

THE Freemason's Chronicle;

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LOST OPPORTUNITIES.

NEARLY everybody remembers the old fable in which the pig, having committed suicide by roasting himself, stuck a carving knife and fork into his back, and ran amongst the crowd, calling upon them to "come and eat me!" We do not expect in our own days to find benevolent people, however solicitous they may be of doing good, running up and down our streets, chinking sovereigns in their pockets and inviting all who consider themselves in need of money to come and participate in them. It is painfully apparent that, in spite of all that is being done by public and private beneficence, there yet remains a depth of poverty and distress amongst our fellow-creatures that is absolutely "past finding out." And the great difficulty on the part of those who do, and would still more, devote themselves to the mitigation of human woe, is to be satisfied without doubt that their charity is finding its way into the proper channels, and is not unwittingly diverted from the source of their good intentions. To do this effectually is next to impossible, and we must be content to expect that a certain margin of charity will find its way into the pockets of the undeserving. Better this by far than that one should be overlooked whose case merits our attention, and whose pitiable condition demands our sympathy and commiseration. Yet we have reason to fear that, notwithstanding our admitted carefulness and anxiety to carry out the principles inculcated in Freemasonry—the unbounded desire of its members to give practical illustration of those precepts which teach them to see that no needy brother shall go unrelieved—there are sometimes golden opportunities which we allow to slip through our fingers, the recollection of which leaves but the bitterness of regret.

Of all sad words of tongue or pen
The saddest are—"It might have been!"

Without sermonising on the matter, it may be well to look at one or two reasons why the virtue of benevolence is exercised at all. Genuine charity—the real article, and no Brummagem—is born of a spirit of true human tenderness and compassion, and is seldom heard to sing its own praises, or wish even to hear its name whispered by others. It is the gentle "going about doing good," without the hope of reward or expectation of praise. We fear, however, these are but the nuggets that are found so "few and far between" amongst the sand, the almost imperceptible residue of gold from the great bulk of quartz. All the more precious, therefore; and it is a joy to know that in Freemasonry there is a rich vein of it, though undiscoverable and untraceable, running through the exhaustless mines of benevolence that underlie our system. Others give on the principle that by so doing they may hope some day to be recouped, in the event of adversity overtaking them, and when they are no longer able to help themselves. Now, while there is a vast difference between this kind of charity and that which is prompted by solely disinterested and loving motives, it is impossible to deprecate those impulses of forethought and thrift which are so frequently enjoined upon us from the pulpit and the platform. It is, as we all know, inconsistent with the teachings of Freemasonry to practise its "distinguishing characteristic" with any sordid anticipation of benefits to come. We do not enter the Masonic ranks prompted by "mercenary or other unworthy motives." Yet, for all this, who will

gainsay that, amongst the thousands who range under our banner, there is not a goodly percentage who work hard and give largely in the fond hope and expectation of gaining personal recognition and of securing, either present or ulterior advantage—or both? Such men as these should enrol themselves as "financial" members of some good benefit society, from whom, should the time of trouble come, they would be able to claim—as a right, and not as a charity—those benefits for which they had insured.

There is, moreover, another class which, though extremely useful in their way, must, in the opinion of thoroughly conscientious people, occupy a lower standpoint. These are they who give simply and solely for the purposes of notoriety and self aggrandisement. "Perhaps, sir," said the treasurer of a county hospital, in thanking the manager of a theatre for the results of a benefit night, "perhaps you would like to have this put in the papers?" "Like to!" rejoined the other; "Why, you idiot, what else do you think I did it for?" Is there a society or institution—not even excepting our own—in which examples may be found of assuming a virtue though we have it not—of putting into use that worldly-wise axiom, "throw a sprat to catch a mackerel?" From an ordinary business point of view this may be, and is, considered shrewd and commendable; but we do not expect to see much credit attached to it when considering the true principles of the Craft. There are many instances known—and the present day is no less remarkable in this respect than were the bygone times—of people who will give from their affluence thousands of pounds towards the erection of a church, an hospital, or a drinking fountain, but would grind down to the uttermost their dependents in the household, on the farm, or the poor whom we have "always with us." The reason is not far to seek. In the former case the deed of munificence is blazoned forth in the columns of the newspapers, it is enlarged upon at public meetings, and the donor is held up to the very highest point of adulation. In the other the deed is unwritten and unpublished—unknown save to a grateful heart which feels the warmth of the alms bestowed; but there is no immediate recompence except in the consciousness of having done a simple act of duty.

Opportunities of doing good are missed sometimes through inadvertency, and at other times through neglect. We said at the outset of this article, it is not to be expected for a moment that the large-hearted will advertise for applicants for the relief he is wishful to dispense; and it is equally true that there are many to whom the gnawings of hunger have become painfully familiar, but who shrink timorously from looking even askance at the hand of Charity. It is morally impossible to bring these two classes together, so that the negative and positive poles may touch with mutual relief, for Charity "blesseth him who gives as well as him who receives." There are, however, cases in which we have seen distress so palpable and real as to irresistibly attract attention, and yet those deserving objects of commiseration have been allowed to glide away to their graves, worn out with the "hope deferred that maketh the heart sick." It is the constant boast and the just pride of the Masonic body that no suppliant for aid shall lift his eyes and voice in vain, that it is impossible for any weary one to sink amidst the eternally flowing stream of Masonic philanthropy. But even here there are exceptions to the rule, and it is absurd to close our eyes to the fact. Can we not call to mind

brethren—reduced to the lowest depths of poverty and distress—who, when wet, and worn, and footsore, have applied, in their last despairing moment almost, at the door of a Lodge for help, and have been “sent empty away?” It is sad; it is matter for more than regret, but it is no exaggeration to aver such cases have happened. It may be—and was in the instance brought under our own observation—that the lapse occurred through individual carelessness or absent-mindedness. The Secretary might have been “too busy to attend to the applicant just now,” or “the Almoner was not present,” or something of the kind. Once in our experience the Secretary, who was a Past Master of his Lodge, was apprised of a distressed brother waiting outside the door of the banquet-room, and tardily, after being several times reminded of the fact, he proceeded to “investigate the matter.” He returned to the festive board, and said “the man was undoubtedly all right,” and so forth; but he did not relieve him, and the shivering, hungry wretch slid out into the wintry sleet and slush, downcast and despairing, before some who had overheard the conversation could capture him, as they tried to do. Out upon such exponents of Masonic charity! An hour after, and the same worthy Past Master was “tossing” with one or two other brethren for “drinks round!” From this brief narration it may be set down that the Lodge was not a very distinguished one; but it was a Masonic Lodge, after all, and the conduct referred to speaks for itself. Here was an opportunity, not lost but culpably thrown away, though we still believe the responsibility rested alone with the should-have-been Almoner, and was unknown to the rest of the Lodge. We have seen also another class of opportunity lost in consequence of sheer indifference—of a brother upon whose countenance Death had placed his mark, and whose tottering limbs had for months been scarce able to carry him about. It is no plea that the brethren of his Lodge were not apprised of the facts of the case, and no excuse that the half paralysed brother who had been prevented by pecuniary reverses from subscribing to the funds of his Lodge for some years previously. He was still a brother; yet he was allowed to pass away to the Silent Land without a helping hand to cheer his last moments, except for extraneous efforts made successfully to provide him a few necessities and comforts in his last illness. This sounds like a commentary upon “Brotherly Love, Relief, and Truth;” but there is no reason why it should be concealed, or that while we so proudly and justly point to the vast benefits conferred upon humanity by the Masonic Craft, little flaws in our almost perfect system should not be pointed out with a view to prevent their recurrence. “All that glitters is not gold;” and although cases like those we have cited are happily of such rare occurrence that they strike us with overpowering force, yet it is no less true that opportunities are sometimes lost which might have placed yet other jewels in the Masonic diadem. As a rule, in all dispensations of Charity the whining, undeserving, but practised applicant succeeds the best, while many a poor fellow with one foot in the grave is allowed to want simply from the fact that he has not the temerity of his more experienced rivals. The lesson to be drawn is, that there are always opportunities cropping up around us of detecting sham and imposture, and of relieving the really necessitous, and that neither the one nor the other should be lost, or regarded with indifference.

OUR MASONIC GUILD LEGENDS.

ONE of the most striking branches of Masonic research which has occupied the revival of Masonic Literature and attracted the attention of Masonic students has been, for some time past, the collection and collation of those curious Masonic Guild Legends, which have such an abiding interest whether for our Fraternity or the Archæologist.

We who can call to mind the past history of that specific study and subject, must always experience no little astonishment and pleasure when we realize to-day what has been its outcome in these later years, since all seem seasonably to appreciate its real importance, and its effect necessarily on all Masonic speculations and theories. Curiously enough, too, let us note here, it is not a new discovery; it is not even a purely modern movement alone; but as

history always repeats itself, it is the revivification of an effort to master the indicia and forms of Masonic life and customs.

In 1722, for instance, Roberts published a copy, most probably, of the Harleian MS. 1942. In 1723 Anderson modernized and put forth a condensation of some of the Guild Legends, which it is not quite certain, in the first issue of the Constitutions. In 1728 Reid, then Grand Secretary, made two replicas (probably more) of the Cooke's MS., so-called, for Bros. Lord Coleraine and W. Cowper. In 1728 Cole published (and again in 1751) a copper plate edition of a Constitution, probably a compiled one, and not original.

