

Freemason's Chronicle;

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FOR LOVE OF FREEMASONRY.

ALL is fair in love or war, we are told; and while we are not prepared to question the truth of this old adage, we yet feel justified in asking if there are any among us who can look back, and think of the times when they were engaged in the one or the other, and in calmer moments satisfy themselves that all they then did was either fair or politic? We are afraid a negative answer would have to be given; for most men, in their excesses of zeal or love, will do what in the ordinary course of events they would regard as next to madness, and if they had not unmistakable proof to the contrary, would even go so far as to doubt the possibility of their having acted in the way they did. Freemasonry is not different in this respect to other worldly pursuits, and many men must be surprised to discover what they have done for the good of the Order, or on behalf of some of its members, when the excitement under which they acted has worn off, and they are able to regard matters in a quiet and business-like manner. It would of course be unjust to say that the principal work of Freemasonry is carried out by men led away by enthusiasm for the Craft, but, on the other hand, it would be equally wrong to believe that Freemasonry would have made the rapid strides it has made during the last quarter of a century if its members had not at times been carried away by their love for the Order and its teachings. If we had to depend wholly and solely on plain, matter-of-fact sentiment in Freemasonry, what would be its position to-day? It certainly would not occupy its present place; but fortunately its teachings are of so fascinating a character as to arouse strong sentiments of love in the hearts of a large number of its votaries, with the result that they undertake and accomplish far more than they would dream of if they looked about from a quiet, matter-of-fact standpoint. We are ready to believe that in the majority of cases men are satisfied that what they do in times of excitement will bear consideration in moments of ease, but there are many others who are not only annoyed, but also ashamed, to confess how much they neglected ordinary caution during some of the enthusiastic outbursts they have experienced in association with Freemasonry. Many of us devote our time and means to our friends—both outside as well as inside of Freemasonry—far more than we can actually afford to do, and in view of such a failing it would be unjust to charge to Freemasonry all the excesses committed under this head, but we must recognise the ties of Freemasonry as giving an additional power to those who seek our help, while its principles and teachings preclude the possibility of our wholly turning a deaf ear to any of the appeals made through its channels. We must, then, guard ourselves against too great a love for the Order, just as we must guard against cultivating contempt for its teachings or practices.

THE CONSTITUTIONS OF ENGLISH FREEMASONRY.

By Bro. H. J. WHYMPER, C.I.E.

“Of all the books to try the patience and excite the disgust of a sensible reader, I would prescribe the earlier Masonic Histories . . . the first was James Anderson, D.D.”—Stone's Letters on Masonry, p 82.

THE above reference is to the earliest printed Constitutions of Freemasonry, in which there is an exceedingly imaginative “History of Masonry from the Creation throughout the known earth till good old Architecture, demolish'd by the GOTHs, was revived in Italy. Chap. I., From the CREATION to Grand Master NIMROD,” &c., &c. The well-known Masonic writer Mackey, carried his contempt for this history, which is embodied in our Constitutions, to still greater lengths, for he entirely omitted Craft Constitutions from his Encyclopædia, and under the head of “Old Records” he wrote that their historical portion, “as written by Anderson, Preston, Smith, Calcott, and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader.”

The first printed Constitutions were published in 1723, and it was then considered that the true Constitutions of the Fraternity consisted in, or were composed by, its history, its ancient charges to its members, and its regulations. In and after 1813 history disappeared as a part of the Constitutions,—in a former article on Theories of Origin, excerpts were given from the “Ahiman Rezon,” which contained the Constitutions of the Atholl Masons, showing how even in the middle of last century the historical part had been a subject for laughter. That history does, however, form a part of the real Constitution of any society is well shown by the following quotation:—

“The word Constitution in the time of the Roman empire signified a collection of laws or ordinances made by the Emperor. We find the word used in the same sense in the early history of English law, e.g., the Constitutions of Clarendon. In its modern use Constitution has been restricted to those rules which concern the political structure of society. If we take the accepted definition of a law as a command imposed by a sovereign on the subject, the Constitution would consist of the rules which point out where the sovereign is to be found, the form in which his powers are exercised, and the relations of the different members of the sovereign body to each other where it consists of more persons than one. In every independent political society, it is assumed by these definitions, there will be found somewhere or other a sovereign, whether that sovereign be a single person, or a body of persons, or several bodies of persons. The commands imposed by the sovereign, person or body on the rest of the society are positive laws, properly so called. The sovereign body not only makes laws, but has two other leading functions, viz., those of judicature and administration. Legislation is for the most part performed directly by the sovereign body itself; judicature and administration, for the most part, by delegates. *The constitution of a society, accordingly, would show how the sovereign body is composed, and what are the relations of its members inter se, and how the sovereign functions of legislation, judicature, and administration are exercised.*”

It will be seen by this that history cannot really be

eliminated from formulated Constitutions. The Masonic Constitutions of 1723 were prepared or compiled by Dr. James Anderson, by order of the Grand Lodge; they were revised and altered to some extent by other brethren duly appointed to the task, and the printed matter eventually published was the basis of all authority until 4th November 1738, when the second issue of printed Constitutions took place. Page xi. of this work has

THE SANCTION.

WHEREAS on 25th November 1723, the *Grand Lodge* in ample form resolved, that no Alterations shall be made in their printed Book of CONSTITUTIONS without leave of the *Grand Lodge* :

And whereas some have written and printed books and pamphlets relating to the fraternity without leave of the *Grand Lodge*, some of which have been condemn'd as pyritical and stupid by the *Grand Lodge* in *Ample Form* on 24th February 1734-5,* when the brethren were warned not to use them nor encourage them to be sold :

And whereas on 25th January 1737-8 the last *Grand Master*, the Earl of DARNLEY, with his *Deputy* and *Wardens*, and the *Grand Lodge*, after due approbation, ordered our Brother Anderson, the author, to print and publish this our new Book of CONSTITUTIONS, which they recommended as the only Book for the Use of the Lodges, as appears by their APPROBATION, page 199.

Therefore we also, the present *Grand Master*, *Deputy* and *Wardens*, do hereby RECOMMEND this our new printed Book as the only Book of CONSTITUTIONS to the Free and Accepted MASONS; and disclaiming all other books that have not the sanction of the *Grand Lodge*, we warn all the brethren against being employed or concerned in writing and spreading, printing and publishing any other books relating to *Masons* or *Masonry*, and against using any other book in any Lodge as a *Lodge-book*, as they shall be answerable to the *Grand Lodge*.

CARNARVON, *Grand Master*.

JOHN WARD, *Deputy Grand Master*.

GEORGE GRAHAM, } *Grand Wardens*.
ANDREW ROBINSON, }

JOHN REVIS, *Secretary*.

It is very apparent from this "Sanction" that the Government of the Craft, whilst approving of Dr. Anderson's romances, disapproved of Masonic literature generally. Such matter-of-fact writers as Hughan and Gould would assuredly have received but short shrift from the *Grand Lodge* of 1738, which whilst accepting the mountains of sugar and rivers of rum of fiction would certainly have objected to the flying fish of fact.

All record of how even the present form of government in the Craft came into existence may now be searched for in vain in our current printed Constitutions, which consist of "The General Charges, Laws, and Regulations." How the e came to be signified by the title "Constitutions" can only be learnt by study, but it is to be hoped the *Grand Lodge* at no distant date may restore, or supply, to our present guide a historical section. Even if the history of the Craft was only carried back to the year 1717, much information of an interesting nature would be commonly available to all; but it is probable that a short summary would have a value in satisfying some of the inquiries of newly joined brethren. It is notorious that many abandon *Masonry* from being unable to satisfy legitimate cravings for requisite information on very elementary subjects.

The present Constitutions, after giving the ancient charges, split up the general Laws and Regulations into sections relating to (a) the *Grand Lodge*, (b) *Provincial* and *District Grand Lodges*, (c) *Private Lodges*, (d) the *Charity Fund* and its administration, (e) the rules relating to the *Boards* dealing with miscellaneous matters and colonial affairs, descriptions of clothing and jewels to be worn—of fees payable, and so on, complete the "Constitutions of the Ancient Fraternity of Free and Accepted *Masons*!" No explanation has yet been afforded which could enable any one to reconcile the title with the contents of the volume.

The Constitutions of 1738 differ in some very essential

* Having been engaged for some years in collecting titles of Masonic books, this statement naturally attracted my attention. I can only verify one book, "The Freemasons' *Vade Mecum*," as having been condemn'd by the *G. Lodge* as a pyritical and silly thing."—H.J.W.

points from those of 1723—the most remarkable one being in the section of the Charges which relate to religion. In the 1738 edition, rational instructions are given to the Craft, but in the edition of 1723 a brother is distinctly informed that in ancient times he would have been required by *Freemasonry* "to be of the religion of that country or nation! whatever" it might be, in which he resided! and he is enjoined to be of "that religion in which all men agree!" In 1756 the third edition of the Constitutions was published, and the 1723 religious position was re-occupied—later editions of last century re-affirm a *Mason* should be of "that religion in which all men agree." The vagueness is to some minds comprehensive, but we have beaten the record of ambiguity in the Constitutions of this century, which states that we are "as *Masons*, of the universal religion above mentioned" (Charge vi., sec. 2), the reference to religion being in Charge 1, which runs:—

"A *Mason* is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A *Mason* is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practices the sacred duties of morality. *Masons* unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus *Masonry* is the centre of union between good men and true, and the happy means of conciliating friendships amongst those who must otherwise have remained at a perpetual distance."

It can hardly be said that this describes any particular religion—the words, "Let a man's religion or mode of worship be what it may," contradict the idea that any form of religion is laid down. Yet later on in the Charges we have a reference to "the universal religion above mentioned"—does any one know it? It is questionable if any one cares about it?

The present form of our Constitutions was adopted in 1815, two years after the Union of the two rival Masonic bodies—respectively known as the *Ancients*, or *Atholl Masons*, and the *Modern Masons*. The very essential historical element of any Constitutions then disappeared. That Dr. Anderson's History was worthless is not worth argument, but that any Constitutions which omitted to show how the power to rule and legislate was acquired should have been formulated and approved in 1815 is what *Preston* would have called an "Illustration of *Masonry*." That such an incomplete and unsatisfactory state of affairs has continued can only be a matter of surprise to the uninitiated.

The earliest known record of *Freemasonry** is in effect a better attempt to provide the Craft with an ideal of its real Constitution than any issue of Masonic Constitutions of the present century. Admirable as these may be as legislative rules, the term Constitution is a misnomer. The numerous so-called Charges of the 17th century witness a more complete comprehension of the requirements of Constitutions than those of the 19th century, for the former almost invariably try to show how supreme power was acquired—and however little the student may be disposed to accept the "Theories of Origin" advanced in the MSS. now known—he must yet admit there is a proper progression of explanation in their contents.

What are now given as Charges belonging, or applicable, to the Craft as now constituted (although they are described as "Antient," cannot be received in their entirety except with a certain allowance for allegory. The 5th Charge relates chiefly to working, or *Operative Masons* and their hire; it is only by treating this as part of an allegory that it is applicable to the present system of *Freemasonry*. The 6th section, or clause of the 6th Charge, refers to the actual employment as a workman of a brother in need; the reference is to *Operative Masonry* and to men earning their livelihood.

Nearly fifty years ago Mr. Halliwell remarked that "the regulations of the companies of *Masons* in olden times were not very different from those of other trades." He was

* The Regius MS.

then reviewing the Regius MS., and he quoted Bibl. [Harl. MS. 646], ff. 1-9 (Wanley Coll. Miscel.), which is a copy of a 14th century MS. relating to the Tilers of Coventry, in support of his statement. This MS. certainly opens in a manner which is not dissimilar to the contents of many of our Old Charges: "In the name of God, Amen."

"These benne the poyntes and the ordynauns of the Tylers craft of Coventre First hit is ordeynond that every here thei shall come to gydur to the White frers on Seynt Steronsis day and there yu worshippe of God and of owre lady to offere at the hye messe and hyf hit be an Elyng day ffar to goo honestlyche to gydur and ete and drynke."

But the differences between this MS., which was written about the same time as our earliest Constitutions (the Regius MS.) are very marked. The Tyler's rules make no claim to any great antiquity, and there is ample internal evidence that when the MS. was written, the rules had been newly formulated. They refer entirely to ordinary working men in only one part, which was admittedly added to the MS. in 1432; is there any allusion or hint as to how the laws or rules came into existence. On the other hand, our own M.S. carefully describes how our society came into existence and how the power of government was acquired; it thereafter gives the rules of the Craft and admonitions, which are in several cases not applicable to ordinary handicraftsmen. It illustrates something more than the dawn of Speculative Masonry, whilst it yet has references to actual building operations. It is this peculiarity which distinguishes it from any other trade regulations known.

"ANTIQUITY OF MASONIC DEGREES" ONCE MORE.

BY BRO. JACOB NORTON.

I HAVE read with care Bro. Gould's letter under the above heading, in the FREEMASON'S CHRONICLE of 2nd August. I have also reperused Chapter XVII. of Bro. Gould's "History of Freemasonry," and am very sorry that I remain unconvinced and unconverted to Bro. Gould's views, and must repeat here what I have pointed out in my former paper, that in the 1723 Constitutions Anderson said:—"Apprentices must be admitted Masters and Fellow Craft only here [in the Grand Lodge] except by dispensation." Evidently meaning that a Lodge had a right to confer the Apprentice degree. But the Grand Lodge reserved to itself the right of either granting a dispensation to a Lodge to confer the Master's and Fellow Craft's degrees, or not.

In the year 1738 Constitutions, under the heading of "New Regulations," Anderson also said, "The Master of a Lodge, with his Wardens and a competent number of the Lodge assembled in Due Form, can make Masters and Fellows at discretion."

