

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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

VOL. XXIV.—No. 604. SATURDAY, 7th AUGUST 1886.

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

## FREEMASONRY AS A PEACEMAKER.

**A**MONG the thousands ranged under the banner of Freemasonry there are few who have not at one time or other been asked if there really are any secrets connected with the Order? and although some of these may have been unable to satisfy their interrogators on the subject, there are many who have contented themselves with an off-hand answer in the affirmative, without for one moment giving themselves the trouble to consider the importance of the secrecy which does, and always should, surround the doings of the Craft. Even those who have long been associated with the inner working of Freemasonry, and might be considered to be in a position to fully appreciate the necessity for secrecy, sometimes fail to grasp the subject in its fullest extent, and although they do not go so far as to divulge any of the signs or tokens with which they have been entrusted, they occasionally seek to deprive Freemasonry of a part of that secrecy which should surround the actions of its members, and the maintenance of which may be described as of far greater importance than the mere keeping of a knowledge of certain grips and words from those who have not been regularly initiated in the several degrees. In this light we may look upon the rule which forbids the discussion of religious, political and outside subjects at Masonic meetings as part of a restrictive code intended to ensure the secrecy of Freemasonry. The doings of the outside world should be as little mixed up with the affairs of the Lodge, as should the acts of the brethren be published to those not interested in their work. If once general subjects were meddled with by Freemasons at their stated gatherings the basis of secrecy on which the Order rests would disappear, and the ruin of Freemasonry as a purely free Institution would speedily follow. Every decision arrived at on general subjects would have to be defended on general grounds, and could only be maintained by a disclosure of the why and wherefore of the Masonic ruling, and the special features and arguments which led to it; without these a Masonic ruling would be valueless in the sight of the general public.

In our last issue we inserted an extract from the *New York Dispatch*, in which it is advised that Freemasonry should be called in to act the part of a peacemaker between the conflicting representatives of capital and labour, or, as our contemporary puts it, "the Masons in the 'Knights of Labour' and the Masons in the 'Knights of Money' can meet upon a level, and, forgetting the difference in a worldly point, can settle the troubles between them." We should be sorry to see any such mediation undertaken by Freemasons as Freemasons. So far as those who belong to the two sections referred to, and who may be associated with the Order of Freemasonry are concerned, there is no difference existing which should prevent them meeting on the level, as Freemasons; but if once they import outside distinctions into Freemasonry it will speedily be found that as wide a gulf can separate them in the Lodge as ever existed in their mercantile relations. This must necessarily be the case. The equality of Freemasonry can only exist so long as all are equal on the floor of the Lodge. If one member takes up an independent position, and attempts to force others to do the same, he immediately creates an inequality, and must abide its consequences. Questions between "Knights of Labour" and "Knights of Capital" are outside the province of the Masonic Lodge,

and it would be unwise to force their discussion on the members of the Order, for reasons already given. A decision one way or other would, in all probability, be binding only on those who were satisfied with it, and how would it be possible to enforce obedience from those who did not choose to adopt it? The mere publication of a decision of public interest by a secret society would be an anomaly; those outside the Order might urge, as a just cause of complaint, the fact that they had not been heard in support of their particular views; while they might further argue—and reasonably so—that undue influence had been brought to bear in securing the decision. Whatever Freemasonry may accomplish as a means of securing peace and goodwill among its individual members, it certainly is not possible for it to occupy a prominent place among the peacemakers of the world at large, and we hope that whenever a suggestion is put forward which is likely to bring the Order into conflict with any particular section of the community, there may be found brethren able and willing to direct their fellows in the right course—which, to our mind, is to keep entirely clear of all discussions other than those associated with Freemasonry.

Looking further into the subject, as treated by our contemporary, we find other points on which a few words may be written. He says, "there are Masons among the Capitalists; there are Masons among the labourers. These Masons ought to be brought together, for Masonry places all men on a level. All Masons, rich and poor, meet upon the level." This is true in theory and also in practice—but only so far as concerns Freemasonry. The prince and the peasant, the rich and the poor, are equal in Freemasonry, but the equality ceases immediately they leave the work of the Craft, just as it was non-existent previous to their admission to the Order. It is not correct to say there are Masons among the capitalists and Masons among the labourers who can meet upon the level of Freemasonry for the discussion of their private business concerns; once import Freemasonry into the matter, and they are no longer capitalists or labourers, but each and all are Brother Masons—on a level as regards their having all received the light of Freemasonry in a similar state—and all bound by the same laws to discuss outside any subject likely to disturb the peace and harmony of the Lodge. Who will say that such subjects as disagreements between employers and employed are not likely to disturb peace and harmony, more especially if they are discussed by the employers and employes themselves? It is certainly no part of the work of Freemasonry to fix the hours of labour, or the price which shall be paid for an hour's work; therefore it is impossible for Masons to decide the question of "yielding to what is right on both sides," or to "stand as a mediator between these two mighty forces." The question is one weightier perhaps than Freemasonry itself, at all events it is one far removed from the action of the Craft, and while it is true that Masonic toleration might be beneficially preached among those who have to decide the question, it would be unwise to treat the matter from a purely Masonic point of view. This is essentially a subject which should not be forced upon the functions of Freemasonry, and when a brother is so far led away by his desire to benefit his fellow creatures as to propose Masonic interference, he may truly be said to have acted unwisely, as we think our contemporary will admit on further consideration of the subject in all its bearings.

## DAVID, KING OF ISRAEL.

*An Address by Rev. James Byron Murray, Grand Chaplain, before the Grand Chapter of Royal Arch Masons of New York, 3rd February 1886.*

(Continued from page 70.)

WE enter the temple of Masonry as we enter the temples of worship. There is in it, as in them, an unseen presiding spirit, which transforms all and gives to everything a colour and a shape. In the Capella Di San Sisto at Rome you feel as in the presence of Michael Angelo. From floor to ceiling there are the visible touches of his invisible spirit. His thought has blossomed into fruitage on all, and broken into flower and foliage on arch and roof. One mind animates each; and the rapt form of prophet and apostle, the figure of man and brooding shape of sybil, are joined together by one soul, which, unseen, lends a unity of design and grandeur to all that varied work. So in this temple of Masonry, there is one spirit which pervades all. Moses, with the Divine Law; David, with the inspired Psalms; Solomon, with his builders; Prophets, with their prophecy of a second temple greater than the first; the Master of all, with His parable of labour and its reward, are joined together by one Great Spirit, who gives to all unity of design and beauty of colour. It is the Spirit which transforms all religion, all morality into the nature of man, until man becomes the incarnation of religion; the visible form of morality and law; the outward temple in which they grow and ripen. Within its sacred folds are the altar with the inspired Word, the lesson and guide of life; the square, with its suggestions for the shaping of character; the compass, which, finding a fixed point, circles life and thought; the likeness of the ark, with its promise of a covenant between God and man; the manna, with its historic witness of the fact that God is the supply of our necessities; the budding and blossoming rod, which tells us that the service rendered to God and man is our true priesthood. These are the ornaments of the temple, the great thought that breaks into flower and fruitage from tessellated floor to roof. These are the symbols of the highest and best things that can influence the mind. And this inspired truth, these symbols of truth have attested their value and power in every age. And Masonry is in these, more than in gorgeous rite or splendid ritual; for these are the implements which build up not the architecture of houses of stone, but the temple which outlasts the works of art and "temples made with hands."

Or, to change the figure with the Psalmist, these are the seeds which we, as Masons, are to sow in our hearts, that they may become part of our lives. There is the ground spread out in hill and valley or plain, but as it lies there fallow, it is the manifestation of no energy; it symbolizes no action. But what a contrast between it and the plant that grows in it, and holds its chalice for every raindrop, and in return sends forth its fragrance as an incense for all. But the unseen energies of that ground, when the seeds that lay dry and useless in the sower's hand have fallen into it, contribute to their growth, push themselves through root and fibre, until, in the calling down of rain and sunlight, all are transformed into flower or harvest, and the bare and indolent fields glow with beauty or bend beneath the golden benedictions of the grain. So with this divine truth and these symbols of truth in our Order. They may lie in Lodge or Chapter guarded as precious things, but until they are sown in the mind and conscience, they are not fruitful, they are not the inspirers and shapers of Masonic virtues and an ever growing and ripening character.

For we need not say that Masonry has gained its present power not alone by looking back on the past, but by looking inwards on its laws and teaching. In these laws are the ever-unfolding possibilities of higher and better things—the growth of mind and character. And for each member of the Order to live without the culture of these things is to waste opportunity and be untrue to all the high traditions and principles which are the glory of the Institution. If he is proud only of what has been done, instead of doing his part, then it needs no prophet to foretell that the height is reached and the descent into decay is sure. He can only keep the inspiration of the past as a felt-abiding power by uttering it in the present.

A great truth in the material world is the truth which has the dignity and force of law. It is the truth of mutual

correspondence in nature that each thing gives and receives. The great things and the best things are not to be laid away as if they had no use in the world but to be imparted to others. This truth underlies all growth, all movement, all life. The law of reciprocal influence is a universal law. And the value and power of anything are attested by what it imparts as well as what it receives. The visible creation is a constant witness of this mutual action. There is a perpetual system of communication between light and heat and the animal and vegetable life on the earth. The electric forces are the healers of the atmosphere. The sea, seemingly a waste of uncultivated waters, contributes to the air its moistures, to descend again in refreshing rains. In their benign charities they show forth the beauty and thought of their Maker. To receive and not to give is a weakness that ends in decay. For interchange is enlargement and vitality in all spheres of creation.

And the law operates in the higher world of reason and human thought. The noble ideas, the splendid utterances, the moral forces stored in books, are for humanity. They are not simply manifestations of genius which are to be admired, but profounder methods of service rendered to man. They are the recognition of the great fact, that each individual is not an isolated thing, but a part of a living body, joined together by a law as beautiful and as marvellous in its power as the law which pervades all the parts of any separate organism and binds them into unity of action and life.

It is the truth on which society rests. Interchange of communion, of thought, of industry, passes into all the varied elements which form it. Tastes, ideas, emotion flow in tides unseen but powerful. It is thus bound together as one being, and the act of each individual affects all. This was the thought of David when he sent his Psalms to be the magnificent refrain of the human heart till the end of time. It is the inspiration of all growth, and progress, and achievement, in communities or nations. Were it not, railroads, steamships, telegraphs, and the manifold implements of labour, would pass away withered and dead ideas.

And this is the truth on which our Order rests. When the magnificent thought of brotherhood in social life took shape out of the higher religion, it was to be a brotherhood of receiving and giving. It was formed by ideas, it was enlarged by hearts, and animated with the trust of mutual fellowship. And this gives scope for the mind; furnishes a school for thought; a seminary of education; a place for intelligent achievement; a form in which to mould convictions and direct the intellect and heart of the members of the body. It lays, therefore, on every member a burden of giving all the truths within it a visible reality and manifestation in life. Else Masonry is only a receptive thing, not a permanent moral force passing into and inspiring society. And only when its members rise to a conception of this truth, become living members with the life-blood circulating and rejoicing through all the arteries and veins, through fibre and tissue, shall the Masonic Institution flourish as the tree flourishes and bears the fruitage of nobler service, of richer graces and larger good for mankind. Then shall it be a full and grand conception of the brotherhood of man; the home of purer impulses; the wealth of thought and force to improve itself as one of the most potent energies in the history of the world.

For Masonry is a witness of this fellowship of man and man. And even if it takes, as it necessarily must, a lower place than our divine religion, it is still to be the constant attestation of this truth. Doubtless, this was the intention of its founders when, from its beginning, they saw the structure rising and placing its roots among the deepest and truest things of mind and conscience. Lately, as we were reading, we read of the completion of a great structure, which ended the work of centuries. In a German city beyond the sea, there is a cathedral among the noblest of the houses of stone for the worship of God. Centuries have passed since the foundation was laid; but year after year the work of building went on, until in the year of grace 1880 the temple stood complete. The walls massive and strong; the tracery delicate and refined; flowers of stone blooming on pillar and arch; windows pictured with the marvellous life of One of Bethlehem; spires rising to meet the sunlight, the minster stands on a sure foundation, a monument of man's art and enduring toil.

The master mind that wrought the design had passed away, but his design remained to give finish and stateliness to the structure. His gaze passed beyond the years

and saw the temple complete in its magnificence and beauty. So with our Order, the master builders, looking down the years, saw it complete; its walls not built of carved stone, but of the richer sculpture, the character and thought of men. But yet it is only in the travail and growth of centuries. Each year has its own work; each member his own part, in laying a stone on the foundation to be finished in other times. This constant building is the incarnation of the mind of the founders and of our mind; the visible embodiment of truth, duties, interests, obligations; the expressed facts of our inner, secret life. We work in a time of more refined culture, of wider knowledge than those of the past. The grandeur of our time, its progress, the industries are, in a great measure, the unfolding of the plans and achievements of other generations. We enter into the designs which they wrought with generous toil. The structures which adorn our common civilization have their roots embedded in the foundations they laid. And we bring to them more grace and beauty by a knowledge of the principles on which they laboured than by ignoring or passing them by as the things of a dead age. The great problems of the Order and of the day are given us to work out as they worked out the problems from which these of our time are born. We are to unfold their design and carry it to fulness by the toils of our mind and hands. Thus shall we write history, not of wars and kingdoms erected by force, but the history of moral actions and ideas. And the lowliest members of the Institution by this mysterious connection with the thought of the past will become great. The felt truth of the principles which surround them will transform their minds to a likeness of those principles. And there is a real grandeur in the thought that we are working with those of the past, carrying to broader proportion and higher altitudes the structures on which they build. It is a great thing to be fellow-labourers with those who wrought in the temple of the moral and social in man. But we must work wisely and well, according to the principles of our Institution. These principles have come down to us with regal splendour through the centuries. Time has energized them and given them the lustre and majesty of a coronation. Life will be enlarged by such principles, and they will enrich it by bringing their power into operation before the eyes of all men. The more closely we follow the ideals that are given us, the more morally noble will our life become. The faculties we employ are immortal, the culture we attain is eternal. Every fresh hold we take on those principles of belief and goodness will be an education for ourselves and others, the germ of a higher development which shall find its issue in ever-increasing power. As the old cathedral builders brought for its walls the stones from the quarries on which the foundation was laid, so we must bring from the truths on which our Order rests contributions for its structure, the contribution of our lives with all that life means; each of us in our generation laying a stone on the walls as our fathers have done; and seeing as we pass away, with the eye of a larger faith, the temple rising higher and higher, until, in its massive grandeur, it stands complete, the splendour of man's art, the monument of a moral toil that is imperishable.

David brings the subject at length to a high conclusion. He suggests an end of all our toil and a reward for all our labour: "Thou shalt show me the path of life. At Thy right hand there are pleasures for evermore. In Thy light we shall see light." To the seeing eye the world above and around show everywhere the footprints of Him who made it. To the hearing ear, nature, animate and inanimate, tells of the wisdom and goodness of Him who governs it. All sound aloud the manifoldness and greatness of His name. He is clothed with majesty and honour. He decketh Himself with light as it were with a garment, and spreadeth out the heavens like a curtain. He maketh the clouds His chariot; He walketh on the wings of the wind. He watereth the mountains from above. The earth is satisfied with the fruit of His works. The invisible things of God are understood by the things that are made. If His hand touch the mountains they smoke. If He looketh upon the earth it trembleth. If He speaks in the gladness of His providence, at His word the valleys stand so thick as corn, they laugh and sing. For, as the heaven is high above the earth, so great is His mercy toward them that fear Him. "As for man, his days are as grass; as a flower of the field, so he flourisheth. But the mercy of the Lord is from everlasting to everlasting." But the recognition of God as the Creator is the recognition of God as the

Redeemer of all. So David points us to grander visions than the material universe. The visible heavens shall shrivel and fall away; the stars shall drop from their spheres; the earth shall melt and disappear, but out of the wreck of worlds shall arise a new heaven and a new earth, in which the mortalities of man shall pass into immortality, and in the radiance of the eternal vision he shall see the meaning of a life that liveth evermore. And as he enters into the presence of Him who is life's source and life's reward, man and God face to face in the completed covenant, there shall be heard through the music of heaven, the words of the Psalmist in a higher, diviner meaning: "Lift up your heads, O ye gates, and be lifted up, ye everlasting doors, and this King of my glory shall enter in."—*Voice of Masonry.*

## OF NO IMPORTANCE.

SUCH is the idea that many units of the population entertain in certain matters which are not of vital interest to themselves. Concerning anything affecting their own pockets or interests they are watchful enough, and show good judgment and a considerable amount of energy; but for anything affecting the general public, of which they are members, they are of "no importance," and fancy that the machine of the state or of society can go on properly without their assistance or supervision. Such nonentities are, however, the first to grumble at, and find fault with, the faults of others, and the first to come to the front if any personal advantage is to be gained; in fact, they are the drones of society. The ocean is formed of drops, each drop has a function to perform; take away one drop and the economy of the ocean is disturbed; it may be in an infinitesimal degree, but it is disturbed; remove all the drops and the ocean would cease to exist; just so is it in society; one drone, and its economy is slightly disturbed; if all are drones, society will fall to pieces. No one lives to himself. All our actions, like the pebble thrown into the lake, with its circling eddies, act and react on one another either for good or evil, and form what we call fashion, which holds society in its relentless grasp, and forms an unwritten law, having far greater power over society than any act ever passed by Parliament.