In 1738 Anderson repeated and enlarged his publication, and is said to have used in part the Stone MS. (now unknown), certainly the Harleian 1942, and probably one or two more.

In 1739 Bro. Dodd published a Constitution of very dubious paternity. Cole put out, in 1751, and after, more than one copy of his ordinary edition. In 1794 the Freemasons' Magazine contained a copy of Cole's MS. of 1728. In this century, beginning with Dowland 1815, and other publications here and there, Hughan, in 1872, published his really great work. Mr. Halliwell—we may note passing on,—had published the Masonic Poem about 1842, and Matthew Cooke the Additional MS. about 1865-6. But it may truly be said to Bro. Hughan's publication, in 1872, we owe to-day the great interest and importance with which the subject has become naturally invested for Masonic students. Since that great epoch in the history of these Legends fresh discoveries of the Guild Legends have been made, and their number vastly increased.

It is probable that we have not even yet exhausted the MSS., and we certainly are not yet able definitively to sum up the result of our researches. The interest, as we said before, now accruing to the whole subject, since the reality of the Legends has been ascertained, and their archaic claims recognised by students, has led some writers, as often happens, rather hastily to assume that they are at present in a position, though confessedly on incomplete data, to divide the MSS. into families or groups; to pronounce, moreover, hastily on their comparative value; to give special praise to some forms, to depreciate others, and even “to start a hare,” that a few of them have in them the tokens of a fictitious assumption of date or archaism, either fortuitously or for a set purpose. We believe that no more inexpert view, (indeed a thoroughly iconoclastic one), of the matter has ever been propounded.

In the first place, we are not yet in a position, and shall not be for some time, arbitrarily or dogmatically, as the case may be, to separate the various MSS. into families or groups; and, in the second place, a much closer study, as between manuscripts and evidences, whether of epoch, custom or terminology, must be given to them before we can rightly or judiciously seek to arrive at any such conclusions.

We should announce that in this way we are treating old MSS., real and valuable “codices” *per se*, from our modern views, from our acquired knowledge, not as they are in themselves and by themselves, and very often only from our own special “fads” to-day. Having emerged from one era of uncriticism, we seem to fall into another equally hurtful, and are yielding ourselves up to “post hoc propter hoc” assumptions alone.

So we may say then, unchallenged we think, that all the MSS. have a value; all exist *bonâ fide*; some no doubt are clearer than others; and some possess more distinct points of contact than others, but all deserve careful consideration and study. To exalt the age of one, or lower the age of another, because one and each do not accord with certain modern notions and fancies of our own, as we before pointed out is the reality of empiricism, of uncritical weakness, and is certain to react on all our studies, and shake the opinion by experts of the actual value of Masonic criticism and Masonic erudition. Having said this by way of friendly warning, a warning as we deem from certain recent utterances much needed, we beg to add that we hail gladly all fellow labourers in this most interesting branch of Masonic archæology, and welcome all contributions to the subject, as all tend in some way or another to diffuse information and promote discussion, and experts can pick out the peck of wheat from the bushel of chaff. There always are, there always will be, differences and divergencies on this or that in antiquarian discussions and disquisitions, and it is

probably as well, since truth often comes out of collision of mind and view, and verification of theories and propositions can be deduced from often seemingly the most antagonistic contentions.

We often are as "wide as the poles asunder," as to the results of induction even, and the conclusions we respectively arrive at, and the only fear sometimes is, lest in our impetuosity or mistaken zeal for this side or the other of a controversy, we substitute *subjective* for *objective* truth, or argue from an ingenious hypothesis as if it were a proved axiom of incontestable verity. So long as we confine ourselves to the pathway of reasonable induction, so long as we guard ourselves by the legitimate canons of criticism and proof, all is well. It is only when we strive to establish the "idea" as "father to the thought," or a special view of things for the exact facts of the case, that we are certain of misleading others, as well as ourselves.

For instance, some critics seem to forget that with such MSS. as those we have to deal with, similarity of expression is not always necessarily actual identity, and that the question of a common origin as regards MSS. always must come. The mere use even of identical verbiage on these grounds proves often very little indeed, and nothing is so specious or so deceiving, because MS. A. agrees with MS. B., therefore to assume that they are necessarily copies of one another. On the other hand, we must not allow our belief in a possible common origin to blind us to the fact, that one MS. may be after all only a transcript from another.

The Lansdowne and Dowland no doubt had a common origin, and so had many more.

Roberts's MS. and the Harleian MS. 1942 agree so much together, especially as regards the new articles, that it is not at all unreasonable or unnatural to say that Roberts's MS. is probably a copy of the Harleian.

If there be variations, they probably are simply "scribal," and arise from carelessness, haste, or unskillfulness. Anderson saw a copy of the MS., and though there may have been a common original, we are inclined to treat the Harleian as the product of the Restoration period, based, no doubt, on older records, but in itself a new departure, and therefore to some extent original.

All the legends depend on certain landmarks, points which they have in common, but which in some are more prominent than in others, and, according to experts, increase or diminish their value.

We are not quite certain that experts are right in this, but prefer to hold that MSS. must be taken for what they profess to be. The Antiquity MS. has that reliable attestation clause which greatly adds to the value of its testimony, and it is more than probable that a good deal yet may turn up about Wray and Padgett which will throw great light on the earlier history of "Old Antiquity."

In Bro. Gould's original history he laid down a canon of value and acceptance as to MSS. not a little arbitrary, which many Masonic students only received, so to say, under protest. And for this reason. Such a canon affects the position and value of MSS. of the highest antiquity and the greatest value, such as the Masonic Poem, Cooke MS., the two Harleian, the two Sloane, the Lansdowne and Dowland, Lechmere, Papworth and the Golden Square MSS., the Wood, Inigo Jones, &c., and raises above them some of the most modern and some of the least valuable.

And when, in addition to this, we have a new theory propounded, that certain MSS. are doubtful because they do not agree with certain theories of our own, and that even a taint of a "Franspia" may rest on some MSS. of the safest custody, the clearest integrity and the greatest archæological value, in the ingenious—may we not add perverse?—cleverness of some critics, we can only regret that such unsound views should prevail.

But we have this consolation. There is no such thing as *infallibility* in human knowledge or even in Masonic controversy, and we feel convinced that in the long run the value of actual and intellectual truth will prevail, however far-fetched the amusing speculations we have to listen to, however critically unsound the propositions and contentions we have to consider.

There are 17 symbolic Lodges in Egypt which work in the Arabic tongue.

The grand object of Masonry is to promote the happiness of the human race.

ARCHITECTURE.

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

(Continued from page 115).

CHINESE architecture like Chinese development advanced to a certain point, and then like her civilization became seemingly transfixed and advanced no more. It is art in an undeveloped form. It is not the rude skill which marks the earliest exhibitions of art, and which may be combined with some grandeur of conception and beauty of detail; but it is the growth of a taste which is alike hostile to culture and purity of design and the grace of true proportion. Its architecture is light and airy, but is not the expression of the highest thought and the home of a faith that vivifies the individual and the nation.

Hindoo architecture is grotesque and fanciful. It seeks to blend the stronger form of man with the delicacy of the woman; but it is weird and gloomy in its details, and harmonised by no refined and cultured taste. It is not the outgrowth of reverent ideas, and like its dark caves, is inspired by no hope. It is not the shrine where man nourishes his yearning after immortality.

Egyptian architecture was more grand in its symbolism. It was colossal in its magnitude, and inspired a sense of awe by the darkness and massiveness of its temples. But though marked by strength and adherence to the law of construction, there is no chastened purity of conception like that which is manifested in the works of Greece. As a monument of the learning and thought of Egypt, it is, as its withered mummies, a dead record of a dead past. Its most wondrous structure is the mausoleum or the tomb, for the thought of death was the one dominant thought of the Egyptian. Life was only a passing shadow, not the magnificent gift to enlarge and make more glorious by its achievements, and so fit it for the higher life to come. If the Egyptian looked for immortality beyond, he always looked down to the physical, and sought to perpetuate life by preserving in death the outward, visible frame, and thus his faith, his thought, his science ended in the death of the body, and his most stupendous architecture partook of his gloomy visions, and was but the temple and tomb for the dead.

Grecian architecture in grace and delicacy of conception was altogether a higher order than that of Egypt or the distant East. The far seeing Greek mind, the poetic genius, the cultured reason, the power that developed the human form into nobler stature, uttered itself in what was refined, majestic and beautiful. The art of the East, with its fantastic grace, its marvellous blending of grandeur and delicacy, was regenerated and brought to full perfection as it was touched by the Greek intellect, for Greece, ennobled by her philosophy, enriched by her splendid ideals and made graceful by the inspiration of beauty all that other nations contributed for art or use. The sculptured friezes of her temples, the wildest conceptions of Eastern or Egyptian fancy were chastened and transfigured, as they expressed themselves in the Grecian temple. The Greek artist gave to architecture order, proportion and beauty. His public buildings were the incarnation of richness and grace, delicacy and grandeur. By marvellous design and rarest sculpture, he immortalized those models of art which have glorified the artistic life of Greece and sent forth a standard of perfection for all ages. Into her three great orders of architecture he moulded and fashioned the majesty and elegance, the refinement and splendour, which are the inspiration for man on his buildings for learning or worship.

The first great order of Grecian architecture is the Doric. This is marked by the majesty of simplicity and the majesty of power. It combines the grandeur of the Egyptian with the strength and finely cultured taste of the Greek. Unlike the Egyptian, it is suggestive of intellectual force. It is simple, but never fantastic; plain, but never destitute of grace. It is severe in its proportion, but always characterised by dignity, and its temples are the embodiment of the largest conceptions of the supreme force and the magnificence of Greek thought.

