

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE COMING FESTIVAL OF THE GIRLS' SCHOOL.

WE have recently had occasion to congratulate the supporters of the Royal Masonic Institution for Girls on the very large number of scholarships, in proportion to the number of applications, which it has been found possible to declare vacant, and available for competition at the Election which is to take place to-day. It must, indeed, be a matter of great gratification to all well-wishers of the School that no more than twelve of the girls eligible for admission to the benefits of the Institution will be left unprovided for from its funds after the announcement of the result of to-day's polling, but even before this gratification can have been actually experienced, we find it desirable to again draw attention to the fact that the benefits which the Committee of the Girls' School have recently been enabled to bestow in so lavish a manner, and which have so materially decreased the number of those to be sent away as unsuccessful, cannot be continued without the hearty support of the members of the Craft, who, as most of us are aware, have annually to provide by far the larger portion of the money needed for the carrying on of this, and the two other Masonic Institutions. Unfortunately, or, we will only say, "perhaps" unfortunately, for the brethren of to-day, the Central Charities, of which we have so much reason to be proud, are all but unprovided for, so far as permanent income is concerned; while the demands made on them is ever increasing, and may fairly be described as permanent, without the possibility of a doubt. This renders it all the more desirable that we should not only express our pleasure at what is being done, but also have a thought for the future. The future!—that distant future, belonging to the coming generation, can, no doubt, be left to take care of itself; the brethren of that period will experience as much pleasure in knowing that what is then being done at the Institution is being carried out with money subscribed by them, as those of the present day do that their money is paying for the good work now being conducted; but the more immediate future, the next year, or the next few months, is a different matter. Within five weeks from the present time, or, to be exact, on the 21st of next month, the members of the Craft will be called upon to decide what it will be expedient to undertake during the coming year on behalf of the Girls' School—we say, what it will be expedient to undertake; but such an expression is hardly applicable, inasmuch as a very large expenditure is already decided on—the expenditure necessary to continue the Institution in its present state, without any thought being entertained of extension. It is a matter of no little concern to the authorities of our Schools and Benevolent Institution to know where the funds are coming from which are actually required for the ensuing year's work. As we have already said, great praise is due to the Institution which can open its doors to so many of the needy, but once having taken the step, there is no turning back. The children under our care cannot be cast off, or sent back to their friends at a day or two's notice, and it therefore becomes imperative that very large sums of money be annually raised to maintain those already admitted to the Institutions, while a yet further sum is needed to allow of the number of inmates being maintained. If a very great falling off in the receipts of either of our Charities was to take place, it would, of

course, be possible to reduce the number of those cared for, but such a step could only be adopted under the most trying circumstances. Retrenchment of our liberality would be most repugnant, and we trust it may never be needed; still, we cannot overlook the fact that its being so or not entirely depends on the efforts of the brethren who undertake the office of Steward, and on the liberality of those to whom they appeal.

This year's meeting on behalf of the Girls' School will be the ninety-sixth anniversary Festival, and the Secretary has been fortunate enough to secure as the Chairman of the day the R.W. Provincial Grand Master of Essex, the Right Hon. the Lord Brooke, M.P., a Mason of no meagre reputation, and head of a Province whose members may be relied upon for doing as much as lies in their power to aid the good cause he has taken in hand. Lord Brooke will have the support of his worthy Deputy (Brother F. A. Philbrick, Q.C., P.G.D.) as President of the Board of Stewards, of W. Brother Burdett-Coutts, W.M. 2030, as Treasurer; of W. Brother Charles Hammerton as Chairman of Ladies' Stewards, and of several brethren through-out the country as ordinary Stewards, and will doubtless receive the co-operation of many of his fellow Provincial Grand Masters; brethren who in years gone by have fulfilled a duty similar to that he is now undertaking, or who may in years to come take upon themselves so to do. He has unfortunately, however, lost one who would have well supported him, in the person of His Royal Highness the late Duke of Albany, who, as is well known, numbered Lord Brooke amongst his most intimate friends, a fact fully demonstrated by the appointment of the latter as executor under the will of His Royal Highness. That the friendship of the lamented Prince Leopold for Lord Brooke extended to Freemasonry we have ample proof, for it was His Royal Highness who, but a short time since, installed him into the office of Provincial Grand Master of Essex; while the further fact that the Duke of Albany had himself undertaken to perform a similar duty for our Charities a few months hence, as Lord Brooke is about to do next month, was a further and additional proof of the friendly feeling, and if we may say so, friendly rivalry between the two. Unfortunately Lord Brooke and the two Masonic Schools are not the only sufferers by the death of our beloved Prince, and the fact that his unexpected death will affect both our Girls' and our Boys' Festivals is additional proof of the interest His Royal Highness took in the affairs of the country. We cannot even hope that the place of His Royal Highness can be filled; all we can hope for is that the brethren who have lately evinced so much respect for his memory will do all that lies in their power to carry on the work in which His Royal Highness took so much interest. Let each brother who can do so come forward and subscribe something towards a work they are fully convinced would have been supported by the late Duke, especially now that they have the opportunity of doing so by supporting one of his most intimate and trusted friends. The cause of charity and the claims of our Girls' School also demand a strong and united effort, we having only to turn to the Institution itself, with its long list of pupils, and to the list of candidates unable yet to obtain admission, to support our argument, while it may further be urged that the number of Stewards so far enrolled is small as compared with past years, so that what is to be done falls heavier on those who have undertaken a share of it. Not only are this year's

Stewards smaller in number than usual, but, if we may be allowed the expression, they are, taken as a whole, somewhat inferior in quality. It is well known that the majority of Stewards are usually confined in their operations to their own particular Lodges, but, in a few cases, usually among the Provincials, a more extended circle is open to them. There are, on most of the lists, a number of brethren who act as representative Stewards for their respective Provinces, and to the amounts brought up by these brethren the Institutions are usually indebted for a perceptible increase in the average contributed by the general body of Stewards, but so far this year's Girls' list is particularly deficient in this respect, the number of the Provincial representatives is very small, and, as a consequence, the number of large lists to be expected from the country is small also. There is another form of deficiency which strikes us in this year's list—the absence of any representative from very many of the Provincial Districts. There are always some Provinces which do not come forward at the several Festivals, but we are afraid that when this year's list comes to be analysed it will be found that the number of absentees is even greater than usual.

Bearing, therefore, in mind that the actual number of Stewards is small, the number of representative Provincial Stewards also small, and the number of unrepresented Provinces larger than usual, we can but feel that an extra effort is needed by all who have enrolled their names on the list of workers for this year's Festival. We hope that the result may be of such proportions as to compensate for any additional exertions undertaken by individual Stewards, to one and all of whom we tender our heartiest good wishes.

OATH OF FEALTY.

IN every regular Masonic organisation, there are laws, rules and regulations for the government of those who become members of it. Each one has a system of government peculiar to itself. In the several branches of what is known as the York Rite, there is a general similarity in the management of affairs, the points of difference being principally such as arise from an adherence to certain fixed principles, designated as "landmarks" of the Order. Each branch of Masonry has these landmarks peculiar to itself, and in framing laws they are ever kept in view and preserved inviolably, and in this manner each has been kept within the scope of its original design.

In Ancient Craft Masonry and in the more modern organisations of the York Rite there is a grand or governing body and its constituent bodies. One or more of the principal officers of the latter compose the grand body, and thus become a legislative body, invested with full powers to make laws for the government of the constituent bodies and their members. As these Officers who compose the grand body are elected annually by the members of the constituent bodies, this system of government is a representative one, as much so as the State and National governments of the United States of America. It is in harmony with that idea of free, self government that characterizes all the institutions of this country, and that spirit of independence that our forefathers were ready to sacrifice even their lives to maintain.

When a man is made a Mason he becomes at once an active member of the Lodge conferring upon him the honours of Masonry. He is invested with all the rights and privileges of the Order, and the way is open for him to advance to the highest official position, even to the rank of Grand Master. He stands upon his merit the peer of every Mason in the world. The engagements he enters into in being made a Mason are deemed sufficient to entitle him to the full confidence of his brethren, and no special oath of fealty to any Grand or Supreme body is required. He is not looked upon with suspicion by those appointed to rule over him, but his honour, integrity and fidelity are honoured with the fullest confidence. In the beautiful language of Masonry all meet upon the level; act by the plumb, and part upon the square.

In striking contrast to this representative system of government and equality among Masons, the Ancient Accepted Scottish Rite occupied a position directly in opposition to it. Its Supreme Council, or governing body, is a self-perpetuating oligarchy in the fullest sense of the

word. All other bodies of this Rite are not constituents of the Supreme Council, but are subordinate to it in the most abject sense. They are not represented in it; have no voice in the selection of Officers to rule over them, nor in framing the laws by which they are governed. They cannot elect or even nominate suitable brethren to become active, or even honorary members of the Supreme Council; nor do they have this privilege in the appointment of a Deputy for each State. This Deputy is not required and sometimes does not hold a membership in a subordinate body. Representation is the reverse of the York Rite, being from the Supreme Council to its subordinates, and not from the lower to the higher body. We believe it is only government of this sort that is tolerated in this free and enlightened country. It is not therefore so very surprising that an oath of fealty is required to hold it together. It is more surprising that it is permitted to exist at all; and the efforts of some of the active members of the Supreme Council to perpetuate their power in the Rite by the aid of an oath of fealty, indicates that they fully appreciate the importance of strengthening their position by every means at their command. In view of what has already been done in that direction, and the further disposition shown to take from individual members the right to think and act for themselves in matters over which the Supreme Council has no lawful control; and lest we may be accused of disloyalty, we will quote the sentiments of one whose loyalty will not be questioned, but who stands to-day at the head of the Supreme Council for the Southern Jurisdiction of the United States of America, M.S. Sov. Grand Commander, Albert Pike. Our illustrious Brother says:—

"It will not do for us to forget that our power has nothing on which to rest but opinion, and must be most discreetly exercised, or it will be set at naught. No man can, in this country, be the master of others who are quite his peers. It chafes a free man to be governed at all by one or more men, in making whom rulers he and the people of whom he is one have had no voice or vote. Oaths to support constitutions, and bear allegiance are cancelled, when the burdens that they impose on free souls are too heavy."

If it be true, as our illustrious brother says, that the power of the Supreme Council "*has nothing on which to rest but opinion,*" it is liable to fall in pieces at any time. Oligarchal forms of government are weak at best. They must be especially so when the subjects are in every respect the peers of their rulers. Usurpers may rise at any time, and the strongest would win. A struggle of this kind was but recently ended, and another is already inaugurated. These things do not occur in the York Rite. There all is peace and harmony, and will remain so. If the Scottish Rite will adopt a similar form of government, making it representative, it would at once become so strong that no rival could possibly exist for any length of time. We commend the subject to the consideration of those who are seeking to perpetuate their power by an oath of fealty.—*Masonic Advocate.*

THE SALUTATION TAVERN AND ITS VICINITY.

THE locality in which the great fire of Wednesday, the 2nd inst., occurred has connected with it many interesting historical associations, so that it is impossible to traverse any of the streets and courts which intersect it without calling to mind some of the events and personages which have figured in its history. Indeed, well nigh every part of Old London—though its present aspect is suggestive of anything but old age—has been the scene of more or less stirring events which have in time had their effect in shaping the history of this country, and certainly Newgate-street is no exception from this general proposition. Its proximity to Smithfield brings vividly to our minds the terrible scenes that were enacted in the reign of the first Mary, or, if we are minded to go still further back, to the jousts and tournaments that were held in still earlier days. The Newgate itself, which was erected in the days of Henry I. or Stephen, arouses the most dismal associations, having been used as a prison for felons and trespassers from the reign of King John, and having witnessed more human vice and wretchedness than any other spot perhaps in London. To the rear of the houses on the south side of the street stood till quite recently what was the principal meat market in the metropolis. Before the Great Fire there was here a market house for meal with a middle row of sheds which had gradually been converted into houses for butchers, tripe-sellers, and the like. So crowded and inconveniently arranged was it that the country people who brought provisions thither were forced to stand with their stalls in the open street, exposed to all the coaches, carts, horses, and cattle that were continually passing. Yet as the sheds and stalls were removed from Butcher Hall-lane—now more emphatically known as King Edward-street—and the localities round about the church of St. Nicholas Shambles, it became by degrees a principal centre of trade, and so remained till the market was removed to the more convenient dis-

trict of Smithfield. Few who pass along Newgate-street on foot or in a conveyance, can have the faintest idea of what it was between thirty and forty years ago. On market days it was a matter of the greatest difficulty to move along without being charged by one or more of the innumerable butcher tribe who were moving rapidly about in all directions with the carcasses of sheep or pigs or other dead meat on their backs, and who took a grim pleasure in jostling against respectable passers by. Not unfrequently round towards Giltspur-street the scene was varied by a mad chase after some infuriated ox, which, goaded to desperation by the brutal treatment of its drover, charged indiscriminately, in the direction it happened to take, whatever or whoever had the misfortune to get in its way. One day in the week by the corner that rounded off towards the Old Bailey were enacted for a long term of years many harrowing scenes, when in the presence of immense and mostly disreputable crowds, gathered from all parts of London, some one or more poor wretches were publicly launched into eternity in order to vindicate the majesty of the law and to serve as a warning to all evil doers. Again, at one particular season of the year—towards the end of the month of September—the locality that lay to the north and north-west of the street was all mad with excitement attending the great Bartlemy Fair, while to the north-east lay the busy neighbourhood of St. Martin's-le-Grand, with the General Post Office and its crowd of carts and coaches and twopenny post boys all waiting to take their part in the dispatch of Her Majesty's mails. On the north side, facing the street, but lying considerably back, may be seen the Great Hall of Christ's Hospital, and other of the buildings forming part of that ancient abode of learning, while at regular intervals during the day passengers may catch a glimpse through the large iron gates of its blue-coated and yellow-stockinged inmates engaged in their favourite sports and pastimes. These were or are among the principal sights of the neighbourhood, but there were many others within literally a stone's throw, such as the Giltspur-street Compter, the rear of which looked down into the Hall Playground of Christ's Hospital; Snow-hill, with Field-lane, reminding us of many wretched scenes in "Oliver Twist;" and Warwick-lane—deriving its name from a mansion that once stood there belonging to the Earl of Warwick—and many other narrow lanes leading directly or indirectly into Paternoster-row, the home of the booksellers and publishers, St. Paul's churchyard, or round into Cheapside, &c. By Butcher Hall-lane it was only a short cut into Little Britain—another spot once dear to the publishing fraternity—and thence into Aldersgate-street. In fact, there was hardly a turning in the neighbourhood which did not conduct you with more or less speed to the scene of some well-known event or to places which once upon a time had been made famous by reason of their association with public men of notoriety, or Societies or Institutions which had played an important part in the history of our great city.

