

THE
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RETURNING TO LABOUR.

THE "month of partridges" has set in once more upon us, and though the report of the "frequent gun" is to be heard on moorland and in covert, yet in business circles it is generally regarded that with the advent of September the holiday season is practically over, and that trade may be expected to settle down again into a steady and substantial groove. With the approach of the summer season is associated a programme of alluring trips and excursions into the country, or to the seaside, when a respite from the monotony of every-day life can be enjoyed, and the physical powers fortified for the stern duties to which we must ere long return. And were it not for these little pleasant breaks in the journey, life would indeed be but a realisation of Mr. Mantalini's sage opinion that it is only "one dem'd horrid grind." Parliament is tardy this year in rising from its labours, and the dusky partridges dangling from the poulterers' hooks must be tantalising to the hard-worked members as they make their way unwillingly to Westminster, when they would fain be blazing away on their respective "bits o' shooting." They will have their turn by-and-bye, when the ordinary holiday maker has spun out his too brief excursion, and has returned home with the reflection that he cannot eat his cake and have it too. The season of the hop-harvest provides the means of pleasant outing to a section of townfolk who accept "bins" more for the health-giving relaxation it affords than for the pecuniary result of their exertions; and just now many of the familiar Kentish resorts are frequented by well-to-do strangers, as well as the nomads from Spitalfields and Bethnal-green. Here, amid the tonic virtues of the hop-garden, it is said to be good for the guests to put on working attire and labour for some hours daily at the bin. It is even held by hygeinic authorities that to handle the vine and its fragrant flowers is no bad substitute for the whilom Bass or Allsopp. But in whatever shape or form the holiday months have been passed, people will be returning shortly to their various avocations, and the remark equally applies to our Masonic Lodges, in which a resumption of work has already begun to be apparent. It may not be inopportune, on the eve of brethren re-assembling for the active exercise of their Masonic calling, to offer a few remarks upon the events that are passed and those which may be awaiting us. As far as our experience has gone during the year, nothing has happened to evoke any other kind of feeling but that of satisfaction; as regards the working year that is dawning upon us, though it is not in the power of any one to outline for himself with accuracy the near future, he may nevertheless, by comparing circumstances one with another, hazard a tolerably shrewd guess as to whether the outlook is promising or the reverse. The work that has been done on behalf of our Institutions during the past eventful year has been of the most praiseworthy description. In spite of the depression of trade, which has produced a painful effect upon every class of our fellow-countrymen, and has proved disastrous to the well-being and usefulness of some of the benevolent institutions of the kingdom, Masonic charity has reached a splendid aggregate, and our various establishments have been each and all benefited to a most gratifying extent. The occurrence of Her Majesty's Jubilee caused an enormous amount of money to be spent, not only in the

capital, but throughout every portion of the Empire; and the stress upon private generosity and patriotic enthusiasm was everywhere very severe. But, notwithstanding all this, a very large number of brethren gallantly undertook the somewhat thankless duties of Stewards, and the handsome totals realised at our three Festivals prove the growing strength and solidity of the support that is accorded to our Charities. If these results are to be taken as a criterion, the satisfactory assurance is afforded us that, come what may, in the shape of fluctuation of trade, the uncertainty of our political or commercial relations at home or abroad, the three Masonic Institutions are certain to receive that sustenance which we all desire for them, and so be maintained in the highest efficiency as proud landmarks of the Order. We have seen during the year, in connection with the Jubilee, one of the most numerous and distinguished assemblages of English Masons the country has ever witnessed, if we except the Installation of our Most Worshipful Grand Master; and the appropriation of the gross proceeds of that Commemoration Festival—over six thousand pounds—to the Charities was a tangible expression of Masonic loyalty and devotion, apart from the Address which was formulated there, and afterwards presented to the Queen by His Royal Highness the Prince of Wales. This filip to the funds of the Institutions, supplemented as it was by liberal grants from the Grand Lodge, so strengthened the hands of the Executive of each that they were able to make substantial additions to the amount of benefit they would otherwise have been able to bestow. All our establishments have broadened their bases and enlarged their responsibilities during the last twelve months; and it will be well for us all to remember that these responsibilities admit of no retrogression, and the sphere of usefulness attained by the managing bodies must be unflinchingly maintained. From the observations passed at meetings of Provincial Grand Lodges we have attended in different parts of England we are glad to learn that Masonry is steadily increasing in numbers and, what is still more important, improving in quality; whilst the invariable exordium from Provincial Grand Masters and their Officers is, that the cause of Charity should be fully and steadfastly kept always in view. Thus it is a happiness to find that throughout the country the most perfect harmony and accord pervades the Craft, and that the increase in the number of our Lodges has brought with it a corresponding augmentation of our Benevolent Funds. That this may continue to be the case in the coming year is the hope of every one who has the true interests of Freemasonry at heart.

Looking forward to the Session which will shortly open, there are many matters that must early engage the attention of the brethren, in addition to their personal share in the working of their respective Lodges. In a week or two we shall welcome back again our many brethren who have been enjoying their well-earned repose, amidst green fields and smiling landscapes, or upon the coasts; and there will be mutual hand-shaking of congratulation upon their improved spirits and appearance. Then, with that smoothness and harmony which characterise every well-regulated Lodge, the Officers and members will settle down to work, and go forward again together along the paths of our favourite research. Already the evenings are drawing in apace, and we shall have autumn and winter upon us almost before we are aware of their approach. The most must be made of the few remaining weeks—or days!—of the dull season, if

we have not already gone upon our holiday escapades, for in a trice we shall be glad of cosy fires in our grates, the closed curtains, and the gladdening society of friends. Then will come forth from their hidden recesses the emblems and insignia which have been laid aside, "in lavender," by considerate Tylers; the lights will re-appear, and the brethren will again repair to their respective homes—for where can the word "home" find such thorough and perfect exemplification as within the precincts of a Masonic Lodge? In pleasant recollection of the evenings we have spent together in this way we can only repeat, "Happy may we meet again." One thing is certain; the same joyous faces, the same impulses of hearty good fellowship and fraternal greeting will soon once more adorn the haunts of "ye mystic tie," when with heart and hand our friends and neighbours will cheer the winter, and dissipate for another year the inaction which inevitably accompanies the recess through which we have nearly passed. We venture to hope that in the months that are usually designated "the dull season" Masters of Lodges have not been entirely unmindful of the work which will devolve upon them in the approaching Session. From experience we know that, in many cases, this period of leisure is made the most of by the rulers of Lodges for maturing and developing some new scheme for the edification and improvement of the brethren. Nor do we see that the present year should be any exception to the rule. They will recollect that next year brings with it the Centenary of the Girls' School, when great things will be expected from the Craft in celebration of the one hundredth year of the existence of our oldest Charity. Great things will be done, undoubtedly, in connection with that event, and already Stewards are busy in that direction; but care must be exercised by Stewards for the other Institutions that the year's charity is not monopolised by the Centennial Institution. It is obvious that, whatever exertion the past year has shown, equal labour will devolve upon the Lodges next year, and this will be one of the first questions which the members of the Craft will have to take into consideration on the re-assembling of their Lodges. It may be early yet to speak of the Festivals of 1888, but we would remind our readers that it will be an exceptional year, in which every nerve and muscle will have to be strained in order to maintain the prestige and efficiency of our grand Institutions. We firmly believe they will brace themselves up for the effort, and that the result will be another glorious vindication of the principles and practice of Freemasonry. One word more, and it is this. If it be in the power of Masters to improve the programme in their Lodges so as to relieve the occasional monotony that is felt, we think the result would be very salutary. The remark applies as much, if not more, to Lodges of Instruction, where the iteration of the same phrases week by week and year by year becomes wearisome, and the real work of edification aimed at is missed. We sincerely trust that as the season progresses we may have the pleasure of participating in much of the harmony and enjoyment of which Masonry is so largely made up, and that prosperity and peace may be the lot of every Lodge during the working year which is "shortly about to commence."

THE PRESENT POSITION OF FREEMASONRY.

No. III.

THERE is a remarkable feature in the present aspect and outcome of our English Jurisdiction, and of others we may say it equally, which deserves noting and consideration, namely, the great change which has been effected in the literary wants, aims and tastes of our Fraternity.

Time was, and has not altogether, we fear, quite passed away, when students were few and readers fewer; when even anything tending to inquiry or study of Freemasonry, its history and antiquities, was rather discouraged than favoured, silently obstructed if not even actually frowned upon. Certain stereotyped views, and we fear we must say fables, were to the fore, and it was then hardly considered "good form," if not partly unorthodox, to question their coherency or doubt their accuracy.

Our Grand Lodge even was not precisely correct, or historically warranted in some statements as regards archaic

dates and evidences of Freemasonry, and the "Fables of the Freemasons" was an expression too often used by "Literati," and contemporary writers, to satisfy the doubts of the thoughtful, or compose the hesitations and difficulties of the inquiring student.

Dr. Oliver, with the best intentions in the world, had in truth done a great deal of harm to Masonic studies and students.

Under his auspices what we may without offence term an Oliverian literary epoch had set in, which resting on native talent, ignored or obscured all the labours of other thinkers and other schools, especially the German, which might have helped to lead English students into a right and safe path.

Dr. Oliver was, moreover, not consistent, either in the theories he propounded or the conclusions he advocated.

His later avowals, for instance, are not consistent with his earlier, and in consequence gravely reacted on many who commenced their Masonic studies in absolute faith on the assertions and contentions of the good old Doctor. A man of great industry and wide reading, untiring in his pursuit of illustrations, and remarkably able in his groupings, often picturesquely so, of ideas and words, he was conspicuous unfortunately for one or two defects, critically and scientifically, which rendered his serious labours comparatively useless, and caused his undoubted zeal and learning to act almost as a foil to his too rash assumptions, his habitual inaccuracy, and his want of a discriminating decision as to the actual value of isolated facts, or their bearing on the case generally. Added to this, his evidently careless appreciation of the force and meaning of evidences per se, and his eager grasping at apparent coincidences, rendered him an unsafe guide to follow, and even his best lucubrations are unsound bases for the studies and labours of all students of history, fact, and authenticity.

Take for instance his oft-repeated assertion, that to certain brethren, whom he conspicuously names, the Revival, the ritual, the actuality of the Grand Lodge in 1717 were owing. With the sheep-walking of a later day, introduced greatly by himself, this statement was repeated as a matter of certainty and fact, though Anderson in 1738 had practically given students evidence as to the real facts of the case.

It was happily reserved to Bro. Gould to point out in his History that these brethren so named, and so conspicuously commended, were those who were assembled at Hampton Court Palace, to initiate Frederick Prince of Wales, and some of whom, there is little doubt, were not Freemasons in 1717.

Countless other assertions of our excellent old brother are familiar to Masonic students which are now not only doubted and denied, but given up, as hopelessly untenable altogether.

Dr. Oliver, in his many able works, led his readers through so many fields of study, up to so many recondite speculations, until they actually became bewildered with the accretions and intensity of such a system of thought, study, and evidence, and many were alarmed and driven away from subjects and researches that required much learning to master and greater knowledge to realize.

Accordingly after a little time Masonic literature sank to a comparatively low level, and we can remember the period when outside Oliver there was little to glean by those who wished to impart an intellectual character to the normal existence of our Lodges or the routine of Lodge life and Lodge work amongst us.

The authentic school has happily now changed the aspect of affairs, and has completely weighed down the balance.

The skits at Masonic literature, beliefs, and facts have passed utterly away in the outer world. Freemasonry is no longer to it a quasi or tolerant benefit society, with childish ceremonies and convivial symposia, but becomes, both to Masonic and non-Masonic students, a curiously interesting archaic and world-wide system.

It is now clearly seen to be bound up with the religions and mysteries, the speculative and occult societies of a long buried past, with the mystical confraternities and operative sodalities of history, and has to be probed and studied, matured and realized, if we wish ever to discover how it really is that this quaint and universal system apparently, whether made up of Adepts, Brethren, The Enlightened, or Craftsmen, has been enabled to endure the changes of the world, and outlive the lapse of centuries.

Competent judges think they discover in this more intel-

lectual tendency of our Craft to-day one good omen both of its progress and stability in the future.

In the diffusion of a sound Masonic literature, in the increase of libraries, museums, and collections, in the general favour now accorded to Masonic studies and students, it appears to them as if Freemasonry in England and elsewhere is rising to its own higher level, and passing on its way in unity, loyalty, zeal and charity, adapting itself to the changed condition of life and society to-day, and best preparing itself to fulfil its useful, its intellectual, its improving and beneficent mission, to its brotherhood and to mankind.