In both of the above paragraphs the word "and" [and not "or"] stands between the words "Masters" and "Fellow Crafts." According to my understanding, when Anderson said "Apprentices," he meant those that have taken one degree; and by "Fellow Craft and Masters" he meant two degrees more. The sum total means three degrees. Or, in other words, I believe that 1 and 2 makes 3, and not 2, and that is just the kind of arithmetic I learned when I went to school.

Bro. Gould quotes from a *Daily Journal* of 15th August 1730:—

N.B.—When you are first made a Mason, or as they call it, passed the Master's part, you are only an entered Apprentice. Note.—There is not a man in a hundred that will be at the expence to pass the Master's part, except it be for interest."

Now, I admit that, according to the writer of the *Daily Journal* of 15th August 1730, it may be put down *cock sure* that at the above date Masons had but two degrees, namely, Apprentice and Master. But, on the other hand, I beg to remind Bro. Gould that out of 106 Lodges in London and its suburbs in 1738, only 11 of these Lodges availed themselves of the privilege granted by the Grand Lodge in November 1725 to confer the third degree upon Fellow Crafts. One of these Lodges was constituted in 1723. One was constituted in 1725, and two were respectively constituted in April and in July 1730. It is possible that not one of the said Lodges began to raise Masons until after 1730; but be that as it may, the Masons of 1730 could not have cared much about taking more than one degree, and

having taken the first degree, some of them probably did not care whether the Lodge could supply them with one or two more degrees, and whether the second degree was called Fellow Craft or Master's degree, they doubtless knew that the Master had to take another degree, and may therefore have imagined that the second degree was called the *Master's* degree, and such was evidently the case with the writer in the *Daily Journal* of 15th August 1730, whom Bro. Gould quoted to prove that in 1730 Masons had only an Apprentice and a Master's degree: while, on the other hand, another book was printed in 1730, in which is described three distinct degrees, respectively named, the "Prentice Degree," the "Fellow Craft Degree," and the "Master's Degree."

Again, "*Old Livens*" was translated in 1721. I believe that its preface is dated 1721, but it was printed in 1722. Its translator's name was Eugenius Philaethes, F.R.S. He was initiated into Masonry, and having been a dreamer of the highest kind, he very naturally imagined that those degrees which the Grand Lodge alone conferred contained the most wonderful kind of mysteries in creation, and he thus addressed the then highest Masonic luminaries.

"And now, my brethren. You of the higher class, permit me a few Words, since you are but few, and these few words I shall speak to you in riddles, because to you it is given to know those mysteries which are hidden from the unworthy."

Now let us bear in mind that if Masons had two degrees before 1717, that those degrees must have been then conferred in the Lodges upon all who were initiated. Now, in 1717, the Grand Lodge was organized by four Lodges, and I have seen somewhere an estimate (I think that it was by Bro. Gould) that the three first Lodges had about 15 members each, and Lodge No. 4 had about 75 members. Then, if my memory be correct, the Grand Lodge started with about 120 Masons, who had all received the first and second degrees. It is not impossible that George Payne's Constitutions of 1720 prohibited Lodges from conferring more than one degree; but those who were initiated between 1717 and 1720 must also have received two degrees in their respective Lodges (that is if Masons had two degrees before 1717). If such had been the case, and assuming that between 1717 and 1720 that 30 new Masons were made in the four Lodges, then there must have been 160 Masons in 1720 who were illumined with both degrees.

Now, during the year 1721, two new Lodges were constituted, and assuming that the two new Lodges of 1721 numbered together forty members, and that the three Officers of each of the new Lodges alone had received the Fellow Craft degree, then there must have been in London on the 1st of January 1722 about 166 Masons who were illumined with the highest Masonic degree then known, viz., "Master or Fellow Craft," and only 36 Apprentices; and if such was the case there must have been in January 1722 more than four Masons who had received the *tip-top* degree to one who received the Apprentice degree only. This, however, would be at variance with the paragraph quoted above, from the Introduction to the book called *Long Livens*, wherein it is plainly stated that those who then had received the highest mysteries were but a few.

But if we adopt the common sense view, that up to 1717, or 1720, Masons had but one degree; that about 1720 the Grand Lodge added a Fellow Craft and a Master's degrees, that the earliest Constitutions required Officers of Lodges to receive the Fellow Craft degree, while the Master's degree was reserved for a "higher class," which class consisted of but "a few"; then the words of Bro. Eugenius Philaethes, written in 1721, were in perfect harmony with the laws regarding the higher degrees in those days. And he doubtless referred "the mysteries which are hidden from the unworthy," to the third degree or Master Mason's degree.

But Anderson, in his "History of Masonry" of 1723, furnished indirect evidence of the then existence of the Master Mason's degree. Now, be it remembered that no pre-1717 Masonic MS. alludes to Hiram Abif, but in the 1723 history appended to the Constitution Anderson gave a long foot-note, in small type, which covers half of the pages numbered 10, 11, and 12, all of which is devoted to Hiram Abif. Now it seems to me that if Hiram Abif had not then been introduced into the Masonic ritual, that Anderson would not have written in 1722 (for the book, though printed in 1723, was written in 1722) such a long dissertation about Hiram Abif.

Now Bro. Gould maintains that in 1723 Masons had two

degrees only, and as he quoted in a previous paper from the Grand Lodge minutes of 27th Nov. 1725, wherein the words "Master's degree" is only referred to, I infer therefrom that Bro. Gould believes that even on 27th Nov. 1730, Masons still had but two degrees. On the other hand, however, Bro. Gould cannot deny that in October 1730, Masons did have three distinct degrees. Nor can it be supposed that the third degree was concocted after the "Daily Journal" of 13th of August made its statement, that only the Apprentice and Master's part existed at the above date, for if the third degree had been invented after the 15th of August 1730, Pritchard would have known it, and would have made it known too.

That the third degree existed before 1730 may be inferred from another fact. Viscount Kingston, after serving as Grand Master of England in 1729, was elected Grand Master of Ireland early in 1730. And if Lord Kingston did not bring with him the third degree into Ireland early in 1730, I should like to learn when, and by whom it was introduced.

Putting therefore these facts and inferences together, I think that Bro. Gould will not deny that the third degree existed at least before 15th August 1730, hence the evidence of the *Daily Journal* of the above date to the contrary is worthless. Presuming that this question is settled, I now ask Bro. Gould, once more, to answer the following questions:—

First. If Masons had two degrees before 1717, that is, the Apprentice degree and "the Fellow Craft or Master's degree," the last two having been in olden times "convertible terms," why did the Grand Lodge—either in 1720 or in 1723—prohibit Lodges from conferring the second degree; and why did the Lodges suffer the Grand Lodge to deprive them of a time immemorial privilege?

And second, I want Bro. Gould to inform me as to when "Fellow Craft and Master" ceased to be "Fellow Craft or Master"? or, in other words, when did Fellow Craft and Master cease to be convertible terms? When did Masons find out that

1 and 2

amounts to not a fraction less than 3?

Or, in plain English, when was the third degree manufactured and adopted by the Grand Lodge of England?

BOSTON, UNITED STATES, 15th August 1890.

STAT. 3 HEN. VI., Ch. I., A.D. 1425.

BY BRO. R. F. GOULD.

IN the last number of the CHRONICLE, Bro. Jacob Norton in citing the above Statute, quotes its preamble as follows:—"Whereas, by yearly congregations and confederacies, made by the Masons in their general assemblies," [italics mine], &c.

The actual wording of the statute is, however:—"En primes come par les annuels congregacions et confederacies faitz par les Masons en leur generalx chapitres assemblez," &c. The phrase, "en leur generalx chapitres assemblez"—in their general chapters assembled—until the authorised edition of the statutes in 1810, was almost invariably translated "in their general chapters and assemblies." Few commentators troubled themselves to consult the original Norman-French, and, as a natural consequence—even when one did not copy directly from another, as was probably the case in the majority of instances—the commentary or annotation was applied to a garbled or falsified version of the record it professed to explain. The earliest known translation of the Statute—Harleian MS. No. 4999—has *assemblies*, and in their allusions to the 3 Hen. VI. Ch. I., Doctors Plot and Anderson, Preston, Dalloway, Findel, and even Kloss, are content to use the same expression. Bro. Norton's reading of the Statutes of Labourers differs very materially from my own—to which having devoted a chapter (VII.) in my History of Freemasonry, I need do no more than refer. But as our brother is responsible for a faulty quotation, I hasten to point it out to him, feeling assured that however discrepant may be our conclusions, it is his wish, equally with my own, to base them in all cases upon the best evidence that is procurable, and when citing authorities to give the exact words of the originals.

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

THE SOURCE OF MASONIC SYMBOLISM.

AS previously mentioned, a successful attempt has been made to establish on the Diamond Fields a "Local Correspondence Circle" in connection with the Lodge Quatuor Coronari, No. 2076, London, which was established in London in January 1886, with the object of encouraging and advancing Masonic and archaeological research. The foundation members were Bros. Sir Charles Warren, W. H. Rylands, R. F. Gould, Dr. A. F. A. Woodford, Walter Besant, G. P. Rylands, Major Pratt, W. J. Hughan, and G. W. Speth Secretary. At the first meeting of the Kimberley Correspondence Circle, which was held in the Masonic Temple, under the banner of the Cosmopolitan Lodge, with Bro. W. F. Cranawick presiding, Brother Da Silva read a highly interesting paper on "The Source of Masonic Symbolism," in the course of which he said:—"In this age of progress, when the pursuit of science is the aim of almost every portion of civilised society, the study of a science that tends to consolidate and intensify the spirit of religion and the true essence of divinity, should be the one most studied by the grand majority. The various theories that have been put forward of late years by professed philosophers, such as Tyndall, Spenser, Huxley, Darwin, &c., have tended in some degree to destroy the true and absolute religious belief of many, and the theory of evolution by itself must be considered a direct attack on biblical history. Is it, therefore, to be wondered that a science such as Freemasonry, whose aim it is to "beautify and adorn the inward man," should at the present day be making such vast strides in its work of propagation? Freemasonry raises itself as a barrier against infidel science in aid of true religion, and by its teaching serves to prepare the mind of man for the due appreciation of the infinite. Many of the uninitiated look upon Freemasonry as a kind of solemn farce, combined with fantastic orgies, but we who are initiated into its mystery know that it is a system full of intellectual beauties and moral precepts, and there are again many among us who, looking deeper below the surface, find in all its symbols greater beauties, greater truths, and still greater virtues. When the neophyte standing at the threshold acknowledges the belief in a divine creator, the spirit of religion is aroused, which is continued through each gradation of the mystic ceremony.

Mysticism in every form, from the earliest days, has been associated with the propagation of religious ideas and theories. And there can be no doubt that Symbolical Freemasonry, as a mystic science, has been brought down from the various mystic doctrines of the tenth to thirteenth centuries. The studies of the Pythagoreans, as also the Eleusian doctrines, had as their primary object the adoration of a Supreme Being. The great secret society of Islamism, in the twelfth century, called the "Assassins," had the worship of Allah continually enjoined on them. The Pythagorean theory, or rather belief, was that all things are number, or that number is the essence of everything. Aristotle says, "the Pythagoreans seem to have looked upon number as the principle and so to speak the 'matter' of which existence consists." They supposed the elements of numbers to be the elements of existence, and pronounced the whole heaven to be harmony and number. In addition they believed in a peculiar system of Astronomy, basing their ideas on the existence of a central fire, round which moved the ten heavenly bodies known to science in those days. The principal object by which the Pythagorean theory is known in these days was their belief in the transmigration of souls; this, however, need not concern us here this evening. The Eleusian rites were held at Athens to commemorate certain events in Grecian Mythology. They had one great feature, apart from the most inspiring mysticism in the dramatic symbolism which described the revivification of the earth after the death of winter. This symbolism assumed forms which would explain their meaning even to the uninitiated. The grand ceremony of initiation, &c., into these mysterious rites lasted nine days, and were attended only by those who had been previously initiated into the lesser mysteries. The whole of the inhabitants of Athens attended some further ceremonies which lasted until the eleventh day. Many of these rites and ceremonies were adopted by the followers of Pythagoras, and became part of the Pythagorean creed. The Assassins were a military branch of that secret religious sect of Islamism, whose first Grand Lodge was held at Cairo at the commencement of the tenth century. The Assassins, being more advanced, left the main body of this Order, and migrated to Persia, where they obtained possession of a strong fortress, called Alamet, and under their Great "Sheik al Jebal," or "Old Man of the Mountain," gained immense power over the surrounding countries. The peculiar tenets of this body were marked by the distinctive feature of secret assassination against all their enemies, and this formed the essential characteristic of the sect. They were ruled and governed on true Masonic lines. Under the Old Man of the Mountain were three Grand Priors, who ruled over the three provinces to which their power extended. Next came a body of Priors who were fully initiated into the mysteries; but the main body were the Assassins proper; these were kept uninitiated, and the blindest obedience was exacted and yielded by them. They it was who would perform long and arduous journeys to assassinate those who had offended their Order. Their lives they considered as nothing, and they would resign them at a word from their Sheik. In order to preserve subordination in their ranks, the Islam religion was rigidly enforced. A long list of their victims could be enumerated, and their power lasted nearly 200 years. In the year 1255 their stronghold was destroyed, and over 1200 Assassins were massacred, the rest were scattered far and wide; many returned to Cairo and Alexandria, where they, together with the other mystic societies, flourished side by side for many years. Although the Assassins could not in any way be called a Masonic body, yet their system of organization, and some of their ceremonies, were afterwards adopted by the Cabbalists, and introduced into their teachings.