The same remarks are true as regards Masonry. We have, unfortunately, a number in our Lodges who fancy, or what is still worse, pretend to fancy, that they are of "no importance" in carrying on the noble work of the Craft. No Mason is unimportant to his Lodge in particular, and the Craft in general. Every one has his work to do; if he neglect that work from carelessness, so far as he is concerned, the Craft is at a standstill. Such ought not to be. We have visited Lodges where there were not enough members present to open the Lodge; in one case, where only two members were present, the W.M. and the Secretary. Each thought he was "of no importance," as far as Lodge work was concerned, with the result that the business had to be carried on by members of other Lodges. Society and Masonry is made up of units. What these units individually are, so is the whole that the units make up. Let each brother then consider that he is of importance in his proper sphere. Let him act as if the Lodge to which he belongs could not go on without him, and immediately we will have such a reformation as will give the Craft a push upwards and forwards in usefulness, such as it has not experienced in this sunny land. There are cases, when absence is a duty, where a brother has to attend to business or sickness in family, &c., but these do not form the hundredth part of the reasons that are given for inattention to Lodge duties. Is Masonry so unimportant that its duties must be left till everything else is done? Or must it give way to every trivial circumstance that may arise? Are our members so unmethodical that they cannot arrange their time table so as to leave time for Lodge work, and see that this time is devoted to that purpose, and not to what chance may throw in the way? Besides, this idea and the line of action consequent on it is unfair to others. It throws all the work on the shoulders of willing brethren, and when they see selfishness and carelessness in others they are apt, from example, to become so too. Thus the Craft not only loses the work it has a right to expect from every member, but the influence exercised by these has a very bad effect upon those who would otherwise do all they could to forward the advancement of their kind,



for which purpose our Craft is only one of the levers. "Masonry expects that every Mason will do his duty;" he who does not is not a true Mason.—*Sydney Freemason.*

### MASONRY AMONG THE ABORIGINES.

A VERY eloquent lecture was delivered in 1851 at the Tremont Temple, Boston, by the Rev. Kah-ge-gah-bowh, *alias* George Copway, on the religion, oratory, and poetry of the Indians of this country. He acquitted himself with great ability, and was listened to by the audience with profound attention and frequent bursts of applause.

Among other remarks which attracted attention, was a description of the medicine men among the tribes, and their long preparation; for they excelled not merely in knowledge of medical herbs and plants, and the virtues of roots, but they were the religious teachers and prophets of the nation. They were supposed to be favourites of the Great Spirit, and directed the worship of the people. He observed that they were eight years in pursuing their education—belonging to a Fraternity who were under the injunction of secrecy, and passed through four degrees in their advancement. He barely touched on this subject, but *verbum sat sapienti*—the attentive ear lost not a word.

In a conversation which I have since had with Bro. Copway, I was satisfied that Freemasonry existed among the Indians of America. His explanation of that part of his lecture alluded to above satisfied me of the fact that the elements of our Institution had long been known among the tribes of the forest. The proficients in the Art wore a small badge of cloth, adorned with wampum, and surrounded by a fringe of feathers. On its face was the device of a finger pointing to a long road, emblematical of their future life of instruction. This badge was worn nearest the skin on the breast. Was it not the Indian's diploma—a talisman ever lying at his heart—the voucher of his character—the mystic credentials of his standing wherever he went? Such an emblem was worn among the Menominee, Potawatomee, Sioux, Knistenava, and Sack and Fox tribes, as well as the Ojibway tribe, to which Bro. Copway belonged—a tribe which dwelt on the north-western shores of Lake Superior, near the head waters of the Mississippi.

Our late illustrious Bro. De Witt Clinton investigated this subject in his lifetime, and found many interesting facts touching Indian Freemasonry. He relates some cases among the Iroquois in one of his Masonic addresses.

Giles F. Yates, Esq., of Schenectady, made a communication in the *Freemasons' Monthly Magazine*—I think it is in one of the early volumes—wherein it was stated that Francis Lewis, father of Gen. Morgan Lewis, former Grand Master of New York, was taken captive in the French war, and found some Indians of Welsh descent; and, in 1660, Rev. Morgan Lewis was taken by the Tuscarora Indians and condemned to death. It was at Port Royal, South Carolina. At his sign of distress, wherein he addressed them in his native Welsh, the Sachem of the Doeg tribes saved his life.

Tecumseh was a Mason—a terrible warrior, but we must remember, he fought for his oppressed country. At the battle of the River Raisin, he rescued several pale faces from destruction, on finding they were brothers.

This subject opens a wide field for antiquarian inquiry. It is worthy the attention of such of our brethren, who are blessed with learning and leisure, and dwell in the far West, where some of the tribes still exist. If the light of Masonry ever illumed the brain among the remnants of our Northern and Eastern tribes, it must have been extinct long ago. For in intelligence, appearance, and character, they are almost infinitely inferior to that nation from which sprang the Indian orator, who charmed us so much the other evening, and whose gentlemanly bearing, cultivated mind, and Christian conduct, gather friends around his path wherever he goes. Nearly six feet in height, and well proportioned, he is a noble specimen of the red man of the forest, whose ancestors once held all the lakes, mountains, and rivers of this continent, with an imperial sway, as the eagle now rules the dominions of the air.—*Keystone.*

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

### WHAT IS MASONIC?

A NENT the Gurney and Dadmun discussion as to what is Masonic, Companion Hill says:

"In this discussion, as will be seen, there is much food for thought, and the positions taken in the arguments are well worthy of study. The vital question as to the right of the Symbolic Lodge to exercise control over all Masonic Bodies is not to be lightly passed by. It may be called the 'burning question' of the day. Certainly the peace and harmony of several, if not all, jurisdictions are bound up with it. It is essential, in the discussion, to be sure of the definitions which are used. In the use of the term *Masonic*, there is evidently a want of agreement as to its meaning on the part of the parties to the discussion. Companion Gurney holds the term 'Masonic' to mean *essential to the life of Masonry*. Thus, any degree which can be dispensed with and yet leave Masonry practically uninjured, is not Masonic. Companion Dadmun evidently seems to hold that any degree which was *first conferred by Masons in a Masonic Lodge* is Masonic. This, then will give us a key to the solution of the difficulty. If we can answer the question as to what was included in Masonry originally, we can readily determine that the claims of all bodies to the use of the word 'Masonic' must be construed to mean that which pertains to Masonry. Masonry here will be the point of divergence, for one will say *Original* and another *Modern* Masonry. Thus, there is a solid ground for the argument of disputants, based upon the definition of Masonry. If it can be shown that the Masonry of the Fathers was substantially the Masonry generally regarded as such to day, then the argument of Companion Gurney necessarily falls to the ground; while, if, on the contrary, it is proven that in this stage of Masonry it differs from what it was originally, then the position of Companion Gurney is impregnable. It will be conceded that as it is 'not within the power of any man, or body of men, to alter the body of Masonry,' additions which have been the work of late years are not Masonic in the proper sense. It does not make a degree Masonic because it is conferred only on Masons and only within the tyled precincts of a Lodge. There must be some vital relation existing between the degree so conferred, and the three degrees which are the acknowledged foundation of the Masonic Temple. It was a common practice years ago, and may be in some quarters to-day, to confer what are called 'side degrees' within the body of the Lodge on Masons, and yet no one will for a moment contend for the Masonic character of such degrees.

"Another point about which there can be no dispute. Masonry has passed through a process of development since its authentic written history has been a guide to its characteristics and proportions. Whatever may be claimed for the various degrees which are called Masonic to-day, or whatever the process by which they were evolved, if they were part of original Masonry, then it must have been in the nature of principle, and not as full-fledged degrees, provided with all the paraphernalia of ritual and kindred accessories. In ascending the stream of reliable Masonic history we lose all testimony, save such as we find in the 'Old Charges' or 'Constitutions,' as soon as we have passed the year 1646, from which date we have written testimony on most of the essential points in Masonic inquiry. The 'Old Charges' bear different dates from that ascribed to the 'Halliwell Book,' which is of late in the fourteenth century, down to the Harris Roll, or the Krause Manuscripts of the eighteenth century, all of which have more or less information concerning Masonry. It is generally admitted that the earliest reliable information as to degrees in Masonry, limits them to not more than three, including the Master's office as a degree. Many contend that there was but one, and that all the ceremonies connected with the Master's introduction to his office did not take to exceed five minutes. If in 1717 there was but a single ceremonial for all who entered the Temple, it will be hard to prove that later outgrowths are Masonic in the true sense. In any case, to have the seal *Masonic* attached, a degree must have been recognised as part of the system prior to the adoption of the article of the Constitution of 1722, which put it out of the power of any person to add to the body of Masonry. The division of Masonry into degrees was hardly accomplished at the time of the adoption of Anderson's Constitutions, but the honorary degrees of the Blue Lodge were already an established

feature of the Grand Lodge, and as such, a part of the body of Masonry, making no change in the fundamental principles, but rather retaining some to be communicated when the Mason had proven himself worthy of additional honour. But here the division made no radical change in the body of Masonry. Now, however, when we come to an examination of all the higher degrees we find a radical change has taken place, and that there has been introduced a new feature, hitherto unknown to the body of Masonry. The basis of fellowship has been radically changed in some of the added degrees, while in the case of the Chapter a new organic structure has been created, which separates it altogether from the Lodge from whence it draws its membership. In the Templar degree we have a new test for membership by which the catholicity of Masonry is narrowed. Companion Dadmun here contends that this is in reality no departure from the true principles of Masonry, and alleges that some of the fundamental principles and teachings of Symbolic Masonry are in conflict with the Hebrew faith. The doctrine of a resurrection, while not held by the Sadducee, was still not in conflict with the Hebrew faith. It was the accepted doctrine of those who are recognized as the representatives of the people. It is true that there were sects who rejected the doctrine of the resurrection, but that the Sadducees were ever numerous enough to stand for the Hebrew people, Companion Dadmun will hardly claim.

"Admitting all that the most zealous may choose to assert as to the teachings of the higher degrees, it is doubtful whether they have added anything to the body of dogma which it is essential for Masons to know, as Masons. The truths of Capitular Masonry might well have been made the property of a larger circle than are now entitled to their possession. Had the constitutional requirement for admission been exactly the same as the requirement for the Entered Apprentice, the slight alterations made necessary thereby would have been more than compensated for in the wider circle which would have been reached by the sublime truths taught in the degrees. One thing all will admit: The degrees have received at least a certain kind of recognition from all Masons, and to that extent are entitled to the term Masonic. If it has not been possible to give that absolute recognition which would settle this question for ever, it has left the question of independence within the control of Chapter and Commandery, and with the independence it has given to us powers which otherwise might have been disputed. Whether as associations of Masons or as Masonic bodies, it leaves us with power to control our degrees and make all necessary regulations for the government of our members. To lose this power would leave us poor indeed, and pave the way to dissolution. For this reason this discussion is in one sense timely, and will have a tendency to bring out such facts in Masonic history as are of value to the Craft to enable all to understand the principles which underlie the Institution in all its parts, whether foundation or superstructure.

### THE SEPARATENESS OF LIFE.

**S**YMPATHY, fellowship and co-operation are all grand words, to which special emphasis is given in the unfoldings of the Masonic system. Man is recognised as a social being, and so are provided the communions and the services which claim the attention of the Craft. Meeting in the Lodge, and on various occasions which call forth glad interchanges of thought and feeling, brethren are drawn very closely together, and thus derive very much of the zest of life, while they are moved to a faithful discharge of the duties which devolve upon them in the way of their associated relations and responsibilities.

All this is most excellent, but it is only one part of the right regulation of life, and only one side of Masonic teaching and requirement. Man was made to have a distinctive selfhood; and in many things of thought, expression and responsibility he must stand apart from the multitude in the exercise of the prerogatives of a God-given personality. It is essential to the best culture of his intellectual and moral being that he should maintain a strong individualism; that he should often be by himself and walk by himself, engaging in self-communings from which will come some good measure of preparation for the active work to which he is called. It is within himself, and by himself, that he

must plan and do first of all, if he would become the wise, successful man of duty and large accomplishments.

"Man, who man would be,  
Must rule the empire of itself; in it  
Must be supreme, establishing his throne  
Of vanquished will, quelling the anarchy  
Of hopes and fears, *being himself alone.*"

George Herbert wisely says, "By all means choose some time to be alone." Some persons seem to dread any separateness of life. They appear to be lost if there is not a clatter of tongues in their ears. They are not disposed to welcome any occasional period of solitude, or engage in earnest thought and meditation respecting the great questions of life and duty. The gregarious instinct is altogether too strong in such natures. They need to be taught the worth of occasional isolation from the busy world, and to be instructed concerning the importance of personal reflection as bearing upon the production of a noble, true character, and the right regulation of conduct. It was a good rule that Pythagoras gave his disciples, viz.: that each should take an hour each day to be by himself alone, to meet his own mind and learn what oracle it had to impart.

Freemasonry, while calling men to fellowship, preparing the way and making the opportunity for so many social joys, not the less insists upon the maintenance of a distinctive selfhood. It has its chambers of reflection as well as its banquet halls. It requires of its members that they should develop a vigorous personality, and realise in their own inner thought and consciousness the right proportions and due adjustment of all the various conditions in life to which they are respectively connected. It would not have him lose individuality in the general flood of being; or regard company and association as supplying all that is needed for the highest personal development. The genius of Freemasonry demands much independent thought and activity, some isolation of being, and a good deal of close communion with one's self, as well as that free flowing, abundant fellowship of spirit which is of the first importance.—*Texas Masonic Journal.*

### Obituary.

—:—

#### BRO. ALBERT BROWN.

THE members of Royds Lodge, No. 1204, have sustained a severe loss in the death of Bro. Albert Brown, the founder and first W.M. of the Lodge, which took place on the 27th July, in his 53rd year. Bro. Brown, who for 25 years had been Manager of the Malvern Branch of the Worcester Old Bank, was an old and zealous Mason. He was a P.M. of the Semper Fidelis Lodge, No. 529; had passed the chair in the Royal Arch, Mark, Temple, and Rose Croix; filled all Provincial offices up to S.G.W., and had been for some years P.G. Treasurer. In 1867 he was the chief mover in founding the Royds Lodge, of which he occupied the chair for the first two years, and of which he was the Treasurer from the beginning. Both in his Masonic and civil capacity Bro. Brown was well-known and highly respected.

**THE GARDENS OF OLYMPIA.**—An important additional feature has been added to the new National Agricultural Hall, the great enterprise at Kensington, which will be popularly known as "Olympia." The Directors, of which the Earl of Lathom is Chairman, and Sir John Humphreys the Deputy-Chairman, have made a wise purchase of land adjoining their present estate, with the intention of transforming it into delightful gardens, where the people, after the close of the Colonial Exhibition, may continue to enjoy music and accompanying pleasures in the open air. This is a work of real usefulness, and one that can only tend to the happiness of the people. The *Lancet* recently devoted an article to the subject, in which it said, "We have long felt, looking at the matter from a health point of view, that something ought to be done to supply London with means of out-door amusement available for the summer evenings, and for the classes whose only time of leisure occurs after the business hours of the day are over, as well as for those who can resort to such pleasurable scenes by day." The company now possesses twelve acres of land of great value, in the heart of fashionable London, four acres of which is being covered with buildings, while there will be eight acres of open grounds available for musical promenade, sports, tennis, &c.

