

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales,
the Most Worshipful the Grand Master of England.

Vol. XXX.—No. 763.

SATURDAY, 24th AUGUST 1889.

PRICE THREEPENCE.
13s 6d per annum, post free.

MORE CLASS MASONRY.

IT seems those in authority in the Masonic Order do not by any means share the views we have more than once expressed in regard to Class Masonry, and we are of opinion that nothing short of a Masonic calamity will make any impression on them in this particular. We may be wrong, but we consider continuance of the tactics of the past few years, in regard to the establishment of new Lodges, limited to particular classes or sections of the community, must, sooner or later, end in disaster; and we are more than surprised that the Grand Master and his advisers cannot see the danger towards which they are drifting. Masonry is free—freedom is, indeed, one of the most prominent features in the structure, and it is impossible to explain how this freedom can be maintained in association with numberless class Lodges—or in other words, Lodges which are only free to particular persons. The whole system of making stipulations as to who shall and who shall not be admitted amongst us, except those which have been associated with the Craft as long as it has existed in its present form, is an innovation, and a departure from the established customs and usages of Freemasonry that should have called down the condemnation of Grand Lodge rather than have received encouragement and support from that quarter.

We do not suppose anything we can urge will cause an immediate alteration in regard to existing class Lodges, neither do we imagine we shall be able to influence the opinions of those who have the power to recommend the granting new Warrants, but we may arouse the feelings of individual Craftsmen on the subject, and, it may be, lay the foundation for a movement which shall eventually restore Freemasonry to its original freedom. We are told the strength of a chain is the strength of its weakest link; in like manner the prosperity of Freemasonry is influenced by the prosperity of its subordinate Lodges, and if one of these acts in any way contrary to the spirit of the Order the whole suffers, perhaps not to any appreciable extent where small matters are concerned, but none the less certain on that account. If Class Masonry is to be allowed in individual Lodges, it is only the stepping stone to a huge system of cliquism, of combinations and of sectionism, which can do no good to those who support them, and must work detrimentally to the Craft as a whole. Looking at the matter calmly, and from an unprejudiced point of view, we cannot see any ground on which to excuse the formation of exclusive Lodges, while, on the opposite side, we see much to cause anxiety and alarm. It is as well sometimes to see ourselves as others see us, and as we have recently had practical experience in this direction, perhaps it will better illustrate our case if we recount such experience. A Colonial paper was

sent us by an old friend, wherein was recorded the fact that a new Lodge was to be established in London, under the title of the Scots Lodge—which, as our readers are aware, was duly consecrated. To this was added, as an explanation of the title, an announcement that the Lodge was established for the purpose of giving Scotchmen in London a special Lodge for their particular benefit, and, further, that only such candidates as were born in Scotland would be admissible as members. Our friend, who has not been well posted as to the growing tendency to establish class Lodges in this country, could not understand the restrictions set out in his local paper, and he asks us, among other matters, if this Scots Lodge is to own allegiance to the Grand Lodge of England, or to the Grand Lodge of Scotland? while, in either case, he is puzzled to see the way in which the members will adhere to their restrictive laws, and at the same time keep to the spirit of their Masonic obligations. Here is the opinion of a brother thousands of miles away, one who has been accustomed to see Lodges of more than one Constitution at work side by side, and yet he can find cause for surprise in the present procedure in the Masonic home of the world—in enlightened England.

Of course our correspondent is wrong in even supposing the Scots Lodge is to work under the jurisdiction of the Grand Lodge of Scotland, but his query gives rise to another. If it is legal for the Grand Lodge of England to establish a Lodge for Scotchmen alone, in London, how much worse would it be for them to warrant a Lodge exclusively for Englishmen, in Edinburgh? This would be trespassing on another Grand Lodge's jurisdiction, and no doubt it would be speedily resented; but by adopting the course that has now become so popular we consider that Grand Lodge is encroaching on the liberty of its own subjects. Will they be equally alive to the situation, and will they ever resent it?

OUTSIDE CRITICISM.

IT will generally be conceded that the purveyors of intelligence of the present day have their work cut out for them, but as to whether or no they possess the requisite skill to make a good job of what they undertake we dare not venture to give a decided opinion upon. In the old days it was generally recognised that before a writer took up his pen to set forth his views on any given subject it was absolutely necessary he should undergo a course of "coaching" or "reading up," but the modern caterer, for the news of the hour, cannot devote his time—leisure he has not—to a course of preparation; he must supply, in order to keep pace with demand, and he cares little as to the value or quality of what he offers. As a consequence the papers of the day in relation to technical or special matters are continually at fault. This is borne out by a statement made in the *Evening News* of the

2nd inst., from which we cull the following :—

"Bro. Binckes has done yeoman's service for Masonry, but no one, inside or outside the Craft, can fail to come to the conclusion that, as Secretary to what Masons know as the Boys' School, he formed an altogether mistaken notion of his position. "The Boys' School; I am the Boys' School," seems to have been the Secretary's view, and so grave did matters become that, exactly a year ago, on Saturday, 27th July 1888, a Committee of Investigation was appointed, by the Quarterly Court of Governors, whose report was presented 26th April. Engaged at a salary of £150 a year, the Secretary's present emoluments, according to the report, are £700 a year. Considering what Bro. Binckes has done, it cannot be denied that he is worth it; his great mistake has been that, not being satisfied with being Secretary, he has tried to be head master, head everything—a very Walpole among secretaries."

Now this may be "smart" writing, but does it show that the author has any practical knowledge upon the subject? We venture to say, emphatically, he has not. When Bro. Binckes was appointed Secretary to the Royal Masonic Institution for Boys, now nearly 30 years ago, the annual income of that Charity was something like £2000; from time to time Bro. Binckes's duties have increased, while the demands upon his time—which at first were limited to some few hours each week—have been extended, till for some years now past he has had to devote all his energies to carry out the demands made upon him. Bro. Binckes's salary has been increased from time to time, as the majority of our readers know, till it now stands at £500 per annum; while for "emoluments" the only feature that can be described as such is embodied in a well earned recognition for eminent services rendered, viz.: the fund wheréby Bro. Binckes commuted his claim for a per centage on certain amounts realised from time to time, through his exertions, for an annual payment in lieu of commission of £200 per annum, and in accepting this arrangement most of those who fully understand the facts of the case will give Bro. Binckes the credit for having acted in a liberal and conciliatory spirit.

We do not propose to-day to enlarge on the theme thus brought under our notice, but what can those of our readers who know the facts of the case say to the following garbled summary of the recommendations of the Investigation Committee :—

"The entries charging 100 cucumbers, the statement of the Investigating Committee that 'beyond such quantities of grapes, cucumbers, and tomatoes as the House Committee may consume at its monthly dinners, and some grapes and tomatoes at the stewards' own table, we could trace no consumption of these articles in the House,' are cruel in their brutal stupidity.

"And while there were some grapes and tomatoes on the stewards' own table, what of the boys? 'We noticed the general appearance of the boys was pale, and their manner spiritless.' 'Moreover a large dustbin is placed in the playground of the younger children.' 'As to the towels, each is used in common by several boys, and this occurs even when boys are suffering from ringworm.' Hapless Lewises! it was indeed time that something should be done: a secretary pensioned or a Committee man hanged, drawn, and quartered."

Well, well; we suppose this "tall" writing is acceptable to the masses or it would not be so universal at the present day.

NO RIGHT OF INITIATION.

THERE is an erroneous opinion abroad, in certain quarters, that the *best* men among the profane have the *right* to be initiated in Freemasonry, if they see fit to claim the right. This opinion every well-informed Freemason knows is utterly unfounded. The *only* right which any profane enjoys is the right to *petition* for initiation, and even this right is qualified by the fact that his petition is of no effect unless it be recommended by two Master Masons, members of the body which he seeks to enter. If the angel Gabriel were on earth he would have no *right* to Masonic initiation: he would have only the right to petition, as above set forth. As all Freemasons are on the level, so are all the profane. All must follow in the old paths which their fathers trod, from time immemorial. Hence no repute, however general it may be, for virtue, ability or character, can take the place of that Masonic scrutiny which has always been required to precede initiation. Indeed, the profane cannot know what the criterion of judgment is which the Craft sets up. It cannot understand what physical, mental, moral or social attributes are required of candidates. These are familiar only to members of the Fraternity. And even if a profane knew and possessed

them all, he would still be in the dark as to the result of his application. *Initiation is a favour, not a right.* The Craft is a Brotherhood, and every brother in a Lodge has the inherent right to say whether an applicant possesses the qualifications for becoming, in the highest and best sense of the term, a Brother of the Craft.

The regulations, written and unwritten, which Freemasonry prescribes with reference to applicants for initiation are of exclusion rather than of inclusion. That is to say, all who do not possess certain indispensable qualifications are for ever excluded. Not possessing these, he is not entitled even to the right of petition, and even after he has petitioned, without the knowledge of his deficiency by the members, the Master of a Lodge, as soon as he becomes aware of the disqualifying facts, is justified in declining to act upon his petition. Freemasonry does not strain its regulations or landmarks in favour of any applicant. It stands on so high a level, has such an established repute, has existed so long, that it is above all petty or individual considerations. It lives for itself, and the continued accomplishment of its high mission. Let us seek to obtain a glimpse of what this mission is.

The mission of Freemasonry, in a word, is to do good unto all men, but especially to those who have been admitted to the fellowship of the mystery. In the Old Charges we find such phraseology as this: an applicant must be competent to perform "the Lord's work," and capable in all respects of "serving his Master's Lord." "The Lord's work" is the enlightenment of the initiate, his instruction in Masonic symbolism, and those noble principles, the nobility of labour, the Fatherhood of God and the brotherhood of man. No one is admitted who cannot labour. All the officers, seconded by the members, engage in labour at the initiation or advancement of a candidate. When made a Mason the candidate is a new creation. He has been born into Masonry; he has been brought to Masonic Light; he has learned a new language; he has been introduced into a mystic company, all the members of which have passed through the same ceremonies and are bound by the same promises as himself. Hence all Freemasons are one—in spirit, in purpose, in pride.

Does some one say, the Craft is weakened when it fails to admit worthy men. Not at all. Were a thousand worthy men rejected it would not suffer. It is not the exclusion of the worthy, but the inclusion of the unworthy that is the peril of the Craft. The scrutiny cannot be too severe. We cannot be too exact in living up to all the Landmarks. Let the applicant always be a "perfect youth," so that he may be in himself a physical symbol of that intellectual and moral perfection which is expected of all applicants. Let him be in all respects fitted to "serve his Master's Lord," and perform "the Lord's work." Let him be qualified for entry into the brotherhood by being dominated by the spirit of brotherly love. Let him be a lover of science and art, of liberty and good government. Let him be a lover of wisdom, a discerner of secrets, and ambitious to learn all he can concerning the origin, history and purpose of the Craft. Being such a man, he is in the highest sense qualified for Freemasonry. But even he possesses no right to be initiated. The Masonic Brethren must select him from the profane, rather than he them. He first seeks them, but they alone accept him. Weighty responsibility is that which rests upon every Brother when he passes upon the merit or demerit of a candidate for initiation. It is his duty to see that the Mosaic pavement of the Lodge Room be not trodden by hasty feet, or the portals of the Lodge entered by one who is not the possessor of clean hands and a pure heart—*Keystone*.

The meetings of the St. Ambrose Lodge of Instruction, No. 1891, will be resumed on Monday, the 2nd proximo, at the Baron's Court Hotel, West Kensington, at 8 p.m. Bro. James Sims is the W.M. elect for that evening, with Bro. Jesse Collings as Preceptor. Monday, the 22nd proximo, is the date mentioned for the working of the Fifteen Sections, and the Secretary will be pleased if any brother desiring to assist will forward his name and the section he would like to work, to him, as soon as possible. Bro. F. Craggs, 4 Shaftesbury Road, Hammersmith, W., is the Secretary.

INFORMATION RECEIVED ABOUT RABBI JACOB JEHUDAH LEON.

By Bro. JACOB NORTON.

AS many readers of this paper may have forgotten what Dermott wrote in his 1764 edition of the Ahiman Rezon, and as a great many Masons into whose hands this paper may fall have never heard about the Ahiman Rezon, I shall reproduce, from the Ahiman Rezon, the following story, viz. :—

"The Freemasons' Arms in the upper part of the frontispiece of this book [the Ahiman Rezon] was found in the collection of the famous and learned Hebrewist, architect, and brother, Rabbi Jacob Jehudah Leon. This gentleman, at the request of the States of Holland, built a model of Solomon's temple. The design of this undertaking was to build a temple in Holland, but upon surveying the model it was adjudged that the united provinces were not rich enough to pay for it, whereupon the States generously bestowed the model upon the builder, notwithstanding they had already paid him his demand, which was very great. [How great was it?] This model was exhibited to public view, by authority, at Paris and Vienna, and afterwards in London, by a patent under the great seal of England, and signed Killigrew, in the reign of King Charles the Second. At the same time, Jacob Jehudah Leon published a description of the tabernacle and the temple, and dedicated it to his Majesty, and in the years 1759 and 1760 I had the pleasure of perusing and examining both of these curiosities. The arms are emblazoned thus :—quarterly per squares, counterchanged vert. In the first quarter, Azure a Lyon rampant Or; in the second quarter Or, an ox passant sable; in the third quarter Or, a man with a hand erect, proper robed, crimson and ermine; in the fourth quarter Azure, an eagle displayed Or, Crest, the holy ark of the covenant proper, supported by Cherubims. Motto, Kodesh la Adonijie, Holiness to the Lord."

Now, in the first place, I did not believe that a Rabbi was a brother Mason in the days of Charles 2nd. Second, I believed that the States of Holland at that time could afford to build as expensive a Temple as Solomon did when in the height of his glory; and third, I had reason to doubt that Rabbi Leon had illustrated his book with such highly coloured pictures or emblazonments of "Masons' Arms," as above described. In short, I was puzzled as to whether any part of Dermott's story was true, or whether there was truth at all in it. While pondering over the question as to the best method of solving my puzzle, I happened to recollect of Bros. Gould's and Speth's recent visit to the Grand Lodge of Holland, of which Bro. Gould informed me when I met him in London last year. This, somehow, brought a lucky thought into my head. I at once pitched upon Bro. Speth as being the best man to answer my purpose, and the result proves that I was right. Briefly, then, my good Bro. Speth, at my suggestion, opened a correspondence with his new Hollandish acquaintances. Many letters passed to and fro between them; at last, however, the researches of Bro. Speth's friends brought to light some important facts upon the question at issue, which Bro. Speth lost no time in communicating to me. I refrained, however, from publishing the news until I received his permission. This having been obtained, I lay the result before the readers of the FREEMASON'S CHRONICLE, viz. :—

"The Hague, 27th May 1889.

"MY DEAR BRO. SPETH,

"At last I am so fortunate as to have collected some particulars about the Jehudah question.

"The enclosed paper, written by Bro. Inaas Geesteranus, who took much pleasure in making researches; he had a correspondence with several brethren, and was assisted by a very able brother, who is thoroughly acquainted with the history of the Jews and Jewish literature.

"To Bro. Inaas Geesteranus' account I beg to add that one of my friends, a very esteemed historian and archaeologist, made researches in the Royal Archives, containing also the archives of the States of Holland, but without any success: he could find no trace of the question.

"Bro. Inaas Geesteranus and I are of opinion that there is a mistake or misunderstanding in Dermott's statement [this is merely a specimen of Masonic courtesy] concerning the order given by the States of Holland. Evidently, never such an order was given. In the midst of the 17th century a freedom of press existed, but still no book could be published without permission or privilege of the authorities; and, now, Jacob Judah got that permission or privilege, which was printed in front of his book. Such a privilege gave the same right as what now exists as copyright. As I said, it is clear that here was a misunderstanding. I hope the enclosed paper will be of some use to you.

"Yours very fraternally,

"J. P. VAILLANT."

Now for the arrived information.

"Jacob Juda (or Jehuda) Leon lived in Middelburg, in Holland, about the middle of the XVII. century. He had made, but without any

order, commission, or assistance, whether pecuniary or otherwise, of the Government, a model of Solomon's Temple, that he himself gives the following account of :— "Cette eminente fabrique que j'ai faite, et que j'ai chez moy, est une pièce de dix pieds de long de l'orient à l'occident, de vingt pieds de large du Midy au Septentrion, et dix-sept de hauteur, faite avec telle proportion qu'elle vienne à prendre à longueur une partie de trois cent, en hauteur une partie de nonante mil, et en profondeur une partie de vingt et sept millions de la grandeur du mesme Temple."*

"In 1642 he edited, at Amsterdam, in the Dutch language, a small book, of which only one copy is known to be extant in the country, under this title—'Description of Solomon's Temple, containing a short account of the form of the building and of all the vessels and instruments used in the service thereof, which model is in the possession of the author, and can be seen by anybody, by Jacob Jehudah Leon Ebreo.'" This description is dedicated to the State of Zealand, who voted a present of 12 pounds 10 sh[ings] Flemish to the author (about £6 10s)."