But what principally interests us is the social life of the neighbourhood. It is no doubt a fact well worthy of our recollection that in the old Hall of the College of Physicians which stood, as does its successor erected by Wren, in Warwick-lane, the great Hervey lectured on his grand discovery of the Circulation of the Blood. It is interesting to be told that Bath-street owes its name to the fact of there having been in it a bagnio or Turkish bath, which was opened in 1679. This bagnio is described by Strype as "a neat contrived building, after the Turkish mode, seated in a large handsome yard, and at the upper end of Pincock-lane, which is indifferent well built, and inhabited." We are also told by the same authority that it was much resorted to for sweating, being found very good for aches, &c., and approved of by our physicians. Hatton, too, writing about the same time, speaks of it as being a very spacious and commodious place for sweating, hot bathing, and cupping, and with a temperature of eighteen degrees of heat. The roof was of a cupola shape and the walls set with Dutch tiles. The charge was four shillings a person, and there were special days for ladies. There are other matters of a like character which might be recorded of this neighbourhood and are assuredly most interesting; but we confess that, in this instance, at all events, we are Goths enough to prefer bearing in mind and recording that it was at the "Three Jolly Pigeons," in Butcher Hall Lane, that was formerly held the Cauliflower Club, so largely patronised by the booksellers of Paternoster Row. The permanent secretary of this club was Mr. Christopher Brown, an assistant of Mr. Thomas Longman, who—we refer to the assistant, not the principal—delighted in his glass of punch, his pipe, and a song. The cauliflower that was painted on the ceiling of the club-room was intended to represent the cauliflower head on the gallon of porter, which was paid for by every member who sat under it at his initiation. It is only ten years since there was sold by public auction a relic of this club, in the shape of the president's chair, which was an exquisite piece of Chippendale workmanship standing only two inches short of five feet high, and adorned with a splendidly carved cauliflower. Again it was at the King's Head, Ivy Lane, that Dr. Johnson established one of his earliest clubs for literary discussion, among its chief members being Mr. (afterwards Dr.) John Hawke, Mr. John Payne, a bookseller, and afterwards chief accountant of the Bank, Dr. Edmund Barker, Dr. Richard Bathurst, and Mr., afterwards Sir, John Hawkins. But what chiefly concerns us at the moment is the Salutation Tavern, in Newgate Street itself, the successor of an hostelry which long enjoyed a high reputation as the resort of literary men of the last century. We stated on a former occasion that the old house, which went by the name of the "Salutation and Cat," was formerly the scene of many a joyous gathering of Masons, sundry of our old Lodges having formerly been held in it; but a still more interesting association connected with the old building will be found in the fact that it was at this same tavern that the poet Coleridge lived in strict seclusion for a time, until his whereabouts was discovered by Southey. Here, too, it was that Coleridge, when in London on a visit from the University, was in the habit of meeting Charles Lamb. The selection of such a house was very natural. The great public School, in which they had both spent so many years of their boyhood, was within sight of the house they frequented, and it may be had not been quite unknown to them in the days when they were clad in their Blue Coat

dress. The late Judge Talfourd, in the life of Lamb, makes mention of these meetings, and the enthusiasm that was kindled in the mind of Charles Lamb by his association with the elder Blue; nor does he fail to quote from the recollections of the junior the pleasure as well as the enthusiasm which resulted from these friendly conversations. "When I read in your little volume," quotes Talfourd, "your nineteenth effusion, or what you call 'The Sigh,' I think I hear you again. I imagine to myself the little smoky door at the *Salutation and Cat*, where we have sat together through the winter nights, beguiling the cares of life with poesy." Many years have elapsed, the smoky room has disappeared with the rest of the old tavern, and its place is now occupied by one of the finest hostelries in London, of which Bro. Edward Liebmann, Urban Lodge, No. 1196, is the proprietor, with such wealth and variety of accommodation as would have frightened the two old distinguished Blues, and summarily estopped them from "beguiling the cares of life with poesy." But if the old tavern, with its small and dingy apartments, has given place to a new and splendid building, fitting and arranged in such a manner as to minister most completely to our present ideas of comfort, the old spirit of hospitality still remains, and there is a hearty Salutation of welcome to every one who enters within the tavern which bears a part of the old familiar name.

(To be continued).

NATIONAL REFUGE HARBOURS.

A DISCUSSION on this subject will shortly take place in the House of Lords, on the motion of Lord Waveney, Chairman of the Committees of the National Refuge Harbours Society. A public meeting of this Society will also take place at the Town Hall, Kensington, at the suggestion of the Hon. and Rev. E. Carr Glyn, Vicar of the Parish, at which a most eminent nobleman will be asked to preside, and where, at any rate, many very influential authorities have promised to speak.

Those who desire to save the lives of our Sailors and Fishermen are earnestly asked to support these efforts, without a moment's delay, by petitions to the Houses of Lords and Commons, by subscribing to the funds of the Society, or by every other means in their power, forms of which petition will be sent by return of post, with a report of the speeches at the Mansion House, on writing to Mr. F. Johnson, 17 Parliament Street, London (the Founder of this Society), and of which petitions upwards of 150 have already been presented. The Rev. Canon Prothero, Chaplain to the Queen, the Rev. J. Storr, Vicar of St. Peter's, Eaton Square, His Excellency Cardinal Manning, the Vicars of Lynn, Cromer, Winchelsea, Langham, Lydd, and many other Clergymen and Ministers have already promised to advocate this cause of humanity from their pulpits, and to give offertories to the Society. It is considered by those who study national defences that the sacrifice of the lives of so many, who are a first bulwark to the safety of this country, is, to an appreciable extent, jeopardising the prosperity and even the existence of this Kingdom as an independent nation.

A certain number of convicts are yet engaged as farm labourers and in certain trades, with disadvantage to the State. These might all be better engaged upon National Harbours, as one of the resources by which work of this nature might be accomplished, instead of interfering, as sometimes at present, with trade and labour, earning about one-half the amount of money it costs to maintain them, and their wives and families being sometimes supported by their parishes. Convicts alone are not, however, a sufficient resource, or suitable for some places, and a grant of some of that money, unprofitably spent on other matters, should be devoted to the safety of our Sailors and Fishermen, the protection of our commerce, and to preserve our national independence.

It is difficult to imagine a subject of more serious importance to this country. The time for Commissions and Committees has gone by, and the work should be set about without any further delay. The French nation is constructing harbours to shelter its navy and encourage her fishing industry and mercantile service, and the latter is receiving additional encouragement in the shape of large bounties from the Government. If the English nation desires to maintain its maritime supremacy and its commerce, it is time to set to work to put its house in order, or it may be too late. It will be well for constituents to watch the actions of their Members of Parliament (irrespective of party politics) in this matter, and to take care that they do their duty.

Under the authority of the R.W. Provincial Grand Master, a very useful Masonic Calendar for the Province of Hampshire and the Isle of Wight has been compiled and issued by Bro. J. E. LeFevre P.M., the Prov. Grand Secretary. The information has been very carefully arranged, and forms a complete record of Masonic preferment in the Province from 1832 to the present date, the names of all the Officers and dates of office being given. The list of Lodges in the Province is arranged in order of seniority, with an alphabetical reference, and includes the names of all present Officers and Past Masters; the same information being afforded with regard to the Chapters, the Mark Lodges, and other degrees in the Province. The Calendar proper is dated from 1st March, and opposite each date the Lodges are specified whose regular meetings take place. Some interesting statistics are added, relating to the Masonic Charities, with the numbers of the votes held by the different Lodges. The work occupies 136 pages of 16mo size, and has been neatly printed by Mr. A. J. Dyer, Southampton.—*Portsmouth Times*.

The Weidenslanfer Piano manufactory of Berlin will exhibit at the International Exhibition, Crystal Palace, London, five new model Pianos, one in the Old English style.

LECTURE ON FREEMASONRY.

Delivered at the Emulation Lodge of Instruction, Freemasons' Hall, Calcutta, by Nohin Chand Bural, P.M. 234 E.C., P.H. 234 E.C., P.D.G.P.

EVER since my initiation into Freemasonry my curiosity was awakened as to the real signification of the different technical terms and expressions so frequently made use of in the working of the several Degrees. As in course of time I made advancement in the science, I began to acquire a more intimate knowledge of the real meaning and applications of those mystical expressions, but I was not satisfied, and I commenced a more thorough and methodical research into their origin and history. I could not obtain assistance from any particular books to throw light upon the subject, but I had to glean my information from different sources, and I now wish to impart to my brethren the results of my labours. I lay no pretensions to originality, but what I am going to read to you is a collection of different views and ideas prevailing in different quarters, and derived partly from books and partly from conversations with men well versed in *Tantric* philosophy and Masonic traditions. If I succeed in creating an interest in my hearers my labours will be amply rewarded, as it is my chief object to evoke a healthy discussion on the subjects with which I am about to deal.

First as to Masonic secrecy :

It may be a matter of curiosity to many of us to know why such strict secrecy is observed as to the mysteries of Freemasonry, why it is that all knowledge of our ceremonial and of our principles is kept so rigidly from the uninitiated. Freemasonry is not a religion, it is not a political institution, nor is it, in the popular and odious sense of the word, a "secret society." It is, on the other hand, a social institution which has, among others, for its main and principal objects a diffusion of absolutely sound and undeniable principles of morality and the inculcation of three cardinal principles, viz., universal brotherhood, truth and charity; and if such are the grand objects of Freemasonry, if the results which it aims at are to increase the happiness of mankind at large, one is apt to wonder why there should be any necessity for secrecy at all. This problem is susceptible of various solutions, and the necessity for that secrecy may be explained and justified by a judicious survey of ancient history, by an appeal to acknowledged principles of the purest systems of ethical philosophy, as also by the application of a strict method of logical induction from facts abundantly supplied by Masonry: Masonry accomplishes the objects it has in view,—not as it is done in the outside world by loud preaching and the proclamation of high sounding principles which are disregarded in practice, but—by the impressive inculcation, in its own members, of the highest aims and purest principles, and by solemnly binding them to an active exercise of love and charity in the only true and highest sense of the word, in such a way as will best dispose, by example, the minds of the uninitiated to admire our Order, and to seek for light of their own accord with that earnestness for good which alone can lead to practical results.

The fundamental principles recognised and enforced in Freemasonry are unquestionably coeval with the creation of the universe, but in its organization as a peculiar institution, such as it now exists, we have no historical authority or date to trace it with any amount of certainty further back than to the building of King Solomon's Temple.

The origin and history of the erection of this Temple is enveloped in a shroud of mystery, and I do not propose to discuss it in detail in this lecture, intended only as a sketch of the general outline of my subject; a subject vast enough, I may observe, to furnish in its more minute details the basis of a further series of lectures at our subsequent meetings.

In addressing you to-night I have been prompted, not with the wish of cutting a prominent figure among the Masonic brotherhood, but with that of stimulating the laudable desire which I know exists among you all for a deeper research into our mysteries and of increasing that thirst for knowledge, which many of us now swallow as medicine without knowing the ingredients of which it is composed, of anatomising and dissecting the subject in such a manner that a proper analysis may bring it within the comprehension of every ordinary intellect.

Dealing with the subject first from a historical point of view, we have it on record that when man was first created he had a perfect knowledge of the true name and nature of the Being who created him. But when by his own folly he fell from his high estate, he lost with his purity that knowledge of God which in his primeval condition formed the noblest endowment of his mind. And at length the whole human race having increased in wickedness until every thought and act was evil, history tells us, God determined by a flood to purge the earth of the excess of sin. To Noah, however, he was merciful, and to this patriarch and his posterity was to be entrusted the true knowledge of the true God. But on the plains of Shinar men again rebelled, and as a punishment for their rebellion at the lofty tower of Babel language was confounded and Masonry was nearly lost, for Masonry then, as now, consisted in a knowledge, among other things, of these great truths that there is one God and that the soul is immortal. The patriarchs, however, were saved from the general moral desolation, and still preserved true Masonry in the knowledge of these dogmas in the patriarchal line.

The philosophers and sages also still retain or discovered afresh by the dimlight of nature some traces of these great doctrines of Masonry, viz., the unity of God and the immortality of the soul. But these doctrines they could not, would not, dare not, teach in public, for there is amply testimony in the records of history of what would have been the inevitable fate of such temerity, when it informs us that Socrates paid the forfeit of his life for his boldness in proclaiming these truths to the Athenian youth. Great therefore was the secrecy which was studiously observed in inculcating these secrets to the public, and for this reason the ancient mysteries were estab-

lished; those truly Masonic institutions which by a series of solemn and imposing ceremonies prepare the mind of the initiate for the reception of these unpopular dogmas, while by the caution exercised in the selection of candidates and the strong impressive obligations of secrecy imposed upon them, the teachers were protected from the dangers to which they were exposed from the bigotry and fanaticism then prevailing among the people. All of you are fully aware of these mysteries having already gone through a secret ceremony of initiation by which you have become entitled to a full participation in the esoteric knowledge of this Order. In all that has been imparted to you, you have received besides the instruction in relation to the existence of a Supreme Deity, a legend in which, by the dramatic representation of the violent death and subsequent restoration to life of a distinguished and exalted personage, the doctrines of the resurrection and the soul's immortality were emblematically represented.