**£20.**—**TABACCONISTS COMMENCING.**—An illustrated guide (110 pages), "How to Open Respectably from £20 to £2000." 3 Stamps. H. MYERS & Co., Cigar and Tobacco Merchants, 107 and 109 Euston Road, London. Wholesale only. Telephone No. 7541.

## BEAUTIES OF MASONRY.

**I**T has oftentimes perplexed good men, to satisfy their own minds, how Masons of different nations and religious creeds could meet and harmonise so cordially in the Lodge. Not one jarring atom, say they, is discoverable in their Masonic intercourse. With some few exceptions, arising from the admission of an unworthy member, followed by a strict and close discipline, that is literally true. But on this point the diversity of opinion wholly arises from the different aspects of the case in the minds of the members, and not from the principles of the Institution.

The peculiar union which pervades the whole body of the Masonic Brotherhood is obvious to every man; and the reasons why it is thus may be seen from the following brief considerations: We meet as Masons, and not as religious sectarians. We meet as brethren of the great family of man, having a community of interests. We meet for the express purpose of transacting such business as appropriately appertains to an institution having respect to the common good of all mankind. Hence we meet on a level, and part on the square.

The system of moral truths, adopted and embraced, covers each principle and harmonises on every point of common and universal interest which is inseparably connected with the well being of man. All these principles are such as every man's conscience instinctively approves, and, of course, utterly preclude all diversity of opinion in respect to the personal interest of each member concerned, the common good of the brotherhood collectively, and the general well being of the human family. Hence, no member can lay an objection which does not contravene his own interest, and his own happiness, both as a rational man and a social being.

Masonry prescribes those relative duties concerning which there can be but one uniform opinion, as to obligation, expediency and fitness, inasmuch as they grow out of those very relations which are interwoven with our existence. All the connecting and binding links of social intercourse and civil society consist of relations and dependencies; and the strength, the security, the harmony, the happiness, and the common interests of all men are connected with the due observance of each. No rational man can overlook, disregard or deny such duties as from the nature of our existence are necessarily involved in that entire circle of relations and dependencies, and, of course, has neither cause to dissent, nor inclination to controvert them.

The same is true in respect to those obligations of love, reverence and obedience, arising from the relation and dependence of *all men* on God as their Creator. From an acknowledgement of this truth each point of duty becomes self-evident, and every man of an enlightened understanding is conscious of the obligation. Hence, on this ground, no sundering difference of opinion can find an entering place.

Masonry enjoins that humanity and benevolence towards all our species, a conscientious sense of the fitness of which is equally deep-rooted and co-existent with the sympathies of every man's nature. Under the impress of his Maker's hand the spontaneous feelings of commiseration, in view of suffering and distress, find a lodgment in every man's bosom. These in-wrought feelings are neither blunted nor blotted out by a ruthless violence to the native sensibilities of the heart, and the stifling of an admonitory conscience.

Principles and duties so obviously involving universal obligation, embracing the common interests of all, both individually and collectively, and promoting mutual concord and general happiness, constitute a bond of Masonic union which can never interfere either with sectarian peculiarities or national distinctions. All meet on the broad foundation laid by those moral truths concerning which there neither is nor can be the least ground for controversy. Hence, in the character of Masons, each member is agreed in the acknowledgment of those obligations of duty, and principles of morality, which, by the testimony of his own conscience, are binding, fundamentally and immutably; and in the exercise of that humanity, benevolence and charity, which are instinctive propensities of our nature.

From this simple sketch, it must appear evident that Masonry proposes the accomplishment of the greatest amount of good, on grounds where all rational men feel bound jointly to co-operate, and that such a course neither

precludes co-ordinate sectarian peculiarities in promoting human happiness, nor impedes local, or national, moral, benevolent, or religious effort, according to the various notions of men in doing good; nor shackles individual opinion freely exercised as to the best and most efficient modes of carrying out and applying points, subordinate, minor, or inferential from any of the great principles on which all views and all minds accord.—*Voice of Masonry.*

## SACRIFICE REQUISITE.

**T**O win all benefits Masonry can bestow, you must be prepared to make sacrifices in its behalf, whenever such are required at your hands.

It is somewhere said that in the olden time a certain nobleman, desirous of erecting a magnificent castle, which should be an ornament to his kingdom, sent forth, engaged the needed workmen, and procured the materials for its construction. It happened that when the work was too far advanced to be abandoned without serious loss to the owner and much suffering to the labourers, a drought, severe and prolonged, afflicted the land. The streams failed from their channels, the springs disappeared in the earth, and those engaged in the erection of the edifice could not obtain the water to mix the cement for the stones, of which the structure was to be composed. The nobleman, seeing the distress, and recognising the necessity of prompt relief, brought forth the rich wines with which his vaults were stored, and with them the cement that was to hold his castle, stone by stone, was made. The sacrifice seemed a great one; but ever after the breezes which blew above the castle walls carried on their wings the rare fragrance of the rich wine's breath and filled the valleys round about with the exquisite perfume of the luscious grape; and so it came to pass, that far and near, the very air was burdened with the story of the kindly act which raised the castle from the rough to the perfect ashlar; while even the flowers and the trees, made more fragrant by the breath of the caressing winds, bore sweet testimony to the nobleman's generous deed.

Let us as Masons imitate the example thus presented, and when the need shall be, stand ready to pour out as a libation on the altars of Masonry the possessions which we cherish, and then from their horns will ascend the incense whose snowy clouds shall envelop our lives in the double blessings which reward self-sacrifice and devotion. And in future days those who may take our places here will be aroused to better and nobler deeds, in the sincere desire to profit by that example which illustrated the brotherly love of men, and the glorious perfections of the institution which made such love a possibility. —JOHN S. DAVIDSON.

## SYMBOLISM OF THE TABERNACLE.

**I**T will not be questioned that the Tabernacle primarily signified the presence of Jehovah with His people. The structure as a whole indicated the being of Almighty God. It stood as a visible sign of that fact so impressively emphasised by the Ark of the Covenant in the Most Holy place, viz., that God was mercifully pleased to sit upon the mercy seat, as upon a throne, in the midst of His chosen Israel. One of the first directions given to Moses after the delivery of the Law had respect to this building: "And thou shalt rear up the Tabernacle according to the fashion thereof which was shewed thee in the mount." So the structure was reared and furnished, and the sacred objects which it was to enclose were installed with proper observance into their respective places, within one year after the Hebrews had escaped out of Egypt. Then came a manifestation that it was to be regarded as the dwelling-place of the Most High: "Behold, a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle." Thenceforward the Divine Majesty occupied its prepared abode. We may not know just what the miraculous appearance was, any more than we may discern the precise moral application of everything connected with the sacred edifice; of the main fact, however, we need have no doubt, for the Holy Scriptures are most distinct in their showing that the Tabernacle and its furniture were primarily intended to cause the people of Israel to recognise the being and presence of Almighty God.

If the Tabernacle in the olden time, and to the Hebrews, was thus a religious object-lesson of great value, we may still seek to keep alive and utilize its teaching. Its sym-



bolic instruction is of a two-fold character. It signifies the great, eternal truth, that God is present on the earth with His children. "Behold, the Tabernacle of God is with men, and He will dwell with them and they shall be His people." Here we have the beloved disciple making use of a figure or symbol, of well understood import, to set forth a doctrine alike precious under the old dispensation and the new. However and wherever the Tabernacle is brought to mind, let its true symbolism be recognised, for thus will come an influence to restrain men from evil and encourage them in goodness.

A second important element in the symbolism of the Tabernacle is the suggestion that a state of perfect understanding and holiness is only to be attained by gradual steps. The Court, Sanctuary, and Holy of Holies, were so many distinct gradations of a sacred place. Without any undue use of the symbolism, it may yet remind us of the degrees that mark a progressive moral life; and how, by the court of obedience, the altar of sacrifice, and the cleansing of holiness, we may hope to pass the veil of death to enter at last upon a state of heavenly blessedness.

Of course the old Sinaitic Tabernacle has other symbolic teachings, but its principle features are those here indicated. They are important; they touch fundamental things and have to do with eternal verities, and thus are most deserving our attention. As Masons we are specially enjoined to heed the primary, essential truths thus symbolised. It is true, indeed, that the tabernacle of Masonic tradition does not point directly to the sacred structure reared in the wilderness; nevertheless there are associations and references thereto quite sufficient to make it an object of careful thought to the intelligent Craftsman. The Jewish Tabernacle is worthy of attention as it stands related to the religious life of God's chosen people, as it marks a special manifestation of Divine Light and glory to men, and as it signifies the way through which faithful souls pass on to holiness and heaven.—"Freemasons' Repository."

#### A PERNICIOUS CUSTOM.

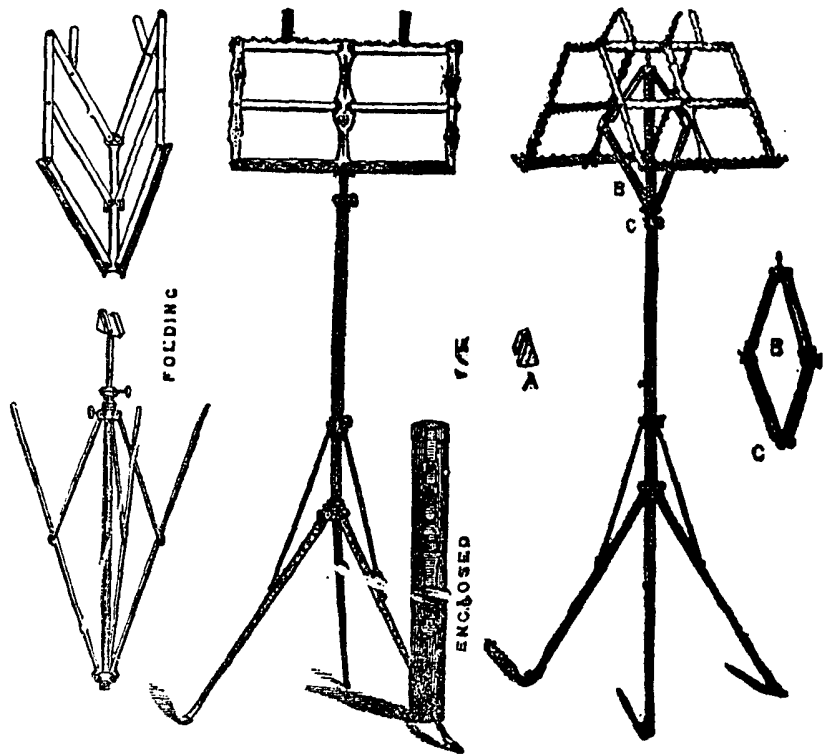
IT is sad to think that there are in our Lodges many who seem to have no higher motive in view than their own advancement, and who are willing to prostitute our sacred Institution to obtain for themselves a position and rank among their brethren which neither their heads nor hearts entitle them to hold. Everywhere the office should seek the man; more especially should it in a place so sacred as a Masonic Lodge. But we do not always find this to be the case. Too often it occurs that the retiring modesty of the really worthy deters them from assuming the responsibilities of a position which they are eminently qualified to fill, while the effrontery of the undeserving as often bears them into places which their incapacity or unworthiness causes them to disgrace. We notice this evil existing in many of our Lodges. In frequent cases, no sooner is a brother appointed Steward than he becomes impressed with the idea that he is now placed on the high road to the Master's chair. There exists an impression, too, among the brethren, that the party who is selected as Senior Deacon, must, in turn, be elected Junior Warden, and so on, irrespective of qualification. "He is a good fellow, and it will not do to supplant him," is the cry, and thus incompetent and sometimes unworthy brethren are placed in high positions to the great detriment of the Craft. It is the duty of all good Masons to set their faces determinedly against this pernicious custom—for custom it has become—and agree to unite upon the best, the most capable among them, to fill the important positions in their Lodges. When this is done, we may hope to see the Oriental Chair filled, and kept filled by those who will be an honour to their Lodges and a benefit to the Craft.—JAMES W. ANDERSON.

The old folks in the Masonic Institution at Croydon were entertained by a few of their friends on Thursday, the 29th ult., when a musical entertainment was provided for them, interspersed with some readings and recitations. Among those who gave their services were the Misses Terry, Miss Culmer, Miss Emily Davies, Miss J. J. Brown, Miss A. M. Barnard, Bro. Arthur Coombes, Bro. John G. Stevens, and others. During the evening, wine and other refreshments were handed round among the annuitants of the Institution, who thoroughly enjoyed the entertainment provided for them.

## THE AMERICAN PORTABLE MUSIC STANDS.

J. F. WALTERS' PATENT.

Iron, from 10/6 each. Brass, from 30/- each.



THESE Stands are unsurpassed in simplicity, strength, portability, cheapness, and elegance of finish. They are suitable for Military Bands, Orchestras, Reading and News Rooms, Libraries, Studies, and Drawing Rooms. When opened to their full capacity they stand 5 feet high, and can be folded and enclosed in a case 21 inches long by 2 inches diameter. The weight is about 3lbs. 12 oz., and they will support a weight of 50 lbs.

To be obtained of all Music Dealers, and of the Manufacturers and Proprietors of the Patent,

HARROW & CO.

MUSIC SMITHS, BRASS WORKERS, & CO  
13 and 14 Portland Street, Soho, London, W.

DESCRIPTIVE CIRCULARS FREE.

Price One Shilling,

Free by Post on receipt of 24 Halfpenny Stamps,

OCCASIONAL PAPERS

ON

THE HISTORY OF FREEMASONRY.

Written expressly for delivery in Lodges of Instruction.

LONDON: W. W. MORGAN,

BELVIDERE WORKS, HERMES HILL, PENTONVILLE, N.

AND BY ORDER OF ALL BOOKSELLERS.

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

FANCY DRESS BALLS and PRIVATE THEATRICALS

COSTUMES, WIGS, SCENERY, and every necessary for the above supplied. On Sale, or Hire, by Bro. WALLER, Stanhope Lodge, No. 1269. Address—

W. WALLER, Theatrical Costumier,

84 and 86 Tabernacle Street, Finsbury Square, London, E.C.

STANMORE HILL, MIDDLESEX.

THE ABERCORN HOTEL.

10 miles from Marble Arch, by road. 2 miles from Edgware Station, G.N.R. 3½ miles from the Harrow Station, L. & N.W.R. 3½ miles from Mill Hill Station, Midland Railway.

THIS old established Hotel is very retired, healthy, and charmingly situated, it offers great inducements to private families, and a large Assembly Room has lately been added for Meetings, Balls, Wedding Breakfasts, Dinners, Masonic Lodges, Banquets, &c. Arrangements can be made for conveyances.

CHARLES VEAL, Proprietor.

The Abercorn Lodge, 1549; Sub-Urban Lodge, 1702: and the Stanmore Chapter, are held here.

The Revised Book of Constitutions; Critically Considered and Compared with the Old Edition. London: Simpkin, Marshall & Co. 4 Stationers' Hall Court, E.C. Sent on receipt of stamps, One Shilling, by W. W. Morgan, Freemason's Chronicle Office, Belvidere Works, Hermes Hill, Pentonville.

GREAT WESTERN RAILWAY.

WEEKLY Excursions to West of England and Weymouth.—On EVERY SATURDAY, until further notice, EXCURSION TRAINS will leave PADDINGTON, as under:

At 8.5 a.m. for PORTISHEAD, Lynmouth, Exeter, Barnstaple, Ilfracombe (via Barnstaple and via Portishead), Dawlish, Teignmouth, Torquay, Plymouth, Devonport, Truro, Newquay, Falmouth, Penzance, &c.

At 10.45 a.m. for NEWBURY, Hungerford, Marlborough, Devizes, Trowbridge, Westbury, Frome, Wells, Yeovil, Bridport, Dorchester, Weymouth, &c.

At 12.10 p.m. for SWINDON, Chippenham, Bath, Bristol, Clevedon, Weston-super-Mare, Bridgwater, Taunton, Chard, Willetton, Minehead, South Molton, Tiverton, &c.

Passengers return following Monday week or fortnight, but they can in most cases, on payment of 20 per cent. on the fare, return on the intervening Saturdays or Sundays during the time their tickets are available. Excursion passengers will also be booked at Kensington (Addison-road), Uxbridge-road, Hammersmith, Shepherd's-bush, Latimer-road, and Westbourne Park. Bills can be obtained at the Company's stations and offices.

J. GRIERSON, General Manager.

THE IMPERIAL HOTEL.

HOLBORN VIADUCT, LONDON,

Adjoining the TERMINUS of the LONDON CHATHAM and DOVER RAILWAY, but distinct from the Viaduct Hotel.