In 1643 he edited the same book in French, under this title :—

"Portrait du Temple de Solomon, Dans lequel se décrit brièvement la constitution de la fabrique du Temple. Et de tous les vases et utensils d'icilny: dont la modèlle se trouve après le mesme auteur comme chacun peut le voir, composé van Jacob Juda Leon, Hebrew, habitant de Middlebourg en la province de Zélande, L'an de la création du monde 5403. à Amsterdam."

"The then Duke of Brunswick caused a Latin translation of Leon's description of the Temple to be made and edited in 1665. It appears that Leon's work caused a certain and lasting interest in the country, for not only did a new edition (2nd or 3rd) appear in 1644, and a fourth, both in the Dutch language, in 1669, but in the last mentioned year he issued a description of a model of the same kind, viz., of Moses' Tabernacle. The title of this book reads as follows :— 'Description of the Tabernacle that Moses made, by God's command. Also of all vessels and instruments used in the service thereof. Likewise the situation of the bodies of Levites and Israelites round the Tabernacle, all according to Holy Scripture. By Jacob Jehuda Leon, Hebrew, author of the model of Solomon's Temple. Amsterdam. 1669.'"

"This last book, a small 4to vol. of 24 pages, is dedicated to the Prince of Orange, Nassau (William III.) and his consort the Princess Royal Mary, the oldest daughter of his Royal Majesty of Great Britain, &c., &c."

In the dedication, Leon refers to the honour the Princes did him when some years before it pleased them to throw their eyes on the model of Solomon's Temple, being not only an uncommon piece of work, but worthy to be inspected by the greatest Princes of the world.

In one of his prefaces, Leon tells us that the model and contents do not only relate to Solomon's Temple alone, but also to the building after its reedification, so that a great many vessels, instruments and ornaments were put there together, which neither of the Temples had possessed at the same time, and even Anachronisms of Herod's time were met with in Leon's model. So the historical unity was not strictly observed.

In the first place, information about Leon and his models was looked for from the Jewish Scholars at the Hague and Rotterdam, but they had never heard of the man nor his work. But when those gentlemen had made the acquaintance of the above mentioned books, that were discovered in an old library depending (or belonging) to the Leyden University, and had compared the contents with the old Jewish [account of the] Talmudian books on the subject, they declared Leon's description quite in conformity with the particulars mentioned therein. However, they did not know any other works on Jewish archæology by the same author, to which he alludes passim in his prefaces.

Leon's contemporaries did not judge very favourably of his writings. Wilhelm Goeree, who wrote *Jewish Antiquities, or an Initiation into the Wisdom of the Bible* (Amsterdam, 1690), contradicted some of his [Leon's] statements about the Temple's localities.

"Neither in the Archives of the Synagogue at Middelbourg, nor in those of the municipality of that town, was anything to be found

* Which in English is as follows :—

"This remarkable building, which I have made, and which I have, is ten feet long from the east to the west, twenty feet wide from the south to the north, seventeen feet high, made in the proportion of one to three hundred in length, one to ninety thousand in height, and one to twenty-seven million in depth." To which Bro. Speth adds, in a note :—"When Jehudah speaks of the proportions in length, width, and depth, a calculation will show he meant length, square, and cube.

The scale in length is	1 in 300.
" superficies	1 in 300 × 300 = $\frac{1}{90000}$.
" cube content	1 in 300 × 300 × 300 = $\frac{1}{27000000}$."

about the man, his works, and his models. It is unknown where the latter can have gone to.

"I may add that a model of Solomon's Temple does actually exist in this country. It is in the possession of the Rev. Schouton, Minister of the Gospel at Utrecht, who had it made entirely at his own expense. The model is on view at the Minister's house, on certain days, for a small contribution, destined for the poor."

All of which Bro. Speth certifies, as follows:—

"Copies of the letters of Bro. Vaillant G. Sec., and Bro. Geesteranus Dep. G.M. to Geo. Speth—copied by Mrs. Speth, for Bro. Jacob Norton, of Boston, 29th May 1889."

The above correspondence proves that Rabbi Leon existed; that he built a model of Solomon's Temple, and that he published a book about his workmanship. It disproves, however, that the States of Holland had ordered Rabbi Leon to make the said model, or that they had paid him any money for making it. One point, however, remains undecided, viz., was Rabbi Leon's book illustrated and emblazoned with the grand colours, as described by Dermott, or, in other words, did Dermott copy his Masons' Arms from Rabbi Leon's book?

In conclusion, I respectfully thank our distinguished Dutch brethren for the trouble they took in hunting up the above information. I thank Bro. Speth for his part of the performance in the Jacob Jehudah Leon question. And last, though not least, I sincerely thank my good SISTER SPETH for transcribing four folio sheets of paper for my enlightenment and gratification.

BOSTON, U.S., 12th July 1889.

A LIVING WORKING FORCE.

Eulogy delivered by Rev. William Nichols Ackley, Past Grand Master, at the Dedication of the Monument to Bro. and Hon. Thomas Arthur Doyle, at Providence, Rhode Island, 24th June 1889.

EVERY institution, like the individual man, must expect to be judged on a twofold basis—upon the ground of its inherent character, and its relations with that with which it is surrounded, its power to perform for the world those offices suggested in its principles. To be entitled to recognition as a factor in our busy life it must demonstrate its ability to touch society with vital influence. Great truths may be engrossed upon enduring materials, sealed and laid away, securely guarded from the eye and touch of men. But to guard truth so is to insult its dignity, to invest it with that too common royalty which is simply impotent isolation from the throbbing life of man. That alone is truly royal which can tolerate the strong gaze of the world—can respond to the demands of society upon it. In this, as in our religion, the servant is nobler than the lord. That truth is not worth the seeking which has, as it takes shape in our thoughts, no service to render to mankind. And, inasmuch as our Masonic institution is a monument to truths that are fundamental, so, to warrant our presence as its representatives here to-day, must it be a living, working force, bringing its embodied truth into vital connection with the world's life. The eye of the loyal Mason glances back into the past, only that it may more keenly take account of the present, of the needs which may guide into hopeful channels the influence at our command.

As to-day we cluster about this memorial to our honoured chief, whose personality touched with such potent influence the hearts of the people of this great city, and made itself felt not seldom in the larger commonwealth, because the interest of the people were his own, are there to be seen any features of our Institution, with whose stately words we consecrate this statue, that may, like him we honour, touch the weal of the every-day lives of men? If the life we revere and the body, whose offices we bring are in accord, then are we we fitly gathered here.

Suffer me for a brief period to centre our thoughts upon those features of our Masonic Institution which manifest its inherent character and its practical influence upon life, leaving meanwhile those numberless qualities which may indeed interest the curious, but which are accidental rather than inherent. It is the symbol on which the eye rests. The fundamental truth is that which takes possession of the discriminating mind. So, they who find in the sign and ceremony and symbol the essence of Masonry mistake the colour for the texture of the fabric. Just as in a man the wealth of power is in the character

and the ability to bring that character into vital connection with the interest of men, so it is with our ancient Institution. It is a life, a developed life, trained in the school of human necessity. Its soul is found in the unflagging championship of those immortal truths which underlie even religion, which are the sanction of all moral conduct, which are the stay of men's hearts in life's extremest hours. We need not linger to set forth anew here those old truths, even new to each new life, to each life newly awakened to the highest things—the truth about God, eternity, immortality, responsibility; truths echoing through all the language of our forms, flashing out in our varied ceremonials. It has been said that persons dwelling in close intimacy with strong and noble souls grow by degrees into their likeness. The Mason dwells in the presence of embodied truth, whose voice speaks ever the same unvarying counsel, and appeals to him with the same eternal sanctions. Something of truth's glorious features should shine out ere long in the lineaments of his character. And need we wonder, in the light of these facts, that so often the silvery-haired veteran in our ranks, to whom long ago life's playthings had lost their charm, and who is growing more and more to value things according to their essential qualities, should enter our asylums with fresh, warm devotion to a brotherhood he has known so long. He has dwelt in the presence of truth personified in our stately ceremonial and been suffused with its lofty spirit. The life of man and of every lasting institution must anchor itself in those immutable truths which lie at the root of all religion and of all morality. And so, while Masonry never intrudes itself unbidden within the sacred domain of religion, never assumes to do more than second and further that work committed especially to the church of Christ, never haughtily frowns upon other groups of men seeking the same noble ends, it plants itself solidly upon the immutable doctrines of God, of eternity, of a resurrection to the immortal life, of responsibility to the God of heaven for the lives we live. Upon these foundations rises our Masonic structure, and they who dwell within its sacred precincts dwell where God is, where truth reigns; are guilty of profaning the sacredness of heavenly things when word or act fails to accord with the spirit of the divine law. Symbolic ceremony, traditional and historic illustrations combine within our walls to implant indelibly these divine teachings upon the hearts of our disciples.

But they are guilty of grave error who pronounce Masonry a thing of the past, because its lessons are couched in ancient symbolism and because it deals in eternal verities. Eternity reaches forward as well as backward—forward always to every soul truly awake to the grandest things. The conservative tenacity of Masonry for immutable truth is its safeguard, the ground of its power to be a sure and lasting help to the interests of men. Only the spirit of anarchy would change that which ought to be counted immutable. But, just as eternity touches time by including it within itself, so these eternal principles touch the ever-varying interests of humanity. They who are well versed in the teachings of Masonry will wonder at their breadth of range, at their vivid setting forth of the facts and experiences of life. And what does this reveal? Why, the fact that Masonry has been a growth, that it has grown out of a keen appreciation of those changeless truths we have catalogued, and, in addition to that, a clear, sympathetic knowledge of the longings and needs of humanity. Through unnumbered generations the handicraft of speculative and symbolic Masonry has been exercised in working into its structure the varied experiences, the drama of human life—setting the whole story to the key-note of principle. What men need and feel most keenly it has made the subject of its thought and study; so that, while the world outside may think of us as secluded within a shrine where everything is ancient, our practical relations are with the living realities of to-day; just as love and sympathy and sense of mutual obligation are but empty words, except as they deal with the real life of the present, with which we come in contact. Does society desire to learn a wholesome lesson in the rightful relation between the so-called highest and lowest among its ranks? We will teach them that he who, as our Grand Master, holds the highest office in the gift of Masonry, and, with it, an authority extremely exceptional in this modern age, nevertheless, as far as his fraternal relations with his fellows and personal character are concerned, stands for what he is worth as a man, on a level as a brother among

brethren with the humblest brother moving in the ranks. Come hither and learn among our impressive lessons—oft repeated during the Masonic life—this wholesome lesson upon the equality of human rights, upon the duty of respecting men according to their inherent worth. Sense of brotherhood must rest upon this conviction. And it is this sense of brotherhood that lifts love, sympathy, fellowship, generosity, helpfulness, out of the low realm of the artificial and the conventional into the domain of the real and the true. True, courtly manners are flavoured with the spirit of a real respect for one's fellows. And all those virtues, which are but courtly manners wrought into more substantial shape, become princely in the sterling reality given them by the sympathetic spirit. It is no wonder that the founders of Masonry, schooled so well in the needs of men, should have wrought the great, inclusive duty of charity all through our ceremonial teachings. This virtue, so slowly learned by a cold humanity, becomes the natural, logical deduction from a conviction of the brotherhood of men. The man who sees in man his brother, and is keenly sensitive to the fact, cannot do less than love his own. So we teach first the lesson of brotherhood. Generosity of spirit and of deed is its angelic sequel. You are teaching an impotent law of conduct when your charity of heart is not put before, as a cause, that charity of act, whose symbol is the open hand, the helpful deed.

We have time to do scarcely more than say how this great lesson of brotherhood deserves to be first always, to be oftenest repeated in the ears of men, and how in it we touch all the duties of man to man. Let the spirit of brotherhood and consequent charity of heart find a welcome amid the busy throng, where competition rages, where suffering and want intrude their hard presence; aye, within the hallowed precincts of the home more and more; and, verily, the life the motley throng are living would feel the genial sunrise of a new joy, and the spirit of antagonism with which men view one another so often now would be counted an intruder upon the peaceful life of society. To intensify the spirit of human fellowship, of that charity whose fountain is in the heart, is one of the leading offices of our Masonic institution. If, in our teachings—if, in the communion of brother with brother within our walls—if, in the nearer contact of man with man in the common interests of Masonry, we can develop in our hearts a keener sensitiveness, widen our sympathies, sweeten our spirits, train ourselves in thoughts and acts of charity, giving to them all that supreme sanction growing out of a sense of solemn responsibility, then are we one of the factors for good in the world; then are we touching vitally the most sacred interests of everyday life. Our Institution, even as it does so stand in tradition and organic structure, should in our convictions and lives stand for nobility of manhood, championship of the right, love and fellowship wider than the limits of our brotherhood, the heart and deed of a true fraternal love. As this noble statue, wrought into artistic form the more forcibly to remind the throngs that though generations may cluster about it and ask its meaning, stands as a symbol of the character and deeds of the man whose heart beats responsive to his fellows' needs; so may our institution stand as something lasting and immovable, yet speaking of life, standing for something instinct with life, a symmetrical building indeed, yet in its practical activity and influence, in touch with all that is noble and sweet in the life of the world. Our office is to speak these lessons of humanity and fellowship with all their eternal and divine sanction into the ears of unwilling men. In this we are not indeed alone. We only join the voice from many an institution, many an earnest, great-hearted spirit. As a man alone you may engage in the lofty work of bringing about the reign of great thoughts and loving deeds. The voice, however, should take on a more determined emphasis when uttered in the unison and harmony of our fraternal fellowship. The individual, under the inspiration of a loving heart, may indeed—

“Join hands with God to make a man to live.”

But, as a compact body, linked in that strength which comes of united forces and purposes at one, fired with the electric power of that brotherly love fostered in the fellowship of kindred spirits, we may in very deed “join hands with God,” and with one another, to bring strength and purpose and power and richness and gladness into the world's every day life.—*Voice of Masonry.*

IMPROPER USE OF MASONIC HALLS.

FREEMASONS' Halls are consecrated to Masonic purposes—the performance of sacred and devotional rites. We invoke the presence of the most High during the rendering of a very solemn portion of our ritual, and therefore it cannot be contented with any degree of consistency, that dancing or any similar amusement is at all in keeping with the beautiful services conducted in a Craft Lodge Room. Too little thought is often given to the sacredness of character of Masonic ceremonies, and we are prone to go through the workings of the Lodge in some places in a perfunctory sort of style, without paying due regard to the beautiful lessons presented for our consideration. It appears to us as amounting to a desecration when Masonic Halls are converted into dance rooms, and we cannot comprehend why a place consecrated and dedicated for the solemn proceedings at meetings of the Fraternity should be deemed of a less holy character than churches or chapels. No good Jews or Gentiles would think for a moment of permitting any secular amusement to be carried on in their place of worship; then why, we ask, should the floor of a Masonic Lodge Room be utilized for any purpose but for which it was intended? It may be contended that “amusement such as dancing and participation in secular music are not injurious to the principles of Masonry,” and we would not seek to debar our Brethren from enjoying themselves in a rational manner; but it is highly necessary—if our Halls are to maintain a sacred character—that Masonic workings should be placed on a footing with religious ceremonies, and everything of a free and easy, hilarious nature excluded from places set apart for the rendering of the Craft ritual. We cannot think that any body of Freemasons would willingly permit its sacred chamber to be desecrated, and it is only, probably, through a want of thought that Masonic Halls are occasionally used for other than Craft purposes; nevertheless such things do occur in some parts of the colony, and intelligent Brethren should take steps to check what cannot but be justly regarded as an evil.

—*New Zealand Freemason.*

MASONIC TEMPERANCE.

IN speaking of the cultivation of this Masonic virtue we desire to get away from the narrow, contracted definition that in these degenerate days seems to circumscribe and belittle this virtue. We make of it a hobby upon which we mount, and imagine ourselves a full troop of cavalry. We endeavour to ride rough shod over every other virtue; and when we think we have vanquished our imaginary foe, and our conflict with the windmill is ended, we dismount from our charger to view the result of the battle, and behold the scene just as it was before the conflict, and our banner is still trailing in the dust.