ANOTHER EDUCATIONAL TRIUMPH.

ONCE more a gratifying statement reaches us, testifying to the superiority of the education imparted to the pupils at the Royal Masonic Institution for Girls. For some years past now we have been accustomed to look annually for excellent results as the outcome of University and other examinations in which the girls under tuition at our Battersea-rise establishment are entered; and it has been frequently our happy privilege to note that these records bore favourable comparison with those of any other scholastic institution in the country. This year is no exception to the rule; on the contrary, our readers will receive with peculiar satisfaction the intelligence that, "all round," "our girls" have acquitted themselves in a manner that not only reflects credit on their own application and industry but redounds infinitely to that of the Head Mistress Miss Davis, and the staff of assistants by whom she is surrounded. The official report was published a few days ago, and we have received, through the courtesy of Brother Frank Richardson—who, as is well known, has for a great number of years evinced an active personal interest in the Girls' School—a résumé of the results of the last examinations by the Department of Science and Art. From these we learn that of the sixty-three pupils who went up in physiography forty-three have passed; and in geology the whole of the thirty-eight students who entered the list passed—twenty-four in the first-class and the remainder in the second. From these figures we derive the most genuine satisfaction, for no other girls' academy can show such excellent proportionate results. That the Royal Masonic Institution for Girls should again maintain its position at "the top of England" is a matter upon which the friends of that establishment have just reason to congratulate themselves. Of course, the brunt of the work of preparation has been upon the shoulders of those who are officially responsible for the educational training of the students, and to them belong the grateful encomiums which will naturally be showered upon them by the Craft generally. But it is equally a source of satisfaction to all who have subscribed to the Institution, or feel the slightest interest in its welfare, that so pre-eminent a success should have been achieved. To them it is a fresh and convincing proof that the "sinews of war" they so ungrudgingly provide are as "faithfully applied" as they are "thankfully received," and that the money placed at the hands of the Executive is productive of substantial profit. We rejoice to know that such is the case, for it will be an additional incentive to those brethren who have already accepted Stewardships, or who propose doing so in anticipation of the next Festival, to make the Centenary an event worthy of being emblazoned in letters of gold on the annals of this splendidly conducted Institution. It is unnecessary to say more upon a subject which must inevitably engage much of the thoughtful attention of the Craft between now and next May, when the Centenary will be celebrated; but we again convey to the Committee and all more immediately concerned in the education of "our girls" our own congratulations, and those of the entire Masonic body, upon the very excellent results we are here enabled to announce.

ARCHITECTURE.

An Address by Rev. James Byron Murray, Grand Chaplain, before the Grand Chapter of New York, 2nd Feb. 1887.

(Continued from page 133).

THEIR structure rests on truth, the truth that there is a God, the Great Architect of the worlds, visible and invisible. His revealed Word, as in the Gothic temple, is

the word that regulates and inspires the structure. In it, as in all great architecture, there is the splendour that enlightens man's belief and faith; the courage and perseverance which have vanquished difficulties and the hatred of opposition; the zeal that cherishes morality and the obedience that follows law. It is the fine enthusiasm of the humanity in man; the richness and breadth and larger sympathies of human nature; and it has grown as the truest architecture has grown into fulness and richness of finish. Written into it, as with sculptor's chisel, are aspiration and faith; beautifully and majestically as nations have written their history and discoveries and precious feelings in their art. Like the great cathedral, it is a suggestion of what might be and will be, rather than a clear definition of any one thought or spiritual emotion. The walls of its building are adorned by prudence and fortitude, by temperance and justice. Its arches are emblems of morality and sustained by the richly carved pillars of wisdom, strength and beauty, and the light that transfigures and consecrates all is the light of truth.

The structure is social. Man lives in nations, cities, towns, communities, families. He desires the sympathy that flows from association. Joy is increased by sharing it with others; grief is lessened because other spirits enter into it. Society pushes man to improvement; to cultivate art and science; to bring his powers into operation for the good of mankind; to contribute to the progress of humanity. It gives scope to the special virtues which are at once its own glory and adornment. Out of the yearning for this have come varied orders and institutions with their manifold character and ministers of good. And among them Masonry rises up as a social institution, to develop friendship, to quicken sympathy, to enlarge and give to the world the magnificent truth and order of human brotherhood.

In it, as in the richest and most exalted structures of art, there is a beautiful symbolism. Its rites and ceremonies hold in them facts, principles, history, as the dew-drop holds in it the light and heat of the sun. Symbolism is the poetry, the voice, the felt touch of architecture. Like figures of speech, it is a grand means of conveying to the mind truths which in their deeper and more philosophic aspect could not be so fully made clear to the understanding of man. It is a necessary thing in all departments of life, and is of greatest value to all who can answer to its appeals. An education to the ignorant, it is a source of pleasure to the thoughtful; a fountain lifting a stream clear and free for all to use. From its sparkling waters there flows the noble, the true, the pure and the good; the force that refines, the beauty that delights. Meeting the senses, it is vision for the eye, sound for the ear, teaching the inner man by the outer man, and as it enshrines the truth, guiding the spirit to the wisdom which transforms and the knowledge which exalts.

And from the symbolism of Masonry have come forth a most practical power and a beautiful influence. As the marble statues of Greece, leaving their niches in the temple of fame, have moved through the ages, scattering from their hands ideals of beauty and grandeur, suggestions for the highest art, so the genius of Masonry, moving from its shrine, has passed through the generations, the thoughts, the activities of man, casting from her generous hand moral beauty, ministries of charity, inspiration for truest brotherhood. For Masonry rises up among the most magnificent and precious of human institutions. The spirit which informs it is kindness. Love, finding in it a true fulfilment, sends forth a charity like that which fell from the lips and hand of the holiest of all. Its work is witnessed as the expression in the acts grandly human yet divinely beautiful; in the bread given to the hungry; in the cup of cold water to the parched and fevered lip; in the sick tended through days of weariness and nights of unrest; in the wants of the needy supplied; in the dead reverently sepulchred. And for its work there shall be a higher witness still, when all the members of the Order shall stand to receive the consecration which makes them immortal: "I was hungry and ye fed me; I was thirsty and ye gave me drink; naked and ye clothed me; sick and ye came unto me." And when they shall answer, "When saw we thee hungry and fed thee, or thirsty and gave thee drink, or naked and clothed thee, or sick and came unto thee?" the Master shall say, "Inasmuch as ye did unto the least of one of these, my brethren, ye did it unto Me."

In the grandest architecture there is an art which binds the structure together and gives it strength and union, so

there is in Masonry the rounded arch with its simpler sculpture which binds the moral structure. It binds the past to the present by the truths and the principles of which it is the expression.

In its humbler carving there is the name of the true artificer who received the title of father for his noble deeds. As master and artist he is enshrined in the most sacred memory; but he stands forth the embodiment of fidelity to trust, of faithfulness even to death for the work committed to him. But he illustrates in splendid parable a truth underlying all Masonry, and which reconciles man to death, that there is a life beyond in which man shall appear in a diviner form. Amid the manifold changes, amid the passing of the spirit from the body, God who made man in His own likeness, shall preserve man's personality. The life that succeeds this life shall be a measureless progress, a ceaseless approach to the stature and Being of Him who created man and raised him from the dead. The body which sinks into dust and in which man has wrought his work; which has been imbued with thought and glorified as the temple of spirit, shall have in its refined and spiritual state a deathless reality. For man's life shall not be broken and shattered into nothingness by death, but made complete as it passes from perfection to perfection. The burden that weighed down and hindered the growth of his divinely given powers shall fall away and his personality be clothed with immortal beauty and rejoice in immortal youth.

Tyre sent skilled workmen for the fashioning of the temple in Jerusalem. The Tyrians were the Anglo-Saxons of the East. Great in manufactures, great in the arts that refine and benefit mankind, they raised their city to a splendid position in eastern life. They trafficked with all lands, receiving the burdens and sending out the products of their industry North and South, East and West. Their harbours were thronged with ships, by which are kept in constant motion the currents of commercial life. Forests of masts rise out of the waters like trees, and straight from their shores to the open sea vessels carry the rich freightage of a continent. Along the coasts of the Mediterranean they founded colonies, and overcoming the dangers of travel, they push to the farthest lines of the known world in the West and leave an impress of their life which abides to modern times. And this rich history of the past is our Masonic memory in that heroic worker who has set the pattern of true Masonic work. But it is ours in the commerce which illustrates the law of brotherhood and is a potent agent in all higher civilisations, for commerce is the expression of the will and purpose of man, the visible outgrowth of his hopes and trust. In the interchange of ideas, of the commodities, the inventions, the wealth and possession of a people, it is a means of binding nations together as sustaining their own interests in sustaining the interests of others. In its felt and subtle movements, it draws the various tribes of mankind into one, and establishes and cultivates the great Masonic truth, the brotherhood of man.

In the word "widow" there is a world of meaning. There is the desolation in the bonds that are dearer than life, broken by separation and death. In ancient times the widow was dependent on the kindness of relatives, but more especially on the oldest son. And, through her, how the law of charity has penetrated and given lustre to the Masonic Order, in the wants of the widow supplied; in the son and the orphans ministered to in their necessities.

And it shows that the Royal Order recognises the power of woman in society. Though not permitted to enter the mysteries of Masonry, still she has, by her relationship with it, a large and enduring influence. As in society, so in Masonry, much of its strength and purity lies in the hand of woman. Apart from the religious fervour which inspired the Crusades, it was woman that gave energy and brought into splendid action the powers of a nobler manhood. Peoples and nations were quickened, and the flower of chivalry went forth for conflict and new forces arose to regenerate the world. Political, social, industrial and commercial life was changed. The tyranny of false opinions was broken in pieces, and a way opened for the establishment of laws that were not for one kingdom, but for all the commonwealths of man. The energy set in motion sent navigators, each a new Columbus, over wide seas in search of other lands, until another continent was discovered, in which new civilisations and new forces should work for human liberty and human development. The East and West were brought into contact; thought was interchanged, and art and learning were advanced.

The crusades of the knights fighting for God and woman were not, therefore, a passage of arms, but the opening of the hiding place of a power to change the face of Europe, and set in abiding form ideals which educate even amid the marvellous achievements of to-day, the noblest nations of modern life. A humane and civilizing influence was introduced, which shines with new lustre in the deeds and discoveries, the literature and inventions of the splendid pageantry and progress of humanity.

And that word, as it is revealed to the toiling or waiting craftsman, is an inspiration to manliness and to a larger respect for woman. And as this inspiration finds generous reception in the hearts, it will shape a nobler form of manhood and of courage, of charity and esteem for woman, until the Mason goes forth an influence and a power to lift up and adorn society.

Then we have the message of Masonry sent to us. It is not alone the work and skill of Hiram, but it is the assertion of the mission of Masonry. In its principles and teachings it is a perpetual witness for him who made the worlds. Its philosophy is the philosophy of truth, and it teaches the Mason to study the beauty and the order, the harmony of this marvellous architecture of the universe. "From nature, it leads up to nature's God," and urges reverence to him as due from the created to the Creator. It moves among men a law to restrain the passions; to guide the temper, and to harmonise the discordant interests of society. Its mission is to hold out like the dove over the seething and angry waters, the olive branch of peace.

Had its mission been recognised, its message heard, its brotherhood understood and followed, doubtless the dark blot of human servitude and degradation would have been cleansed and left the nation free. The wounds would not have been made; the blood would not have flowed; and the conflicts that marred the land would not have arisen; and the flag that floats—the symbol of this magnificent union of States—would have floated without the smoke of battle or the stains of a brother's blood in all its folds.

It is a great message to men. And like that brief word "to," which may be a thousand times repeated and a thousand times forgotten, it is a binding force. As the moments and minutes bind the days and weeks and months and years, so this message of Masonry binds the Order not alone to the past, but to the present and future, and man to man, brother to brother in unseen but splendid fellowship.

To an eastern mind greatness combined and found its best expression in a Monarch. But in that Temple that furnishes the parable and pattern for the Order, the Monarch had a high and sacred meaning. It was the first name for the Supreme Being as the Ruler of Israel. And when it was transferred to man it came with great authority, as claiming the honour and the obedience of the subject, for the Monarch stood as the visible representative of Jehovah. He was set apart and anointed as Ruler. But every man is a Monarch when, in the fullness of his manhood, he consecrates himself to the control of his being, the mastery of his passions and the development of his powers. He is the ruler of man when by his inventions and discoveries, by his learning and genius, he sets forth the arts that culture a people and make it prosperous and strong. He has the divine right of a King, more grand in its influence than the mere Cæsar who sits in empire. For it has been said: "Let us make man after Our image; and let him have dominion over the works of Our hands."