The Ionic or second great order of architecture arose in the Asiatic colonies of Greece, and partook, in a measure of the rich and more languid climate of the East. The simplicity of the Doric is lost in the chastened elegance of the Ionic. Delicacy of ornament marked its first structures; but when transferred to Greece it rises into a marvel of grace and majesty of refinement. The massive and plainer

column of the Doric merged into the more gracefully sculptured capital and pillar of the Ionic.

As the Greek progressed in knowledge and became more subtle in taste, his architecture passed beyond the simplicity of the Doric, and the beauty of the Ionic for the richness of the Corinthian. Though not a higher order of architecture than these, it was the manifestation of a graceful artist culture. The wealth and luxury of the city in which it arose and which it adorned, clustered around it, and while taking from it, the severe grandeur of the Doric made it more beautiful in proportion than the Eastern Ionic. Its pillars, with capital and flowing leaf, were more lofty and slender. Its entablatures, which distinguish Grecian architecture from the true Roman, were more finely wrought; its friezes and its cornices, taking to themselves the characteristics of the Doric and Ionic, made it in rare beauty and majesty the embodiment of the three great orders of Grecian architecture.

The Doric, the Ionic and the Corinthian, each with its own special genius, was great in its generation. Strong, solemn, tender, harmonious, the precious legacy of Greece to mankind, they abide through the ages, a monument of man's power over matter, the school of high thought and the seminary of splendid culture.

Greece and Etruria transferred their art, their philosophy and gods to Rome; and Rome appropriated to herself the arts and treasures of the peoples that she conquered. Her physical power was beautified by the rich spoils of learning or science of the members of the nationalities she incorporated into her own. But she so impressed herself on her dependencies that each portion of her wide domain felt her power as if it was its own as an integral part of the kingdom. As from a great central heart there flowed into every colony or subdued principality the life-blood that made it a living member of the great empire, and therefore Roman art and Roman architecture are found as monuments of her greatness in the East and West. The splendid architecture of Baalbec and Palmyra attest the power of Rome, and the magnificent buildings in Spain are monuments of Roman influence as strong as the noblest structures on the Tiber. Rome sought not alone to conquer, but to civilize humanity and impress upon it the truth that peace is grander in its effects than war. In the greatness of her idea of government all faiths were allowed to worship and build temples and enjoy the freedom of the empire under the outspread wings of her eagles, the symbol of universal dominion.

Roman architecture, as the name indicated, denoted strength. While in its manifold details it is the repetition of the cultured thought of Greece, it is also the expression of law. Rome was the fountain of law; the well-spring of that wisdom which manifests itself in right and the forms of human government. Law and morality raised and sustained the vast fabric of her imperial commonwealth. The will of man was the ruling power. It passed along and was woven like a line of thick gold into all her civil and martial history. Her greatness was power; her nationality was world-wide dominion. The eternal city was to be the capital, not of the kingdom, but of the habitable earth. This was her ruling idea rather than to carve in marble or build in stone her artistic conceptions. This spirit pervaded and filled the remotest land over which her eagles flew, with the same fullness as in the royal city itself. And it was only after centuries, therefore, of waiting that art became a moving power in the empire and broke into full splendour under the dominion of the Cæsars. Then art passed East and West, and, to-day, the enduring monuments of her skill and greatness attest the victory of Roman spirit and Roman power.

Her architecture everywhere witnesses her far-reaching influence. If she followed Greece in the construction of her temples, she had also an architecture profoundly her own. The amphitheatre and cloaca, the aqueducts and baths are Roman in design and completion. Her baths are the monumental expression of the wealth and grandeur of the strong character of her people. In all these structures Rome was revealed, and whatever beauty might be perpetuated in them, they were always the superscription of abiding strength, the symbol of a commanding will.

But Rome added to Grecian architecture, and in the emblem of power and union which she revived or brought to larger application, she opened, in the arch, a new history for art. Grecian architecture was the architecture of the outside, for its gods were in forest and hill, in valley and star, in sunset and flower and sea. Her most splendid

temples were ceiled only with the entablature or flat covering, roofed with the heated day or the far-off stars of the night. But Rome made the inside of her temples a home for the gods. Strength and power, majesty and greatness were joined together. Fluted columns, broad areas of space, arch and dome and poised roof draw the mind and eye until Rome impresses herself as a world compelling influence—power joined with material grandeur.

But Roman architecture gave way to another, as Rome felt that there was more spiritual force on the earth than material dominion. A new faith had come to ascend the throne of empire, and to set up its authority in the spiritual and moral nature of man. Its cross was the symbol of a world-wide victory. It was the visible signs in the heavens, that by it man should conquer. It came with a new power, a more splendid purpose, and was to work among men until nations that owned its sway were the nations that moved with the lustre and achievement of the higher civilizations. With the stillness of all the grandest force, it was to conquer and possess, and the stately fabrics of human government were to go down before it, to rise as the instruments of a purer morality for man, and on a new mission for the spread of knowledge and law. It was the revelation of man to himself and of God, and the destiny to which he aspires, and from the first it was a power struggling amid hostile forces to raise man to his true position. The work that he did through the centuries of travail is the impeachable witness of the faith which animated him and by which he toiled. Kingdoms with truer conceptions of government than eastern despotism were erected out of the paganism of Athens and Rome and the barbaric hosts that swept with tidal forces over ancient civilizations. And not only are these the witnesses of the marvellous power of the new revelation in the growth of empires to this hour, but the structures which rose as the home of faith, bear large witness to the unrivalled skill of the builders who piled in stone their thought and agonies, the conflict and aspiration of their belief in Jesus Christ.

Christianity, catching gleams of beauty and majesty from the classic grandeur of the immortal ages of Greece and Rome, gave birth to a new architecture, instinct with religion and consecrated by spirituality. It offered truer ideals to architecture, and the artist gave forth his conceptions not alone in the strength of granite, but in the richness and colour of painting. Christianity was a regenerating and quickening power, and elevated and gave a new meaning to what it touched. The pillar or leaf that spread over the shrine of a marble god grew into a glorious form of stone and adorned the sanctuary of the God of the universe. The chiselled vine that spoke only of heathen orgies was lifted into a higher use, and became the symbol of a sacred ordinance. Greek and Roman temples that were voiced for stone idols were transformed by the power of its intelligent faith into the temples of the living God.

But the new faith brought an order and greatness of its own in architecture. At first solid and firm, it was the architecture of the rounded arch, the symbol of serenity; but by the slower growth of centuries it developed into the pointed arch, the symbol of aspiring effort, like the aspiration of its faith. The Romanesque into which the Roman architecture developed and the Lombard were not the true expression of the new religion, and were too weak and out of harmony with its solemn and ever-rising spirit. Out of these grew the Gothic, the noblest development of human architecture, the Temple of the faith that rules the earth, and is drawing all nations to itself. In Italy and Spain the Gothic took an Eastern character, and is glorious with Moorish type and the richness of Arabic forms. But in France and Britain and Germany it developed into a truer, purer shape, as the home of religion and the shrine of the revelation of God, the Father of All.

Symbols are greater in their meaning and express a higher and more spiritual thought, as they aspire. The breadth, therefore, of the architecture of Greece and Rome gave way to height in the Gothic. For the new faith came with freedom and power; it was not bound by any narrow system of heathen gods. It was not the home of a marble idol, but its cathedrals the shrine and sanctuary for the one infinite God. And as He was the Creator of all beauty, the house for His worship was to be all beautiful within; the inspiration to lift the soul upwards and quicken it by vision of high art to the eye. The clustered and aspiring shafts, flowers blooming in capitals, arches rhythmic with the measures of poetry, vaulted roofs pressing upon chiselled

rock, tracery winding itself abroad in carved spray of leaf, beautiful as the dream of a prophet, and delicate as the thousand points of the restless sea smitten by the sunlight, all make the Gothic temple the home of nobler thought, the constant suggestion of the aspirations and spiritual breathing of the adoration of God.

Everywhere the true Gothic is characterised by refined delicacy and its power of raising the spirit in worship. Within and without, its houses of stone; the buttress holding them in strength; the spire lifting itself up a constant incense; the arch poised to meet the sky; the foliage growing on carved pillar; the windows reflecting the light in rich colours, or pictured with the form of martyr or saint, lead the mind upward from the material temple to the temple not made with hands. And not the Propylæa of Greece with its chiselled stone; not the Parthenon with its marble of Pentellicus, rising from the Acropolis; not the Temple of Theseus with its friezes trembling under the battle strokes of Centaurs and Lapithæ; not the academies of philosophy with their pillared halls, awake such lofty thought or express the grandeur of faith when it aspires to God, as the Gothic temples instinct with religion and breathing with the dreams of a consecrated imagination.

Reason alone cannot reach its sublime meaning, and the eye is baffled in reading the letters of its refined decorations.

In Grecian architecture there was the design, the heat, the passion of living humanity, and this gave it the power of satisfying the mind. In Roman architecture there was the visible mark of will and strength, and so it appealed to the stronger emotions and forces of man; but Gothic architecture embodied dramatic action, the conflict between truth and error, and answered to every spiritual feeling of the soul. It is grander therefore than all, because the spiritual nature of man is grander than intellect or passion or reason. The Gothic temple is not alone the revelation of mind, but of spirit; and the deep yearning after immortal life which had been chilled into profound stillness in Greek or Roman architecture, breaks forth into flower on every pillar and grand arch in the consecrated structure. The Gothic aspires and teaches man to aspire. It is ever pointing upwards, drawing the vision onwards as if for new revelations of faith and hope, until the clouds open, and the future temple of faith and aspiration is seen in its glory.