Temperance, as taught by Masonry, is not simply abstinence from strong drink, but temperance in thought, words and actions. By temperance we do not only circumscribe our desire for intoxicants, or abstain from putting the bottle to our Brother's lips, and making him drunken also, but we are taught to be temperate in words, to govern our tongue, and instead of going to the highways and byways and mounting upon the housetops and proclaiming our Brother's shortcomings, we go to him and whisper good counsel in his ear, and in the most tender manner remind him of his fault, and endeavour to aid his reformation. Words passionately or intemperately spoken may do us, as well as our Brother, more injury, may cause more grief and sorrow, and bring more reproach upon Masonry, than intoxication.

How intemperate it seems, “nay, not seems but is,” for a Brother who, after passing the threshold of our Lodge, professing his trust in God, attaining the sublime degree of Masonry, who has bowed at the Sacred name of Deity, and been taught to adore his great Creator, when out of the Lodge Room and in contact with the profane “out-Herods Herod” in taking God's name in vain, and with the next breath declaring that Masonry is a good enough religion for him, showing conclusively that he has a very faint conception of the religion of Masonry, even if Masonry was, or ever claimed to be, a religious institution, or rather that there is a religion in Masonry.

—*Grand Orator Richardt.*

GOOD THOUGHTS WELL PRESENTED.

THERE is to be found no greater field for active thought and work than in Masonry. The brightness of her deeds can never be dimmed by any investigation. Her code of ethics has taught man to be noble, true and faithful, has assisted in driving superstition from the minds of men, has closed the doors of immorality and vice, and opened the avenues of intellectual freedom. Her enemies are slanderers and bigots, her friends are those who love the human family. Unlike other institutions which have enslaved their worshippers, the teachings of Freemasonry have always tended to render man more independent, to cultivate a broader manhood and develop a deeper intellectuality. She has never enslaved a human being, but has laboured for man's prosperity in every relation of human existence. Masonry is light—the light of scientific thought, the light that man needs for a successful guide, and in great measure, that he may enjoy the full fruition of a well-spent life, and some results of a happy destiny. It denies every mythological and superstitious idea of man's creation, existence and destiny, but with impressive ceremony acknowledges God, the creator of all things, and solemnly recognises our dependence upon Him.

Masonry is truth. We are taught that "truth is a divine attribute;" yet, like other virtues, is within the reach of man, and may be appropriated to his use. It is sometimes difficult to distinguish it in these days of tinsel and gloss, but upon this rock we profess to build Masonic character. Masonic light cannot illuminate that which is false. When in the creation, God commanded, "Let there be light," and the light was given, it served to make truth visible, the truths of creation. The analogy is plain. When first we opened our eyes, we learned that Masonic light was given to read the "Word of Truth," that should prove a lamp to our feet.

He who thinks that he has accomplished all there is to be learned in the entire field of intellectual and moral teaching of Freemasonry deceives himself. The best educated among us has gained but a superficial view, while he who has learned the simplest lessons taught by the tenacity of the Acacia, has linked his soul to the Infinite and built a Temple therein whose corner-stone is taken from the quarries of Eternal Truth, and whose timbers are stronger than the Cedars of Lebanon. Masonry is the religion of education under forms and ceremonies. It pays homage to no other system, and, because of its independence, it has life.

If education have no religious tendency, then is our civilisation a failure, and all instruction goes for nought. Better for man to remain in slavery and degradation than to use the forces of education which result in nothing but barren hopes and fruitless endeavour. Happily we experience a different result. The forces of education have elevated man to the moral and intellectual being of to-day. Among these forces we recognise Masonic knowledge, which has participated in this great work, until now we find the test of true Masonic character applied to the highest type of developed manhood. Unmasonic conduct must, therefore, be the resultant operation of an impure mind, a soul devoid of true manhood and influenced by unholy desires and passions.—*Grand Master Collier, West Virginia.*

Lord Carnarvon has presented a site for a parish reading and coffee room, to be erected at Burghelere, near Newbury, as a memorial of the late Canon Portal, who was rector of Burghelere for many years, and also domestic chaplain to Lord Carnarvon. Between £500 and £600 have been promised towards the fund.

The early Norman Church of Upper Helmsley, near York, has been enriched by a stained glass window, from the studio of Mr. Taylor, of Berners-street, the gift of the Farrow family, in memory of their parents.

HOLLOWAY'S OINTMENT AND PILLS.—Biliousness and Dyspepsia.—There is no organ in the human body so liable to derangement as the liver; food, fatigue, climate, and anxiety all disorder its action, and render its secretions, the bile, more or less depraved, super-abundant or scanty. The first symptoms should receive attention. A pain in the side, or the top of the shoulder, a harsh cough, and difficulty of breathing are signs of liver disease, which are removed without delay by friction with Holloway's inestimable Ointment. The Pills should be taken without delay. For all diseases of this vital organ the action of these conjoined remedies is a specific by checking the over supply of bile, regulating its secretion and giving nervous tone.

Obituary.

—:—

BRO. JAMES ALBERY.

It is with sincere regret that we have to announce the death of Bro. James Albery, the talented author of "The Two Roses," and several other popular plays. It occurred on Thursday, the 15th inst., at 30 St. Martin's Lane, W.C. The lamented deceased was born on 4th May 1838, and was therefore in his fifty-second year. For some time past he had been in ill health, but his sudden death was unexpected. The distinguished gentleman, even in early youth, exhibited considerable aptitude as a dramatist, and many farcical pieces were produced at the Southwark Literary Society. One of his plays, a four act drama, entitled "The Mate of the Mountjoy," gained the second T. P. Cooke prize. Mr. Albery's dialogue was always crisp and witty, and, though occasionally satirical, was full of poetical imagery. It was in "The Two Roses" that Mr. Henry Irving achieved his first conspicuous success in London, his rendering of the pompous but mean-spirited Digby Grant being the dramatic event of the year 1870. The deceased dramatist was buried on Tuesday last, at Kensal Green Cemetery, next to the family vault of Mr. J. L. Toole. Several floral tokens of affection were deposited on the coffin—notably a wreath "from his three loving sisters, Millie, Lillie, and Carry," and a cross from Mr. and Mrs. Usher Back and children—each of these contained a red and a white rose, a delicate compliment to the deceased's master piece. Among those present at the funeral were Master Irving Albery, son; Mr. Walter Albery, brother; Mr. W. T. Hemsley and Mr. Usher Back, brothers-in-law; Mr. L. Albery Back, nephew; Mr. B. L. Farjeon, Mr. Barnes Amor, Mr. Wm. Duck, Mr. J. L. Moore, Mr. F. W. Broughton, Mr. Joseph Hatton, and Mr. R. D. Holl.

BRO. WILLIAM GREEN.

THE remains of the late Bro. William Green, who died on Wednesday, the 14th inst., at the age of 50 years, were interred at Ann's Hill Cemetery, Gosport, on Monday. Deceased, who was for a number of years connected with the Royal Engineers, was a prominent member of the Masonic order. The body, enclosed in a black coffin, the lid of which was of glass, left the deceased's residence at 345, the principal mourners being deceased's son and Mr. Hodgson, an old friend. The Masons present included Bros. G. F. Lancaster P.M., H. Crisp W.M. 2153 (of which deceased was a P.M.), T. Stretton I.P.M., J. Read I.P.M. Cama Lodge, C. Seidenstucker D.C., Staff-Sergeant Leonard I.G., G. Dunbar Treasurer, and a number of others, amongst whom were Messrs. Jenkins, G. Pearman, Adams, J. Appleton, G. King, and Sergeants W. Phillips, and T. Cusse, of the R.M.L.I. The body was received at the Cemetery gates by the Rev. Howard Betts (curate of St. Mary's, Alverstoke), who conducted the service, and at the conclusion sprigs of acacia were thrown upon the coffin by the brethren.

Bro. Gerard Ford, Deputy Provincial Grand Master of Sussex, who some weeks ago was ordered to Switzerland for the benefit of his health, has met with a most unfortunate accident while staying at Berne. He and Mrs. Ford were walking one afternoon the other week in the Spitalgasse, one of the galleried streets, when a heavy thunder shower began. There was a rush of roughs for the shelter of the colonnade, one of whom pushed violently against Bro. Ford, who slipped on the wet pavement, and fell heavily to the ground, breaking his arm just below the shoulder. The shock to his system is very great, more especially as he was just recovering from a recent illness. He is attended by a very skilful surgeon, and will, it is hoped, soon be able to begin a journey, by slow stages, to England. This accident is the more regrettable, as the 27th of next month has been fixed as the date of Bro. Ford's installation as Provincial Grand Master of Mark Masons in Sussex, in succession to Lord Arthur Hill, who resigns his office. It is to be hoped he will be able to go through the ceremony, though, of course, debarred from taking any active part in Masonry until quite recovered from the results of this unlucky accident.

FREEMASONRY IN QUEENSLAND.

WE have been requested to publish the following letters:—

To the Editor of the *Brisbane Courier*.

SIR,—The article reprinted in your journal of 29th June, headed as above, may lead to considerable error in the minds of the public, and, possibly, of some of the members of the Order, if the statements and assertions in the article are permitted to be regarded as altogether truthful and a fair statement of the facts of the case.

It is evident that the writer of the article believed all that was said by the speakers at a meeting of the District Grand Lodge of the English Constitution, held at the Masonic Hall on 6th March, attended by some 20 or 30 persons, the Proceedings being printed and circulated the following day. Strange to say, all the speeches on one side were read from printed slips, and it is stated that they were all written by the same hand, and distributed amongst those willing to take charge of them. The great similarity of style gives some force to this statement. This goes to show the opposition to the movement was carefully pre-arranged some time before the meeting was called. But even at the meeting of the English District Grand Lodge, the expression of those present was far from being unanimous, as some of the oldest and most respected members differed altogether from their colleagues; but their speeches not having been prepared beforehand and printed, may not have run so smoothly as those on the other side. It is evident that the Editor of the *Freemason* (the paper from which the extract was taken) arrived at his conclusions solely from an *ex parte* statement; or it is quite possible that the article may have been written by the same hand which is supposed to have concocted the speeches. Be that as it may, it was manifestly unfair to come to any conclusion or to express decided opinions before hearing what was to be said on the other side!

Now, what are the facts. On 7th March (one day after the District Grand Lodge met) the most numerous and influential meeting of the members of the three Constitutions ever held in Queensland took place in the Masonic Hall, having been called by public advertisement, and open to all who wished to attend. The actual number of those who signed the attendance roll was as follows:—There were 63 of the English, 69 of the Scotch, and 84 of the Irish Constitution—216 in all. Of this number only seven voted against the establishment of a Grand Lodge of Queensland, and one of those was not an English Mason, so that really 63 of the 69 English Masons present were in favour of the new Grand Lodge; and when it is considered that strong efforts have been made to prevent the attendance of the English Masons, the result of the voting shows what the real opinion of those present was.

The Grand Lodges of South Australia, New South Wales and Victoria were at once recognised by the Grand Lodge of England. The highest and most influential Mason in England, or perhaps in the world—the Prince of Wales—has most unhesitatingly expressed his approval of the formation of Grand Lodges in the Colonies, believing that they would greatly extend the influence and power of the Order; and it is manifest that those who oppose his wishes disobey the supreme authority of the English Constitution.

It would appear from the tone of the utterances from those opposed to the Queensland Grand Lodge, that the English Constitution is the principal representative of Queensland Masonry. Figures prove the opposite. There are not more than 32 Masonic bodies holding authority under English warrants, including the higher Degrees; while there are 45 under the Scotch and Irish Constitutions. The actual number of members of the two Constitutions is supposed to be nearly double that of the English, so that so far as numbers go an overwhelming majority is in favour of the proposed change.

Much more could be said on the subject, but I fear to make this letter too long.

Lastly, all discussion has been forbidden in the English Lodges on the subject of the Queensland Constitution, showing the fear which exists of the matter being fairly and openly discussed.

I am, Sir, &c.,

MASTER MASON.

To the Editor of the *Brisbane Courier*.

SIR,—It is not my intention to reply fully to the statements made by "Master Mason" on the above subject in this morning's *Courier*, as I do not think the public print the proper place to conduct such a controversy. There are, however, one or two statements of fact, or want of fact, which might be drawn attention to. "Master Mason" says that at a meeting held on 7th March there were present 63 English, 69 Scotch, and 84 Irish Masons; and that, because when the vote was taken, only seven Masons were against the change, therefore 63 (*sic*) English Masons were in favour of the same. In this calculation the fact is lost sight of that, after the first hour, the English Masons were leaving the room by dozens, and that when the vote was taken, certainly not more than 15 remained; the eight who voted for the resolution representing the prime movers, &c. "Master Mason" goes on to say that there are only 32 Masonic Lodges in the colony holding English Warrants, against 45 Lodges holding Scotch and Irish Warrants. But in this calculation is included higher degrees, which form no part of the present agitation. They hold Warrants from different governing bodies altogether. The scheme under view is that of having a Grand Lodge for all the Blue Lodges, of which there are 31 English, against 28 Scotch and Irish. The English are practically unanimous against a change. Certain few members are of a different opinion, as there always will be amongst a large body of men. Would it not be better for those few to bow to the overwhelming majority, instead of working up the feeling of uneasiness

at present existing. In conclusion, a great point is made of the way matters were managed in South Australia, but it hardly applies to this colony, for in South Australia the three District Grand Lodges were unanimous—here a very different feeling exists.

I am, Sir, &c.,

E. C.

Brisbane, 2nd July.

CRYPTIC MASONRY.

AT nine o'clock on the morning of the 19th ult., the Grand Council R. and S. Masters of Canada convened in the Masonic Hall, Owen Sound, being presided over by Grand Master Phil. J. Slatter, of Toronto. In his address the Grand Master referred to condition of the Rite, as follows:—"While I regret that I cannot chronicle any marked progress of the Order in my jurisdiction, it is pleasant to be able to say that there has been no retrogression, that peace and harmony prevail, that no grievances have been brought before me, and that no instances of personal or Masonic dispute have been submitted to me for decision." After referring in feeling language to the deaths of Rev. Canon Portal, master of New Rite in England, and Dr. Rob V. Morris, of Kentucky, Grand Master Slatter offered the following suggestions:—"I would strongly advise that a ritual be authorized by this Grand Council for use in this jurisdiction. At present we have none, and the work is, I know from visits made to the Council, not only this year but other years, apt to be inharmonious and incomplete, owing to the lack of the necessary literature. Indeed so generally is the lack of this felt that the degrees, owing to the bad equipment of those doing the work, are apt to be conferred rather than worked. I would also advise that this Grand Council communicate with the Grand Priory of Canada urging that membership in the Cryptic Rite be made preliminary and necessary to the conferring of Templar degrees. A knowledge of the beautiful mysteries of the Masonry of the Secret Vault could not be but an elevating and impressive introduction to the knowledge imparted in the degree of the Red Cross and those of the Crusader. I have always maintained that the Arch is incomplete without the Cryptic Rite, and the force of what I suggest should certainly be urged upon the Great Priory." The following is the result of the election of Officers:—David Taylor G.M., George J. Bennett D.G.M., David McLellan G.T., John Hetherington G.L., D. F. McWatt Grand Director of Ceremonies, J. K. Kerr, P. J. Slatter, D. Spry, and J. Patton, Executive Committee. It was recommended that the Grand Council meet at Toronto next year, on a date hereafter to be determined by the Grand Master. It was also suggested that the number of Inspectors-General be reduced to one, and a motion that the Executive Committee report at next meeting with regard to a revision of the constitution to that effect was carried.—*Toronto Daily Mail*.

At the annual meeting of All Saints Chapter, recently held at Gainsborough, the Election of Officers took place, as follows:—Comps. Alfred Kirk P.Z. re-appointed M.E.Z., Baines H., Baines J., Bowby S.E., H. Wright S.N., Liversidge P.Z. re-appointed Treasurer, A. Curtis Organist, and Scott Junitor.

A complimentary matinee to Sir Randal Roberts is announced, to take place on 25th September, at Terry's. On this occasion a new and original play will be produced, the artistes giving their services gratuitously. Tickets can be obtained of Mr. H. T. Brickwell, who has kindly consented to undertake the business management.

A Masonic Educational Fund has been established, under the District Grand Lodge, Eastern Division, of South Africa, and the Board of Management met, at the Masonic Temple, King Williams-town, to further the objects of the Institution. We are not in possession of full particulars connected with the scheme, but we infer it is limited to the children or connections of Freemasons in that colony whose means are insufficient to meet such demands. By the last report the Treasurer had a credit balance in hand of £130 and the fund was being most successfully worked.

Price One Shilling,
Free by Post on receipt of 24 Halfpenny Stamps.

OCCASIONAL PAPERS

ON

THE HISTORY OF FREEMASONRY

Written expressly for delivery in Lodges of Instruction.

