581—Faith, Drover's Inn, Openshaw
 592—Cotteswold, King's Head Hotel, Cirencester
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 606—Segontium, The Castle, Carnarvon
 625—Devonshire, Norfolk Hotel, Gosport
 633—Yarborough, Freemasons' Hall, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 683—Isca, Freemasons' Hall, Dock-street, Newcastle, North-shire
 750—Friendship, Freemason's Hall, Railway-street, Chesham
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
 795—St. John, Ray Mead Hotel, Maidenhead
 816—Royd, Spring Gardens Inn, Wandle, near Rochdale
 823—Everton, Masonic Hall, Liverpool
 938—Grosvenor, Masonic Hall, New-street, Birmingham
 962—Sun and Sector, Assembly Rooms, Warrington
 972—St. Augustine, Masonic Hall, Canterbury
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
 1040—Sykes, Masonic Hall, Driffield, Yorks
 1036—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
 1129—St. Chad, Roebuck Hotel, Rochdale
 1161—De Grey and Ripon, Masonic Rooms, King Street, Manchester
 1206—Cinque Ports, Bell Hotel, Sturwich
 1246—Holte, Holte Hotel, Aston
 1311—Brighouse, Masonic Room, Bradford-road, Brighouse
 1353—Duke of Lancaster, Abbeey Hall, Litchfield
 1356—De Grey and Ripon, The North Hall-street, Liverpool, at 7.30. (Inst.)
 1403—West Lancashire, Commercial Hotel, Ormskirk
 1443—Salem, Town Hall, Dawlish, Devon

1501—Wycombe, Town Hall, High Wycombe
 1511—Alexandra, Masonic Hall, Hornsea, Hull.
 1631—Starkie, Railway Hotel, Ramsbottom
 1638—Brownrigg, Sun Hotel, Kingston on Thames
 1645—Colne Valley, Lewisham Hotel, Slaitwaite
 1731—Trinity, Golden Lion Hotel, Rayleigh
 1988—Mawddack, St. Ann's Buildings, Barmouth, N. Wales

R.A. 320—Integrity, Junction Inn, Mottram
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 R.A. 580—Unity, Wheat Sheaf, Ormskirk
 R.A. 591—Buckingham, George Hotel, Aylesbury
 R.A. 632—Harmony, Masonic Hall, Devizes
 R.A. 726—Royal Chartley of Fortitude, North Western Hotel, Stafford
 R.A. 847—Fortescue, Masonic Hall, High Street, Hemton
 R.A. 1000—Priory, Terminus Hotel, Southend
 R.A. 1060—Marmion, Masonic Rooms, Tamworth
 R.A. 1350—Fermor Hesketh, Masonic Hall, Liverpool

THURSDAY, 16th SEPTEMBER.

27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 141—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 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)

1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1227—Upton, Three Nuns Hotel, Aldgate, E.
 1278—Burdett Courts, Swan Tavern, Belmal Green Road, E., 8. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1321—Emblematic, Horns Tavern, Kennington
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1365—Clapton, White Hart, Clapton
 1426—The Great City, Masons Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1508—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)
 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1623—West Smithfield, Freemasons' Hall, W.C.
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (Inst.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1728—Temple Bar, Anderton's Hotel, Fleet-street
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1791—Creton, Wheatsheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1901—Selwyn, East Dulwich Hotel, East Dulwich.
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 1963—Duke of Albany, Masonic Hall, Shaftesbury Park, Lavender Hill

R.A. 733—Westbourne, Lord's Hotel, St. John's Wood
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)

42—Relief, Albion Hotel, Haymarket-street, Bury, Lancashire
 56—Howard, High-street, Arundel
 98—St. Martin, Town Hall, Burslem
 203—Ancient Union, Masonic Hall, Liverpool
 215—Commerce, Commercial Hotel, Haslingden
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 367—Probity and Freedom, Red Lion Inn, Smallbridge
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 432—Abbey, Newdegate Arms, Nuneaton
 449—Cecil, Sun Hotel, Hitchin
 456—Foresters, White Hart Hotel, Uttoxeter
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 523—John of Gaunt, Freemasons' Hall, Halford-street, Leicester
 600—Harmony, Freemasons' Hall, Salem-street, Bradford
 605—Combermere, Queen's Hotel, Birkenhead
 971—Trafalgar, Private Room, Commercial Street, Batley
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford
 1042—Excelsior, Masonic Hall, Great George-street, Leeds
 1125—St. Peter, Masonic Hall, Tiverton, Devon
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1184—Abbey, Masonic Hall, Battle
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
 1320—Blackheath, Green Man, Blackheath
 1327—King Harold, Britannia Hotel, Waltham New Town
 1332—Unity, Masonic Hall, Crediton, Devon
 1337—Anchor, Masonic Rooms, Du ham House Northallerton
 1432—Fitzalan, Wynstay Arms, Oswestry
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
 1897—St. Giles, Royal Oak Hotel, Cheddle
 1917—St. Andrew's, Cambridge Hotel, Shoeburyness

R.A. 38—Cyrus, Council Chambers, North Street, Chichester
 R.A. 204—Caledonian, Freemasons' Hall, Manchester
 R.A. 249—Mariners, Masonic Hall, Liverpool
 R.A. 283—Wisdom, Swan Inn, Haslingden
 R.A. 1145—Equality, Red Lion, Accrington
 M.M. 1—Canynge, Freemasons' Hall, Bristol
 M.M. 17—Portsmouth, Masonic Hall, Portsmouth
 K.T.—William de la More, Masonic Rooms, St. Helens, Liverpool

FRIDAY, 17th SEPTEMBER.

