

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## OUR TWENTY-FIFTH VOLUME.

IN this, the first number of our Twenty-fifth Volume, we tender our cordial wishes for the happiness and prosperity of our readers during the year we have now started upon. That the affairs of this life may go pleasantly with them is the sincere desire of all associated with this Journal.

## THE INCOME AND EXPENDITURE OF THE BOARD OF BENEVOLENCE.

AS evidence of the rapid changes which have taken place in English Freemasonry during the last few years, we may point to the position of the Board of Benevolence at the present time, as compared with that it occupied seven years ago. Then the annual income of the Board, arising from quarterages, interest, &c., was not only sufficient to meet all the demands made which were deemed worthy of relief, but showed such an excess as to allow of a surplus being put away each year, which surpluses, at the end of 1879, had accumulated to the extent of upwards of £50,000, with every probability of still further increase. Now the expenditure far exceeds the income, and to such an extent has this excess of outlay over income been carried of late, that the Invested Fund has been reduced to £41,000, with the accounts of the Board showing an overdraft of £1000 if all its recommendations are acted upon.

It is not to be supposed such a condition of affairs should be allowed to continue without notice from some of those in authority, nor do we imagine, now that attention has been called to it, the Craft will be content to leave things as they are. The subject is one which calls for immediate attention, and we feel sure that such it will receive. At the last meeting of the Board, held on Wednesday, the 22nd ult., at Freemasons' Hall, the Grand Secretary made a statement which showed the true state of affairs, and also gave evidence of the enormous extent to which the Fund of Benevolence is drawn upon, in order to relieve the appeals made to the Craft by those in distress. A few years ago, said Colonel Clerke, the accumulations of the Fund of Benevolence amounted to nearly £52,000, but this sum had been reduced to £41,000, by continued withdrawals, to meet the monthly requirements of the Board. On the previous Tuesday £3000 Consols had been sold out, making a total of £9000 similarly disposed of since the 7th March 1882, or an annual encroachment on invested funds of £2000. The present income of the Fund of Benevolence is about £8000 a year, a large proportion of which, as may be imagined from the amount of the invested funds, arises from interest, so that the sale of capital not only lessens the reserve, but also makes a considerable difference in the income, the actual variation in the item of interest within the last six years being a loss of no less than £270 annually. Notwithstanding the remarks from the Grand Secretary the Brethren assembled at the last Board of Benevolence voted a total of £1,400, so that we suppose we must be prepared to recognise the fact that no material reduction in the outgoings can be made; on the

contrary, considering the bad state of trade and the distress which prevails, we may reasonably look for increased calls on the charity of the Craft as dispensed by the Board of Benevolence.

The subject of the income and expenditure of the Board of Benevolence is one which has received considerable attention during the past ten years, but it is a remarkable fact that seven years ago the attention lavished upon it had an exactly opposite object to what may be expected during the next few months. At the March 1880 Communication of Grand Lodge a motion was brought forward by Bro. John M. Clabon, the desired effect of which was to check the growth of the invested fund of the Board of Benevolence. Bro. Clabon proposed that one-third of the annual surplus of the Fund of Benevolence should be appropriated to the Royal Masonic Institution for Boys, and another third to the Royal Masonic Institution for Girls, in forming funds for apprenticing the children of Freemasons who had been in those Schools, or in otherwise assisting them to commence life. This proposition may be said to have been the outcome of the preliminary operations of the Royal Masonic Pupils' Assistance Fund, which drew considerable attention to the subject, but it amounted to nothing, as Bro. Clabon did not bring the matter forward, preferring rather to withdraw his proposition, because some of the members of the Board of Benevolence were opposed to it. In other words, we suppose he found that the opposition to his plan, which we well remember was severe, was too strong to allow of its being carried. At that time argument waxed strong as to whether the income of the Fund of Benevolence was, or was not, sufficient to meet the demands made upon it. Some argued, and they had the accumulations of past years to point to in support of their views, that the income was not only sufficient, but that it allowed of a large surplus; others, again, had the idea that past experience was nothing to base a sound opinion upon, indeed they were sure that in future the calls would be equal to the receipts, and that, if anything, the Fund would gradually spend its investments in meeting the calls made upon it. If we now take the experience of the seven years which have passed since then, we must at once admit that the latter of these views was the correct one, and that at the present time there is every possibility of the enormous surplus of 1879 being wiped out, that, moreover, within the next twelve or fifteen years at the outside. There is no gainsaying the fact that the income of the Fund is now insufficient to meet its expenditure, still, as we have previously said, we believe that the change from a credit surplus to a debit one is rather the result of the organised opposition to the views of Bro. Clabon and those who worked in connection with the Royal Masonic Pupils' Assistance Fund, than any legitimate increase in the needs of the Craft. We do not mean that unworthy cases are now relieved any more than they were years ago, but there has been an all-round increase in the sums granted, which will more than account for the different aspect of affairs.

As we have said, it was in 1880 that the annual surplus of the Fund was last considered to be troublesome! Less than three years later we find an annual deficit attracting attention, but Grand Lodge did not then think it of sufficient moment to necessitate any alteration in existing rules; what will now be the opinion of the Craft remains to be seen.

In 1882, when Bro. Clabon again brought the finances of the Board of Benevolence before Grand Lodge, he sought powers to stop an annual decrease, instead of as in 1880 he strove to check an annual increase of accumulated Funds. The plan by which he proposed to effect this object was by increasing the dues annually paid by Brethren to the Fund of Benevolence; but this proposal was not carried, and though it was then urged that the Board of Benevolence must keep within its income, there is little or no change to record, unless it be that matters have gone from bad to worse.

Even bearing in mind the changes of the last seven years, and remembering the altered state of affairs since December 1882, when Grand Lodge decided against an increase in the annual dues of members generally, we are inclined to think that a proposition similar to that then made by Bro. Clabon would meet the same fate as befel it in 1882, and yet what is to be done to check the gradual extinction of the Invested Fund, which was encroached upon last year to the extent of upwards of £4,000? The only other way of keeping the expenditure within due bounds is to lessen the grants, and much as such a course would be opposed to the ideas of English Craftsmen, it is one that will have to be adopted ere long, or within a few years we shall have to make radical alterations in the whole working of the Board of Benevolence.

### WHENCE FREEMASONRY CAME.

*An Oration by Right Wor. Isaac Clements, Grand Orator, before the Grand Lodge of Illinois, 6th October 1886.*

WHEN a person begins looking over the field, with a view to preparing a Masonic lecture, he finds himself bewildered by the number and importance of the subjects that present themselves for consideration. Masonry grows with the study of it. The question arises, when, and where, and how did it originate? Whence the name "Masonry?" What is its object? What are its methods? What its use? And as he seeks an answer to these questions the field widens before him till it seems almost boundless in extent.

If he turns to question of its origin, he finds himself at the very outstart examining, not merely a benevolent organisation, arising out of present necessities, temporary in its character and ephemeral in its existence, but standing at the portals of an Institution whose vistas stretch far back to the dim twilight of earth's early morning, where history is lost in tradition, ceases indeed to be history, and becomes only tradition. He finds it, or something akin to it, existing as an applied science, as its name indicates, in the midst of the prehistoric civilisation of the Orient, and he sees the work of its hands standing to-day, challenging the admiration and wonder of the world; which were old when Abraham, a wandering shepherd, trod the yet unpeopled wilds of Palestine. These works of art, temples, tombs, monuments, palaces like mountain peaks gleaming in the light of the setting sun, tell of a day that is past. A day of civilisation and enlightenment that had well nigh reached its meridian before Joseph was sold by his not yet civilised brethren to the Midianites. A civilisation the wings of whose commerce whitened every sea; whose architecture designed and erected buildings that modern times have never equalled; whose mathematics calculated eclipses; whose astronomy named the fixed stars, and gave the planets their places; whose wise men knew Arcturus, and the "belt of Orion," and "felt the sweet influence of the Pleiades," and whose other wise men, two thousand years afterwards, saw the Star in the East and knew it, and came and knelt at the manger and worshipped.

Turning to the question of its object, he finds that, as its name indicates, its object was largely architecture and building, but that in addition to these there was a complete system of symbolic teaching; that scientific knowledge and moral instruction were thereby combined with practical skill and knowledge.

As to its methods, he finds this ancient organisation, thus combining the instruction of the head and heart with that of the hands, taught the young student, through his instructors in architecture and in practical building, that every physical duty has its spiritual counterpart; just as the young Freemason is now taught by his Masonic

instructor. Was the novice learning to form a perfect circle, he was taught that there is a higher moral circle, that bounds the perfectly rounded human character; was he learning the use of the common gavel, he was taught that there is a spiritual gavel whose work it is to remove the rough and the wrong from the moral character; was he using the square and compass, he was taught that there is another square to square his actions, and another compass to circumscribe his passions and keep them in due bounds. And, indeed, from the laying of the corner-stone, when he was taught to lay firm and sure the principles of right and justice as the foundation of his life, to the time when he beheld the master builder take the stone, "hewn, drawn and numbered" in the quarries, place it in its position, saw it fit neatly and perfectly in the place for which it had been prepared, and heard the whole building, from capstone to foundation, pronounced complete, perfect, without flaw or blemish, he was taught to so shape his life that it might be fitted, as a living stone, for a place in that spiritual building that they taught and believe "the Supreme Architect of the Universe" would erect in the eternal hereafter. And so the student finds that all through his work the young Mason was taught to apply the finishing and perfecting processes of his daily work—by symbol—to finishing and perfecting his own manhood.

Having thus learned something of the probable origin of this ancient Institution, its object, and its methods of teaching, the student turns to its precepts, and he finds them to have been intended, and to be still intended, for use in daily life. He sees them deeply graven on every stepping stone as he moves upward, beckoning him on toward the infinite in good; deeply engraven on every stepping stone as he moves downward, warning him away from the infinite in evil. And thus, in whatever direction he turns, he finds the field of thought and of work widening before him even as the possibilities of man widen before him. Hence I have said, this student finds himself bewildered by the number and importance of the subjects that present themselves for consideration.

In thus looking over the field, it has occurred to me that a few thoughts based on the name of our organisation might not be without profit to us, and I have therefore selected the name "Ancient, Free and Accepted Masons" as the subject for this lecture.

Such an address, of course, must be largely historical, and will involve an investigation of the much mooted, but ever unsettled, question, of Masonic origin. In making this investigation it will be contended that in the midst of the most ancient civilisation of which we have any knowledge, that of Egypt, the learning and wisdom of the nation, including architecture, practical building, civil engineering, astronomy, and in fact all the "liberal arts" as we know them in Masonry, were consigned to the keeping of certain organisations, reference to which has already been made, and that descended from these, in almost unbroken lineage, has come the Freemasonry of to-day. The points of resemblance, and the legitimate, logical conclusions are strong enough, it seems to me, to convince fair minded men of the correctness of this position. In tracing the growth of the organisation, also, the words "Free" and "Accepted" will each be found to mark important epochs of its development. Both enemies and friends concede greater or less antiquity to Freemasonry. Masons themselves do not claim to know the exact date of its origin. In fact they willingly concede that since the earliest dates of which they have traditional knowledge Masonry has undergone changes, just as municipal governments have done—brought about as necessary results of the growth and development of man. But they do not concede that these changes in any wise affect the landmarks, the principles or the peculiar symbolisms of Masonry. But they claim, permit me to say, that in these Masonry remains what it was thousands of years ago.

No, we do not claim to know the exact date of the beginning of Masonic organization. Our earliest authentic history simply shows the Institution already in existence fully organized, and at work. Passing beyond the limit of authentic history, into the dimly outlined fields of tradition, we find that even here everything is not harmonious. Some of our traditions and ceremonies undoubtedly point toward the ancient Egyptian mysteries; others refer directly to the kingdom of Tyre, and Hiram, its ruler; and others, and by far the stronger, let me admit, refer to Palestine and the reign of Solomon as the time and place,

and the erection of the Temple as the occasion of the origin of the Organisation. So strong are the latter, in fact, that Bro. Mitchell, in his history of Masonry, says: "All our talk about 'ancient landmarks,' 'ancient usages,' becomes an idle tale, if Masonry originated before or since the building the Temple." Yet, notwithstanding the recognised value of this authority, it would seem as if there should be some method of harmonizing our traditions and accounting for the apparently diversified origin of our ceremonies. This can be done on the theory here proposed, that is, that the Institution was cradled in the ancient Egyptian mysteries, and modified afterwards, as already stated.