Thus we find in Alexandria, during the Twelfth and Thirteenth Centuries, societies of religious teachings, Pythagoreans, Eleusians, Islamic, Jewish, and Pagan, each differing in creed, yet all basing

their various ceremonies on symbolism. Thus it came about that these gradually became merged in each other, and striving to penetrate through the impenetrable barrier of Nature, they founded a semi-neutral body, which by absorbing most of their symbols, became the one great school of teaching for that and many succeeding ages, and, although at first founded on cosmopolitan opinions, became before long the recognised school of Jewish faith and tradition. This was the "Cabbala," that mystic form of doctrine which by symbols was supposed to point out the true duty of man in every situation through life. These symbols were arranged in what we should term Masonic devices, by square and by triangle, by the formation and peculiar arrangement of the letters of the alphabet, the combination of words in their Sepheroth, together with various symbols and signs used by the seers of old (the flight of birds, the force and duration of the wind, divination, and second sight). Bro. Gould, in his "History of Freemasonry," refers to the origin of the Cabbala as follows:—"Alexandria was an emporium, not only of merchandise, but of philosophy, and opinions as well as goods were bartered there, to the grievous corruption of sound wisdom, from the attempt which was made by men of different sects and countries, German, Egyptian and Oriental, to frame from their different tenets one general system of opinion. The respect long paid to Grecian learning, and the honours it now received from the hands of the Ptolemies, induced others, and even the Egyptian priests to submit to this innovation. Hence arose a heterogeneous mass of opinions, which, under the name of eclectic philosophy, caused endless confusion, error, and absurdity, not only in the Alexandrian schools, but also among the Jews (who had settled there in very large numbers), and Christians; producing among the former that spurious philosophy which they called the Cabbala, and among the latter a certain amount of corruption, for a time at least, in the Christian faith also." Bro. Gould then proceeds to point out how those doctrines became adopted by the Jews in particular. "From this period there can be no doubt but that the Jewish doctrines were known to the Egyptians, and the Greek to the Jews. Hence Grecian wisdom being corrupted by admixture with Egyptian and Oriental philosophy, assumed the form of Neo Platonism, which, by professing a sublime doctrine enticed men of different countries and religions, including the Jews, to study its mysteries and incorporate them with their own. The symbolical method of instruction, which had been in use from the earliest times in Egypt, was adopted by the Jews, who accordingly put an allegorical interpretation upon their sacred writings. Hence, under the cloak of symbols, Pagan philosophy gradually crept into the Jewish schools, and the Platonic doctrines, mixed first with the Pythagorean, and afterwards with the Egyptian and Oriental, became blended with their ancient faith, in their explanations of the traditions. And the Cabbalists formed their mystical system upon the tenets taught in the Alexandrian schools."

The Cabbala treated of the mysteries of Divine nature and other sublime subjects, which, after the manner of the Egyptian and Pythagorean mysteries, were revealed only to those who were bound to secrecy by the most solemn oaths. The cardinal doctrines of the Cabbala comprise: the nature of the Deity, the Divine emanations or Sepheroth, the Cosmogony, the creation of angels and man, their destiny, and the nature and import of the revealed law. The Divine emanations or Sepheroth are divided into ten parts, corresponding with the ten heavenly bodies of the Pythagoreans, and they are named the Crown, Wisdom, Intelligence, Love, Justice, Beauty, Firmness, Splendour, Foundation, and Kingdom. The principal book, what may be termed the Bible of the Cabbalists, is named "Zohar," which means light, from the words "Let there be light." The Sephira are arranged in symbolical triads, and the Deity is called "En Soph." The Zohar says: "Just as the 'Eu Soph' is represented by the number three so all the other lights, i.e., Sepheroth, are of a threefold character. The Cabbala, since the thirteenth century, has likewise become the exclusive appellation of that system of theosophy which claims to have been transmitted uninterruptedly by the mouths of the patriarchs and prophets, ever since the creation of man.

Thus I have shown how these mysteries became adopted by the Jews, were incorporated into their religion, and became part of their teaching. The Jews, in their commercial pursuits, soon brought them to Europe, and many Cabbalistic Schools were opened. In Italy, especially, the Cabbalistic doctrines took firm hold of the people, not only of the Jewish faith, for many of their symbolical observances were adopted by the Romish Church; and still continuing to flourish we read that in 1450 a number of Jewish Converts in Spain published compilations of the Cabbalistic treatises to prove from them the doctrines of Christianity, and in the sixteenth century Pope Sixtus was so convinced of the importance of these doctrines, that he had them translated for the use of divinity students. These doctrines were eagerly adopted by the various Monastic bodies, and the Benedictines in particular, who had ever made Geometry their favourite study, now with the sanction of their Pope adopted the Cabbalistic teachings, and incorporated many of their symbols into their religious practices.

Having shown the importance of the Cabbala to symbolical religion, Bro. Da Silva proceeded to point out its importance to Symbolical Freemasonry, and he concluded by saying: The Biblical history permeating our ceremonies points to a source beyond the medieval age, and to a source that had Biblical symbolism as its basis. This is a sure proof that the Cabbalistic doctrines grafted on to Freemasonry have given the Order the substratum of religion as its groundwork. Its foundation has been deeply laid in the adoration of the Deity, and He has cemented it and adorned it with every moral and social virtue.

The paper was most attentively listened to, and was followed by a paper contributed by Bro. R. F. Wilson, consisting of a résumé of a contribution in the last published Transactions of the Quatnor Coronati, descriptive of some interesting Masonic discoveries in the Isle of Wight.—*The Diamond Fields Advertiser.*

NOTICES OF MEETINGS.

—:—

PROV. G. LODGE SOUTH WALES (W.D.)

THE Provincial Grand Lodge, Western Division, of South Wales, was held at Pembroke Dock, under the banner of the Loyal Welsh Lodge, No. 378, on Thursday, 28th August, under the presidency of the V.W. Deputy Provincial Grand Master, Bro. W. J. Lyte Skinner Stradling P.G.C., supported by Bro. Homfray D.P.G.M. for Monmouthshire. The following brethren were invested as Officers for the ensuing year:—

Bro. W. Howell Walters W.M. 464	...	Senior Warden
G. P. Davies W.M. 378	...	Junior Warden
Rev. J. M. Griffiths P.M. 1072	...	Chaplains
Rev. G. Huntingdon P.M. 1177	...	
Hearder P.M. 476	...	Treasurer
Jno. James P.M. 464	...	Secretary
Jno. R. Rowlands P.M. 1177	...	Registrar
W. H. Cox P.M. 671	...	Senior Deacon
T. Jones P.M. 476	...	Junior Deacon
E. Davies 990	...	Supt. of Works
J. Jones 1748	...	Dir. of Cir.
A. E. Foster 366	...	Assist. Dir. of Cir.
F. E. Wade 1177	...	Sword Bearer
Gaskell 366	...	Standard Bearers
George Freeman 990	...	
G. A. Davies 2001	...	Pursuivant
W. G. Davies 378	...	Stewards
O. K. Butcher 378	...	
Thos. Rogers 464	...	
W. Gibbon 476	...	
W. Harris 1748	...	
George Bowen 464	...	Tyler

The brethren attended Divine Service at St. John's Church, where a sermon was preached by Bro. Griffiths P.G.C. P.M. 1072. At 3 p.m. about 70 brethren sat down to dinner, when ample justice was done to the viands provided. We were pleased to find amongst the names of visitors that of the newly-elected Secretary of the Boys' School, Bro. J. M. McLeod. We have never seen an extemporised Lodge room more tastefully fitted up than was the school-room used on the occasion for the holding of Provincial Grand Lodge.

MARINERS' LODGE, No. 249.

THE members, with their wives and friends, visited Mold, on Wednesday, the 27th ult., for their usual yearly outing. The party left Lime Street Station by a special train at 9:20 a.m., arriving at Mold at 11 a.m. After viewing the various places of interest in Mold, including the old church, Bailey Hill, &c., they were provided with dinner at the Black Lion Hotel (the proprietor of which is the oldest living Past Master of this Lodge, Bro. P. Maddox), which was served in a highly satisfactory manner. The party were then photographed by Bro. John Ashley, of 87 Lord Street, Liverpool, and afterwards conveyed in waggonettes through the Vale of Clwyd to Ruthin Castle, and, by the kindness and courtesy of Col. W. Cornwallis West, were allowed to visit Ruthin Castle, a most interesting and ancient place. The return drive was then made to Mold, where tea was partaken of, the special train leaving Mold at 8:45 p.m., and arriving at Lime Street at 10:30 p.m., all having spent a most enjoyable day. The arrangements were made and carried out by a committee, of which the W.M. (Bro. W. B. Bridge) was chairman, Bro. W. Hewson I.P.M. Treasurer, and Bro. Thomas Irwin Roberts Secretary. Bro. R. G. Bradley P.M. was a most efficient Director of Ceremonies.

MENTURIA LODGE, No. 418.

THE members of this Lodge held a garden party, on the 28th ult., at the Mount, Penkull, the residence of Bro. John Bromley an old and respected member of the Menturia Lodge, and the gathering was in every way a success. The beautiful grounds surrounding the charming residence of Bro. Bromley are in every way adapted for an out-door gathering, and the members of the Menturia Lodge are indebted to the owner of the Mount for placing it at their disposal. The weather, although not all that could be desired, was favourable for the event, and permitted of dancing on the lawn in front of the house, this pastime afterwards being indulged in in the spacious dining-room. The music was supplied by Mr. T. Tarnock's string band. The guests numbered about eighty, who late in the afternoon sat down to dinner, which was presided over by Bro. John Robinson, the W.M. of the Lodge. A short toast list was gone through, which included the Queen, the Prince of Wales Grand Master of England, and the other members of the Royal Family. Bro. W. Tunncliffe proposed the health of the W.M., which having been appropriately acknowledged, Bro. E. V. Greatbatch proposed the health of Mr. and Mrs. Bromley, and on behalf of the guests acknowledged the kindness of this lady and gentleman in throwing open their abode. Bro. Bromley, in acknowledging the compliment, expressed the pleasure it gave him and his wife to receive his brethren and their ladies. The only other toast was that of the ladies, proposed by Bro. C. Butters, and responded to by Bro. W. R. Tooth. Among those present were the following, who were mostly accompanied by ladies:

Bros. J. Robinson, J. Bromley, C. Adams, T. Taylor, E. V. Greatbatch, W. Tunncliff, E. B. Jackson, J. Ingamells, E. B. Doveaux, C. Butters, E. L. Maddock, D. Jones, Edmund Jones, Elijah Jones, M. Tunncliff, W. T. Copeland, C. F. Baker, J. Munro, J. T. Howson, A. Wenger, George Ellis, F. Skerrett, J. B. Ashwell, G. P. Bradford, G. W. Bradford, W. J. J. W. Heath, H. Brinyard, W. R. Tooth, S. Hayes, H. J. Gover, J. P. Wood, G. Rushforth, John Taylor, W. Jackson, R. G. Hall, J. Birchall, John Pennington, D. H. Dunning, H. P. B. Rigby (Nashville, Tennessee), &c.

HAMER LODGE, No. 1393.

THE annual picnic of this well-known Lodge was held on the 27th ult., when the brethren, together with their wives and sweethearts, numbering 50, took train to Whalley, where a capital luncheon and tea had been provided at the Spread Eagle Hotel, Lamb-roe. After luncheon, the party separated to view the various places of interest in which this historic part of the country abounds. Amongst other places of interest visited were the old venerable abbey and ruins, Stoneyhurst College, the old Parish Church at Myton, &c. With the exception of a heavy downpour during the evening, the weather left nothing that could be desired, and all returned to Liverpool at a late hour after a most agreeable day's pleasure. The principal members of the Lodge present were Bros. J. C. Brooks W.M., J. Pilling P.M. P.G.S.B., Thos. Sammons P.M., R. J. L. Kynaston P.M., Thos. Pierrapont P.M., W. T. Oversby P.M. D.C., J. A. Hignett S.W., R. B. B. Nisbet Secretary, J. O. Jones I.G., N. Christensen, Dr. J. McMurray, and T. Greenland Stewards. The whole of the arrangements were carried out under the genial direction of the W.M. Bro. J. C. Brooks, and he was ably assisted by Bro. W. T. Oversby P.M., and his Senior Warden Bro. J. A. Hignett, who as usual made a very efficient Secretary.

ALBERT EDWARD LODGE, No. 1780.

THE Officers and members held a most successful picnic in the New Forest, on Monday, the 25th ult. The party, which included several ladies, were conveyed in two brakes, which started from the Clock Tower, in New Road, Southampton, at 11 a.m. The weather was beautifully fine, and the drive was most enjoyable. The Forest was reached about one o'clock, and a capital luncheon, provided by Bro. Hall, was partaken of. Cricket and other amusements were indulged in, and at six o'clock they sat down to an excellent tea, laid in a large room at the Bell Inn, Brook, the weather having become unsettled. The room was then cleared for dancing, which was kept up till nearly nine, when a start was made for Southampton. Bro. Wilson's band was in attendance. Amongst those present were:—Bro. Warren W.M. and Mrs. and Miss Warren, Brother Foster Immediate Past Master, Brother Walton Past Master, and Mrs. Walton, Bro. Dr. McDonnell P.M. 20 and 2150, Mrs. McDonnell and niece, Bro. H. Hussey S.W., Mrs. and Miss Hussey, Bro. H. Collis J.W. and Mrs. Collis, Bro. Alexander Secretary and Mrs. Alexander, Bro. Newnham S.D. and Mrs. Newnham, Brother Jordan I.G. and Mrs. Jordan, Bro. Isted Steward and Mrs. Isted, Bro. and Mrs. Head (Lyndhurst), Bro. Williamson, Bro. Prowse, Bro. and Mrs. Payne, and many others. The health of the W.M. was proposed by Bro. Walton P.M., who congratulated him on the success which had attended his term of office thus far, the sentiment being heartily responded to by the brethren, and appropriately acknowledged.