Masonry with its Royal Arch is the architecture of a moral and social structure. It is not less real because its temples are not seen. Its various degrees rise like the many parts of the great temples of the world, until it stands complete—a finished structure, a constant aspiration. The lower degrees are not lost or destroyed, they are not left or cast aside, but only consummated and brought in their meaning and purpose to loftier altitudes by the higher degrees. They are left by them, as the foundation of the building is left, that it may be trusted with largest dependence and most confident pressure when the superstructure is farthest from it.

(To be continued).

OUR MASONIC POSTERITY.

WE desire to invoke the interest of our readers in behalf of the good name and fair fame of our and their Masonic posterity. Freemasons are ever ready to sound the praises of their forefathers in the Craft. For three thousand years King Solomon has been liberally eulogised as a man and a Mason, and King Hiram of Tyre has been awarded a place only second to Bro. Solomon's; and from that early era down to a period comparatively recent, all of the workers in the Craft have been accorded praise without end. In our country and jurisdiction all are familiar with the honour bestowed on the memory of Brother Daniel Coxe, the Father of Freemasonry in America—and rightly bestowed. We would not detract an iota from the praise which is the just reward of all of these Masonic worthies. True, we never sat in a Lodge with them, but we honour them all the same, and are glad that we live to honour them in our day, rather than in theirs, when they possibly were not so famous. Another reason we have for self-gratulation is that we are nearer to the golden age of our Masonic posterity, the millennium of the Craft—which is future, not past. Remember, *we* are the heirs of all the Masonic ages which have preceded

us; and our Masonic posterity *will be the heirs of our wealth of knowledge as well, and more.* Some Masonic historians tell us that our ancient Brethren were men of one idea; nay, of one word—the “Mason's word,” while we have a rich Masonic vocabulary that would almost require a Webster's Dictionary to contain it. Let us, then, cease for a moment to pay tribute to the virtues of our great-grandfathers in Freemasonry, and speak kindly and generously, by way of anticipation, of our great-great-grandchildren (so to speak) in the Fraternity.

We do not anticipate that any Brother will satirically remark, “*We do not owe posterity anything—what has posterity, done for us?*” This affords a splendid opportunity for the display of the most disinterested liberality. We have never seen our Masonic posterity, and hence can give an unbiassed opinion of them. They have never voted for or against us for any office, and hence our praise of them will not be misconstrued as given for personal reasons. And we cannot blame them on *any* account, since we know not a thing to their disadvantage, whilst we *must* praise them, because they will be bone of our Masonic bone, and heirs of all our property—real, personal and mixed, in Masonry. Had we not lived, they never could live. We are the cause of their being—we are to make them, every one.

In obtaining this millennial view of Freemasonry we have used a Masonic telescope of wondrous power, and are happy to announce that we have found not a spot on the sun. In the past there is something to regret; in the far-away future nothing. Whilst we feel thankful that as Masons we live now, instead of two thousand years ago, how much are we inclined to wish that we were to live two thousand years hence! O! happy day! O fortunate Freemasons! O! glorious Craft!

We are conscious of this truth: that all varieties of Masonry cannot be right, and we see clearly in the future that there will be but one rite, with no rival bodies in Masonry, no excommunication of Brother by Brother, no harsh and unfraternal edicts, no, not even a suspension or expulsion. Don't you wish you were there? How unpleasant it is, every December, to lop off the unprofitable branches in the Craft. Brother Tom Jones suspended for non-payment of dues! Possibly he deserves it—but possibly not. We cannot put ourselves exactly in his place. In A.D. 3887; A.L. 7887, no question of this sort will arise. Every Brother will pay his dues; every Brother will be prosperous, and willing and able to square his Masonic accounts. The millennium of the Craft will then have arrived, and the good new times will far exceed in glory the good old ones. “Ring out the old, ring in the new.”

Old St. John's Lodge, Philadelphia, of A.D. 1731, was a noble Masonic body, with a membership of which as Masons we are justly proud; but what if Brother William Allen, afterwards Chief Justice of Pennsylvania, and Brother Benjamin Franklin, afterwards everything that was honourable in the loftiest political stations in Pennsylvania and in the United States, were members of that old Lodge? Look at the St. John's Lodge, Philadelphia, of A.D. 3887! A membership of a thousand, and every member a scientific, social, political, or religious magnate! The Lodge with no debt, no dues, no Labour without Refreshment. The initiation fee is large, and these fees, in connection with freewill gifts from the Brethren, pay all expenses. And the largest expense is for ever blessed Charity! How Brother Benjamin Franklin would like to visit St. John's Lodge at this new era! And we are not sure that he will not. The interstellar spaces may be bridged over by that time, and the abodes of the just may be opened for the departure of their inmates to revisit the homes of their youth. Our telescope did not reveal this, but reasoning from what we have seen through it, we may infer as much.

The astronomers of our day have discovered that there are more worlds than one, and surmised that the suns and systems, which are but points of light to us, are inhabited globes, as useful and possibly more beautiful than ours. On all of these globes of light there must be “Sons of Light.” Freemasonry is for all time and all worlds. Two thousand years hence the Grand Lodge of Saturn may be recognised by the Grand Lodge of Pennsylvania, and one of the former's rings may decorate and designate its Representative near this Grand Lodge!

Who would not voice his admiration of such a Masonic posterity? The universality of Masonry an accomplished fact, the supremacy of Masonic law and the absolute unity of the Craft happily attained, every Brother loving and

serving every other Brother, with Faith, Hope and Charity reduced to practice in every Masonic life,—what more could be desired? Only to hasten the time when all this shall result, or if we cannot hope to survive till that happy era, to then assimilate our customs to theirs, and reduce all of the best Masonic theories, which are so lovely in themselves, to every day practice, to absolute Masonic facts.—*Keystone.*

PROGRESS IN MASONRY.

PROGRESS is a word that ought to be stamped upon life taken as a whole. The path of noble and worthy human living always points forward and upward. The call is to advance, to resist and overcome obstacles, to march on to better things, to rise, even

“On the stepping stones
Of our dead selves.”

to the heights whereon the brightness rests that most attracts our souls.

What is true progress in life? Ruskin says: “He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, and whose spirit is entering into living peace.” It is not all outward, in the things that help to material advantage and worldly distinctions; rather is it an inward development, a larger and more accurate comprehension of truth, the disciplining and ennobling of the moral being, and the attainment of a fullness of life by the use of right means—by unwearied activities and struggles. This only is that manly progress which brings the best results to deserving souls.

If true progress in a general sense is defined and applied, we are helped to understand what progress in Freemasonry implies. It means more than the taking of many degrees. A brother may advance rapidly in opening door after door leading to Masonic secrets, and acquiring membership in various organisations representing the Craft, yet he may not be making great progress. He may move forward altogether too rapidly in taking degrees and orders; he may be careless or presumptuous and consequently fail to appreciate the lessons in which he has been instructed or obtain much profit therefrom. He may belong to all the bodies that claim the Masonic name, but after all his real Masonic progress does not reach very far, and he has no great reason to boast of his hurried advance from Lodge to Chapter, from Chapter to Commandery, and so on until the end is reached. Masonic progress means more than the attainment of official positions and honours. In the common view the obtaining of office in subordinate and Grand Bodies puts the stamp of success upon a brother's efforts to advance. He enters upon a progressive career as he wins official honours; he goes forward as these honours are multiplied; he reaches the heights only when the last degree is taken and the highest official position secured.

This is the common judgment; but it falls far short of an accurate estimate of what constitutes the best progress in Freemasonry. For that progress it is essential that there should be an understanding of the Masonic system—a knowledge of its history and philosophy—a comprehension of its principles and teachings. He who has never studied the mysteries of the Craft or their purport, who cannot explain the symbolism of the foundation degrees, or comprehend historic and personal references in the work—is such an one entitled to rank among progressive Masons? Suppose even that he has been advanced to high places of official distinction, does it follow as a matter of course that he has made extraordinary progress along those paths which are the brightest in Masonic fields and the most fruitful of good? The highest and best progress must be witnessed in other ways. The progressive brother is always a learner. He never thinks that he has completed his education as a Craftsman. He studies the ritual, the ceremony and the symbolism which belong to the various degrees and orders he has taken, and seeks constantly to get the right view of the Institution from the right sources. He is faithful in whatever station he occupies, doing his best always to serve his brethren and the interests of any organisation to which he may be attached. He appreciates Freemasonry in its social, intellectual and moral bearings, and in its giving life and usefulness along those well-defined lines finds sympathetically and actively the way of progress always opening before him. He makes progress by coming more and more

to express by his life the genius of the Institution; by illustrating in his every day conduct those eternal truths and moral precepts which are of the first importance, never failing to manifest that crowning grace of Masonic character—Charity. A brother of this stamp makes progress in Masonry. He makes advances along an ever brightening way. He gathers new acquisitions from Masonic study and experience as the years go by; his love for the Institution deepens, and he counts it both a duty and a privilege to labour in its behalf as he has opportunity.

PROVINCIAL GRAND LODGE OF DORSETSHIRE.