Let us examine the evidences. Premising that as yet we know comparatively little of these ancient mysteries, and are as yet but on the threshold of discovery in regard to this wonderful people, there are certain things that can be safely stated. We do know that the wisdom of Egypt was consigned to the keeping of the priesthood. Only certain selected persons were admitted into this priestly brotherhood, and of them long courses of study and initiation were required. Bro. Rebold, Past Deputy of the Grand Orient of France, in his Masonic history, says, "Among the Egyptians the priests formed a distinct class, and devoted themselves to teaching special branches of human knowledge. The youth, who by them instructed, were initiated into the mysteries of religion, and during their novitiate formed an outer class or corporation of artisans who, according to the designs drawn by the priests, erected the temples and other monuments consecrated to the gods." Dr. Samuel Birch, one of the most noted English Egyptologists, and for a number of years in charge of the Egyptian and oriental antiquities of the British Museum, in the preface to a little work entitled, "A history of Ancient Egypt from the Monuments," published by him, says: "The political constitution of Egypt appears to have consisted in a territorial aristocracy, at the head of which was the monarch and a powerful priesthood with richly endowed temples, in possession of the literature and learning of the race. \* \* \* The priesthood was all powerful and divided into several grades." Among the priesthood that portion of them especially devoted to architecture were in high favour with the rulers. Egyptologists tell us that the king had his "Court Architect," and that this officer frequently intermarried with the royal family. One author tells us that "these architects were among the most honoured people of the kingdom. They were admitted to close intercourse with the king, and their names and faces were engraved upon the stone monuments." Time forbids further references. But these show that the priesthood was a powerful body, divided into grades or degrees, with its secret method of initiation, possessing the wisdom of the country and imparting it only to their initiates. That architecture was of the first importance with them, ranking apparently higher than any other branch of knowledge; that the initiates into the secret, sacred mysteries were required to devote special attention to architecture and building; that they were organised into lodges of builders or masons and given charge of the work of erecting temples, monuments, tombs, &c., the designs for which had been prepared by the more advanced priests, their masters in the work. The drudgery of building was performed by the untaught masses, but the accurate cutting, the beautiful carving, the rare sculpture, the fine engraving, was performed by these young priests. This would seem to be reasonably strong proof of the correctness of the position assumed.

But let us go farther. In addition to these facts, the most doubting must admit that the remains of that civilization do show organised, well directed, intelligent supervision and work. The pyramids were not built, the tombs were not fashioned, the temples were not erected, the engraving in lines so fine that the microscope must be used to detect it, on material so hard that the edge of our finest steel tools is turned by it, was not accomplished by an untaught unskilled, ungoverned mob. These things show the highest order of skill and ability, a broad knowledge of the liberal arts, organization, system and harmony of action. One illustration must suffice. Mr. R. G. Poole, a recognised authority, speaking of the great Pyramid, built at least two thousand years before the beginning of our era, says: "Its height was originally 480 feet 9 inches, and the base 764 feet square." (It covers over twelve acres of ground.) "It is virtually a mass of solid Masonry. \* \* \* The finer stone used for casings and lining passages was

quarried on the other side of the river, ten miles away, and the red granite used for linings was quarried at Syene, nearly five hundred and fifty miles away by the course of the river. The labour of quarrying these huge blocks of stone was enormous, especially when the hard red granite, which turns the edge of our modern steel tools, and yet was cut by bronze ones, had to be hewn out and cut into accurate blocks. The great pyramid is not a mass of piled up stone. It is a model of constructive skill. A sheet of paper cannot be placed between the casing stones."

Now, think of it. A huge pile covering twelve acres of ground, five hundred feet high—a very mountain of masonry, in fact—cased with stone so hard that our best tools will scarcely make an impression on it; yet with these stones so accurately cut and fitted in place that with this immense weight resting upon them for fourty centuries, there is not variance enough from the original position to admit the insertion of a sheet of paper between any two of them.

Another writer tells us that this pyramid was built with such exact reference to the zodiac, that at twelve o'clock precisely on the 21st day of June—the summer solstice—the sun shines on every side of it, North, South, East, and West, and that to a person standing exactly at the centre of the north side at that moment, the sun seems to hang like a star over the exact apex of the Pyramid. Herodotus, the Greek historian, tells us that the work of building was carried on by relays of one hundred thousand workmen each; that each relay worked ten months and was then relieved, and that the total number engaged in the work rose far up into the millions.

Now, could this vast accurate work have been accomplished otherwise than by the most perfect system and thorough knowledge? Further, must not the superintendent, the foremen and overseers, have had some place of meeting, where they could have made their reports and received instruction from the master of the work, as the work progressed? Must not this have been some quiet place, retired from the one hundred thousand labourers encamped around? And what else was this place of meeting for the Master Masons but a Masonic Lodge? The necessities of the case required that just such a state of affairs should exist, and history strongly points to the fact of its existence. Thus our knowledge of the facts, backed by legitimate reasoning, warrants the conclusion—may I not say conclusively proves—that inside the priestly order four and five thousand years ago, were schools of architecture and building into which a course of initiation was necessary, and that admission was accorded not to all who might desire it, but only to such as were selected therefor?

But, further, let me refer to a few significant facts in connection with our ceremonies and symbols. First, as to the position and duties of the three principal Officers of the Lodge. The temple of Osiris, the Egyptian God of Light, contained three principal stations: Morning the opening in the East, Noon the resting in the south, Evening the closing in the west. How similar to our three principal Officers and their duties. Osiris on first appearing in the east was met by the hosts of darkness, whom he easily dispelled; at noon, they having rallied with additional force, a severer battle ensued; he again dispersed them; but in the evening, at the west, he encountered a still stronger force of the powers of darkness, was overcome, slain, carried to the east and buried, whence he arose again to begin the duties of the new day. In the course of his initiation into the sacred mysteries the novitiate was made to personate Osiris. I leave each Mason to "think on these things."

The second section of the Fellow Craft's degree, with its instruction in the liberal arts, points very strongly to an Egyptian origin.

Permit me also to refer to one or two of our symbols. The ancient Egyptians worshipped the ram, assigning him the place in the heavens which the sun entered at the vernal equinox. It was to them the emblem of prosperity. Later in the season, at the harvesting, happy children climbed on the pet ram and rode him home, laden with the products of the field, his horns being hung with the fruits of the harvest. Hence our horn of plenty. Hence, also, possibly, our venerable custom of requiring the young Mason to ride the goat. One other instance must suffice. The early settlers in the fertile valley of the Nile found that annually there came a sudden overflow of the river, when they had to seek the adjacent high grounds for safety. This overflow occurs about the last of June, regularly;



but they had no means or dates by which to designate the time. It was before any calendar had been established—and therefore no date could be assigned as the one when the rise would occur. However, they noticed that this overflow was preceded every year for a few days by a brilliant star showing itself in the east between dawn and sunrise. They named it “the dog star,” since it was to them as a faithful watch-dog, warning them of approaching danger. Now we have the “blazing star,” whose teachings so closely correspond with this that we are almost forced to the conclusion that we obtained this symbol on the banks of the Nile. Time will not admit of further references, although they are abundant.

But admitting all that is claimed in regard to this ancient organization, you ask, How does this theory harmonize with Masonic references to Tyre and its workmen?

Let us see. Some two thousand years before the beginning of our era Egypt was overrun and largely subdued by a foreign people. The native rulers were dethroned, and the invaders installed their own rulers in their stead. These people are known as the Shepherds, and the era of their supremacy as that of the “Shepherd Kings.” It was during their time that Joseph was sold into Egypt, and one of their kings was the Pharaoh to whom Joseph became Prime Minister; and one of their High Priests whose daughter he married. And it is not at all strange that this king, being himself of foreign blood and not of Egyptian ancestry, should look kindly on this wise youth from Palestine. These people ruled Egypt wisely. They had their own wise men initiated into the sacred mysteries, appointed to the priesthood, and taught in the learning and “wisdom of the Egyptians.”

At length, after some centuries, the native Egyptians succeeded in throwing off the dominion of the invaders, driving them from the land and reinstating their own native rulers. It was one of these who, the Bible tells us, “knew not Joseph,” and who enslaved the Israelites. The Shepherds had treated kindly the kindred of Joseph, who had saved them from famine, and who, like them, were strangers in the land; the native Pharaohs enslaved them. Now, our best Egyptologists, including Mariette, have decided that these Shepherds were from Phœnicia. But Phœnicia, as you aware, was “the land of Tyre and Sidon.” So that these Phœnicians, driven from Egypt, returned to their native land with their scholars learned in Egyptian wisdom, engineering, architecture, &c., and had nothing to do but to organize their priesthood, as in Egypt. And we have enough in our Masonic traditions and in Bible history to convince us this was done. Before their journey to Egypt they had been wandering tribes; now they were an organized nation, with an educated priesthood, and history tells us they soon after rose to the front rank as merchants, manufacturers, and builders. Thus it would seem there is no difficulty in harmonizing these two sets of traditions, the latest Egyptian discoveries furnishing this easy solution.

Let us now return to Egypt. Israel is in bondage; centuries pass; oppressions grow more terrible. At length an order is issued that all male children born to the Israelites be slain. A beautiful boy is born, and his mother, as I have no doubt tens of thousands of other Hebrew mothers did, tries to save the life of her boy by hiding him from the cruel murderer of little children. But he is discovered by the King's daughter, and, wonderful freak of fortune, if you choose to call it such, is adopted into the royal family. He is called Moses, and is known as the son of Pharaoh's daughter. One author tells us he became a priest of Heliopolis. These were at the head of the scholars of Egypt, and their reputation for wisdom and learning was world-wide. To them came Solon, Thales, Plato, for instruction. Josephus tells us that Moses became a general in the Egyptian army; that at one time, as a large Ethiopian army was invading the land, and driving all before it, Moses was assigned to the chief command of the Egyptians, defeated the invaders, drove them from the land, and saved the nation. Certain it is, at least, that all the knowledge that could be imparted to one of the royal family was imparted to him. All gateways of knowledge were open to him. He was exercised in handling and governing large bodies of men. He was being unwittingly prepared for the great work in reservation for him. “He was learned in all the wisdom of the Egyptians,” says the Bible. But we have already seen that this wisdom was in the keeping of the powerful priesthood.” Moses, therefore, must have been one of them, as the historian states. This wisdom

was taught orally, just as our Masonic teachings are today, for of books, as we know them, they were ignorant. Moses, then, was familiar with Egyptian wisdom, a member of the learned priesthood, acquainted with their organization and their methods of teaching.

Now, having known no other means of retaining or imparting wisdom than that of a selected priesthood, would it not have been natural for him, when leading his people, to have selected a body of men, organized them into a similar priesthood, and have imparted to their keeping the wisdom he had learned in Egypt, especially the principles of mathematics, engineering, and architecture, so that when they arrived in Palestine, the home of their father Abraham, to which they were returning, they would be able to again build up their waste places and fortify their strong places? Well, the Bible tells us that is exactly what he did do. He selected the tribe of Levi—his own tribe—and set them aside as a consecrated priesthood. Can it be doubted that this priesthood were taught by Moses the things he had learned in Egypt? Would he be willing that, so far as his people were concerned, this valuable knowledge should die with him? For what had he learned this wisdom, except that through him it should go to them? For centuries they had been kept in ignorance and slavery. When they arrived at home, how could they, an ignorant mass of ex-slaves, do the work assigned them?