The building of the temples to the honour and for the worship of divine beings is a practice common to almost all nations among whom theology is studied as a science, and history tells us that in every country in the past as well as in the present temples of greater or lesser magnificence have been erected to honour and glorify the divine Beings whom the people had learnt to view and to worship with the highest religious veneration. Among the Christians churches with high spires are erected to the glory of God, to whom they are dedicated, and they are therefore called the House of God; among the heathens innumerable temples are erected for the glorification of those deities in whose honour they are erected, and among the Hindus the building of a temple dedicated to some one or other of the deities whom they worship is considered to be a very high act of piety which in their estimation is calculated to secure *Mukti* or salvation. At one time in India there used to be a competition among the wealthy portion of the community to erect temples of extraordinary height, and the name and fame of the owner of such temples used to be commensurate with their height and costliness. Evidence of such competition is to be seen in the innumerable temples which exist in various parts of Hindustan, raising on high their lofty pinnacles whereon banners, which are unfurled, flatter in the mercy and pleasure of *Pavana*, generally known in the Grecian mythology as *Eolus*, god of the wind. Such being the universal veneration for temples in all ages among all nations and in all climes, the Christians having their churches, the Mahomedans their mosques, the Jews their synagogues, the Hindus and other cognate nations their temples, we can well understand the laudable desire of King Solomon to build a temple to the honour and glory of that Supreme Being who is the Great Architect of the Universe. I need hardly attempt to describe the high character of that noble king whom history places in the foremost rank among the royalty. He is justly considered the wisest king that ever ruled on earth, and in the plenitude of his wisdom and in the sufficiency of his exchequer he conceived the laudable desire of erecting the holy temple for the glorification of the Grand Architect of the Universe. In a political point of view a wise ruler cannot better invest his wealth than in the construction of public buildings, thereby not only providing useful work for his subjects, but also improving the condition of his dominions and thus leaving to posterity substantial proof in living monuments of his wisdom and skill. A striking illustration of the truth of this proposition can be easily ascertained if you only look around you to the magnificent buildings erected by the Public Works Department; and King Solomon, having a religious turn of mind, directed his attention to the construction of a holy temple on a site specially selected for that purpose.

From these circumstances and particularly, among other things, from this universal and never-dying desire to erect lasting monuments to the glory of the Supreme Creator whom we all adore, I think one comes to the inevitable conclusion that we, the sons of one God, are bound together in one universal bond of brotherhood, and we can thus understand and explain the reason for constituting ourselves as Masons into an association which has for its grand object the intellectual and moral elevation of man. The different tools which are symbolically represented in the different degrees of Craft Masonry, and which the uninitiated might suppose to be a meaningless reference to the work of operative Masons, teach us useful moral lessons (which have been imparted to you in the working of the several degrees in Freemasonry through which you have passed) and helping us to attain that elevated platform of morality which it should be the aim of every Mason to reach and from which alone he can properly appreciate the wonderful works of the Great Architect of the Universe, accomplish the objects of Masonry, and makes its beneficent influence felt on the whole brotherhood of man.

This being the idea I intend to propound in connection with the different theories as to the probable origin of Freemasonry, I now come to a different branch of my lecture, wherein I wish to explain the symbolical representations in use in our Order. Craft Masonry, as it obtains in the present day, chiefly expresses itself in signs and symbols, and I propose to discuss these with special reference to architectural mathematics and the esoteric significations thereof as propounded in the sacred writings of the Hindus.

Right lines and angles are the two primary symbols used to illustrate the principles inculcated in Craft Masonry. In mathematics we make use of triangles in order to ascertain the area of plane surfaces, but I need hardly dwell upon this subject, as I am confident that almost all of you have studied Geometry and Trigonometry, and what I am trying to illustrate here are the elementary principles of those two branches of mathematics, showing that these right lines, angles and triangles are not exclusively confined to the study of Mathematics either pure or mixed, nor even to architectural or geodesical mathematics, but they are also used and have been used from time immemorial as illustrative of some of the grandest philosophical doctrines inculcated in the sacred writings of the ancients.

History tells us that in the Southern Provinces of India there was a sect who professed to be worshippers of *Visvakarma*, which literally means the Architect of the Universe, and Mr. Fergusson,

the celebrated archæologist, who is a great authority in these matters connects that sect with some of the old temples abounding in these parts; and by reasons of those temples bearing Masonic symbols and devices sculptured on their walls, competent authorities connect this sect with Masonry.

Another curious circumstance might as well be mentioned in this connection, and it is that, even in the present day, Hindu artizans, such as masons, carpenters, blacksmiths and others, observe the last day of the month of Bhadra as sacred to Visvakarma, and cannot be persuaded to handle a single working instrument on that day. The European manufacturing jewellers and ironmongers of Calcutta will bear testimony to this fact, as they are obliged to grant leave to all their workmen on that day.

The materials, however, are too scanty to lead us to any definite conclusion, either as to the age or history of Masonry in India, but the straggling signs and landmarks brought into light by the diligent industry of antiquarians, scholars and masons, strongly point, as I have attempted to shew, to some connection between the ancient institutions of the Brahmins and the Mystic Brotherhood of the Freemasons; and they indicate to us a field of research which cannot fail to be fruitful of the most interesting results, as they would most probably show that there exists an intimate relation between Hinduism and Masonry at a time when the Hindu faith was pure and free from those superstitious practices which have crept into it in comparatively modern times.

The double triangle inscribed in a circle is a mystical symbol which Masonry possesses in common with many other ancient institutions which had, like ourselves, to do their work in seclusion and secrecy. With the Hebrew Kabbalist it played an important part in their mystical ceremonies under the name of Solomon's Seal. Among the Brahmins it was known as the *Srijantra*, or the device of *Sri*, the goddess of Fortune, and had a deeply significant meaning, which was communicated only to the initiated of the Brahminical mysteries. The double triangle, in a circle from one point of view, denoted the Grand Law of Evolution which, according to the sacred writings of the Hindus, works out its course in *spirals*. Beginning with the highest point of the circle, which is the apex of the triangle pointing upwards, the human entity completes the round by mounting up to the point, which in a higher plane corresponds with the point from which the start is to be made. The six points in which the triangles touch the circle, together with the one just mentioned, form the seven grand states of existence through which the human entity must pass to attain the universal salvation which awaits all at the end of the *Kalpa*. The double triangle symbolises another grand truth in Hindu philosophy. The triangle is the emblem of the trinity in nature, and this mystic symbol represents the grand trinities which lie at the two poles of all existence *Matter* and *Spirit*, or as they are more popularly called, *body* and *soul*. The triangle pointing upwards stands for the spiritual, and the other for the material trinity. Man, as is well known, was looked upon by the ancient Hindus as the Microcosm in the Macrocosm, and what is stated of the little holds good, *mutatis mutandis*, for the great. The lower trinity is the *Sthula* (gross), *Sukshma* (subtile), and *Karana* (causal Deha) or body. The *Sthula deha* is the outer man or the gross physical body, the *Sukshma deha* is the astral or ethereal likeness of the body, the *Karana deha* is the body as existing in its cause, just as the tree exists in the seed and consists of matter in a state of *indifferentiation*. The identity of cause and effect which German philosophers are just beginning to recognise, forms one of the fundamental notions of the *Sankhya* and the Vedanta systems of the Hindus. The higher trinity consists of *Prakriti*, *Purusha*, and *Sakti* or *Maya*. These are the three aspects of Parabrahmah or the *Noumenon* of this phenomenal existence.

In the first aspect Parabrahmah, as *Purusha*, is cosmic matter in its potential state, it is the absolute existence, and as such the negation of every limited thing, that is, things which are capable of becoming the objects of our cognition under ordinary circumstances. *Mayah* or *Sakti* is the power or law which is inherent in Parabrahmah, and not a separate entity from it just as thinking is nothing distinct from man, in virtue of which the potentiality of matter is propelled into actuality. The circumscribing circle means that matter and spirit, far from being different substances, are eternally interlocked. Two eternal infinities being a palpable absurdity, the symbol also means that matter and spirit are but the two poles, as *Prakriti* and *Purusha* of one grand existence the *Parabrahmah*. In the mystical work of Purna nunda Gosvami called the *Shatchakraveda*, a some curious information is given with respect to the constitution of man; the physical, mental and spiritual powers of man are there located in six different centres. The lines of force in these centres are, with one solitary exception, exhibited as double triangles inscribed in circles. An explanation in plain language of the mystic lore, contained in this little work, cannot be attempted within the space at my disposal. Suffice it to say, that it is no refutation of the mystic to say that these centres of force are not liable to detection by the surgeon's knife, or the anatomist's microscope, any more than imperceptibility of sound by the eye is a proof of its non-existence.

As for the use of the symbols in the rituals of high magic I would refer all curious inquirers to the celebrated treatise of the Abbé Louis Constans on the "*Dogme et Rituel de la Haute Magic* in which some interesting information is also to be gleaned.

Such, brethren, are some of the philosophic or Tantric significations of the double triangle in a circle. It is not as you see a mere geometrical figure to solve the propositions of Euclid, but it has a higher and a more sublime meaning attached to it. I have only lightly touched upon the subject in this brief sketch, but will again refer to it in a subsequent lecture, dealing also with other Masonic themes interesting to us all.

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.

INSTALLATION MEETINGS, &c.

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POLISH NATIONAL LODGE, No. 534.

THE installation meeting of this old established and flourishing Lodge was held at the Freemasons' Hall, Great Queen-street, on Thursday, 10th inst. The brethren assembled in good time, under the presidency of Bro. E. T. Smith W.M., who was supported by the following Officers:—J. J. Runtz S.W. and W.M. elect, Bieling J.W., Bryant S.D., Tongue J.D., Gordon I.G., Apsey D.C., and Banks Tyler. After the minutes of the last meeting had been read and confirmed, Lodge was advanced to the third degree, and Bros. Tolly and Renner were raised in the usual perfect and impressive manner which has characterised the working of the ceremonies by the retiring W.M. during his year of office. The report of the Audit Committee was read; it showed the funds of the Lodge to be in a highly satisfactory condition. Bro. Lancaster P.M. then presented the W.M. elect to receive the benefit of installation. All the M.M.'s having retired, the ceremony was performed in a manner which gave great satisfaction to the Board of Installed Masters, which we may here state numbered twenty-one. On the re-admission of the brethren the W.M. was saluted in a most hearty manner. The following Officers were appointed for the coming session:—Bros. Bieling S.W., Bryant J.W., Tongue S.D., Gordon J.D., Apsey I.G. and Turner D.C. Bro. Nowakowski P.M. was again re-invested Treasurer, and Bro. Lancaster Secretary, in the place of Bro. Paas, who resigned his office after serving the Lodge faithfully for nearly thirty years. It was proposed by Bro. Nowakowski, seconded by Bro. Rath P.M., and unanimously carried, that a Committee of P.M.'s should be formed to consider a plan for raising a testimonial recognising the long services of Bro. Paas. The sum of two guineas was voted for the widow of a deceased Brother. The name of Mr. W. Vaughan, of The Nook, Gipsy Hill, was handed in as a candidate for initiation at the next meeting. Bro. E. T. Smith was presented with a P.M.'s jewel for the manner in which he had performed his duties. He also had the honour of having presented to him the Commander's White Eagle, which is only given to those who have especially distinguished themselves in this Lodge; several other minor matters having received consideration, Lodge was closed in the usual manner, and the brethren retired to the banquet room. Dinner being finished, the W.M., in proposing the Queen and Craft, made feeling allusion to the cloud of grief which had fallen upon Her Majesty; also allusion was made to the many and well-known virtues of the deceased Prince, and a request was made that the toast should be drunk in silence. The next toast was that of H.R.H. the Grand Master, and the rest of the Grand Officers, coupling the name of Bro. Philbrick, Q.C., P.G.D., who responded. He was most happy at the request of the W.M. to return thanks for the Grand Officers. It was the first time he had had the pleasure of being present at this old-established Lodge, as a Grand Officer; he had been much impressed, not only by the manner in which the degrees had been worked, but especially by the able and intellectual rendering of the ceremony of installation by the retiring W.M. The present W.M. had likewise performed the few duties that had fallen to his share most creditably, and from this we have an earnest of what he intends to do. Thanks were also due to the P.M.'s, who had taken so much interest in assisting at the working of the Lodge. On entering the Lodge that evening, almost as a stranger, the first kindly face he met was one he had always been taught to honour during his Masonic career; a brother well known to him. Need he say it was their most excellent Bro. Paas, who, he was sorry to hear, felt it incumbent on him to retire from his office after nearly thirty years of faithful service. It was gratifying, however, to know the brethren intended to recognise his services in a suitable manner. The Polish National Lodge has a distinctive name; but in Masonry we know of no distinction, either in race or religion. It makes us feel we all meet on equality; superior to mere party politics, or even the accident of birth; and so long as we adhere to those principles of Masonry, which no tyranny can put down, and which recognises the broadest principles of human nature, so long will Freemasonry and the Polish National Lodge prosper. The I.P.M. then proposed the health of the new W.M., who was well known and highly respected by the brethren. This was followed by Bro. Sidney Tower singing with great fervour, "Only once more." The Worshipful Master, in response, thanked the brethren for the great kindness he had received from them during the seven years which had elapsed since he had been initiated by Bro. Rath. He trusted that during his year of office the Lodge would not suffer through his Stewardship. The next toast was that of the Visitors, viz.:—Bros. F. A. Philbrick P.G.D., Geo. Corble 453 P.P.G.J.W. Essex, Glass P.M. 453 P.P.S.G.W. Essex, F. Adlard P.M. 7, Norris W.M. 181, Perry Corinthian, Simons Mozart, Monk P.M. 169, Saegert P.M. 548, Angier Golden Rule, Fry 167, Alford P.M. 228, Atkins P.M. 857, Tower 1491, Renardson 1491, John Webber P.M., Matthews 70, Bedell 319, Browne P.M. 780, Smart P.M. William Preston, Carter 615, Meen Eleanor, Eastgate 1563, Inglis 946, Gordon 907. This was briefly responded to by Bros. Philbrick and Adlard. Here followed a very fine glee, "The mighty Conqueror." The Worshipful Master then proposed the health of the I.P.M., who had so ably performed the long and arduous duties of the evening, viz., two raisings and the installation ceremony; performing the work in such a manner as to impress all who heard him. He trusted he might be endowed with health, strength and long life to enable him to wear the jewel which he had so well deserved, and which he had received that evening. The I.P.M., in response, again thanked the brethren for their kindness during his year of office. He was glad to place the Lodge in the hands of Bro. Runtz in so satisfactory a condition and with so good a balance in hand. The W.M. then proposed the health of the P.M.'s, Dr. Jagielski, Dr. Jackson, Rath, Lancaster, Nowakowski, Paas and Smith; and Officers. These were briefly responded to, when the Tyler's toast brought a very pleasant evening to a satisfactory conclusion.