THE BEST FURNISHED AND MOST COMFORTABLE HOTEL IN LONDON. HOT & COLD WATER LAID ON IN ALL BED ROOMS.

The appointments throughout so arranged as to ensure domestic comfort.

EVERY ACCOMMODATION FOR MASONIC LODGE MEETINGS, Public Dinners & Wedding Breakfasts.

THE ALEXANDRA PALACE LODGE, No. 1541, THE MORNINGTON LODGE, No. 1872, THE CRUSADERS LODGE, No. 1677, AND PERSEVERANCE LODGE, No. 1743, HOLD THEIR MEETINGS AT THIS ESTABLISHMENT.

GOOD COOKING. FINE WINES. MODERATE CHARGES. The Edison Electric Light.

TARIFF on APPLICATION to Bro. A. BEGBIE.

STAR AND GARTER HOTEL, KEW BRIDGE,

BROTHER JOHN BRILL, PROPRIETOR.

THE accommodation at this Popular Establishment for MASONIC LODGES AND CHAPTERS

Will be found of the most complete and perfect character.

THE LODGE ROOMS ARE COMMODIOUS AND WELL APPOINTED.

THE BANQUET HALL WILL SEAT OVER 100 GUESTS.

The Culinary Arrangements embrace every modern feature.

Special Facilities for Wedding Breakfasts, Soirees, Concerts, Balls, and Evening Parties.

The Stock of WINES comprises all the BEST KNOWN BRANDS, and will be found in PERFECT CONDITION.

PRIVATE ROOMS FOR LARGE OR SMALL PARTIES.

GOOD STABLING. CARRIAGES. WAGONETTES. BRAKES, &c. ON HIRE.

Scale of Charges and further particulars on application.

THE ROYAL ALFRED LODGE, CHISWICK LODGE, CHISWICK MARK LODGE, LOYALTY AND CHARITY LODGE, ROSE OF DENMARK CHAPTER, ST. MARY'S CHAPTER, AND ROYAL ALFRED LODGE OF INSTRUCTION, HOLD THEIR MEETINGS AT THIS ESTABLISHMENT.

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

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

Bro. W. R. NORRIS,

29 Southampton Buildings, W.C., London.

FIRE AT FREEMASONS' HALL!

LARGE photographs of the Temple, taken immediately after the fire, on 4th May (suitable for framing), 5s each; or framed in oak, securely packed, sent to any address in the United Kingdom, carriage paid on receipt of cheque for 15s. Masters of Lodges should secure this memorial of the old Temple for their Lodge rooms.

W. G. PARKER, Photographer, 40 High Holborn, W.C. Established 25 years.

MASONIC LECTURE.

KNOBS AND EXCRESCENCES.

BRO. JAMES STEVENS P.M. P.Z. is open to accept invitations for the delivery of his LECTURE in METROPOLITAN OR PROVINCIAL LODGES, or LODGES OF INSTRUCTION.

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

SCOTLAND.

BY THE WEST COAST ROYAL MAIL ROUTE.

LONDON AND NORTH WESTERN AND CALEDONIAN RAILWAYS ADDITIONAL AND IMPROVED SERVICE. See below. 1st, 2nd, and 3rd class by all Trains.

	a.m.	a.m.	a.m.	a.m.	C.	p.m.	A.	B.	C.
London (Euston Station) dep.	5 15	7 15	10 0	11 0	8 0	8 40	8 50	10 0	12 0
Edinburgh (Princes St.) arr.	4 15	5 50	8 0	10 0	—	See Note.	6 50	9 0	12 52
Glasgow (Central Station) "	4 25	6 0	8 0	10 15	5 55	—	7 0	9 15	1 5
Greenock ... "	5 38	7 13	9 3	11 57	7 5	—	8 30	10 43	2 46
Oban ... "	9 43	—	—	4 45	—	12 20	12 20	2 34	6 17
Perth ... "	6 45	—	9 35	11 50	7 15	8 15	8 23	11 10	3 35
Dundee ... "	7 30	—	10 30	12 40	8 20	9 50	9 50	12 5	4 45
Aberdeen ... "	10 0	—	—	3 5	9 55	12 0	12 0	2 15	8 30
Inverness ... "	—	—	—	8 5	11 50	2 45	2 45	6 5	10 5

The 8.40 p.m. EXPRESS from EUSTON to PERTH will run from Wednesday, 28th July to Tuesday, 10th August (Saturday and Sunday nights excepted), as a Relief Train to the 8.50 p.m. Limited Mail. The Train will take saloons with family parties and sleeping and ordinary carriages for Perth and beyond, but will not pick up passengers en route. By this means an undisturbed journey will be secured, and the earlier arrival at Perth will give ample time for breakfast, &c., before going forward to the Highlands.

The HIGHLAND EXPRESS (8.0 p.m.) will run every night (except Saturdays).

A will run every night, but on Sunday mornings its arrival at Dundee will be 9.5 a.m., Inverness 1.30 p.m., and it will have no connection to Oban (Saturday nights from London.) B will run every night, but will have no connection to Edinburgh and the North on Saturday night. C will run every night (Saturdays excepted).

On Saturdays passengers by the 11.0 a.m. Train from London are not conveyed beyond Perth by the Highland Railway, and only as far as Aberdeen by the Caledonian Railway.

Carriages with lavatory accommodation are run on the principal Express Trains between London and Scotland, without extra charge.

IMPROVED SLEEPING SALOONS, accompanied by an attendant, are run on the night trains between London, Edinburgh, Glasgow, Greenock, Stranraer, and Perth. Extra charge, 5s for each berth.

A Special Train leaves Euston (Saturdays and Sundays excepted) at 7.0 p.m. until Tuesday, 10th August, inclusive, for the conveyance of horses and carriages to all parts of Scotland.

Callander and Oban Line.

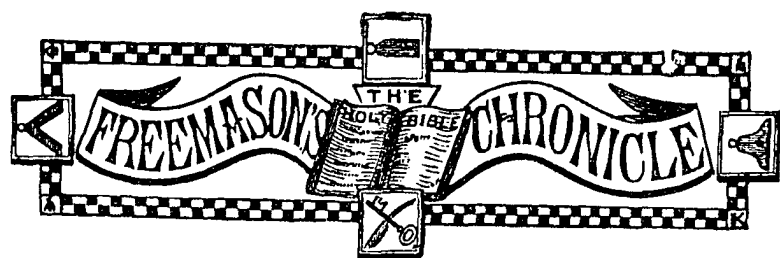
This line affords the quickest and most comfortable route to the Western Highlands and Islands of Scotland.

For particulars of improved train service from Scotland to London see the Companies' time bills.

G. FINDLAY, General Manager, L. and N.W. Railway.

J. THOMPSON, General Manager, Caledonian Railway.

July 1886.



GRAND LODGE OF MONMOUTHSHIRE.

THIS Provincial Grand Lodge met at the Masonic Hall, Abergavenny, under the banner of the Philanthropic Lodge, No. 818, on Thursday, the 22nd ult. Notwithstanding the weather was unfavourable, a goodly number of brethren came into the town by the morning trains. After the completion of business, the brethren, accompanied by the Blaenavon Band, under Mr. George Palmer, proceeded to St. Mary's Church, in procession. First came the Tylers with swords; twelve banners borne by sons of Masons; band; visiting brethren not of the Province of Monmouthshire, two deep; the rough ashlar, borne on a cushion; and then the Lodges, in the following order: Homfray Lodge, No. 1562, Risca; Albert Edward Prince of Wales, 1429, Newport; Kennard, 1258, Pontypool; St. George's, 1098, Tredegar; Philanthropic, 818, Abergavenny; Isca, 683, Newport; Silurian, 471, Newport; Loyal Monmouthshire, 457, Monmouth; the brethren of each Lodge, following in order, each being preceded by its banner, and Tyler with sword; next came the visiting brethren, Officers, and Past Officers of Provincial Grand Lodges other than that of Monmouthshire, followed by the Provincial Grand Lodge of Monmouthshire, in this order: Assist. Prov. G. Tyler, with drawn sword, Bro. T. L. Preece; twelve banners borne by sons of Masons; Past Prov. G. Pursuivants; Prov. G. Pursuivant, Bro. G. Hazell; Past Prov. G. Standard Bearers; Past Prov. G. Organists; Prov. G. Organist, Bro. E. W. Perren; Past Prov. G. Sword Bearers; Past Prov. G.A.D.C.'s; Prov. G.A.D.C., Bro. B. E. Hodgins; P.P.G.D.C.; Prov. G.D.C., Bro. E. W. Evans; P.P.G.



Supts. of Works; Prov. G. Supt. of Works, Bro. R. Weights; Past Prov. G. Deacons; Past Prov. G. Registrars; Prov. G. Assist. Secretary, Bro. A. Taylor, with Book of Constitutions; Prov. G. Secretary, Bro. A. McMahon; Prov. G. Registrar, Bro. E. Baker, with bag; Prov. G. Treasurer, Bro. W. Pickford; Past Prov. G. Chaplains; Prov. G. Stewards with wands; Prov. G. Chaplains, Bros. the Rev. J. W. Osman and D. Wilks. The Sacred Law, on a cushion, was borne by four Masons' sons, and was opened at the tenth chapter of the Book of Numbers. After the Provincial Grand Chaplain came the Past Provincial Grand Wardens, the Corinthian, Doric, and Ionic lights, borne by Masters of Lodges; the column of the Provincial Grand Junior Warden, borne by a P.M. of a Lodge; Bro. J. O. Marsh Prov. G.J.W., with plumb rule; the column of the Prov. Grand Senior Warden, borne by a P.M. of a Lodge; Bro. W. Watkins Prov. G.S.W., with a level; Bro. W. R. Eames P.G.S. Prov. G.J.D., Standard Bearer of the Prov. Grand Lodge, with wand. Visitors of distinction followed, namely, Bros. Captain S. G. Homfray W. D.P.G.M. P.G.A.D.C., J. Jones P.G. Sword Bearer, Col. C. Lyne R.W. P.G.M., Colonel C. Lyne, C. W. Widdowson P.G.S.D., and Bro. Preece P.G. Tyler, with drawn sword. Having arrived at the western entrance to St. Mary's Church, the procession halted, the brethren opened right and left, facing inwards, allowing the Provincial Grand Master to pass up the centre, preceded by his Standard and Sword Bearers, the Provincial Grand Officers and brethren following in inverted order of procession. The brethren were accommodated with seats in the nave, and presented a truly imposing appearance. The service was conducted by Bro. the Rev. D. Wilks P.P.G.C., assisted by the Rev. J. Rees and Bro. the Rev. J. W. Osman. The Provincial Grand Chaplain preached an excellent and appropriate sermon, from Psalm xli. 1: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." The following was the order of the Service: Introductory, voluntary Andante in E (H. Smart); Processional Hymn, "Onward, Christian Soldiers;" Prayers for Evening Service; Psalms lxvi. Turner in A, and Barnby in D; cxxxviii. Tonus Peregrinus; cl. Walmsley in F; First Lesson, 2 Chron. i.; Magnificat, Goss in A; Second Lesson, St. Luke x.-xxv.; Nunc Dimittis, Goss in A; Anthem, Psalm cxxxiii.; "Behold how good and joyful"—(Whitfield); Bass Solo, Mr. Way; Soprano Duet, Mrs. Pegler and Mrs. T. Biggs; Hymn before Sermon, "Jesus, my Lord, my God, my all;" Sermon; Hymn after Sermon, O Lord of Heaven and earth and sea; concluding voluntary, chorus in D major (Guilmant). The musical part of the Service was under the direction of Bro. Samuel Cross, assisted by Mr. Throne Biggs, organist of St. Mary's. After Service the brethren formed into procession again and returned to the Lodge. Several of the tradespeople did honour to the occasion by displaying flags and bannerets from their windows. At four p.m., the business of the Lodge having been concluded, the brethren repaired to the Greyhound Hotel, where a banquet of a *récherché* description awaited them.

#### LAYING A FOUNDATION STONE IN DUNDEE.

ON Monday a most successful ceremonial of laying a foundation stone took place in Dundee. The building is the completion of the upper end (west) of Whitehall-street, and is to be one of the most prominent of all the structures put up under the new Towns Improvement Scheme. The street takes its name from the Royal Palace of Whitehall, which stood on the same site as the present building is to occupy. Our readers are referred to Grant's "Yellow Frigate" for an interesting account of that Royal residence. Mr. Blackney will own the whole block, and is to occupy the basement, first and second floors and saloons, as an immense retail drapery, haberdashery, and house furnishing establishment. Every modern appliance for the comfort of the public and the assistants is amply provided for. Some time ago Mr. Blackney conceived the idea of getting the edifice founded in true and proper form, and accordingly he made application to the Deputy Provincial Grand Master. The Grand Lodge was consulted as to precedent, and gave no opposition. The Provincial Grand Master, the Hon. F. Lyon, of Glamis Castle, then consented to perform the work. The Lodges of town and country were summoned to obey the commands of the Provincial Grand Master, and the result was a gratifying response, to the extent of three hundred Craftsmen to support him. Provincial Grand Lodge was opened in the ancient hall, and stood adjourned until the completion of the ceremony. The stone was laid in the presence of a vast number of spectators, Lady Anna Lindsay, of Balcarras (wife of the Provincial Grand Master), accompanying him to the platform beside the stone. Several hundred ladies and gen-

tlemen were invited to a grand stand, erected by Mr. Blackney, having a good view of the proceedings. The usual symbolic formula having been performed, the Hon. F. Lyon delivered an address, complimenting the town on the vast improvements made under its wise and capable Council, and Mr. Blackney on the grand spirit of enterprise that led him to push the old and clumsy system of business aside, and join in the general improvement of Dundee. A cake and wine banquet, to which about four hundred sat down, closed the proceedings of the day, every one expressing satisfaction at being present. The Provincial Grand Master has thus earned his first silver trowel—a handsome one—given by Mr. Blackney.

#### CORRESPONDENCE.

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

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

*We cannot undertake to return rejected communications.*

—:o:—

#### THE EQUALITY OF FREEMASONS.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—Your last issue contains three direct and striking references to the equality which exists among Freemasons, and which has been so frequently referred to by Masonic writers and speakers in the past. I presume the three references are accidental so far as similarity is concerned, as they appear to have such varied origins, and can hardly have been written as three illustrations of one person's idea, inasmuch as the reasons for each are manifest. The first case is where you speak of the position occupied by H.R.H. the late Duke of Albany and H.R.H. the Prince of Wales in Oxfordshire Freemasonry, as a practical illustration of the equality which Freemasonry induces; the next occurs in an article headed "Masonry's Mission Now," the writer of which speaks of the equality of Freemasonry being resorted to for the purpose of arranging disputes between capital and labour; while the third is in a report of a Masonic banquet at Wimbledon Camp, when the Worshipful Master, in proposing the health of the Prince of Wales Grand Master of Masons, referred to the installation by His Royal Highness of the Duke of Connaught as Provincial Grand Master of Sussex, when the Prince of Wales is said to have thrown off all reserve, "leaving all royalty except his title behind him, and completely identifying himself with the brethren by whom he was surrounded."

These three references, although they all point to one great Masonic truth, serve, I think, to illustrate very opposite ideas. Equality exists in Freemasonry perhaps more than in any other section of society, yet I cannot believe that it is to outweigh all other considerations; nor do I think it would be wise to allow the equality of Freemasonry to have any influence on outside matters. My reason for writing thus is to offer my protest against the views set down in the article on "Masonry's Mission Now," to which I have already referred. Surely it is not the general wish of Freemasons that the equality which they enjoy among themselves shall be made use of to influence trade disputes? If so, I fear the worst results must ensue. If Masonry connects itself with the quarrels between capital and labour it may be asked to act similarly in connection with other disputes, and eventually the Order will be brought into the position usually occupied by those who interfere in the quarrels of others—abused by all concerned. This is hardly the equality I imagine to be taught by the lessons of Freemasonry; the other two references being more in accordance with my view of the case. Freemasonry teaches equality—that equality which allows one member of the Royal Family of England to take a humble office in a Lodge and serve in conjunction with others far beneath him in so far as birth and rank is concerned; while another member of the same family—the heir to the throne—can meet the brethren of a large Province, and others who choose to visit it, on perfect terms of brotherhood. But neither of these latter could be said to afford an opportunity of discussing with the Royal Family of England subjects outside the scope of Freemasonry; nor should the brotherly tie which exists between the capitalist and the labourer be violated by the discussion of anything not connected with the Order.