THE Provincial Grand Lodge of Dorsetshire assembled at Swanage on Thursday, the 18th inst., under the presidency of the R.W.P.G.M. Bro. Montagu Guest. The announcement was made that the Dep. Prov. G.M., Col. Hambro, M.P., having received Jubilee honours, had placed his Provincial office in the hands of the P.G.M., who appointed in his stead Bro. W. E. Brymer, late M.P. for Dorchester. The P.G. Chaplain delivered a lecture of an uncommonly able and bold character, contrasting with the English rite some marvellous realistic ceremonies observed by foreign Masonic bodies. The P.G.M., in his address on the general state of his Province, said the progress was satisfactory. He commented with approval on one W.M. who had performed 21 out of 22 ceremonies, and installed his successor, and this brother, who already held the rank of Registrar, was promoted to be Prov. S.G.W. One brother, it appeared, had attended a Jubilee celebration in Masonic clothing, but he was said to be only six months old. The Treasurer's account, showing a balance of over £30 on the year, Bro. L. H. Ruegg P.P.S.G.W. suggested that 20 guineas should be voted to Bro. Rev. M. Heath, Prov. G.C., who is a Steward for the Girls' this year, and the suggestion was acted on. The Provincial Masonic Charity has now a fund of over £2,200, and it was mentioned by Bro. George Burt, the Chairman, that the Court, in addition to grants of money for the relief of necessity, had lately voted sums for the education of the children of poor brethren. The following appointments were made:—

Bro. W. E. Brymer P.M. 417 ...	...	D.P.G.M.
J. Trevor Davies P.M. 1168 ...	...	S.W.
J. Shearman W.M. 1146 ...	...	J.W.
Rev. Arthur Hill, D.D., P.M. 170 ...	...	Chaplain
R. D. Thornton 1037 (re-elected) ...	...	Treasurer
H. F. Harvey, P.M. 622 ...	...	Registrar
R. Case P.M. 417 (re-appointed) ...	...	Secretary
F. Turner P.M. 707 ...	...	Senior Deacon
Allan McLean W.M. 170 ...	...	Junior Deacon
W. H. Kerby P.M. 665 ...	...	Superintendent of Works
F. Budden W.M. 622 ...	...	Director of Ceremonies
J. W. Tribbett W.M. 386 ...	...	Assist. Dir. of Cers.
J. Stewart W.M. 1266 ...	...	Sword Bearer
W. T. W. Robinson P.M. 1266 ...	...	Organist
C. Roberts W.M. 472 ...	...	Pursuivant
F. A. Sharp ...	...	Stewards
S. Whettam ...	...
C. Tinsley ...	...
J. E. Hill ...	...
J. F. Hatchard ...	...
R. Tucker jun. ...	...	Tyler
F. Long ...	...

The brethren afterwards dined together, under the presidency of Bro. George Burt P.P.S.G.W., ex-High Sheriff of London.

The quarterly meeting of the Board of Masters and the monthly meeting of the Board of Benevolence were held at Freemasons' Hall, on Wednesday, under the presidency of Bro. Robert Grey P.G.D. The programme of business for the September Quarterly Communication having been laid before the Board of Masters, the Board of Benevolence confirmed recommendations to the amount of £170 made at the July meeting. There were twenty-six new petitioners, a smaller list than has been presented for some time. These were relieved with a total sum of £825, which was made up as follows:—One recommendation to Grand Lodge for £150, one for £100, and three for £50 each; two recommendations to the Grand Master for £40 each, and six for £30 each; while four grants were made of £20 each, one of £15, six of £10 each, and two for £5 each.

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:—

PHILADELPHIAN CLAIMS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I should not have troubled you again, but that I rashly promised in one of my letters to you to point to what may be the explanation of the Philadelphian status as the mother city of American Freemasonry.

We are still in a fog, and shall be unless Liber A. turns up, as to what was the position of Freemasonry in Philadelphia before 1731.

But the fact of the meeting in 1731, if we look at its actuality rightly, must lead to the conclusion that there was an anterior period of Masonic life and existence there. Of course all is now hazy, very hazy and in great uncertainty, and I can only speak hesitatingly and problematically.

If Masonry was working in Philadelphia early in the eighteenth century, it came from somewhere.

Coxe's action was peculiar certainly, for despite his Patent of 1730 he did nothing. The Philadelphian claims for primacy are independent of Coxe altogether.

Whence then did these "Privileges" emanate of which Franklin speaks in 1734?

Bro. Gould treats all the annals of Freemasonry in Philadelphia before 1731 as pre-historic. Perhaps he is right, but as there is no effect without a cause, what was the original nature and motive power of Philadelphian Freemasonry?

It would never surprise me if subsequent researches led to the conclusion that the early settlers brought probably a Scottish form of Freemasonry, and that with the peculiar laxity of those days, when Warrants were unheeded, opened a Lodge, claimed immemorial rights, and eventually chose a Grand Master, whatever meaning they actually gave to the term in those days. They say often in such like matters one suggestion is as good as another, and therefore I offer it for what it is worth, and having done so, I have had my say, and simply subscribe myself,

Dear Sir and Brother,

Yours fraternally,

A STUDENT OF BRO. GOULD'S HISTORY.

We have been requested to insert the following communication.

THE GREAT QUESTION SETTLED.

To the Editor of the MASONIC HOME JOURNAL.

DEAR SIR,—The infinite ease with which Editor McCalla, of the Philadelphia *Keystone*, kicks over all of his laboured statements of thirteen years' iteration, that Philadelphia had the first regular Masonic Lodge in America, by reason of the same having been chartered by Daniel Coxe in 1731, he has made evident in his paper of the 11th inst.

So far from being now bound in any manner by the Henry Bell letter, or any of his own previous asseverations, on sight of the English historian Gould's sixth volume, he incontinently sheds the whole load of his arguments, by which he had deluded the Masons of Pennsylvania almost to swear by him, as easily as a snake sheds his worn-out skin and swallows it, and at once adopts the English author's hint that the Tun Tavern Lodge of Philadelphia was of origin similar to that of the four old Lodges which met at the Goose and Gridiron in 1717, and there resolved, &c. Or, in other words, that the Tun Tavern Lodge was entirely regular, by virtue of its being self-constituted, as was the York (England) Lodge of all England, with the difference of which, however, he takes no notice, that the York brethren had the charter of York as their authority, while the Philadelphians had no charter at all, and, by reason of their "immemorial" character, did not want one, until in 1731 Benjamin Franklin, then their Grand Master, so made by immemorial authority, discovered that they did, and therefore applied to Henry Price for the same.

Hereafter Bro. McCalla can take rank as the great Masonic Hermanus Prestidigitator-in-chief. He has no more use for Daniel Coxe or his friend Meyer's Henry Bell letter, whether real or forged, as he knows now that it was, and the more so as the name of Henry Bell is not found as the subject of any *Liber B* "stock" account. Nor does he want to find *Liber A* (though Bro. Gould would like to see it), for does not the all-knowing Meyer say there is nothing in it but commercial accounts, and of course he knows. On the contrary, McCalla has now all the authority he ever can desire for the regularity of the Tun Tavern Lodge. Indeed so much so is this the fact that were it really now proved in a court of justice that Coxe did charter that Lodge, and helped to make Franklin in it in February 1731, as he said he would prove, and has, as it were, sworn in past time to stand on both these positions with a foot on each, as if they were the land and sea of the angel of the apocalypse, or the two promontories of the harbour of Rhodes, he would now reject both for the higher and prouder authority of such Lodge being instituted by two or three men (their names and where they were first made quite unknown) who first resolved to hold a Lodge in the Tun

Tavern in Water-street, Philadelphia—when never may be known, as there is no date anterior to that of *Liber B* to establish anything.

And Bro. Lane, of England, and all of his earnest tergiversation to establish the identity of the English Lodge, No. 79, with that which met at the Hoop Tavern, Philadelphia, in those early times, are in like manner kicked over by Bro. McCalla, as irrelevant and useless! "I don't want these or any other form of evidence whatever," he exclaims. "Immemorial authority!" that is the ticket that counts; and why I was such an ass to let Gould first think of it, I just feel like wiping the floor with myself for!

Immemorial authority! I thank thee for that word, O Jew! It has cut the Gordian knot, and let me out triumphantly.

Yours fraternally,

J. FLETCHER BRENNAN.

Cincinnati, Ohio, 13th June 1887.

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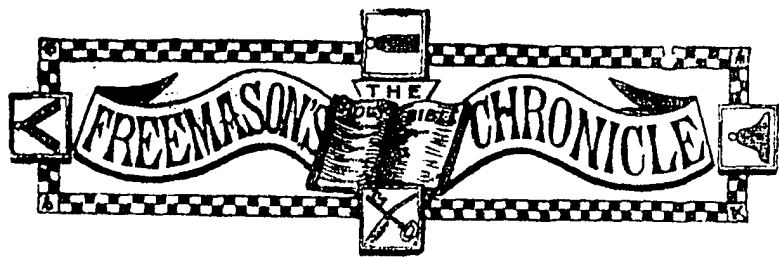
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REVIEWS.

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Herbert Hill, Pentonville, London, N.

—:—:—

Transactions of the Quatuor Coronati Lodge, No. 2706. Part I. 1887.