To the Mason, he who built the Temple of Jerusalem is, in the purest parts of his life, ever a teacher. Endowed with wisdom more than other men, clothed with authority, gifted with wealth, he had the wisdom to design, the wealth to furnish, and the power to build the temple until it stood in Mount Zion a home of faith, the imperial shrine for a nation's worship.

Architects and builders have their place in this moral temple of Masonry, and in that inner sanctuary of the heart where the message of Masonry is striving to work into the outer life, its mission instinct with moral beauty, strong with law as a supreme force, and where the Keystone takes its place in that rounded arch which holds the structure together as firmly and grandly as the visible firmament which overarches the race of man.

From the squared and sculptured stones of the quarry of our inner being, the Great Architect of the Universe is ever suggesting that we build living shrines to His name. And these shrines shall be more beautiful in their proportions than Greek or Gothic temples, because built out of the spiritual nature of man, and immortal as he is immortal.

Into this living and spiritual architecture there can be built only the truer manhood, the nobler character, the aspiring faith, the best and purest things of this marvel of all marvels—life. There can be nothing in it that defiles, nothing that destroys its sanctity, or places unhallowed hands upon the altar of its offering; but only that which reflects the divine beauty and bears likeness to the Highest. And then from tessellated flower to poised arch; from richly sculptured portal to the veiled holy of holies, there will rise only the incense of adoration to the Creator, and there will be heard, by the pure spirit within, the sacred harmonies and the voice of that strain that is heard in the music of heaven.

In this structure there will be in visible form the pointed arch which is the arch of aspiration, for the living arch rests only on the inner manhood. The foot that is to walk on errands of mercy is placed to foot, on the solid foundation of fellowship, the hand on wrist that pulse may beat to pulse in sympathy, and raised in poised dome, the symbol of the nobler strength, of the union with the Highest, and all is consecrated by the name which is above every name.

As the arched temple is for the expression of worship and instruction in divine things, so the arched temple of Masonic manhood is for reverence of the divine name and the most sacred use of speech. The living arch is therefore the solemn witness of speech, that magnificent endowment of man. Language is the mark of the Creator on His creatures. By speech man clothes the unseen meditations, the secret thoughts of his mind with form and gives them a definite shape and reality. Heart utters itself to heart, sympathy reveals itself to sympathy by speech, and the charity, the manly graces which dignify character are revealed in the words of the mouth; in the right conversation which sanctifies the hours of life, which enlarges the powers of mind, unfolds the treasures which are stored in the spirit. But there is the wrong conversation where coarse voice and unseemly words manifest that brood of evil things which lurks in the secret places of man's nature. The living arch is the silent call, therefore, to the higher uses of speech which attests the reverence due to the Creator; the solemn protest, time after time, against the evil words that stain the life and dash with their hoarse sounds against the hallowed shrines in the temple of spiritual manhood.

Man, the work of his Creator, needs something greater than himself. He needs something on which he can rest and be satisfied; something to meet and give divine reality to his aspirations. A building of God, he must go back to God for a higher power, a larger consecration, a fuller development of his manhood. His life is, therefore, a journey and a pilgrimage through the wilderness towards a more beautiful end. The way is ever before him, bright at night with fire or shadowed in the day with clouds, for his guidance is divine, and the lustre of a sacred light illumines his path and makes the way, whether he moves with freedom or with slow and painful step, at last a way of peace and hope. While travelling on that journey his architecture is as a tabernacle in the desert, a passing structure to rise into a nobler building still. Veils and toils and perplexities curtain his path and hide for a time the vision that transforms him from glory to glory. But he moves onward with resolute and unflinching steps. He passes the veil of blue by the password of his integrity—the blue, the colour of the over-arching heavens; the truth which shaped his character. Truth ever brings to its possessor sorrow, the purple which marks the agony of self-sacrifice; but by it he passes to the scarlet which bears witness to the zeal of effort. Truth brings not only self-denial but conflict—the conflict which leads to victory; and through the scarlet type of ardour and spiritual contest, he reaches the white veil that opens to end the toil and crown the conflict with imperishable reward. The toils and veils that hindered and obscured his way have vanished; the blood of the contest is washed away, and he stands the splendid architecture that abides; the manhood made immortal by beholding the King in his beauty and transfigured by the light of the open vision of the face of God.

—Voice of Masonry.

We understand that the old-established paper, the *British Mercantile Gazette*, to which frequent reference has of late been made in the Press in connection with a case of considerable importance, has been purchased by Messrs. Smith, Greenwood and Co., the well-known publishers, of 19, 21, and 23 Ludgate Hill, London, E.C.

QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE following is the business to be transacted in Grand Lodge on Wednesday, 7th September 1887, at 6 for 7 p.m.

1. The minutes of the Quarterly Communication of the 1st June for confirmation.

2. Report of the special meeting at the Royal Albert Hall on the 13th June.

3. The Most Worshipful Grand Master will propose that the thanks of Grand Lodge be given to the R.W. Brother Sir Albert W. Woods, C.B., Garter, P.G.W., Grand Director of Ceremonies, for his efficient arrangements for the Masonic meeting at the Royal Albert Hall, on the 13th June last, to celebrate Her Majesty's Jubilee, and also to the V.W. Brother Thomas Fenn, President of the Board of General Purposes, for his valuable assistance on the occasion.

4. Communication from the Most Worshipful Grand Master:—

It having been represented to the Most Worshipful Grand Master that some Provincial and District Grand Masters are desirous of commemorating the Jubilee year of Her Majesty's reign by conferring Past Provincial or District Grand rank on brethren in their Provinces and Districts, and that Article 87 of the Book of Constitutions would have to be specially suspended by Grand Lodge before any such appointments could be legally made,

His Royal Highness the M.W. Grand Master now submits the matter for the consideration of Grand Lodge, with the suggestion that, if it be thought proper to sanction the suspension of the law, the number of appointments authorised should not exceed one for every six Lodges in the Province or District, with one additional if the broken number exceeds three.

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

A Brother of the Royal Jubilee Lodge, No. 72, London	£75	0	0
The Widow of a Brother of the Salem Lodge, No. 1413, Dawlish	75	0	0
The Widow of a Brother of the Rose Lodge, No. 1622, London	50	0	0
A Brother of the Old Globe Lodge, No. 200, Scarborough	50	0	0
The Widow of a Brother of the Isca Lodge, No. 683, Newport, Mon.	50	0	0
The Widow of a Brother of the Union Lodge, No. 127, Margate	50	0	0
A Brother of the Grosvenor Lodge, No. 1257, London	100	0	0
The Widow of a Brother of the Douglas Lodge, No. 1725, Maidstone	100	0	0
A Brother of the Lodge of Perfect Friendship, No. 376, Ipswich	100	0	0
A Brother of the Keystone Lodge, No. 363, Whitworth	50	0	0
A Brother of the Lebanon Lodge, No. 1326, Feltham	50	0	0
A Brother of the Mount Alexander Lodge, No. 692, Castlemain, Victoria	50	0	0
The Widow of a Brother of the West Kent Lodge, No. 1297, London	150	0	0

REPORT OF THE BOARD OF GENERAL PURPOSES.

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

At the Quarterly Communication of Grand Lodge in March last, upon the motion of Brother William Nicholl P.M. No. 317, Manchester, it was resolved—

1st.—“That Past Masters shall be entitled to wear a distinctive collar.”

2nd.—“That Past Masters duly qualified as members of Grand Lodge shall be entitled to wear such collar on all occasions when Craft clothing may be worn.”

3rd.—“That the Board of General Purposes be and are hereby authorised and empowered to determine whether such distinction shall be silver cord in the centre, or whether it should be cord or braid or lace on the edges, and that they re-arrange Article 307 accordingly.”

4th.—“That the Board of General Purposes be requested to re-draft Article 308 accordingly.”

5th.—“That Article 75 of the Book of Constitutions be referred to the Board of General Purposes for the purpose of ascertaining, if it is possible, to remodel and simplify and render it more workable as to the mode of recording and counting the votes in Grand Lodge.”

The Board have taken into consideration the matters thus referred to them, and beg to recommend the following alterations in the Book of Constitutions:—

That a Rule be introduced after Rule 306, to be numbered temporarily 306A, to the following effect:—

“Past Masters of Private Lodges, so long as they continue to subscribe to some Lodge, shall be entitled to wear occasions when Craft clothing may be worn, collars of light

blue ribbon, four inches broad, with silver braid a quarter of an inch wide in the centre."

Rules 307 and 308 will then remain as they were before December 1886, with the omission of the words "Past Masters" in the fourth line of 308.

With respect to Rule 75, the Board recommend that the mode of counting the Votes on a Division be left to the discretion of the Grand Director of Ceremonies, and that, therefore, all the words in that Rule after the word "conducted" be erased, and the following words substituted—"under the direction of the Grand Director of Ceremonies."

To the report is subjoined a statement of the Grand Lodge Accounts, at the last meeting of the Finance Committee, held on Friday, the 12th day of August inst., showing a balance in the Bank of England (Western Branch) of £5,007 6s 3d, and in the hands of the Grand Secretary for Petty Cash £100, and for Servants' Wages £100, and balance of annual allowance for Library, £25 6s 3d.

(Signed) THOMAS FENN,
President.

FREEMASONS' HALL, LONDON, W.C.
16th August 1887.

The Annual Report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated 20th May 1887, will be laid before Grand Lodge.

List of Lodges for which warrants have been granted by the Most Worshipful Grand Master since the last Quarterly Communication of Grand Lodge.

- No. 2205—The Pegasus Lodge, Gravesend, Kent.
- 2206—The Hendon Lodge, Hendon.
- 2207—The Blackall Lodge, Blackall, Queensland.
- 2208—The Horsa Lodge, Bournemouth, Hampshire.
- 2209—The Brighton Lodge, Brighton, Victoria.
- 2210—The Star of the East Lodge of Onco, Onco, Victoria.
- 2211—The Albert Victor Lodge, Clifton Hill, Victoria.
- 2212—The Rupanyup Lodge, Rupanyup, Victoria.
- 2213—The Daylesford Lodge of St. George, Daylesford, Victoria.
- 2214—The Josiah Wedgford Lodge, Etruria, Staffordshire.

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

The "Freemasons' Calendar and Pocket Book" for 1887 can be had at the Grand Secretary's Office, Freemasons' Hall, London, price 2s, bound in roan.

Notes for Masonic Students.

THE PATENT OF STEPHEN MORIN.

THE result of much consideration on this topic seems then to be that Stephen Morin's Patent was the "output" of a pure High Grade movement, and in no way mixed up with the movements or discussions, internal or external, of the "Grande Loge de France."

The Patent emanated from a Grand and Sovereign Lodge of St. John, and the so-called "Conseil des Empereurs."

Thory, Kloss, and Findel have undoubtedly referred to the Grand Loge de France what was simply the act of a High Grade Body.

A writer in the "Freemasons' Quarterly Review," so far back as 1838, all but fifty years ago, thus places the matter carefully and historically in a few clear words before us:—

"At this time a violent schism arose between those brethren who persisted in adhering to Ancient Masonry, and those who, having received the Higher Grades, claimed for themselves a preeminent rank in the Order. The Grand Lodge, in which the adherents of Ancient Masonry were the most numerous, declared in favour of the Symbolical Order, and declared that it did not acknowledge any rank above that of Master Mason.

"But a self-established 'Supreme Tribunal' of the High Grades loudly asserted its own majesty and honour, without producing any effect.

"Somewhat before this decision of the Grand Lodge, there had been a schism among the members of the Higher Grades, and the two Councils which governed the contending parties violently opposed each other, under the titles 'Conseil des Empereurs,' &c., and 'Ordre de Chevaliers,' &c.

"For a very long time this contest continued.

"At this period the degrees of Masonry were divided into seven classes or orders, which constituted as it was called 'Le Rite Ancien,' and two side orders, it was said by Frederick II. of Prussia; but this monarch, though generally ascribed to have been the protector of the Supreme Classes, had, in the opinion of many of the authors, no connection with them."

The writer of the above is an anonymous and able writer, who in his book on the Symbolical Masonry, points out the various degrees, and is generally acknowledged to be a reliable authority, and therefore, was quite an impartial witness as to the facts of the case.

Thory, as Kloss himself points out, had certain motives in thus hanging on the A. and A. P. Rite to the Grand Lodge of France; but with Daruty, whose is the latest work on the subject, I hold it is quite clear that any such theory is a mistake altogether.

Some may say, what does it matter after all? Masonically it matters and means a good deal.