ROTHESAY LODGE, No. 1687.

THE members of the above Lodge met at the Inns of Court Hotel, Lincoln's-Inn-Fields, on the 2nd instant. Bro. W. C. Parsons P.M. and Secretary occupied the chair in the unavoidable absence of the W.M. (Bro. E. Duret); Green S.W., Valeriani J.W., Ratlin as Secretary, Green jun. S.D., Mole J.D., Shore I.G. Lodge was formally opened, and the minutes were read and confirmed. Brother Court was passed to the second degree, and a ballot was taken for the admission of Mr. Greenwood, who was duly initiated into the Order. The ceremonies were perfectly rendered by Bro. Parsons! The election of W.M. then took place, and Bro. F. Green S.W. was unanimously chosen; Bro. Bntlin Treasurer, and Bro. Potter Tyler. The Lodge was then closed until October, and the brethren sat down to a very excellent supper provided by Bro. Gosden. A very agreeable evening was passed.

OLD ENGLAND LODGE, No. 1790.

THE usual monthly meeting was held on Thursday, the 3rd inst., at the Masonic Hall, Crescent-road, New Thornton Heath. Present—Bros. E. Whittaker W.M., J. Sargeant S.W., H. Baber J.W., F. Ridpath Secretary, W. Ranson S.D., C. Tarry J.D., C. Steng I.G., J. Bavin Tyler; also Bros. Pascall I.P.M., T. Chamberlain, E. Samuel, J. Kilvington, H. W. Hobbs, C. Wadsworth, J. Majore, R. Astington, James Clarke. Visitor—E. Sawyer P.M. 1619 1892. By command of the W.M. the brethren appeared in mourning on account of the decease of His Royal Highness the Duke of Albany. The minutes of last meeting were read and confirmed. Bro. Pascall I.P.M. proposed that the sum of five guineas be taken from the Lodge funds and placed on the list of Bro. Hugh W. Hobbs, who had been elected to represent the Lodge at the next Girls' Festival. Bro. J. Kilvington seconded, and the proposition was carried unanimously. Bro. Baber J.W. then moved the following resolution:—"That the brethren of the Old England Lodge hereby desire to express the deep regret they feel at the sudden decease of His Royal Highness the Duke of Albany, K.G., &c., and that the condolence of the brethren to Her Majesty the Queen, Her Royal Highness the Duchess of Albany, His Royal Highness the Grand Master, and the other members of the Royal Family be recorded on the minutes, together with the announcement that by command of the W.M. the brethren appeared in mourning." Bro. Ranson S.D. seconded, and it was carried unanimously. Bro. Baber asked for, and obtained, the promise of the Lodge votes for the Royal Masonic Benevolent Institution on behalf of Mrs. Emma Bowen, widow of the late Bro. J. T. Bowen 186, a most deserving candidate. Lodge was then closed in due form.

CLAREMONT LODGE, No. 1861.

THIS Lodge, named after, and meeting under the shadow of the Royal House of Claremont, held its first regular meeting of the year on Monday last, 14th instant, when Bro. Thomas Vincent P.M. P.Z. P.G.S.B. for Surrey proposed that a letter be sent to Her Royal Highness the Duchess of Albany, expressive of the great grief felt by the brethren at the death of her beloved husband, their gifted and much lamented Bro. His Royal Highness the Duke of Albany, and desire most respectfully to offer to Her Royal Highness their most sincere sympathy and condolence in her sad bereavement, and pray that the G.A.O.T.U. may sustain her under her severe affliction. This was seconded by Bro. H. E. Frances P.Z. P.P.G.D.C. Surrey, and carried unanimously.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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EVOLUTION IN MASONIC HISTORY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—About four years ago, an old Masonic MS. was printed in your journal. As many of your readers have probably forgotten all about it, and some may never have seen such a document, a brief description of that class of Masonic MSS. is necessary.

These old MSS. are variously denominated, viz., "Old Charges," "Old Constitutions," and in America they used to be styled "Old Gothic Constitutions." In reality, however, the said MSS. were merely the rituals of the pre-1717 Masons. They all begin with a prayer, followed with the history of Masonry or legends—the seven sciences. Next comes instruction to the Elder or Master (written in Latin) to lay the hand of the candidate on a book. This having been done, the Elder exhorted the candidate and Fellows present not to violate their oath. After which, the Elder read the laws of the Masons to the candidate, and wound up as follows:—

"These charges that we now rehearse unto you and to all that be long to Masons ye shall keep. So help you God," &c.

In short, the oath was administered to the candidate in a Lodge in the same fashion as an oath is administered to a witness in our Law Courts. In the Roberts' MS., printed in 1722, in addition to the above oath, the candidate was made to repeat the following oath also:—

"And, moreover, I, A. B., do, in the presence of Almighty God and

my Fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any Act or circumstance whatsoever, Directly or indirectly, publish, discover, reveal, or make known any of the secrets, privities, or counsels of the Fraternity or Fellowship of Freemasonry, which at this time, or any time hereafter, shall be made known unto me. So help me God and the holy contents of this book."

After which, two supplements are successively introduced into the Roberts' MS., each containing several new regulations, the first supplement is headed thus:—

"THIS CHARGE BELONGETH TO APPRENTICES."

Which is followed by seven paragraphs. And the second is headed, 'ADDITIONAL ORDERS AND CONSTITUTIONS MADE AND AGREED UPON AT A GENERAL ASSEMBLY AT — ON THE EIGHTH DAY OF DECEMBER 1663.'

The sixth regulation under the above heading reads as follows:—

"That no person shall be accepted a Free Mason, unless he shall be One and Twenty Years Old, or more."

And the seventh and last paragraph requires a new oath to be administered, and the above oath, beginning with "I, A. B.," is here repeated, word for word, as before.

Knowing that in the Harleian MS. No. 1942 there was a similar oath beginning with "I, A. B.," I compared the oath in the Harleian MS. with that of Roberts', and found them exactly alike. I next compared the said two MSS. from beginning to end, and I became satisfied that the Roberts' MS., though the supplements were reversed, and the law about the age of the candidate was added, was nevertheless copied from the above described Harleian MS. I next consulted Bro. Gould's History of Freemasonry, and I was not only pleased to find that Bro. Gould had arrived at the same conclusion, but I further learned that the law requiring a candidate to be twenty-one years of age is found in no other old MS. but that of Roberts'.

Knowing also that Anderson in his 1738 edition of the Constitution had quoted some Regulations from an old Constitution, I next compared the said Regulations of Anderson with those in the Roberts' MS. and found they were all alike, including the regulation requiring a candidate for Masonry to be twenty-one years of age. Hence, as the said regulation about the required age for a candidate is to be found only in the Roberts' Constitution, Anderson must have copied the six new laws or paragraphs from Roberts' printed pamphlet of 1722.

We see now that Anderson copied the said six paragraphs from the Roberts' MS., and the Roberts' MS. was copied, with few exceptions, from the Harleian MS. No. 1942. But in the Harleian MS. the supplements are not introduced by headings; we neither learn for whom the new laws were designed, nor when either of the supplements were enacted. But in the Roberts' MS. we are informed that the first supplement was designed as Charges for Apprentices, and in the heading to the second supplement we are informed that the new regulations were enacted by a General Assembly, held on the "Eighth Day of December 1663."

To the above improvement Anderson made further important improvements. Our worthy Doctor metamorphosed Roberts' "General Assembly" into a veritable "Grand Lodge," of which the Earl of St. Alban was Grand Master, Sir John Denham Deputy Grand Master, and Sir Christopher Wren and Mr. John Web were the Grand Wardens. And instead of Dr. Anderson copying Roberts' date, viz., "Eighth Day of December 1663," he made the date of the meeting of his Grand Lodge on "St. John's Day, 27th December 1663."

These successive historic improvements, made by a succession of Masonic historians, demonstrates conclusively that even Masonic history was not exempt from the all-pervading and all-controlling influence of the Darwinian law of Development or "Evolution."

Fraternally yours,

JACOB NORTON.

SYMBOLS.

SOME of the grandest thoughts of human life are taught by the use of symbols. In the form of parables, or allegories, the ancient Roman orators were in the habit of conveying the richest thoughts and strengthening the finest argument. Christ, in his teachings, for the same purpose, adopted the custom and was very free in the use of parables. By their use he enforced some of the richest thoughts of his life. The power of these parables was fully recognised by all of his Jewish hearers. In his use of them he was peculiarly forcible in adapting them to the character of his hearers. If at the Sea of Galilee, he spoke of the sea or the finny tribe; if among husbandmen, of the sowing of seed; if among vine-dressers, of the vine, and if among the pharisaical Jews, of the temple; the publicans, the talents; or, wherever he was, his grandest thought seems to have been conveyed in this manner.

Whatever was used in ancient times with such efficacy may continue to have power in elucidating thought and moulding and fashioning ideas among men. A symbol sometimes becomes a powerful argument in carrying a thought where logic would fail, because being brought to the mind in connection with a given idea, the hearer is brought to see, without careful elucidation upon the part of the speaker or writer.

Symbolism in Masonry is used for the purpose of carry-

ing the grandest thought to the minds and hearts of men. By its use we reach the mind in a way not only appropriate, but with the greatest force. In the initiation into any degree there would be no time for argument or a long address upon a man's duty to himself, nor to his neighbour; but to demand a penny in the moment when he is entirely bereft of every valuable thing leaves an impression upon his mind that can never be eradicated.

We do not propose, in our few articles upon this subject, to be very elaborate, nor to enter to any great extent upon the origin of the many Masonic symbols, but as far as possible to draw from them the teachings which ought to be very dear to Masonic hearts.

Our readers are all aware that there is great carelessness upon the part of Masons generally upon this point. Few of us stop to ponder on the value of symbolic teaching. The chart hangs in the Lodge-room as an ornament more than because of its great value as one of our most important and powerful teachers; yet it is full of valuable lessons. The initiate hears the lessons drawn from the chart, and regards it afterward with a marked degree of indifference. A proper attention to the signification of our symbols, and walking in the direction of their teaching, would result in making all of us better men. Let us now, as we look into this thought, try to learn something that will lead us into a higher type of life.

In speaking of the value of our symbols we would not in any sense whatever depreciate the esoteric work, but we must remember that both of these elements of Masonry have a work to perform. Neither is in the way of the other. They are co-partners in one great work. Theoretically, each should have proper attention; practically, the esoteric receives all, and the symbolical little or none.

Webster defines a symbol as "a sign by which one infers or knows a thing." 1. "The sign or representation of something moral or intellectual by the images or properties of natural things." The last being the true idea of Masonic symbolism, it is the only portion of his extensive definition that we need touch.

Masonry is "a science of morality, veiled in allegory and illustrated by symbols." (Mackey Sym. 71.)

The great and powerful feature of Masonry is its teaching of moral principle; but take away its symbols, by which these principles are brought to the mind, and we have in a measure destroyed its chief power. Symbols to Masonry are what preaching is to Christianity, its chief method of imparting instruction and perpetuating principles. Because of its symbolism we need not relegate it to the mysteries of ancient heathenism, for the symbolic science was not any more peculiar to the Chaldeans, Phœnicians, and Egyptians, than it was to the Jews. With the former it was their chief power, while with the Jews, faith in God was the power, and symbols the instrument. We prefer to believe that if Masonry was, in any direct sense, the product of any given nation, it was the result of an Association of Jews rather than any other, because in it at present are none of the remains of the former, while in the latter case we have the God idea fully developed in all its work, and because this God idea is present in all its symbols.

Beginning with childhood's teaching by symbols it increases in power through life, and in maturer years there is more moral worth in the symbol than at any other period.

The brazen serpent was held up by the great evangelist as one of the grandest symbols of the saving power of the Redeemer, and by that symbol perhaps many were brought to His knowledge who would otherwise have failed in acquiring it.

SOLOMON'S TEMPLE.—The Masonic reference to Solomon's Temple is more symbolical than real. The divisions were natural, each part being reserved and sanctified for a particular purpose. Beginning with the highest, the Holy of Holies was for the dwelling of the Shekinah, and for His visible appearance to man; the Holy Place, for the priests who stood between God and man, ministering in holy things; the outer court, for the people, who received God's commands from the hands of the priests. So in the trinitarian character of man we have the highest element, the soul, which can commune with God; the mind, as the agent between soul and body, becomes the designing part of man's nature, putting into form and shape the conceptions of the soul, while the body is the seat of all the baser passions. Thus, without carrying the thought further, it

is plain to see a beautiful symbolism in the temple as referring to man's trinitarian character.