THE first part has appeared of the promised Transactions of this Student Lodge, and reflects great credit, not only on the contributors, but on Bro. G. W. Speth, who has acted as Editor of the same. We can quite understand the reason why so many subscribing members to the "Correspondence Circle" have announced themselves, and we certainly think Lodges and bodies, as well as Student Masons, cannot better invest their money than in support of this intellectual venture, inasmuch as, beyond all controversy, they will receive their money's worth, and lay the foundation in all probability for further efforts and enlarged volumes in the goodly cause of intellectual study

and archaeological research. There are in this first part six contributions, all of which deserve perusal. They are all marked by great clearness and expressiveness of language, and by a praiseworthy anxiety not to be too lengthy or too diffuse, but to present to students what is worthy of attention and regard, and what after some consideration will assimilate well and seasonably with mental digestion.

Bro. Woodford, who contributes the original consecration oration, also contributes a paper on a subject which just now has an attraction for many,—The Connection between Freemasonry and Hermeticism.

Bro. Woodford offers the paper as a *tentamen* merely for students like himself, as a suggestion for those who care for such things, and at present at any rate "nomen illis legio non est," as an outline to be filled up, as he says, by abler hands and later writers, when the subject is more ventilated, when the matter is more fully studied, when the coincidences, which are many, and the facts which are numerous, and all bearing on a neglected subject, shall have received the attention and the realisation they so fairly deserve.

By one of those peculiarities of thought and feeling which attend all human pursuits, all the studies of the wise, all the learned quarrels of controversialists, Hermeticism, a branch of Masonic archaeology, has been unwisely neglected, or contemptuously ignored. Bro. Gould was the first who paid any attention to the subject matter, and he after all was able only to look upon it, so to say. It will, we think, in the future receive more attention, and the result will amply justify Bro. Woodford's cautious and studied programme of inquiry, verification, and appreciation.

Bro. Gould contributes, *more suo*, a very characteristic and valuable paper. It is marked by many salient proofs of his facility of language and powers of condensation, by his forcible, lucid and epigrammatic style, and by a very fair, calm and reasonable statement of the points he wishes to urge, the conclusions he seeks to establish.

Whether he or his distinguished predecessor in this peculiar branch of study and contention, Bro. D. M. Lyon, or his able and untiring confrère, Bro. W. J. Huggan, have hit upon the real solution of the Scottish grade system, is a matter on which students may be permitted, like a great Chancellor, still to have their "doubts."

It would almost seem as if Bro. Simpson was right, the able J.W. of the Quatuor Coronati, when he suggested that a distinction existed between the Scottish Lodges or trade guilds, and the Scottish Lodges as Domestic Masons, if we express ourselves clearly. The Schaw Statutes clearly refer in the main to the trade guilds, but it nowhere appears that any such rules and regulations apply to the Lodges,—*qua* speculative Lodges as we understand them.

Bro. Gould lays great stress, and fairly so, on the late period of an universal use of the third degree.

But that fact may be accounted for in various ways.

Both at York and in London the giving of the third degree was not originally allowed to the private Lodges.

In London, not until January 1725 formally, and at York there is a very late example of the ceremony in the Grand Lodge.

No doubt as Lodges grew more numerous, and the members increased, it was impossible to restrict this grade to the Supreme body, and as the Grand Lodge had ceased to be ambulatory, and had become stationary and central, the reason for the rule was gone.

In Scotland it is more than probable that the mother Lodges of younger bodies kept the giving of the three degrees to themselves, and the fact of "Masters' Lodges," in which apparently no minutes were kept, has surrounded the whole question with difficulties which it is now all but impossible apparently to speak dogmatically upon.

If there was really any essential difference between the London working and Mary Chapel, it was not mentioned at Desaguliers's visit; the minutes of that old Lodge are quite silent, there is no hint or sign given of any such change, or the alteration of the entire Scottish system, for that is involved; and all that seems to be established is that where Lodges gradually, as in England, claimed independently of their Mother Lodges the right to give the grade they did so.

Substitute the other Lodges in Scotland for Grand Lodges in England, and we have, we think, one explanation of the difficulty, as there was clearly a separate entering ceremony, be it slight or formal only, matters little. There is no *a priori* reason why a separate ceremony for the third degree should not exist.

Bro. Gould's paper deserves the careful perusal of all students, as a valuable contribution to a most difficult subject, and as it is a question on which there are and probably always will be two sides, it merits alike from those who agree as well as those who disagree, the admiration and respect it is fully entitled to receive.

Bro. Speth's contribution to the history of the Steinmetzen is distinguished by his wonted ability and clearness. It is in fact a deliberate impeachment of the theories of Fallou and the suggestions of Fiindel. Fallou no doubt has greatly enlarged both the drift and scope of Heidehoff's remarks, and has built upon a foundation which seems as brittle as sand.

Conceded that the Steinmetzen may have had Monastic preceptors and leaders, it cannot as yet be conceded that any proof exists of any Masonic ceremonial. The Steinmetzen usages were apparently of the roughest kind, and it is difficult to say positively whether they had an esoteric teaching or an esoteric system of any kind. There are traces here and there, and statements here and there, which seem to intimate that all the Steinmetzen were either not on the same level, or in the same category, and that there were both manual and visual tokens in use, if not universally, if not necessarily, at any rate in some centres and in some Lodges.

The peculiar poem in the old "Platt Deutsch," or jargon of the Steinmetzen, would seem to point to some mystical teaching, Masonically preserved, in some Lodges, and no doubt communicated to the "Gesellen," "Palliers," and the "Meister." But the question is still one of the greatest difficulty. It requires, in our opinion, the closest attention and elaboration still, before we can pronounce distinctly one way or the other.

Bro. Professor Hayter-Lewis's paper was one of great archaeological interest for Masonic students, and for this reason.

Oliver's latest nonsense about the "Aphanism" of the third degree, which he incorrectly stated was taken from some "Extracts from the Talmud," a work which cannot now be identified in any form, had superinduced most erroneous views of the antiquity of the third degree.

The truth is, scientifically and archaeologically speaking, the third degree is really the oldest portion of our ceremonial. Bro. Hayter-Lewis's paper proved this,—that in the fifteenth century the tradition was known, and if known to the commentator, why not to the Craft? As Bro. Speth tersely and conclusively puts it, the old argument was,—the legend was not heard of until early in the eighteenth century, (though that assertion is clearly inadmissible by students), and therefore was most incorrect.

The moment it is proved to be ancient, it is then asserted it was not known at all, a fact which is equally disproved. Bro. Lewis's paper will furnish a basis for further inquiries and further disquisitions no doubt.

The gallant and distinguished W.M., Sir C. Warren, concludes the first part of the Transactions with a very able and recondite paper on the Orientation of Temples. It is a subject on which much can be said, and on which important minutiae of difference may exist amongst learned Orientalists.

We agree with Sir Charles in holding that a Phœnician influence and colouring has affected all Masonic traditions, and we are not insensible to his idea of a connection as between the Mysteries and the Masonic system.

He seems to lean to Oliver's views of pure systems, and more corruptones; there may be truth in the position, but it is a very difficult one, for many patent reasons, to elaborate and prove. It seems at the best rather shady, and certainly does not accord with the labours and belief of the authentic school.

We do not know if that able writer has ever studied the Abbe Lamy's great work on the Temple. We think there is evidence of side entrances, north and south, as our traditions assert, and in one of Lamy's elaborate drawings they undoubtedly exist. But as the question has yet to be further discussed by Bro. Simpson and others, we stop here to-day.

We think all students will applaud the resolution of the Quatuor Coronati to publish their Transactions yearly, as well as rare Masonic works, whether in MS. or print, and we feel sure we shall chime in entirely with the feelings of all our readers, when we reiterate often-expressed and hearty good wishes for the onward progress of the Quatuor Coronati Lodge.

Our Sovereign Lady Queen Victoria; her Life and Jubilee. By Thomas Archer, F.R.H.S. Vol. I. London: Blackie and Son, Publishers, Glasgow, Edinburgh, and Dublin.

It is a pleasant task to glance over the pages of this finely-executed work, for we see in its completion a fitting sequel to all the rejoicings and festivities which have marked the fiftieth year of Her Majesty's glorious reign. Great as was the magnitude and splendour of those demonstrations of loyalty and patriotism, they are now engraven only on the tablet of memory; it remains for the historian to hand the record down to future generations, and to stamp permanently on our national archives the events which the past few months have revealed to us. Into no abler hands could this duty have fallen than those of the well-known author of "Pictures and Royal Portraits, illustrative of English and Scottish History," "Fifty Years of Social and Political Progress," and still more recently a series of articles on the war in Egypt and the Soudan. Power of graphic description, deep research, and a well-balanced estimate of political influences and changes, are characteristics of this author's work, and they are again vividly exemplified in the volume now under consideration. In his opening pages the writer, whilst recognising the fact that the present year will mark an epoch in the social and domestic, as well as the imperial history of Great Britain, observes that the occasion was one of rejoicing, not merely because the Queen has reigned for fifty years, and that her reign has been marked in a high degree by national progress and prosperity, but also for the reason that the Sovereign has displayed those personal and household virtues which are dear to her people, with whom she has ever manifested sincere, and it may even be said familiar, sympathy. This is a key-note of the whole work, and the writer seems never to tire whilst speaking of the personal and public excellencies of the monarch who sways so wisely and so well the destinies of this mighty Empire. And thus we are placed in possession of the *raison d'être* of this series of volumes, which is "to provide a complete and worthy Life of our Sovereign Lady," as a fitting memorial of the personal regard and affection which has this year found such abundant expression from every class of Her Majesty's loyal subjects. Quoting from the introductory remarks of the author, "The forthcoming narrative will present a biographical rather than a historical record—a record, faithful, interesting, and well illustrated, of the Royal Family and of the Queen as Sovereign Lady rather than as Sovereign Ruler. It is designed to be a complete and consecutive account, derived from the most trustworthy sources, of the life story of the revered and beloved Lady to whom we owe more than ordinary allegiance; and it will also be a permanent record of the celebrations by which the year has been distinguished." Such a work, it is almost unnecessary to point out, appeals to all classes of English readers, and its historical value will be readily admitted. How many of us can recollect how the leisure hours of our childhood were beguiled by pictures representing great battles and historical events, which were treasured up by our parents in the cumbersome form of the illustrated literature of their day? Here, however, we have in concise and handsome form the progressive details of the life of Victoria from her earliest infancy to the present, including all the political and social vicissitudes that