The history of the A. and A. S. Rite, for instance, has been travestied and twisted by so many writers, that it is almost now impossible to follow it.

But it is a very important fact to establish, historically and actually, that in 1761 the high Grades were self-governed in fact, as this very certainty throws back its history necessarily and naturally to an early epoch in the eighteenth century.

All these Grades, very curious in themselves, and not a few very archaic, take us back to a greater antiquity than is generally conceded from that more common view of the history of the Grades, and therefore deserve to be studied by all students of the authentic school.

SPERO.

THE HARLEIAN MS. 1942.

FOR various reasons this most interesting and valuable Guild legend, as Bro. Hughan well and truly says, one of the most valuable we possess, just now is the subject of some discussion and criticism. It is undoubtedly either the original or replica of Roberts' publication in 1722, and Anderson had seen a transcript of it in 1738, as he quotes undeniably a portion of it. It is a fine MS., in a peculiar and clear hand, and is written on paper akin to a great deal which has the paper mark of the contemporary epoch.

Of the history of this MS. in the British Museum nothing is known, apparently except that it has been there since the Harleian Collection came there. That collection was made, as our readers are probably aware, by Robert Harley, Earl of Oxford, hence so-called sometimes the Harley MSS. also, toward the end of the seventeenth century, and consists of many thousand MSS. Among them two Masonic MSS. or Guild legends are found, Harleian 1942 and 2054, well known to Masonic students. The peculiar interest to us of this particular MS., independently of its Guild Legend value, is to be found in what are termed in it "the new articles." Roberts says they were agreed on at a General Assembly, 8th December 1663. Anderson in the 1738 Constitution declares at the Feast of St. John's Day, 27th December 1663.

Of this fact we have so far no independent testimony, and neither Roberts nor Anderson say where the meeting took place, though Anderson declares Lord St. Albans was then Grand Master. In Roberts' edition there is a blank for the "locus in quo" or place of assembly.

Some objection has been taken to these statements, and to the special terminology of the new articles, and their modern ideas and expressions. I venture to think much of this special criticism is misplaced, inasmuch as towards the end of the seventeenth century our English language was rapidly changing and modernising, and I do not think we need pay much attention to such objections, if those were the only ones.

But some writers have gone further; they have expressed doubts both as to the bona fides of the MS. itself, and seem to look upon it as in some respects a "pious fraud." I cannot see on what possible grounds any such allegations can properly be made, much less stand.

If the MS. had come out of late Masonic custody, had been ostentatiously or improperly used to establish any point of Masonic discussion or Masonic archaism as the occasion arose, something might perhaps be said for such a contention. But the MS. comes from a comparatively unsuspected source; as a document in the British Museum it has been for a long period there, and there can be no possible reason, humanly speaking, why any one should take the trouble to invent, for instance, the "new articles," and so anticipate and prepare for an abstruse discussion, which is of so specific and minute a nature that even now it has, and can only have, any interest for a handful of enthusiastic Masonic Students. That such an insinuation should have been made shows us how hardly put to it some worthy critics are when they seek to invalidate the evidence of such an interesting witness by suggestions of mala fides, and even worse! In my opinion this idea is so essentially absurd that it hardly deserves notice. This is not criticism; it is simply the old adage of the Bar, "Abuse the plaintiff's attorney." Everything is in favour of the originality, the archaism, and the reality of the MS. It is in a public collection, unamenable to any possibility of interested use, and without the slightest taint of possible collusion. It is written on paper of the very period it professes to date from, and is, in the opinion of all experts who have studied it and collated it, a pre-1700 MS. distinctly, and probably actually represents the date it claims to set out.

Of its antiquity and verity as a MS., the writer of this, in company with a distinguished expert, many years ago, formed a most distinct opinion, from which he can never depart, and, therefore, he regrets to see others falling into the temptation of a very prevailing "fad," of trying to modernize all such documents for no conceivable reason or good. Bro. Hughan seems to think that it may be the copy of an older original, and that is quite possible, indeed Roberts' Manuscript and it may have had a common origin. Anderson also may have seen it as Roberts' copy, or another transcript of the original, which is now non-existent at any rate; but all these probabilities and possibilities do not affect the main question.

The Harleian 1942 is there for the inspection and study of Students; it well deserves all the attention they can give it, as one of the most valuable of our Masonic evidences, and, in my humble opinion, one of the most reliable documents we have for the illustration and explanation of our common Masonic history and archaology.

W.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

BRO. GOULD'S LITERARY TREATMENT.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Bro. Gould's letter in your issue of the 16th ult. deserves immediate notice by all Freemasons as a gross injustice to himself, as the laborious author of a great work, and as a serious breach of the customary principles of Masonic courtesy and honor. It is certain, I apprehend, that neither Bro. W. J. Hughan nor Bro. Woodford, in England, have anything to do with the matter, and therefore the extraordinary prospectus mentioned by Bro. Gould is most antagonistic in itself to Masonic verity, as proclaiming to the Craft an audacious untruth.

It is impossible but that thinking brethren, alike in America and England, must regard with grief and displeasure such an infraction of Masonic "good form," such as the latest development of a new Masonic morality.

There are so many high-minded brethren, alike in the United States and in Canada, that they will, I feel sure, not hesitate to repudiate such a peculiar forgetfulness of the unchanging dictates of Masonic good feeling and fair play.

Of course, it is an undeniable fact that there is, unfortunately, no international copyright between this country and the United States, and therefore legally no one can claim to stand between the author and an American publisher.

But morally, Masonically, what shall we say?

Is there no comity amongst Freemasons?

Does it or does it not exist?

And if so, must it not be asked again, is such a comity compatible with the fact that two American Past Grand Masters are giving their active assistance to the publishers of a work taken without leave from an English Masonic writer?

The prospectus alluded to is a very remarkable production, both for its "suppressio veri" and its "suggestio falsi." For instance, can an English Masonic author who writes and finishes a work be said to have been assisted by persons in America, whose so-called aid he only hears of from the prospectus title page of a piratical work?

I have already said I feel sure that Bro. Hughan and Bro. Woodford will repudiate the use of their names.

And if there is then no formality in such matters, could it be held to be equally justifiable if Mackey's great work, or Fort's charming writings, were brought out in England with the remark, "assisted by Bros. Brown, Jones and Robinson," or any names unscrupulously used, or "pro hac vice," invented to try and push the sale?

I for one can hardly believe it possible that the three eminent American Masons mentioned, literary brethren and students, could have consented to lend their names to the publishers without thinking it necessary to give the author the slightest intimation of their intention. For the sake of universal and international Freemasonry, I hope we may at once receive a disclaimer.

Yours fraternally,

LEX.

THE GREAT QUESTION SETTLED.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The letter signed "J. FLETCHER BRENNAN," in your last issue, and "published by request" as you very properly tell your readers, is one hardly calculated to advance the claims of that undoubtedly able brother to literary distinction, or give to any one a fair and befitting commentary on a recent notable discussion.

It is marked, I feel compelled to say, neither by a kind appreciation of Bro. Clifford MacCalla's prominent claims to respect, good feeling and regard, nor by a desire to avoid that unflinching stumbling block to all Masonic discussions especially, the subjective views of amusing or even daring personality.

So leading a brother as Bro. Brennan need not surely attack Bro. MacCalla for a little "change of front," for a "shifting of the ground" on which he builds up an "edifice of argument or reasoning," as some one has said.

It may indeed be put forward that the writer is only "chaffing" Bro. MacCalla, but there is a little more in the letter than deals with the mere pleasantry of fair "chaff."

It imputes "mala fides," and an utter recklessness of opinion to advance a specific view, alike to him and our eminent Brother C. E. Meyer.

Now as an old student, I consider this very unfair in itself, and unadvisable in the best interests of Masonic literature. I would fain hope Bro. Brennan may yet admit courteously he has not quite done justice to a worthy Mason and a keen Masonic student, to whose studies and investigations the universal Anglo-Saxon Craft owe a great debt of gratitude.

Bro. Brennan should remember that in the confused state in which the students of the authentic school found all Masonic evidences a generation ago, many positions and many views have, as the clouds and mists cleared away, been successively given up and abandoned one by one.

The particular question of Price constitutes a most difficult "crux" to explain and make clear.

He had a Patent, but apparently did not use it; and on this head the voice of tradition was per contra unheld by the seeming facts of the case.

If in early days a belief in Price's personal action was prevalent, it was shared in by more or less all Bro. MacCalla's contemporaries.

Bro. Jacob Norton has, no doubt, with his customary vigour, been hammering away at what he terms (sometimes not without reason) our Masonic superstitions, but Bro. MacCalla had the support and sympathies of those who had looked into the question up to a certain date.

Bro. Gould gave forth, in his admirably argued history of American Masonry, a view which had not altogether escaped the notice of some Masonic students, who had for some time been puzzled with Coxe's know-nothingness, do-nothingness, as was becoming clearer day by day, and especially since the publication of Liber B. made the earlier version very doubtful indeed. But it was reserved to Bro. Gould, with his great powers of language, to set the matter clearly before thinkers and readers.

Instead of blaming, or making sarcastic pleasantry at Brother MacCalla's expense, we ought to praise him, inasmuch as he has only properly yielded to an accumulation of facts, to the force of evidence, and sought to place the history of Freemasonry in Philadelphia on a surer basis, on safer grounds.

I trust that Bro. Brennan, whose abilities I thoroughly recognize, may be induced on reconsideration to take my humble view of the matter, and admit that if there is any value in Masonic researches, any good whatever in Masonic investigation, the facts we collect, the proofs we heap up, it is, that untenable grounds may be gradually surrendered, and the one real right aim of the true Masonic historian and student be furthered and realised, namely, Masonic truth and historical accuracy, however unpalatable to the few or the many.

Yours fraternally,

PHILADELPHOS.

THE SO-CALLED PHILADELPHIA CLAIMS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In your issue of 2nd July, "A Student of Bro. Gould's History" asserts that "The passage in the *Pennsylvania Gazette*, of 26th June 1732, seems to show that the [Pennsylvania] brethren knew of the [Coxe] Patent, and acted under it. I, however, laid the passage of the *Pennsylvania Gazette* before your readers, which proved conclusively that it did not seem to show that they knew of Coxe's Patent, and they certainly did not act under it, because the Patent required them to elect their Grand Master every second year, and it authorised the Grand Master to appoint his Wardens; but the Pennsylvanians in 1732 elected their Grand Master for "the ensuing year" only, and the wardens were not appointed, but chosen, or, in other words, they were elected. In your issue of 13th August my opponent says:—

"The choosing the two Wardens is not necessarily in opposition to appointing the Deputy Grand Master, though it may be so. They were loose in their terminology in those days."

I confess that I do not understand the meaning of the above remarks: "The choosing of the Wardens was not necessarily in opposition to the appointing of a Deputy Grand Master." Who says it was? I maintain, however, that the choosing of the Wardens was in opposition to the requirement of Coxe's Patent. Again, he says, "They were loose in their terminology in those days." If he meant thereby that Franklin by mistake wrote "chosen" instead of "appointed," I think my opponent is decidedly mistaken, for in Bro. MacCalla's pamphlet—viz., "Dr. Franklin's Newspaper Account of Freemasonry" (p 33), Bro. MacCalla, in the first place, says: "William Allen, the first elected Grand Master in 1731 and 1732." While my opponent's theory is, or was, that the 1731 election of Allen as Grand Master was a mistake of the scribe; and that Franklin did not make a mistake in his terminology may be inferred from his repeating the word "chosen" in his *Pennsylvania Gazette* of 28th June 1733—viz.:

"Monday last, a Grand Lodge of the Ancient and Hon. Society of Free and Accepted Masons was held at the Tan Tavern in Water Street, when Humphrey Murray, Esq., was elected Grand Master for the year ensuing, who appointed Mr. Thomas Hart his Deputy, and Mr. Peter Cuff and Mr. James Bingham were chosen Wardens."

With regard to the new theory that the Philadelphians derived their Masonic privileges from "time immemorial," that is, that Philadelphia Masonry originated beyond the memory of Messrs. Button, Allen Franklin and Co.: all I have to say about it is, that it is a pure conceit—it is sheer nonsense—it is even more absurd than Bro. MacCalla's "Coxe Philadelphia mother theory," for there is not a particle of evidence that the very word "Freemasonry" was known in Philadelphia before 1730. In January 1731 eleven men opened a Lodge in Philadelphia, and no man of common sense can doubt that Benjamin Franklin was acquainted with every one of the originators of Masonry there. So much for "Time immemorial" theory.