LONDON: W. W. MORGAN,

BELVIDERE WORKS, HERMES HILL, PENTONVILLE N.

AND BY ORDER OF ALL BOOKSELLERS.

Secretaries of Lodges of Instruction can be supplied
carriage free, at 10/- per dozen.

FUNERALS properly carried out and personally attended in London and Country, by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Terms on application.

To the Governors and Subscribers of the
Royal Masonic Institution for Boys,
 WOOD GREEN, LONDON, N.

DEAR MADAM OR SIR,

The post of Surgeon to the Royal Masonic Institution for Boys at Wood Green being now vacant, I desire to offer myself as candidate for the same.

I have been residing within one minute's walk from the Institution for the last four years, and am intimately acquainted with the working of it.

I have the honour to append Testimonials of my professional life, and to state that if I am honoured by being appointed to the post, I shall always make it my best endeavour to work in harmony with my brother Officials.

I have the honour to remain,

Yours very obediently,

Lordship Lane, Wood Green,
 August 1889.

R. F. TOMLIN, M.R.C.S.Eng., &c.

**Copies of Testimonials received by R. F. Tomlin,
 Surgeon.**

Devonport, 26th May 1873.

This is to certify that Mr. Robert Francis Tomlin became my Articled Pupil in September 1869, and remained with me till October 1870. During this time he was attentive to his duties and his studies, very punctual in his attendance, and always anxious to please. He has been with me occasionally during the last three years, and I find he is prosecuting his studies with Exemplary Diligence, and gives proof of great ability and unremitting application to his work.

JOSEPH MAY, Surgeon.

21 Grosvenor, Bath, 23rd July 1889.

I am pleased to state that Mr. R. F. Tomlin acted as assistant to my late father-in-law, Dr. Leahy, of Bridgond, during the years 1873 and 1874, and gave him every satisfaction. He considered him most skilful and attentive to his patients. The practice was chiefly amongst colliers, railway men, and iron-workers, so that his opportunities for surgical work were very great.

W. S. STABLES, L.S.A. (Lond.)

Becket House Wantage, 23rd July 1889.

Having known Mr. R. F. Tomlin most intimately for the last Fourteen Years, I can bear every testimony to his Character and Abilities, both professionally and socially.

After having been with me for four years as Assistant, he joined me in partnership, and it was with deep regret that, owing to circumstances relating solely to myself, our connection had to be broken, and I need hardly say that he took away with him the hearty good wishes of a large number of patients, by whom he had been much valued for his kind and skilful services. He is thoroughly qualified for the post of Surgeon to the Masonic Schools, for which I understand he is a candidate, alike by his kindness and industry, as by his professional knowledge and experience, and I feel quite sure in him the Governors will find a most painstaking and efficient Officer.

J. A. BALL, M.B. (Lond.)

Physician to St. Mary's Home, Wantage;
 Consulting Surgeon to the Stockport Infirmary.

MAYO'S CASTLE HOTEL
 EAST MOLESEY,
 HAMPTON COURT STATION

(Adjoining the RAILWAY, and facing the RIVER and PALACE).

BRO. JOHN MAYO has ample accommodation in the new wing of this old-established and noted Riverside Hotel for Banquets for any number up to 100. Every convenience for Ladies' Gatherings. Spacious landing to river, whence Steam Launches can start. Specimens of Menus, with prices, sent on application. Three Lodges meet at the Castle Hotel, and reference may be made to the respective Masters as to the catering, &c.

GREYHOUND HOTEL, HAMPTON COURT
 (MIDDLESEX).

This Hotel, now entirely Redecorated and Furnished, contains the best and most comfortable Suites of Apartments.

SUPERIOR LODGE ACCOMMODATION,
 Three Large Banqueting Rooms.

The Cuisine is of the highest class, and the cellars have been well stocked with the best known Brands of Wines, &c.

BRO. J. B. MELLA will superintend personally the whole of the details of Management, in order to give full satisfaction, and is prepared from now to undertake any arrangements for Banquets or Banfeasts, Luncheons, &c., at the most reasonable charges.

The Four-in-Hand Hotel Coach will leave daily from the Royal Hotel, Blackfriars Bridge, and the Criterion Restaurant, for Hampton Court.

INSTALLATION
OF H. R. H. THE PRINCE OF WALES
 As the M.W.G.M. of England,
 AT THE ROYAL ALBERT HALL,
 28th APRIL 1875.

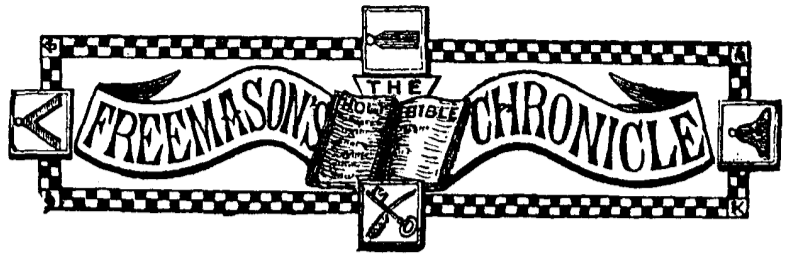
COPIES of this BEAUTIFUL ENGRAVING by Brother HARTY P.M., consisting of Artist's Proofs, Proofs before Letters, and Lettered Proofs, India Prints, and Plain Prints may be had at Cost Price by applying to

Bro. W. R. NORRIS,

29 Southampton Buildings, W.C., London.

MASONIC LITERATURE.

WANTED.—To Purchase, for Cash, OLD BOOKS ON FREEMASONRY. State full Title, Date, and style of Binding; with prices required. Address, F. W., 41 Thornhill Square, Barnsbury, London, N.
 Four days' silence a negative.



SATURDAY, 24TH AUGUST 1889.

**PROV. G. LODGE OF HAMPSHIRE AND
 THE ISLE OF WIGHT.**

THE annual Grand Lodge of the Province of Hampshire and the Isle of Wight was held at Andover, on Tuesday, the 13th instant, when there was a large attendance of brethren from all parts of the Province. The Provincial Grand Master (the Right Worshipful Bro. W. W. B. Beach, M.P.), presided, and the Deputy Prov. Grand Master (the Worshipful Bro. J. E. Le Feuvre) was also present. The following were appointed Officers of the Province for the ensuing year:—

Bro. Col. W. Campbell, P.M. 257	... Senior Warden
G. H. Barclay P.M. 1373	... Junior Warden
Rev. J. Scott Ramsay P.M. 694	... } Chaplains
Rev. Dr. Barton 151	... }
Dr. C. G. Beaumont P.M. 1112	... Registrar
J. W. Gieve P.M. 309	... Treasurer
Edgar Goble P.M. 309	... Secretary
Geo. Davis P.M. 130	... } Senior Deacons
J. H. McQueen W.M. 1869	... }
F. P. Ansle W.M. 551	... } Junior Deacons
G. Farney Brown P.M. 1834	... }
J. E. Buck P.M. 342	... Supt. of Works
Francis Cooper P.M. 1884	... D. of C.
J. Youd P.M. 723	... Deputy D. of C.
H. Long P.M. 1903	... A.D. of C.
W. A. Hill P.M. 309	... Sword Bearer
H. Harbor P.M. 2016	... } Standard Bearers
C. V. Birch P.M. 2074	... }
Lovegrove 1069	... Orgauist
Borrow P.M. 1958	... Pursuivant
Sharland W.M. 76	... Assist. Pursuivant
A. Farr W.M. 1373	... }
L. T. Wilkins W.M. 2169	... }
Hodges W.M. 195	... } Stewards
Blackman W.M. 359	... }
Ruddy P.M. 1428	... }
Stephens W.M. 1331	... }
J. Exell 487	... Tyler

At the conclusion of the Lodge there was a banquet at the Foresters' Hall, which was well attended. The usual toast list was gone through, and the health of the Prov. Grand Master was, at the call of the Rev. E. J. Nepean, drunk with much enthusiasm.

MARK MASONRY.

—:0:—

**P. G. LODGE OF NORTHUMBERLAND
 AND DURHAM.**

ON the 20th inst., the annual meeting of the Prov. Grand Lodge of Northumberland and Durham was held in the Freemasons' Hall, under the banner of St. Cuthbert's Lodge, at Berwick-on-Tweed, when there was a very good gathering of the "cream" of Masonry, as the members of the Mark Degree have been so felicitously termed by the R.W. Provincial Grand Master, Bro. Rev. Canon Tristram, D.D., P.P.G. Chaplain of England, who has presided over the destinies of Northumberland and Durham Mark Masonry with such conspicuous ability for the past 16 years. The meeting of the Provincial Grand Lodge was opened by the Provincial Grand Master, R.W. Brother Canon Tristram, and the following Officers of the Lodge:—Bros. R. B. Reed D.P.G.M., T. Y. Strachan Past D.P.G.M., John Strachan P.G.S.W., J. C. Moor P.G.J.W., W. F. Carmon P.G.S.O., J. F. Wilson P.G.J.O., J. S. B. Bell P.G. Treasurer, Wm. Davidson P.G.R.M., J. Straker Wilson P.G. Secretary, G. S. Riddle P.G.S.D., D. G. Andersen P.G.J.D., J. Ferguson P.G.S.I. of W., Thos. Bell P.G.D. of C., Wm. Brown P. G. Standard Bearer, Richard Luck P.G.I.G., J. Curry P.G. Tyler, and among Prov. and other Officers were Bros. M. Corbitt,

T. Coulson, J. Page, C. S. Lane, A. Robertson, J. Wood, W. Logan, T. Dinning, T. J. Armstrong, R. Thompson, J. R. Patterson, Geo. Porteous, Adam Wilson, R. Whitfield, C. Spencer, T. Purvis, T. Metcalf, W. Slater, T. Horn, A. S. Cockburn, A. H. Miller, T. M. Morrison, Wm. Green, W. P. Carr, W. Burr, R. Craik, Dr. Carr, J. A. Forbes, G. Moor, J. Baker, &c. The annual report of the General Purposes Committee, read by the Provincial Grand Secretary, showed that the Order continued to prosper. Forty new members had been added during the year, and deducting those struck off, the net gain was 12. The amount subscribed by Provincial Grand Mark Lodge to the various Masonic Charities from 1873 to 1888 was £245 15s. The accounts showed a balance of £28 17s in hand, out of which the Committee recommended that £15 15s be given to the Mark Benevolent Fund, and £10 to the Mark Educational Fund. On the motion of Bro. R. H. Reed, seconded by Bro. T. G. Strachan, the report was unanimously adopted. The roll of Lodges of the Province was afterwards called, when reports were presented from each, all showing a more or less steady increase. The Provincial Grand Master (Rev. Canon Tristram), in the course of his address to the Provincial Grand Lodge, said it gave him very great pleasure to preside over them for the sixteenth time since his appointment. Ever since he had the honour of being their Provincial Grand Master, the number of Lodges and the membership thereof had steadily increased, and he was glad at the prosperity now shown. It gave him great satisfaction to find that every Lodge was reported on the occasion of their visiting the Northumberland Lodge of the Province, and he was sure they were all very gratified with the reception the brethren of St. Cuthbert's Lodge had so hospitably given them. He acknowledged the able services of his Deputy Provincial Grand Master and the Officers for the year. The Committee of General Purposes and the Auditors for the year were then appointed, and Bro. J. St. B. Bell was re-elected P.G. Treasurer. The Provincial Grand Master then invested the following Officers for the ensuing year:—

Bro. R. B. Reed	...	...	Deputy Master
J. Straker Wilson	...	...	Senior Warden
Richard Luck	...	...	Junior Warden
H. T. Heron	...	...	M.O.
Adam Wilson, M.D., W.M. 346	...	...	S.O.
Jos. Robson Pattison W.M. 124	...	...	J.O.
Rev. E. Thornton	...	...	Chaplain
Robt. Whitfield W.M. 293	...	...	Registrar of Marks
C. B. Ford	...	...	Secretary
J. S. B. Bell	...	...	Treasurer
A. Mayne, M.D.	...	...	S.D.
A. S. Cockburn	...	...	J.D.
M. J. Wheatley	...	...	Inspector of Works
Thos. Bell W.M. elect 356	...	...	D.C.
Chas. Spencer	...	...	Sword Bearer
Thos. Metcalfe W.M. 39	...	...	Standard Bearer
W. Mayson	...	...	I.G.
W. Green	...	...	Organist
Joshua Curry	...	...	Tyler

The place of meeting for next year was fixed at Durham. The Lodge was afterwards closed in due form. In the evening the brethren dined together at the King's Arms Hotel, under the presidency of the Rev. Canon Tristram, whose health was proposed in most flattering terms by Bro. T. Y. Strachan. In reply the P.G.M. gave a very eloquent address on the historical connection of the Mark Degree, which proved most interesting. He also proposed the health of Bro. R. B. Reed, and Bro. Reed replied. The health of the Officers of the Provincial Grand Lodge was responded to by Bro. John Strachan. Bro. Thos. Bell very ably discharged the duties of D. of C.

On the 18th proximo, the P.G.M. the Earl of Lathom Deputy Grand Master of England, will hold the annual meeting of the Province of West Lancashire, the most influential in the country, containing, as it does, nearly 100 Lodges and many thousands of members. The assembly will be held at Barrow-in-Furness, and it will take into consideration the usual routine business, other important matters, and the reports of the various Charities, &c. It is expected that a large number of brethren from Liverpool and other districts will attend.

At a general meeting of the Blackwater Lodge, No. 1977, held at the Blue Boar Hotel, Maldon, Bro. W. Rudrum S.W., was unanimously elected W.M. for the ensuing year.

REVIEWS.

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

—:—

"Masonic Orations," by Bro. L. P. METHAM P.G.D. (England) P.D. Prov. G.M. Devon, &c., delivered in Devon and Cornwall, from A.D. 1866, at the Dedication of Masonic Halls, Consecration of Lodges and Chapters, Installations, &c. With an introduction by Bro. Wm. James Hughan P.G.D. (England), &c., on Freemasonry in Devon and Cornwall. Edited by Bro. John Chapman P.M. 1402, &c. London: George Kenning, 16 Great Queen Street, W.C.

It is a well recognised fact that as a special feature in all important Masonic functions the Oration must not be overlooked, and it is also as fully recognised that we have in our midst many active and talented brethren who are ready at all times to supply such an address as the special features of the ceremony may demand. Our good Brother the late Rev. A. F. A. Woodford spared no amount of labour to make the Orations he was called upon to deliver from time to time of interest to the advanced Masonic Student, while hundreds of our younger brethren were led on to a study of the literature and history of the Craft after they had had the opportunity of listening to the teachings of this eloquent and learned Craftsman. Another diligent student on the same lines is the author of the work now under notice, and it was a happy suggestion that prompted our Bro. the Rev. L. P. Metham to publish a collection of the principal addresses delivered by him—at the celebration of public events in the Provinces of Cornwall and Devon—in the course of a Masonic career extending from 1866 to the present time. As a matter of course, the majority of these addresses have previously been published, but they will be none the less welcome in their collected form on that account. Bro. Chapman P.M. 1402 has superintended the production of the book, and it has been handsomely printed by Bro. George Kenning. Bro. W. J. Hughan, P.G.D., who, notwithstanding the many calls upon his time, always seems to have a few hours to spare whenever his services are in request, has written a most interesting introduction, which is thus spoken of by a writer in the *Western Daily Mercury*:—Bro. Hughan stands probably second to none in England for the attention that he has given to the great historic past of the Masonic world, to whose study he has devoted a large portion of his life. He commences his account of Freemasonry in Devon and Cornwall with a few words on the Masonic career of the Orator, prior to a short history of the Fraternity of the two counties. From this it appears that our Rev. Bro. Metham was initiated in Lodge Singery, No. 189, East Stonehouse, on 21st March 1844, and from thence he proceeded through various degrees till in 1867 the Earl of Zetland invested him as Junior Grand Deacon of England, "in commemoration of which the brethren of the three towns presented our brother with a full dress suit of Grand Lodge clothing." The further career of Bro. Metham is briefly stated, and his great work of honorary Secretary of the Royal British Female Orphan Asylum is ably condensed. The fraternal feelings and the high regard in which his brother Masons hold his work is shown in their generous contributions towards this Asylum, which amount to nearly £1800, while he has been equally regardful of the claims of the orphans of those who have died in the country's service by obtaining the election of thirty-five orphans into the Asylum. Bro. Hughan then gives details of the earliest of the Lodges of the two counties, the premier Lodge being formed in Exeter in the year 1732. We must leave the reader who is interested to consult the work itself for an account of the progress of the Brotherhood in both counties. In 1866 the late beloved Rev. John Huyshe was appointed Provincial Grand Master of Devon. The Freemasons of the Province subscribed for and presented him with a beautiful and costly gold chain, as an heirloom to the Province, to descend from each retiring Provincial Grand Master to his successor. They also subscribed 500 guineas, at another period, to purchase the "Huyshe Presentation Fund" in the Royal Masonic Institution for Boys. The gold chain is now worn by Lord Ebrington, who has, in the kindest manner, effected an insurance on his own life, so that the privilege of presentation to the Boys' School may be continued by his lordship's successor. The Masons have certainly lived very much up to the great standards that they have set up, for their works are seen in many other benevolences to which we have not even alluded. The book also contains, in addition to the twenty-five Orations, lists of the Lodges and Chapters in the two counties. We may add that the price of the work is five shillings, and whatever profit may accrue from its publication will be given to the Royal British Female Orphan Asylum, of which the distinguished Orator still remains the zealous honorary secretary.