If, as we believe, Moses had been specially set apart and prepared as the leader of his people, and had been taught all this wisdom, which was so essential to them, as the Scriptures are careful to tell us he had, he could not have kept it locked up in his own breast and been guiltless. The very announcement that he had it means that he had it for them. They had it not for themselves; he, their guide, had it for them. He alone 'mid all that vast surging multitude was wise, and his duty to them and his duty to his God required that some means should be adopted whereby they should have the benefit of that wisdom when he was gone. You who believe he was saved from death in infancy by miraculous power, and brought up in the very *sanctum sanctorum* of Egyptian knowledge, do you believe that all that wisdom died with him “on Nebo's lonely mountain,” before the feet of his people had even touched the brink of Jordan, which yet rolled between them and their home? Brethren, it could not have been so. During the forty years in the wilderness, these principles so necessary to the welfare, defence and protection as a people, must have been imparted by some one, that it might be preserved till the occasion for its use arrived. And the persons to whom it was imparted must have been this priesthood, the Levites, his brethren. And I will go farther, and assert that when David was making the preliminary arrangements for building God's great temple, to be carried out by Solomon, he selected these same Levites to take charge of the work, and that too because they understood the principles of the work.

Do you think this is imagination? Listen. Says David, in talking to Solomon about building the temple: “There are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.”—1 Chron. xxii. 15. And immediately afterwards occur these words: “And David gathered together all the princes of Israel, with the priests and the Levites. And the Levites were numbered from the age of thirty years and upward, and their number by their polls, man by man, was thirty and eight thousand, of which twenty and four thousand were to set forward the work of the house of the Lord.”

(To be continued).

Brother George Holman has been elected Worshipful Master of the South Saxon Lodge, No. 311, Lewes. The installation ceremony takes place this month.

**HOLLOWAY'S OINTMENT AND PILLS.**—During every break of wintry weather exertions should be made by the afflicted to recover health before unremitting cold and storms set in. Throat ailments, coughs, wheezings, asthmatical affections, shortness of breath, morning nausea, and accumulations of phlegm can readily be removed by rubbing this fine derivative Ointment twice a day upon the chest and neck. Holloway's treatment is strongly recommended with the view of giving immediate ease, preventing prospective danger, and effecting permanent relief. These all-important ends his Ointment and Pills can accomplish, and will surely prevent insidious diseases from fastening on the constitution, to display themselves afterwards in those disastrous forms that will probably embitter life till death itself is almost prayed for.

## THE GRAND ARCHITECT OF THE UNIVERSE.

**F**REEMASONS love to style the Divine Creator of all things and the Father of our spirits, "The Grand Architect of the Universe." There can be no more appropriate designation for Him who has existed from eternity, has created this beautiful world of ours, and governs it by the creatures and the laws of His creation. Freemasons are subordinate architects, and they all bow in adoration to the Grand Architect. Our Lodges are dedicated to Him, our prayers are offered to Him, and our services are rendered to Him through our actions for the benefit of His creatures. Masonic charity has its origin in, and is the acknowledgment of, our allegiance to the Grand Architect of the Universe. Every subordinate architect is in duty bound to aid his Brother in distress, because all are the obligated children of the Grand Architect.

This designation is no novelty to the Craft—there are few novelties in Masonry. It is as old as Masonry. It comes to us from Egypt, the land of the aforesaid and forgotten, the cradle of civilization, the early home of Freemasonry. The oldest manuscript in the world is an Egyptian one. Hebrew literature begins with Moses, while there is in existence a manuscript from Thebes, in hieratic characters, written several centuries before the time of the Hebrew lawgiver, and the author of which may have lived at a period considerably earlier; while certain portions of the Egyptian "Book of the Dead" are thought to be older still.\* In a famous old Egyptian manuscript, known as the "Turin Papyrus," the following striking language is attributed to the Almighty: "I am the maker of heaven and earth. I am yesterday, I am to-day, I am to-morrow." And then occurs this ascription: "O God, ARCHITECT OF THE WORLD, Thou art without a father, begotten by Thine one becoming; Thou art without a mother, being born by repetition of Thyself. Heaven and earth obey the commands which Thou hast given."† Memorable language, this, to the Freemason. It carries him back to ancient days, in teaching him how to designate the Ancient of Days. To those old Egyptian mystagogues who worked the Mysteries of their era, the Sun was even more a symbol of Light than he is to-day to us. Two of the favourite names given by them to the Sun were *Plah*, signifying "the Artist," or "the Opener," and *Chnemu*, signifying "the Builder."‡ It was because the Sun was the Opener of day, that he was considered the Artist, especially in Memphis, the seat of the arts, of which he was the chief symbol of divinity.

The First Great Light in Masonry magnificently opens in these words: "In the beginning God created the heaven and the earth." Bro. Chas. W. Duncan, of Chester, England, in a lecture delivered before his Lodge some years ago, well said: "There can be little doubt that the nearest approach which mortal man can make to his immortal Creator—speaking only in a material sense, and with deep humility—is to imitate him to the best of his finite ability in the work of creation. And in this respect, and with his reservation I confidently assert that the work of the mortal Architect and Builder is the closest copy which the material world affords of the work of the Great Architect of the Universe." To this we may add that, since Freemasons have ceased to be operative Masons, practical Architects, the nearest approach the modern Mason can make to the work of the Grand Architect, is in MAKING MASONS, shaping stones to be placed in "that spiritual Temple, that house not made with hands, eternal in the heavens." The Master of a Lodge exercises a responsible vocation. Just as no one can be, or ever could be, an Architect, no matter how talented, without special training, so no brother can wisely and well make a Mason without natural ability, matched with painstaking study. There is no magic power in the mere words used—they must be spoken with power to give them power. Words are empty, unless it is apparent to the hearer that thought and feeling are behind them. Words are mighty, if they carry winged thought. There are ARCHITECTS OF PERIODS as well as Architects of material edifices, and he who has learned the true value of words, and practises the art of writing or speaking them with power, is a Master Builder, a Master Mason, a Worshipful

Master, of which any Lodge presided over by him may well be proud. The Grand Architect of the Universe said, "Let there be light," and the earth was flooded with glory. When the subordinate Architect, presiding over a Lodge, addresses the candidate with sincerity, feeling, and force, he makes an impression upon him which will never be eradicated, and justifies his claim to be regarded as an expert Mason, a true Architect, and a liege follower of the Grand Architect of the Universe.—*Keystone*.

## THE SEASONS OF THE LODGE.

**D**ECEMBER with its summer solstice has come again, to usher in the midsummer-tide throughout half the world. The sun again rides on the utmost limit of Capricorn; and, looking toward the genial north, the dweller in the austral climes sees him glowing in fervent noonday splendour; the god of light and energy and life.

The groves and gardens we never see display their opulence of bloom and fruits; and the harvest fields and vineyards of continents and islands are pouring forth in succession their exhaustless stores. But the bloom and the fruits and the harvest treasures are not for us; and the surly winds that shriek or roar about our homes and fields, and lash the naked and shivering trees, come not as bearers of the odours and melodies of summer life; but whirl the stinging crystals of the snow in the face of the disconsolate traveller.

It is not our summer solstice; that which lights the way of the Entered Apprentice "round by the south;" the crown of the golden summer of the north; but that of the south; of the Fellow Craftsman, whose course is with that of the sun which rules the summer-tide of those far away lands; which only the seafarer, or seeker of knowledge or gain, from our shores, has visited. Yes, the course which is round by the north is that which the ruler of the year now traverses. It is now the Fellow Craft's day—the beauty and glory of the delectable austral summer; and his pillar is now the pillar of fire—of light.

As with the day, so with the year: each has its morning, noon and night; for spring is the morning of the year, as morning is the springtime of the day; and man's life also has its springtime, its noon, its autumn and its night.

It is the year with us which has these four—the year of the lands beyond the vast space of the central zone, has also its four transfigurations; their order in their own succession is the same as that of ours; but the two processions are in alternate stages—their like seasons never walk hand in hand, but the unlike; so that in simultaneous order spring is linked with autumn and summer with winter; but the year ever walks between; changing hands with the dancing seasons as they cross and recross, exchanging sides with each other, concordantly with the rhythmic motions of the spheres.

That which we call the year (our year) now reaches its close. Its summer glory is no more; but has followed the marvellous beauty and brightness of the springtime; and both with all their blessedness and life have gone before with the immemorial seasons of the past. But the sou!-thought of the German poet—

"O Welt, du bist so wunder-schön in Maien!"

O World, thou art so wonder-beautiful in May!

will again and again be true with human hearts, which shall share in the resurging life of all things true and lovely of the awakening year, which shall evermore return, whether our mortal eyes await its greeting, or lie sightless beneath the mouldering relics of its former glories.

How have they flown, the morning, noon and evening of this closing year—the lifetime entire of the countless millions of the insect world—the seasons of promise and hope, and lastly of fruition or disappointment to man? The duties and treasures they bore have passed or are passing after them—the golden and scarlet vestments of the woods, crimson berries and purple clusters; the heavy corn-sheaves of the fields, sacerdotal robes of priestly Autumn—wine and bread of oblation and libation for "the Sabbath of the year."

What countless thoughts, what aspirations and visions have clustered about, and mingled with the memories of the successive seasons, since first they blessed with their returning and flitting presence, the far separated lands of the South and North—coming to one with the early

\* Tiele's "History of the Egyptian Religion," p 4.

† "The Faiths of the World," St. Giles' Lectures, p 134.

‡ Renouf's "Religion of Ancient Egypt," p 185.

blossoms of October, or the roses of December; to the other with the odorous breath of May, the leafy garniture of June!

How numberless the poems in prose and verse, which have celebrated the wonderful and beneficent changes of the seasons! But which of them speaks as though the world knows any other than our own of the North? Only one line of their procession seems present to the minds of men. If a single cycle of one hemisphere calls forth the admiration and gratitude of the poet and philosopher, the praises of pious Christian and pagan, in unending strains; why not much more the dual, parallel and reciprocating cycles of the year entire, ever and ever proceeding in the order of their cause, the alternate courses of the sun? For the changes of the seasons are in all their complexity far more wonderful than poets and orators appear to dream of; more admirable in their order than sages and scientists take thought of; and incomparably more proper to incite ascriptions of praise to Him who ordains them than "all good souls" have hitherto discovered.

Indeed, all who should be among the first and most persistent in making known to men the wonderful order of the march of the years show little appreciation of these things; like the Masons of modern times, who long ago suffered the southern course of the sun, and consequently the true order of the seasons, to be lost to the Craft throughout all the Lodges, not only in the north but in the southern hemisphere also, in the vast regions where "the sun at high meridian is the beauty and glory of the day," high in the sunny north.

How easily do mankind lose sight of the cardinal points and principles of the very scheme or design in which they may be zealously engaged; while they cling to mutilated forms or details after the substance has been left among the rubbish; however absurd the result, or however slight the oversight which may have produced it! How one lapse makes place for another, until the hoodwink which the teacher withdrew from the eyes of the ignorant, his successor places upon his own, and wears complacently!