With regard to the phrase "Masonic charlatans and dreamers," I shall only say, that all our Masonic traditions that are not true, including the Euclid and Athelstan traditions, must have first been promulgated either by a knave or by a credulous fool, and as the said Euclid and Athelstan stories made their first appearance, as far as I know, in the Halliwell Poem, the author must have been either the inventor of those stories or a believer, hence the word charlatan or dreamer was not misapplied to the said author.

Fraternally yours,

JACOB NORTON.

Boston 23rd Aug. 1887.

Bro. William Worrell, P.M. and Secretary No. 766, has been elected a member of the Lambeth Vesey for the Stockwell Ward.

Royal Masonic Institution for Girls, ST. JOHN'S HILL, BATTERSEA RISE, S.W.

Chief Patroness:

HER MAJESTY THE QUEEN.

Grand Patron and President:

HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., M.W.G.M.

Grand Patroness:

HER ROYAL HIGHNESS THE PRINCESS OF WALES.

FOUNDED 1788. CENTENARY CELEBRATION 1888.

Brethren willing to act as Stewards on the above important occasion will greatly oblige by sending in their names as early as convenient.

F. R. W. HEDGES, Secretary.

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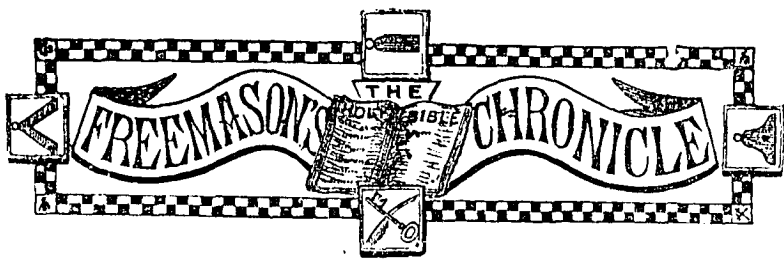
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"MASONIC RECORDS" AND BROTHER JACOB NORTON ONCE MORE

BY BRO. JOHN LANE.

FROM the concluding portion of Bro. Norton's "Few more words to Brother Lane" in the CHRONICLE of 13th August, I felt assured that he had done with me altogether, but in the issue for the 20th August he returns to "slay the slain," evidently under the impression that in what he designates his "Recent Tussle with Bro. Lane" he had not achieved the victory he desired.

The methods Bro. Norton has adopted in this controversy render it necessary for me to use some rather plain words, in order to convince him that he should not indulge so largely in misrepresentation, but confine himself to facts. It is quite possible my book is far from being perfect; I never expected it to be; but the statements I make in it are based on reliable data, and I endeavoured to bring to the discharge of my task, not only honest intentions but all the care and discrimination I could command in my desire to record nothing but the truth.

First of all, let me assure Bro. Norton that he is quite wrong when he assumes that "as far as the Philadelphia question is concerned there is no issue between" us. I have not thrown overboard what he was pleased to designate my original theory; but, on the contrary, in my very last article, I reiterated and confirmed my opinions, which are fully set out in the CHRONICLE of 19th February last, and am quite content to leave the issue (as to the fairest and most reasonable interpretation of the ascertained facts) to the unprejudiced and impartial judgment of the Fraternity. The question of the Origin of Freemasonry in America, whether in Philadelphia or in Boston, was not within the scope of "Masonic Records," and I decline to discuss the

matter beyond that which is shewn by my reference to No. 79. The subject of the Precedency of American Grand Lodges or American Masonry does not affect the accuracy of my work, and I have no anxiety to take up the battle in reference to that matter. Bros. Hughs, Gould, Woodford, MacCalla, and others are in the field, and they are quite strong enough to discuss that subject. My purpose, however, must be to endeavour to convince Bro. Norton of the possibility (at any rate) that notwithstanding Boston is said to be the "hub of the universe" all wisdom and knowledge are not concentrated at, and do not emanate from, that renowned city, and that at least some credit for critical research and honest labour, together with an earnest endeavour to ascertain what is true and reliable, may fairly be conceded to students of Masonic History on this side of the water also.

Bro. Norton has challenged the accuracy of my statements in reference to the Lodge at Wolverhampton, as having been one of the entire new Lodges to which was granted the number of a Lodge that had ceased to exist. To put the matter plainly before the readers of the CHRONICLE in general, and Bro. Norton in particular, must be my present task.

Let me cite the Grand Lodge regulations at the outset,—and in doing so I would inform Bro. Norton that I was previously well acquainted with the alteration of the Law as recorded in the Constitutions of 1767.

In 1727 the Grand Lodge ordered that it should be referred to the Grand Master and Grand Wardens to inquire into the precedency of the Lodges, and to report thereon to the next Quarterly Communication, in order that the List of Lodges might be finally settled.

In 1729 it was enacted that every new Lodge for the future should pay two guineas for their Constitution, to the General Charity.

On 24th February 1734-5 it was Resolved "That if any Lodge for the future within the Bills of Mortality shall not regularly meet for the space of one year such Lodge shall be erased out of the Book of Lodges, and in case they shall afterwards be desirous of meeting again as a Lodge they shall loose (*sic*) their former Rank and submit themselves to a new Constitution." The same regulation is also given in the Book of Constitutions of 1738, but with some alteration of verbiage, viz.: "If any Lodge within the Bills of Mortality shall cease to meet regularly during 12 months successive its name and place shall be erased or blotted out of the Grand Lodge Book and Engraven List: And if they petition to be again inserted and own'd as a regular Lodge it must lose its former place and Rank of Precedency and submit to a New Constitution."

During the same year 1735, that Resolution was made to include not only the London Lodges, or Lodges within the Bills of Mortality, but all other Lodges in England which should neither meet, nor send in their Charity, nor attend Quarterly Communication within the space of one year.

Then the Constitutions of 1767 (Art. V. page 347) tell us that instead of Lodges losing precedency it had been enacted that "if they petition to be again inserted and owned as a regular Lodge, [they] shall on paying two guineas for Constitution, and two guineas to the Public Charity, be admitted into their former place and Rank of Precedency."

I quote these at length to avoid any misapprehension, and now proceed to Bro. Norton's indictment in relation to the Wolverhampton Lodge. In the Preface to "Masonic Records" (page xviii), I say that "an entirely new Lodge at Wolverhampton paid the usual £2 2s in 1768 for its warrant, the number of which should have been 433, but influences operated to procure for it the number 77, which had then recently been vacated by a Gateshead Lodge (No. 143 of 8th March 1735-6) whereby this New Lodge, not warranted until 5th Nov. 1768, was thenceforward designated as of the date 8th March 1735." Bro. Norton says, No! Bro. Lane is puzzled! Bro. Lane is ignorant of the law of 1767! The Grand Lodge could not possibly do such an act! &c., &c., and then he coolly affirms, without the shadow of evidence or proof of any kind, that not only am I wrong in my statement but that I have "nowhere proved that an old number of an extinct Lodge was ever conferred upon an entire new body of Masons, either before the 1735 law was enacted, or during the continuance [of that law] or even after the said law was modified in the 1767 Constitutions," and, as if ignoring the possibility of proving my statement, Bro. Norton treats

us to such a mixture of probabilities and assertions as, I do not hesitate to say, are calculated to produce both amazement and amusement in the mind of every Brother who has taken the trouble to investigate the subject;—for Bro. Norton's theory, in reference to the formation of this Wolverhampton Lodge, is so wild and visionary, and his statements so utterly groundless and without the least foundation of truth, that one almost wonders whether he really does want to elicit the facts, or whether he does not rather prefer the fictions and fancies of his own creation.

Now for the facts. The Lodge constituted at Gateshead, 8th March 1735-6, then No. 77, was erased on 27th January 1768, being one of the Nineteen Lodges which having "ceased to meet, or neglected to conform to the laws of this society, were erased out of the list."

Later on in the year 1768—viz., on 22nd November—the entirely new Lodge at Wolverhampton was erected. I make this statement with all due care and deliberation. It paid £2 2s for its Constitution, in pursuance of the law of 1729, already cited, and appears in the Engraved List for the following year (1769) as of the date 8 March 1735.

The Warrant of this old Lodge has been lost, but its first Minute Book is, fortunately, still in existence, and from it the following extract is made:—

"To all it may at any time concern. Be it known that this Lodge was legally constituted on the 22 day of November 1768, under the Authority of a Warrant from the Grand Lodge bearing date the 5th day of November 1768 and in the year of Masonry 5768. His Grace Henry Somerset, Duke of Beaufort, Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Grosmont, Baron Herbert, Lord of Raglan, Chepstow, and Gower in Monmouthshire, also Baron Beaufort, of Caldicott Castle, Grand Master; the Worshipful Charles Dillon D.G.M., Thos. French G.S., nominating the Right Hon. John Viscount Dudley and Ward, Baron of Birmingham, Grand Master (*sic*), Doctor Gilbert Stewart Senior Warden, James Fieldhouse Junior Warden, John Smith Stevens Secretary, and John Jesson Treasurer, for opening the said Lodge and for such further time as shall be thought proper by the brethren thereof.

"8th Dec. 1768, Revd. James Marsh initiated (being the first candidate) on the first step in Masonry."

This is, in my judgment, very substantial and convincing evidence, the best that can be obtained at this remote period, to prove most conclusively and satisfactorily that this was an entirely new Lodge, the brethren named in the Warrant not being members of the Gateshead Lodge, but the originators of a new Lodge in quite another part of the country; and that this Wolverhampton Lodge was actually constituted by Charter from the Grand Lodge, and officially received the number of an old Lodge which had been recently erased. If Bro. Norton thinks these facts are not in harmony with the laws of Grand Lodge, then his controversy must be with those who transgressed the law, but not with me. Bro. Norton should deal with the facts *as facts*, and not try to explain them away in his "highly probable" manner. For his suggestions that the Wolverhampton Masons procured their Warrant through the intervention of the Gateshead brethren, and that four guineas were paid by the Wolverhampton Masons for the Charter and Charity Fund, together with all the other details so circumstantially narrated, are but shallow inventions by Bro. Norton, and lack entirely the only element that could make them serve his purpose—viz., a basis of Truth.

I do not think it necessary to go further into the origin of this Lodge, which was constituted on payment of the prescribed sum for a New Lodge, contenting myself with confirming the statement that "influences operated to procure for it the number 77, which had then recently been vacated by a Gateshead Lodge." I may, however, say that my opinion was formed after a due consideration of the circumstances I have quoted—viz., that the first Master named in the Warrant for this new Lodge was Lord Viscount Dudley and Ward, who (as the Hon. John Ward) was a Grand Warden in 1733 and 1734, and who (as John Lord Ward, Baron of Birmingham) was Grand Master from 27th April 1742 to 2nd May 1744. There was evidently no occasion for him to go to Gateshead to procure the old number that was vacant.

But I will now go further back, and produce another instance of this nature, which took place during the period when the law of 1735 was operative. On 19th January 1739 (1738-9) a Lodge was constituted at the Flower Pot, Bishopsgate Street, London, as No. 178, and on the 31st January in the same year three members attended Grand Lodge, and paid the then customary and prescribed sum of £2 2s for the Constitution. Its first appearance in

the Engraved List is at the end of the List for 1738 (official copy), in which is written "178, Flower Pot, in Bishopsgate Str." The List for 1739 has engraved: "178 [sign of] Flower Pot, Bishopsgate Street, 2d and 4th Friday 19th Jan. 1738." Its position and surroundings prove this to be of the year 1738-9. In the 1740 and 1741 Engraved Lists it is numbered 165, the numbers having been closed up during the former year. In the List for 1741 the Lodge is crossed out in ink, and against its name on the opposite page are written the significant words, "Never attended since the Constitution." Notice was sent to this Lodge, by order of the Grand Lodge, on 8th February 1743, and on the 9th April 1743 it was ordered that the seven Lodges therein named, including No. "165 at the Flower Pot, in Bishopsgate-street, should be immediately erased out of the List of Regular Lodges for not attending the Grand Master in Quarterly Communication, pursuant to several Notices sent them respectively;" and they were erased accordingly.

I go now a step further. In the Engraved List for 1744 (official copy) the number 165 is blank, save the entry in MS., "Hare and Hounds, Parsonage Lane, Manchester, 1 & 3 Monday," the List for 1745 having regularly engraved "165 [sign of] Hare and Hounds, Parsonage Lane, Manchester, 1 & 3 Monday 1738." This Lodge ("Masonic Records," p 48) "appears to have been constituted by the Prov. Grand Master, but not returned to Grand Lodge at the time. Hence it is not in the Lists until 1744, when it had assigned to it the place and number of the vacant No. 165."