At a recent meeting of the United Grand Lodge of Victoria, the first since its inauguration in March last, at the Masonic Hall, Melbourne, Sir Wm. J. Clarke, the Grand Master, occupied the chair, and there was a large attendance of Masons. Considerable discussion arose upon the report of the Board of General Purposes, and the meeting did not adjourn until after midnight. The salary of the Grand Secretary was fixed at £500 per annum, the Grand Secretary for Foreign Correspondence at £100 per annum, and the Assistant Secretary at £200 per annum. The question as to the recognition of past rank conferred on members of the late Victorian Constitution was left for consideration at a future date. A considerable amount of general business was transacted before the meeting terminated.

NOTICES OF MEETINGS.

—:0:—

THE FREDERICK WEST LODGE, No. 2222.

THIS popular Lodge celebrated its Second Annual Ladies' Excursion on Tuesday last, the 20th inst. In the early morning the prospects of the party—having regard to the weather—were anything but promising; a heavy gale prevailed almost all over England during Monday night, and the downpour of rain in the morning of Tuesday was almost sufficient to damp the ardour of the most venturesome. However, the brethren of the "Four Twos" do their spiriting in no perfunctory fashion; what they undertake they enter upon thoroughly, and with such a spirit pervading their "chiefs," success is almost certain to follow. This was eminently the case on the occasion under notice. The Frederick West may be said to be almost a "family" Lodge; we have therein three Hughes, three Lanes, and three Mayos; and this in a membership of something under five and twenty. The Lodge was consecrated on the 22nd December 1887, and Bro. R. T. Elsam P.M. 201, &c., was its first Worshipful Master. Brother John Hughes P.M. 901 now wields the gavel, and he has associated with him in the government of the Lodge his Brothers David and Daniel, who respectively occupy the chairs of Senior and Junior Warden. The Lodge holds its meetings at Bro. John Mayo's noted hostelry, the Castle Hotel, East Molesey, and when this fact is under consideration in connection with a "Ladies' Day," no marvel that "Silvery Thames" should be requisitioned for their delectation and enjoyment. The programme of the day was drawn somewhat on the lines laid down for last year's outing, and embodied a trip on a steam launch, with luncheon on board; a "call" at some noted house of entertainment up the river, and then back to Bro. Mayo's, where the banquet was to be served; the day's festivities to be brought to a close by the fair ladies and their devoted swains exercising themselves in the mazy dance. The Brothers Hughes were early upon the scene, and about 11 a.m. the party took to the water, and a start was effected. Amongst those present were the W.M. Bro. J. and Mrs. Hughes; the S.V. Bro. David and Mrs. David Hughes, with the J.W. Bro. Daniel Hughes. The I.P.M. was accompanied by Mrs. Elsam; whilst others of the party comprised Bro. Idiens (2045) and Miss Sanders, Bro. Watkins (901) and Mrs. Watkins, Mr. T. Elsam and the Misses (three) Elsam, Mr. and Mrs. Dawson, Brother Thomas, Bro. Sam Hewett (1614) and Mrs. Hewett, Bro. Horace White (P.M. 1257) and Mrs. White, Bro. J. Piller (2222) and Mrs Piller, Bro. and Mrs. Parrott, Bros. John and Joseph Mayo and Miss Mayo, Bro. Barton (946) and Mrs. Barton, Mr. Sheppard, Mr. Tribe, Bro. Bennett (2222), Bro. W. Lane (P.M. 1638, &c.), Bro. Le Fevre, Bro. Watts (1249) and Mrs. Watts, Bro. F. Lockett (2222), Bro. W. W. Morgan (P.M. 211), &c. Notwithstanding the gusts of wind that prevailed throughout the day, the water trip was thoroughly enjoyed; the rain fortunately kept off. The "Princess Beatrice," the steam launch engaged for the occasion, is roomy and well appointed, while the creature comforts of the assembly had been adequately provided for by Bro. John Mayo and his assistants. Music, of course, had been considered an essential, and this was well supplied by the band of Mr. Neave (of Molesey), whose efforts in this regard are always appreciated. As we have already stated, a special feature of the day was the "friendly call," and for this occasion the "Pack Horse" at Staines was the favoured spot. At this popular resort our party was received by one of the proprietors (the Brothers Raynor), who, with his wife, gave their guests a cordial greeting. Here a vocal concert was improvised, and a friendly glass quaffed to our good friends the Brothers Raynor, with the hope that the venture they have embarked in at Staines may result profitably, and that they may be as successful as public caterers as in days past they proved themselves to be as public entertainers. But the signal for the return journey has been given; the ship must again be taken, and now we have as a companion vessel the popular Oxford boat, which for the nonce shares with us the locks from Staines to Molesey. Back at the Castle, the order is for a wash and a brush up, and then Brother John Mayo serves the banquet. This was of an eminently recherché character; the quality of the viands was of the best, while the cooking and service was perfection. On the removal of the cloth, the Loyal toast was given, and was cordially greeted. Brother R. T. Elsam, in brief terms, submitted the health of the W.M., and gracefully recognised the efforts Bro. John Hughes had made for the happiness and comfort of the party. Bro. John Hughes suitably replied, and after the services of Bro. Lockett (dubbed for the occasion, by an irreverent brother, "the ubiquitous Freddy") had been commended, Bro. John Mayo was complimented, and then the room was cleared for dancing, which was kept up with spirit till 1 a.m. For ourselves—we cannot now so well stand these long hours as in days of yore—it was with reluctance we left the genial assembly, by the 11.5 p.m. train from Hampton Court.

KINGSWOOD LODGE, No. 2278.

THE regular meeting of this Lodge was held at Elstree, on Thursday, the 8th inst., under the presidency of the acting I.P.M., Bro. John Petch, supported by Bros. E. Blinkhorn, H. T. Nell acting S.W., George T. Chretien acting J.W., W. Ball Secretary, C. M. Coxon S.D., T. C. Berg acting J.D., W. H. Aplin I.G., G. Conchman Tyler, T. Williams Assist. Tyler, R. W. Nicole, E. H. Moore, and J. W. Rattenbury, and the following visitors:—Bros. T. C. Berg I.P.M. 1613, T. A. Blyth 1804, J. Copestick P.M. 869 P.P.G.W. Herts, T. H. Martin W.M. 1385, S. Scott-Young W.M. 226, R. Wright P.S.W. 454 (S.C.), Newfoundland, A. Rodger P.S.W. 454 (S.C.), Newfoundland, and L. H. Ingram Lodge Kilwinning, Ontario. The Lodge having been opened, the minutes of last meeting were read and confirmed. Bros. E. H. Moore, R. W. Nicholl, and T. Williams were raised to the degree of M.M. The ceremony in the

case of the two first named brethren was ably performed by the Secretary Bro. W. Ball, by his wish. Bro. J. W. Rattenbury was passed to the degree of F.C. The candidate for initiation was unable to attend. He will, therefore, present himself at the next meeting. The names of two gentlemen, candidates for initiation, were proposed and seconded, and that of one brother as a joining member. This completing the business, the Lodge was closed. The brethren afterwards reassembled for the banquet, and the W.M. proposed the customary toasts, coupling with that of the Provincial Grand Master and the Prov. Grand Officers the name of Bro. Copestick P.P.G.W., assuring him of the pleasure it gave the Lodge at any time to receive visits from the Provincial Grand Officers. Bro. Copestick, in reply, thanked the brethren for the hearty reception accorded to the toast. He eulogised the Provincial Grand Master for the services he rendered to Freemasonry in his Province, and trusted that the Kingswood Lodge might, at no very distant date be again honoured by the presence of the Prov. Grand Master, Bro. T. F. Halsey, M.P. This remark was very warmly received. Bro. E. Blinkhorn proposed the health of the acting W.M., which was replied to. The Worshipful Master then proposed the health of the Visitors, saying it was with a large amount of pleasure that they welcomed their visitors on that occasion; they were delighted to have the opportunity of extending such hospitality as was within their means to distinguished brethren of the Province, from London, and from our distant colonies, and hoped that it might often be their privilege to do so. They had visitors that evening who had been amongst them before—notably, Bro. Scott-Young, who had again so kindly assisted in the musical arrangements, and to whom they were much indebted. He was also pleased to welcome the Worshipful Master of another Lodge in the Province, Bro. Martin 1385. This toast was received very heartily. Bro. Wright 454 (S.C.), Newfoundland, in reply, said it was the second time he had visited the Kingswood Lodge, and he might tell the brethren that whenever he was on this side of the Atlantic, if he did not receive an invitation to visit them he should feel aggrieved. He was delighted to be present. Bro. Rodger, of the same Lodge, also spoke in very cordial terms of the kindly feelings shown them by their brethren in the old country. Bro. Scott-Young W.M. 226 said he was becoming a frequent visitor. He was pleased to meet again the brethren from the colonies, as their presence showed the universality of the science. He complimented the Lodge on the work done. Bro. Ingram, Ontario, thanked the brethren for the reception accorded them. He was much impressed by the working on this side, as well as by the kindly welcomes he received. He could not say that Freemasonry would make a bad man a good one, but he was convinced that it would make a good man a better one. Bros. Copestick, Martin, Berg, and Blyth also briefly acknowledged the compliment. The W.M. proposed the Treasurer and Secretary. He regretted the absence of their worthy Treasurer, Bro. Pheasant, through indisposition; he could only say of him that he was a splendid Officer of the Lodge, and knew well how to take care of the funds. Bro. W. Ball replied, thanking the brethren on behalf of the Treasurer. For himself, he was about to cross the Atlantic again, and should, unfortunately, be absent at the next meeting. He hoped the brethren would think of him when the Tyler's toast was given—not as a poor and distressed brother, but as one who desired a speedy return to his native land. The health of the Officers having been given and acknowledged, Bro. Wright, Newfoundland, claimed indulgence from the W.M. on behalf of the visitors. They had received so much kindness from the brethren that they could not separate without drinking with the utmost heartiness and goodwill—Prosperity to the Kingswood Lodge. The W.M. briefly thanked the visitors for their good wishes, so ably expressed. The Tyler's toast closed the proceedings. Bros. Scott-Young, Blyth, Moore, and Blinkhorn assisted in promoting the harmony of the evening, by contributing some excellent songs, and the meeting proved a very pleasant and successful one.

The Provincial Grand Lodge of Worcester will be held in the Town Hall, Stourport, on Wednesday, the 11th day of September, at 12 o'clock at noon. The R.W. Brother Sir Edmund A. H. Lechmere, Bart., M.P., is the Provincial Grand Master, and W. Brother A. F. Godson, M.P., P.G.D. England, P. Prov. G.S.W., is the Deputy Prov. Grand Master. A banquet will be served at 4.30 p.m., at the Swan Hotel, Stourport, for which tickets (6s 6d each) may be procured from the Provincial Grand Stewards.

The members of St. Aubyn Lodge, No. 954, had their annual outing on Wednesday, the 14th inst. The brethren, with their wives and other relatives, drove to the Bedford Hotel, Tavistock, where a substantial luncheon was served, and, after visiting the Horticultural Exhibition and viewing objects of interest in the locality, the company drove home, Devonport being reached at a quarter to eleven. An enjoyable day was spent, in spite of the weather.

"There is not in nature anything so remotely distant from God, or so extremely opposite to Him, as a greedy and griping niggard."

MARRIAGE.

SCHUMACHER—CONSTABLE.—On the 27th ult., at St. Cyprian's Church, Kimberley, South Africa, WOLDEMAR HERMANN SCHUMACHER, of Porchester Lodge, Belgavia, Kimberley, to FLORENCE ANNIE, daughter of Bro. JOHN CONSTABLE, of Kimberley, South Africa.

GLEANINGS.

Freemasonry is by many regarded as one of the many delusions of the wicked One to lure men on to destruction and perdition. Hence the attitude of some sections of the Christian Church is hostile, only hostile, and that continually. But the brethren of the Craft themselves profess to be animated by a desire to search into the hidden mysteries of nature and science, and to be in the regular Apostolic Succession of the wise men who came from the east to Jerusalem in the infancy of Christianity. Nay, they claim to be predecessors of those wise men as well as the successors. In the time of Solomon they were employed in building the Temple, but since then they have been, as a rule, not operative, but rather speculative, or free and accepted Masons, and apply all the principles of the Craft to the enforcement of moral precepts. Certainly there is no sign of the cloven foot in any of the proceedings of the Grand Lodge, which met recently in Owen Sound. About four hundred and fifty delegates from all parts of the Province assembled, for the transaction of business. Among these are some of the most prominent men in the clerical, legal, and medical professions, as well as the most successful business men in all walks of life. The Order certainly is not lacking in respectability, if the social status of its membership counts for anything. Some figures gleaned from the address of the Grand Master may be of interest. They have a Benevolent Fund with a capital of 69,000 dollars, of which 60,000 is invested, and the remainder in the bank. They have paid out in aid to the needy among their members, including their widows and orphans, over 150,000 dollars during the last twenty-five years. The average annual disbursements during the last few years have been 11,000 dols. They have now upon their list of pensioners three hundred and fifty-five widows, fifty-five orphans, and thirty-one needy brethren. Their receipts during the past year amounted to over 17,000 dollars. They contemplate having a big centennial demonstration in 1892, when delegates will be present from all parts of the continent. Their next annual meeting will be held in the city of Kingston. What is the matter with the Craft in Orillia? They do not appear to have been represented at the Grand Lodge.—*Orillia Packet*.

Don't go to the Lodge to find fault, to raise a row, to talk of friendship when you mean hate, determined to set yourself on edge with any that come near you. Try the antithesis of this. Speak kindly to all. If you disagree with a brother, do so in such a charitable spirit that your words will influence your hearers, and perchance you may bring a flood of harmony where discord abounded. Courtesy costs nothing. Cheap, is it not? Try it. The elixir of life is not half as palatable.

In love for one another let us be real—not hollow. The curse of our fraternity is the brother who grasps your hand, utters pleasant sentences, and winds up by some remark that savours so much of business that you feel like either casting your apron from you or pitching the so-called brother from the dormer window.

A live, true, worthy Mason, is one who regularly attends his Lodge, discharging all the duties incumbent upon him as a member of the Craft, studies to understand the living principles of, and remembers every point in, his covenant. He thinks enough of Masonry to make some sacrifices in its interest.

Keep clear of the brother who blasphemes. It is the curses heard in Lodge ante-rooms that sicken many a man who thought that Masonry was free from such muck.

We are sometimes on the keen edge of discontent with our brother. We snap and snarl at every word, forgetting the hour when we bonded our life to his in the woven strands of good-will and charity.

The sunlight of friendship should gladden us as we meet in our Lodge rooms. Life is so mingled with joy and sorrow that we ought to make the most of the happy hours when we meet upon the checkered floor.

A good name, when deserved, gives a strength and mild courage, quiet boldness and modest assurance, which are worth all that they cost.

A man, to be of any account in this world, must stand up for truth, and back his opinions by integrity. A skulking, deceptive, self-seeking man is devoid of these potent elements of character, and, after a time, is lost in the fog of worldly contempt, and is forgotten; while the man of truth and integrity, though for a moment he forfeit popular applause, is sure to command universal respect and to win at last.

When we meet a man who never changes any of his opinions, never corrects any of his mistakes, and is not wise enough to discover any mistakes in himself, we at once make up our mind that he is a poor judge of human nature, that he is destitute of charity, and has pastured upon selfishness based upon conceit. Such men are of no account in the mart where goodness and truth are dealt out. Members of our fraternity will do well to try "to see themselves as others see them."