Camden Lodge of Instruction, No. 704.—Meeting held at the Lewisham Masonic Rooms, adjoining the White Hart Hotel, 116 High Street, Lewisham, Thursday, 28th August, at 8 p.m. Bro. S. Lancaster P.M. presided as W.M., and was supported by, amongst others, Bros. J. A. Shelton S.W., Levi P.M. J.W., James Stevens P.M. Preceptor, R. Tilling P.M. S.D., H. R. Trant J.D., J. Morley I.G., Wimbush, Bedford, &c. The evening was devoted to section working in the first degree, and the explanation of many interesting points connected therewith, which proved interesting and instructive to the junior members, the time devoted to labour passing pleasantly and profitably to all present. Bro. J. A. Shelton was elected W.M. for the first Thursday in September. The second Thursday in that month (the 11th) will be for work in F.C., with sections.

Warner Lodge of Instruction, No. 2192.—The regular meeting of this flourishing Lodge was held at Bridge Chambers, Hoe Street, Walthamstow, on Monday, 1st September, when there were present—Bros. Chas. H. Bestow W.M., J. J. Briginshaw S.W., Richard Kershaw J.W., William Sharnur P.M. P.Z. Preceptor, Fredk. Taylor S.D., Geo. Long J.D., Wm. P. Allan I.G., Jas. Pinder P.M. P.Z., D. P. Holness P.M. P.Z., P. D. Parsons, W. W. Cook, Christian Hirst, James Speller, J. Ives P.M., E. Gray, Edgar Broshoof, T. Scoresby-Jackson, W. F. Stauffer, R. Sandall, N. Fortescue, W. F. Bromhead; and others. Lodge having been opened in the three degrees respectively, after the customary preliminaries the ceremony of initiation was rehearsed, and the ancient charge delivered in a most effectual manner. Bro. James Pinder P.M. then officiated as Installing Master, and well deserved the enthusiastic applause accorded to him by the brethren. His rendering of the addresses was most encouraging, exceedingly interesting, and greatly admired, although somewhat more ornate than recognised in Emulation working. Bros. D. P. Holness P.M. P.Z., Islington Lodge, No. 1471, and W. F. Stauffer, Royal Athelstan Lodge, No. 19, were unanimously elected joining members. Bro. J. J. Briginshaw was elected W.M. for the ensuing meeting, and appointed Officers in rotation. This ended a very instructive evening, affording the greatest satisfaction and pleasure to all present. Nothing further offering for the good of Freemasonry, after hearty good wishes, the Lodge was adjourned until Monday, 8th inst.

The *Masonic Home Journal* of Louisville, in a recent issue has the following in reference to our Scholastic Institutions.

A day is announced for the election of the candidates. The Board of Management, or a deputation on its behalf, is in attendance at the Freemasons' Hall, and the proxies, if sent to the Board, are in their hands, filled up for the good of the candidates, while if in the hands of personal friends, and not filled up, are exchanged and filled according to the wants of the persons holding them, on behalf of the applicants. At the hour of closing, the proxies are handed in; the Directors state who are the successful candidates, and official information is given through the public press as to the voting, while the parties are informed by the Board as to the hour and date of admission.

The manner of sustenance, as I have said, is by voluntary contributions. The permanent, or annual subscribers guarantee a certain regular sum, which is the basis of the calculations for expenditure; but every year a special effort is made, as follows: Gentlemen from various Lodges throughout the country, on behalf perhaps of a district, or a combination of Lodges, or of a Province, are selected by their fellows as Stewards for the year, and annually in June a festival is held, at the Masonic Temple in London. These gentlemen having, during their year of office, solicited, or having had presented to them from the Lodges they represent, or from private Masons, various sums as special contributions, make over on this festival day to the Treasury of the Institution the amounts they have been entrusted with. These Stewards then represent at the annual festival the Masons from the district in which they preside, report on the progress, or otherwise of their Provinces, post up the other districts with the work done in their own; incite and encourage honest rivalry and see who can pay in the biggest amount at the festival. The banquet is held at the Freemasons' Hall, under the presidency of some eminent Mason, whose knowledge and work in Masonry is a guarantee of his standing. He must also, for the honour of presiding, have a long pocket, for he is always expected to be the biggest private donor at the festival, or at least as large as any one.

The cost of the banquet is defrayed by those who enjoy it, and it does not come from the amounts donated to the Institution.

The festival for the past year has just taken place and the Right Honourable the First Lord of the Admiralty presided. It was the 92nd of its kind, and a total of 9,253 pounds was handed over to the Treasurer. This was collected by 167 Stewards from the Provinces and 75 from the City of London, while 50 pounds was the gift of the chairman of the day, or a total of 46,265 dols. Twenty lists have to be sent in so that 50,000 dols. we may suppose would be realised. This is less than usual; is characterised as a falling off in a certain measure, and the *Freemason's Chronicle* urges a stronger effort and a bigger sum for another year.

During the speeches that followed the banquet on this festival occasion, reference was made to the cost per capita for each child, and this was put down at £45 or 225 dols. annually, and the noble chairman in proposing "Prosperity to the School," in addition to many other excellent statements, made the following remarks: "To his mind it was the most important of the three Institutions. In the competition of life somebody must, from time to time, go to the wall, and every one of those now present, knew, that in every section of society in which they moved, they found individuals and families fell from the high stations which they inherited. The only means of setting such a family on its legs again, and to restore to them their lost status of comfort, and opulence, was to give the boys a thoroughly good education, with the knowledge that if they utilised the advantages and opportunities which through kind friends were thus afforded to them, they might resuscitate the fortunes of their family, and once more place themselves in the position they formerly occupied."

The Chairman exhibited at this meeting the first number of a little pamphlet printed at the School called "*The Masonian*," and stated that many of the boys who were setting type upon it were under ten years of age.

Thus the spirit of Masonry exists and flourishes in the old country, and we say, long may it possess such bright and excellent specimens of its work, as are exhibited in the Royal Masonic Institution for Boys.

The new Masonic Lodge at Felixstowe is to be consecrated on the third Thursday in October, the 16th, by the R.W. Provincial Grand Master Brother Lord Henniker, and the Lodge is to be named the Felix. The meetings will be held at the Bath Hotel. The first Worshipful Master is to be Bro. Charles Cheston. It is anticipated that an influential gathering of Masonic celebrities will witness the consecration.

Brother Thomas Scott R.W.M. St. Andrews, Kilmarnock (126), has indicated his intention to give a Masonic lecture shortly to the members of his Lodge and visiting brethren.

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HAROLD STREETER GOLDSMITH,

AGED 8 YEARS,

YOUNGEST SON OF THE LATE BRO. W. O. GOLDSMITH

Bro. GOLDSMITH was initiated in the Chislehurst Lodge, No. 1531, shortly after its consecration in 1875, and remained a subscribing member till 1881, when he joined the Gallery Lodge, No. 1928. In this latter Lodge he served all the offices up to that of W.M. It was while holding this office, and three days after the election of his successor, that he died, on the 15th November 1887. He was a Life Governor of the Boys' School, and a Subscriber to all the Masonic Charities, and was, at all times, a hard worker in Masonry. He was for many years, and at the time of his death, a member of the Reporting Staff of the *Press Association*, and in that capacity was well known to all Journalists in the United Kingdom. The under-mentioned Brethren strongly recommend the case of his son, the above-named candidate:—

Bro. CHARLES KEDGLEY, Hibernia Chambers, London Bridge, S.E., W.M. 79, P.M. 1614, M.E.Z. 73.
The Rev. S. A. SELWEN, Past Chaplain 210, St. James's Vicarage, Hatcham, S.E.
Bro. H. E. F. BUSSEY, P.M. 1928, 123 Brixton Hill, S.W.
Bro. Alderman FARNCOMBE, Prov. G.J.W. Sussex, *East Sussex News* Office, Lewes.
Bro. R. J. GRIFFITHS, W.M. 1928, 4 Inner Temple Lane, E.C.
Bro. C. F. PARDON, P.M. 1928, 119 Fleet Street, E.C.
Bro. R. J. ALBERRY, 1362, S.D. 1928, 24 Stockwell Park Crescent, S.W.
Bro. THOS. C. SUMNER, *Yorkshire Post* Office, Leeds, No. 1211.
Bro. THOMAS MINSTRELL, P.M. 87, P.M. and Secretary 1928, 16 Ann Street, Union Square, Islington, N.
Bro. H. MASSKY, P.M. 619, P.M. and Treasurer 1928, 93 Chancery Lane, W.C.
Bro. J. G. DUCKWORTH, P.M. 1928, *Liverpool Courier* Office, 81 Fleet Street, E.C.
Bro. W. T. PERKINS, J.W. 1928, *Manchester Courier* Office, 27 Fleet Street, E.C.
Bro. A. F. ASKER, P.M. 1395, *Surrey Advertiser* Office, Guildford.
Bro. J. H. HAWES, P.M. 38, *West Sussex Gazette* Office, Chichester.
Bro. W. J. INNES, 1928, 219 South Lambeth Road, S.W.
Bro. W. E. PITT, 1928, *Press Association*, Wine Office Court, E.C.
Bro. JAMES WILLING JUN., V.P., P.M. 177, 1507, 1744, 1987, and 1319, P.Z. 1000, 1507, 2048, P.A.S. Middlesex, &c.
Bro. R. STACKY, P.M. and P.Z. 180, 431 Brixton Road, S.W.

Any of the above Brethren will thankfully receive votes, or they may be sent to Mrs. GOLDSMITH, 71 Manor Road, Brockley, S.E.

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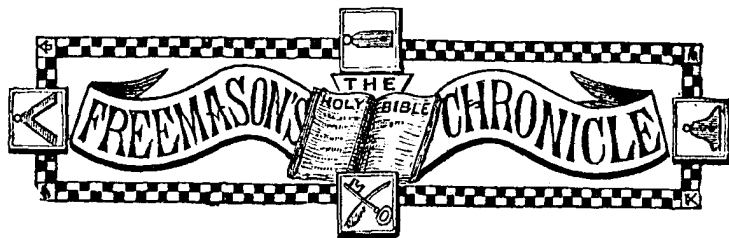
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FREEMASONS' MAGAZINE AND MASONIC MIRROR.

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SATURDAY, 6TH SEPTEMBER 1890.

MASONIC CENTENARY AT LEICESTER.

THE Centenary of St. John's Lodge of Freemasons, No. 279, Leicester, the mother Lodge of the Province of Leicestershire and Rutland, was celebrated on Sunday, when about 200 members of the Craft, representing nearly all the Lodges in the Province, in addition to a number of distinguished Masons from a distance, attended a special service at St. George's Church. It was on the 31st of August 1790 that the warrant of the Lodge was issued, so that Sunday was the exact date of its 100th anniversary. Since then some eleven or twelve other Lodges have been established in the Province, and the way in which the brethren attached to them mustered evinced a very general desire to do honour to the representatives of the parent Lodge, and to celebrate the occasion with all due ceremony. One notable absentee, however, was the Provincial Grand Master, the R.W. Bro. the Right Hon. Earl Ferrers, who was at the last moment prevented from attending, to the regret of the large number who assembled. The brethren met at the Masonic Hall, Halford Street, at 10.30, and at eleven o'clock started for the church in procession, the Officers wearing the badges of their office, and the rank and file the ordinary insignia. The Provincial Grand Officers wore the Provincial Grand clothing, with jewels, and the members of St. John's Lodge had each a special badge struck for the occasion, the design being a twisted serpent, with the letter C in the centre, and on the border of blue opal the words, "St. John's Lodge, 1790." Black mourning dress with white gloves was the order, and in consequence of the death of Earl Carnarvon M.W. Pro Grand Master, the brethren also wore mourning according to their rank. The morning was beautifully fine, and a large number of spectators turned out to witness the procession, in which the glittering jewels and badges made a very brilliant display. Emerging from the hall the way was led by the brethren of the Lodge of the Golden Fleece, the youngest in the Province. The members not in office came first, two and two, the Officers and Past Masters of the Lodge following according to their rank, and the W.M. at the rear. Next came the other Lodges in the order of their foundation, the same regulations with respect to position being observed, and after them came past and present Provincial Grand Officers, the visiting brethren, the Chaplains wearing their surplices, &c. In the churchyard the rank and file lined the footway, and allowed the Provincial Grand Officers and those of the higher ranks to pass through, the church being entered in the following order:—The Chaplains—Very Wor. Bro. Rev. Chas. J. Martyn, M.A., Rector of Long Melford, D.P.G.M. Suffolk, P.G.C. of England, and Hon. Chaplain to the Queen; Worshipful Brother Rev. C. J. B. Scriven 1265, Past Grand Chaplain; the Wor. Brother Rev. J. H. Smith P.M. 279 P.P.G.C., the Right Wor. Bro. Wm. Kelly, F.S.A., F.R.H.S., P.P.G.M., the present W.M. of St. John's Lodge, Wor. Bro. G. Jessop P.G. Sword Bearer, and Wor. Bro. S. S. Partridge D.P.G.M. Next came the distinguished visitors, amongst whom were—Wor. Bros. T. Cox P.P.G.S.W. Derbyshire,