Will not this suffice to convince Bro. Norton that there could have been no possible amalgamation of members of these two Lodges, and that there was no succession from one Lodge to the other? or will he suggest that members of the London Lodge went to Manchester and joined the Lodge there, for the purpose of obtaining a renewal of the old Warrant? Such an assumption, like Bro. Norton's "highly probable" theory in relation to the Wolverhampton Lodge, would be utterly worthless, and would be contradicted on every hand by the undoubted and uncontrovertible facts.

Other instances might be adduced, but these two should satisfy Bro. Norton that I have proved "that an old number of an extinct Lodge was [in both these cases] conferred upon an entire new body of Masons," and that "the law of 27th Dec. 1727 (viz., that the precedency of Lodges is grounded on the seniority of their Constitution) was [in the case of the Wolverhampton Lodge] knowingly and wilfully violated with the sanction of the Grand Lodge."

Before closing this article I would ask Bro. Norton very earnestly to see the desirability of carefully ascertaining the accuracy of the statements he puts forward as facts. He does not hesitate to point out what he considers to be the mistakes of others, but is apparently oblivious of his own. In former articles I have had to point out some glaring misstatements. There is another now before me, of so serious a character (viewed historically), that I do not hesitate to point out its inaccuracy, so that it may not be hereafter quoted as authentic.

In his first notice of my Book, which appeared in the FREEMASON'S CHRONICLE of 12th February last, referring to No. 79, Bro. Norton, "For the information of the general reader" explains "that in 1735 was published 'Smith's Freemason's Pocket Companion,' containing a List of about 125 Lodges subordinate to the Grand Lodge of England. In those days Lodges had no names, each line in the Lodge List began with the number of the Lodge, followed by the name of the public house wherein the Lodge used to meet, the days of its meetings, and last by the date or year of its Constitution. One line on the said List (Bro. Norton says) differed, however, from the rest. On that line it began with 79 and ended with 1730, but the intervening space was blank. There was no place of meeting or days of meetings indicated in the List. Consequently, no one could learn from that List in what part of the world Lodge No. 79 was located."

This is set forth with such an apparent air of reality, and such a resemblance to a truthfully compiled statement, that the general reader, for whose sake it was written, would naturally conclude it was veritably true, especially as a little further on in the same article Bro. Norton refers again to "the empty space on the Lodge List between 79 and 1730." From such statements one would be led to believe, without doubt, that there was a date to this Lodge,

No. 79, in the 1735 Pocket Companion; but *there is not!* The Pocket Companion of 1735 is so rare that I had it not when venturing to reply to Bro. Norton's first article, but having since obtained a copy I will quote from it *another fact* in opposition to Bro. Norton's unreliable allegation, so that "the general reader" may judge which is correct.

The following is a literal extract from the Book itself:—

- "77. Black Lion, Jockey-Fields, 1st and 3d Monday, Jan. 11, 1731.
- 78. Fountain in Bury St. Edmonds, 2d and 4th Tuesday, 1731.
- 79.
- 80. Angel in Macclesfield, Cheshire.
- 81. Fleece in Bury St. Edmonds, 1st and 3d Thursday, Nov. 1, 1731."

From the foregoing "the general reader" will see there is no date whatever to No. 79, and may safely conclude that a statement which asserts that the line "began with 79 and ended with 1730" is grossly inaccurate. From the theories he has propounded, one can but conjecture as to Bro. Norton's motive in saying that "1730" was put after the number of a Lodge which is in the midst of others that were all of the year 1731, but whatever that motive may have been we are bound to believe that when Bro. Norton wrote his article, published on the 12th February, he either *did, or did not, know* there was no date whatever in that List on the same line as the number 79. If he did not know it, he certainly ought to have known, and that being the case it will probably convince the "general reader" that Bro. Norton is a very unsafe and untrustworthy guide, that his many inaccuracies make it extremely difficult for the ordinary student to know when he is writing facts or otherwise, and that his criticisms as well as his general assertions have to be taken *cum grano salis*.

I leave Bro. Norton to extricate himself, if he can, from the dilemma in which he has placed himself, and recommend him to become more fully acquainted with well-known facts and reliable information before venturing to write so dogmatically on the subject of Masonic History.

THE THEATRES, &c.

Opera Comique.—Mr. John A. Stevens' four-act play, "A Secret Foe," produced at this house last Saturday, cannot claim to be a work that will do credit to its author. The piece is nothing more nor less than the old story of two men wanting to gain the affections of the same lady, with the result that the disappointed one does all in his power to cause a separation between the now happy man and wife. Mr. Stevens has secured one or two good situations, but then there is too much that is absurd and impossible in the piece to make it in its entirety acceptable. Again, the sympathy of the audience, we suppose, ought to be with the husband, but certainly he behaves badly towards his young wife, to say nothing of his being a conspirator. The third act, where he tells his wife that he is connected with the Nihilists, is the strongest; whilst the second would be better for a little toning. The story, laid in St. Petersburg, may briefly be told. Olga Markoff, while out driving, meets with an accident, and is rescued by two Russian noblemen—Count Ivan Demidoff and Count Fedor Petrovick. Olga falls desperately in love with the former, and when, six weeks later, the two noblemen call on her, the latter to make dishonourable proposals, he is instantly dismissed, whilst Count Demidoff is the accepted lover. This enrages Count Petrovick, and he vows vengeance. In the second act we see the principals at a ball; Demidoff is intoxicated, and has lost heavily at cards. Later on Petrovick, who is still friendly with Olga, tells her of a meeting of the members of the "Old Guard Club," to take place after the ball, and amongst those concerned is her husband and some very doubtful "ladies." Olga determines to be present, and this Petrovick manages to contrive. Olga there hears her husband make her the subject of a wager, after which she takes off the veil she wears, much to the discomfiture of her spouse. The following morning, when husband and wife meet, he makes a lame excuse, and requests her to give him her jewels to help some Nihilists to get away from the police, who are in possession of some condemnatory papers. Olga refuses; she meanwhile having given them to Petrovick, who has told her her husband is indebted to him a large sum of money. After this Petrovick manages to get Olga to his castle, where she refuses to dishonour her marriage vow, and attempts to kill him. Demidoff arrives at the nick of time, and puts an end to the struggle. Demidoff at first refuses to listen to his wife, but when she tells him she has attempted to kill her would-be betrayer, he believes her. Demidoff next sets about killing Petrovick in a duel, this he manages to do, and the curtain falls, leaving us to believe Demidoff thus gets over his difficulties and lives happy ever after with his wife. From this outline it will readily be seen that there is nothing new in the play, and but for the finished acting on the first night we are afraid the verdict would not have been favourable. Mr. John A. Stevens made a mistake when he consented to perform in his own piece. His accent, coupled with a somewhat peculiar mannerism, did not suit the character of Count Ivan Demidoff. Nevertheless, Mr. Stevens worked hard, if not successfully. Mr. R. S. Boleyn was

quiet as Count Petrovick. He hardly rose to the situation, whilst his barefaced deceit was not difficult to see through. Mr. A. Alexander was natural as a doctor, while Mr. C. W. Somerset was quaint as a decrepit old beau. Mr. Julian Cross and Miss Emily Lytton tried hard to relieve the serious business, but after a while their efforts fell flat. As Olga, Miss Dorothy Dene was pretty and effective. This lady at times came well to the fore, at others she showed that further study would prove beneficial. Her first scene was given in a happy vein, but afterward the task seemed too weighty for her. Miss Carlotta Leclercq was provided with a small part, but it was well conceived. The others engaged call for no special mention.

Olympic.—Miss Agnes Hewitt, the lessee and manageress of this newly-decorated theatre, opened her season on Monday with a new and original drama, in a prologue and three acts, entitled "The Pointsman." This drama, by Messrs. R. C. Carton and Cecil Raleigh, can undoubtedly claim to be, in many instances, original, while the interest is fairly sustained to the end. The authors present us with a villain who stops at nothing to attain his ends, but they have altogether omitted to provide the piece with a heroine. That a heroine is missed we cannot say; there are two female parts, and both call for our sympathy. If the interest flags at any stage it is hardly perceptible, and then only to give more force to a good situation. The dialogue is considerably above the ordinary melodrama type, and skill has been shown in bringing about the different situations. The authors do not rely much upon what are known as "curtains," and, perhaps, this is a fault. For instance, after the railway collision, in the second act, which takes place "off," a change of scenery shows us the wreck and the removal of the injured. Here was a good "curtain," but, not content, the authors go in for cursings from the husband, who thinks his wife false. The piece is necessarily of a complicated character, and to describe it at full would take up more space than is at our disposal, but the following may be taken as the principal line of action. Dick Dugdale, landlord of the Blue Anchor Tavern, Gravesend, has had a hard day at the races, and is at his wits end to know what to do for money. His landlord threatens to put the brokers in if the rent is not paid on the morrow. After learning this from Lizzie, a woman who has been living with him, Dick casts her adrift. At this time two strangers, just arrived from the Diamond Fields at the Cape, are brought in, they being in search of a night's lodging. They have landed at this part of the river, owing to one of them being stricken with fever, and his companion wanted to get him ashore with the idea that a sleep would do him good. Dick hearing that the travellers possess diamonds asks the younger to lend him a few just to help him over his difficulties. As a matter of course the traveller refuses, and Dick murders him; the companion, by name Tom Lidstone, being too unwell to lend his friend assistance. After the murder Tom is taken to a place near Chislehurst, and placed on the roadside. Here he is found by Esther Hathernut, who persuades her father to take him indoors and attend to his wants. On Tom recovering he has but a dim recollection of what has taken place, but he knows full well that his friend has been murdered,—but by whom, or where, he has not the slightest idea,—the diamonds stolen, and that he is poorer than when he left England. Tom is now engaged as pointsman on the railway, and is married to Esther. After being thrown over by Dick, Lizzie returns to her father's house, and is being courted by one Black George, who is ignorant of her past history. Dick meanwhile, in some unexplained manner, has become connected with the firm of Fordyce and Co., diamond merchants. He tries to win the hand of Miss Fordyce, but he meets Lizzie, and complications again arise. She is wearing a ring the murdered man gave her, and Dick, frightened it might one day be identified, tries to secure it. This ring Lizzie refuses to part with, and after she has married Black George—who turns out a drunken scoundrel—Dick still follows her. One evening, leading a too ready ear to him, she drugs the brandy her husband is drinking—he having left the signal box when the traffic is disarranged by the snow. Tom Lidstone finding George drunk, takes the brandy and goes to work the signals himself. At his lonely post, during the cold evening, he drinks the brandy, with the result that he is in too dazed a state to work the points when the express passes. In the express is Tom's wife, who is going to London to endeavour to rescue Lizzie from the clutches of Dick. The express dashes into some trucks on the line, and, as a result, Esther is dragged from the débris very much injured. Tom suspects his wife is false to him, but the hounds of justice are on the track of Dick; he is hunted down to the Blue Anchor, where, having played his accomplice, Collins, false, he is duly shot by that worthy, just as the police come to arrest Dick. Needless to say, Mr. E. S. Willard makes of Dick Dugdale one of the worst villains that could be conceived. His murder scene thoroughly held the audience, while his every action was watched with the keenest interest. His facial expression was something marvellous to witness, and he never lost an opportunity to add colour to the part. Mr. J. G. Grahame sustained the character of Tom Lidstone in a free and easy style that thoroughly satisfied the audience, while Mr. F. Motley Wood well depicted the cowardice of Dugdale's accomplice. Mr. J. P. Burnett made a good "character" part of an ex-detective, and Mr. Frank Wright was efficient as the brutal Black George. Mr. Bernard Gould, as the murdered man, and Mr. F. G. Darbishire, as Charles Franklin (of the firm of Fordyce and Co.), fairly acquitted themselves. Miss Maud Milton showed considerable feeling and pathos as Lizzie, while Miss Agnes Hewitt was a charming Esther. The other parts were in good hands. With a little suppression, "The Pointsman" can be made into a really good drama, one that should repay Miss Hewitt for the trouble and expense she has been put to to make her patrons comfortable.

The popular musical comedy, "Fun on the Bristol," will be revived at the Gaiety on Monday next, when Mr. John Sheridan will once more appear as the Widow O'Brien. During the second act the three St. Felix Sisters will appear in a grand musical bouquet.

PRINCE LEOPOLD LODGE, No. 1445.