THE SOCIAL TIE.—Freemasonry in all its branches is a social brotherhood, and while teaching a "beautiful system of morality, veiled in allegory and illustrated by symbols," it will fail if the social element is neglected. The social tie is the tie which binds, and these organizations have originated to supply a social necessity. Man was created a helpless and dependent being, and it is a natural heaven-born impulse that compels him to seek companionship with his fellow man; and if he finds it not among those he was taught to recognize by the endearing title of brother, he will leave Masonry. The ritual with all its beauties will in time fail to attract, independent of anything else. The following old Latin maxim is a good one, and applies to Masonry as well as some other societies: "Ridontem dicere verum, quid retat."

WHAT IS A SQUARE?—This question is often asked in our Lodge rooms and readily answered. But beyond lines of measurement, it has a meaning of far deeper import in its relations to human action.

1. It is to avoid intemperance and excess.
2. It is to be humane in our treatment of our fellow-men.
3. If we obey the above, we shall treat our dumb animals with kindness.
4. It is to give good weight and measure, and tell the truth at all times about the wares we may sell.
5. It is to avoid evil speaking and slander. We are brothers, and it is unbecoming in brothers to speak evil of each other.
6. It is to try by all the means within our power, to do all we can to aid our brother man, by words of good cheer and deeds of love and mercy.

Such is our answer as to what is a square.—*Masonic Journal*.

It is well to keep in view the duties that Freemasonry enjoins. They will never be changed, and require self-denial. When a profane makes up his mind to seek our mysteries he ought to be told plainly that the good he will receive from them will be what happiness one gives by performing acts of charity from notions wholly unselfish. To do good without hope of fee or reward is the motive which should actuate seekers after light in Masonry.

How many of the bitter animosities of the Lodge room might be allayed, and how much happier would we feel with our brethren if before we uttered the harsh word in debate we gave but a thought to the principle in the keystone of that arch which binds us in sweet charity with all, be he brother or friend.

A GOOD DEFINITION.—In the course of a Masonic sermon, delivered in New Rochesay Established Church, the Rev. W. W. Tullock, of Glasgow, said he rejoiced to bring Freemasonry prominently before the people of the country, seeing that the Order was a great moral force, which largely helped on the redemption of the world from evil. In its Lodges the peer was on a level with the peasant, and the peasant could take precedence of the peer, if he were a better Mason. Masonry was subservient to no creed or colour, but was at work all over the world for the moral and spiritual welfare of mankind.

TRUE CONCEPTION OF MASONRY.—How infinitely removed from the true conception of the Masonic essence are those who see or expect in Masonry nothing but a society for ameliorations and benefits? These are temporal concerns; material objects sought according to convenience and circumstances. Far be it from my thoughts to detract, by remotest insinuation or inference, from the merit of those institutions which men have organised for mutual benefit. They are praiseworthy; they are useful; they relieve distress, and shelter against poverty and want. But they are neither a substitute nor an equivalent for Freemasonry. They are as far removed from it as the image of some partial superstition is removed from the One Infinite. Masonry is more than "a beautiful system of morality." No definition can lay down its scope or measure its extent. Its soul is truth; its mission, the brotherhood of man; a vague generality, perhaps, to the superficial mind, but a well-defined substance to the thoughtful and the earnest. Ordinary morality, uprightness of life, charitable impulse, these are the common attributes of all good men, be they Masons or no. But Freemasonry combines them into higher uses and nobler purposes. It teaches not only morality, but also equality; not only charity, but also toleration; the fraternity, not of Masons, only as such, but the fraternity of the human race. When we speak of the "universality of Masonry," we assume something more than a mere historic or geographical fact. We do not mean only that Masonry can and does flourish everywhere; but that, in its essence, it is universal; in its nature, benevolent; in its objects, ideal; striving to fit man for a condition of perfect moral and social communism, where geography traces no boundaries and history erects no boastful monuments; where we are content to forget and forgive, remembering only the points of fellowship, our fears, our hopes, our common struggle and our common destiny.—*Charles F. Buck G.M. La.*

MASONRY MULTIPLIES FRIENDSHIPS.—Man's greatest need on earth is friendship, constant, true and helpful. Masonry multiplies friendships. The quality of sweet friendship, like that of her sister, mercy, is not strained. It blesses him who gives, and him who takes, and so on to the end. Let our aim and efforts ever be to establish and maintain true and abiding friendships, and he will team with richer blessings.—*P.G.M. Congdon, of New York.*

COMPANION.—It was not until near the close of the last century that the word Companion was used to designate a Royal Arch Mason. In the records of St. Andrew's Chapter the term is first applied October 20, 1795, on which date Thomas S. Webb, of Temple Chapter, Albany, N. Y., was present as a guest of St. Andrew's Chapter. It was about this time that considerable changes in the Royal Arch Ritual and system took place—changes largely due to the fashioning hand of Webb—and most likely the word Companion was then introduced to distinguish Royal Arch Brethren from Master Masons. Companion is a word of less general use and application than Brother. Dr. Mackey, in pointing out the difference in the meaning of the two terms, says: "The latter refers to the universal Fatherhood of God and the universal brotherhood of man; but the former represents a companionship or common pursuit of an object—the common endurance of suffering or the common enjoyment of happiness. Companion represents a closer tie than Brother. The one is a natural relation shared by all men; the other a connection, the result of choice, and confined to a few. All men are our brethren, but not all are our Companions."

NO MORE DEAF.—Nicholson's Patented Artificial Ear Drums cure Deafness and Noises in the Head in all stages. 132 page illustrated Book, with full description free. Address J. H. Nicholson, 21 Bedford-square, London, W.C.

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, 24th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (Inst.)
198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
1275—Star, Dover Castle, Deptford Causeway, 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)
1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
1871—Gostling-Murray Town Hall, Hounslow
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
R.A.—Sinai, Union, Air Street, Regent Street, W., at 8. (Instruction)
1982—Greenwood, Public Hall, Epsom

MONDAY, 26th AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
27—Egyptian, Atlantic Tavern, Brixton, S.W., at 8. (Instruction)
45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
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)
933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst.)
1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)
1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)
1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
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.)
48—Industry, 34 Denmark-street, Gateshead
62—Social, Queen's Hotel, Manchester
148—Lights, Masonic Rooms, Warrington
724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
999—Robert Burns, Freemasons' Hall, Manchester
1177—Tenby, Tenby, Pembroke
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
R.A. 219—Justice, Masonic Hall, Tadmorden
R.A. 411—Commercial, Masonic Hall, Nottingham
R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax

TUESDAY, 27th AUGUST.

- 25—Robert Burns, 8 Tottenham Court Road, W.C., at 8. (Instruction)
65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
65—Prosperity, City Arms Restaurant, 2 St. Mary Axe, E.C., at 7. (Inst.)
141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
199—Joppa, Manchester Hotel, Aldersgate-street, at 8. (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)
890—Dalhousie, Middleton Arms, Middleton Road, Dalston, at 8 (Inst.)
891—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Mona Hotel, Henrietta-street, W.C., at 8. (Instruction)
1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)
1446—Mount Edgcumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, North Woolwich. (Instruction)
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst.)
1839—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (In.)
1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
Metropolitan Chapter of Instruction, White Hart, Cannon Street, at 6.30
R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
R.A. 1275—Star, Ship Hotel, Greenwich
24—Newcastle-on-Tyne, Freemasons Hall, Grainger-st., Newcastle 7.30 (In)
253—Tyrian, Masonic Hall, Gower-street, Derby
299—Emulation, Bull Hotel, Dartford
310—Unions, Freemasons' Hall, Castle-street, Carlisle
573—Perseverance, Shenstone Hotel, Hales Owen
1018—Elkington, Masonic Hall, New-street, Birmingham
1343—St. John, Masonic Hall, Gays, Essex. (Instruction)
1368—Torbay, Town Hall, Paignton
1566—Ellington, Town Hall, Maidenhead
1609—Dramatic, Masonic Hall, Liverpool
1636—St. Cecilia, Royal Pavilion, Brighton
1675—Antient Briton, Masonic Hall, Liverpool
2025—St. George, St. George's Hall, Stonehouse, Devon
2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham
R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight
R.A. 823—Everton, Masonic Hall, Liverpool

WEDNESDAY, 28th AUGUST.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)
30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)
73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (Inst)
538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
720—L'annure, Balham Hotel, Balham, at 7. (Instruction)
754—High Cross, Seven Sisters' Tavern, Page Green, Tottenham
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.)
898—Temperance in the East, 6 Newby Place, Poplar
902—Burgoyne, Essex Arms, Essex Street, Strand, at 8. (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
1540—Chaucer, Bridge House Hotel, Southwark
1901—Ravensbourne, George Inn, Lewisham, at 8. (Instruction)

- 1604—Wandorers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (In)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
R.A. 720—Panmure, 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)

- 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
220—Harmony, Garston Hotel, Garston, Lancashire
304—Philanthropic, Masonic Hall, Great George-street, London
439—Scientific, Masonic Room, Bingley
724—Derby, Masonic Hall, Liverpool
778—Bard of Avon, Greyhound Hotel, Hampton Court
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
996—Sondes, Eagle Hotel, East Dereham, Norfolk
1039—St. John, George Hotel, Lichfield
1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
1119—St. Bede, Mechanics' Institute, Jarrow
1219—Strangeways, Masonic Rooms, King Street, Manchester
1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire
1511—Alexandra, Hornsea, Hull (Instruction)
1633—Avon, Freemasons' Hall, Manchester
1723—St. George, Commercial Hotel, Town Hall-square, Bolton
1967—Beacon Court, Ghuzee Fort Hotel, New Broad-st., Kent
R.A. 42—Unanimity, Derby Hotel, Bury, Lancashire
R.A. 261—Sincerity, Masonic Hall, Taunton
R.A. 322—Hope, Vernon Arms Hotel, Stockport
R.A. 328—St. John's, Masonic Hall, Torquay, Devon
R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
R.A. 503—Belvidere, Star Hotel, Maidstone
R.A. 533—Warren, Freemasons' Hall, Congleton, Cheshire
R.A. 605—De Tabley, Queen's Hotel, Birkbehead
R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool
M.M.—Howe, Masonic Hall, New Street, Birmingham
M.M.—Northumberland and Berwick, Masonic Hall, Market-street, Newcastle
M.M. 178—Wiltshire Keystone, Masonic Hall, Devizes
R.C.—Philips, Masonic Rooms, Athenaeum, Lancaster

THURSDAY, 29th AUGUST.

- General Committee Girls' School, Freemasons' Hall, at 4
87—Vitruvian, White Hart, College-street, Lambeth, 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)
135—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
1017—Montefiore, St. James's Restaurant, Piccadilly, at 8. (Instruction)
1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)
1278—Burdett Coutts, Swan Tavern, Botolph Green Road, E., at 8. (Instruc.)
1336—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (In)
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30. (Inst)
1554—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
1804—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
1612—West Middlesex, Bell Hotel, Ealing Dean, at 7.45. (Instruction)
1614—Covent Garden, Criterion, W., at 8. (Instruction)
1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
1625—Frodogar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9. (In)
1744—Royal Savoy, Blue Post, Charlotte Street, W., at 8 (Instruction)
1791—Creton, Wheatsheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
1996—Priory, Borrymead Priory Constitutional Club, High-st., Acton. (Inst.)
R.A. 79—Pythagorean, Dover Castle, Broadway, Deptford, at 8. (Inst.)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8.
R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury, at 8. (Instruction)

- 111—Restoration, Freemasons' Hall, Darlington
249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
288—Samaritan, Green Man Hotel, Bicap
807—Cabbell, Masonic Hall, Theatre Street, Norwich
904—Phoenix, Ship Hotel, Rotherham
966—St. Edward, Literary Institute, Leek, Stafford
1313—Fermor, Masonic Hall, Southport, Lancashire
1580—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
R.A. 57—Humber, Freemasons' Hall, Hull

FRIDAY, 30th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall, at 6
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)
834—Ranelagh, Six Bells, Hammersmith. (Instruction)
1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
1228—Beacontree, Green Man, Leytonstone. (Instruction)
1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (In)
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1842—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W. at 7.30. (Instruction)
R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
R.A. 800—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Instruction)
M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)
463—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
810—Craven, Devonshire Hotel, Skipton
General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
R.A. 212—Magdalen, Guildhall, Doncaster

SATURDAY, 31st AUGUST.

- House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
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, Dover Castle, Deptford Causeway, 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)
R.A.—Sinai, Union, Air-street, Regent-st., W., at 8. (Instruction)

TASMANIA.

—:0:—

HOPE LODGE, No. 618 (E.C.)

THIS Lodge met at the Masonic Hall, Launceston, on Tuesday, the 25th June, for the purpose of installation, and about 60 members were present, including representatives of town and country Lodges. Worshipful Deputy D.G. Master E.C., Bro. R. J. Sadler, acted as Installing Officer, and was assisted by P.M.'s Bros. C. H. F. Shearn and W. Horne. The following Officers were installed and invested for the ensuing year:—Bros. H. C. Hallows W.M., C. H. F. Shearn I.P.M., A. McConnell S.W., H. White J.W., W. Horne Treasurer, Jas. Scott Secretary, C. J. Newey S.D., W. Martin J.D., J. H. Bryan Organist, A. J. Green and G. H. Lee Stewards, A. North I.G., E. Williams O.G. Two presentations of Past Master's jewels were made by Bro. Sadler, on behalf of the members initiated during their respective terms of office as W.M.'s, to Bros. R. S. Scott and Jas. Scott. Both jewels were inscribed with the names of the initiates. At the conclusion of the business the members sat down to a banquet, where the usual Loyal and Masonic toasts were given.

PERFECT UNANIMITY LODGE, No. 660 (S.C.)

ON Monday evening, the 24th June, this Lodge met at the Masonic Hall, Launceston, for installation, when there was an excellent attendance of members and visitors, some 70 brethren being present. The visitors included representatives from Scottsdale, Lefroy, Lower Piper, Beaconsfield, and Longford, the Deputy D.G. Master E.C., attended by his Officers, the Provincial Grand Master I.C. being unable to attend, through ill-health. The R.W. D.G. Master S.C., Bro. P. Barrett, acted as Installing Officer, assisted by his Deputy D.G. Master, Bro. M. E. Robinson, and other Officers of the Scottish District. The following Officers were installed and invested for the ensuing Masonic year:—Bros. E. H. Sutton W.M., W. A. Macdougall I.P.M., F. J. Read S.W., J. M. Pardey J.W., W. A. Macdougall Treasurer, A. Kirkland (re-elected) Secretary, E. R. Fulton S.D., C. Eberhard J.D., F. Allison Steward, A. T. Cruikshanks I.G., R. E. Waters Tyler. The report and balance-sheet were presented, the general fund and benevolent fund both showing a credit balance. On behalf of the Officers of the Lodge, Bro. Kirkland presented the R.W. D.G. Master with a framed portrait group, well executed by Bro. S. Spurling, of the Officers of the Lodge, the autograph of each Officer appearing below his likeness. In making the presentation Bro. Kirkland said that it was but a faint expression of the pride in, and esteem for, their District Grand Master, entertained not only by the Officers, but also by the members of Perfect Unanimity. Bro. Barrett said he found words fail him in his endeavour to express his appreciation of this unexpected but gratifying indication of the esteem in which he is held in Masonic circles. The musical portion of the ceremonies was efficiently conducted by Bro. J. H. Bryan, and at the conclusion of the business the members and visitors adjourned to the banquet room, where a tastefully laid out banquet awaited them. The usual Loyal and Masonic toasts were given, a pleasant social evening being spent.

TASMANIAN LODGE, No. 274.

THE regular quarterly Convocation of this Lodge of Mark Master Masons, was held at the Lodge Room, Murray-street, Hobart Town, on Wednesday, 5th June, the W.M., Bro. E. A. Marsden, presiding. After routine business had been transacted, the following Officers were appointed and installed for the ensuing year:—Bros. E. F. Lovett W.M., E. A. Marsden I.P.M., E. R. Roe S.W., R. F. Digges J.W., J. W. Toplis M.O., F. B. Pocock S.O., J. Blackley J.O., Rev. R. D. Poulett-Harris Chaplain, J. Chisholm Treasurer, J. G. Steele Secretary, W. O. Russell Registrar, W. J. Watchorn S.D., J. Patt J.D., E. J. Rogers Organist, H. L. D'Emden I.G., W. G. Beaumont O.G. Before the Lodge was closed a hearty vote of thanks was proposed by the W.M., and supported by Bros. Giblin, Allport, and Marsden, to Bro. R. S. Pink, for the valuable services rendered by him as Secretary for the past seven years.

SOUTH AUSTRALIA.

—:0:—

CONCORDIA LODGE, No. 28.