Yes, December is to us the midnight of the year; that is of our northern year; and dwelling in its darkness our contracted vision discerns not the brightness and life of summer, which stream from the flame-locks of the regal sun, through all the vast spaces of the ground-floor, whence man never saw our pole-star, but looks upwards to the southern cross: for we have not pursued our explorations save upon one line, and the others are to us like some unreality of the abyss of space; or the vanishing forms of a dream; and we even now scarcely so much as suppose that thousands of our brethren who are binding on their aprons for the noonday march in honour of St. John the Evangelist, never think that we look southward to see the noonday sun; or connect aught of winter with his tropical fires on this their midsummer festival. And as they hail the summer's splendour and profusion, and we retire from the chilling blast of winter's night, to the Lodge-room lighted and warmed for the cheery festival, neither they nor we consider the two Great Pillars erect on their proper lines; one a "pillar of fire" and light and life, and one of cloud and darkness and death to all the natural orders of being; through two great zones of the terrestrial sphere; but we think of one, the "pillar of cloud" to us; and we heap the faggots of the sparkling yule-fire of our pagan ancestors, and bind the holly and fir and pine boughs of their ancient festival, to walls and roof, and smile at the pelting snow without, and the sobbing and booming of the midwinter gale. Perhaps the farewell song of Burns goes round; perhaps "The Level and the Square," and older strains than these; and among them recitals from that ancient Scottish gem, which would be a part of Masonry if there had never been an organized Lodge on earth:

"Keen blows the blast round Donach Head;  
The snaw flies snelly through the dale;"

and we think not at all of the lands where now glows the pillar of light, nor of the realms of the palm and cocoa and mangrove, which spread between them and our own; nor of the sun and moon going round from right to left, and shining at high meridian, squarely into the northern windows of the Lodge-rooms; nor in what degree the south is the place of darkness. Nor do we often think of the earth as a sphere, and that tall-masted ships are now bearing some of our brethren across glassy seas, at almost high noon under the midsummer sun; and that if we had the eyes of Linckens, we might look down and see the

keels of the vessels turned towards us as they split the waves, but not their decks; nor indeed that all the natural changes which take place upon the terrestrial ground-floor, are presented on the floor of the Lodge, which also has its equator and tropics and poles, and courses of the sun, and meridian and zenith, and solstices and equinoxes, together with its boundless canopy, the sombre, gorgeous, changing, mist-woven curtains and banners of the fleecy clouds,—the ever new, ever familiar, beneficent clouds; emblems of mortality, that is, life in death.

And this is because we have not explored the ground-floor, throughout its orderly expanse; nor yet the floor of the Craftsman, still less that of the Master; so that we dwell continually, some in the north-east corner, and some in the south-east—some in the dark forests of fallacy, some upon the bare mountains of selfishness—some in the "sleepy hollows" of forgetfulness; and elsewhere dispersed and remote from the hearts and sympathies and knowledge of each other; and we think not of our brethren of the human race; nor of this great spherical temple of the terrestrial globe, nor of its parts and their order, though we have its surface always presented before us on the great pillar of the Apprentice; and on the Lodge-floor where it is reduced to its proper geometric plane, with all its lines complete. And failing to regard the form and motion and immensity of the great Lodge of earth, as well as that which our predecessors constructed to set forth its surpassing Order, we meet and work from month to month and year to year, as we go and come in outer life; thinking of that which we see on the earth and in the heavens as constituting the world, just as it appears to us; and so of the Lodge as made to conform only to the things we see, and thus we fall into ignorance of its admirable design, and lose little by little the "Craft" of Masonry; and the grand effects it was intended to produce on the minds of the universal Fraternity.

How often the Craftsmen wonder why it is that the bright and genial day of festal June should be assigned to St. John the Baptist, and the day of frigid midwinter to the loving and beloved St. John the Evangelist. But this is not so: the days are equal. Each comes with summer brightness and balsamic airs to those who dwell beneath the solar course whose golden gate he opens on the celestial highway; and each alike with frost-shackled streams and un pitying winds in turn to those who have last shared the beneficent presence of the other. So let the yule-fires burn, and the Lodge lights sparkle and glow—our brothers and fellows beyond the mountains and seas, under the southern constellations, will light them again for the winter feast, when we greet with rose and lily-work garlands from our sunny fields the midsummer-tide of the north.

And this is why the Lodge has two festivals for the year, and two guardians of its symbolic gates, and two points of high meridian; and two places of darkness—the Lodge is dedicated to two, and two are the degrees which separate the two courses of the sun in the cycle of the solar year, and one the degree which unites them. In that sublime degree "the summit of Ancient Craft Masonry," beyond which there is nothing possible which can be called a degree—which merges all, completes all, proves all, and solves and seals all; the transcendent order of the whole, dual, triple and triunal, is made manifest. There runs the equatorial line of the one only great circle of the sphere which is due east and west; on which he alone can walk who is in equilibrium of love and wisdom—these the festivals of the right and left, of north and south, of winter and summer, of charity and truth, fill all the cycle of the year, the golden age of the perfected life.

The yule-fire there is the perpetual flame of true Masonic charity, which fends off all the polar currents of selfish desire and passion, and the festal light of the midsummer jubilee is the transplendency of truth, which solves and dissipates all error and falsity—the very Skekinah.

*Voice of Masonry.*

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## THE MASONIC RELIGION OF LOVE.

**R**ELIGION and its relation to the Masonic Brotherhood is a subject of more than ordinary interest to the writer, and will, we doubt not, find a ready response in every Brother's heart. As a Mason we have always admired the foundation on which the superstructure of Freemasonry has been erected, and the splendid success of the builders. In this paper we shall endeavour to unfold the secret of their success.

At the outset we must carefully and distinctly keep in mind the fact that Freemasonry is of two kinds, namely, Operative and Speculative. Operative Masonry is what its name implies—an operative art—and relates to the Masonic guilds, or corporations, of Stone-Masons of Germany, the travelling Freemasons of the Middle Ages, and the Colleges of Architects of Rome. Whatever of speculative science there was in it, related mainly to the perfection of art.

Speculative Masonry is a system of ethics, or rules of duty, drawn from the word of God and illustrated by symbols; hence the name, *Symbolic* Masonry. In other words, as Macay has beautifully defined it, "Speculative Masonry, or Freemasonry, is thus a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, viz., the Moral, the Religious, and the Philosophical." The distinction is marked; and Freemasonry, in its present form dates back to its restoration at the beginning of the eighteenth century. Then it received from the hands of the "builders" a distinctive moral and religious character; and we shall show that the two are naturally inseparable, and inseparably connected with Freemasonry.

Religion, in its widest acceptation, is any system of faith and worship; as, for example, the religion of the Turks, the Hindoos, the Christians. Worship is religious honour, reverence and adoration paid to God, or a being viewed as God. History shows that man is a religious being, and that, even in his lowest estate, he will worship something, "if haply he might feel and after find" the true God, "though he be not far from every one of us," as St. Paul said, when he found the Athenians "paying their devotions 'To the Unknown God.'" There are, therefore, religions many and gods many. The Pagan religions are corrupt, debasing and destructive to the noblest aspirations of the human heart.

All the old heathen deities were defective in moral character. Venus and the Roman Jupiter may be cited as examples. The Egyptians, notwithstanding their refinement in the arts and sciences, were brute worshippers, and were *bestly* in moral character. The Northmen that came down upon the Roman Empire with such fury were worshippers of Hero-Kings, bloodthirsty and cruel. Men are naturally assimilated to the moral likeness of the objects they love, admire and worship. In this epitome of Pagan idolatry, we have the problem of the world's corruption solved. It is of the greatest consequence that man should have, for an object of worship, a God who is pure and holy, loving and kind to his children.

But in the midst of the moral darkness of the Pagan world there are some scintillations of light. It must be conceded that some ancient philosophers, particularly Confucius and Cicero, did—doubtless from an innate consciousness of right and wrong—enunciate some sound moral principles, but a false religion rendered them inoperative upon the great mass of the people. It goes to show that they who are "without the law," as St. Paul says, are not without the light of conscience, for the "Gentiles that do by nature the things contained in the law are a law unto themselves, their consciences also bearing witness, and their thoughts, the meanwhile, accusing or else excusing one another." It further teaches us that the heathen are not left to be damned because they have not the written law, but rather, if they act up to the light they have, our Heavenly Father will not condemn them. If those old philosophers had been aided by the knowledge and worship of the true God, Christian civilization ere this would have encircled the entire globe.

From time immemorial, Freemasons have been taught, in all their rites and ceremonies, to recognize God as the only proper object of supreme adoration, love and obedience. Hence, Freemasonry is not merely a "Moral Order," as defined by a distinguished author, but a Moral and Religious Fraternity, founded upon the belief in God as

the Supreme Architect and Ruler of the Universe, faith in natural and revealed religion, hope in immortality, brotherly love, and charity to all mankind. Morality and religion are so perfectly interwoven in this creed, that it completely covers the duties we owe to God and our fellow men.

Morality and religion may have separate roots in the human mind, but they belong to the same trunk; they may be made rivals, but they are natural allies. A morality that simply extends to dealing justly with our fellow men is too frigid for a Fraternity founded upon love to God and man. Morality in its true acceptation is inseparable from religion. This statement is based upon Christian ethics.

When the Pharisees attempted to confound the Saviour with their questions, one of them, being a lawyer, said, "Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbour as thyself. On these two hang all the law and the prophets." Now mark the oneness of this divine law of love. The second is "like" the first, or the counterpart of it. And "on these two hang all the law and the prophets;" that is, all the specific laws "hang" there, like a cluster of priceless jewels suspended by a golden chain, the links of which represent love to God and love to man. We therefore assume that sound morality can only proceed from pure religion as an active conviction;—the love of God involves the love of our neighbour.

Madame De Stael has said, "If Christ had simply taught men to say, 'Our Father,' he would have been the greatest benefactor of the race." Yes, "Our Father" is the talismanic appellation that so transforms man's moral and religious nature as to bring him into harmony and communion with his Maker. Then—

"His passions hold a pleasing reign,  
And love drives his chariot wheels."

The fathers of Freemasonry "built" well, for they built that magnificent temple, from foundation to top stone, upon the two great commandments of the Christian religion—The Religion of Love. They not only laid down for our guide in practical life the "cardinal virtues of temperance, fortitude, prudence and justice," but the Christian virtues of "Faith, Hope and Charity," connected with "Brotherly Love, Relief and Truth."—"Tenets of a Mason's profession."

The Masonic Brotherhood is not a substitute for, but the handmaid of, the invisible Church of the Living God, which is composed of all good men. It does not recognize, in matters of religion, any supreme authority but that of the "King of Glory." That other potentates are fallible, and at times have been wickedly cruel, goes without saying. We are brothers, and pledge supreme allegiance to the Holy one, "in whom there is no guile." He opens wide the "everlasting doors," and no man can shut them. The Masonic Religion of Love is based upon the Bible, emphasising the "new commandment"—"as I have loved you, that ye love one another."

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Secretary.

4 Freemasons' Hall, London, W.C.

*Just Published, in two Keys, G and E,  
PRICE 2s NETT.*

Dedicated, by special permission, to

**Sir FREDERICK LEIGHTON, Bart.**

**“WEDDED.”**

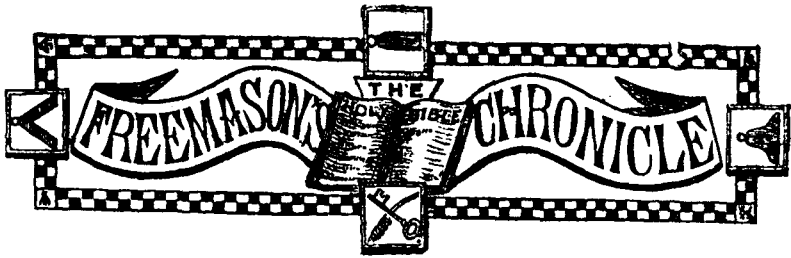
Words by G. HUNT JACKSON; Music by MARCELLUS HIGGS

“WHO has not seen and admired Sir Frederick Leighton's  
beautiful picture, bearing the above title? And who,  
having seen that enchanting conception of love and trust, can be  
surprised that it should have called forth verse and song to make its  
ideal beauty live again in the imagination? This song certainly  
attains a very high order of musical merit. Perfectly vocal, and full  
of emotional and artistic fire, it is well worthy to be associated  
with the justly celebrated painting that has suggested it.”—*Musical  
Society.*

In all thy morning splendour,  
Warm with Love's golden beam,  
Come, dearest! come and render  
My life a summer dream.

**METZLER and Co., 42 Great Marlborough Street, W.**





## FREEMASONRY AND ITS CHARITY. THE YEAR'S CONTRIBUTIONS.

WE append details of the amounts subscribed, during the year which closed yesterday, to the Masonic Institutions, and the sums expended by the Board of Benevolence during the twelve months. Inasmuch, however, as the returns are made up to within an hour of our going to press, we reserve lengthened reference to the figures until our next issue.