THE installation meeting of this sound old Lodge was held on Thursday evening, at the Three Nuns' Hotel, Aldgate, when a goodly company of members and visitors assembled to do honour to Bro. J. Chamberlain—no relation we believe whatever to the hero of "three acres and a cow!"—on his elevation to the chair of King Solomon in succession to Bro. H. Seymour-Clarke, the esteemed master of Romford Union. The brethren assembled soon after three o'clock, and the proceedings throughout were characterised by the utmost harmony and good feeling. The chair was occupied by the retiring Worshipful Master, Bro. H. Seymour-Clarke, who was supported by Bros. Chamberlain S.W. and W.M. elect, H. Winkley J.W., W. H. Myers P.M. Treasurer, J. A. Robson P.M. Secretary, F. J. West S.D., E. J. Haviland J.D., A. Bryant I.G., J. E. Jackson D.C., W. R. Ayres Organist, W. Toombs W.S., E. Watkins, F. W. Dines, C. F. Wahldeck, R. Goodman, G. A. Read, E. C. Bradshaw, J. G. Wilkinson, J. Tyson, T. A. Bearcock, C. Smith, J. D. Bourne, W. G. Thompson, W. J. Woidlaume, B. Toombs, Hales, J. J. Marsh, &c. The Visitors included Bros. J. G. Twinn W.M. 1306, G. W. Hart 1524, J. Harbow 1227, G. H. Clark 1227, W. F. Brickdale W.M. elect 1623, T. S. Down 905, Albert Toombs 1259, G. J. King 1259, H. J. Amphlett 1511, and others. Lodge was opened in form, and the minutes of the last regular meeting and the Lodge of Emergency were read and confirmed. The report of the Audit Committee, which showed the Lodge to be in a sound position, both numerically and financially, was adopted. The Worshipful Master elect was presented by Bro. Twinn W.M. of Lodge 1306, and having assented to the responsibilities of office, a Board of Installed Masters was duly constituted, and the ceremony of installation was performed in truly masterly manner by Bro. W. H. Myers, one of the founders, and the "father" of the Lodge, whose eloquence created a most impressive effect upon all present. On the re-admission of the brethren, the newly-installed Master invested his Officers for the year, as follow:—Bros. H. Seymour-Clarke I.P.M., B. H. Winkley S.W., F. J. West J.W., W. H. Myers P.M. Treasurer, J. A. Robson Past Master Secretary, E. J. Haviland Senior Warden, A. Bryant Junior Warden, J. E. Jackson I.G., G. A. Read Director of Ceremonies, W. Ayers Organist, W. Toombs Steward, P. Watkins A.S. The investiture was accompanied by a few appropriate words to each Officer on the nature of his duties, &c., and the charges to the Master, Wardens and Brethren were delivered in a manner that elicited from those present the most unbounded expressions of approbation. A handsome Past Master's jewel was presented, by the unanimous vote of the Lodge, to the retiring Master, and in affixing it to Bro. Clarke's breast, Bro. Chamberlain referred to the happy and prosperous year that Brother had enjoyed, and the valuable services he had rendered. Bro. Clarke briefly acknowledged the gift, and said he should continue in the future, as he had done in the past, to do all he could to promote the interests of the Prince Leopold Lodge. Hearty good wishes having been expressed, Lodge was closed in form, and the brethren adjourned to banquet, which was provided in Bro. East's best style, and the arrangements, under the personal supervision of Mr. W. Glover, elicited expressions of unqualified satisfaction. During dinner selections were played by Miss Thomas, in brilliant style on the pianoforte, and subsequently this lady rendered efficient assistance as accompanist to the singers. The Worshipful Master proposed in suitable terms the Queen and the Craft, alluding to the interest displayed by Her Majesty in the Institution, of which she was the Patroness. The toast was loyally received, though a little episode occurred which elicited expressions of disapprobation and even personal rebuke. Two brethren declined to stand during the singing of the National Anthem, and very sheepishly received the merited taunts of the rest of the brethren. They were understood to "object on political grounds," but the I.P.M. observed that although politics were excluded from Freemasonry, the toast of the Queen, as the Head of the Craft, had no political signification, and those who declined to honour it adopted a very "crafty" manner of exhibiting their spleen. The effect of this happy repartee was to turn a tittle of laughter on the shamefaced couple of disloyalists. The health of the Most Worshipful Grand Master and other rulers of the Craft were duly honoured, after which the I.P.M. assumed the gavel, and said it afforded him much pleasure to propose the toast of their esteemed Worshipful Master. It had been his privilege to know Bro. Chamberlain for several years, and could testify that he had always been a hard-working member amongst them, not only in the Lodge, but in all matters connected with Freemasonry. He had worked steadily up through the various offices, and well deserved the position into which he had been installed that day. It was their sincere wish that he might have good health, and a most prosperous and happy year of office. From the manner in which he invested his Officers they might judge of the excellent working to be witnessed during the coming year, and it was evident that Bro. Chamberlain was equal to any work he might be called upon to perform. They must all stick closely to him, shoulder to shoulder, and then the success and harmony of the Lodge would be assured. The toast was cordially received, and in response the W.M. said he thanked the brethren very sincerely for the manner in which he had been greeted. He was very proud of the position he now occupied; it was one to which he had looked forward for years, though he did not anticipate, when he joined the Lodge, that he should attain to it so soon. He had filled all the offices, with the exception of I.G., and he was now sorry he had not taken that also, as a Master should be practically conversant with every part of the work. He thanked them most heartily for their kindness in electing him during his temporary absence from the Lodge, and trusted he should be able to prove his appreciation of the honour they had conferred upon him. He then proposed the Installing Master, who was ever ready to assist any brother who needed his counsel and advice. On the very night of his (the speaker's) joining the Lodge, Bro. Myers took him aside and taught him "to be cautious." He spoke in felicitous terms of the services

Bro. Myers had rendered to Masonry in general, and to that Lodge in particular. Bro. Myers, in responding, said this was the 15th anniversary of the Lodge, and it was just twelve years since he installed his successor for the first time. He had always endeavoured, as one of the Founders, to do all he could to promote the interests of the Lodge, and he rejoiced to see the high position it had now attained. At one time the number of members was reduced to nineteen, and threatened to become less; but since they moved their quarters to the City their numbers had increased, and they had now a very respectable Lodge. It would always be a pleasure to him to perform the installation ceremony, as he had done so many times before; at the same time it was the duty of every Master to instal his successor. Their I.P.M. would have done so that evening, but his many other engagements prevented his devoting that time to the work that was absolutely necessary. The Worshipful Master, in extending a welcome to the Visitors, said the members of the Prince Leopold Lodge were always glad to see them, and "the more the merrier." The toast was received with a capital "Leopold fire," and acknowledged by Bros. Twinn, Brickdale and King. The charity-box was then passed round, and the amount announced by the Worshipful Master was £1 2s 9½d. In proposing the Initiate, the Worshipful Master said it was impossible for a Lodge to go on without an infusion of new blood, and he hoped they would be successful in obtaining not only numbers, but men of excellent qualities, so as to maintain and elevate the standard of the Lodge. Bro. Marsh having sang the E.A. song, Bro. Wahldeck thanked the brethren very much for the kindness they had shown him. It had been his ambition for some time to become a Freemason, for during the many years he had travelled he had received abundant proof that Freemasonry was a good thing. He was glad the opportunity had come that his desire had been realised, and was thankful to the brother who proposed him. It was a great honour to any man to belong to the Masonic body. He should always endeavour to do his duty, and to command respect as a brother Mason, and to be true to the Prince Leopold Lodge. The toast of the Past Masters followed, and responses were made by the I.P.M., Bro. Myers, the Secretary Bro. Robson, who regretted the unavoidable absence of Bro. Macdonald, and by Bro. Lewis. Highly complimentary remarks were made by the speakers respecting the perfect manner in which the installation ceremony was performed by Bro. Myers. The Officers of the Lodge were recognised in the customary way, and the toast was acknowledged by Bros. Winkley, West, Myers, Robson, and Watkins, all of whom expressed their readiness to assist in every possible way in advancing the prosperity of the Lodge. The enjoyment of the evening was enlivened by some capital singing and recitations, and the utmost harmony and good fellowship prevailed throughout.

DUKE OF CONNAUGHT LODGE, No. 1834.

ON Tuesday evening, 23rd August, Bro. Charles W. Bevis, of Southsea, was installed as the W.M. of this Lodge, at the Freemasons' Hall, Landport. The ceremony of installation was performed in a highly impressive and efficient manner by the retiring W.M., Bro. I. S. Gardner, who was supported by a large number of the members of the local Lodges, including the following installed Masters of the Craft:—Bros. G. F. Lancaster P.P.G. Reg. (Secretary Hampshire and Isle of Wight Masonic Benevolent and Educational Institution), A. R. Holbrook P.G. Reg., Alderman Cudlipp P.P.G.D.C., S. R. Ellis P.P.G.D.C., J. Westaway P.G. Std. Br., Dr. C. Knott 342, G. Farney Brown, W. A. Hill 309, W. Beuttell 342, W. Dart 2074 P.P.G.S., W. J. Borrow 1958, J. Mitchell 1428, W. J. Smith 903, G. T. Cunningham and J. J. Bascombe 104. Also the following members of the Craft:—Bros. J. Moody J.P., T. A. Bramsdon, E. P. Blake, T. W. Quick, J. W. D. Pillow P.P.G. Organist, F. E. French, J. W. Gardner, J. M. Godfrey, W. Miller, C. Holmes, W. E. Leamy, E. G. Wright, J. Chipper, E. Hart and W. W. Slade, in addition to the Officers of the Lodge, who were appointed by the W.M., as follows:—Bros. D. T. Rule S.W., G. T. Ayles J.W., J. W. Westaway Treasurer, T. Cowd Secretary, R. G. Farlam S.D., C. F. Brown J.D., J. J. Shuter D.C., W. Francis I.G., R. J. Waterman and T. Brice Stewards, J. Exell Tyler. A special vote of thanks was passed to Bro. I. S. Gardner for the able manner in which he had carried out the duties of Installing Master, and Bro. S. R. Ellis was presented with a vote for the Hampshire Charity, in recognition of his services as Treasurer of the Lodge since its formation. After the business, the W.M. presided at a banquet, which was served by the officials of the club in excellent style. The usual Loyal and Masonic toasts were honoured, and the musical interpolations, under the direction of Mr. Pillow, were highly appreciated.

The Kingsland Lodge of Instruction, No. 1693, held at the Cock Tavern, Highbury, will resume its weekly meetings on Monday, 5th Sept., at 8.30, when Bro. J. Cooper W.M. 1693, Treasurer, will rehearse the ceremonies of initiation and raising.

HOLLOWAY'S PILLS.—The changes of temperature and weather frequently upset persons who are most cautious of their health, and most particular in their diets. These corrective, purifying, and gentle aperient Pills are the best remedy for all defective actions of the digestive organs; they augment the appetite, strengthen the stomach, correct biliousness, and carry off all that is noxious from the system. Holloway's Pills are composed of rare balsams, unmix'd with baser matter, and on that account are peculiarly well adapted for the young, delicate and aged. As this peerless medicine has gained fame in the past, so will it preserve it in the future by its renovating and invigorating qualities, and its incapacity of doing harm.

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, 3rd SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge
 149—Peace, Private Rooms, Meltham
 410—Grove, Sun Hotel, Kingston
 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
 1362—Royal Albert Edward, Market Hall, Redhill
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1929—Mozart, Greyhound Hotel, Croydon
 2148—Wal-ingham, Masonic Hall, Walsingham, Kent
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 5th SEPTEMBER.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
 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)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1425—Hyde Park, 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.)
 1685—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
 1625—Tredegar, Royal Hotel, Mile End-road
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
 1853—Caxton, Freemasons' Hall, W.C.
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 M.M. 139—Pannure, 8a Red Lion Square, W.C.
 37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors
 113—Unanimity, Bull Hotel, Preston.
 133—Harmony, Ship Hotel, Faversham
 154—Unanimity, Masonic Hall, Zetland-street, Wakefield
 156—Harmony, Huyshe Masonic Temple, Plymouth
 236—York, Masonic Hall, York
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
 251—Loyal, Masonic Hall, Castle-street, Barnstaple
 302—Hope, New Masonic Hall, Darley-street, Bradford
 307—Prince Frederick, White Horse Hotel, Hobden Bridge
 381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 431—St. George, Masonic Hall, Norfolk-street, N. Shields
 482—St. James's, Masonic Rooms, Wretham Road, Handsworth, Staffordshire
 529—Semper Fidelis, Crown Hotel, Worcester
 597—St. Cybi, Town Hall, Holyhead
 622—St. Cuthberga, Masonic Hall, Wimborne
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
 827—St. John, Masonic Temple, Halifax-road, Dewsbury
 350—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
 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
 1573—Caradoc, Masonic Hall, Caer-street, Swansea
 1578—Merlin, New Inn Hotel, Pontypridd, South Wales
 1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
 1798—Zion, Masonic Rooms, King Street, Manchester
 1977—Blackwater, Blue Bear Hotel, Maldon.
 R.A. 106—Sun, Royal Beacon Hotel, Exmouth
 R.A. 380—Integrity, Masonic Temple, Morley
 R.A. 557—Valletort, Masonic Hall, Callington, Cornwall
 M.M. 2—Phoenix, 110 High Street, Portsmouth
 M.M. 9—Fortescue, Masonic Hall, South Molton, Devon

TUESDAY, 6th SEPTEMBER.