Yours fraternally,

CELTIC.

#### QUEEN ELEANOR CROSS, WALTHAM.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—Allow me to thank you for the space you have previously given in your columns for reference to the restoration of the Eleanor Cross, at Waltham. Will you again enable me to acknowledge our indebtedness to the Lodges that have already subscribed, and to furnish the following particulars?

Several tenders have been received for part of the work, and that of Bro. Harry Hems, of Exeter, has been accepted.

For the complete renovation and preservation of this ancient and artistic monument there is still a deficiency to make up, of about £600, and it is to be hoped that brethren and Lodges that can afford it will send a small amount to help in this endeavour to preserve one of England's best monuments. This gem of mediæval art could not have been placed in better hands than that of Bro. Harry Hems, who has worked at over 1000 cathedrals and churches. One has only to visit St. Alban's Abbey to see the loving tenderness with which he treats his work, as shown in the restoration of the great altar screen, which Bro. Hems has been engaged on for about three years. This screen comprises nearly a hundred figures—many life-size—of kings,

ecclesiastics, and saints, who in times past were associated with the Abbey. With such a sculptor, and for architect Mr. C. E. Ponting, whose treatment of the Churches of Bishops Cannings, Broad, Hinton, Swindon, Avebury, and works of like character, sufficiently guarantees that the work of the Eleanor Cross will be done in the most careful and reverential manner.

Lodges intending to subscribe towards this work, should address the Secretaries of the Eleanor Cross Preservation Committee, Waltham Cross, Herts.

Yours fraternally,

J. TYDEMAN.

Waltham Cross, N., 5th August 1886.

The Secretaries thankfully acknowledge receipt of subscriptions from the following Lodges:—

Lodge.	No.	£	s	d
King Harold	1327	2	2	0
Worsley	1814	1	1	0
Kenlis	1267	1	1	0
Duke of Cornwall	1529	1	1	0
Dalhousie	865	1	1	0
Belvedere	503	1	1	0
Merlin	1578	1	1	0
Royal Sussex	342	1	1	0
St. George	231	1	1	0
Corinthian	1382	1	1	0
Royal Preston	333	1	1	0
Hertford	403	1	1	0
Cuthberga	622	1	1	0
Gresham	869	1	1	0
St. Thomas	992	1	1	0
Indefatigable	237	1	1	0
Stortford	409	1	1	0
St. Michael	1097	1	1	0
Commercial	411	1	1	0
Faithful	85	1	1	0
Royds (per Bro. Stanley Haynes)	1204	1	1	0
Bagshaw	1457	1	1	0
Neptune	22	1	1	0
Wilson Iles	2054	1	1	0
Caradoc	1573	1	1	0
St. Peter	481	0	18	0
St. Martin	510	0	5	0
Suffield	1808	0	15	0
St. Peter and St. Paul	1410	1	1	0
Lodge of Triumph	1061	1	4	0
Sphinx	1329	1	1	0
Atlantic Phoenix, Bermuda	224	1	1	0

Promises from the following Lodges have been made:—

St. John	327	1	1	0
Rose and Lily, M.M.M.	354	1	1	0

### "DESECRATION OR SACRILEGE?"

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have read a paper, under the caption of "Desecration or Sacrilege?" in a late issue of the FREEMASON'S CHRONICLE, which has excited in equal parts my astonishment and my indignation. That any erasure should be made from the foundation-stone of a Masonic edifice, justly planted with solemn ceremonial, is an offence against history, truth and justice. Such an act, so far as I know, is, unprecedented. Erasures have been made from gravestones, from public monuments, &c., either by order of Courts or during public excitement, but never, so far as I am informed, from a Masonic foundation-stone. During the anti-Masonic spasm in this country, 1826 to 1836, a proposition was entertained by the authorities of Boston, Massachusetts, to erase from the corner-stone of the Bunker Hill monument all allusions to the fact that "the stone was planted under Masonic patronage;" but public sentiment forbade the desecration, and the inscription remains as originally written.

This act must be searchingly investigated, and a black mark placed upon the criminal hand that removed an honoured and respected name from the foundation-stone and replaced it by one unknown or insignificant in Freemasonry. I shall watch the proceedings in the case with great interest.

Yours faithfully and fraternally,

ROB MORRIS.

La Grange, Kentucky, U.S.A.

July 1886.

### EDUCATING THE ORPHANS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have noted frequent references in your columns to the varied systems of education adopted by the Royal Masonic Institutions for Girls, the Royal Masonic Institution for Boys, and other funds which are devoted by the Freemasons of England to the education and maintenance of the orphan children of their brethren, and I recently heard from a distinguished Craftman—none other than Bro. A. F. Godson, M.P., the Chairman of the recent Mark Benevolent Fund—something further on this point (by the way his remarks, which I deem rather important, were omitted

from your report). He, in speaking of the Educational Branch of the Mark Fund, said that the children educated under it were educated near their own homes, which was altogether different to the education afforded by the Masonic Boys' and Girls' Schools, where they were educated away from their own homes. This, as you are well aware, is the system also adopted in several of the Provinces of England which have established, and are able to maintain, local funds for the relief of their own cases of distress.

I do not wish to draw any comparisons between the system of indoor and outdoor maintenance, but I cannot help making one comment as to the former. In your last issue is a copy of a letter of Bro. Hughan's, in which he says the building of the Masonic Institution for Boys at Wood Green, has cost £65,000! Now as to the other system, that of education at schools near the homes of the pupils. Would it not be possible to extend this system to such an extent as to afford relief to every deserving case brought under the notice of the Craft? I am aware this would entail a great outlay, but it is one which could be met by Freemasons, if they entered heart and soul into the project, and it would be a great gratification to know there was not a single deserving child of a deceased Mason throughout England who was not receiving the blessings of education. I think if this subject was sufficiently ventilated among the members of the Order something might be done, and if you will kindly insert this letter you will do much to bring the subject under the notice of those whom it concerns.

Yours fraternally,

SCRIBO.

### THE THEATRES, &c.

—:O:—

**Prince's.**—On Thursday, 29th July, Dion Boucicault, an author ever popular with playgoers, produced a new English Comedy, in five acts, entitled "The Jilt." The Jilt, a celebrated London belle, marries Sir Badleigh Woodstock, a Yorkshire Baronet of great wealth. Previous to this marriage, the death of a former admirer of the lady takes place. As a dying gift, he bequeaths the love letters which had passed between them to his executors, to be given to Sir Badleigh. Lord Marcus Wylie, who is a suitor of Kitty Woodstock's, (Lord Badleigh's sister), secures possession of these letters, and by threatening to expose her brother's wife, attempts to forward his suit; he is, however, prevented from doing so by the interposition of Myles O'Hara. Mr. Dion Boucicault takes the part of Myles, and his ready wit and perfect acting was continuously applauded. In Act IV. a race is supposed to take place, on an invisible race-course, where a horse belonging to Sir Badleigh, ridden by Phyllis Welter, comes off the conqueror; whilst an animal, late the property of O'Hara, and ridden by Geoffrey Tudor, comes in second. Geoffrey, son of Colonel Tudor, Kitty Woodstock's guardian, is an Eton boy of nineteen, and is continually "getting into messes." Mrs. Welter, the mother of Kitty, entertains a great fondness for racing; this she plainly shows by her restless condition when racing subjects are conversed upon. At the conclusion, "The Jilt" confesses to her husband that although she had no love for him at the time of their marriage, by his manly conduct and unceasing care for her she has learned to love him dearly. Myles O'Hara pairs off with Sir Badleigh's sister Kitty; Geoffrey Tudor with Phyllis; and Colonel Tudor with Mrs. Welter. Mr. J. G. Grahame ably conceived the part of the frank Yorkshire Baronet; Mr. J. G. Taylor took the difficult part of James Daisy, a betting scoundrel, and was most successful in its delineation. Miss Kitty Woodstock was played by Miss Thorndyke, who is a sterling actress. She has a good voice, pleasant appearance, and met with a very favourable reception. Miss Myra Holme played the Jilt, and enacted her difficult part successfully. Miss Webster as Phyllis Welter displayed earnestness. The minor parts, of Curate, Butler, and aged Huntsman, were taken respectively by Mr. E. W. Gardiner, Mr. Sidney Harcourt, and Mr. Belton. At the close the author was called for, and the artistes engaged were loudly applauded.

**Haymarket.**—On Saturday, the 31st ult., the Vaughan-Conway Comedy Company produced Sheridan's renowned Comedy the "School for Scandal." The piece was admirably put on the stage, and its portrayal resulted in a success. Miss Kate Vaughan took the part of Lady Teazle. Her acting and bye-play were admirable, well meriting the applause she received. Miss Marie Illington had evidently carefully studied the character of Lady Sneerwell. Sir Peter Teazle was characterised in an able and spirited manner by Mr. J. A. Howell. The buoyancy and jovial manner of Charles Surface was well shown by Mr. H. B. Conway; Joseph Surface and his sentimental utterances were delineated by Mr. Forbes Dawson. Moses was excellently made up, and was amusingly rendered by Mr. C. Collette. Sir Oliver Surface was well represented by Mr. H. C. Isp. In the second act a minuet, most gracefully danced, called forth an encore.

The Installation meeting of the Ethelbert Lodge, No. 2099, will be held at the Masonic Rooms, Herne Bay, at three p.m., on Tuesday, the 10th instant. A banquet will follow at five o'clock at the Board School Rooms.

ROYAL ARCH.

—:0:—

SUPREME GRAND CHAPTER.

THE regular Quarterly Convocation of Grand Chapter was held at Freemasons' Hall on Wednesday, under the presidency of Comp. F. A. Philbrick, Q.C. Comp. Thomas Fenn occupied the chair of Grand H., and Comp. Peter de Lande Long that of Grand J. The other Grand Officers present were Colonel Shadwell H. Clerke S.E., Rev. Thomas Robinson S.N., Rev. W. Mortimer Heath P.S., James Glashier as 1st Assistant, Dr. Ralph Gooding as 2nd Assistant, D. P. Cama Treasurer, F. Richardson as D.C., &c. The minutes having been confirmed, the several items of business given in the agenda published in our last issue were disposed of, the prayers of the several petitions before Grand Chapter being granted.

PROV. GRAND CHAPTER OF KENT.

THE Royal Arch Masons of Kent held their annual convocation on Thursday, the 29th ult., at the Masonic Temple, Canterbury, under the presidency of the Provincial Grand Superintendent, the Right Hon. Earl Amherst. There was a fair attendance of Companions and the usual business was transacted. The annual returns from the several Chapters of the Province gave evidence of an increase of the Royal Arch Degree in the county during the twelve months. A large sum was voted from the funds of the Provincial Chapter for the purposes of charity.

The following Companions were appointed as Officers for the year :—

Comp J. S. Eastes P.Z. 503 709 (re-appointed)	H.
Wm. Russell, P.Z. 829	J.
T. S. Warne P.Z. 20 (re-appointed)	S.E.
F. F. Giraud P.Z. 784 Z. 31	S.N.
G. H. Chexfield P.Z. 429	P.S.
John Brothers P.Z. 709	1st A.S.
C. C. Walker P.Z. 199	2nd A.S.
B. K. Thorpe P.Z. 709 (re-elected)	Treasurer
C. Graham P.Z. 874	Registrar
C. Burley P.Z. 1273	Sword Bearer
Henry Mason P.Z. 913	Standard Bearer
T. M. Rigg P.Z. 158	D.C.
W. Tice P.Z. 31	Organist
John Cooke 709 (re-appointed)	Janitor

MASONIC STATISTICS, 1886.

By Bro. J. H. DRUMMOND, P.G.M.

Grand Lodges	Members	Raised
Alabama	7,726	299
Arizona	353	11
Arkansas	10,452	531
British Columbia	312	10
California	14,260	598
Canada	18,983	1,009
Colorado	3,756	264
Connecticut	14,904	389
Dakota	2,644	317
Delaware	1,457	66
District of Columbia	3,032	113
Florida	2,302	173
Georgia	11,024	602
Idaho	495	26
Illinois	40,015	1,424
Indiana	22,548	989
Indian Territory	653	89
Iowa	21,309	784
Kansas	13,277	922
Kentucky	14,823	713
Louisiana	3,826	118
Maine	20,077	662
Manitoba	1,350	136
Maryland	4,896	82
Massachusetts	27,590	1,027
Michigan	27 015	1,282
Minnesota	8,677	600
Mississippi	8,422	208
Missouri	25,821	1,000
Montana	1,234	73
Nebraska	5,979	428
Nevada	1,095	37
New Brunswick	1,910	115
New Hampshire	8,144	220
New Jersey	12,403	528
New Mexico	553	68

New York	72,318	2,119
North Carolina	8,211	345
Nova Scotia	2,966	187
Ohio	29,345	1,160
Oregon	3,261	131
Pennsylvania	37,175	1,696
P.E. Island	428	35
Quebec	2,822	141
Rhode Island	3,597	127
South Carolina	5,477	232
Tennessee	14,755	474
Texas	18,690	965
Utah	474	23
Vermont	7,940	334
Virginia	9,013	—
Washington	1,703	106
West Virginia	3,542	156
Wisconsin	12,968	646
Wyoming	432	37
Total	596,464	24,818

ROYAL MASONIC INSTITUTION FOR GIRLS.

AS, on the 17th inst., Miss Davis will complete a period of twenty-five years' service as Head Mistress of the Masonic Girls School, a Committee has been formed for the purpose of giving effect to a feeling which, it is believed, very generally prevails among the supporters of the Institution, that the event should be marked by the presentation to her of some testimonial in recognition of the very excellent services she has rendered to the Institution during that period. Elected at an unusually early age to a position of great responsibility, Miss Davis from the first fully justified the high expectations which induced the Committee of the School, in the year 1861, to invite her to undertake the duties she has since so well and so thoroughly discharged. It is felt that the present very satisfactory position of the School, as an educational establishment, is mainly due to the ability and attainments of Miss Davis, by whom the whole of her admirable staff of teachers have been trained, while the high standard of tone and bearing which has been maintained among the scholars is due in a very great measure to the personal influence exercised by her over those placed under her charge. In order to afford a large number of the supporters and friends of the Institution an opportunity of contributing to the fund proposed to be raised it has been determined that individual subscriptions may be for any sums not exceeding one guinea. Brethren desirous of contributing are requested to forward cheques or postal orders to the Hon. Sec. and Treasurer, Bro. Herbert Dicketts, 5 Freemasons' Hall, Great Queen Street, W.C., before the 30th September next. The Secretary will be pleased to forward collecting cards on application. The following brethren comprise the officers of the Testimonial Fund :—

President—Bro. Sir JOHN B. MONCKTON, F.S.A.

Vice-President—Bro. FRANK RICHARDSON.

Hon. Secretary and Treasurer—Bro. HERBERT DICKETTS.

Committee—

Bro. Bailey, William	Bro. Letchworth, Edward
Berridge, Robert	Long, Peter de Lande
Bowyer, Edgar	Lambert, Geo.
Chancellor, J. G.	Marshall, Horace Brooks
Clerke, Col. Shadwell H.	Mather, E. C.
Clutton, Ralph	Mather, J. L.
Davies, E. C.	Matier, Charles F.
Dicketts, Herbert	Matthews, J. H.
Duke, Charles W.	Monckton, Sir John B.
Faulkner, John	Moon, James
Fenn, Thomas	Nettleship, W. F.
Grey, Robert	Nunn, Joshua
Hammerton, Charles	Peters, Col. James
Hodges, F. R. W.	Philbrick, Q.C., F. A.
Hogard, C. F.	Philips, Capt. N. G.
Howell, T. S.	Richardson, Frank
Howell, T. A. S.	Roebuck, William
Hunt, H. A.	Rucker, J. A.
Kingston, Thomas	Smith, Henry
Knyvett, F. Sumner	Thrupp, Raymond H.
Kenning, Geo.	Venn, Henry
Lacey, Charles	Webb, C. H.

With power to add to their number.

THE FREEMASON'S CHRONICLE,

A Weekly Record of Masonic Intelligence.