House Committee Boys' School, Wood Green, at 4
 Emulation Lodge of Improvement, Freemasons' Hall, at 7
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 831—Ranelagh, Six Bells, Hammersmith. (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 975—Rose of Denmark, Greyhound, Richmond

1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1295—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1612—E. Carnarvon, Ludbrooke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)

R.A.—Pannure U. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 K.T. 6—St. George's, The Albion, Aldersgate Street

152—Virtue, Freemasons' Hall, Manchester
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 516—Phoenix, Fox Hotel, Stowmarket
 541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle

663—Wiltshire Fidelity, Masonic Hall, Devizes.
 993—Alexandra, Midway Hotel, Levenshulme

1096—Lord Warden, Wellington Hall, Deal
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1311—Zetland, Masonic Hall, Great George-street, Leeds
 1393—Hamer, Masonic Hall, Liverpool, at 8 (Instruction)
 1773—Albert Victor, Town Hall, Penkilton
 1993—Wolseley, Masonic Rooms, King Street, Manchester. (Instruction)
 2005—Brooke, Forest Hotel, Chingford
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8

R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 31—Bertha, Masonic Hall, St. Peter's Street, Canterbury
 R.A. 52—Royal George, Norfolk Hotel, Norwich
 R.A. 403—Hertford, Shire Hall, Hertford
 R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield
 R.A. 622—St. Cuthberta, Masonic Hall, Winborne
 R.A. 837—Marquess of Ripon, Town Hall, Ripon
 M.M. 65—West Lancashire, Masonic Hall, Liverpool 1
 M.M. 123—Callender, Derby Hotel, Bury, Lancashire
 K.T.—De Farnival, Freemasons' Hall, Sheffield

SATURDAY, 18th SEPTEMBER.

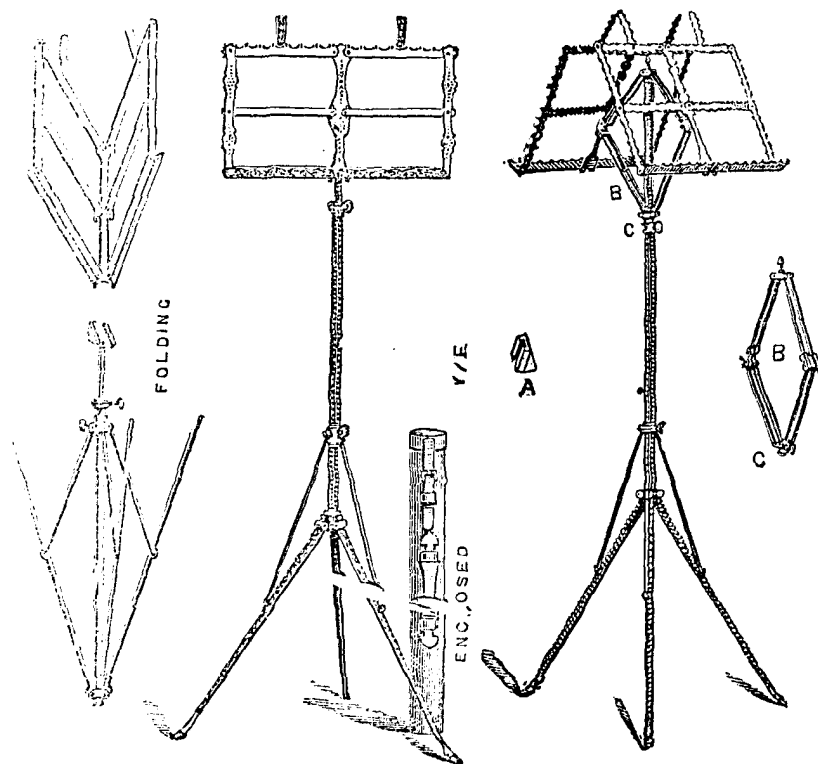
179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Ecclesion, Crown and Anc. ov, 79 Ebury Street, S.W., at 7. (Inst)
 1767—Kensington, Courtfield Hotel, Earl's Court, S.W.
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street
 M.M. 357—Chiswick, Star and Garter Hotel, Kew Bridge

811—Yarborough, Royal Pavilion, Brighton
 1556—Addiscombe, Harwood House, High Street, Croydon.
 1597—Musgrave, Angel and Crown Hotel, Staines
 2035—Beaumont, Royal Hotel, Kirkburton
 R.A. 68—Royal Clarence, Freemasons' Hall, Park Street, Bristol
 R.A. 2048—Henry Levauder, Railway Hotel, Harrow
 M.M. 14—Prince Edward's, Station Hotel, Stanfield, Todmorden

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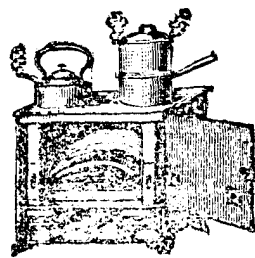
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