- Colonial Board, Freemasons' Hall, at 4
 56—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (In)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 183—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1383—Friends in Council, 33 Golden-square
 1416—Mount Edgcumbe, 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, Horseay Wood Tavern, Finsbury Park, at 8. (Inst)
 1830—Duke of Cornwall, Bibra Restaurant, Cannon Street, E.C., at 7. (Inst.)

- 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 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. 1619—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
 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
 153—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 226—Benevolence, Red Lion Hotel, Littleborough.
 245—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
 315—Royal York, Royal Pavilion, Brighton
 364—Cambrian, Masonic Hall, Neath.
 393—St. David, Masons' Hall, The Parade, Berwick
 449—St. James, Freemasons' Hall, St. John's Place, Halifax
 463—East Surrey of Concord, Kings' Arms Hotel, Croydon, at 7.45. (Inst.)
 493—Royal Lebanon, Spread Eagle, Gloucester
 510—St. Martin, Masonic Hall, Liskeard
 558—Temple, Town Hall, Folkestone.
 673—St. John, Masonic Hall, Liverpool.
 685—Northumberland, Assembly Rooms, Westgate-road, Newcastle
 734—Londesborough, Masonic Hall, Bridlington Quay.
 794—Warden, Royal Hotel, Sutton Coldfield
 804—Carnarvon, Masonic Hall, Havant.
 847—Fortescue, Manor House, Honiton, Devon.
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 974—Pentalpha, New Masonic Hall, Darley Street, Bradford
 995—Furness, Masonic Temple, Ulverston
 1002—Skiddaw, Lodge Room, Market Place, Cockermouth
 1134—Newall, Freemasons' Hall, Salford
 1244—Marwood, Freemasons' Hall, Redcar
 1322—Waveley, Caledonian Inn, Ashton-under-Lyne
 1336—Square and Compass, Corn Exchange, Wrexham
 1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
 1619—Sackville, Crown Hotel, East Grinstead
 1674—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rbri
 1750—Coleridge, Sandringham House, Clevedon.
 1970—Hadrian, Freemasons' Hall, South Shields
 1993—Wolsley, Masonic Hall, Town Hall Buildings, King Street, Manchester
 R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
 R.A. 903—Gosport, India Arms Hotel, Gosport
 R.A. 1031—Fletcher, Masonic Hall, New Street, Birmingham
 M.M. 11—Joppa, 55 Argyle-street, Birkenhead
 M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.
 M.M. 115—Bedford, Masonic Hall, New-street, Birmingham

WEDNESDAY, 7th SEPTEMBER.

- Quarterly Communication of Grand Lodge, Freemasons' Hall
 3—Fidelity, Alfred, Roma Road, Barnsbury, at 8. (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Brough, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leade hall Street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (In)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 720—Pannure, Balham Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Birdcote-road, E. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Inst.)
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruction)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
 1724—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1691—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1694—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londesborough, Berceley Arms, John Street, Mar Fair, at 8. (Inst.)
 1922—Earl of Lathom, Station Hotel, Chamberwell New Road, S.E., at 8. (In)
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Pannure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 74—Athol, Masonic Hall, Severn-street, Birmingham
 210—Duke of Athol, Bowling Green Hotel, Dutton
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield
 298—Harmony, Masonic Rooms, Ann-street, Rochdale
 326—Moira, Freemasons' Hall, Park-street, Bristol
 327—Wigton St. John, Lion and Lamb, Wigton
 363—Keystone, New Inn, Whitworth
 406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne
 417—Faith and Unanimity, Masonic Hall, Dorchester
 471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthshire
 591—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 625—Devonshire, Norfolk Hotel, Glossop
 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
 750—Friendship, Freemason's Hall, Railway-street, Cleckheaton
 838—Franklin, Peacock and Royal Hotel, Boston
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 992—St. Thomas, Griffin Hotel, Lower Broughton
 1010—Kingston, Masonic Hall, Worship-street, Hull
 1013—Royal Victoria, Masonic Hall, Liverpool
 1037—Portland, Portland Hall, Portland. (Instruction)
 1085—Hartington, Masonic Hall, Gower-street, Derby
 1091—Erme, Erme House, Ivybridge, Devon
 1167—Ahrick, Masonic Hall, Clayport-street, Altwick
 1206—Cinque Ports, Bell Hotel, Sandwich
 1274—Earl of Durham, Freemasons' Hall, Chester-le-Street
 1323—Talbot, Masonic Rooms, Wind-street, Swansea
 1335—Lindsay, 20 King-street, Wigau
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.
 1403—West Lancashire, Commercial Hotel, Ormskirk
 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)
 1734—Trinity, Golden Lion Hotel, Rayleigh
 1736—St. John's, St. John's Rooms, King X Street, Halifax
 1903—Prince Edward of Saxo Weimar, Masonic Hall, Portsmouth
 2042—Apollo, Masonic Hall, 22 Hope Street, Liverpool
 R.A. 290—Old Globe, Masonic Hall, Scarborough
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds
 R.A. 320—Integrity, Junction Inn, Mottram
 R.A. 369—Limestone Rock, Swan and Royal Hotel, Clitheroe
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness
 M.M. 56—Temperance, Masonic Hall, Todmorden

THURSDAY, 8th SEPTEMBER.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, College-street, L. moosh, at 8 (Instruction)
 114—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)

- 740—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 751—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 1076—Capper, Guildhall Tavern, Gresham-street, E.C.
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1278—Burdett Courts, Swan Tavern, Bethnal Green Road, E., 8. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1558—Duke of Connaught, Surrey Masonic Hall, Camberwell, S.E.
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)

- 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill
 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)
 1791—Creaton, Wheatheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 72—Royal Jubilee, Anderton's Hotel, Fleet Street
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)

- 35—Medina, 85 High Street, Cowes
 97—Palatine, Masonic Hall, Toward Road, Sunderland
 139—Britannia, Freemasons' Hall, Surrey Street, Sheffield
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 215—Commerce, Commercial Hotel, Haslingden
 216—Harmonic, Adelphi Hotel, Liverpool
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
 333—Royal Preston, Castle Hotel, Preston
 339—Unanimity, Crown Hotel, Penrith, Cumberland
 432—Abbey, Newdegate Arms, Nuneaton
 469—Hundred of Elloe, Masonic Rooms, London Road, Spalding.
 546—Etruscan, Masonic Hall, Caroline Street, Langton, Staff.
 732—Royal Brunswick, Royal Pavilion, Brighton
 739—Temperance, Masonic Room, New-street, Birmingham
 784—Wellington, Masonic Rooms, Park Street, Deal
 971—Trafalgar, Private Room, Commercial Street, Batley
 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool
 1055—Derby, Masonic Rooms, Bedford Street, Bury New Road, Manchester
 1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
 1144—Milton, Commercial Hotel, Ashton-under-Ly to
 1145—Equality, Red Lion Hotel, Accrington
 1147—St. David, Freemasons' Hall, Manchester.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool
 1204—Royd, Imperial Hotel, Malvern, Worcestershire
 1273—St. Michael, Free Church School Rooms, Sittingbourne
 1369—Bala, Plasgoch Hotel, Bala
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1583—Corbet, Corbet Arms, Towyn
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester
 1782—Machen, Swan Hotel, Coleshill
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
 1911—De La Pré, Masonic Hall, Northampton
 1915—Graystone, Forester's Hall, Whitstable
 R.A. 213—Perseverance, 23 St. Giles Street, Norwich
 R.A. 220—Harmony, Wellington Hotel, Garston, Leicestershire
 R.A. 275—Perseverance, Masonic Hall, South Parade, Huddersfield
 R.A. 286—Strength, Green Man Hotel, Bacup.
 R.A. 509—Tees, Freemasons' Hall, Stockton-on-Tees
 R.A. 613—Bridson, Masonic Hall, Southampton
 R.A. 818—Philanthropic, Masonic Hall, Lion Street, Abergavenny
 M.M.—St. John's, Commercial Hotel, Bolton.
 M.M. 16—Friendship, 2 St. Stephen's Street, Devonport

FRIDAY, 9th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 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)
 831—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)
 1345—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)
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 95—Eastern Star C. of Improvement, Hercules Tav., Londonhall Street
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's Street, Cardiff
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 458—Aire and Calder, Private Rooms, Ouse Street, Goole
 526—Honour, Star and Garter Hotel, Wolverhampton
 682—Dartmouth, Dartmouth Hotel, West Bromwich
 815—Blair, Town Hall, Stretford-road, Hulme
 1001—Harrogate and Claro, Masonic Rooms, Park Lane Street, Harrogate
 1087—Beaudesert, Assembly Rooms, Corn Exchange, Light Street, Bazaar
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1121—Wear Valley, Masonic Hall, Bishop Auckland
 1289—Rock, Royal Rock Hotel, Rock Ferry
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A. 993—Alexandra, Medway Hotel, Levenshulme
 K.T. 126—De Warene, Royal Pavilion, Brighton

SATURDAY, 10th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
 1361—Earl of Zealand, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1446—Mount Edgumbe, Bridge House Hotel, Battersea
 1607—Loyalty, London Tavern, Fenchurch Street
 1621—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
 1635—Guelph, Red Lion, Leytonstone
 1686—Paxton, Surrey Masonic Hall, Camberwell
 1743—Perseverance, Imperial Hotel, Holborn Viaduct
 1839—Duke of Cornwall, Freemasons' Hall, W.C.

- 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8

- 2069—Prudence, Masonic Hall, Leeds
 2206—Hendon, Welsh Harp, Hendon
 R.A. 1293—Burdett, Mitre Hotel, Hampton Court
 R.A. 1423—Eva, Albany Hotel, Twickenham
 R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

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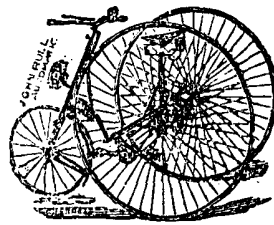
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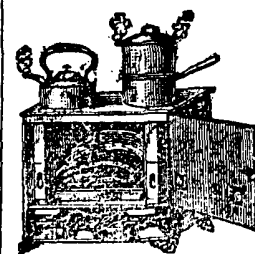
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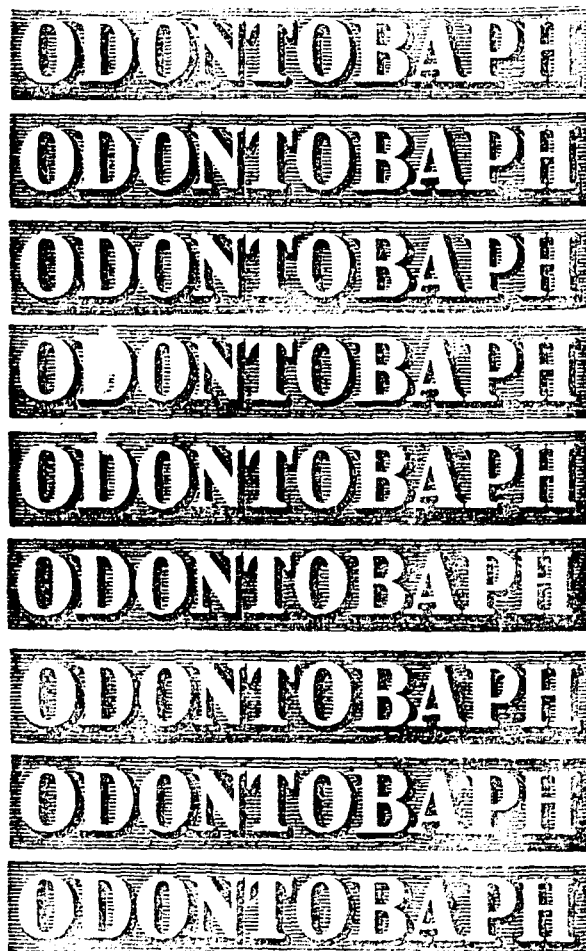
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