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

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

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

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

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



## DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meetings, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

## SATURDAY, 7th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)  
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)  
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1624—Eccles-on, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)  
 1223—Amherst, King's Arms Hotel, Riverhead, near Sevenoaks  
 1929—Mozart, Greyhound Hotel, Croydon

## MONDAY, 9th AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)  
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7. (Instruction)  
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
 180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction)  
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)  
 648—Wellington, White Swan, High-street, Deptford, at 8. (Instruction)  
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)  
 1425—Hyde Park, Portchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)  
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)  
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)  
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)  
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
 1789—Ubique, Masonic Hall, Air-street, W.  
 1891—St. Ambrose, Baron's-court Hotel, West Kensington  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 1922—Earl of Lathom, Greyhound Hotel, Streatham  
 R.A. 720—Panmure, Horns Tavern, Kennington  
 40—Derwert, Castle Hotel, Hastings  
 61—Probity, Freemason's Hall, St. John's-place, Halifax  
 76—Love and Honour, Royal Hotel, Falmouth  
 104—St. John, Ashton House, Greek-street, Stockport  
 151—Albany, Masonic Hall, Newport, I.W.  
 240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields  
 264—Nelson of the Nile, Freemasons' Hall, Batley  
 292—Sincerity, Masonic Hall, Liverpool  
 296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield  
 297—Witham, New Masonic Hall, Lincoln  
 408—Three Graces, Private Rooms, Haworth  
 433—Hope, Swan Hotel, Brightlingsea  
 467—Tudor, Red Lion Hotel, Oldham  
 487—St. Peter, Masonic Hall, Maple-street, Newcastle  
 589—Druids of Love and Liberty, Masonic Hall, Redruth  
 613—Unity, Masonic Hall, Southport  
 665—Montague, Royal Lion, Lyme Regis  
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)  
 797—Hanley, Hanley Hall, Dartmouth  
 893—Meridian, National School Room, Millbrook, Cornwall  
 949—Williamson, St. Stephen School, Monkwearmouth, Durham  
 1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness  
 1174—Pentangle, Sun Hotel, Chatham  
 1221—Defence, Masonic Hall, Carlton-hill, Leeds  
 1350—Fermor Hesketh, Masonic Hall, Liverpool  
 1436—Sandgate, Masonic Hall, Sandgate  
 1449—Royal Military, Masonic Hall, Canterbury  
 1474—Israel, Masonic Hall, Severn-street, Birmingham  
 1512—Legation, Masonic Hall, Carlton-street, Castleford  
 1575—Clive, Corbet Arms, Market Drayton  
 1592—Abbey, Suffolk Hotel, Bury St. Edmunds  
 1611—Eboracum, Masonic Hall, St. Saviourgate, York  
 1618—Handyside, Zetland Hotel, Saltburn-by-Sea  
 1966—Fidelity and Sincerity, Wellington, Somerset  
 R.A. 89—Royal Cheshire, Ashley's Arms, Dukinfield  
 R.A. 276—Essex, White Hart Hotel, Chelmsford  
 R.A. 422—All Saint's, Masonic Hall, Gainsborough  
 R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury

## TUESDAY, 10th AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)  
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
 141—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)  
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
 554—Yarborough, Green Dragon, Stepney (Instruction)  
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
 860—Dalhousie, Sisters' Tavern, Fownall-road, Dalston at 8 (Instruction)  
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)  
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)  
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)  
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1416—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8 (Inst)  
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
 1472—Henley, Three Crowns, North Woolwich (Instruction)  
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)  
 1797—Eleonor, Trocadero, Strand-street-buildings, Liverpool-street, 6.30 (Inst)  
 1769—Clarendon, Guildhall Tavern, Gresham-street  
 1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)  
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.  
 R.A. 704—Camden, The Moorgate, 15 Finsbury Pavement, E.C., at 8 (Inst)  
 R.A. 1612—Earl of Carnarvon, Ludbrooke Hall, Notting Hill, W., at 8. (Inst.)  
 131—Fortitude, Masonic Hall, Truro  
 160—True Friendship, Old Ship Inn, Rochford  
 184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent  
 211—Merchants, Masonic Hall, Liverpool  
 272—Harmony, Masonic Hall, Mam Ridge, Boston  
 493—Hertford, Town Hall, Hertford  
 496—Northern Counties, Masonic Hall, Maple Street, Newcastle (Instruct)  
 463—East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)  
 473—Faithful, Masonic Hall, New Street, Birmingham  
 495—Wakefield, Masonic Hall, Zealand Street, Wakefield  
 593—Belvidere, Star Hotel, Maidhead  
 693—Zetland, Royal Hotel, Chelmsford  
 626—Lansdowne of Unity, Town Hall, Gillingham  
 696—St. Bartholomew, Anchor Hotel, Wellesbury  
 726—Staffordshire Knot, North Western Hotel, Stafford  
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch  
 820—Sydney, Black Horse Hotel, Sidcup  
 897—Loyalty, Fleece Inn, St. Helens, Lancashire

- 903—Gosport, India Arms Hotel, High-street, Gosport  
 986—Hesketh, Grapes Inn, Croston

- 1214—Scarborough, Scarborough Hall, Caledonia-road, Batley  
 1250—Gilbert, Masonic Rooms, Sankey Greenhall, Street, Warrington  
 1312—St. Mary, White Hart Hotel, Bocking  
 1325—Stanley, Masonic Hall, Liverpool  
 1343—St. John's Lodge, King's Arms, Grays, Essex  
 1414—Knole, Masonic Hall, Sevenoaks  
 1545—Baildon, Masonic Room, Northgate, Baildon  
 1713—Wilbraham, Walton Institute, Walton, Liverpool

- R.A. 70—St. John's, Huyshe Masonic Temple, Princes Street, Plymouth  
 R.A. 111—Vigilance, Masonic Hall, Archer Street, Darlington  
 R.A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester  
 R.A. 245—Judea, Masonic Club, Hanover-street, Keighley  
 R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds  
 M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter  
 M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

## WEDNESDAY, 11th AUGUST.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)  
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)  
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)  
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)  
 228—United Strength, The Hope, Stanhope Street, Regent's Park, 8 (Inst.)  
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)  
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
 892—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
 932—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)  
 1260—John Hervey, Freemasons' Hall, W.C.  
 1298—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
 1521—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)  
 1538—St. Martin's-le-Grand, Guildhall Tavern, Gresham Street  
 1586—Upper Norwood, White Hart Hotel, Upper Norwood  
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)  
 1601—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)  
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)  
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8 (In.)  
 2021—Queen s Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)  
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Inst. tion)  
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)  
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)

- 54—Hope, Spread Eagle Inn, Cheetham-street, Rochdale  
 86—Loyalty, Masonic Hall, Prescott, Lancashire  
 125—Prince Edwin, White Hart Hotel, Hythe, Kent  
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire  
 146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton  
 191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire  
 204—Caledonian, Freemasons' Hall, Manchester.  
 225—St. Luke's, Coach and Horses Hotel, Ipswich  
 258—Amphibious, Freemasons' Hall, Heckmoudwike  
 277—Friendship, Freemasons' Hall, Union-street, Oldham  
 281—Fortitude, Masonic Rooms, Athenaeum, Lancaster  
 288—Harmony, Masonic Hall, Todmorden  
 380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds  
 387—Airedale, Masonic Hall, Westgate, Shipley  
 483—Sympathy, Old Falcon Hotel, Gravesend  
 580—Harmony, Wheat Sheaf, Ormskirk  
 615—St. John and St. Paul, Prince of Wales Hotel, Erith  
 666—Benevolence, Private Rooms, Prince of Wales, Dartmoor  
 697—United, George Hotel Colchester.  
 758—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)  
 852—Zetland, Albert Hotel, New Bailey-street, W. Ford  
 854—Albert, Duke of York Inn, Shaw, near Oldham  
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)

- 1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford  
 1060—Marrion, Masonic Rooms, Church-street, Tamworth  
 1094—Temple, Masonic Hall, Liverpool  
 1209—Lewises, Royal Hotel, Ramsgate  
 1218—Prince Alfred, Commercial Hotel, Moseley, near Manchester  
 1248—Denison, Masonic Hall, Scarborough  
 1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)  
 1342—Walker, Hope and Anchor Inn, Byker, Newcastle  
 1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool  
 1393—Baldwin, Dalton Castle, Dalton-in-Furness  
 1424—Brown's, Assembly Rooms, Old Brompton, Chatham  
 1434—Nottinghamshire, George Hotel, Nottingham  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1547—Liverpool, Masonic Hall, Liverpool.  
 1613—Perseverance, Masonic Hall, Hebburn-on-Tyne.  
 1615—Colne Valley, Lewisham Hotel, Slaitwaite  
 1692—Hervey, White Hart Hotel, Bromley, Kent  
 2006—Tilbury, King's Arms Hotel, Grays, Essex

- R.A. 20—Royal Kent of Antiquity, Sun Hotel, Chatham  
 R.A. 77—Hermes, Clarendon Hotel, Gravesend  
 R.A. 280—St. Wulstans, Masonic Hall, 95 High Street, Worcester  
 R.A. 29—Unity, 23 Ann Street, Rochdale  
 R.A. 34—Royal Preston, Preston  
 R.A. 350—Meribah, Grapes Inn, Stoneclough, near Manchester  
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford  
 R.A. 673—St. John, Masonic Hall, Liverpool

## THURSDAY, 12th AUGUST.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 37—Atruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 177—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 435—Salisbury Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 704—Gauden, Lincoln's Inn Restaurant, 305 High Holborn, at 7. (Instruction)  
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)  
 751—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 879—Southwark, Sir Garnet Wolseley, Waridon St., Rotherhithe New Rd. (In.)  
 991—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 1158—Southern Star, Phoenix, Sargate, Westminster-bridge, at 8 (Inst.)  
 1278—Burpett Counts, Swan Tavern, Richard Green Road, E., 8. (Instruction)  
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)  
 1588—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 7 (In.)  
 1593—Key Spring, Red Lion, Leytonstone  
 1602—St. George, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)  
 1612—West Middlesex, Bell Hotel, Barking, at 8. (Instruction)  
 1614—Queen's Arms, Copeland, W., at 8. (Instruction)  
 1622—Rose, Guildhall Hotel, Church Street, Camberwell. (Instruction)  
 1635—The Hope, Wellington Arms, Wellington Road, Box, E., at 7.30. (Inst.)  
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)  
 1677—The Anchor, Old London Tavern, St. John's Lane, Clerkenwell, at 9 (Inst)  
 1714—Royal Navy, York Street, 150 York Street, W., at 8 (Instruction)  
 1741—Great City, White Horse Tavern, Goldhawk Road, Shepherds Bush. (Inst)  
 1801—Colony, Vesey Hall, Bow  
 1900—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)

- 35—Medina, 85 High Street, Cowes  
 97—Palatine, Masonic Hall, Toward Road, Sunderland  
 116—Royal Lancashire, Swan Hotel, Colne  
 139—Britannia, Freemasons' Hall, Surrey Street, Sheffield  
 203—Ancient Union, Masonic Hall, Liverpool (Instruction)  
 208—Three Grand Principles, Masonic Hall, Dawsbury  
 240—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)  
 275—Harmony, Masonic Hall, South Parade, Huddersfield  
 283—Amity, Swan Hotel, Market-place, Haslingden  
 333—Royal Preston, Castle Hotel, Preston  
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth  
 339—Unity, Crown Hotel, Penrith, Cumberland  
 34—Wellington, Cinque Ports Hotel, Rye  
 341—Faith, Bull's Head Inn, Radcliffe, Lancashire  
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn  
 363—Linestone Rock, Masonic Hall, Church-street, Clitheroe  
 456—Forsters, White Hart Hotel, Uttoxeter  
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington  
 474—Arsey, 55 Argyle-street, Birkenhead  
 546—Etruscan, Masonic Hall, Caroline Street, Loughton, Stafford  
 636—Ogle, Masonic Hall, Moweth  
 65—Blyden, Royal Arms Hotel, Blythe  
 732—Royal Brunswick, Royal Pavilion, Brighton  
 781—Wellington, Public Rooms, Park Street, Deal  
 991—Tyre, Masonic Hall, Wellington Quay, Northumberland  
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool  
 1055—Derby, Masonic Rooms, Bedford Street, Bury New Road, Manchester  
 109—St. George, Private Room, Temperance Hotel, Tradeagar, Mon.  
 1144—Milton, Commercial Hotel, Ashton-under-Lyne  
 114—Equality, Red Lion Hotel, Accrington  
 117—Eliot, Private Rooms, St. German's, Cornwall  
 1181—Duke of Edinburgh, Masonic Hall, Liverpool  
 1201—Royd, Imperial Hotel, Malvern, Worcestershire  
 1273—St. Michael, Free Church School Rooms, Sittingbourne  
 1361—Bala, Plasgoch Hotel, Bala  
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk  
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.  
 1576—Lee, Union Hotel, Parkgate, Cheshire  
 1581—Bambourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1583—Corbet, Corbet Arms, Towyn  
 1587—Giles, Royal Oak Hotel, Cheadle  
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester  
 1782—Bachen, Swan Hotel, Colleshill  
 1832—Wellington, King's Arms Hotel, Carshalton. (Instruction)  
 1915—Gaystone, Forester's Hall, Whitstable  
 R.A. 5—Patriotic, Three Cups Hotel, Colchester  
 R.A. 254—Trinity, Castle Inn, Coventry  
 R.A. 464—Hwlfordd, Masonic Hall, Haverfordwest  
 R.A. 723—Panmure, Masonic Hall, Barrack Road, Aldershot  
 R.A. 1235—Phoenix of St. Ann, Court Hotel, Buxton  
 K.T. 21—Salamanca, Masonic Hall, Halifax

## FRIDAY, 13th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7  
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)  
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 831—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, 79 Ebury Street, Pinlicko, S.W., at 7.30. (Instruction)  
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)  
 R.A. 95—Eastern Star C. of Improvement, Hercules Tav., Leadenhall Street  
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square  
 Puddington, W. (Improvement)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's Street, Cardiff  
 211—Royal Forest, Hark to Bounty Inn, Slaidburn  
 453—Caingwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)  
 453—Aire and Calder, Private Rooms, Ouse Street, Goole  
 461—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme  
 529—Honour, Star and Garter Hotel, Wolverhampton  
 653—Holme Valley, Victoria Hotel, Holmfirth  
 662—Dartmouth, Dartmouth Hotel, West Bromwich  
 1001—Harrogate and Claro, Masonic Rooms, Parliament Street, Harrogate  
 1034—Eccleshill, Freemasons' Hall, Eccleshill  
 1087—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard  
 1121—Wear Valley, Masonic Hall, Bishop Auckland  
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at  
 R.A. 81—Royal York, Private Rooms, Doric Place, Woodbridge  
 R.A. 406—De Sussex, Masonic Hall, Maple Street, Newcastle  
 K.T. 4—Hope, Freemasons' Hall, Huddersfield

## SATURDAY, 14th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 1685—Guelph, Red Lion, Leytonstone  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)  
 R.A. 1185—Lewis, King's Arms Hotel, Wood Green  
 149—Peace, Private Rooms, Meltham  
 303—Prince George, Private Rooms, Bottoms, Eastwood  
 1637—Unity, Harrow  
 2069—Prudence, Masonic Hall, Leeds

## NOTICES OF MEETINGS.

—:0:—

## WOLSELEY LODGE, No. 1993.

THIS Lodge held its regular meeting on Tuesday evening, 3rd inst., in the Masonic Rooms, Town Hall, King Street, Manchester. The Lodge was opened in due form by the Worshipful Master, Bro. Thomasson, at 5.30, and after the formal business of confirming the minutes, the work shown on the agenda—that of passing two brethren—was proceeded with by the W.M. in a manner described by the visitors as grandiloquent, particularly the lecture in this degree, which was declared by one of the Past Masters to have been rendered in a most oratorical manner. After the usual request for the first, second, and third times, Bro. Harris P.M. referred to the Lodge of Instruction in connection with this Lodge, and the good work it

had done, and was likely to do to those who sought its aid, and concluded by exhorting the members, not only of this Lodge, but all other Lodges meeting in this room—of which there are six—to attend and receive instruction and practice that will fit them to occupy any office in Craft Lodge with credit to themselves and satisfaction to their brethren. Other important matters of business were brought before the Lodge by the indefatigable Treasurer, Bro. Barton, and were referred to by Past Masters, and disposed of in a business like manner and in true Masonic spirit. The W.M. then closed the Lodge, and invited the brethren, particularly the visitors, to join him at the festive board. His invitation was universally accepted, and in a few moments the festive board, always invitingly laid out by Mrs. Edwards, was surrounded by the visitors and members of the Lodge. The toasts were given and received in the enthusiastic manner characteristic of this Lodge, whose popularity has spread almost over the Masonic world of Great Britain. The harmony of the evening was enhanced by several of the brethren singing Masonic and patriotic songs, and Bro. Rattray, a respected and very diligent officer, gave an anecdotal sketch in a dialect peculiar to a part of Northumberland, the scene of his early days; the anecdote, which pointed a moral, was very amusing and given in a pleasing, if not altogether understandable, language. The toast of the visitors was proposed by Bro. Barton, the Treasurer, in a few well chosen remarks; it was responded to in gratifying terms, one guest remarking they had been very kindly received and had enjoyed a great Masonic treat in the working of the Master and his Officers. The toast of the Past Masters was then proposed by the W.M., who feelingly acknowledged their services, and the great help he derived from them; he hoped he might continue to receive their counsel and advice for a long time to come. This toast was responded to by Past Masters Harris, Hunt, and Darbyshire. The health of the W.M. was proposed by one of the Past Masters, who expressed the pleasure he always felt in proposing this toast; from experience he knew that this toast had the effect of strengthening the Master and inspiring him to feel more and more the importance of the high position he held. Moreover, it teaches the younger members of the Order that they must look up to their Master for Masonic teaching. The Officers' toast, given by the Master, was responded to by the S.W. and J.W., both of whom gracefully acknowledged the compliment, and promised continued support and attention to the duties of their respective offices, or in any work in connection with the Lodge. The genial Tyler, Bro. Sharp, having given his toast, the brethren dispersed, at 10.30, after having spent one of the most enjoyable evenings ever remembered in connection with this happy and prosperous East Lancashire Lodge.