### Royal Masonic Benevolent Institution.

	£	s	d
Donations and Subscriptions . . . . .	14,435	18	6
Dividends . . . . .	1,893	4	6
Grand Lodge . . . . .	1,600	0	0
Grand Chapter . . . . .	150	0	0
Legacy . . . . .	25	0	0
Rent of Meadow . . . . .	18	0	0
Interest on Cash at Call . . . . .	72	10	6
	18,194	13	6

### Royal Masonic Institution for Girls.

	£	s	d
Donations and Subscriptions (including £1000 Special Donation, with £150 Annual Donation from Grand Lodge; and £10 10s from Grand Chapter) . . . . .	13,226	4	6
Dividends—including "Sustentation a/c" . . . . .	1,771	11	10
Admissions under Law LXIII. . . . .	150	0	0
Music Fees . . . . .	195	6	0
Interest on Deposit . . . . .	58	17	3
Legacies . . . . .	95	0	0
Miscellaneous . . . . .	19	5	3
	15,516	4	10

### Royal Masonic Institution for Boys.

	£	s	d
Donations and Subscriptions . . . . .	12,164	9	5
Music Fees . . . . .	100	8	0
United Grand Lodge—Annual . . . . .	150	0	0
Supreme Grand Chapter . . . . .	10	10	0
Sale of Lists of Subscribers . . . . .	1	8	0
Dividends . . . . .	580	0	0
Legacy . . . . .	50	0	0
	13,056	15	5

### The Board of Benevolence.

Month.	Cases relieved.	£	s	d
January . . . . .	27	715	0	0
February . . . . .	33	995	0	0
March . . . . .	50	1,071	0	0
April . . . . .	40	925	0	0
May . . . . .	33	875	0	0
June . . . . .	33	765	0	0
July . . . . .	22	760	0	0
August . . . . .	14	480	0	0
September . . . . .	18	500	0	0
October . . . . .	29	940	0	0
November . . . . .	41	1,060	0	0
December . . . . .	44	1,447	0	0
	384	10,533	0	0

## NOTICE OF MEETINGS.

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### PHENIX LODGE, No. 257.

A GOOD muster of members and visitors assembled on Monday, the 27th ult. (St. John's Day) at the Lodge Room, High-street, Portsmouth, to witness the installation of the W.M. elect, Bro. W. G. P. Gilbert. The ceremony was impressively performed by Bro. Ernest Hall P.P.G. Superintendent of Works, to whom a hearty vote of thanks was passed. The W.M. appointed and invested his Officers as under:—Bros. Colonel Crease, C.B., I.P.M., Major W. Campbell S.W., H. Drummoud J.W., Ernest Hall Treasurer, S. B. Darwin Secretary, Rev. G. H. De Fraine P.M. P.P.G. Chaplain and Rev. F. Fitzbarding Morton, M.A., Chaplain, Captain L. Kennedy S.D., C. W. Long J.D., G. D. Lovegrove Organist, Graham Collier I.G., T. Williams P.M. D.C., J. Brickwood P.M. and Major Alexander Allen Stewards. At the banquet which followed, the visitors included Bros. General Crease, Edgar Goble Prov. Grand Secretary, Captain the Hon. Carzon-Howe, R.N., Major Innes, Justice Norris, W. Humfrey, and the Rev. W. Plant, with several W.M.'s of neighbouring Lodges. The company numbered about fifty.

### METROPOLITAN LODGE, No. 1507.

A MEETING was held at Anderton's Hotel, Fleet-street, London, E.C., on Wednesday, the 15th ult. The chair was taken by the W.M., Bro. G. W. Knight. T. C. Edmonds S.W., F. W. Dimsdale J.W., H. Lovegrove I.P.M., F. J. Perks Secretary, J. G. Saunders Assistant Secretary, W. Davey S.D., W. Bates J.D., R. W. Fraser I.G., J. Brnton D.C., D. R. Bryce and R. Allaway Stewards, C. J. Scales P.M., W. M. Stiles P.M., and G. Edwards P.M., with several visitors. Lodge was opened, and minutes of last meeting read and confirmed. Bros. Smeardon, Porter, Carter, and Gleed were raised; Bro. Wells was passed, after which Messrs. Saxby, Trougi, Hawkins, and Pezzati were impressively initiated into Freemasonry. After hearty good wishes had been given, Lodge was closed, and the brethren adjourned to banquet. On the removal of the cloth, the Loyal and Masonic toasts were given. Bro. Scales proposed the health of the Worshipful Master. Bro. Knight had worked the three degrees that evening in capital style; in fact, the more he had to do the better he seemed to like it. He was initiated in the Lodge, and had worked through the different offices to the satisfaction of the P.M.'s and brethren. The toast was drunk with great enthusiasm, and in reply, the W.M. commented upon the happy years he had spent in Freemasonry; he was pleased to have so many initiates; it promised more work in the future; he hoped the brethren would bring in more friends during his year of office. In referring to the toast of the P.M.'s the W.M. reminded the brethren that when in the chair they did their work in an exemplary manner. Each of the P.M.'s present acknowledged the toast. Bro. Scarrah Prov. G.P. Middlesex and others responded for the Visitors. The Worshipful Master then proposed the toast of the Initiates, each of whom responded. The Officers having been given, the Tyler's toast brought the proceedings to a close. A musical programme was carried out under the direction of Bro. Dimsdale, assisted by Bros. Guest, R. W. Fraser, Booth, W. M. Stiles, and G. W. Knight. Several recitations were given during the evening.

### YORK LODGE, No. 236.

THE installation meeting of this ancient and time-honoured Lodge was held on the afternoon of Monday, the 20th ult., at the Masonic Hall, Duncombe-place, York, when, in addition to the Lodge members, there was a large attendance of visiting officers and brethren. The chair was occupied by Bro. Henry Foster W.M., who was supported on the dais by Bros. J. Todd P.M. P.P.G.R. Treasurer, W. Draper P.M., W. Brown W.M. 1611, J. C. Lee P.M., A. Buckle P.M. P.P.G.D., Mark Rooke P.M. P.P.G.D., George Garbutt P.M., George Balmford P.M. P.P.G.O., Wm. Lawton P.M. P.P.G.R., T. B. Whytehead P.M. 1611 P.P.G.W., G. Kirby P.M. P.G.D.C., John Marshall P.M. 660 P.P.G.R., A. W. Walker P.M. Treas. 660, E. Harding W.M. 1991, Capt. Marshall P.M., and others. After confirmation of the minutes of the previous regular Lodge, the W.M. announced that the next business was the installation of Bro. T. Gerard Hodgson S.W., as Worshipful Master. The chair was taken by Bro. J. Todd, Installing Master, when the W.M. elect was presented for installation by Bro. Lawton P.M. The Wardens' chairs were occupied by Bros. Buckle and Rooke P.M.s, whilst Bro. Kirby P.G.D.C. acted as D.C. The ceremony of installation was performed by Bro. Todd P.M., in an admirable manner. The W.M. afterwards appointed and invested his officers as follows: Bros. Hy. Foster I.P.M., Wm. Smith S.W., Samuel Border J.W., the Very Rev. the Dean of York P.G.C. Chaplain, J. Todd Treasurer, E. W. Purnell Secretary, C. M. Forbes S.D., J. B. Sampson J.D., S. G. Crummack D.C., A. Sample Org., John Biscoe I.G., F. Watkinson and E. Carter Stewards, and W. G. Calver Tyler. The addresses to the Master and Brethren were delivered by Bro. Todd, and to the Wardens by Bro. Mark Rooke P.M. The hymn, "Hail, Masonry Divine," was then sung, Bro. Sample accompanying on the organ, and afterwards the Secretary said that he had received letters and telegrams from the following brethren regretting their inability to be present: Bros. the Dean of York, Peck P.G.S., Cumberland, Woodall P. Grand Treas., Reynolds P.G.T., J. J. Needham P.P.G.C. West Yorks, Thos. Kirsopp, G. Baggot, Hitchcock, Padel, Peacock, and R. Hudson P.G.S. Durham. Bro. Geo. Garbutt P.M., then, on behalf of Bro. R. W. Hollon P.M. P.G.S.B. England (the oldest member of the Lodge), presented the Lodge with two prints—one an ancient initiation scene, and the other a print of relics and symbols recently discovered in the United States and Mexico. Bro. Hollon was heartily thanked for his gift, on the motion of Bro. Todd,

seconded by Bro. Lawton. Heartly good wishes having been expressed by the members of visiting Lodges present, the Lodge was duly closed. The installation banquet took place in the Masonic Hall, Bro. T. Gerald Hodgson W.M. presiding. Most of the brethren who had attended the installation proceedings were present, and their numbers were augmented by the addition of several other brethren. The W.M. in proposing "The Queen and Craft," referred to the fact that the present was the year of the Queen's Jubilee, and expressed a hope that the Masons of N. and E. Yorks would find some means of commemorating so important an event. A thought had occurred to him that a happy way of celebrating this year might be found by inviting the fair sex to join them in holding a grand Masonic Charity ball on a large scale, in which the whole Province might combine. The M.W.G.M., H.R.H. the Prince of Wales, having been proposed by the W.M., and duly honoured, the W.M. gave "The R.W. Pro G.M. of England, the Earl of Canarvon, the D.G.M. of England, the Earl of Lathom, and the Grand Lodge." He remarked that it was the privilege of the York Lodge to have enrolled amongst its members three members of the Grand Lodge. He referred to Bro. Past Master Hollon, who some years ago had the office of Sword Bearer conferred upon him by the Grand Master; their good brother the Very Rev. the Dean of York; and Bro. Tew P.G.D. of England, and who is at the present time Provincial Grand Master of the West of Yorkshire. He was sorry that various causes prevented these brethren from being present and responding to the toast. The Worshipful Master then gave the R.W. Bro. the Earl of Zetland P.G.M. of the North and East Ridings, the W. Bro. the Hon. W. T. Orde-Powlett D.P.G.M., and the Present and Past Prov. Grand Officers. He said that the Lodges of North and East Yorkshire might congratulate themselves upon having had such a worthy Mason as the Earl of Zetland to preside over them. The Province had sustained a serious loss in the death of Bro. Dr. Bell, whose presence would be very much missed; but he believed that in Bro. Orde-Powlett they had found a very worthy successor. The W.M. then alluded, amidst applause, to the fact that during the past year three of the members of that Lodge—Bros. Kirby, McGachen, and Sample—had been appointed Provincial Grand Officers, and that the Provincial Grand Master had accepted the invitation of the York Lodge to hold the Provincial Grand Lodge in York during the coming year. In conclusion, he remarked that he did not think the York Lodge would be behindhand in extending to them a right hearty welcome. Bros. Kirby and McGachen replied. Bro. J. Terry (Lord Mayor of York) then proposed the Health of the Worshipful Master of the York Lodge. He referred to the honourable associations with which the Craft abounds, and remarked that all those who had preceded Bro. Gerald Hodgson in the chair of the York Lodge had been thoroughly good Masons. He had no doubt that the newly-elected W.M. would perform his duties in a becoming way, and thoroughly prove his worthiness of the honour which had been conferred upon him. Bro. Gerard Hodgson W.M., in replying, expressed his pride at occupying a chair which had been filled by so many men who had made their mark in the Masonic world. He thanked them for the honour they had conferred upon him by appointing him to that position, and he sincerely hoped that he should prove himself worthy of it. The Installing Master (Bro. J. Todd P.M. P.P.G.R.), the I.P.M. (Bro. H. Foster), and the Past Masters of the York Lodge, was proposed by Bro. T. B. Whytehead P.M. He remarked that the York Lodge was 111 years old, and that few Lodges could boast of such a long existence, and of having been presided over by such a series of Masters who had made their mark in the Craft. The York Lodge had a very splendid history, and a history of which every member of the Lodge ought to be proud. It had always maintained, as far as was in its power, the great principles of the Craft in a manner which would compare favourably with any Lodge of its standing in England. The officers discharged their duties well, whilst the Lodge was well known as being the custodian of some of the most valuable records which were in existence at this moment with regard to Freemasonry. Bro. Todd, by the manner in which he had performed the ceremony of installation that afternoon had shown that he was thoroughly well up in the ritual and knowledge of the Craft. Bro. Whytehead then remarked that in America and many parts of the world York was looked upon as the centre of Masonry. There was no doubt that from the very earliest periods York had been the point from which most Masons had gone north, south, east, and west, and promulgated the glorious doctrines of their Craft; and therefore they might look upon the York Lodge as the representative, for the time being, of Masonry in England. It was refreshing to find that though the Lodge was old it showed no signs of decrepitude, but on the contrary, seemed to be gathering strength as it went along. Bro. Todd returned thanks. He said that the present year would be a memorable one, not only in Masonry, but in the history of the country. The fact of their beloved Queen having occupied the throne of the country during a period of 50 years was one that well deserved the attention not only of the people of the country, but also of Masons, and he felt quite sure that the members of the Craft would not be satisfied unless they marked in some particular way the Jubilee of Her Majesty. He did not know what form that celebration would take, but he felt sure the Province of North and East Yorks would not be behindhand. He expressed the pleasure he felt in having installed in the chair a brother whose progress in Freemasonry he had watched with great interest, and felt sure that the dignity of the office would be well sustained during the coming year. Bro. Henry Foster P.M. also responded. Bro. A. Buckle P.M. then gave the Masonic Charities. He remarked that if there was one thing that had marked Her Majesty's reign it was the great good that had been done by charity. During the drinking of the toast the charity box was handed round, the result being the collection of a substantial amount for the benefit of the Charities. Bro. Mark Rooke proposed the Visitors, to which Bro. William Browne W.M. 1611 and Bro. H. L. Swift responded. The other toasts were the Officers of the York Lodge, and the Tyler's toast. During the evening some