Percy Wallis P.P.G.S.W. Derbyshire, and J. W. Woodall P.G. Treasurer, following whom were the Present and Past Provincial Officers and P.M.'s of St. John's Lodge, including Wor. Bros. Maurice Williams I.P.M. P.G.J.D., G. J. Wilkinson P.M. 1007 P.G.S.W., B. A. Smith P.M. 523 P.G.J.W., R. Waite 279 P.M. 466 P.P.G.J.W. Prov. Grand Treasurer, W. H. Lead P.M. 2031 P.G.S.D., Charles K. Morris P.M. 1265 P.G. Superintendent of Works, Miles J. Walker P.M. 1265 P.P.G.J.W. P.G.D. of C., Ald. Wright P.M. 1391 P.P.G.R., T. B. Laxton W.M. 1007 P.G.O., S. Cleaver P.M. 279 P.P.G.S.W., C. Garden P.M. 279 P.P.G.A.D.C., J. O. Law P.M. 279 P.P.G.J.D., R. Rowley P.M. 279 P.P.G.A.D.C., P.M.'s J. H. Thompson, Carl Lowenstein, T. Coltman P.M. 1265 P.P.G.R., J. H. Marshall P.M. 1007 P.P.G.A.D.C., E. Holmes Junior Warden St. John's Lodge, &c. Following the brethren of St. John's Lodge, who came next, were the representatives of the Knights of Malta Lodge, 50 (Hinckley), including Past Masters E. J. Foxwell P.P.G.P., R. R. Cole P.P.G.A.P., T. Harrold P.P.G.J.W., and W. Marchant P.P.G.A.P., and after them the John o' Gaunt Lodge, 523, including W.M. Bro. W. H. Barrow P.P.G.O., P.M.'s J. Young P.P.G.J.W., J. T. Thorpe P.P.G.S.W., J. B. Waring I.P.M., T. G. Charlesworth, G. Newsome P.P.G.S.D., W. T. Rowlett P.P.G.O., with Bros. W. J. Curtis Senior Warden, and T. B. Neale Secretary. The Howe and Charnwood Lodge, 1007 (Loughborough), was represented, among others, by P.M.'s F. Amatt P.P.G.S.D., T. Corcoran P.P.G.J.D., R. L. Gibson P.P.G.P., and W. Vial P.P.G.R., the Rutland Lodge, 1130 (Melton Mowbray), by the Wor. Bros. G. Austin I.P.M. P.G. Superintendent of Works, and others; the Vale of Catmoss Lodge, 1265 (Oakham), by P.M.'s J. D. Bennett P.P.G.J.D., W. H. Goodwin P.P.G. Standard Bearer, &c.; the Commercial Lodge, 1391, by the W.M. Bro. J. G. Bower, S. Knight P.P.G.A.P., and W. W. Vincent; the Albert Edward Lodge, 1560, by W.M. Bro. Clough-Taylor, Bros. C. A. Moore S.W., F. Winterton, and Dr. Pratt; the Granite Lodge, 2028 (Narborough), by the W.M. Bro. T. W. Everard, P.M. F. W. Wilmer P.P.G. Superintendent of Works; and the Lodge of the Golden Fleece, 2031, by W.M. Bro. Kidney P.M., E. P. Steeds P.P.G.R., &c. In addition to the above Officers there was a large attendance of unofficial members of the various Lodges, and visiting brethren from several towns in the Midlands, many of whom attended out of respect to the present W.M. of St. John's Lodge. The service was fully choral, the processional hymn being "All people that on earth do dwell." The prayers were intoned by the Rev. W. Terry, Precentor of St. Georges; the first lesson was read by P.G.C. Bro. the Rev. C. J. B. Scriven (Oakham), and the second by Worshipful Bro. the Rev. J. H. Smith P.P.G.C. of Dulwich College. The Vicar of St. George's, Rev. H. J. Fortescue was also present, and Bro. W. H. Barrow P.G.O. was the Organist. The special psalms for the day were Ps. xv., lxxxiv., and cxxii., and the anthem—by Dr. Clarke Whitefield—was taken from Ps. cxxxiii., "Behold how good and joyful." The preacher was the Very Worshipful Bro. Rev. Charles J. Martyn Hon. Chaplain to Her Majesty. He took as his text St. Luke x. 25, 26, 27, and 28. He said that they were assembled to take part in a service of a somewhat unusual character—a service of solemn thanksgiving to God in commemoration of His goodness to the members of the St. John's Lodge of Freemasons, and for his having blessed and prospered and preserved that Lodge during the past hundred years. That was neither the time nor place for him to enter into the history of the St. John's Lodge, which formed, though a small, yet a distinguished part of a large and important organisation, called Freemasonry—an organisation which had existed for so many years, and which had spread its influence and its admirable principles over every portion of the known world. The Warrant of the Lodge was granted by the Grand Master of England H.R.H. the Prince of Wales, afterwards George IV., on 31st August 1790, and having passed through many vicissitudes in the earlier days of its existence it had, during the last fifty years or more, gone well and worthily on its way. It had during the latter part of its career had the constant care and solicitude of one member whom all the Masonic brethren of Leicestershire were thankful to see present at that service—a man whose name was a household word in Masonic circles, not only in Leicestershire but through the length and breadth of England wherever Freemasonry had penetrated. The St. John's Lodge was the oldest society of the kind in the county. It was, as they termed it, the mother Lodge of the Province, and it had that day bidden its friends and well-wishers to meet together in that solemn manner to rejoice with it in its prosperity on the anniversary of its hundredth birthday. The preacher proceeded to make a brief reference to the story contained in his text and to the parable of the Good Samaritan. It was, he went on to say, the great aim and object of Freemasonry to help its members to love God with all their heart and strength, and to do their duty to their fellow-creatures to the best of their power, and he desired to show those present in the church, both those who were Masons and those who were not, how noble and indeed how holy a thing was Freemasonry if properly and truly learned and carried into practice. They occasionally heard the question asked, sometimes earnestly and sincerely, but more often sneeringly, "What is this Freemasonry that we hear so much about and know little of? what are its objects and what possible good can it effect which could not be secured equally well without all this secrecy and mystery with which it seems to be surrounded?" He would reply that its great aim and object were to render its disciples better servants to their God, and better members of society—better husbands, better sons, better brothers, in a word better men. It taught and helped them to be just what Christ would have them to be—imitators and followers of all that was great, excellent, good, noble and true. But it might be said, "Why do you want any particular society to teach of all this—does not Christianity teach all this, and much more?" He answered, that of course and most certainly it did, and if men would only pray for help to live up to and discharge their duty as baptized Christians they would need no organisations or anything else to assist them, and, indeed, they would reach the millennium. But human nature was weak and frail, and greatly in need of every extra help and assistance it could find, and it was because he be-

lieved that Freemasonry afforded such a help that he was so devoted an admirer of it. Freemasonry was a great and grand system of pure morality. It did not profess in any way or shape to interfere with a man's religion or political beliefs, and a member of it might be a Churchman or a Dissenter, a Roman Catholic or a Mahomedan, provided he believed in a true and living and most high God; and he might hold any political opinions that he chose, provided that he paid strict obedience to the laws and government under which he lived, and was loyal to his Sovereign. He had been a Mason now for 35 years, and had seen something of the work and effects of Freemasonry in nearly every Province in England, and he could assure them it was a great and grand reality, and no sham, as some people would have them believe. People sometimes talked about the jewels and dress, and accused them of being vain and foolish and with decking themselves out with finery. But were they the only people who adopted a distinguishing kind of dress to mark the rank of men among themselves? Did not the same thing prevail in the liberal professions—in the Church, the Army, the Navy the Law, the Civil and Diplomatic Services? and he did not see why they should find fault with Freemasonry any more than with these on this point. Freemasons again were often accused of never meeting together without dinners or suppers, or something of that kind. But again he would ask them—Were they after all very peculiar in this? Were not such social gatherings almost a proverbial characteristic of all their fellow-countrymen? Public dinners, and breakfasts, and luncheons were by no means restricted to Freemasons. Every society almost, and nearly every public work, was thus cemented or inaugurated. To guard against intemperance and excess of every kind was one of the most solemn promises which Freemasons were called on to make, and although amongst over 100,000 members they now and then might find a case in which a Freemason forgot himself, yet it was both ungenerous and untrue to say that this was the rule and not the very great exception. Had he time that morning he could tell them something about the many great, and in some respects unequalled, advantages of Freemasonry, and of the excellent, beneficial, and unobtrusive work in which it was engaged. Freemasonry, as he had told them, most strongly and forcibly insisted on the practice of every domestic as well as every public virtue, and it was full of the teaching—plain and unmistakable, as well as symbolical, and he might perhaps term it dramatic—of the great lessons of morality and charity. As to the last-named, charity, they had in connection with the Order an excellent Boys' School, and a splendid Girls' School at Battersea, where there were about 250 children in each institution, maintained at a cost of £11,000 a year by the voluntary subscriptions of Freemasons, and for the children of those who might need such help. At Croydon they had an asylum for the aged and for the widows of Masons, and in addition there was a large number of annuitants receiving £32 or £40, which cost £15,000 more; and further some £10,000 was distributed in grants to deserving and well authenticated cases of distress, while from time to time they also gave large sums to outside institutions. Such were some few of their charities, and of them he thought they might surely be justly proud. They, as Freemasons, to enable them to know and recognise one another, had their few and simple signs and tokens, while, for the preservation and safety of their Order and its privileges, they had interchanged simple vows of fidelity, which in no way interfered with their moral, civil, or religious duties. This they did because were their secrets to be revealed their society would be at an end, for if every one knew them they would have no especial bond or mystic tie to join them together as an especial brotherhood. In concluding his sermon the preacher made an appeal on behalf of the Leicester Children's Hospital, which he said he had visited, and of which he spoke in the highest terms of praise. After the sermon an offertory for the Leicester Children's Hospital was taken, and realised £39 5s. The special service book contained a second anthem after the sermon, and the recessional hymn was, "O Lord, how joyful 'tis to see." At the conclusion of the service the procession returned to the Masonic Hall, in reverse order, and immediately dispersed. The visiting brethren were privately entertained by their resident friends.

The Centenary celebration at St. George's Church proved in every respect a success. The weather, fortunately, was fine. The consequence was that the procession of the officers and brethren of the St. John's and other Lodges, to and from the sacred edifice, was decidedly interesting, and was witnessed by a considerable concourse of spectators. The service itself was appropriately bright and effective. The sermon was likewise happy. It was noteworthy, indeed, in several respects. At the outset, the preacher paid a fitting tribute to the presence and services of the Worshipful Master of the mother Lodge, Bro. Kelly, as well as to the history of the Lodge itself. But the feature of the discourse was the marked ability with which it formulated the case for Freemasonry, as well as replied to the various objections of which it had to run the gauntlet. We refer more especially to its mystic signs and symbols, its badges and jewels, and its recurring festivities. In these and other respects the Rev. Chas. Martyn established by far the strongest plea, or rather justification, for the Order, to which many of his hearers, evidently, had ever listened. It would be going too far to say that the sermon conciliated and converted every uninitiated auditor who had before regarded Freemasonry with an unreasoning suspicion begotten mainly of lack of knowledge. But one thing the clear and able exposition was admirably adapted to do. It was excellently calculated to sweep away a cloud of popular prejudice against which the Order has hitherto had to battle, and show that, whatever else it might not do, it was primarily designed to make its members better men, neighbours, citizens, and patriots—increasingly loyal disciples of a high-toned morality. If, in short, Bro. Martyn's strong and admirable plea for Freemasonry could be scattered broadcast, it would do more to "popularise" the Order in a week than is otherwise likely to be accomplished in a decade.—*The Leicester Post*.

UNITED GRAND LODGE.

THE Quarterly Communication of the United Grand Lodge of the Ancient, Free, and Accepted Masons of England was held, under the presidency of Colonel Marmaduke Ramsay, District Grand Master of Malta, on Wednesday last, at the Hall, Great Queen Street, London, W.C. The brethren were in Masonic mourning for the late Pro Grand Master the Earl of Carnarvon, whose portrait was draped in crape, as were the pedestals, this being the first meeting of Grand Lodge since the death of that noble brother; and His Royal Highness the Grand Master had placed a resolution of condolence on the paper to be moved in his name. There was a large company of distinguished Grand Officers, and there were also visitors from American G. Lodges in the Grand Master of Pennsylvania, (Brother Clifford P. MacCalla), the Grand Master of Canada (Brother Robertson), and the Past Grand Master of Louisiana (Brother Horner), and Officers of the Grand Lodge of New York. The visitors were accorded the salutations given to distinguished brethren, Sir Albert Woods (Garter) leading the salutations. In reply, Bro. Clifford MacCalla said:—

In response to the most fraternal and distinguishing salutations which the brethren had just accorded to him he had only to offer that noblest, sweetest, and purest word "Mother," for the United Grand Lodge of England was the mother of the Grand Lodge of Pennsylvania, which he had the honour to represent in their midst that night; and not only so but the Grand Lodge of Pennsylvania was the oldest son of the Grand Lodge of England in America, and the oldest son, according to English traditions, was entitled to no mean honour. It was his privilege to come across the seas from that city, which had been denominated for more than 200 years the city of brotherly love, a name which to them as Freemasons had a significance far beyond that which it had to the profane. He believed it was 159 years since a Grand Master of Pennsylvania had been welcomed with grand honours in the Grand Lodge of England, but the records of the Grand Lodge of England proved that in the year 1731 Bro. Cox, the Provincial Grand Master of New York, New Jersey, and Pennsylvania, was present in the Grand Lodge of England, and was received with grand honours. He (Bro. MacCalla) had to apologise for the continued absence of the Grand Masters of Pennsylvania from the meetings; but there was no time like the present, and while he was with them, in this distinguished presence, some of the brethren with whom he had been made familiar face to face, many of whom he had known for many years by reputation, he was proud to be within their midst, and he had but a few moments ago cabled to his Grand Lodge, which met on that identical night, that he was about to enter into that business, and that he had been honoured by an invitation thither. That Grand Lodge of Pennsylvania, permit him in closing to say, had been most assiduous in copying the example of the Grand Lodge of England—(and why should not the eldest son copy the example of his father?)—they met on the same day for their Quarterly Communications as Grand Lodge of England met, and not only so, but they copied the usages and customs of Grand Lodge of England; and it had always been the boast of the Grand Lodge of Pennsylvania that as it was the oldest of the Grand Lodges of America, so it had maintained continuously the usages and customs which had been originally delivered, so as to hand them down perpetually to their successors. He thanked the brethren most heartily for the kindness shown to him, and while he had said he had cabled his intention to be with the English brethren in accordance with their courteous invitation, when he met his Grand Lodge, in December, as he trusted he should, by the will of the G.A.O.T.U., he should narrate to them more at length the kindness and fraternal spirit in which he had been received, and he should commend to them more than ever a continuance of their adherence to the ancient usages, customs, and landmarks of Freemasonry.