## GEORGE PRICE LODGE, No. 2096.

A MEETING of this Lodge took place on Wednesday, the 28th July, at the Greyhound Hotel, Croydon, when there were present: Bros. H. M. Hobbs P.G.S.D. Surrey W.M., J. D. Langton P.G.J.W. Surrey I.P.M., F. T. Ridpath S.W., E. Samuel J.W., J. S. Fraser P.M. Sec., M. L. Levèy S.D., W. G. Goode J.D., F. Cambridge P.P.G. Org. Surrey I.G., W. G. Oates D.C., J. C. Leaver Steward, and W. Lawe Tyler; also Bros. R. W. Wilson, A. Matthey, E. C. Holdsworth, E. C. Leaver, W. Fraser, and C. Holden. Visitors—Bros. W. H. M. Smith W.M. 463, W. H. Rawson W.M. 1790, J. Harling P.M. and Treasurer 30, T. S. Taylor P.M. 551, A. Poisson J.W. 431, F. Knight 1185, and T. H. Garland 1987. Bros. A. Matthey and E. C. Leaver were raised to the third degree, and the names of two gentlemen given in for initiation. Bro. J. D. Langton I.P.M. gave notice of motion, to alter the regular day of meeting from the fourth Wednesday to the second Saturday of the month. The Lodge having been closed, the brethren adjourned to the banquet table, dinner being served under the personal supervision of Bro. T. H. Bentley, the genial manager of the hotel.

Creton Lodge of Instruction, No. 1791.—Held on Thursday, the 29th July, at the Wheatsheaf Hotel, Shepherd's Bush, when there were present—Bros. Sims P.M. W.M., W. W. Williams S.W., Cavers J.W., Chalfont P.M. Secretary, Child S.D., Austin J.D., also Bros. Spiegel P.M., J. Davies P.M. Preceptor, Head, Marsh, Hughes, &c. Lodge opened in due form, and the minutes were confirmed. Lodge opened in second and third degrees. Lodge was resumed to the first degree, and Bro. Williams offering himself as candidate for passing, answered the usual questions, and was entrusted. Lodge resumed to the second, and the ceremony of passing was rehearsed. Lodge resumed to the first degree, and Bro. Head offering himself as candidate for initiation, that ceremony was rehearsed. Bro. Williams was elected W.M. for the ensuing week, and the Lodge was closed and adjourned.

On Thursday, 5th inst. Bros. Williams W.M., Cavers S.W., Austin J.W., Chalfont P.M. Secretary, Craggs S.D., Sims P.M. J.D., Stonnill I.G.; also Bros. Davies Preceptor, Breitbart, Head, &c. After preliminaries, the ceremony of initiation was rehearsed, P.M. Chalfont candidate. The W.M. gave the charge after initiation. Lodge was called off and on. The W.M. gave the explanation of the first tracing board, in a very excellent and correct manner. The third section of the lecture was worked by Bro. Davies, assisted by the brethren. Lodge was closed, after Bro. Cavers had been elected W.M. for next Thursday.

HOLLOWAY'S OINTMENT.—Go where you may, in every country and in all climes, persons will be found who have a ready word of praise for this Ointment. For chaps, chafes, scalds, bruises, and sprains, it is an invaluable remedy; for bad legs, bad breasts, and piles, it may be confidently relied upon for effecting a sound and permanent cure. In cases of puffed ankles, erysipelas, and rheumatism, Holloway's Ointment gives the greatest comfort by reducing the inflammation, cooling the blood, soothing the nerves, adjusting the circulation, and expelling the impurities. This Ointment should have a place in every nursery. It will cure all those manifold skin affections which, originating in childhood, go on strength with the child's growth.

Price 3s 6d, Crown 8vo, cloth, gilt.

## MASONIC PORTRAITS.

FIRST SERIES.

REPRINTED FROM "THE FREEMASON'S CHRONICLE."

### LIST OF PORTRAITS.

1 OUR LITERARY BROTHER.  
2 A DISTINGUISHED MASON.  
3 THE MAN OF ENERGY.  
4 FATHER TIME.  
5 A CORNER STONE.  
6 THE CRAFTSMAN.  
7 THE GOWNSMAN.  
8 AN EASTERN STAR.  
9 THE KNIGHT ERRANT.  
10 THE OCTOGENARIAN.  
11 A ZEALOUS OFFICER.  
12 THE SOLDIER.  
13 FROM UNDER THE CROWN.  
14 OUR HERCULES.  
15 A MERCHANT PRINCE.  
16 THE CHURCHMAN.

17 THE CHRISTIAN MINISTER.  
18 THE MYSTIC.  
19 A MODEL MASON.  
20 A CHIP FROM JOPPA.  
21 A PILLAR OF MASONRY.  
22 BAYARD.  
23 A RIGHT HAND MAN.  
24 OUR CITIZEN BROTHER.  
25 AN ABLE PRECEPTOR.  
26 AN ANCIENT BRITON.  
27 THE ARTIST.  
28 THE FATHER OF THE LODGE.  
29 A SHINING LIGHT.  
30 AN ART STUDENT.  
31 THE MARINER.  
32 SOLDIER OF FORTUNE.

33. "OLD MUG."

Second Series, Crown 8vo, Cloth, price 3s 6d,  
post free.

## MASONIC PORTRAITS.

SKETCHES

OF

DISTINGUISHED FREEMASONS.

REPRINTED FROM "THE FREEMASON'S CHRONICLE."

By G. BLIZARD ABBOTT, of Lodge No. 1385,

ASSOCIATE OF KING'S COLLEGE, LONDON.

### LIST OF PORTRAITS.

#### NESTOR

(Bro. W. Hyde Pullen, 33 deg., Past G.S.B., Past Dep. P.G.M. Hants, Assistant Secretary Sup. Council A. and A. Rite.)

#### THE STATESMAN

(The Right Hon. Earl of Carnarvon, 33 deg., Pro Grand Master, Pro Grand Z., Past G.M.M.M., and Past M.P.S.G. Commander A. and A. Rite.)

#### THE TREASURER

(Bro. F. Adlard, P.M. and Treasurer Royal York Lodge of Perseverance, No. 7.)

#### THE DEPUTY

(The Right Hon. Lord Skelmersdale, 33 deg., Deputy G. Master, Grand H., G.M.M.M., Great Prior of the Temple, and M.P. Sov. G. Commander A. and A. Rite.)

#### A PROVINCIAL MAGNATE

(Bro. W. W. B. Beach, M.P., Prov. G.M. and G. Sup. Hants and Isle of Wight, Past G.M.M.M. and Prov. G. Prior of the Temple, for Hants.)

#### TIME-HONOURED LANCASTER

(Bro. J. Lancaster Hine, P. Prov. G.S. Warden East Lancashire)

#### THE SCHOLAR

(Bro. John Newton, F.R.A.S., P.M., P.Z., Author of Works on Navigation.)

#### OUR NOBLE CRITIC

(The Right Hon. Lord Leigh, 30 deg., Prov. G.M. and G. Sup. Warwickshire, Past G.M.M.M.)

#### OUR PERIPATETIC BROTHER

(Bro. C. Fitz Gerald Matier, 30 deg., G. Steward Scotland, and Past G.S. Warden Greece.)

#### A BOLTON LUMINARY

(Bro. G. Parker Brockbank, 31 deg., Past Prov. G.S.D., and P. Prov. G. Treas. [Arch] E. Lancashire.)

#### A WARDEN OF THE FENS

(The late Bro. John Sutcliffe, Past Prov. G.S. Warden, and Prov. G.M.M.M. Lincolnshire.)

#### A WARDEN OF MARK

(The Right Hon. the Earl of Donoughmore, 32 deg., Past G.S. Warden, and Dep. G.M.M.M.)

#### A MASTER OF CEREMONIAL

(Bro. Thos. Entwistle, 30 deg., Past Prov. G.S. of Works E. Lan.)

#### OUR COSMOPOLITAN BROTHER

(Bro. Samuel Rawson, 33 deg., Past D st. G.M. and G. Sup. China.)

#### A GREAT ARITHMETICIAN

(Bro. R. B. Webster, Member of the Finance and Audit Committees of the R.M. Girls' and Boys' Schools.)

#### AN INSTALLING MASTER

(Bro. W. Biggs, Past Prov. G.S. W. Wilts, and Past Prov. G. Sec. Berks and Bucks.)

#### A VETERAN

(Bro. W. Kelly, Past Prov. G.M. and Prov. G. Sup. Leicestershire and Rutland, Prov. G.M.M.M. Leicestershire.)

#### A GRAND STEWARD

(Bro. John Wordsworth, 30 deg., Past G. Steward, Past Prov. G.J.W. W. Yorkshire, and Prov. G.M.M.M. W. Yorkshire.)

#### VIR VERITAS

(Bro. G. Ward Verry, P.M. and Past Prov. Grand. Soj. [Arch] Herts.)

#### ACHILLES

(Bro. E. J. Morris, Past G.J.D., and Past Dep. Prov. G.M. of Eastern Division of South Wales.)

#### A DEVON CRAFTSMAN

(Bro. J. E. Curteis, 30 deg., Past Prov. G.S. Warden Devon.)

#### SIR RHADAMANTH

(Bro. J. M. Pulteney Montagu, J.P. D.L., 33 deg., G. J. Deacon, Past Dep. Prov. G.M. and Prov. G. Sup. Dorsetshire, and G. Chancellor Supreme Council A. and A. Rite.)

#### HIPPOCRATES

(Bro. J. Pearson Bell, M.D., Past G. Deacon, Dep. Prov. G.M. and Prov. G. Sup. N. and E. Yorkshire.)

#### A CESTRIAN CHIEF

(The Right Hon. Lord de Tabley, Past G.S.W., Prov. G.M. Cheshire, Grand J., and Prov. G. Sup. Cheshire.)

#### A HARBINGER OF PEACE

(Bro. Charles Lacey, P.M., Past Prov. G.J.D. Herts.)

#### THE LORD OF UNDERLEY

(The Earl of Bective, M.P., Prov. G.M., Prov. G. Sup., and Prov. G.M.M.M. Cumberland and Westmoreland, and Past G. Sov. of the Order of Rome and Red Cross of Constantine.)

#### A BOON COMPANION

(Bro. E. C. Woodward, P.M. 382, 1637, &c.)

#### A GRAND SUPERINTENDENT

(Sir Daniel Gooch, Bart., M.P., 30 deg., Prov. G.M. and G. Sup. Berks and Bucks.)

#### ÆSCULAPIUS

(Bro. J. Daniel Moore M.D., 32 deg., Past G.S.B., Craft and Past G.St.B., Arch, Intendant General Order of Rome and Red Cross of Constantine for North Lancashire.)

## THE THEATRES, AMUSEMENTS, &c.

—:O:—

**HAYMARKET.**—Every evening at 8, THE SCHOOL FOR SCANDAL.

**ADELPHI.**—Every evening at 8, THE HARBOUR LIGHTS. At 7.15, Farce.

**GLOBE.**—Every evening at 8, BARBARA. At 9, THE PICKPOCKET.

**SAVOY.**—Every evening, at 8.35, THE MIKADO; or, THE TOWN OF TITIPU. At 7.45, THE CARP.

**PRINCE'S.**—Every evening, at 8, THE JILT.

**STRAND.**—This evening at 8, Farce. At 8.45, THE RUBBER OF LIFE. On Monday, GARRICK.

**VAUDEVILLE.**—Every evening at 8, THE ROAD TO RUIN.

**GAIETY.**—Every evening at 8, Farce. At 8.45, ADONIS.

**TOOLE'S.**—Every evening at 7.45, BILLEE TAYLOR. Followed by HERNE THE HUNTED.

**OPERA COMIQUE.**—This evening at 8, THE FOOL'S REVENGE. At 9.45, DOCTOR DAVY.

**COMEDY.**—Every evening at 8, BLACKBERRIES AND TURNED UP.

**COURT.**—Every evening at 8, BREAKING THE ICE. At 8.30, THE SCHOOLMISTRESS.

**GRAND.**—This evening at 7.30, Farce. At 8.15, THE RING OF IRON.

**SURREY.**—Every evening at 7.30, Farce. At 8.15, HOODMAN BLIND.

**STANDARD.**—Every evening at 7.30, TWO ORPHANS.

**ST. GEORGE'S HALL.**—Mr. and Mrs. GERMAN REED'S Entertainment, every evening at 8.

**MOORE AND BURGESS MINSTRELS.** St. James's Hall.—Every evening at 8; Mondays, Wednesdays, and Saturdays, at 3 and 8.

**EGYPTIAN HALL.**—Messrs. MASKELYNE AND COOKE. Daily at 3.0 and 8.0.

**CRYSTAL PALACE.**—This day, CRICKET MATCH; BICYCLE RACES; ILLUMINATED FETE. Open Daily. PANORAMA, Aquarium, Picture Gallery &c. On Thursday, FIREWORKS.

**ALBERT PALACE.**—Open Daily at 12. Constant round of amusement.

**COLONIAL AND INDIAN EXHIBITION.**—Open daily from 10 a.m. to 10 p.m.; on Wednesdays and Saturdays open till 11 p.m. Military Bands, Illuminated Fountains and Gardens daily.

**ROYAL AQUARIUM.**—Open 12; close 11.30. Constant round of amusement.

**JAPANESE VILLAGE.**—Open from 11 a.m. to 10 p.m. Performances free daily in the New Japanese Shesaya at 12, 3, 5, and 8.

**ALHAMBRA THEATRE OF VARIETIES.**—Every evening at 8. Variety entertainment, Two Grand Ballets, &c.

**CANTERBURY THEATRE OF VARIETIES.**—Every evening at 7.30, Grand Variety Company, &c.

**PARAGON THEATRE OF VARIETIES.**—Every evening at 7.30 Variety Entertainment, &c.

**MADAME TUSSAUD & SON'S EXHIBITION.**—Open 10 till 10. Portrait Models of Past and Present Celebrities.

## THE FREEMASON'S CHRONICLE.

Agents, from whom copies can always be had:—

Messrs. CURTICE and Co., 12 Catherine-street, Strand.

Messrs. KENT and Co., Paternoster-row, E.C.

Mr. RITCHIE, 6 Red Lion Court, E.C.

Messrs. SIMPSON BROS., Shoe Lane.

Mr. H. SIMPSON, 7 Red Lion Court, E.C.

Messrs. SMITH and Sons, 183 Strand.

Messrs. SPENCER and Co., 23a Great Queen-street, W.C.

Messrs. STEEL & JONES, 4 Spring Gardens, Charing Cross.

Mr. G. VICKERS, Angel Court, Strand.

Mr. H. VICKERS, 317 Strand.

Crown 8vo, price 2s 6d, cloth lettered.