excellent songs and glees were sung by Bros. Todd, Kirby, Lee, B. Sampson, C. A. Wardill, and others. Bro. Arthur Sample presided at the organ and piano, and both his vocal and instrumental efforts gave the greatest pleasure to the company.

**The Great City Lodge of Instruction, No. 1426.**—As has been already announced in these columns, the Preceptorship of this Lodge of Instruction has been undertaken by Bro. James Stevens, the first W.M. of the Mother Lodge, and originator of its Lodge of Instruction, which meets every Thursday, at Masons' Hall, Masons' Avenue, Coleman Street, E.C., at 6.30 p.m. The situation is central and very convenient, and the members are earnest workers who evidently appreciate the connection of the Lodge of Instruction with one of the best known of our working City Lodges. To inaugurate his acceptance of the position of Preceptor, a large assemblage of members and visitors attended on Thursday, the 16th ult., to hear the first of Bro. Stevens' lectures on Ritual and Ceremonial. His remarks on this occasion were necessarily confined to the First Degree, and foreshadowed the line of working which it has been agreed shall be carried out under his Preceptorship. The lecture was given in his usual lucid and happy manner, and was listened to with unabated interest throughout, many brethren testifying after its close to the attention paid by him to the several salient points of importance so clearly explained that none could fail to comprehend them, and obtain hints whereby to commit to memory details of essential value, otherwise requiring considerable practice to attain. The Lecturer, thoroughly conversant with his subject, held the attention of his audience for upwards of two hours, having by general desire waived the proposed interval, and when, at the close of an exceptionally pleasant evening, a hearty and cordial vote of thanks to him was recorded, all present acknowledged that praise was given where praise was due. Amongst the proofs of great interest in Bro. Stevens' Lectures may be mentioned the attendance of brethren from towns in which he has been formerly heard, some of whom became members of the Lodge, with assurances of frequent attendance during the present season, in the course of which other Lectures on the second and third degrees will be given. Before the Lodge was closed, announcement was made of the rehearsal, on Thursday, the 4th inst., of the Ceremony of Installation, with full opening and closing of Board of I.M.'s, and an interesting evening's work—at which brethren of other Lodges will be welcomed—is anticipated.

## Obituary.

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BRO. C. W. SMYTH P.M. 1524.

WE much regret to find we are not allowed to close our record of the past year without adding another name to the already long list of those who have recently departed this life. The Craftsman whose death we have to-day to chronicle—Brother C. W. Smyth, a P.M. of the Duke of Connaught Lodge, No. 1524—was well known in North-east London, having for many years been the host of the house at which the Dalhousie Lodge of Instruction has held its weekly meetings, and there are not a few brethren in other parts who have enjoyed the pleasure of his company at one time or another. Brother Smyth died on the 28th ult., after a few days illness. His remains will be interred at Highgate Cemetery, on Tuesday next, at 12.30 p.m. We beg to offer our sincere sympathy with the relatives of our worthy friend in this the time of their affliction.

The Convocation of the North London Chapter of Improvement was held at the Alwyne Castle, St. Paul's Road, Canonbury, on Thursday. Comps. Radcliffe M.E.Z., Jenkins H., Barnett J., Sheffield S.E., Dean S.N., Shaw P.S. At this, the last meeting for the year 1886, there was a very satisfactory attendance. The ceremony of exaltation was rehearsed in a perfect manner, gratifying both Preceptor Comp. Edmonds, and those engaged. We recommend R.A. Masons to pay this Chapter of Improvement a visit early in the year we have just entered upon.

Lord Egerton of Tatton has been officially notified of his appointment by the Grand Master of England, the Prince of Wales, as Provincial Grand Master of Cheshire, in succession to Lord de Tabley. Arrangements are being made for the installation, which will be accompanied by a special Masonic service in Cheshire Cathedral. Efforts are being made by the Provincial Grand Master elect and the Duke of Westminster to secure the attendance of the Prince of Wales on the occasion.

## THE THEATRES, &amp;c.

**Drury Lane.**—Once more Mr. Augustus Harris, in producing his Christmas pantomime, has eclipsed previous efforts; his last venture is certainly the best he has ever produced at Old Drury. The well-known writer, Mr. E. L. Blanchard, has provided a framework that suits the taste of Mr. Harris's patrons, while Mr. Ferdinand Wallerstein has selected and composed music catching to the ear. Although not strictly adhering to the accepted legend of "The Forty Thieves," Mr. Blanchard has managed to keep the idea well in view, while the several ways in which he leads up the display-parts are well conceived. The opening scene of the pantomime is a new idea for Drury Lane, inasmuch as the usual magic cave, with its necessary fairies, is entirely done away with. The proposed subject for the pantomime is decided on by Camaralzaman, Sindbad, Codadad, and others, who agree to represent the forty thieves. This they do, and select for their leader Abdallah (Miss Edith Blande-Breton). Among the others we find Ally Sloper (Mr. Victor Stevens). How the story proceeds after the forty thieves are bound together is well known. Mr. Harris first shows his quality in the cave of the thieves, where each leader, with his band congregate together. Here we have one of the most gorgeous displays that has ever been seen, even at Drury Lane. Each band has a different dress, some in satins, some in armour, some in shining beads, while others appear in silver and gold tissues. Such a display as is presented when all are congregated is indeed dazzling to look at, still all are grouped so well together that violent contrasts are avoided; altogether a more magnificent scene could not have been wished for. But not content with this, the manager in lieu of a transformation has invented a Queen's Jubilee scene. This is worked out in three divisions, the last being the Temple of Fame. At the back of this scene is a statue of Queen Victoria, behind which is seen the river, studded with shipping. The procession is headed by beefeaters, followed by Britannia. After this appears, in native costume, representatives of the different colonies, the whole spectacle presenting a blaze of colour and glitter of the most sumptuous character. The arrangement of these is personally superintended by Mr. Harris, who was called forward to receive the congratulations of his audience. Another interesting item is a ballet by the children of the National School of Dancing. This takes place in the baquetting-room of Ali's house, where the children are about to retire to bed. This is capitally arranged, and at its conclusion the audience would not be satisfied until Madame Katti Lanner had made her appearance. The pantomime lacks nothing as to the ability of the artistes engaged; once again we have Mr. Harry Nicholls (Ali Babi), and Mr. Herbert Campbell (Cogia, his wife), well to the fore. These gentlemen work well together, and are as amusing as ever. They have plenty of good business to go through, and certainly they make the most of it. Their annual duett has for its stock line "Not really," and both these favourites were recalled several times. Miss Constance Gilchrist is a graceful Morgiana. This lady's dancing is always good, while her voice, though not strong, is pretty. Miss Edith Bruce (Ganem), plays with plenty of spirit, and Miss Edith Blande-Breton is a dashing Abdallah. Mr. Robert Pateman throws considerable dramatic force into the character of Cassim, more especially in the cave scene; while Mr. Victor Stevens is highly amusing as Ally Sloper. Mr. Charles Lauri jun., and Mr. Paul Martinetti, as a donkey and monkey respectively, are exceedingly clever. Their pranks are most amusing. Mr. John D'Auban introduces some well-executed dances into the part of the Chief of Police, while Miss M. A. Victor disports herself as Mrs. Cassim. Mr. Reuben Inch (Mustapha), Miss Dot Mario (Camaralzaman), Miss Minnie Mario (Sindbad), Miss Minnie Inch (Noureddin Ali), Violet Russell (Young King), and Miss Marie Williams (Aladdin) are all well filled with their several parts. A double harlequinade follows the Temple of Fame scene, and here we once more find our old friend, Harry Payne, with his merry band. Then comes Paul Martinetti, with his followers. Altogether we can heartily congratulate Mr. Augustus Harris on having produced the most gorgeous of the many good pantomimes seen during his management.

**Avenue.**—There was produced here on Thursday week, a burlesque, entitled *Robinson Crusoe*. This work has been written by Mr. Robert Reece, and staged by Mr. H. B. Farnie. The idea of the author has been to provide for the holidays, and to this end he has introduced items that have no real connection with Defoe's well-known story. Nevertheless, the piece is full of amusing skits and songs, with plenty of dancing. Not only has there been a good book provided, but tunes have been arranged by Mr. John Crook in such a manner that they prove most seductive. Another feature in this production is the excellent scenery painted by Messrs. Albert Calcott, F. Storey, and W. Keith; while the gorgeous dresses, designed by L. Bescho, and executed by Mons. and Mme. Alias, are made the most of by the troupe of graceful ladies engaged. The piece opens at a cave on the disputed Island, which changes to the port of Hull. A pirate and his myrmidons determine to carry off Jenny Jones and Polly Hopkins, who are in love with Vavasseur and Robinson Crusoe respectively. But instead of carrying off the fair ones, Crusoe and Vavasseur are taken on board. The second act sees the principal characters together on a Cannibal Island, where an Amazon Queen and her attendant fall in love with Crusoe and his friend. All these incidents produce a good deal of lively humour, and in the end the two pairs of lovers return to England. Here we see them in a mock harlequinade, where Mr. Sam Wilkinson plays Clown, Mr. Henry Ashley Pantaloon, Mr. Arthur Roberts Policeman, Mr. Fred Storey Harlequin, and Miss Phyllis Broughton Columbine. In the two scenes allotted to this portion of the programme fun, fast and furious, is the order of the day, and we advise those of our readers who visit this theatre, to stop and witness this

part of the burlesque. Mr. Arthur Roberts as Robinson Crusoe exerts himself successfully. He has plenty of good materials to work on, and when he has become more habituated to the part, he should make it extremely funny. Misses Wadman (Jenny Jones), and Phyllis Broughton (Polly Hopkins) were greatly appreciated; Miss Wadman's singing is always bright and tuneful, while Miss Broughton dances with grace and ease. Mr. Henry Ashly (Vavasseur), Mr. C. W. Bradbury (Captain William Atkins), Mr. Sam Wilkinson (Rev. Winky Fam), Mr. Charles Sutton (Friday), each make the most of their parts, while Mr. Fred Storey dauces himself into prominence as Taffe. Neither Mrs. Mackintosh (Princess Bamoula) nor Miss Janette Steer (Jam-Jam) exhibit very high qualities, but Miss Lydia Yeamans (Lieutenant of the lugger) sang in charming style the ever acceptable ballad "Sally in our Alley." Everything went well on the first night, and the principals were called at the fall of the curtain. Mr. D'Albertson, the acting manager, came forward and apologised for the author's absence.