Mackey, in his "Symbolism of Masonry," page 91, says that the divisions of the workmen at Solomon's Temple "have been adopted as the types of the three degrees now practised in Speculative Masonry, and constituted an important and interesting part of temple symbolism." In the physical sense this may be true, but there is another and higher sense in which we are to consider the temple as the theoretical foundation of Masonry. At the time of its final completion it was thoroughly consecrated to God. That consecration meant setting apart all that belonged to it, even the minutest thing about it. So if we take the temple in its symbolic light it means a great deal to Masons. The lesson we are to learn is that of our consecration to the service of God. This is the teaching, but it is hardly appreciated in all of its fulness. Not only is the teaching true in a general way, but in the most minute sense. Take the thought of the temple symbolism and then follow it up through the first degree alone; the heart; the divestment of valuable substances; entering, duly prepared; conducted by a blinded way, and by the hand of a friend into an unknown and unseen door; received upon a point vital to the conscience; trusting in God; making a prayerful supplication; asking for light; bowing in sacred silence at an altar; above the great lights of Masonry; grasping the hand of friendship and brotherly love; wearing the emblem of purity in the white apron, with all its honours; measuring our time by twenty-four inch gauge; coming at the call of the gavel; finding ourselves called upon for help in the absence of all ability to yield to the demand; and so through all the symbolisms, from the first of the Entered Apprentice to the last of the third degree, all tend to show that the symbolism of the temple means a giving up to God, and submitting to be led by Him through life.

Realising the valuable teachings of Masonry, many say, "It is religion enough for me," but of all who say this, and make it their boast, how very few there are who really serve God at all, but rather make it an excuse for doing nothing for His cause! It would seem that such was the case because men generalise too much upon this temple symbolism and particularise too little. Now, it is plain, that when men have accepted such teaching it is incumbent upon them to act as if they believed what they say they have accepted. There should be no more need to impress Masons with their duty to God than to instruct Christians, because each class is expected to know duty.

Is the duty to God duly impressed upon us as we enter the Lodge? Are not all too neglectful of these great thoughts? If we receive the teachings of such valuable symbolisms, and fail to impress them upon others, or carry out their precepts in our own lives, are we not culpable before each other and accountable to God for such neglect? These are momentous questions to Masons.

Now, as we follow these thoughts separately, let us see how nearly we fulfil our obligations to God.

The heart is not only the secret place of man's affections, but also theoretically the dwelling place of all the important truths or facts of life. It should be pure and holy. All of its conceptions should be right. Before we enter upon any important undertaking the heart should be perfectly free and clear of all doubts and prejudices relating thereto. No man can be a perfect Christian without this consent; neither can one enter fully into the work of a Mason without it. As upon entering upon the work of the Church we are supposed to engage in it with hearts purified from every stain, so the symbol of the heart in Masonry indicates that we were there first made a Mason: because there we first accepted the principles and doctrines that made us Masons. The heart is the symbolic word for the inner spiritual nature; the seat of God's communion with man; the receiver of all good thoughts and evil designs, and the repository of all teachings, either good or bad. It is the essential eternal element of our nature that must render an account to God. How important, then, that it be pure in all its conceptions and actions! It answers to the symbolism of the temple Holy of Holies, the dwelling place of God. If Masonic symbolic teachings, then, are directed to this essential eternal element, how careful we should be to keep its purity intact, and to be thoroughly prepared to give a good account of words, actions and thoughts when we meet in the Grand Lodge on High!—*Voice of Masonry.*

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UNDER THE PRESIDENCY OF THE

RIGHT HON. THE LORD BROOKE, M.P.

R.W. PROV. GRAND MASTER ESSEX.

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W. Bro. BURDETT-COUTTS, W.M. 2030, Treasurer.

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*** Brethren willing to serve the office of Steward are very greatly
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possible to the Secretary, who will gladly give any information
required.

F. R. W. HEDGES, Secretary.

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SECOND APPLICATION, April 1884.

To the Governors and Subscribers of the Royal
Masonic Institution for Boys.

THE favour of the VOTES and INTEREST of the Governors and
Subscribers is earnestly solicited on behalf of

LIONEL BLENKINSOP J. MANBY,
AGED 9 YEARS.

The Candidate's father, Bro. JOHN G. MANBY, was initiated in the Sincerity
Lodge, No. 292, Liverpool, in 1859, and on his removal to London joined Prudent
Brethren Lodge, No. 145, and the Chapter, and continued to be a subscrib-
ing member of the same until his death, which took place in January 1883. He
leaves a widow and four young children very inadequately provided for.

Proxies will be thankfully received by the widow, Mrs. MANBY, Ashwick
Cottage, Oakhill, Bath.

VOTES AND INTEREST ARE SOLICITED FOR
MRS. JANE TRIBE, aged 63,

WIDOW of Brother George Henry Tribe, who was initiated 1858
in No. 604, Lyttelton, New Zealand; joined No. 609, Christchurch, New
Zealand; was first Worshipful Master of No. 1241, Ross, New Zealand; sub-
sequently District Grand Chaplain Westland; and District Grand Treasurer
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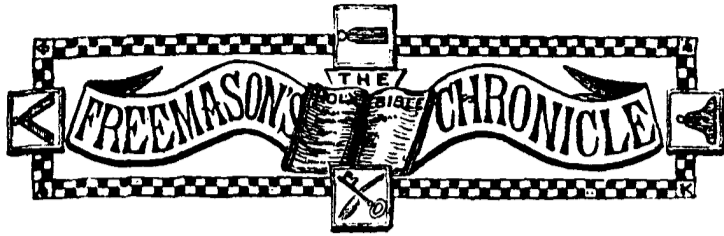
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GRAND LODGE OF HAMPSHIRE AND ISLE OF WIGHT.

AN especial Grand Lodge of this Province was held on the 9th inst., at Southampton, for the purpose of condoling with the Queen, the Prince of Wales, and the Duchess of Albany, consequent upon the death of the Duke of Albany. In the unavoidable absence of Bro. the Rev. Canon Portal, Bro. Beach presided, supported by Bros. W. Hickman, Le Feuvre, Loveland, W. J. Hickman, Tilling, Lord Taylour, Emanuel, Jellicoe, Daw, Cawte, Cross, Gieve, Mursell, Hobbs, Gibson, Webb, Bemister, Robinson, Arldige, Pickering, Firth, Blackman, O'Neill, Knight, Stephens, Walton, Berry, Watson, Bigs and Vare. Bro. Beach, in eloquent terms, proposed, and Bro. Hickman seconded, that addresses be passed to Her Most Gracious Majesty the Queen, H.R.H. the Prince of Wales, and H.R.H. the Duchess of Albany, on the great loss they had sustained by the lamented death of H.R.H. the Duke of Albany. This proposal was adopted, and the addresses were agreed to.—*Portsmouth Times.*

PROVINCIAL GRAND LODGE OF DEVON.

THE Mark Master Masons of the Province of Devon held their annual meeting in the College Hall of the College at Newton Abbot on Thursday afternoon, 10th instant. Bro. Lieut.-Colonel J. Tanner-Davy, J.P., P.G.M.M.M. of Devon, presided. Bro. C. Spence-Bate, F.R.S., D.P.G.M. was unable to attend through a death in his family. The minutes of the Provincial Grand Lodges held at Teignmouth and Torquay since the previous annual meeting were read and confirmed. The Secretary presented his report, which congratulated the Lodge and the brethren of the Province in general at the success of several of the Lodges during the past year, through which there had been an increase of fifty-one members in the Province since the last Prov. Grand Lodge was held. The Treasurer reported that he had received during the year £25 11s 6d, balance from the previous Treasurer; £23 0s 6d, fees; £26 10s 9d, dues; total £65 4s 9d; current expenses for the year, £31 18s 2d; balance in hand, £33 5s 7d. The Treasurer also read the report of the Board of General Purposes, which recommended that a grant of fifteen guineas should be made by the Prov. Grand Lodge towards the expenses of the reception of Grand Lodge of England Moveable Meeting, which is expected to be held in the autumn; also that five guineas be given to the Mark Benevolent Fund, the same to appear in the Steward's list of Bro. Maddely. It was announced that the St. George's Lodge, No. 15, held at Exeter, by whom the invitation of the Grand Lodge to hold its Movable Committee under its banner had been made, had resolved that each of its forty-eight members would give half a sovereign towards the expenses also, and that there would be no difficulty in raising more money to meet the expenses if required. The visit of the Grand Lodge would, it was hoped, be a perfect success, as many of the brethren as could attend should be present. The Grand Lodge thus visiting the Province would bring honour to the Provincial Grand Master, and tend to further the prosperity of the Order in the Province. The five guineas would give the Province a vote to the Benevolent Fund at each election. The reports were unanimously received and adopted. The Prov. Grand Master called the attention of the Province to the sad trial of the Royal Family in the recent unexpected decease of Right Worshipful Bro. Prince Leopold, Duke of Albany. It was unanimously resolved that addresses of condolence and sympathy should be sent from the Provincial Grand Lodge to the Queen and the Duchess of Albany. The Prov. Grand Master and the Provincial Grand Secretary were appointed to undertake the duty. The Provincial Grand Master explained that the absence of the Deputy Provincial Grand Master, Bro. C. Spence Bate, had arisen from his recently having lost his wife. A vote of condolence and sympathy was accorded to Bro. Bate, and the Provincial Grand Master asked to present it. The following were invested as the Prov. Grand Master's Officers for the ensuing year:—

Bro. C. Spence Bate 35...	...	Deputy P.G.M.
W. Vicary 215	...	Prov. G. Senior Warden
Alfred Latimer 35	...	P.G. Junior Warden
John Lane	...	P.G. Master Overseer
George N. Burden 316	...	P.G. Senior Overseer
Captain W. H. R. Saunders 316...	...	P.G. Junior Overseer
Rev. Ithor Cross 9	...	P.G. Chaplain
J. B. Westlake 50	...	P.G. Reg.
Dr. Jervis 215	...	P.G. Treasurer
G. F. Gratwicke 15 (re-appointed)	...	P.G. Secretary
W. H. Cawse 16	...	P.G. Assistant ditto
J. T. Williams 22	...	P.G. Senior Deacon
G. C. Serle 215	...	P.G. Junior Deacon
J. Wills 15	...	P.G. Supt. of Works
A. Tout 76	...	P.G. Director of Ceremonies
George Huxham 15	...	P.G. Assistant ditto
W. H. Woolcock 23	...	P.G. Sword Bearer

R. Lavers 100	...	P.G. Standard Bearer
J. Haywood 215	...	P.G. Pursuivant
William Ollis 35	...	} P.G. Stewards
J. T. Crossley 64	...	
H. Rogers 96	...	
James Gidley	...	P.G. Tyler

Thanks were voted to Brother the Rev. G. Townsend Warner, M.A., the Principal of Newton College, for the use of the hall, and Bros. Oliver, Pope, and Martin for their valuable assistance in providing for the holding of the present Grand Lodge at Newton. The next business was to consider the following notice of motion, given by Bro. H. Stocker P.P.G.D. P.M. No. 15, seconded by Bro. E. T. Fulford P.G.S. of England P.P.G.M.O. P.M. No. 15, "That the R.W. the P.G.M.M. be respectfully requested to invite the Grand Lodge of England to hold its autumn moveable meeting in Devonshire, under the banner of St. George's Lodge, No. 15, and that the Province pledge itself to use every effort to give the Grand Lodge a worthy welcome." This motion was unanimously adopted. The Lodge was then closed with the usual forms, and the brethren adjourned to Poole's Globe Hotel, where they dined together. The P.G.M. presided.

The Grand Lodge of Mark Master Masons will hold a Lodge of Emergency on the 25th inst., at the Hall, Red Lion Square, at one in the afternoon, to prepare an address of condolence to Her Majesty the Queen and the Duchess of Albany on the death of H.R.H. the Duke of Albany, Past Grand Master.

ROYAL ARK MARINERS.

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PANMURE LODGE, No. 139.

THE regular meeting of the above was held on the 7th inst., at the Masonic Hall, No. 8A Red Lion-square. Bros. J. H. Hawkins W.C.N., W. Poore as J., Allen S.C., Pulman P.C.N. Scribe. Lodge was opened, and the minutes were confirmed. Ballots were taken for the admission of Bros. J. Faulkner, Magrath, Pipe, Duffin, of Panmure Mark Lodge, and Von Joel, of the Thistle Mark Lodge, which were unanimously in their favour. These candidates were elevated by Bro. W. Vincent P.C.N., who performed the ceremony in his usual efficient manner. Some other business followed, and then Lodge was closed until first Monday in May.

The Prosperity Chapter of Instruction, which has hitherto met at the Hercules Tavern, 119 Leadenhall Street, is discontinued, and instead thereof, the Eastern Star Chapter, No. 95, will meet at the same place, on the second and fourth Friday in every month, at a quarter to seven o'clock p.m.

A Convocation of the North London Chapter of Improvement was held on Thursday, 10th inst., at the hour of 8, at the Alwyne Castle Tavern, St. Paul's Road, Canonbury. Comps. A. Hubbard filled the chair of Z., Dean H., Edmonds J., Foster Shaw S.N., Sheffield P.S. This Chapter holds meetings all the year through.

Bro. James Stevens, P.M., P.Z., has accepted the invitation of the Fidelity Lodge of Instruction, No. 3, to deliver his Masonic Lecture, "Knobs and Excrescences," Explanatory of the Ritual and Ceremony of the First Degree, on the occasion of their meeting on the 30th inst., at the Alfred Tavern, Roman Road, Barnsbury, when a large gathering of North London brethren may be anticipated.

Obituary.

With feelings of deep regret we announce the death, which occurred on Saturday last, after a short but severe illness, of Bro. E. P. Albert P.G.P. Our deceased brother was initiated in the Joppa Lodge, No. 188; he served every office, with credit to himself and satisfaction to the brethren; he passed the chair in this Lodge, and was its Secretary for many years. The M.W.G.M. His Royal Highness the Prince of Wales, on his installation, invested our brother with the Collar of Grand Pursuivant. He was P.Z. of the Joppa Chapter, No. 188, and one of the founders of the Lodge of Montefiore, No. 1017; he served the office of W.M., and was Secretary at the time of his death. His loss will be mourned by his sorrowing daughter, family, and a very numerous circle of Masonic and other friends, by whom he was universally respected and will be deeply regretted. May his soul rest in peace.

PROVINCIAL GRAND LODGE OF OXFORDSHIRE.