have marked the fifty years of her reign. Starting at once with the birth of Princess Alexandrina Victoria, at Kensington Palace, on the morning of 24th May 1819, the author recounts the opening of a new national prospect, and observes that, though there were no electric telegraphs to flash the message to remote regions of the world, nor railways to carry it swiftly to distant towns and villages in the United Kingdom, yet as the news spread it awakened deep interest among thoughtful people, not only in England but on the Continent of Europe. Step by step is traced the early training and education of the young Princess, for whom there appeared to be little immediate prospect of succeeding to the throne. Though peculiar circumstances had placed the royal authority in the hands of the Prince Regent, who was fifty-seven years old, this necessarily involves a retrospect of the House of Hanover, and considerable attention is bestowed upon the private life and the historical events that marked the successive eras of the Georges. Space does not permit of even a cursory outline of this survey, which is presented in a readable and highly interesting way; and we must pass over the description given of the parents of our Queen, the excellencies of their private and public lives, and many other subjects in which the reader will discover an infinite fund of entertainment and instruction. The "new princess" was declared to be a beautiful baby, and it was no flattery to say so; that was the universal conclusion. At the christening, which took place at Kensington Palace, a month after the date of her birth, the Duke of Kent is reported to have said, with a kind of subdued delight, "Look at her well, for she will be Queen of England." It is not surprising therefore, that the christening was an event which caused a little excitement and was made of some importance. The circumstances of this ceremony are described, and then come other matters of domestic nature, such as the vaccination, which "took well," the maternal care of the Duchess of Kent, who not only "nursed" her baby, but then, and long afterwards, personally attended to a daily bathing and the tiny toilette. The writer says, "These may appear to be small matters to record, but they have a very definite relation to the sound health which Her Majesty has enjoyed, and for the strength which has enabled her cheerfully to fulfil her duties to the State under very trying conditions." A startling incident in the Queen's infant life occurred when she was taken to spend part of the winter in the milder climate of Devonshire. At the quiet abode selected, at Sidmouth, a careless boy, who had contrived to get hold of a gun, and went out to shoot any small birds that he could find, carried his sport so close to the Duke's cottage that he fired through the nursery window. The glass was shattered, and some of the shot passed close to the head of the child in the nurse's arms. The delinquent was captured and brought before the Duke, who with the Duchess had been seriously alarmed; but perhaps not more alarmed than the culprit himself, who, however, escaped with a solemn warning and reprimand on promising to be more careful in future. Soon after this the Queen's father died, and the Duchess was for the second time a widow. The accession of the Prince Regent as George IV. was little more than a formal proclamation, for he had been practically on the throne for ten years, and was himself seriously ill with a cold, which ended in a similar disorder to that of which his brother the Duke of Kent had died. The child-life of the princess is recorded as "well ordered," and though we can fancy a sense of loneliness when the rosy, plump child, or later, the little girl, with much capacity for fun and social pleasures, broke the rather subdued echoes of the old galleries and rooms with the sound of her flying feet, or loitered sometimes to gaze at the pictures or scan the portraits, some of them of rather puffy-faced juveniles, representing members of the previous royal families, there was some compensation in the hours spent out-of-doors. On one of those occasions, when taking exercise in her miniature phaeton in Kensington Gardens, an alarming accident occurred, which, but for the quickness and presence of mind of a private soldier who was passing, might have had a very serious result. The pony was being led by a page; a lady—presumably the Duchess—walked on one side, and a young woman beside the chaise. A large water-dog gambolling on the road got between the legs of the pony and caused it to plunge, bringing the wheels of the carriage on to the pathway. The child was falling out, and the carriage appeared to be toppling over upon her, when, before she reached the ground, head foremost, the soldier, whose name was Maloney, caught her by the dress and swung her upwards into his arms. After restoring her to the lady, amidst the congratulations of the few people assembled, he was told to follow the carriage to the Palace, where he received a guinea, and the very fervent thanks of the Duchess; and it is said that he was afterwards not lost sight of. A great many more anecdotes of the Queen's child-life, her amusements, her running and jumping in the gardens, and the notice with which she was honoured by all around her, are described with much vivacity, the recital being interspersed by the record of events then occurring at home and abroad, the celebrities who left their impress upon that period, &c. Interesting chapters tell us of the imparting to the young Princess the information as to her succession to the Throne, and recognition of the position by Parliament; the festivities at Court, and the political excitement caused by the news; leading up to the death of William IV., and the accession and coronation of Victoria. Again much space—too much perhaps—is occupied in relating the agitation which moved the country during the advocacy of the Reform Bill and other political matters; and readers will be more interested in the romantic portion of the work, devoted to the history of Prince Albert, his training and subsequent Queen's "love match," the crowning point of which was the Royal Wedding at the Chapel Royal, St. James's Palace, which brings us to the end of the present volume. Taking this as a sample of what we may expect in the three other volumes that are to follow, we shall eagerly look forward to the development of a history so admirably written and so carefully worked out. The work is got up in the highest style of the typographic art, plentifully illustrated with highly-finished etchings, and bound in crimson and gold. A splendid ornament, and a valuable and instructive addition to any library shelf or drawing-room table.

Notes for Masonic Students.

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3.—THE PATENT OF STEPHEN MORIN.

IT would seem to me inadvisable to set out here, at full length, the Patent in French, the more so as it has been often printed, though the copy supplied by Daruty, page 194, and certified by Bro. Albert Pike, is undoubtedly the most correct, and has the two original attestations which I give below, besides Bro. Pike's Certificate. As I before remarked, it is moreover only the translation of a translation, and though there is no reason to doubt either its genuineness or authenticity, it has necessarily not the authority of the original Patent. A little difficulty has arisen from the fact that Delahogue used certain abbreviations, which seem to prove the fact of a copy, though on the other hand they have led to the liberties certain transcribers have taken both with phrases and even names. It has been suggested that the original Patent was in Latin; if so, that would explain many of the anomalies of the case.

It has been affirmed that this document, important to the history of the High Grades, was issued to Morin conjointly by the Grand Lodge of France and the "Conseil des Empereurs," but this seems to be a complete mistake.

It is in truth an emanation, not from the Grand Lodge of France, but from the Grand and Sovereign Lodge of St. John of Jerusalem, established at the Orient of Paris, and the Perfect Grand Masters of the Grand Conseil of the regular Lodges, under the protection of the Grand Sovereign Lodge, under the numbers sacred and mysterious. Now this is a formula of which no precedent exists as used by the Grand Lodge of France.

It is signed by some High Grade personages, and by Danbertin, Grand Secretary of the Grand Lodge, (that is, of the Grand and Sovereign Lodge of St. John of Jerusalem) and of the Sublime Council of Prince Masons in France.

The Comte de Clermont was Protector, as he is termed, of all Orders and Grades in France and Lodges of every kind.

This document is sealed with the seal of the Grand Master, and of the Grand Lodge and Sovereign Council, not with the seal of the Grand Lodge of France.

Some writers interpolate after Grande Loge (de France), but that nowhere occurs in the original document, and the Grand Loge is clearly, that with whatever name the Patent begins, the Grand Lodge of Perfection, of Sublime and Perfect Masonry.

It is very important to keep this before us.

The following is Delahogue's Certificate:—

Certifie véritable et conforme traduction de l'originale extraite des registres du Gd. Inspr. Gl. H. T. Long, et signée de lui et transmis par lui aux archives du Ed. et Souv. Conseil des Princes Sublimes du Royal Secret de Charleston Caroline du sud.

J. BTE. MIE DELAHOGUE.
ADRE. FROIS DE GRASSE.

At the commencement of the Copy of the Patent.—

Copie de Lettres Patentes et pouvoirs accordées par La Grand Loge et Souverain Conseil des Sublimes Princes de la Maçonnerie au Gd. Orient de France au T., pt. et Rble. Fr. Etienne Morin dont les titres ont été vus et approuvés par les principaux membres de Loges Regulieres qu'il a visitées dans ses voyages, &c.

Bro. Pike gives the following Certificate to the copy of the Patent printed by Daruty, as communicated to him by Bro. Pike:—

I do hereby certify that the four preceding pages contain a true and exact copy from the Register of Jean Baptiste Delahogue in the archives of our Supreme Council for the Southern Jurisdiction of the United States, the last entry wherein is of date 12 October 1799, and the first 20 June 1798, and that the signatures of the said Delahogue and Alex. Francois Auguste de Grasse in the said Register to the original whereof the foregoing is a copy, are genuine, as I am able to verify by many other signatures of each.

ALBERT PIKE 33°,
Or of Charleston, So. Carolina, 20 September 1877.

Some reflections and comments on what I have now noted for students I reserve for my next note.