Bro. Robertson M.W.G.M. of Canada would only add a few words to what Bro. MacCalla had uttered. He had the greatest pleasure in meeting the brethren that evening. They met in Canada as a Grand Lodge. They were not, perhaps, the oldest son of the Grand Lodge of England, but they were one of the sons, and he thought they had Masonic principles at heart, and they followed the tenets of Freemasonry. They endeavoured to copy the lines of the Mother Grand Lodge of the world, the Mother Grand Lodge of England. They had so lately heard from M.W. Bro. Walker that it would be almost unnecessary for him to detain the brethren further, or intrude on their time, or boast anything about the condition of the Canadian jurisdiction, but when he told them that they had nearly 8400 Lodges and 20,000 Craftsmen, and that in every possible manner they were endeavouring to emulate the example and principles and tenets of the Order in their Lodges and outside of them, by a strict adherence to the ancient charges, and by endeavouring to do as the Grand Lodge of England had been doing—for those who could not help themselves—they had endeavoured in this respect at least, though they had not the wealth of England to alleviate distress. Over in Canada the brethren had a heart for the brethren of England and for the mother Grand Lodge of the world. They endeavoured to imitate its example, and without desiring to be egotistical, he said they had in the last 30 years given over a quarter-million dollars in the cause of Charity. That being the case, he thought they could not say they were unmindful of the cause of the distressed. He should convey to the Grand Lodge of Canada a pleasant report of the reception he had had that evening, and assured them that his reception would never be effaced from his memory.

Bro. Horner P.M. W.G.M. Louisiana, said it would be presumptuous in him to add more than a few words to what had fallen from the lips of his brethren who had just spoken, one from Pennsylvania and the other from the desert land of Canada. He was from a warm land, where they had not only warm hearts but warm hands, and everything else there was warm. He felt he ought to say to the brethren how very proud he was to stand in the Grand Lodge of England, and to be able to say how proud he was to think how much he loved them, and how he could tender to the brethren the love of the brethren he represented. They lived many thousand miles away, but still they loved the English brethren. They had many ties with the Grand Lodge of England. Other brethren came there from Colonies under the reign of the same magnificent woman who governed them all. But he represented a Grand Lodge which was not in any manner whatever under the Grand Lodge of England. On the contrary, his Grand Lodge was founded mainly by Lodges working under Lodges owing allegiance to the Grand Orient of France, a body which they all regretted had now severed itself from everything that was principally recognised in Masonry. Their Grand Lodge was founded in the year 1812, and its proceedings were conducted in the French language until the year 1848, so that Grand Lodge of England could claim very little fatherhood or motherhood with them. But they might say—and he might say—with pride, that the majority of the Masons of Louisiana, both in the number of members and the number of Lodges, worked the same work that he had seen and explained in Lodges twice this week in England. The time was not far distant when there would be no other work recognised than the work performed in England. In his Grand Lodge the regulations prevailed so far as the means of recognition and the ties that bound them together were concerned. They were absolutely and imperatively the same as they were in England. Might he allude to one other little matter. The ties of brethren of the South in Louisiana were connected with some of the wealth that was represented by the Grand Lodge of England. In Louisiana they raised a little material called cotton, of which they sent large quantities to the English market. Between the two he thought they made a very good thing of it. He thanked the Grand Master in the chair and the brethren for their kind reception. It was a very proud moment of his life to come among the brethren of Grand Lodge of England, and when he returned to the far south of the United States he would feel that he was not very far away in heart from the English Masonic brethren.

Colonel Marmaduke Ramsay said that the proceedings of the evening hitherto had been of a very pleasant nature, but he was sorry to say the next business on the paper was anything but what could create a pleasant feeling. In the name and on behalf of his Royal Highness the Prince of Wales M.W.G.M., he had to move:

That Grand Lodge has received, with the most profound regret, the sad intelligence of the decease of the late Right Honourable the Earl of Carnarvon, who for upwards of 15 years had held the exalted position of Pro Grand Master in the Order in this jurisdiction, and it desires to place on record its grateful appreciation of the invaluable services rendered by him to English Freemasonry during the whole of that period. His wise advice, his just ruling, and his unflinching courtesy will long be remembered by Grand Lodge, over whose deliberations he has so often presided with conspicuous ability, whilst his unceasing exertions for, and devotion to the best interests of the Craft, will ever be recognised as having signally contributed to the high position it now occupies." The words of the resolution were such that it required no words from him to bring it before the brethren. He was sure that they all agreed with every word, and it must be with the most sincere and unfeigned regret that they looked to the loss that they had sustained by the death of their late Pro Grand Master. He would not detain the brethren any longer, but would simply propose the resolution as it stood on the agenda paper. He would ask the Right Worshipful Bro. Sandeman, who was acting as Deputy Grand Master, to second the resolution for this special reason,—as it was his proud privilege to instal their late Pro Grand Master and to obligate him in the distinguished office which he held in the Craft.

Bro. H. D. Sandeman said that, occupying as he was for the night the position of Deputy Grand Master, he begged to second the resolution which the acting Grand Master had given, in the name and on behalf of H.R.H. the M.W.G.M. Little did he think sixteen years ago when he had the honour of filling the place of acting Grand Master, and of obligating the late Earl of Carnarvon as Pro Grand Master, that he should live—for he was a much older man than the Earl of Carnarvon—to see the day when they lamented his death. That they did lament his death he felt confident, for there was not a man in the whole length and breadth of the Masonic world who did not feel that in the departure of their late Pro Grand Master they had met with a very serious and a very great loss. The late Earl of Carnarvon was esteemed by all Masons, he thought his lordship was loved by them. Their late brother was always courteous and affable in his manner, and was a man who won the hearts of all with whom he came in contact. The motion was carried unanimously. Bro. Marmaduke Ramsay next moved, and Bro. Sandeman seconded, the following resolution, which was unanimously adopted—"That a copy of this resolution be transmitted to the Countess of Carnarvon, with the expression of the deep sympathy felt by Grand Lodge with her in her sad bereavement."

The report of the Board of Benevolence for the last quarter as printed by us last week, was adopted.

Bro. Sir John Monckton, in introducing the application from a body styling itself the Grand Lodge of New Zealand, dated the 1st May 1890, requesting its recognition by the Grand Lodge of England as the sole Masonic Jurisdiction in that colony, apologised

for the absence of Bro. Philbrick, on account of indisposition, and said he begged to bring before Grand Lodge the report of Bro. Philbrick on this application. Grand Lodge would no doubt remember the circumstances under which the Grand Lodges of South Australia, New South Wales, and Victoria had recently been acknowledged by Grand Lodge as supreme Masonic authorities in their own territories. That recognition was withheld by Grand Lodge of England so long as there appeared to be a divergence of opinion by a large number of Lodges standing back from the desire to form a Grand Lodge of their own, and Grand Lodge would also remember how, when it was apparent that there was unanimity on the subject, Grand Lodge of England readily and willingly acceded to the request of the Lodges before named to be acknowledged supreme and independent in their respective jurisdictions. In the present application to Grand Lodge no such unanimity was shown; on the contrary, Freemasonry in New Zealand was divided into two somewhat equal parts—those who desired to remain under the mother Grand Lodges of England, Ireland, and Scotland, and those who sought to establish an independent Grand Lodge. The latter body had in accordance with their desire already founded an independent jurisdiction, and had installed the R.W. Bro. Thompson, the District Grand Master of Canterbury, N.Z., as their Grand Master. That brother had thereon resigned his position under the Grand Lodge of England. The position of Grand Master was first offered to the Governor of the colony, the Earl of Onslow, who, if there had been unanimity, would have very gladly accepted it, but, under the circumstances mentioned, he thought it right to decline. There were in the colony 87 English Lodges, about 50 Scotch, and 15 Irish, making a total of about 152. No actual statement had been received of the number of Lodges which had joined the movement, but as nearly as could be ascertained there were 40 English and about the same number of Scotch and Irish had done so. The other District Grand Masters had protested strongly against the movement adopted in order to carry it out, and a large number of Lodges had forwarded petitions praying to be allowed to remain under those Grand Lodges, and this was an important element to be taken into account in considering this matter. It was perhaps right to add that the Grand Lodge of Scotland had refused the same request for recognition. Under such circumstances the Grand Registrar felt it his duty to submit to Grand Lodge that as the matter at present stood it would be improper and unfair to the Lodges already under the mother Grand Lodge of England in New Zealand, and by the Grand Registrar's request, he (Bro. Monckton) recommended that the recognition be not granted, and he begged to move in Grand Lodge accordingly.

Bro. Sir Albert W. Woods (Garter), G.D.C., seconded the motion.

Bro. Colonel Marmaduke Ramsay said that after the very clear statement which had been made by Sir John Monckton, he thought there could be no doubt that if they recognised this Grand Lodge of New Zealand in a hurry they would be doing a great injury to those Lodges in the colony which desired to remain under the Grand Lodge of England. He would be glad to hear anybody who had anything to say on the subject, but if no one had anything to say he would put the proposition, which had been made and seconded.

The motion was carried unanimously.

Bro. Sir John Monckton, in introducing a similar application from the Grand Lodge of Tasmania, dated 12th July 1890, said that this matter fortunately stood on a very different basis, and required very little consideration. All Lodges in the colony under the Grand Lodges of England, Ireland, and Scotland had joined in the formation of a Grand Lodge of Tasmania, and had installed Bro. the Rev. Richard D. Poulett-Harris, District Grand Master, as their Grand Master. There was no doubt as to their right to do so, and as they were unanimous in what they had done, he had to move that the request be granted.

The motion was seconded by Bro. Brackstone Baker P.G.D., and carried unanimously. Grand Lodge was then closed.

Members of the Masonic Brotherhood in Devonshire are once more indebted to Bro. W. F. Westcott, of Frankfort Street, Plymouth, for an excellent Register for 1890-91 of all the Masonic Craft and Mark Lodges, Chapters and Preceptories in the Province of Devon. The Register has a complete record of all that appertains to Freemasonry in the Province, every Lodge and Chapter being given both by name and number, together with complete lists of the Officers, Past and Present, of each Lodge. The Lodges are given in numerical order so that they can be traced at a glance, and the brethren are also informed of the days of meeting in every case. The towns in which Lodges exist are also given in alphabetical order; and there is, besides, a complete list of all the Officers of the Grand Lodge of England, as well as of the Devon Masonic Educational Fund—an institution which is managed and controlled entirely by the Freemasons of the Province of Devon, and is greatly valued because of the excellent work which it does. Included also in the Register is a list of all the votes (over 2,600 in number) held in the Province for the great Masonic Charities, as well as of the Fortescue Annuity Fund, so-called to commemorate the Masonic virtues of the late Earl Fortescue, who for a period of forty-two years was the Grand Master of Devonshire Freemasons—a position now so admirably filled by his grandson, Viscount Ebrington, M.P. The Register should be in the hands of every Mason who desires to be informed as to the strength and position of the Fraternity in the Province.—*Western Morning News.*

This (Saturday) evening has been fixed for the revival of "The Middleman," at the Shaftesbury Theatre, Shaftesbury Avenue, W.

FACILITIES FOR THE INVESTMENT OF DIVIDENDS ON CONSOLS.

THE Bank of England give notice that they are prepared, in accordance with instructions received from the Treasury, to undertake the investment in the same stock, of the Quarterly Dividends upon £2 15s per cent. Consolidated Stock, commonly called "Consols."

Persons intending to take advantage of this arrangement should note the following:—

The instructions of the Treasury apply only to amounts of stock less than £1000. Such stock may stand in one, two, three, or four names. In joint accounts, one at least of the Stockholders must be over 21 years of age, and proof of the date of birth of any Stockholder under 21 years of age must be lodged with the Bank of England.

The investment of a dividend will not take place until about a month after it is due, thus giving a Stockholder the opportunity of taking any particular dividend if circumstances render it desirable. Such taking of any dividend, or dividends, by the Stockholder will not interfere with the investment by the Bank of England of subsequent dividends.

For each pound, or part of a pound, invested, there will be a charge of one penny. Should a Stockholder wish to be informed of each investment, the Bank of England will furnish particulars for an additional charge of three pence per quarter.

These charges will be deducted from the dividends before the investments are made.

Orders for the investment of dividends will be cancelled by the death of a Stockholder; or by the stock reaching the sum of £1000; and may, at any time, be withdrawn in writing.

Forms can now be obtained on personal application at the Head Office of the Bank of England, or at any of the Branches. Written applications should be addressed to "The Chief Accountant, Bank of England, London." In a short time forms will also be obtainable at Money-Order Offices.