ON Thursday, the 10th inst., a special Grand Lodge was held in the Apollo (University) Masonic Hall, for the purpose of passing addresses of condolence to Her Majesty the Queen, Her Royal Highness the Duchess of Albany, and His Royal Highness the Prince of Wales, K.G., on the death of the Provincial Grand Master, His Royal Highness Prince Leopold, Duke of Albany, K.G. There was a large attendance of brethren from all the Lodges in the Province, who appeared in Masonic mourning. The Lodge was also draped in mourning. Bro. Reginald Bird P.G.D., the Deputy Provincial Grand Master, presided. Bro. the Rev. H. Adair Pickard P.G.C. gave a most feeling address, and proposed that the following vote of condolence should be carried by the Lodge. This was seconded by Bro. F. P. Morrell P.G.D. and was supported by Bro. the Rev. R. W. M. Pope and the Deputy Provincial Grand Master. The votes were all unanimously agreed to.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

We, the Freemasons of Oxfordshire in Provincial Grand Lodge assembled, respectfully approach your Majesty with the expression of our deep grief at the great loss which your Majesty has sustained by the untimely death of our dearly loved and much lamented Provincial Grand Master, your Majesty's highly gifted and illustrious youngest son, H.R.H. Prince Leopold Duke of Albany, K.G.

During his residence in this City as a member of the University, we, as Freemasons, enjoyed special opportunities of becoming acquainted with the many graces of His Royal Highness's character from the time when he first condescended to patronise our mysteries and join in our assemblies.

While continuing to manifest a special interest in this Province by his fraternal rule over it, H.R.H., by his many acts of brotherly kindness, had endeared himself to Freemasons throughout the length and breadth of the country, when it seemed good to the Great Architect of the Universe to call him from our midst.

With the example of his illustrious father ever before his eyes, the first aim of H.R.H. during his brief span of life was to increase the happiness of your Majesty's subjects by encouraging and actively assisting all efforts tending to promote the welfare of his fellow-creatures.

Himself a sufferer, he sympathised with the sufferings of others, and on all occasions showed that he adopted as his own the maxim that Charity is the distinguishing characteristic of a Freemason's heart.

While thus expressing our condolence, our fervent prayer is that the Great Architect of the Universe may endue your Majesty with fortitude to support the heavy trial which has so suddenly overtaken you, and that He may vouchsafe to you a continuance of that health and strength which are so precious to all your Majesty's faithful subjects.

TO H.R.H. THE DUCHESS OF ALBANY.

We, the Freemasons of Oxfordshire, in Provincial Grand Lodge assembled, desire to express our ardent grief at the irreparable loss which your Royal Highness has sustained by the untimely death of our dearly beloved brother and much lamented Provincial Grand Master H.R.H. the Duke of Albany, K.G.

It was in this ancient City that your beloved husband first formed that connection with Freemasonry which he maintained until the closing hour of his existence—he joined in our meetings—he presided over our deliberations—and by his courteous demeanour and urbanity of manner he attached the hearts of all in this Province to himself.

We welcomed your Royal Highness into this realm as a member of the Royal Family, and we rejoiced still further when you graced our Festivities by your presence in this University at the last commemoration.

And now in this sad hour of your grief we offer our condolence on the awfully sudden termination of that wedded life which we had trusted it might have pleased the Great Architect of the Universe to have prolonged for many years to come, and we pray that the Father of the Fatherless and the God of the Widow may sustain and protect your Royal Highness and your infant daughter in this your hour of supreme trial.

TO H.R.H. ALBERT EDWARD, PRINCE OF WALES, K.G., GRAND MASTER OF ENGLAND.

Most Worshipful Sir,—We, the Freemasons of Oxfordshire, in Provincial Grand Lodge assembled, respectfully approach your Royal Highness with the expression of our deep grief at the great loss which your Royal Highness has sustained by the untimely death of our dearly loved and much lamented Provincial Grand Master, your highly gifted and illustrious brother H.R.H. the Duke of Albany, K.G., Past Grand Warden of England.

From the time when he first saw the light of Masonry in this ancient city, we, as Freemasons, enjoyed special opportunities of observing and appreciating the many excellences of character displayed by his Royal Highness, and it was thus with special gratification that we hailed the selection made by your Royal Highness when you appointed him to preside over us in this Province.

The duties of this high office he discharged for eight years with such zeal and ability as to win the esteem and affection of every member of the Craft, not only in this Province, but throughout the Kingdom.

We feel most keenly the grievous loss which has been sustained by your Royal Highness, by Freemasons in general, and by this Provincial Grand Lodge in particular, but while mourning for his departure, we dare not repine at the edict of the Great Architect of the Universe which has summoned him to the Grand Lodge above, where the blessed over rest in eternal peace.

PROV. GRAND LODGE OF WEST YORKSHIRE.

ON Wednesday, the 16th instant, the Worshipful Master and Officers of the Huddersfield Lodge, No. 290, opened a preliminary Lodge at the Masonic Hall, South Parade, Huddersfield, presided over by Lieutenant-Colonel Sir Henry Edwards, Bart., C.B., D.L., Provincial Grand Master, and assisted by Brother T. W. Tew, Senior Grand Deacon of England and Deputy Provincial Grand Master, and a full gathering of Provincial Grand Officers and Brethren. After the minutes of the previous meeting, holden at Halifax in January, had been confirmed, and the customary salutations accorded, Bro. Sir Henry Edwards addressed the brethren as follows:—

I am glad to be again present at the annual assembly of Provincial Grand Lodge, under the banner of the Huddersfield Lodge, No. 290, and surrounded by the representatives of the various Lodges of West Yorkshire. Each year as it rolls by tells me that at my time of life I cannot apply that vigour of mind and character to my multifarious duties which I could wish; therefore, whilst thanking you for the reception you have given me, I must claim your co-operation and forbearance in the deliberations on which we now enter. It is encouragement to my mind to realise the fact that the Lodges are this day well represented on the roll-call of the Province. Last October, and again at Halifax, no less than 18 Lodges were represented. This was a matter of regret to me. I think at least every Worshipful Master and charity member of each Lodge should try to be present at our Quarterly Communications, because I regard these gatherings as an illustration of the advantages of free confederation, to keep alive the interests of the Lodges and to co-operate together in beneficent acts of charity, to promote a good fraternal understanding among the brethren, and to work out practical solutions such as are referred to in our charity report, and other matters connected with Grand Lodge which require serious consideration and remedial rectification as they arise year by year; therefore, Brethren, non-responsive Lodges detract from the utility of these gatherings. Brethren, I am glad that this quarterly meeting is held in Huddersfield. It reminds us of that greater and brilliant gathering on the 15th October last, when we assembled in this town to present an address of welcome to His Royal Highness the late Duke of Albany, K.G., K.T., &c., &c. The then Mayor of Huddersfield is, I believe, here to-day, and I again thank him, and the present Mayor of this town, for the facilities they placed at the disposal of this Provincial Grand Lodge on that occasion. The Right Worshipful Provincial Grand Master of Oxfordshire's visit to Durham on the 30th January last, the addresses he gave this and that Province, and the Freemasons of Seaham Harbour on the 19th February, merit our cordial acknowledgments. We now loyally treasure them up in our hearts because God has taken him from us, and we reciprocate His Royal Highness's sentiments of his "satisfaction at finding that the beneficial influences of Freemasonry are recognised and appreciated in our communities" outside as inside the various Lodges. This Province was represented on this occasion of the Royal visit to Durham by my Deputy and many other brethren from West Yorkshire. I must refer also to our Royal Grand Master, who has placed himself in the forefront of this campaign of usefulness and beneficent influences of noble works and generous actions. The Prince of Wales is a member of the Royal Commission of Inquiry concerning the Dwellings of the Poor in London, and by his personal inspection of some of the worst localities in Saint Pancras and Holborn, has set an example of personal service for the good of the poor and the increase of their social happiness, and which will be taken up by its citizens and the Craft in our great metropolis with a zest out of which nothing but good can come. The interest which he has taken in the National Lifeboat Institution, and the Fisheries Exhibition, and the safety and welfare of our sailors, and his promise to lay the stone of that great work of restoration of Peterborough Cathedral on the 7th May next (but which he has announced he cannot do now) are, however, acts of graciousness which have won the love and respect of the Craft and of the people of this country to the Queen, to himself, and the other members of the Royal Family of this country, and done more to consolidate the throne on a solid foundation than if they had led our armies to the recent victories which our soldiers have so gallantly achieved. Our loyalty to the throne, sympathy to the Queen, and to Her Royal Highness the Duchess of Albany in their great bereavement, and our faithful adherence to the principles of our Order, as set forth in the volume of the Sacred Law, are in my humble opinion sure safeguards against the fostering and plotting of outrages in our midst, which have for their objects the undermining the very foundations of social order. I refer to a Lenten pastoral issued on the 26th February in a neighbouring island on the evil of unlawful associations, and classing Freemasons as the outcome of revolutionary secret societies. Brethren, the Irish Freemasons are a most loyal body of men. The Freemasons of England are sanctioned and upheld by Acts of Parliament as a collective body and styled the United Grand Lodge of Ancient Free and Accepted Masons of England, and every Freemason's name is registered in the office of the Clerk of the Peace. We have nothing illegally secret about us, and as loyal, peaceable, and well conducted Freemasons of England and Ireland, we protest against these audacious charges that we can be counterpart of other illegal and inhuman associations. It affords me much pride to notice the gradual increase of the influence and usefulness of the Craft. May it, under judicious administration, prosper and flourish in the midst of all sections of the community, so that peace and happiness, truth and justice, religion and piety, may, upon the best and surest foundations, be established among us for all generations. In 1875 the Freemasons of the Aire and Calder Lodge laid the foundations of Christ Church, at Goole, and on the 18th of March last, there was a religious service held therein on the opening of the new Sailors' Institute for the port of Goole. This institute, built, at a cost of £1700, by the help of the Freemasons and others,

is for the sailors reading and recreation rooms. Our sympathies are with our sailors. We wish this institute every success at Gool. On the 7th of March my Deputy consecrated and dedicated the old Lodge of St. George's, Doncaster, 213, in its new premises, Nether Hall. The warrant for the Beaumont Lodge at Kirkburton, No. 2035, will be formally opened by my Deputy on 8th May. A copy of the Revised Book of Constitutions has been supplied by the Board of General Purposes to the Worshipful Master of each Lodge on the roll of G.L. of England; but I desire to mark this important event to my province, by presenting a specially-bound pedestal copy to each of our 67 Lodges. This Revised Book of Constitutions marks to my mind a new epoch in the history of Freemasonry. The original copy having been in force with slight alterations since the Union in 1813. It will now be necessary to re-appoint our Advice Committee to bring into harmony our Provincial Grand Lodge by-laws with the new Book of Constitutions. For this business I hope I may rely upon the assistance and co-operation of the brethren who so ably devoted their time to an examination of the amendments of the newly revised Book of Constitutions. It affords me satisfaction to state that the "Special Building Committee," appointed on the 5th December last, of which my Deputy is a member, has met several times since in Freemasons' Hall, that contracts have been let for the restoration of the beautiful hall, and that it will be completed and ready for the use of the Craft this month, the work being carried on and completed with amount received from the Insurance Company as compensation for the late fire. Our Charity Committee met at Wakefield on the 22nd March. There were eleven applicants for your charitable support. Their report will shortly be presented to you. I ask every Lodge Charity Steward to read this report to his Lodge, and direct attention to the support so urgently needed. Last year 530 votes were lost to us by deaths. I appeal to all of you to help the Charity Committee in their arduous labours by generous contributions to our several Institutions. Our lessons of Freemasonry teach us much of the instability of human affairs, and therefore it is well to remember that we benefit ourselves by the good we try to do for the happiness of those who are unfortunate, helpless, and forlorn. We mourn to-day the death of the Provincial Grand Master of Oxfordshire, His Royal Highness the Duke of Albany. Both Houses of Parliament have moved addresses of condolence to Her Majesty on this national bereavement, and have spoken through Her Ministers in graceful terms of the high mental qualities of the deceased Royal Duke. But we, also as Freemasons, desire to express our grief and sorrow on this irreparable loss sustained by the State and the Craft, and to place on the records of this Provincial Grand Lodge the feelings which animate us on this mournful event. The royal Prince whom we have lost was not marked solely by his birth and Masonic rank, but with rare gifts with which Nature had endowed him, and which he had assiduously cultivated, and which he was devoting for the good of this country, and to the encouragement of every useful, scientific, and benevolent work. There is another Royal Lady who feels this shock, and who graced Huddersfield with her presence last autumn—the Duchess of Albany; and our Masonic sympathies extend to her as well as to the Queen and the Prince of Wales. To one and all of the Royal Family of England our hearts are moved to place on record this testimony of our sympathies, and to offer our tribute of responsive condolence for the loss the Queen, Her Royal Highness the Duchess of Albany, and the Craft have sustained. His Royal Highness was to have presided at the Boys' Eighty-sixth Annual Festival on the 26th of June. We have to lament the loss by death of several prominent members of the Craft of West Yorkshire, among whom are Bro. Mark Dawson, late Mayor of Bradford; Bro. S. O. Bailey, Bradford, who was connected with the Bradford Historical and Antiquarian Society; Bro. William Foster, of Hornby Castle, late High Sheriff of Lancashire; the Rev. Dr. Neary, of Ossett; Bro. Anton Englemann, late of Harmony Lodge, No. 600, Past Provincial Grand Junior Warden, and Founder of Lodge No. 874, now 600, Harmony, who died at Frankfort, on the 17th March; and several others. Bro. Motley Ward's example has been followed in our charity subscription list by a son of the late Bro. W. Foster, of Pentalpha Lodge, No. 974, by a donation of fifty guineas to the Girls' Festival, to be held on the 21st May. And now, Brethren, comes the most delicate and the most perplexing part of my duties as your Provincial Grand Master, the exercise of my prerogative under clause 87 of the Book of Constitutions. With 887 Past Masters and Worshipful Masters, the difficulty of appointing officers for the ensuing year is an onerous one, although the Grand Lodge has placed two more at my disposal. I know I have only the means of recognising the fewest of these yearly increasing claims. One appointment I venture to make is Brother Wright Mellor, the Worshipful the Mayor of Huddersfield, as my Senior Grand Warden, in acknowledgment of the splendid reception of the late Duke and the Duchess of Albany. I thank the other Lodges of Huddersfield for their co-operation in this day's proceedings, and all of you for the attention you have given to this address, and I now ask your earnest consideration to the business on the agenda paper.