ON Friday evening, the 21st June, the installation of Bro. Max Andresen as W.M. of this Lodge, took place in the Freemasons' Hall, Flinders-street, Adelaide, before a large and representative gathering of Freemasons, among whom were the M.W. the Grand Master (Bro. the Hon. S. J. Way, Chief Justice), Bro. H. C. E. Muecke P.G.M., and a large number of Grand Lodge Officers. The installation ceremony was performed in an able and impressive manner by the I.P.M., Bro. C. L. Meyer, assisted by Bro. Philip Sansom P.S.G.W. The W.M. then invested the following Officers:—Bros. F. Seesle S.W., A. Ornstein J.W., H. C. Böcker Treasurer, H. E. Allert Secretary, H. Schmidt S.D., H. Kasper J.D., D. Caro I.G., H. Schultz D.C., J. Shakespeare G.O. Organist, L. Wertheimer and W. Kindermann Stewards, N. Kildael Tyler. Before the close of the proceedings, Bro. C. L. Meyer I.P.M. was presented with a handsome P.M.'s jewel, on behalf of the members of the Concordia Lodge, by Bro. H. C. E. Muecke, who in an eloquent speech enlogised the many services rendered by him to the Craft. The recipient suitably responded. An adjournment was then made to the banqueting hall, where one of the largest assemblies ever gathered in that hall did ample justice to an excellent repast, in the Host (Brother Jene's) best style. The usual Loyal and Masonic toasts followed. During the banquet the proceedings were enlivened by the musical contributions of several brethren.

Free by Post, Price One Shilling.

THE

REVISED BOOK OF CONSTITUTIONS;
CRITICALLY CONSIDERED,

AND

COMPARED WITH THE OLD EDITION.

A SERIES OF ARTICLES,

REPRINTED FROM THE FREEMASON'S CHRONICLE.

LONDON:

W. W. MORGAN, BELVIDERE WORKS, PENTONVILLE;
SIMPKIN, MARSHALL & Co., 4 STATIONERS' HALL COURT.

AND OF ALL BOOKSELLERS.

THE FREEMASON'S CHRONICLE,

A Weekly Record of Masonic Intelligence.

Reports of United Grand Lodges are published with the Special Sanction of H.R.H. the Prince of Wales the M.W. the Grand Master of England.

THE FREEMASON'S CHRONICLE will be forwarded direct from the Office, Belvidere Works, Hermes Hill, Pentonville, N., on receipt of Post Office Order for the amount. Intending Subscribers should forward their full Addresses, to prevent mistakes.

Post Office Orders to be made payable to W. W. MORGAN, at Penton Street Office. Cheques crossed "London and County."

The Terms of Subscription (payable in advance) to THE FREEMASON'S CHRONICLE are—

Twelve Months, post free	-	-	£0 13 6
Six Months, ditto	-	-	0 7 0
Three Months ditto	-	-	0 3 6

SCALE OF CHARGES FOR ADVERTISEMENTS.

Per Page £8 8 0

Back Page £10 10 0

Births, Marriages and Deaths, 1s per line.

General Advertisements, Trade Announcements, &c., single column, 5s per inch. Double column Advertisements 1s per line. Special terms for a series of insertions on application.

Advertisers will find THE FREEMASON'S CHRONICLE an exceptionally good medium for Advertisements of every class.

Agents, from whom copies can always be had:—

Messrs. CURTICE and Co., 13 Catherine Street, Strand.
Messrs. H. DARBYSHIRE and Co., 9 Red Lion Court, E.C.
and 43A Market Street, Manchester.
Mr. RITCHIE, 6 Red Lion Court, E.C.
Messrs. SIMPSON Bros., Shoe Lane.
Mr. H. SIMPSON, 7 Red Lion Court, E.C.
Messrs. W. H. SMITH and Son, 183 Strand.
Messrs. SPENCER and Co, 15 Great Queen Street, W.C.
Messrs. STEEL and JONES, 4 Spring Gardens, Charing Cross.
Mr. G. VICKERS, Angel Court, Strand.
Mr. H. VICKERS, 317 Strand.

E A D E ' S
GOUT & RHEUMATIC PILLS.

The SAFEST and most EFFECTUAL CURE for
GOUT, RHEUMATISM, and all PAINS in the HEAD,
FACE, and LIMBS.

IMPORTANT TESTIMONIAL from the Rev. F. FARVIS, Baptist Minister.

Mr. G. EADE. March 19, 1887.
Dear Sir,—I have many times felt inclined to inform you of the benefit I have received by taking your Gout and Rheumatic Pills. After suffering for some time from Rheumatics and Sciatica, I was advised to use your Pills. I bought a bottle, and when in severe pain and unable to use the limb affected I took a dose. In a few hours after I felt the pain much better, and after the second dose the pain completely removed and the limb restored to its right use. I thank you, dear sir, for sending forth such a boon for the relief of human suffering.

Yours faithfully,

F. FARVIS,

2 South View Villas,
Burgess Road, Basingstoke. Baptist Minister.

PREPARED ONLY BY

GEORGE EADE, 72 GOSWELL ROAD, LONDON.

And sold by all Chemists and Medicine Vendors,

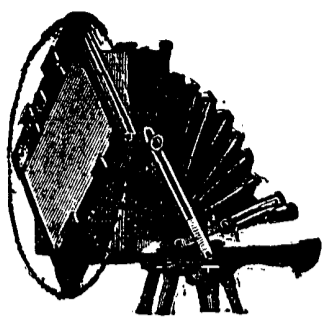
IN BOTTLES, at 1s 1d and 2s 9d each.

LIST OF RARE AND VALUABLE WORKS ON FREEMASONRY

Offered for Sale, at the prices annexed, at the office of the FREEMASON'S CHRONICLE, Belvidere Works, Hermes Hill, Pentonville, N.

151	Irenæus Agnostus, 5 pamphlets, Thesaurus, Epitimia, Fr. R.C., Vindiciæ Rhodostauroticæ, Regular, Fons Gratia. 18mo. 1619.	0	12	0	228	Oliver, Signs and Symbols. 8vo. calf, tooled. London, 1837.	0	12	0	
152	Colloquium Rhodostauroticum. R.C. 18mo. 1621	0	4	6	229	Oliver, Theocratic Philosophy of Freemasonry. 8vo. calf, tooled. London, 1840.	0	12	0	
153	Neuhaus, Pia et utilissima Admonitio. R.C. 1622	0	4	0	230	Oliver, History of Initiation. 8vo. calf, tooled. London, 1841.	1	10	0	
154	Böhmen. Das umgewandte Auge, and several other psychological tracts, bound together in old vellum. 24mo. Amsterdam, 1678.	0	14	6	231	Oliver, Dictionary of Symbolical Masonry. 12mo. cloth. London, 1853.	0	15	0	
155	Plessing. Philosophie des ältesten Alterthums. 3 vols. 8vo. Leipzig, 1788-90.	0	8	6	232	Oliver, Star in the East. Bound calf, tooled. London, 1842.	0	13	6	
156	A.B.C. vom Stein der Weisen. 2 vols. 12mo. Berlin, 1779.	0	7	0	233	Blake, Mrs., The Realities of Freemasonry. Demy 8vo. London, 1879.	0	9	0	
157	Uhralter Ritter-Krieg. alchemischer. 18mo. Hamburg, 1680.	0	10	0	235	Addison, C. J., The Temple Church. 8vo. cloth. London, 1843.	0	7	6	
158	Die Einweihungen in alten und neuen Zeiten. 18mo. 1782.	0	3	6	236	Clavel, J. B., Historia Pitoresca de la Franc Maconeria. 8vo. plates, 800 pp. Madrid, 1847.	0	18	6	
160	Die Bauhütte. 4to. Leipzig. Vols. for 1861-2-6. ...	0	8	0	237	Preston's Illustrations. 8vo. bound calf, tooled. London, 1801. With Presentation Inscription by the Author.	1	1	0	
164	Astræa, 1853 to 1860. 5 vols. each	0	10	0	239	The Lectures of the Three Degrees in Craft Masonry, with Supplement, giving Signs, &c. 1874.	0	12	6	
166	Bulletin du G.O. Paris, 1850. Half-bound. Fine Copy. Bulletins 6 Grand Festivals, Paris, 1824-7-8-9. Comput Maç. 1829-1837. together	0	5	6	241	Jones Stephen, Masonic Miscellanies. Bound, front. London, 1811.	0	12	6	
167	Archiv. für Freimaurer und Rosenkretzer. 2 vols. 12mo. Berlin, 1783.	0	7	0	242	Gould's History of Freemasonry. Vols. 1, 2, 3, 4. Each	0	12	6	
169	Caillot. Annales Maç. 8 vols. 8vo. Paris, 1807-10	0	18	0	243	Hutchinson's Spirit. Half calf, tooled. London, 1843	0	13	6	
170	Proceedings of G. L. of Massachusetts. March to December, 1848.	0	1	0	244	Do. Do. Cloth. London, 1843	0	10	6	
171	Proceedings of the G. Commanding New York, 1869. Kentucky, 1886. Pennsylvania, 1887. together	0	3	0	246	Oliver, Theocratic Philosophy of Freemasonry. 8vo. London, 1840.	0	10	6	
172	Proceedings G. O. de France. 5 brochures, between 1818 and 1826. together	0	1	6	248	Freemason's Quarterly Magazine. Vol. 3. 1852	1	1	0	
174	Masonic Magazine. 8vo. London. Vol. 3. Half-bound. 1875-6.	0	6	0	249	Robison, John, Proofs of a Conspiracy, &c. 8vo. Edinburgh, 1797.	0	15	0	
177	Freemasons' Mag. or General and Complete Library. 11 vols., binding various.	11	0	0	250	Stray Leaves from a Freemason's Note Book. By a Suffolk Rector. 8vo. Scarce. London, 1846.	0	15	0	
178	Do. do. separate vols. for sale. each	0	15	0	251	Rechellini, Esprit du dogme de la Franche Maconerie. 8vo. Bruxelles, 1825.	0	6	0	
179	Sentimental and Masonic Mag. Dublin, July 1792 to June 1796. 6 vols.	6	0	0	252	La Franc Maconnerie dans l'état par un Ancien frere l'Ordre. 8vo. Bruxelles, 1859.	0	3	0	
181	Freemasons' Quarterly Review, Freemasons' Mag., and Masonic Mirror, 1834 to 1849. 15 vols., binding various.	15	0	0	253	La Framassoneria la Giovine Italia. Roma, 1866.	0	2	6	
183	Do. do. 1850 to 1854. 5 vols., uniform	5	0	0	254	Dechamps, V., La Franc Maconnerie, Son Caractere. Paris, 1863.	0	2	6	
184	Do. do. 1850 to 1856. 7 vols., uniform	7	0	0	257	Jennings, Hargrave. The Rosierncians: their Rites and Mysteries. 3rd Edition. 2 vols. Engraving and plates.	1	1	0	
185	Do. do. single vols. between 1834 and 1849. each	1	6	0	258	Pennsylvania, The Grand Lodge of. Its Early History &c., &c. In 4 parts.	0	16	0	
186	Do. do. single vols. between 1850 and 1854. each	1	4	0	259	Masonic Magazine. Various numbers	...	0	0	6
188	Do. do. single vols. between 1856 and 1859. each	1	0	0	260	Anti Saint Nicaise. 4 vols in 2. Leipsig, 1786.	0	15	0	
189	Do. do. July 1859 to June 1861. 4 vols.	4	0	0	263	Jacob's Ladder; the Ascent to Heaven plainly pointed out. In Eighteen practical addresses delivered in familiar language from the Pulpit. By the Rev. George Oliver, D.D. 12mo. limp cloth, lettered. London, 1845.	0	7	6	
191	Do. do. single vols. between 1859 and 1867. each	0	18	0	264	G.O. de France. Solstice d'Été 1829. Procès-Verbal de la Fête de l'Ordre, Célébrée par le G.O. de France, le 23e J. du 3e mois lun. Sivan (24 Juin 1829, ère vulgre.) Paris, 1829.	0	5	0	
192	Masonic Mirror (London, 1854-5) Odd Nos. each	0	3	6	268	Weisse, John A., M.D. The Obelisk and Freemasonry according to the discoveries of Belzoni and Commander Goringe. Coloured plates, illustrations, &c. New York: 1880.	0	10	6	
195	Laws and Constitutions of the G.L. of Scotland. 1879. Cloth. Extra gilt.	0	2	6	270	Cross, Jeremy L. The True Masonic Chart, or Hieroglyphic Monitor; containing all the emblems explained in the degrees of Entered Apprentice, Fellow-Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master; designed, and duly arranged, agreeable to the Lectures. To which are added Illustrations, Charges, Songs, &c. (Contains 44 pages plates, and frontispiece). Second edition. New Haven, 1820.	0	17	6	
196	A General History of Freemasonry based upon the Ancient Documents relating to and the Monuments erected by this Fraternity, from its foundation, in the year 715 B.C. to the present time. By Emmanuel Rebold and J. Fletcher Brennan. Cloth, lettered.	0	15	0	271	The Symbols and Legends of Freemasonry. By Bro. J. Finlay Finlayson. Illustrated by Walter Willis, Esq., with 15 full page drawings and many woodcuts.	0	5	6	
197	Masonic Records. 1717-1886. By John Lane.	1	11	6	272	Masonic Portraits. Sketches of Distinguished Freemasons. Crown 8vo., cloth gilt. Reprinted from the "Freemason's Chronicle." 1876.	0	3	6	
199	The History of Freemasonry in the District of Malta. From 1800 up to the present time. By A. M. Broadley.	0	5	0	273	Do. do. Second Series. Crown 8vo., cloth gilt. 1879.	0	3	6	
200	Recherches sur les Initiations anciennes, &c. 1779	0	4	6	274	Do. do. The Two Series, elegantly bound in Morocco, gilt edges, for Presentation.	1	0	0	
204	Masonic Facts and Fictions, Demy 8vo. With Illustrations, Seals, Autographs, &c. By H. Sadler.	0	7	6	275	Uniformity of Masonic Ritual and Observance. By Bro. James Stevens, P.M. P.Z., &c. Crown 8vo., cloth lettered. 1879.	0	2	6	
207	Illustrations of Masonry. By William Preston, P.M. Lodge of Antiquity. A new edition, with alterations and corrections. 1792.	0	9	0	278	Taschenbuch für Freimaurer für. 1801.	0	7	0	
Do. do. 1796	...	0	9	0	279	Stiller. Deutsche Bücherkunde der Freimaurerei und der in wirtel. od. vorgebl. 1830.	0	10	6	
Do. do. 1801	...	0	8	6	280	Rebold, E. Histoire générale de la Franc-maconnerie. 1851.	0	7	6	
Do. do. 1804	...	0	8	6	281	Polak, M. S. Die Tapis in ihrer hist.—pädagog., wissenschaftl. u. moral. Bedeutung, od. Geschichte der Urreligion als Basis der Freimaurerei. 1855.	1	1	0	
Do. do. 1891	...	0	9	0	282	Bruder, G. 4 Reden in d St. Joh. Lodge. 1816.	0	7	6	
"Although many of Preston's theories have been exploded, the young Masonic Student will find in his writings much that will interest him."						284	Brüder, die theoretischen, oder 2 Stufe der Rosenkreuzer u. ihrer Instruktion. 1788.	0	7	6
208	Rejected Letters.—The "Tablet" versus Freemasonry. Extraordinary assumption of Ecclesiastical Censorship, by a Catholic Newspaper. By a Catholic. Demy 8vo, 16 pp. London. 1844.	0	2	0	286	Böheim, H. M. Auswahl von Maurer-Gesängen mit melodien der vorzüglichst. Berlin, 1793-99.	2	15	0	
209	Histoire Des Chevaliers Hospitaliers de S Jean de Jerusalem, appelés depuis Chevaliers de Rhodes, et Aujourd'hui Chevaliers de Malthe. Par M. L'Abbé de Vertot de l'Academie des Belles-Lettres. Nouvelle Edition, augmentée des Statuts de l'Ordre, et des Noms des Chevaliers. 7 vols. 18mo. Calf. A Paris, 1772.	2	11	6	287	Abenteuer eines Maurers, zur wahrung für geweihte und profane. 1788.	0	8	6	
212	Paton's (C. I.) Freemasonry and its Jurisprudence, according to the Ancient Landmarks and Charges, and the Constitution, Laws, and Practices of Lodges and Grand Lodges. 8vo. cloth, (pub. at 10s 6d).	0	5	6	288	Lessing, G. E. Ernst u. Falk. Gespräche f Freymäurer. 1778.	0	10	6	
213	Paton (C. I.) Freemasonry, its Symbolism, Religious Nature, and Law of Perfection. 8vo. cloth (pub. at 10s 6d).	0	5	6	290	Finch, W. An Elucidation on the Masonic plates.	1	1	0	
214	Freemasonry, its Two Great Doctrines, The Existence of God, and a Future State; also Its Three Masonic Graces, Faith, Hope, and Charity. 8vo. cloth (pub. at 10s).	0	5	0	291	Grundlinien des Bildes Fr. II. entworfen in d. Loge z. Antfrient. Herzen zu Frkf-n-O. am 20 Sept. 1786.	0	12	6	
216	Dupuy. Condamnation des Templiers. 18mo., front. Brussels, 1702.	0	10	0	292	Findel, J. G. History of Freemasonry.	0	12	6	
221	Lawrence, Archer. Orders of Chivalry. Large 8vo. (Only 100 were printed). London 1871.	1	1	0	293	Findel, J. G. Geschichte der Freimaurerei. Leipzig, 1878.	0	10	6	
223	Harris, Thaddeus Mason. Discourses illustrating the Principles, &c. of Freemasonry. 8vo. front. Charlestown, Mass., 1801.	0	15	0	294	Reade, Compton. Basilissa. The Free of a Secret Craft. (Poem). Oxford, 1869.	0	7	6	
224	Allgemeines Handbuch der Freimaurerei Von-Lemmings Encyklopedie der Freimaur. 4 vols. 8vo. Leipsig.	1	15	0	295	Addison, C. G. The Knights Templars. With plates. 1848.	1	5	0	
226	The Secret Warfare of Freemasonry against Church and State. 8vo. London, 1875.	0	9	0	301	Funk, Z. Geschichte des Buchs. Sarsena, od. der vollkommene Baumeister. Mnth. die Geschichte des Freimaurer-Ordens, &c. 1833.	0	17	6	
227	Coustos' (J.) Sufferings for Freemasonry, and for his refusing to turn Roman Catholic, in the Inquisition at Lisbon, with papers on the Origin of the Inquisition, &c. Portrait and folding plates by Boitard. Scarce. 8vo. calf gilt. 1746.	2	0	0						

In ordering from this list it is only necessary to give the number and date of the work required.