Mr. John W. Vrooman returned yesterday from a two months' trip to Europe. He has been over in a semi-official capacity as Grand Master of the Grand Lodge of Freemasons of New York. He was invited to visit his English Masonic brethren. They treated him royally. They banqueted him so constantly that he had to flee to Scotland, not being accustomed to the English habit of feeding and wining. The swell Lodge, which is patronised by the nobility, was opened, and several marquises and earls and other noblemen were initiated, taking the three degrees in one day, the first in the afternoon and the other two in the evening. This was done so that Mr. Vrooman might have the opportunity of seeing the work of the Blue Lodge of England. He says that their work differs materially from that prevailing in America, although, of course, the principle is the same. Mr. Vrooman was invited to be present when the Prince of Wales, as Grand Master of the English G. Lodge, installed his son, the Duke of Clarence, as Master of the Blue Lodge. But, unfortunately, at the last moment the ceremony had to be postponed. When Mr. Vrooman went away he was a pretty good specimen of an American, and of a shrewd New York politician, but when he appeared before his friends to-day he had to introduce himself. He was arrayed in a London suit, marvellous in its combination of broad checks and colours, and in place of the old familiar spectacles, which so many politicians and Freemasons have heretofore distinguished Mr. Vrooman by, there sat astride his nose a most delicate pair of gold-mounted eye-glasses, attached by a cobweb-like fibre of gold to his coat lapel. More astonishing than all was the latest style of English plug hat. It was a saltry looking tile, for it is black beaver skin, with a brim of extraordinary breadth and parabolic curve, the crown displaying a striking resemblance to the bell-crowned beavers which Beau Brummel made famous. Mr. Vrooman declares that when he first bought the hat, he did not know himself as he put it on, but assures his friends that it is quite the English style, and is sure to be over here this fall. Mr. Vrooman, however, admitted that he had taken pains to secure seats on a train for his home in Herkimer, which would land him there at night. For should he appear among the gentle Herkimer rustics in that marvellous check suit and that eccentric beaver hat, his day as a politician there would be over.—*Philadelphia Press.*

A Masonic Lodge under the Constitution of the Grand Orient of France has just been formed in Wellington, New Zealand, with Bro. Sir Robert Stout as W.M., Ballance as S.W., Wrigglesworth as J.W., Sill as Orator, Hudson as Secretary, and Willis (of Wanganui) as I.G. Bro. K. R. H. Mackenzie and other writers on Masonry deprecate the line of conduct adopted by the Grand Orient, which was formally brought into existence in France in 1799, and which, in its method of work, and in the inculcation of principles, differs most materially from the Craft teachings in England, Scotland, Ireland, the United States, the Australasian Colonies, and elsewhere. Promoters of the movement for a Grand Lodge for New Zealand have stated that it was to prevent the introduction of the Grand Orient that they were induced to take action, as by constituting a Grand Lodge, New Zealand became "occupied territory," and the setting up of any other Grand Lodge or branch thereof would be an act of "trespass."

At a special meeting of Lodge Journeymen, No. 8, held on the 2nd inst., in the Masonic Hall, Blackfriars Street, Edinburgh, the Mark degree was conferred on several of the members of the Royal Engineers' band, at present performing at the Exhibition. The R.W.M. Brother John McDonald and a large number of Office Bearers and members of the Lodge, and representatives from other Lodges, were present. Bro. W. R. Brown, as Mark Master, officiated. At a social entertainment afterwards the health of the bandsmen was pledged, and instrumental solos were played by the engineering brethren.

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.

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Saturday, 6th September.

1223 Amherst, Amherst Arms Hotel, Riverhead
1362 Royal Albert Edward, Market Hall, Redhill
1453 Truth, Wheatheaf Hotel, Manchester
1929 Mozart, Greyhound Hotel, Croydon
2118 Walsingham, M.H., Walsingham, Kent
2205 Pegasus, Clarendon Hotel, Gravesend, Kent
R.A. 975 Rose of Denmark, Star and Garter, Kew
M.M. 14 Prince Edward's, Station Hotel, Stansfield

Monday, 8th September.

1237 Enfield, Market Place, Enfield
1366 Highgate, Gatehouse Hotel, Highgate
922 Earl of Lathom, Greyhound, Streatham
40 Derwent, Castle Hotel, Hastings
75 Love and Honour, Royal Hotel, Falmouth
104 St. John, Ashton House, Greek St., Stockport
151 Albany, Masonic Hall, Newport, I.W.
240 St. Hilda, Freemasons' Hall, South Shields
292 Sincerity, Masonic Hall, Liverpool
296 Royal Brunswick, F.M.H., Sheffield
297 Witham, New Masonic Hall, Lincoln
411 Commercial, Flying Horse Hotel, Nottingham
481 St. Peter, Masonic Hall, Newcastle
502 Rectitude, Town Hall, Rugby
589 Druids of Love and Liberty, M.H., Redruth
665 Montagu, Royal Lion, Lyme Regis
671 Prince of Wales, Thomas Arms Hotel, Llanelly
721 Independence, Masonic Chambers, Chester
797 Hanley, Hanley Hall, Dartmouth
893 Meridian, National School Room, Millbrook
949 Williamson, St. Stephen Sch., Monkwearmouth
1021 Hartington, Masonic Hall, Barrow-in-Furness
1112 Shirley, Masonic Hall, Shirley, Hants
1174 Pentangle, Sun Hotel, Chatham
1221 Defence, Masonic Hall, Carlton Hill, Leeds
1350 Fernor Hesketh, Masonic Hall, Liverpool
1476 Sandgate, Masonic Hall, Sandgate
1449 Royal Military, Masonic Hall, Canterbury.
1474 Israel, Masonic Hall, Birmingham
1592 Abbey, Suffolk Hotel, Bury St. Edmunds
1611 Eboracum, Masonic Hall, St. Savourgate, York
1618 Handyside, Zetland Hotel, Saltburn-by-Sea.
1966 Fidelity and Sincerity, Wellington Somerset
R.A. 148 Elias Ashmole, Chapter Rooms, Warrington
R.A. 156 Harmony, Huyshe Mas. Tem., Plymouth
R.A. 306 Alfred, Masonic Hall, Kolsall St., Leeds
R.A. 377 Hope and Charity, M.H., Kidderminster
R.A. 1258 Kennard, Masonic Hall, Pontypool
M.M. Egerton, Royal Rock, Rock Ferry, Cheshire
M.M. 171 Union, Freemasons' Hall, Oldham
K.T. 56 Jerusalem, Queen's Hotel, Manchester
K.T. 56 Hugh de Payens, Old Bull, Blackburn
R.C. Walton, Skelmersdale Masonic Hall, Kirkdale

Tuesday, 9th September.

167 St. John, Jack Straw's Castle, Hampstead
548 Wellington, White Swan, Deptford
1260 Stanhope, Thicket Hotel, Anerley
131 Fortitudo, Masonic Hall, Truro
181 United Chatham of Benevolence, Old Brompton, Kent
241 Merchants, Masonic Hall, Liverpool
272 Harmony, Masonic Hall, Main Ridge, Boston
281 Shakespeare, Masonic Rooms, Warwick
473 Faithful, Masonic Hall, Birmingham
495 Wakefield, Masonic Hall, Wakefield
503 Belvedere, Star Hotel, Maidenhead
603 Zetland, Masonic Hall, Cleckheaton
626 Lansdowne of Unity, Town Hall, Chippenham
650 Star in the East, Pier Hotel, Harwich
698 St. Bartholomew, Anchor Hotel, Wednesday
726 Staffordshire Knot, North Western Hot, Staff.
829 Sydney, Black Horse Hotel, Sateup
1250 Gilbert, Masonic Rooms, Sankey, Warrington
1314 Acaia, Bell Hotel, Bromley, Kent
1414 Knole, Masonic Hall, Sevenoaks
1545 Baildon, Masonic Rooms, Northgate, Baildon
2099 Ethelbert, Masonic Rooms, Herne Bay
2222 Frederick West, Castle Hotel, East Molesey
R.A. 43 Fortitudo, Great Western, Birmingham
R.A. 70 St. John's, Huyshe Mas. Tem., Plymouth
R.A. 253 Justice, Masonic Hall, Derby
R.A. 265 Judea, Masonic Club, Keighley
R.A. 289 Fidelity, Mas. Hall, Carlton Hill, Leeds
R.A. 324 Reason, Wellington Inn, Staleybridge
R.A. 510 St. Martin's, Masonic Hall, Liskeard
R.A. 540 Stuart, Bedford
R.A. 660 King Edwin, Freemasons' Hall, Yorkergate
R.A. 691 Tyne, Masonic Hall, Northumberland
R.A. 1055 Derby, Masonic Rooms, Cheetham
M.M. 6 Adams, Victoria Hall, Sheerness
M.M. 15 St. George's, Masonic Hall, Exeter
M.M. 22 Southwark, Bridge House Hot, Southwark
M.M. 75 Royal Sussex, Royal Pavilion, Brighton
M.M. 152 Dover & Cinque Ports, Royal Oak, Dover

Wednesday, 10th September.

Committee R.M.B.L., Freemasons' Hall, 4
87 Vitruvian, White Hart, Lambeth
1956 Honor Oak, Moore Park Hotel, Honor Oak
54 Hope, Spread Eagle Inn, Rochdale
145 Antiquity, Bull's Head, Bradshawgate, Bolton
191 St. John, Knowsley Hotel, Bury, Lancashire
204 Caledonian, Freemasons' Hall, Manchester
225 St. Luke's, Coach and Horses Hotel, Ipswich
281 Fortitudo, Masonic Rooms, Church St., Lancs.
288 Harmony, Masonic Hall, Tedmorden
283 Sympathy, Old Falcon Hotel, Gravesend
607 Unity, Globe Hotel, Warwick
606 Benevolence, Private Rooms, Prince Town
861—Worthing Friendship, Steyne H., Worthing
952 Zetland, Albert Hotel, Salford

1018 Shakespeare, Freemasons' Hall, Bradford
1031 Fletcher, Masonic Hall, Birmingham
1060 Marmion, Masonic Rooms, Tamworth
064 Borough, Bull Hotel, Burnley
1094 Temple, Masonic Hall, Liverpool
1209 Lewises, Royal Hotel, Runsgate
1218 Denison, Masonic Hall, Scarborough
1312 Walker, Hope and Anchor, Byker, Newcastle
905 De Groy and Ripon, Freemasons' Hall, W.C.
1393 Baldwin, Dalton Castle, Dalton-in-Furness
1421 Brownrigg, Assembly Rooms, Old Brompton
1431 Nottinghamshire, George Hotel, Nottingham
1520 Earl Shrewsbury, Public Rooms, Cannock
1517 Liverpool, Masonic Hall, Liverpool
1643 Perseverance, Masonic Hall, Hobburn-on-Tyne
1692 Hervey, White Hart Hotel, Bromley, Kent
R.A. 24 De Swinburne, Freemasons' Hall, Newcastle
R.A. 251 Loyalty and Virtue, F.M.H., Barnstaple
R.A. 258 Amphibious, F.M.H., Heckmondwike
R.A. 703 Clifton, Clifton Arms Hot 1, Blackpool
R.A. 709 Invicta, Bank Street Hall, Asford
R.A. 916 Strawberry Hill, Grotto, Twickenham
R.A. 1260 John Hervey, Freemasons' Hall, W.C.
R.A. 1446 Mount Edgumbe, St. Botolph Chambers
R.A. 1519 Stanmore, Abercorn Hotel, Gt. Stanmore
M.M. 192 St. Outhbert, Masonic Hall, Berwick
M.M. 284 High Cross, Seven Sisters Hot, Tottenham

Thursday, 11th September.

708 Carnarvon, Mitre Hotel, Hampton Court
1076 Capper, Guildhall Tavern, Grasham St., E.C.
1558 Duke of Connaught, Surrey Mansions: Hall, S.E.
35 Medina, 85 High Street, Cowes
97 Palatine, Masonic Hall, Sunderland
139 Britannia, Freemasons' Hall, Sheffield
216 Harmonic, Adelphi Hotel, Liverpool
333 Royal Preston, Castle Hotel, Preston
339 Unanimity, Crown Hotel, Penrith, Sunderland
546 Etruscan, Masonic Hall, Seaford
732 Royal Brunswick, Royal Pavilion, Brighton
739 Temperance, Masonic Rooms, Birmingham
991 Tyne, Masonic Hall, Wellington Quay
1035 Prince of Wales, Masonic Hall, Kirkdale
1055 Derby, Bedford Street, Cheetham, Manchester
1093 St. George, Temperance Hotel, Tredegar
1141 Milton, Commercial Hotel, Ashton-under-Lyne
1145 Equality, Red Lion, Accrington
1147 St. David, Freemasons' Hall, Manchester
1182 Duke of Edinburgh, Masonic Hall, Liverpool
1204 Royal, Imperial Hotel, Malvern
1273 St. Michael, Masonic Hall, Sittingbourne
1369 Bala, Plasgoch Hotel, Bala
1416 Falcon, Masonic Hall, Castle Yard, Thirsk
1429 Albert Edward Prince of Wales, Freemasons' Hall, Newport, Mon.
1593 Corbet, Corbet Arms, Towyn
1697 Hospitality, Royal Hotel, Waterfoot
182 Machen, Swan, Coleshill
1911 De La Pré, Masonic Hall, Northampton
1915 Freystone, Foresters' Hall, Whitstable
R.A. 72 Royal Jubilee, Anderton's Hotel, E.C.
R.A. 213 Perseverance, 23 St. Giles Street, Norwich
R.A. 220 Harmony, Wellington Hotel, Garston
R.A. 275 Perseverance, Masonic Hall, Huddersfield
R.A. 286 Strength, Green Man Hotel Bacup
R.A. 509 Teas, Freemasons' Hall, Stockton
R.A. 613 Bridson, Masonic Hall Southampton
R.A. 818 Philanthropic, Mas. Hall, Abergavenny
M.M. St. John's, Commercial Hotel, Bolton
M.M. 16 Friendship, 2 St. Stephen's St., Devonport

Friday, 12th September.

2242 Tyssen-Amherst, Amherst Club, Hackney
36 Glamorgan, Freemasons' Hall, Cardiff
458 Air and Calder, Masonic Hall, Goole
662 Dartmouth, Dartmouth Hotel, W. Bromwich
526 Honour, Star and Garter Hot, Wolverhampton
815 Blair, Town Hall, Stretford Road, Hulme
993 Alexandra, Midway Hotel, Levenshulme
1001 Harrogate and Claro, Mas. Rooms, Harrogate
1087 Beaudesert, Corn Exchange, Leighton Buzzard
1121 Wear Valley, M.H., Bishop Auckland
1290 Rock, Royal Rock Hotel, Rock Ferry
K.T. 126 De Warenne Royal Pavilion, Brighton

Saturday, 13th September.

1607 Loyalty, London Tavern, Fenchurch Street
1635 Guelph, Red Lion, Leytonstone
1686 Paxton, Surrey M.H., Camberwell
1743 Perseverance, Anderton's Hotel, Fleet Street
1939 Duke of Cornwall, Freemasons' Hall, W.O.
2206 Hendon, Welsh Harp, Hendon
2069 Prudence, Masonic Hall, Leeds
R.A. 1293 Burdett Mitre Hotel, Hampton Court
R.A. 1423 Era, Albany Hotel, Twickenham.
R.C. 43 Eureka, Masonic Rooms, Brighton

INSTRUCTION.