Bro. Tew Deputy Provincial Grand Master, then addressed the brethren on matters affecting the working of the Craft. He deprecated a system of private communications to the Provincial Grand Master instead of through the ordinary channel of the Secretary's office.

Votes of condolence to Her Majesty the Queen and the Duchess of Albany on the recent death of his H.R.H. the Duke of Albany were carried.

The Officers were appointed for the ensuing year as follows:—

Bro. Wright Mellor, J.P., P.M. 275	...	Prov. G. Senior Warden
George Motley Waud, J.P., P.M. 302	...	P.G. Junior Warden
Rev. R. Bullock, M.A., Chap. 1211	...	P.G. Chaplains
Rev. W. T. M. Sylvester, Chap. 1542	...	
Jas. H. Gratton (elected) P.M. 1513	...	P.G. Treasurer
C. S. Sunderland P.M. 1301	...	P.G. Registrar

Henry Smith P.M. 387	...	P.G. Secretary
Benjamin Hutchinson P.M. 290	...	P.G. Senior Deacons
Joseph Lowenthal P.M. 275	...	
W. Wagstaff-Barlow P.M. 302	...	P.G. Junior Deacons
Reuben Williamson P.M. 521	...	
Thomas Winn P.M. 1211	...	P.G. Supt. of Works
Joseph W. Monckman P.M. 1018	...	P.G. Director of Ceremonies
Hugh Saggden Holdsworth P.M. 408	...	P.G. Deputy ditto
Thomas Pickles P.M. 258	...	P.G. Assistant ditto
George Pearson P.M. 1034	...	P.G. Sword Bearer
James France P.M. 208	...	P.G. Standard Bearer
Alfred Anstin P.M. 306	...	P.G. Ditto
John William Phillips 139	...	P.G. Organist
Herbert G. E. Green 1010	...	P.G. Assistant Secretary
John Seed P.M. 1302	...	P.G. Pursuivant
William Cockcroft P.M. 307	...	P.G. Assistant Pursuivant
R. Schott P.M. 296, T. Whitaker	...	P.G. Stewards
P.M. 448, R. Ackrill P.M. 1001	...	
J. Wright P.M. 600, J. Bedford	...	
P.M. 304, J. Brailsford P.M. 1779	...	
Joshua Lee P.M. 290	...	P.G. Tyler
Jonas Sheard 308	...	P.G. Assistant Tyler

The Annual Report of the Charity Committee was presented and adopted.

Sir Henry Edwards P.G.M. then presented the Provincial Grand Lodge with three additional full sets of Provincial Officers' clothing and jewels and two standards richly embroidered with Masonic devices. He also presented to each Lodge a handsomely-bound copy of the Revised Book of Constitutions, for all of which a unanimous vote of thanks was accorded him.

After other business of the Province had been transacted, and petitions for relief considered, the meeting terminated.—*Yorkshire Post.*

P.G.L. OF HAMPSHIRE AND ISLE OF WIGHT.

A SPECIAL meeting of this Province was held at the Masonic Hall, Southampton, on Wednesday, 9th inst., to adopt addresses of condolence to Her Majesty the Queen, H.R.H. the Prince of Wales and H.R.H. the Duchess of Albany, on the lamented death of H.R.H. the Duke of Albany. There was a numerous attendance of Masons from all parts of the Province, the majority of the Lodges being represented. Bro. Beach presided, supported by Bro. Hickman; and amongst those present were Bros. Le Feuvre, Pickering, Tilling, Bunt jun., Waterworth, Rev. Watts, Wheeler, Major Walsh, Golden, Trodd, Firth, Rebbick, E. H. Elers, E. A. B. Elers, Rawlings, Stonham, Major Douglas, Everett, Dew, Phillips, Bemister, Gibson, Cross, Hobbs, Stevens, Dyer, Smith, Groves, Miller, Knight, Cox, Mursell, Scott, Berry, Martin, Weekes, Cawte, Algar, Rosoman, Gieve, Walton, Emanuel, Fatcher, Evans, Gould, Stevens, Longland, Webb, Adams, Patstone, Pearce, Brown, Passenger, Murray, Doman, Fromell, Calthorpe, Robinson, Jenkins, Robertson, Goldsmith, Arldige, Grier, Jellicoe, Laverty, Phillips, Powell, Loveland, Travess, Good, Williams, Burchett, King, Bailey, Powell, Marks, Doswell, Hickman, Biggs, Exell, Harrington, Carter, Smith, Vane. All the brethren wore emblems of mourning. Grand Lodge having been duly constituted, the Provincial Grand Master, in an eloquent address, proposed that a humble vote of sympathy and condolence be passed to Her Majesty the Queen, H.R.H. the Prince of Wales, and the Duchess of Albany, upon the lamented death of the late Prince Leopold. The resolution was seconded by Bro. Hickman, and supported by Bro. the Hon. Somerset J. Gough Calthorpe, as a member of Grand Lodge, and Bro. Best, on behalf of the Oxfordshire Province, of which the deceased Prince was the chief. Bro. Le Feuvre then submitted the draft of three addresses, and these were unanimously approved and adopted in silence. The Dead March in "Saul" was then played by the Provincial Grand Organist, and the proceedings having concluded, Provincial Grand Lodge closed in due form. Similar addresses were also adopted in Provincial Grand Royal Arch Chapter, in whose proceedings many of the before-mentioned brethren took part as Companions.—*Portsmouth Times.*

An Emergency Meeting of the Provincial Grand Lodge of Leicestershire and Rutland was held on Wednesday afternoon, at the Freemasons' Hall, Leicester, Earl Ferrers, Right Worshipful Provincial Grand Master, presiding. Addresses of sympathy and condolence with the Queen, the Prince of Wales as Grand Master, and the Duchess of Albany, on the occasion of the lamented death of the Duke of Albany were passed.

The following Festivals have been held during the week at Freemasons' Tavern:—

Tuesday, 15th—Cadogan Lodge, Salisbury Lodge, Leigh Lodge, Wanderers' Chapter; Wednesday, 16th—Buckingham and Chandos Lodge, Grand Stewards' Lodge, Oak Lodge; Thursday, 17th—Civil Service Vocal Union, Linnæan Club, Globe Lodge, St. Mary's Lodge, Universal Lodge; Friday, 18th—Jordau Lodge; Saturday, 19th—Primrose League.

HOLLOWAY'S OINTMENT AND PILLS.—Sudden changes of the temperature sorely try all persons prone to rheumatism, sciatica, tic doloureux, and many similar maladies scarcely less painful, though of shorter duration. On the first attack of stiffness or suffering in any muscle, joint, or nerve, recourse should immediately be had to fomenting the seat of disease with hot brine and rubbing in this remarkable Ointment, which will assuage the uneasiness of the part, subdue inflammation, and reduce the swelling. The Pills, simultaneously taken, will rectify constitutional disturbances and renew the strength. No remedy heretofore discovered has proved so effective as the Ointment and Pills for removing gouty, rheumatic, and serofulous attacks which afflict all ages, and are commonly called hereditary.

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, 19th APRIL.

- Quarterly General Court Girls' School, Freemasons' Hall, at 12
198—Perev. Jolly Farmers', Southgate Road, N., 8. (Instruction)
715—Pannure, Cannon-street Hotel, E.C.
1275—Star Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1364—Earl of Zetland, Old Town Hall, Mare-street, Hackney
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
1624—Eccleston, King's Head, Ebury Bridge Pimlico, at 7 (Instruction)
1641—Crichton, Surrey Masonic Hall, Camberwell
Sinnai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
M.M. 205—Beaconsfield, Che mers, Marsh Street, Walthamstow
M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.
410—Grove, Sun Hotel, Kingston
811—Yarborough, Royal Pavilion, Brighton
1491—Felix, Clarence Hotel, Teddington
1897—Citadel, Railway Hotel, Harrow

MONDAY, 21st APRIL.

- Quarterly General Court Boys' School, Freemasons' Hall, at 12
1—Grand Masters', Freemasons' Tavern, W.C.
8—British, Freemasons' Hall, W.C.
21—Emulation, Albion, Aldersgate-street
22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
45—Strong Man, Excise Tavern, Old Broad Street, E.C. at 7 (Instruction)
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
185—Traquillity, Guildhall Tavern, Gresham-street, E.C.
518—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
720—Pannure, Balham Hotel, Balham.
907—Royal Albert, Freemasons' Hall, W.C.
1159—Marquis of Dalhousie, Freemasons' Hall, W.C.
1475—Hyde Park, Fountain Abbey Hotel, Princes Street, Paddington, at 8 (In).
1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7 (Inst.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
1506—White Horse of Kent, Holborn Viaduct Hotel
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1555—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)
1603—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7 (Inst.)
1625—Tredgar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1591—St. Ambrose Baron's Court Hotel, West Kensington. (Instruction)
1910—Shadwell Clerko, Ladbroke Hall, Notting Hill
R.A. 12—Prudence, Ship and Turtle, Leadenhall Street
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
R.A. 1319—Asaph, Freemasons' Hall, W.C.
M.M. 173—Temple, Green Dragon Tavern, Stepney
K.T. 131—Holy Sanctuary, 33 Golden-square, W

- 77—Freedom, Clarendon Hotel, Gravesend
236—York, Masonic Hall, York
371—Phoenix Public Room, Truro
359—Peace and Harmony, Freemasons' Hall, Southampton
382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
424—Borough, Half Moon Hotel, Gateshead
466—Merit, George Hotel, Stamford Baron, Northampton
622—St. Catharina, Masonic Hall, Wimborne
725—Stoneleigh, King's Arms Hotel, Kenilworth
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
925—Bedford, Masonic Hall, New Street, Birmingham
934—Merit, Derby Hotel, Whitefield
985—Alexandra, Masonic Hall, Holbeach.
1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
1037—Portland, Portland Hall, Portland
1141—Mid Sussex, King's Arms Hotel, Horsham
1170—St. George, Freemasons' Hall, Manchester
1199—Agriculture, Honey Hall, Congressbury
1208—Corinthian, Royal Hotel, Pier, Dover
1238—Gooch, Albany Hotel, Twickenham
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
1502—Israel, Masonic Hall, Liverpool
1909—Carnarvon, Masonic Hall, Nottingham
1973—Saye and Sele, Essenden Hotel, Belvedere
R.A. 32—Jerusalem, Adelphi Hotel, Liverpool
R.A. 40—Emulation, Castle Hotel, Hastings
R.A. 249—Fidelity, Freemasons' Hall, Bolton Street, Brixham
R.A. 296—Loyalty, Freemasons' Hall, Surrey-street, Sheffield
R.A. 951—St. Aubyn, Ebrington Masonic Hall, Granby Street, Devonport
K.T.—Prince of Peace, Bull Hotel, Preston

TUESDAY, 22nd APRIL.

- Audit Committee Girls' School, at 4.
11—Tuscan, Freemasons' Hall, Great Queen-street, W.C.
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
92—Moira, Albion, Aldersgate-street
141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)
145—Prudent Brethren, Freemasons' Hall, W.C.
165—Honour and Generosity, Inns of Court Hotel
177—Dramatic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
186—Industry, Freemasons' Hall, W.C.
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
205—Israel, Cannon-street Hotel, E.C.
259—Prince of Wales, Willis's Rooms, St. James's
654—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
840—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1349—Ebury, Regent Masonic Hall, Air-street, W.
1349—Friars, Liverpool Arms, Cannon Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1449—Mount Edgumbe, 19 Farnham-street, S.W., at 9 (Instruction)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, North Woolwich (Instruction)
1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
1602—Sir Hugh Middleton, Queen's Head, Essex Road, N., at 8. (In)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)
1719—Evening Star, Freemasons' Hall, W.C.
1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Corahill, 6.30

- R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
R.A. 7—Royal York of Perseverance, Freemasons' Hall, W.C.
R.A. 548—Wellington, White Swan Hotel, Deptford
R.A. 1249—St. Hope, Thicket Hotel, Anerley
R.A. 1365—Clapton, White Hart, Lower Clapton
M.M. 3—Keystone, Ship and Turtle, Leadenhall Street
R.C. 67—Studholme, Masonic Hall, 33 Golden-square
241—Merchants, Masonic Hall, Liverpool (Instruction)
253—Tyrian, Masonic Hall, Gower-street, Derby
788—Crescent, Island Hotel, Twickenham
1016—Elkington, Masonic Hall, New-street, Birmingham
1600—Dramatic, Masonic Hall, Liverpool
1875—Ancient Briton, Masonic Hall, Liverpool
R.A. 47—Abbey, George Hotel, Nottingham
R.A. 94—De Lambton, Freemasons' Hall, Queen Street, Sunderland
R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
R.A. 109—Peace and Harmony, Royal Oak Hotel, Dover
R.A. 823—Everton, Masonic Hall, Liverpool
M.M. 168—Keystone, Old Ship Hotel, Brighton
M.M. 262—St. Martin, Masonic Hall, Canterbury
K.T. 114—Fidelity, Masonic Hall, Carlton-hill, Leeds

WEDNESDAY, 23rd APRIL.