PHOTOGRAPHIC APPARATUS.

CAMERAS, LENSES, ENLARGING LANTERNS AND ACCESSORIES. ALL MAKES.

Central London Agency for Lancaster's and other Goods.

LANTERNS, SLIDES, & APPARATUS OF EVERY DESCRIPTION.

Cheapest House for SECOND-HAND and New Apparatus.

40,000 SLIDES IN STOCK, AND LARGE COLLECTION OF INSTRUMENTS.

SINGLE LANTERNS, with 3-wick Lamps, from 30s complete. BI-UNIAL LANTERNS from 5 Guineas. TRIPLE LANTERNS from 8 Guineas. Wholesale, Retail, and for Exportation. LANTERNS AND SLIDES ON HIRE. Lists Free.

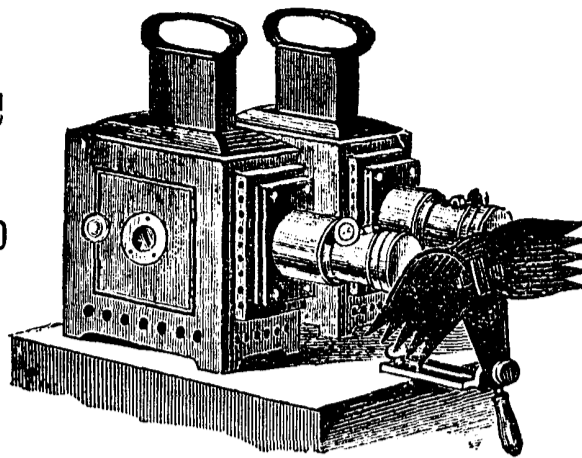
Established 20 Years.

CHATHAM PEXTON

(Member of the Lecturers' Association)

DISSOLVING VIEW ARTIST AND MANUFACTURER,

2nd FLOOR, 22 GRAY'S INN ROAD, HOLBORN, LONDON, W.C.



THE PROBLEM SOLVED.

THE

THE PROBLEMA SHIRT.

"PROBLEMA" SHIRT

(PATENTED).

WAISTCOAT BUTTONED.



H. J. CHAPMAN,
7 RAILWAY APPROACH,
LONDON BRIDGE, S.E.



WAISTCOAT UNBUTTONED.

6s. 7s. 8s.

Trade Mark Regd.

Nothing tends so much to mar one's appearance in Evening Dress as a Front struggling to escape from the Waistcoat.

This Shirt effectually solves that problem.

FREEMASONS, M.P.'s, and all who dress well, will be convinced of this after a trial, and no other will be worn morning or evening.

SEND FOR SELF-MEASUREMENT.

HOTELS, ETC.

- C**ARLISLE—Bush Hotel. SUTCLIFFE HOLROYD Proprietor.
- E**ALING—Feathers Hotel.
- E**ASTBOURNE—Pier Hotel, Cavendish Place. View of Sea and Pier. A. TAYLOR Proprietor
- E**AST MOLESEY.—Castle Hotel, Hampton Court Station. Specimen Menus, with Tariff, on application. JOHN MAYO Proprietor.
- H**AVERFORDWEST.—Queen's Family and Commercial Hotel. BEN. M. DAVIES Proprietor.
- M**ILFORD HAVEN.—Lord Nelson Hotel. T. PALMER Proprietor.
- R**ICHMOND—Station Hotel, adjoins the R Railway Station. Every accommodation for Large or Small Parties.
- S**ANDWICH—Bell Family and Commercial Hotel. Good Stabling. J. J. FILMER Proprietor.
- W**EST COWES—Gloucester and Globe Hotels. G. A. MURSELL, Proprietor.

There are multitudes of people who look upon advertising as a sort of Lottery, and bestow infinitely more thought in the selection of a clerk at £100 a year than in the expenditure of £1000, or two in the same period in advertising. A tinge of the shrewdness displayed in all other branches of their business given to the management of their advertising will be amply repaid. The ADVERTISEMENT AGENT has become an indispensable factor in this matter of publicity, and his *raison d'être* is perfectly unassailable. Would you leave or enter a port without a pilot? Would you commence and prosecute a law suit without a legal adviser? Either of these courses would not be more foolish than rushing into expenses in Advertising without a competent practical and professional adviser. I am at all times happy to render advertisers every assistance in my power, and to give them the benefit of the experience I have gained during the past twenty years as a London advertising agent. Address:—HY. SELL, (Editor "Sell's Dictionary of the World's Press,") Sell's Advertising Agency, Ltd., 167, Fleet Street, London.

NEWSPAPER ADVERTISING

PORTSMOUTH TIMES AND NAVAL GAZETTE.

Hampshire, I. of Wight and Sussex County Journal. Conservative organ for the district. Largest and most influential circulation.

The Naval Paper of the Principal Naval Arsenal. See "May's British and Irish Press Guide." Tuesday Evening, One Penny, Saturday Twopence.

Chief Offices:—154 Queen Street, Portsea. Bro. R. HOLBROOK & SONS, Proprietors. Branch Offices at Chichester and Gosport. Agencies in all the principal towns in the district. Advertisements should be forwarded to reach the Office not later than Tuesday Mornings and Friday Afternoons.

WAIFS AND STRAYS CHIEFLY FROM THE CHESS BOARD, by Captain Hugh R. Kennedy, Vice-President of the British Chess Association. LONDON: W. W. MORGAN, Hermes Hill, N.

FRAZER'S TABLETS.

FRAZER'S Purify the Blood, Improve the Complexion, Insure Good Health, Make Work a Pleasure, and Life Enjoyable. **SULPHUR** Sold by Chemists at 1/4, or post free 15 Stamps from FRAZER & Co., 29 Ludgate Hill, London. Agents Wanted. Liberal Terms. Wholesale: The Grocers' Association, Ltd., London, S.E.

W. & J. BALLS, BOOKBINDERS,

IN ALL BRANCHES. Metropolitan Bookbinding Works, 362 GRAY'S INN ROAD, KING'S CROSS. BOOKS BOUND TO ANY PATTERN. Old Bindings & Libraries Repaired & Decorated.

THE THEATRES, AMUSEMENTS, &c.

- COVENT GARDEN.**—At 7:30, PROMENADE CONCERTS.
- HER MAJESTY'S.**—At 8, PROMENADE CONCERTS.
- ADELPHI.**—At 8, THE SHAUGHRAUN.
- CRITERION.**—At 8:10, THE DOWAGER. At 9, BETSY.
- GAIETY.**—At 8:30, FAUST UP TO DATE.
- SAVOY.**—At 8:15, THE YEOMEN OF THE GUARD. At 7:20, Mrs. JARRAMIE'S GENIE.
- TERRY'S.**—At 8:30, SWEET LAVENDER.
- PRINCE OF WALES'.**—At 7:30, JOHN SMITH. At 8:15, PAUL JONES.
- LYRIC.**—At 7:50, FUNNIBONE'S FIX. At 8:30, DORIS.
- COURT.**—At 8:15, HIS TOAST. At 9, AUNT JACK.
- PRINCESS'S.**—At 8, PROOF.
- VAUDEVILLE.**—At 8:30, IN DANGER.
- COMEDY.**—At 8, THE BEGGAR. At 9, AESOP'S FABLES.

- STRAND.**—At 8, BOYS WILL BE BOYS. At 8:45, OUR FLAT.
- SHAFTESBURY.**—On Tuesday, at 8, THE MIDDLEMAN.
- GRAND.**—At 7:30, Mr. J. L. TOOLE. On Monday, EAST LYNN.
- STANDARD.**—At 7:30, HUMAN NATURE.
- SURREY.**—At 7:30, HANDS ACROSS THE SEA.
- MOORE AND BURGESS MINSTRELS,** St. James's Hall.—Every evening at 8; Mondays, Wednesdays, and Saturdays, at 3 and 8.
- EGYPTIAN HALL.**—At 3 and 8, Messrs. MASKELYNE AND COOKE.
- CRYSTAL PALACE.**—POPULAR FETE; CONCERT; AQUATIC FIREWORKS. Open Daily—PANORAMA; Toboggan Slide, Aquarium, Picture Gallery, &c.
- ALEXANDRA PALACE.**—PAIN'S BENEFIT; THE SHAUGHRAUN; CONCERT; FIREWORK DISPLAY.—Circus; Variety Entertainment, &c.

- ST. GEORGE'S HALL.**—Mr. and Mrs. GERMAN REED'S Entertainment. Mondays, Wednesdays, and Fridays, at 8. Tuesdays, Thursdays, and Saturdays, at 3.
- SPANISH EXHIBITION, EARL'S COURT.**—Open Daily from 2 p.m. till 10:45 p.m.
- NIAGARA IN LONDON.**—Open Daily, from 10 a.m. till 10 p.m. Grand Panorama of NIAGARA.
- ROYAL AQUARIUM.**—Open at 12; close 11:30. Constant round of amusements.
- ALHAMBRA.**—Every evening at 8, Variety entertainment, Two Grand Ballets, &c.
- EMPIRE.**—Every evening, at 8, Variety Entertainment, Two Grand Ballets, &c.
- CANTERBURY.**—Every evening at 7:30, Grand Variety Company, &c.
- LONDON PAVILION.**—Every evening at 8, Grand Variety Company.
- PARAGON.**—Every evening, at 7:30, Variety Entertainment, &c.
- MADAME TUSSAUD & SON'S EXHIBITION.**—Open 10 till 10. Portrait Models of Past and Present Celebrities.

SPIERS & POND,

Masonic Temples & Banqueting Rooms, FREEMASONS' TAVERN,

THE CRITERION, THE HOLBORN VIADUCT HOTEL.

MASONIC MANUFACTORY—JEWELS, CLOTHING, &c.
JOSEPH J. CANEY,
 Manufacturing Goldsmith,
 44 CHEAPSIDE, LONDON, E.C.
 SEND FOR ILLUSTRATED CATALOGUE.

H. T. LAMB,
 MANUFACTURER OF
 MASONIC JEWELS, CLOTHING AND REGALIA,
 5 ST. JOHN SQUARE, LONDON.

PRICE LIST, CONTAINING 120 ILLUSTRATIONS, POST FREE ON APPLICATION.

W. W. MORGAN,
 LETTER-PRESS, COPPER-PLATE, LITHOGRAPHIC PRINTER,
 BELVIDERE WORKS,
 HERMES HILL, PENTONVILLE.
 SUMMONSES, MENU CARDS, &c. ARTISTICALLY EXECUTED.
Sketches or Designs for Special Purposes Furnished on Application.
 Books, Periodicals, Pamphlets, Catalogues, Posters, Billheads, Showcards, &c.
 Every description of Printing (Plain or Ornamental) executed in First Class Style.
 ESTIMATES SUPPLIED.

ESTABLISHED 1851.

BIRKBECK BANK.—
 Southampton Buildings, Chancery Lane.
 THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.
 TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £100.
 The Bank undertakes for its Customers, free of Charge, the custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.
 THE BIRKBECK ALMANACK, with full particulars, post free, on application.
 FRANCIS RAVENSCROFT, Manager.

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession and no Rent to pay. Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH, with immediate possession, either for Building or Gardening purposes. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY as above.
 The BIRKBECK ALMANACK, with full particulars, on application.
 FRANCIS RAVENSCROFT, Manager.

ACCIDENT INSURANCE COMPANY,
 Limited, St. Swithin's House, 10 St. Swithin's Lane, E.C.
 General accidents. Personal injuries.
 Railway accidents. Death by accident.
 C. HARDING, Manager.

MADE WITH BOILING WATER.
E P P S ' S
 GRATEFUL—COMFORTING.
C O C O A
 MADE WITH BOILING MILK.
"PAINLESS AND PERFECT DENTISTRY."

A New Pamphlet, by Dr. GEO. H. JONES, F.R.S.L., F.R.M.S., &c., Surgeon-Dentist, 57 Great Russell-street, facing British Museum entrance, London, contains a list of Diplomas, and Silver Medals and other Awards obtained at the Great International Exhibitions. Forwarded gratis and post free.

Her Majesty's Surgeon-Dentist's Testimonial.
 My Dear Doctor,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS,
 By appointment Surgeon-Dentist to
 Her Majesty the Queen.
 Geo. H. Jones, Esq., D.D.S.

Scientific Department.
 Laboratory of Experimental Science.
 This is to certify: That I have analysed the Prize Medal Teeth submitted to me, and find them to be composed only of minerals of extreme purity. I have also examined and tested your patented painless system of adjustment; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced. Both physically and anatomically they are a beautiful resemblance to the natural teeth.
 (Signed),
 EDWARD V. GARDNER, F.H.S., M.S.A.,
 Professor of Chemistry, and of Bernal College, W.
 To Dr. Geo. H. Jones, Surgeon-Dentist,
 57 Great Russell Street, Bloomsbury Square,
 London.

WORTH A GUINEA A BOX.

BEECHAM'S PILLS. **BEECHAM'S PILLS.**
 Are universally admitted to be worth a Guinea a Box for Nervous and Bilious Disorders, such as wind and pain in the stomach, sick headache, giddiness, fullness and swelling after meals, dizziness and drowsiness, cold chills, flushings of heat, loss of appetite, shortness of breath, costiveness, scurvy, blotches on the skin, disturbed sleep, frightful dreams, and all nervous and trembling sensations, &c. The first dose will give relief in twenty minutes. This is no fiction, for they have done it in thousands of cases. Every sufferer is earnestly invited to try one box of these Pills, and they will be acknowledged to be
WORTH A GUINEA A BOX.
 For females of all ages these Pills are invaluable, as a few doses of them carry off all humours, and bring about all that is required. No female should be without them. There is no medicine to be found to equal BEECHAM'S PILLS for removing any obstructions or irregularity of the system. If taken according to the directions given with each box, they will soon restore females of all ages to sound and robust health.

BEECHAM'S PILLS. For a weak stomach, impaired digestion, and all disorders of the liver they act like "MAGIC," and a few doses will be found to work wonders upon the most important organs in the human machine. They strengthen the whole muscular system, restore the long-lost complexion, bring back the keen edge of appetite, and arouse in action with the ROSEBUD of health the whole physical energy of the human frame. These are the "FACTS" admitted by thousands, embracing all classes of society, and one of the best guarantees to the nervous and debilitated, is that
BEECHAM'S PILLS
 have the largest sale of any patent medicine in the world.
 Prepared only, and sold Wholesale and Retail by the Proprietor, T. BEECHAM Chemist, St. Helen's, Lancashire, in Boxes, 1s 1½d and 2s 9d each. Sent post Free from the Proprietor, for 15 or 35 stamps. Sold by all Druggists and Patent Medicine Dealers in the United Kingdom.

FULL DIRECTIONS ARE GIVEN WITH EACH BOX.