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Saturday, 6th September.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7:30
179 Manchester, 8 Tottenham Court Road, W.O. 8
198 Percy, Jolly Farmers' Tav. Southgate Rd., N. 3
1275 Star, Dover Castle, Deptford Causeway, S.E. 7
1288 Finsbury Park, Cock Tavern, Highbury, 8
1384 Earl of Zetland, Royal Edward, Hackney, 7
1524 Duke of Connaught, Lord Stanley, Hackney, 8
1624 Eccleston, 13 Cambridge Street, Pimlico, 7
2012 Chiswick, Windsor Castle, Hammersmith, 7:30
R.A. Sinai, Union Tavern, Air Street, W., 8

Monday, 8th September.

22 Longborough, Gauden Hotel, Clapham, 7:30
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8
45 Strong Man, Bell and Bush, Ropermaker St.,
171 Sincerity, Railway Tavern, Fenchurch St.,
180 St. James's Union, St. James's Restaurant, 8
218 True Love & Unity, F.M.H., Brixham, Devon, 7
342 Royal Union, Chequers' Hotel, Uxbridge
513 Wellington, White Swan, High St., Deptford, 8
823 Everton, Masonic Hall, Liverpool, 7:30
933 Doric, Duke's Head, 79 Whitechapel Road, 8
975 Rose of Denmark, Gauden Hotel, Clapham, 7:30

1227 Upton, Three Nuns, Aldgate, E., 8
1349 Stockwell, White Hart, Abchurch Lane, 6:30
1425 Hyde Park, Porchester Hot, Cleveland Gdns., 8
1445 Prince Leopold, 22 Whitechapel Road, E., 7
1449 Royal Military, Masonic Hall Canterbury, 8
1489 M. of Ripon, Queen's Hot, Victoria Park, 7:30
1507 Metropolitan, The Moorgate, E.C., 7:30
1585 Royal Commemoration, Railway Ho, Putney, 8
1608 Kilburn, 46 South Molton Street, W., 8
1623 West Smithfield, Manchester Hotel, E.C., 7
1693 Kugland, Cock Tavern, Highbury, N., 8:30
1707 Eleanor, Rose and Crown, Tottenham, 8
1743 Perseverance, Deacon's Tavern, Walbrook, 7
1891 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8
2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8

Tuesday, 9th September.

25 Robert Burns, 8 Tottenham Court Road, 8
55 Constitutional, Bedford Hotel, Holborn, 7
141 Faith, Victoria Mansions Restaurant, S.W.,
177 Domestic, Surrey M.H., Camberwell, 7:30
198 Joppa, Manchester Hotel, Aldersgate Street, 8
212 Euphrates, Mother Red Cap, Camden Town, 8
241 Merchants, Masonic Hall, Liverpool
463 East Surrey of Concord, Greyhound Hotel, Croydon, 8.
554 Yarborough, Green Dragon, Stepney, 8
700 Nelson, Star and Garter, Woolwich, 7:30
753 Prince Fred. William, Eagle Tav., Maida Hill,
820 Lily of Richmond, Greyhound, Richmond, 7:30
829 Sydney, Black Horse Hotel, Sateup, 7
860 Dalhousie, Middleton Arms, Dalston, 8
861 Finsbury, King's Head, Threadneedle St., 7
1044 Wandsworth, East Hill Hotel, Wandsworth, 8
1321 Emblematic, Moun Hotel, Henrietta St., W.O., 8
1343 St. John, Masonic Hall, Grays, Essex
1349 Friars, Liverpool Arms, Cannon Town, 7:30
1446 Mount Edgumbe, Three Stags, Lambeth Rd., 8
1471 Islington, Cock Tavern, Highbury, N., 7:30
1472 Henley, Three Crowns, North Woolwich
1473 Bootle, 146 Berry Street, Bootle, 6
1540 Chaucer, Old White Hart, Borough High St., 8
1634 Brownrigg, Alexandra Hotel, Norbiton, 8
1695 New Finsbury Park, Hornsey Wood Tav, N., 8
1839 Duke of Cornwall, Queen's Arms, E.C., 7
1949 Brixton, Prince Regent, East Brixton, 8
2146 Sarbiton, Maple Hall, Surbiton
Metropolitan Chapter, White Hart, Cannon St., 6:30
R.A. 701 Camden, 15 Finsbury Pavement, E.C., 8
R.A. 1365 Clapton, White Hart, Clapton, 8
R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

Wednesday, 10th September.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8
30 United Mariners', Luzard, Peckham, 7:30
65 Prosperity, 2 St. Mary Axe, E.C., 7
72 Royal Jubilee, Mitre, Chancery Lane, W.O., 8
73 Mount Lebanon, George Inn, Borough, 8
193 Confidence, Hercules Tavern, Lendenhall St., 7
223 United Strength, Hope, Rezon's Park, 8
533 La Tolerance, Portland Hot, Gt. Portland St., 8
591 Downshire, Masonic Hall, Liverpool, 7
673 St. John, Masonic Hall, Liverpool, 8
720 Panmure, Balm Hotel, Balm, 7
781 Merchant Navy, Silver Tav, Burdett Rd., 7:30
813 New Concord, Jolly Farmers, Southgate Rd.,
862 Whittington, Red Lion, Fleet Street, 8
902 Burgoyne, Essex Arms, Strand, 8
972 St. Augustine, Masonic Hall, Canterbury, 8:30
1037 Portland, Portland Hall, Portland
1269 Stanhope, Fox and Hounds, Putney
1356 Toxteth, 149 North Hill Street, Liverpool, 7:30
1475 Peckham 513 Old Kent Road, 8
1511 Alexandra, Hornsea, Hull
1601 Ravensbourne, George, Lewisham, 8
1604 Wanderers, Victoria Mansions Restaurant, S.W., 7:30
1692 Beaconsfield, Chequers, Walthamstow, 7:30
1681 Londesborough, Berkeley Arms, May Fair, 8
1692 Hervey, White Hart Hotel, Bromley, Kent, 8:30
1791 Creaton, Wheatheaf, Shepherd's Bush, 8
1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8
1963 Duke of Albany, 153 Battersea Park Road, 7:30
2192 Warner, Bridge Chambers, Hoe Street, Walthamstow
2206 Hendon, Welsh Harp, Hendon, 8
R.A. 177 Domestic, St. James's Restaurant, W., 8
R.A. 720 Panmure, Goose and Gridiron, E.C., 7
R.A. 933 Doric, 202 Whitechapel Road, E., 7:30
M.M. Grand Masters, 81 Red Lion Square, 7
M.M. Thistle, Freemasons' Tavern, W.C., 8

Thursday, 11th September.

144 St. Luke, White Hart, Chelsea, 7:30
147 Justice, Brow Bear, Deptford, 8
263 Clarence, 8 Tottenham Court Road, W.C.
435 Salisbury, Union Tavern, Air Street, W., 8
704 Camden, Masonic Room, Lewisham, at 8
754 High Cross, Coach and Horses, Tottenham, 8
879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road
1017 Montefiore, St. James's Restaurant, W., 8
1158 Southern Star, Sir Syd. Smith, Kennington, 8
1182 Duke of Edinburgh, M.H., Liverpool, 7:30
1278 Burdett Courts, Swan, Bethnal Green Road, 8
1306 St. John, Three Crowns, Mile End Road, 8
1360 Royal Arthur, Prince of Wales, W. Moleton, 7:30
1426 The Great City, Masons' Hall Avenue, 6:30
1553 D. Connaught, Palmerston Arms, Camberwell, 8
1571 Leopold, City Arms Tavern, E.C., 7
1580 Cranbourne, Red Lion, Hatfield, 8
1602 Sir High Myddelton, White Horse, Liverpool Road, N., 8
1612 West Middlesex, Bell, Ealing Dean, 7:45
1614 Coven Garden, Criterion, W., 8
1622 Rose, Stirling Castle, Camberwell, 8
1625 Tredegar, Wellington, Bow, E., 7:30
1677 Crusaders, Old Jerusalem, St. John's Gate, Clerkenwell, 9
1744 Royal Savoy, Blue Posts, Charlotte Street, 8
1950 S. Athgate, Railway Hot, New Southgate, 7:30
1996 Priory, Constitutional Club, Acton
R.A. 753 Prince Frederick William Lord's Hotel, St. John's Wood, 8
R.A. 1471 North London, Northampton House, Canonbury, 8
M.M. 199 Duke of Connaught, Havelock, Dalston, 8

Friday, 12th September.

Emulation, Freemasons' Hall, 8
 General Lodge, Masonic Hall, Birmingham, 8
 167 St. John's, York and Albany, Regent's Park, 8
 453 Chigwell, Pub. Ha, Station Rd., Loughton, 7:30
 507 United Pilgrims, Surrey M.H., Camberwell, 7:30
 749 Belgrave, Harp Tavern, Jermyn Street, W. 8
 765 St. James, Princess Victoria, Rotherhithe, 8
 766 William Preston, St. Andrew's Tav, Baker St., 8
 780 Royal Alfred, Star and Garter, Kew Bridge, 8
 834 Ranelagh, Six Bells, Hammersmith
 1056 Metropolitan, Portugal Hotel, Fleet Street, 7
 1185 Lewis, Fishmongers' Arms, Wood Green, 7:30

1228 Beacontree, Green Man, Leytonstone, 8
 1293 Royal Standard, Builders' Arms, Canonbury,
 1365 Clapton, White Hart, Lower Clapton, 7:30
 1381 Kennington, The Horns, Kennington, 8
 1642 E. Carnarvon, Ladbroke Hall, Notting Hill, 8
 1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8
 2030 Abbey Westminster, King's Arms, S.W., 7:30
 R.A. 95 Eastern Star, Hercules Tavern, E.C.
 R.A. 820 Lily of Richmond, Greyhound, Richmond, 8
 R.A. 890 Hornsey, Porchester, Cleveland St., W.
 R.A. 1275 Star, Stirling Castle, Camberwell, 8
 M.M. Old Kent, Crown and Cushion, London Wall
 M.M. 355 Royal Savoy, 15 Finsbury Pavement, 7:30

Saturday, 13th September.

87 Vitruvian, Duke of Albany, St. Catherine's
 Park, near Nunhead Junction, 7:30
 179 Manchester, 8 Tottenham Court Road, W.C., 8
 198 Percy, Jolly Farmers', Southgate Road, N., 8
 1275 Star, Dover Castle, Deptford Causeway, S.E.,
 1288 Finsbury Park, Cock Tavern, Highbury, 8
 1364 Earl of Zetland, Royal Edward, Hackney, 7
 1524 Duke of Connaught, Lord Stanley, Hackney, 8
 1624 Eccleston, 13 Cambridge Street, Pimlico, 7
 2012 Chiswick, Windsor Castle, Hammersmith, 7:30
 R.A. Sinni, Union Tavern, Air Street, W., 8

ALLEGORICAL HIRAM AND HISTORICAL HIRAM.

MASONRY speaks a language unintelligible to the profane, the language of allegory and symbolism, derived from remote antiquity; and no initiate can have a true conception of our Fraternity and a full comprehension of the depth and beauty of Freemasonry until he has studied and mastered this language. Our legends are all allegorical, like the parables of Christ, and whatever historical truth there may be in some of them it is only as allegories and legendary symbols that they are of importance to us. Thus the allegorical Hiram, handed down to us by Masonic tradition, is quite a different personage from the historical Hiram of Holy Writ.

The allegorical Hiram is represented as being an architect, drawing out plans for the Temple, and superintending the roof.

The historical Hiram was neither an architect nor a builder, and had nothing to do with furnishing designs for the Temple, but was a man filled with wisdom and understanding, and cunning to work all works in brass, and Josephus says of him that his chief skill lay in working in gold, silver and brass, and that by him were made all the mechanical works about the Temple according to the will of Solomon.

The allegorical Hiram inspected the work every day, drew up fresh designs on the tracing board whereby the Craftsman could pursue their labour, and prayed three times a day in the Temple.

The historical Hiram was engaged in the plains of Jordan, more than fifty miles away from Jerusalem, between Succoth and Zeredathah, casting in moulds of clay the two great pillars of brass, Jachin and Boaz, the molten sea of brass, with twelve oxen under it, ten lavers with their bases, ten candlesticks, all the sacred vessels and other articles required for the use and adornment of the House of the Lord. The allegorical Hiram met with a misfortune, in the midst of his labours and with many of his designs unfinished.

The historical Hiram lived till all his work was finished, and how much longer he lived history has not recorded.

—N. Y. Dispatch.

GEMS OF THOUGHT.

One thorn of experience is worth a whole wilderness of warning.

Try to regard present vexations as you will regard them a month hence.

The world is like a looking glass. Laugh at it and it laughs back; frown at it and it frowns back.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Self culture is the storage of power. It will introduce a man to a larger and more beautiful world than idleness and ignorance ever find.

The infliction of pain as a punishment is only justified when the inflictor is certain or as nearly certain, as can be, that the pain will be productive of good.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbour.

To try too hard to make people good is one way to make them worse; the only way to make good is to be good—remembering well the beam and the mote. The time for speaking comes rarely; the time for being never departs.

Saving is a practice best begun early—and for this reason. It is a habit, and, like all habits, easily planted in a child, but taking root with difficulty in an adult. It is no kindness to teach children to spend, unless you can ensure them money to spend to their lives' end.—Montreal Star.

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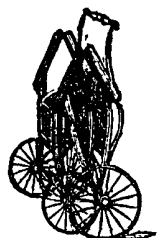
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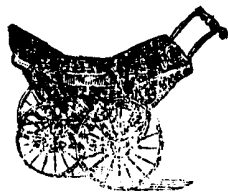


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