- Lodge of Benevolence, Freemasons' Hall, W.C., at 6
3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
212—Euphrates, Masonic Hall, Masons' Avenue, Basinghall-street, E.C.
224—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)
533—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
720—Pannure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
967—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
898—Temperance in the East, 6 Newby Place, Poplar
902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
1017—Montefiore, Regent Masonic Hall, Air Street, W.
1056—Victoria, Guildhall Tavern, Gresham-street, E.C.
1278—Burdett Coutts, Dick's Head, 79 Whitechapel Road, E., at 8. (Inst.)
1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
1540—Chaucer, Bridge House Hotel, Southwark
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
1682—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instru)
1791—Creston, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
1818—Clapham, Grosvenor Hotel, Victoria Station
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
R.A. 13—Union Waterloo, Masonic Hall, William Street, Woolwich
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)
32—St. George, Adelphi Hotel, Liverpool
117—Salopian of Charity, Raven Hotel, Shrewsbury
220—Harmony, Garston Hotel, Garston, Lancashire
724—Derby, Masonic Hall, Liverpool
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
1039—St John, George Hotel, Lichfield
1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
1302—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire
1511—Alexandra, Hornsea, Hull (Instruction)
1633—Avon, Freemasons' Hall, Manchester
1639—Brownrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)
1723—St. George, Commercial Hotel, Town Hall-square, Bolton
1967—Beacon Court, Ghuznee Fort Hotel, New Brompton, Kent
R.A. 258—Ambitious, Freemasons' Hall, Heckmondwike
M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle
K.T. 16—Prudence, Freemasons' Hall, Ipswich

THURSDAY, 24th APRIL.

- General Committee, Girls' School, Freemasons' Hall, at 4
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
66—Grenadiers', Freemasons' Hall, W.C.
87—Vitruvian, White Hart, Colledge-street, Lambeth, at 8 (Instruction)
99—Shakespeare, Albion, Aldersgate-street
147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
507—United Pilgrims, Bridge House Hotel, London Bridge
704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
853—South Middlesex, Beaufort House, North End, Fulham
861—Finsbury, London Tavern, Fenchurch-street
871—Royal Oak, White Swan, Deptford
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
1155—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (In-struction)
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
1554—D Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
1563—The City of Westminster, Regent Masonic Hall, Air Street, W.
1614—Covent Garden, Cranbourne, 1 Up. St. Martin's Lane, W.C., at 8. (Inst.)
1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
1950—Southgate, Railway Hotel New Southgate, at 7.30. (Instruction)
1974—St. Mary Abbots, Town Hall, Kensington
R.A. 534—Polish National, Freemasons' Hall, W.C.
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
R.A. 1471—North London, Alwyno Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)
R.C. 97—Rose and Lily, 33 Golden Square, W.
48—Industry, 34 Denmark-street, Gateshead. (Instruction)
51—Angel, Three Cups, Colchester
78—Imperial George, Assheton Arms Hotel, Middleton, Lancashire
111—Restoration, Freemasons' Hall, Archer-street, Darlington
203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
214—Hope and Unity, White Hart Hotel, Brentwood, Essex
249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
286—Samaritan, Green Man Hotel, Bacup
348—St. John, Bull's Head Inn, Bradshawgate, Bolton
594—Downshire, Masonic Hall, Liverpool
651—Brecknock, Castle Hotel, Brecon
784—Wellington, Public Rooms, Park-street, Deal
807—Cabbell, Masonic Hall, Theatre-street, Norwich
904—Phoenix, Ship Hotel, Rotherham
935—Harmony, Freemasons' Hall, Islington-square, Salford
966—St. Edward, Literary Institute, Leek, Stafford
1313—Fermor, Masonic Hall, Southport, Lancashire
1335—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)
1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
1505—Emulation, Masonic Hall, Liverpool
1587—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1626—Hotspur, Masonic Hall, Maple street, Newcastle
1692—Wallington, King's Arms Hotel, Carshalton. (Instruction)

R.A. 57—Humber, Freemasons' Hall, Hull
 R.A. 113—Unanimity, Bull Hotel, Church Street, Preston
 R.A. 129—Kendal Castle, 12 Stramondgate, Kendal
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool
 R.A. 266—Naphthali, Masonic Hall, Marker-place, Heywood
 R.A. 279—Fortitude, Freemasons' Hall, Halford Street, Leicester
 R.A. 394—Concord, Freemasons' Hall, Albion Terrace, Southampton
 R.A. 424—De Burghi, 34 Denmark-street, Gateshead.
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields
 R.A. 1099—Prince of Wales, Private Rooms, Temple Hall, Tredegar
 R.A. 1503—Francis Burdett, Albany Hotel, Twickenham
 M.M. 34—St. Andrew Freemasons' Hall, Cooper-street, Manchester

FRIDAY, 25th APRIL.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 197—Jerusalem, Freemasons' Hall, W.C.
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)
 569—Fitzroy, Head Quarters, Hon. Artillery Company, E.C.
 768—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (In.)
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)
 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 993—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1159—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1385—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1601—Ravensbourne, Board of Works Office, Catford Bridge, Lewisham
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 R.A. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadonhall St.
 R.A. 1802—Sir Hugh Myddelton, Agricultural Hall, N.
 M.M.—Old Kent, Crown and Cushion, Lond. n Wall, E.C. (Instruction)
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)
 810—Craven, Devonshire Hotel, Skipton
 1303—Pelham, Freemasons' Hall, Lewes
 1385—Gladsmuir, Red Lion, Barner
 1391—Commercial, Freemasons' Hall, Leicester
 1393—Hamer, Masonic Hall, Liverpool
 1621—Castle, Crown Hotel, Bridgnorth
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
 1821—Atlingworth, Royal Pavilion, Brighton
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax
 R.A. 242—Magdalen, Cuthall, Doncaster
 R.A. 471—Silurian, Freemasons' Hall, Dock Street, Newport, Monmouthshire
 R.A. 630—Sefton, Masonic Hall, Liverpool
 R.A. 1086—Walton, Skelmerdales Masonic Hall, Kirkdale, Liverpool
 K.T. 125—Sussex, Southdown Hotel, Eastbourne

SATURDAY, 26th APRIL.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1297—West Kent, Crystal Palace, Sydenham
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
 1706—Orpheus, Freemasons' Hall, W.C.
 1871—Gostling-Murray, Town Hall, Hounslow
 South Chapter of Improvement, Union, Air-street, Regent-st., W., at 9
 R.A. 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
 1293—Burdett, Mitre Hotel, Hampton Court
 1462—Wharnccliffe, Rose and Crown Hotel Penistone
 1464—Erasmus Wilson, Pier Hotel, Greenhithe

NOTICES OF MEETINGS.

—:—

St. Luke's Lodge of Instruction, No. 144.—For years past it has been the established custom for the members of the above Lodge to work the Fifteen Sections on Good Friday; last Friday proved no exception to this rule. The brethren mustered in good numbers, and under the excellent direction of Bro. Arden, the much respected Preceptor, as Worshipful Master, the business of the evening was performed in a most satisfactory manner. First Lecture—Bros. Morrison, Alexander, Markland, Coop, Conlstrom, Sedgwick, Cleghorn. Second Lecture—Bros. Burgess, Payne, Stuart, Smith, Dairy. Third Lecture—Bros. Markland, Stuart, Smith.

Justice Lodge of Instruction, No. 147.—A meeting was held on Thursday, 17th instant, at the Brown Bear, High-street, Deptford. Present—Bros. J. Bedford Williams W.M., Stringer S.W., Catt J.W., Banks Treasurer, S. R. Speight P.M. Sec., Penrose S.D., Ingram J.D. and I.G.; P.M.'s Bros. Hutchings Preceptor, J. W. Freeman and several other brethren. Lodge was opened in the first degree, and after the minutes had been read and confirmed, advanced to the third, when the ceremony of raising was rehearsed, Bro. Freeman personating the candidate. Lodge was resumed in the first degree, and the ceremony of initiation was rehearsed by Bro. Williams, Bro. Smith candidate. Lodge was then closed in due form.

Percy Lodge of Instruction, No. 198.—Held at Bro. Langdale's, the Jolly Farmers, Southgate-road, on Saturday the 12th instant. Present—Bros. Smith W.M., Turner S.W., Ferrar J.W., Fenner acting Secretary, Weeden S.D., Cross J.D., Bleakley I.G., Hirst acting Preceptor, and others. The minutes of last meeting were read and confirmed, and Lodge was advanced to the second and third degrees, and resumed to the first. The ceremony of initiation was rehearsed, Bro. Hirst acting as candidate; Lodge was called off and on. Bro. Smith vacated the chair in favour of Bro. Weeden. Bro. Fenner answered the questions leading to the second degree and was entrusted. Lodge resumed, and the ceremony of passing was rehearsed. Bro. Fenner worked the second section of the lecture. Bro. Weeden worked the first section of the first lecture. Bro. Turner was elected W.M. for the ensuing meeting. A vote of thanks was cordially awarded Bro. Smith, this being the

first time he had occupied the chair of K.S. Lodge was then closed and adjourned.

Kingsland Lodge of Instruction, No. 1693.—Cock Tavern, Highbury, N. On Monday, 21st instant, this Lodge will meet at seven o'clock. Bro. Clark W.M. Faith, 141, will be in the chair, and open and close the Lodge. At 7.30 the annual supper will take place, Bro. Isaac P.M. 1693 P.Z. 183 in the chair, and Bro. Forge P.M. 1950 W.M. 619 in the vice chair. The musical arrangements by Bro. Collings Org. 1693. Tickets, 4s each, can be had of either of the above brethren; of the Stewards, or of Bro. J. H. Collingridge Secretary 66 Thornhill Road, N. We are convinced Bro. Baker will supply an excellent supper, and a numerous attendance is expected.

SENSATION WINE SALES.

IN a room crowded with buyers, bidding from the windows of the passage for want of easier posts of vantage, Mr. A. Southard, the wine broker, offered at the Commercial Sale Rooms, and sold in three hours 12,000 dozens of claret of the vintage 1874, the produce of the celebrated Chateau Margaux, formerly the property of the Viscount Agnado, the wine bearing on each bottle the brand of the Viscount's estate, which brand (in France at all events) it is a crime and misdemeanour even to imitate colourably, much less to forge. Probably the success of this venture may have induced "the largest wine merchant in Belgium," who is also described as "the holder of the finest stock of wines in that country," wherein he has been "established 200 years" to reduce his enormously accumulated stock by public auction, under the auspices of the "reformer of the wine market," Mr. A. Southard. On Thursday, M. Charles Quinet, of Mons, caused to be placed before the trade, and without reserve, one of the finest assortments of high class wines ever submitted, a stock such as probably does not exist in this country. The clarets were of the vintages 1874, 1864, 1862, 1858, back to 1848, 1846 and 1841, all in magnificent preservation and good condition. Santernes of similar age and hocks of 1862, 1846 and 1841, and even of 1834. There were also red champagnes—"still," of course—wines very much esteemed by the fastidious consumers of Belgium, but scarcely known in this country; and these were about the only lots in the catalogue not greedily appreciated. But, the greatest sensation of the day was the sale of old Burgundies. The wines of 1874, only bottled 5 years ago, seem to have benefited by the halo cast over them by their association with the princely growths of Chambertin, Romanée-conti, Richebourg, and Vosne, dating back from 1864 to 1846, for they too fetched good prices, while the biddings for the choicer wines were of the most spirited description. The oldest and largest and best of the wine trade were evidently interested spectators, if not actual buyers. Amongst others was noticed Mr. Alderman de Kasser, evidently glad of the opportunity to restore the balance of power to some of his old bins, which must have latterly been a little disturbed by an enormous accession of business consequent upon the increase of the size of his magnificent hotel. But perhaps more interest was attached to the operations of a certain lesser light of the Corporation, who acting, as is well known, professionally for the firm of Spiers and Pond, appeared to buy with marked determination. A hundred dozens of wine at 90s, several scarcely smaller parcels at 66s, 72s, and 85s, went to make "a big bag" for the enterprising and popular caterers, and when they gave 121s per dozen for the Chambertin vintage 1848 a question naturally occurred to one as to what would have to be paid for a dinner at the Criterion in future! The connoisseur of wine may be accustomed to the sensational results of Pall Mall auctions, but they are limited in their nature, and are mostly confined to "private buyers," but 7,525 dozens of the choicest old clarets, Burgundies, &c., have never before been submitted and disposed of to cash buyers, and that in a space of three hours. Trade may be "bad" in England, but when the trained and experienced buyers of the wine market dare venture to take over from Belgium such costly wines as those under notice trade must either be better here than in Belgium, or the habits of the people in that thrifty country are inducing them to avail themselves of the results of our ever-improving civilisation, or the temptation to employ the increasing wealth of Old England in the most costly and elegant indulgences.

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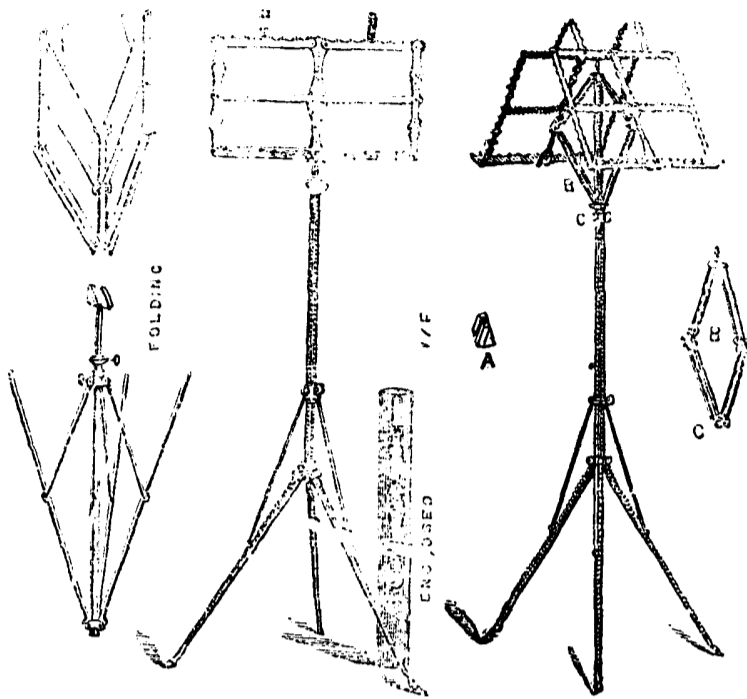
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GRAND.—At 7.30, THE DONAGH.
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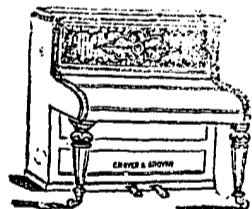
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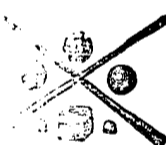
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