## Uniformity of Masonic Ritual and Observance.

By Bro. JAMES STEVENS, P.M., P.Z., &c.

"May be read with advantage by the whole Craft."—*Sunday Times*.

"Grand Lodge should at once set to work to secure the desired uniformity."—*Sheffield Post*.

"The subject is ably argued by the author."—*Western Daily Mercury*.

"Useful and valuable in the highest degree."—*Exeter Gazette*.

"Will have a material effect on the future of Masonic Ritual."—*South Western Star*.

"The author adduces many variations in the language used by different Preceptors."—*Cox's Monthly Legal Circular*.

"Ought to be in the hands of every Mason."—*Northampton Guardian*.

"To Freemasons generally it will be found useful and valuable, and we commend it to their notice accordingly."—*Surrey County Observer*.

"Bro. Stevens' motion for a Committee on the subject of Uniformity of Ritual was carried by a large majority."—*Freemason's Chronicle* report of Grand Lodge meeting, 3rd December 1879.

Sent, by post, on receipt of stamps, by the Author, Bro. JAMES STEVENS, 112 High-street, Clapham, S.W.; or by Bro. W. W. MORGAN, Belvidere Works, Hermes Hill, Pentonville, London, N.

London: W. W. MORGAN.

By Order of all Booksellers, or will be sent direct, by post, from the Office, Belvidere Works, Hermes Hill, Pentonville, London, N.



## SECOND APPLICATION. OCTOBER ELECTION, 1886.

TO THE GOVERNORS AND SUBSCRIBERS OF THE  
**Royal Masonic Institution for Girls,**  
Your Votes and Interest are earnestly solicited on behalf of  
**LILIAN GERTRUDE RAWLINGS,**  
(Aged 9½ Years).

Whose father, Bro. ALFRED CHARLES RAWLINGS, late of 78 Church Street, Edgware Road, was initiated in the St. Luke's Lodge, No. 144, in 1879, and continued a subscribing member till December 1884. He was elected W.M. of that Lodge, but during his term of office a long illness ensued, which resulted in his death. Bro. A. C. RAWLINGS died in December 1884, leaving a wife and four children totally unprovided for. He was a Life Governor to the Girls' School.

THE CASE IS STRONGLY RECOMMENDED BY THE  
**ST. LUKE'S LODGE, No. 144.**

ALSO BY THE FOLLOWING BRETHREN:—

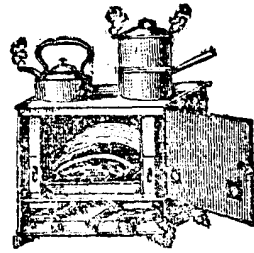
\*T. W. ALLEN P.M. and P.Z. 733, 29 Victoria Road, Kilburn.  
H. C. BALL P.M. 144, 5 Borough Road, S.E.  
\*H. BARNHAM I.G. 144, 1 Queenhithe, E.C.  
R. BARNHAM P.M. 144, 1 Queenhithe, E.C.  
Hx. Cox, P.M. 144, 3 Michael's Grove, Brompton, S.W.  
\*P. COUGHLIN W.M. 144, Royal Military Asylum, Chelsea, S.W.  
\*H. CURTIS, 1425, 63 Carlisle Street, Camden Street, N.W.  
W. CURTIS W.S. 733, 142 Lisson Grove, N.W.  
JOHN W. DAWSON P.M. 144, Carrington Villa, Hereward Road, Tooting, S.W.  
\*A. DORVELL, 704 Parr's Head, King Street, Camden Town.  
\*W. J. FORSCUTT J.W. 144, 13 Rupert Street, W.  
\*J. L. HUME J.D. 144, 229 Brompton Road, S.W.  
F. T. C. KEEBLE P.M. & Sec. 1426, Thorncroft, Augustus Road, Goldhawk Road, W.  
P. KIRKE P.M. 144, 51 Grove Place, Brompton.  
\*R. KNIGHT 144, 7 Milner's Mews, Princess Street, Edgware Road.  
\*H. MANN jun. S.D. 144, 19 Cornhill, E.C.  
J. MAPLES P.M. 144, 175 Upper Richmond Road, Putney, S.W.  
THOS. MARKLAND P.M. 144, 38 Melnoth Place, Walham Green, S.W.

\*A. SAUNDERS A.D.C. 144, 16 Rylston Road, Walham Green, S.W.  
\*H. SHREWBROOKS 1564, 131 Shirland Road, St. Peter's Park.  
\*JOHN SIBLEY, St. Neots, Hunts.  
G. D. SKEGGS P.M. 144, 28 Kingsland High Street, N.  
\*T. SMITH 733, 21 Maryland Road, Harrow Rd.  
\*J. STEVENS 1425, 1 Green Street, Harrow Road, N.W.  
R. J. TAYLOR P.M. 144, 27 Chancery Lane.  
J. TODD P.M. 144, The Mount, Frindsbury, Rochester.  
\*W. H. TUCKER Org. 144, 5 Langton Street, S.W.  
J. G. UNITE P.M. Treas. 144, 5 Maida Vale, W.  
THOS. WAITE P.M. 144, Potterne, near Devizes.  
\*O. D. WARD S.W. 144, 182 Upper Thames Street, E.C.  
J. WELFORD P.M. 733, Home Farm, Willesden.  
\*F. WHITTINGHAM 144, 60 Church Street, Edgware Road.  
\*W. B. WILSON A.W.S. 144, 62 Gore Road, Victoria Park, E.  
E. WYRIS, P.M. Sec. 922, 2 Pountney Road, Lavender Hill, S.W.

*Promises will be thankfully received by those marked with an asterisk.*

## RIPPINGILLE'S PATENT PRIZE MEDAL OIL COOKING STOVES.

THE ONLY PERFECT OIL STOVES MADE.



They will Roast, Bake, Boil, Stew, Steam, Fry, Toast, &c. in the most cleanly, economical and successful manner.

Have received highest awards wherever exhibited, proving them  
**The Best Oil Stoves in the World.**

To be obtained of all ironmongers and lamp dealers.

Ask for RIPPINGILLE'S and take no other.

Full illustrated price list, with the name of our nearest agent, and complete guide to cookery, forwarded free on application to

**The Albion Lamp Company, Birmingham.**

## BLAIR'S

## GOUT

## PILLS.

## THE GREAT REMEDY FOR GOUT, RHEUMATISM, SCIATICA, AND LUMBAGO.

The excruciating pain is quickly relieved and cured in a few days by this celebrated Medicine.

These Pills require no restraint of diet during their use, and are certain to prevent the disease attacking any vital part.

Sold by all Chemists at 1s 1½d and 2s 9d per box.

Estimates given for every description of  
**PRINTING and STATIONERY**  
on application to

**W. W. MORGAN,**  
BELVIDERE WORKS, HERMES HILL, LONDON, N.

Account Books of the Best Quality.

**ENGRAVINGS.—GEO. REES, Cheapest House in London.** The largest Selection of all the best Pictures on view.—GEO. REES, 115 Strand, near Waterloo Bridge. Established 30 years.

**ENGRAVINGS.—GEO. REES, Cheapest House in London.**—Sir F. Leighton's, P.R.A., "Wedded," "Day Dreams," "Winding the Skein," "Viola," "Moretta," &c., at 21s. "The Music Lesson." A few artists' proofs only.

**ENGRAVINGS.—GEO. REES, Cheapest House in London.** All Briton Riviere Engravings and Etchings on view—Sympathy, His Only Friend, Night Watch, Poachers, Cave Canem, and many others.

**ENGRAVINGS.—GEO. REES.**—Just Published, a fine engraving, "The Day of Reckoning," by Waller. Prints will be 21s. Artists' proofs are now at a premium, two or three only left.

**ENGRAVINGS.—GEO. REES, Cheapest House in London.**—Large assortment of Engravings and Etchings, from 5s to 10s each. Our new Design Book for Frames, with instruction for making, 6 stamps.

**ENGRAVINGS.—GEO. REES, Cheapest House in London.**—Job Lots, "Six" of Landseer for 21s. Also Audslett Sets of Six Shooting, 15s Ditto Stalking, 15s.—GEO. REES, 115 Strand.

**Free by Post, Price One Shilling.**

## THE REVISED BOOK OF CONSTITUTIONS; CRITICALLY CONSIDERED,

AND  
COMPARED WITH THE OLD EDITION.

A SERIES OF ARTICLES,

REPRINTED FROM THE FREEMASON'S CHRONICLE.

LONDON:

**W. W. MORGAN, BELVIDERE WORKS, PENTONVILLE;**  
**SIMPKIN, MARSHALL & Co., 4 STATIONERS' HALL COURT**  
AND OF ALL BOOKSELLERS.

ESTABLISHED 1851.

**BIRKBECK BANK.**—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £100.

The Bank undertakes for its Customers, free of Charge, the custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, post free, on application.  
FRANCIS RAVENSCROFT, Manager.

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

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

**HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH,** with immediate possession, either for Building or Gardening purposes. Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY as above.

THE BIRKBECK ALMANACK, with full particulars, on application.  
FRANCIS RAVENSCROFT, Manager.

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

## HOTELS, ETC.

**BRIXHAM, DEVON.**—Queeh's Hotel. First Class Family and Commercial House.  
CHARLES ATKINS, Proprietor.

**CARLISLE.**—Bush Hotel.  
SUTCLIFFE HOLROYD, Proprietor.

**EALING.**—Feathers Hotel.

**EASTBOURNE.**—Pier Hotel, Cavendish Place. View of Sea and Pier. A. TAYLOR Proprietor.

**HAVERFORDWEST.**—Queen's Family and Commercial Hotel. BEN. M. DAVIES Proprietor.

**KEW.**—Star and Garter. Good accommodation for Lodge & Dinner Parties. J. BRILL Proprietor.

**MILFORD HAVEN.**—Lord Nelson Hotel.  
T. PALMER Proprietor.

**RICHMOND.**—Station Hotel, adjoins the Railway Station. Every accommodation for Large or Small Parties.  
JOHN MUNRO, Proprietor.

**SANDWICH.**—Bell Family and Commercial Hotel. Good Stabling.  
J. J. FILMER Proprietor.

Now ready, Crown 8vo, cloth, lettered, 3s 6d; by post, 3s 9d.

**CHIPS from a ROUGH ASHLAR,** a Discourse on the Ritual and Ceremonial of Freemasonry. By Bro. JAMES STEVENS P.M. P.Z.

"Ought to be in the hands of every Mason."

"Useful and valuable in the highest degree."

Bro. RICHARD TILLING, Publisher, 55 Warner Street, 2 Great Dover Street, S.E.

Bro. A. OLDROYD, Stratford, London.

MANUFACTURER OF TOBACCO POUCHES,  
With any name in raised letters.

CAN be obtained direct from the Maker, at the undermentioned prices, on receipt of P.O.O. payable at Stratford.



No.	Price	Will take a name of 9 letters
3	2/0	...
4	2/6	...
5	3/0	...
6	3/6	...
7	4/0	...
8	4/6	...
9	5/0	...

**A. OLDROYD,**

Agent for Algerian Cigars, and Importer of Havana and Continental Cigars,

364 HIGH STREET, STRATFORD, LONDON.

## PORTSMOUTH TIMES AND NAVAL GAZETTE.

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

The Naval Paper of the Principal Naval Arsenals. See "May's British and Irish Press Guide."

Tuesday Evening, One Penny, Saturday, Twopence.

Chief Offices:—15½ Queen Street, Portsea.

Bro. R. HOLBROOK & SONS, Proprietors.

Branch Offices at Chichester and Gosport. Agencies in all the principal towns in the district.

Advertisements should be forwarded to reach the Office not later than Tuesday Mornings and Friday Afternoons.

# SPIERS & POND'S FREEMASONS' HOTEL, (LATE BACON'S),

Adjoining the FREEMASONS' TAVERN, Great Queen St., Lincoln's Inn.

The Proprietors beg to announce that the above Hotel is now open under their management.

It has been entirely renovated, re-decorated, and re-furnished, and every attention will be paid to maintaining and enhancing the reputation of the house for comfort and convenience.

Patrons of "BACON'S" are respectfully invited to pay a visit to the Hotel and observe the alterations and improvements.

**MODERATE TARIFF. CHOICE WINES. SUPERIOR CUISINE.**

**JOSEPH J. CANEY,**  
DIAMOND MERCHANT, AND MANUFACTURING JEWELLER AND WATCH MAKER,  
44 CHEAPSIDE, LONDON.

MASONIC JEWELS, CLOTHING AND FURNITURE.  
Specialité—First Class Jewels—Artistic—Massive—Best Quality—Moderate in Price.  
CATALOGUES POST FREE.  
A LARGE STOCK OF LOOSE BRILLIANTS FOR EXPENSIVE JEWELS  
Diamond Rings, Brooches, Studs, Earrings and Bracelets in Great Variety.

**MASONIC JEWELS FOR ALL DEGREES.**  
MINIATURE WAR MEDALS AND DECORATIONS.  
ORDERS OF KNIGHTHOOD IN ALL SIZES.  
ATHLETIC SPORTS MEDALS AND BADGES.  
A. D. LOEWENSTARK & SONS, Medallists, 210 STRAND, LONDON, W.C.  
MANUFACTORY—1 DEVERREUX COURT, STRAND.

## "PAINLESS AND PERFECT DENTISTRY."

A NEW PAMPHLET, GRATIS AND POST FREE, BY  
**Dr. GEO. H. JONES, F.R.S.L., F.R.M.S., &c.**  
SURGEON-DENTIST,  
OF  
57 GREAT RUSSELL STREET (Facing British Museum Entrance), LONDON,  
Contains a List of Diplomas, Gold and Silver Medals, and other Awards obtained at the  
Great International Exhibitions.

### TESTIMONIALS.

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

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

Scientific Department. Laboratory of Experimental Science.  
This is to certify:—That I have analysed the Prize Medal Teeth submitted to me, and find them to be composed only of minerals of extreme purity. I have also examined and tested your patented painless system of adjustment; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced. Both physically and anatomically they are a beautiful resemblance to the natural teeth.

(Signed) EDW. V. GARDNER, F.H.S., M.S.A.  
Professor of Chemistry, and of Berners College, W.  
To G. H. JONES, Esq., Surgeon-Dentist,  
57 Great Russell Street, Bloomsbury Square, London.

BOX OF DR. G. H. JONES'S TOOTH POWDER 1/-; POST FREE, 13 STAMPS.

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

**ADAM S. MATHER,**  
GAS ENGINEER, GAS FITTER AND BELL HANGER,  
MANUFACTURER OF BILLIARD LIGHTS  
AND OF  
EVERY DESCRIPTION OF GAS APPARATUS FOR COOKING AND HEATING.  
Bath Rooms Fitted up. All the Latest Improvements Introduced.  
MANUFACTORY—12 CHARLES STREET, HATTON GARDEN, E.C.

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

**E P P S ' S**  
GRATEFUL-COMFORTING.  
**C O C O A**

Now Ready.

THE  
AMERICAN SUPPLEMENT  
TO THE  
SYNOPSIS  
OF THE  
CHESS OPENINGS.

PRICE 3s 6d. BOUND IN CLOTH

Post free from W. W. MORGAN, Belvidere  
Works, Hermes Hill, Pentonville, N.

Published every Wednesday, Price 3d.  
THE  
CHESS PLAYER'S CHRONICLE.

THE CHESS PLAYER'S CHRONICLE can be  
ordered of any Bookseller in Town or Country,  
or will be forwarded direct from the Office on the  
following terms:—

Twelve months, post free	...	...	13	0
Three " "	...	...	3	3

All communications and books, &c. for notice, to be  
addressed to the Editor, 17 Medina Road, N.

**EVERITT & SON,**  
Tailors & Breeches Makers,  
26 PENTON ST., ISLINGTON, LONDON, N.

A large assortment of the Newest Designs in  
SCOTCH, CHEVIOT, HOMESPUN AND SAXONY SUITINGS,  
For Tourists and for Seaside wear.  
Suits, according to quality, can be supplied from  
**TWO to FOUR GUINEAS.**

NEAT WEST OF ENGLAND STRIPES.  
STYLISH SCOTCH TWEEDS, FOR BREECHES, FROM 13/6 TO 30/.  
A good fit, unexceptionable style, and moderate charges  
guaranteed.  
Bros. EVERITT invite an inspection of their latest specialities.  
Customers waited on by arrangement.

Please note address—  
26 PENTON STREET, ISLINGTON, N.  
(Near the "Angel.")