The annual New Year's entertainment to the brethren and widows resident in the Royal Masonic Institution at Croydon will take place on Wednesday next, when we anticipate a repetition of one of the many enjoyable meetings which have taken place in the same building in years gone by.

The members of the General Committee of the Royal Masonic Institution for Girls met on Thursday, 30th December 1886, at Freemasons' Hall, Bro. Edgar Bowyer in the chair, with Bros. R. Grey, J. H. Matthews, S. H. Parkhouse, C. H. Webb, &c. Six petitions were approved, making the total number of candidates for the April Election 29, with 23 vacancies. £4,446 14s 3d was ordered to be invested in the purchase of stock, in the names of the Trustees of the Sustentation Fund. The proceedings closed with the customary vote of thanks to the chairman for presiding.

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MASONIC LECTURE.

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No Lecture fee; travelling expenses only accepted. Address—Chapman S.W.



## 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, 1st JANUARY.

General Committee Boys' School, Freemasons' Hall, at 4  
179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)  
1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)  
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
1572—Carnarvon, Albion Tavern, Aldersgate-street  
1622—Rose, Surrey Masonic Hall, Camberwell  
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)  
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8  
R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)  
1362—Royal Albert Edward, Market Hall, Redhill  
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester  
1466—Hova Ecclesia, Old Ship Hotel, Brighton

## MONDAY, 3rd JANUARY.

22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)  
25—Robert Burns, Freemasons' Hall, W.C.  
45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)  
72—Royal Jubilee, Anderson's Hotel, Fleet Street  
144—St. Luke, Anderson's Hotel, Fleet-street, E.C.  
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)  
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
188—Joppa, Freemasons' Tavern, W.C.  
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)  
1319—Asaph, Freemasons' Hall, W.C.  
1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)  
1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)  
1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)  
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)  
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
1923—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)  
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
1591—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
1924—Wickham, St. Peter's Hall, Wickham Park, Brockley  
R.A. 28—Old King's Arms, Freemasons' Tavern, W.C.  
M.M. 139—Panmure, 8a Red Lion Square, W.C.

37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors  
53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath  
61—Probity, Freemason's Hall, St. John's-place, Halifax  
113—Unanimity, Bull Hotel, Preston  
119—Sun, Square, and Compasses, Freemasons' Hall, College-st., Whitehaven  
133—Harmony, Ship Hotel, Faversham  
154—Unanimity, Masonic Hall, Zetland-street, Wakefield  
156—Harmony, Huyshe Masonic Temple, Plymouth  
199—Peace and Harmony, Royal Oak Hotel, Dover  
236—York, Masonic Hall, York  
251—Loyal, Masonic Hall, Castle-street, Barnstaple  
264—Nelson of the Nile, Freemasons' Hall, Batley  
338—Vitruvian, Royal Hotel, Ross, Herefordshire  
381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen  
282—Royal Union, Chequers Hotel, Uxbridge. (Instruction)  
395—Guy, Crown Hotel, Leamington Priors  
408—Three Graces, Private Rooms, Haworth  
431—St. George, Masonic Hall, Norfolk-street, N. Shields  
433—Hope, Swan Hotel, Brightlingsea  
441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge  
467—Tudor, Red Lion Hotel, Oldham  
482—St. James's, Masonic Rooms, Wretham Road, Handsworth, Staffordshire  
529—Semper Fidelis, Crown Hotel, Worcester  
597—St. Cybi, Town Hall, Holyhead  
613—Unity, Masonic Hall, Southport  
622—St. Cuthberga, Masonic Hall, Wimborne  
694—Oakley, Masonic Hall, Church Street, Basingstoke  
550—St. Oswald, Town Hall, Ashbourne, Derbyshire  
928—Friendship, Masonic Hall, Petersfield  
1045—Stamford, Town Hall, Altrincham, Cheshire  
1050—Gundulph, King's Head Hotel, Rochester  
1051—Rowley, Athenaeum, Lancaster  
1077—Wilton, Red Lion Inn, Blackley, Lancashire  
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks  
1124—St. Oswald, Wynnstay Arms Hotel, Oswestry  
1180—Forward, Masonic Rooms, New Hall-street, Birmingham  
1211—Goderich, Masonic Hall, Gt. George-street, Leeds  
1239—Wentworth, Freemasons' Hall, Sheffield.  
1264—Neptune, Masonic Hall, Liverpool.  
1302—De Warren, Masonic Hall, White Swan Hotel, Halifax  
1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool  
1434—Nottinghamshire, Masonic Hall, Nottingham  
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington  
1542—Legiolium, Masonic Hall, Carlton-street, Castleford  
1573—Caradoc, Masonic Hall, Caer-street, Swansea  
1575—Clive, Corbet Arms, Market Drayton  
1578—Merlin, New Inn Hotel, Pontypridd, South Wales  
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle  
1793—Zion, Masonic Rooms, King Street, Manchester  
R.A. 262—Salopian, The Lion Hotel, Shrewsbury  
R.A. 380—Integrity, Masonic Temple, Morley  
R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury  
M.M. 37—Wyndham, Masonic Hall, Church-street, Basingstoke.

## TUESDAY, 4th JANUARY.

Colonial Board, Freemasons' Hall, at 4  
9—Albion, Freemasons' Hall, W.C.  
55—Constitutional, Bedford Hotel, Southampton-bldg., Holborn, at 7 (Inst)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
101—Temple, Ship and Turtle Tavern, Leadenhall-street, E.C.  
141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8. (Inst)  
166—Union, Criterion, W.  
172—Old Concord, Freemasons' Hall, W.C.  
177—Donatic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
212—Euphrates, Mother Red Cap, High Street, Cannon Town, at 8. (Inst).  
554—Yarborough, Green Dragon, Stepney (Instruction)  
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
765—St. James, Bridge House Hotel, Southwark  
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
860—Dalhousie, Sisters' Tavern, Cowall-road, Dalston, at 8 (Instruction)  
861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)  
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
1293—Royal Standard, Club, Upper-street, Islington  
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)

1340—Friars, Liverpool Arms, Canning Towa, at 7.30 (Instruction)  
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
1381—Kennington, Horns Tavern, Kennington  
1446—Mount Edgcombe, Three Stags, Lambeth Road, S.W., at 8 (Inst)  
1471—Islington, Champion, Aldersgate Street, at 7, (Instruction)  
1472—Henley, Three Crowns, Woolwich  
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)  
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)  
1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)  
Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.  
R.A. 704—Camden, The Moorgate, 15 Finsbury Pavement, E.C., at 8 (Inst)  
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)  
R.A. 1538—St. Martins-le-Grand, Guildhall Tavern, Gresham-street  
M.M. 1—St. Mark's, Freemasons' Tavern, W.C.

70—St. John, Huyshe Masonic Temple, Plymouth  
103—Beaufort, Freemasons' Hall, Bristol.  
120—Palladian, Green Dragon Hotel, Hereford.  
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham  
158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
160—True Friendship, Old Ship Inn, Rochford  
209—Etonian, Masonic Hall, Windsor  
226—Benevolence, Red Lion Hotel, Littleborough.  
241—Merchants, Masonic Hall, Liverpool (Instruction)  
248—True Love and Unity, Freemasons' Hall, Brixham, Devon  
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley  
364—Cambrian, Masonic Hall, Neath.  
393—St. David, Masons' Hall, The Parade, Berwick  
463—East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)  
493—Royal Lebanon, Spread Eagle, Gloucester  
558—Temple, Town Hall, Folkestone.  
624—Abbey, Masonic Hall, Union-street, Burton-on-Trent  
673—St. John, Masonic Hall, Liverpool.  
734—Londesborough, Masonic Hall, Bridlington Quay.  
794—Warden, Royal Hotel, Sutton Coldfield  
804—Carnarvon, Masonic Hall, Havant.  
847—Fortescue, Manor House, Honiton, Devon.  
897—Loyalty, Fleece Inn, St. Helens, Lancashire  
948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard  
960—Buto, Masonic Hall, 9 Working-street, Cardiff.  
974—Pentalpha, New Masonic Hall, Darley Street, Bradford  
986—Hesketh, Grapes Inn, Croston  
995—Furness, Masonic Temple, Ulverston  
1002—Skiddaw, Lodge Room, Market Place, Cockermouth  
1134—Newall, Freemasons' Hall, Salford  
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley  
1244—Marwood, Freemasons' Hall, Redcar  
1312—St. Mary, White Hart Hotel, Bocking  
1322—Waveley, Caledonian Inn, Ashton-under-Lyne  
1336—Square and Compass, Corn Exchange, Wrexham  
1343—St. John's Lodge, King's Arms, Grays, Essex  
1473—Bootle, 146 Berry-street, Bootle, at 8 (Instruction)  
1488—St. Eleth, Castle Hotel, Amlwch, Anglesea  
1619—Sackville, Crown Hotel, East Grinstead  
1674—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rhy  
1750—Coleridge, Sandringham House, Clevedon.  
1970—Hadrian, Freemasons' Hall, South Shields  
1993—Wolsey, Masonic Hall, Town Hall Buildings, King Street, Manchester  
2032—Richmond, Station Hotel, Richmond, Surrey  
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.  
R.A. 624—Abbey, Masonic Rooms, Burton-on-Trent  
M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.

## WEDNESDAY, 5th JANUARY.

3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)  
30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)  
72—Royal Jubilee, Shakespeare's Head, Wych Street, W.C., at 8. (Inst)  
73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst.)  
193—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)  
224—United Strength, The Hope, St. John's Street, Regent's Park, at 8. (Inst.)  
58—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)  
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
781—Merchant Navy, Silver Tavern, Bardett-road, E. (Instruction)  
802—Whittington, Red Lion, Poppa's-court, Pinner-tram, at 8 (Instruction)  
902—Bargoyne, Goose and Gridiron, St. Paul's Church-yard, at 7. (Inst.)  
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)  
1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)  
1694—Wanderers, Victoria Mansions Restaurant, Victoria St., S.W., at 7.30 (In)  
1682—Beaconsfield, Chequers, Marsh Street, Waltham-stow, at 7.30 (Inst.)  
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instru)  
1687—The Rothesay, Inns of Court Hotel, Lincoln's Inn Fields  
1707—Eleanor, Anderson's Hotel, Fleet Street, E.C.  
1827—Alliance, Guildhall Tavern, Gresham-street  
1922—Earl of Lathom, Station Hotel, Cannon-row New Road, S.E., at 8. (In.)  
2021—Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)  
R.A. 55—Constitutional, Private Rooms, Leytons-oue  
R.A. 177—Donatic, Union Tavern, Air-street, Regent-st., at 8. (Instruction)  
R.A. 720—Panmure, Goose and Gridiron, St. Paul's Church-yard, at 7. (Inst.)  
R.A. 933—Doric, 202 Whitechapel-road, at 7.30. (Instruction)  
R.A. 1323—Granite, Freemasons' Hall, W.C.  
M.M.—Grand Masters, 8a Red Lion Square, W.C., at 7 (Instruction)  
M.M.—'Theistle, Freemasons' Tavern, W.C., at 8. (Instruction)  
74—Athol, Masonic Hall, Severn-street, Birmingham  
86—Loyalty, Masonic Hall, Prescott, Lancashire  
258—Amphibious, Freemasons' Hall, Heaton-trilwike  
277—Friendship, Freemasons' Hall, Union-street, Oldham  
298—Harmony, Masonic Rooms, Ann-street, Rochdale  
326—Moir, Freemasons' Hall, Park-street, Bristol  
327—Wigton St. John, Lion and Lamb, Wigton  
380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds  
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne  
417—Faith and Unanimity, Masonic Hall, Dorchester  
429—Royal Navy, Royal Hotel, Ramsgate  
471—Siturian, Freemasons' Hall, Dock-street, Newport, Monmouthshire  
580—Harmony, Wheat Sheaf, Ormskirk  
591—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
611—Marches, Masonic Hall, Ludlow  
645—Humphrey Chetham, Freemasons' Hall, Copper-street, Manchester  
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)  
678—Earl Ellesmere, Church Hotel, Kersley, Farworth, near Bolton  
697—United, George Hotel Colchester.  
755—St. Tudno, Freemasons' Hall, Llandudno  
838—Franklin, Peacock and Royal Hotel, Boston  
910—St. Oswald, Masonic Hall, Ropergate, Pontefract  
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
992—St. Thomas, Griffin Hotel, Lower Broughton  
1040—Kingston, Masonic Hall, Worship-street, Hull  
1043—Royal Victoria, Masonic Hall, Liverpool  
1087—Portland, Portland Hall, Portland. (Instruction)  
1085—Hartington, Masonic Hall, Gower-street, Derby  
1094—Erne, Erne House, Ivybridge, Devon  
1167—Alnwick, Masonic Hall, Clayport-street, Alnwick  
1206—Cinqe Ports, Bell Hotel, Sandwich  
1218—Prince Alfred, Commercial Hotel, Moseley, near Manchester  
1274—Earl of Durham, Freemasons' Hall, Chester-le-Street  
1323—Talbot, Masonic Rooms, Wind-street, Swansea  
1335—Lindsay, 20 King-street, Wigan  
1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire

- 1368—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)  
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.  
 1431—St. Alphege, George Hotel, Solihull  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1620—Marlborough, Derby Hall, Tue Brook, Liverpool  
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)  
 1736—St. John's, St. John's Rooms, King X Street, Halifax  
 1842—St. Leonard, Concert Rooms, St. Leonard's-on-Sea  
 1903—Prince Edward of Saxo Weimar, Masonic Hall, Portsmouth  
 2042—Apollo, Masonic Hall, 23 Hope Street, Liverpool  
 R.A. 54—Hope, Spread Eagle Inn, Cheetham Street, Rochdale  
 R.A. 200—Old Globe, Masonic Hall, Scarborough  
 R.A. 300—Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne  
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds  
 R.A. 342—Royal Sussex, Masonic, 79 Commercial Road, Portsea  
 R.A. 625—Devonshire, Norfolk Arms Hotel, Glossop  
 R.A. 1125—St. Peter, Masonic Hall, Fore Street, Tiverton  
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness

#### THURSDAY, 6th JANUARY.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 45—Strong Man, Masons' Hall Tavern, Masons'-avenue, Basinghall-street  
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 192—Lion and Lamb, City Terminus Hotel, Cannon-street  
 231—St. Andrew, Freemasons' Hall, W.C.  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)  
 538—La Tolerance, Freemasons' Hall, W.C.  
 554—Yarborough, Green Dragon, Stepney  
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In.)  
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., 8. (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury  
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1360—Royal Arthur, Village Club Lecture Hall, Wembleton  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)  
 1445—Prince Leopold, Three Nuns Hotel, Aldgate, E.  
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)  
 1802—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)  
 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)  
 1614—Covent Garden, Criterion, W., at 8. (Instruction)  
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)  
 1672—Morningson, London Tavern, Fenchurch-street  
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)  
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)  
 1790—Old England, Masonic Hall, New Thornton Heath  
 1791—Creston, Wheatsheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)  
 1950—Southgate, Railway Hotel, New Southgate  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury at 8. (Instruction)  
 R.A. 1507—Metropolitan, Anderton's Hotel, Fleet-street, E.C.  
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)  
 M.M. 244—Trinity College, 13 Mandeville-place, W.  
 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.  
 31—United Industrials, Masonic Room, Canterbury  
 38—Union, Council Chamber, Chichester  
 41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath  
 50—Knights of Malta, George Hotel, Hinckley, Leicestershire  
 116—Royal Lancashire, Swan Hotel Colne  
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire  
 208—Three Grand Principles, Masonic Hall, Dowsbury  
 249—Mariners, Masonic Hall, Liverpool  
 254—Trinity, Craven Arms Hotel, Coventry  
 266—Naphali, Masonic Hall, Market-place, Heywood  
 269—Fidelity, White Bull Hotel, Blackburn  
 275—Harmony, Masonic Hall, South Parade, Huddersfield  
 276—Good Fellowship, White Hart Hotel, Chelmsford  
 283—Amity, Swan Hotel, Market-place, Haslingden  
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds  
 294—Constitutional, Assembly Rooms, Beverley, Yorks  
 295—Combermere Union, Macclesfield Arms, Macclesfield  
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne  
 309—Harmony, Red Lion, Fareham  
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.  
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth  
 341—Wellington, Cinque Ports Hotel, Rye  
 344—Faith, Bull's Head Inn, Radcliffe, Lancashire  
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn  
 350—Charity, Grapes Inn, Stoneclough, near Manchester  
 360—Pomfret, Abington Street, Northampton  
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe  
 419—St. Peter, Star and Garter Hotel Wolverhampton.  
 425—Cestrian, Grosvenor Hotel, Chester  
 442—St. Peter, Masonic Hall, Peterborough  
 446—Benevolent, Town Hall, Wells, Somersetshire.  
 449—Cecil, Sun Hotel, Hitchin  
 456—Foresters, White Hart Hotel, Uttoxeter  
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington  
 463—East Surrey of Concord, Greyhound, Croydon.  
 509—Tees, Freemasons' Hall, Stockton, Durham.  
 539—St. Matthew, Dragon Hotel, Walsall.  
 636—Ogle, Masonic Hall, Morpeth  
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.  
 659—Blagdon, Ridley Arms Hotel, Blythe  
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby  
 913—Pattison, Lord Raglan Tavern, Plumstead  
 976—Royal Clarence, Blue Ball, Bruton, Somerset  
 1000—Priory, Middleton Hotel, Southend on Sea  
 1012—Prince of Wales, Derby Hotel, Bury, Lancashire  
 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale  
 1088—Royal Edward, Commercial Inn, Stalybridge  
 1125—St. Peter, Masonic Hall, Tiverton, Devon  
 1164—Eliot, Private Rooms, St. German's, Cornwall.  
 1231—Savile, Royal Hotel, Eiland  
 1252—Anclome, Foresters' Hall, Brigg, Lincolnshire  
 1284—Brent, Globe Hotel, Topsham, Devonshire  
 1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire  
 1379—Marquess of Ripon, Masonic Hall, Dartington  
 1384—Equity, Allotment Chambers, Widnes  
 1473—Eccle, Town Hall, Bootle, Lancashire  
 1500—Walpole, Bell Hotel, Norwich  
 1504—Red nose of Lancaster, Starke's Arms Hotel, Padstow, near Burnley  
 1513—Fidelity, King's Head Hotel, Barnsley  
 1576—Dec, Union Hotel, Parkgate, Chesire  
 1580—Cranbourne, Red Lion Hotel, Haverst, Here, at 8. (Instruction)  
 1587—St. Gues, Royal Oak Hotel, Cheate  
 1594—Cedewain, Public Rooms, Newtown, Montgomeryshire  
 1638—Brownrigg, Alexandra Hotel, Park Road, Norbiton, at 8. (Instruction)

- 1639—Watling-street, Cock Hotel, Stoney Stratford, Bucks  
 1770—Vale of White Horse, Savings Bank, Farington  
 1807—Loyal Wye, Builth, Breconshire  
 1829—Burrell, George Hotel, Shoreham  
 2013—Kendrick, Masonic Hall, Greyfriars Road, Reading  
 2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man  
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol  
 R.A. 302—Charity, New Masonic Hall, Darley-street, Bradford  
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford  
 R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire  
 R.A. 1016—Elkington, Masonic Hall, New-street, Birmingham  
 R.A. 1074—Bective, Masonic Rooms, Kirkby, Lonsdale  
 R.A. 1235—Phoenix of St. Anu, Court Hotel, Buxton  
 R.A. 1393—Hamer, Masonic Hall, Liverpool  
 M.M. 21—Howe, George Hotel, Moulton Mowbray  
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

#### FRIDAY, 7th JANUARY.

- Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.3  
 Emulation Lodge of Improvement, Freemasons' Hall, at 7  
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)  
 706—Florence Nightingale, Masonic Hall, William Street, Woolwich  
 765—St. James, Gregorian Arms Tavern, Jamaica Road, Barmouth, at 8. (I)  
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)  
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)  
 1815—Penge, Thicket Hotel, Anerley  
 R.A. —Pannure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 3—Fidelity, Freemasons' Hall, W.C.  
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)  
 R.A. 890—Horseley, Porchester Hotel, Leinster Place, Cleveland Square Paddington, W. (Improvement)  
 R.A. 1439—Ezra, 90 Ball's Pond-road, N  
 M.M. —Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)  
 44—Friendship, Freemasons' Hall, Cooper-street, Manchester  
 81—Doric, Private Room, Woodbridge, Suffolk.  
 127—Union, Freemasons' Hall, Margate  
 219—Prudence, Masonic Hall, Todmorden.  
 242—St. George, Guildhall, Doncaster.  
 306—Alfred, Masonic Hall, Kelsall-street, Leeds  
 375—Lambton, Lambton Arms, Chester-le-street, Durham  
 401—Royal Forest, Hark to Bounty Inn, Slaidburn  
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)  
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme  
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Hullersfield.  
 574—Loyal Berkshire of Hope, White Hart Hotel, Nowbury  
 601—St. John, Wrekin Hotel, Wellington, Salop  
 652—Holme Valley, Victoria Hotel, Holmforth  
 680—Sefton, Adelphi Hotel, Liverpool  
 709—Invicta, Bank-street Hall, Ashford  
 837—De Grey and Ripon, Town Hall, Ripon  
 839—Royal Gloucestershire, Bell Hotel, Gloucester  
 1034—Ecclehill, Freemasons' Hall, Ecclehill  
 1096—Lord Warden, Wellington Hall, Deal  
 1143—Royal Denbigh, Council Room, Denbigh  
 1333—Atheletan, Town Hall, Atherton, Warwick.  
 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy  
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)  
 1528—Fort, Masonic Hall, Newquay, Cornwall.  
 1557—Albert Edward, Bush Hotel, Hexham.  
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.  
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.  
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth  
 1725—Douglas, College Gateway, Maidstone  
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8  
 R.A. —General Chapter of Improvement, Masonic Hall, Birmingham  
 R.A. 355—Wiltshire, Masonic Hall, Victoria Street, Swindon  
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton  
 K.T. 126—De Warene, Royal Pavilion, Brighton

#### SATURDAY, 8th JANUARY.

- Quarterly General Court Girls' School, Freemasons' Hall, at 12  
 176—Caveac, Albion Tavern, Aldersgate-street  
 179—Manchester, Yorksire Grey, London St., Tottenham Court R.I., at 8 (In)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1323—Granite, Freemasons' Hall, W.C.  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1426—The Great City, Cannon Street Hotel  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 1636—Paxton, Surrey Masonic Hall, Camberwell  
 1743—Perseverance, Imperial Hotel, Holborn Viaduct  
 1839—Duke of Cornwall, Freemasons' Hall, W.C.  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 2029—King Solomon, 8a Red Lion Square, W.C.  
 Sun Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)  
 M.M. 211—Hammersmith, Windsor Castle Hotel, King Street, W. Hammersmith  
 149—Peace, Private Rooms, Meltham  
 303—Prince George, Private Rooms, Bottoms, Eastwood  
 2069—Prudence, Masonic Hall, Leeds  
 R.A. 1293—Burdett, Mitre Hotel, Hampton Court  
 R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

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