SPERO.

2.—THE INIGO JONES MS.

AS some questions have arisen about this so-called MS., it seems desirable to supplement my former note on the subject.

The Inigo Jones MS., so-called for convenience sake, and one or two circumstances attendant on its discovery and peculiarities, is undoubtedly a pre 1700 MS.

Everything about it points to that conclusion,—paper, binding, chirography; and that it can in any sense be an eighteenth century MS. can only be attributed to an unexpert appreciation of the facts of the case.

It was assumed originally, both at Messrs. Puttick's sale and in Mr. Pickering's catalogue, that the drawing was by Inigo Jones himself, but that is not necessarily the case.

The endorsement at the foot of the drawing may only mean, after all, when fully considered, that the original drawing was by Inigo Jones, of which the undoubtedly bad "replica" has been made.

As the one decisive proof of its real antiquity is wanting, and cannot now we fear be discovered, we must be content with an expert approximation of its date, which is from 1680 to 1685-90. But certainly pre 1700. An argument has been put forward, I understand, that it is later than the 1723 Constitutions, on the grounds (1) that its chronology is the chronology of the Constitution of 1723, and (2) that many of its state-

ments are taken from Josephus, and that therefore it cannot be of date 1606, and may therefore, and probably is, a manufacture subsequently to Anderson's Constitution in 1723. Unfortunately such an argument proves too much, and is altogether unsound in theory and in fact. It does not seem to have occurred to so acute a critic, that *ceteris paribus* it is just as likely, rather more so, that Anderson copied from the MS., than that the transcriber of the MS. copied from Anderson.

As regards the argument from Josephus, that fails even as regards Inigo Jones.

The first edition in English of Josephus, by Lodge, was published in folio in 1602.

There was a fine copy of his works in Greek, with notes, in two volumes, royal folio, by J. Hudson, published in 1726, while Whiston's Josephus first edition of the standard edition in English came out so late as 1737, one volume folio.

I cannot see then how such an argument can be protruded any further. It appears to me utterly "out of court."

There is no possibility of the so-called Inigo Jones MS. being arranged for the purpose of deception.

Nothing was known of it until about 1881, and it had never come before Masonic students at all.

It was advertised by Puttick and Simpson, re-advertised by Mr. Pickering, purchased by Bro. Woodford, and is now, I understand, at Kidderminster.

Its history was truly given originally in the *Freemason* and *Masonic Magazine*, and the moment it was discovered that the date assigned to it by its original advertisers could not be sustained, it was so announced, and the date was reduced from 1606 to 1680.

Of its earlier history nothing it seems is known.

SPERO.

THE SWALLOW-TAILED COAT.

Oh, for the old-fashioned days of our sires,

When Craftsmen were judged by their measure of merit;

When worth superseded ambitious desires,

And Masons were Masons in letter and spirit.

In those days the clothing that one wore to meeting

His standard of excellence did not denote,

And a Brother was sure of a Brotherly greeting,

Although not togged out in a swallow-tailed coat.

Then the rich and the poor, the mighty and lonely,

All met together, with one common care;

To propitiate friendship their purpose was wholly,

And to meet on the Level and part on the Square.

Then the humble mechanic, without being invited,

Could to visiting Lodges his evenings devote,

And be cordially welcomed, and never be slighted,

By some elderly dude in a swallow-tailed coat.

And yet, after all, 'mongst these swallow-tailed Brethren

Are some of the best that the Craft ever knew;

They consider the Lodge a society gathering,

And merely conform to the prevalent view.

But others, who come to the Lodge thus attired,

Are striving their own selfish ends to promote,

And think they were born to be praised and admired

Because they have borrowed a swallow-tailed coat.

There are hundreds of Brethren in prominent station,

With hearts of pure gold and intelligence rare,

That have not been accustomed to fashion's dictation

Regarding the style of the clothes they should wear,

And names have the pages of history brightened,

Of more than one soldier and statesman of note

Who, though battles they fought and the world they enlightened,

Would feel out of place in a swallow-tailed coat.

Then reserve evening dress for society rackets,

The wedding reception, or "Upper-ten" ball,

And let Brotherly Love, and true Friendship to back it,

Prevail in the Lodge-room among one and all.

Don't be too high-toned; but, without hesitation,

To your humbler Brother your talents devote;

Don't recall to his mind his inferior station

By parading around in a swallow-tailed coat.

—Keystone.

TEETOTAL LODGES.—We cannot understand the idiosyncrasy that brings about this idea in the minds of Masons. Are we drunkards that require reclaiming? or are we gentlemen that know how to behave decently and in order? Surely we have not forgotten one of the most prominent teachings of our good old Craft, "Let temperance chasten you." How familiar does the grand old lesson sound! and how useful is it to remember! not only in the use of alcoholic drinks. It would be a poor thing to say it should stop there. Let temperance chasten you in *all things*, Brethren; that is the meaning to be conveyed. Act as intelligent and educated men, having proper control over your minds and bodies; do your duty as Masons. Succour the widow and the fatherless, and keep yourselves unspotted from the world, and you will not require Teetotal Lodges.—*Victoria Freeman*.

HOLLOWAY'S OINTMENT AND PILLS.—Counsel for the delicate.—Those to whom the changeable temperature is a protracted period of trial should seek the earliest opportunity of removing all obstacles to good health. This cooling Ointment, perseveringly rubbed upon the skin, is the most reliable remedy for overcoming all diseases of the throat and chest. Quinsey, relaxed tonsils, sore throat, swollen glands, ordinary catarrh, and bronchitis, usually prevailing at this season, may be arrested as soon as discovered, and every symptom banished by Holloway's simple and effective treatment. This Ointment and Pills are highly commended for the facility with which they successfully contend with influenza; they allay in an incredibly short time the distressing fever and teasing cough.

KING HAROLD LODGE, No. 1327.

THE Installation Meeting of this prosperous Lodge was held at the old Fovre Swannes Hostellerie, Waltham Cross, on Thursday, the 18th inst. The attendance was numerous (more than sixty being present), including the W.M. Bro. W. A. Sproat P.P.G.S., Bros. W. A. Rogers P.P.G.D. P.M., Jno. Noyes P.P.G.P. P.M., Wm. Lewis Prov. G. G. Purst. I.P.M., W. Gilbert P.P.G.W. P.M., J. Robinson P.P.G.W. P.M., J. Knight P.P.G.S.Wks. P.M., S. Jacobs P.P.G.P. P.M., J. Tydeman P.M. and P.P.G.P. Essex, J. Fisher P.P.G.S.B. P.M., Geo. Holdsworth W.M. Elect S.W., F. M. Bilby J.W., E. West P.P.G.S.D. P.M. and Treasurer, T. Reilly P.P.G.P. P.M. and Secretary, P. L. Blackmore J.D., W. Edwards I.G., A. G. Young O.G., R. Middlehurst S., J. Howlett A.S., E. J. Watkins, Chas. W. Ford, E. G. Platt, D. J. Whitte, H. Ramsden, Hy. Trask, G. H. Burgam, W. Mylam, J. Priddle, H. Peacock, W. Metcalf, G. S. Metcalf, W. H. Bickel, J. Crockett, J. Mark, J. H. Maxfield, C. Broadbury, D. Medcalf, Herbert E. Smith, Thos. Welsh, B. Goodale, R. Stables, W. Bull, A. Robin, Chas. Phipps, J. Maycock, C. W. Wiggs, Jas. Shuter, W. P. Aldridge. Visitors:—Bros. George Wyatt Oriental Lodge, Jas. Long Lodge No. 1445, Jas. Gaskell P.M. 1076, W. Medcalf United Grand Lodge, W. J. Bassett W.M. 212, J. Truman 1549, Geo. Sargeant 1987, H. W. Stanley 1472, W. J. Musto P.M. 1349, Jno. Dicks 1437, W. G. Bailey 1276, Wm. Mavor 1309. The Lodge was opened in due form, and the minutes of the last meeting read and confirmed. The ceremonies of initiation and raising were eloquently performed by the retiring W.M. Bro. A. Sproat P.P.G.S. The W.M. Elect Bro. George Holdsworth having been obligated in the usual form by Bro. W. A. Sproat, the ceremony of installing him into the chair of K.S. was very ably performed by Bro. J. Robinson P.G.J.W. Afterwards the W.M. invested his Officers in the following order:—Bro. W. A. Sproat I.P.M., F. M. Bilby S.W., P. L. Blackmore J.W., Edward West Treasurer, T. Reilly Secretary, W. Edwards S.D., J. Howlett J.D., W. Gilbert D.C., D. Medcalf Organist, R. Middlehurst I.G., W. Bickel S., W. Metcalf A.S., A. G. Young Tyler. The charges to the Officers and brethren were most impressively rendered by the immediate Past Master Bro. Sproat. After which the Worshipful Master Bro. George Holdsworth addressed the meeting, and on behalf of the Lodge presented Bro. Sproat with a very handsome and valuable Past Master's jewel in recognition of the eminent services rendered by him during his year of office, which has been one of the most successful in the experience of this Lodge, both financially and in the unanimity prevailing amongst its members. A gentleman was proposed for initiation, the ballot to be taken at the next meeting. After some other business the Lodge was closed in due form. The brethren adjourned to the gardens of the establishment for a short time, and later on re-assembled in the banquet room, where a most excellent repast awaited them. The tables were beautifully decorated, the various courses were of the choicest, the dessert magnificent, and the wines excellent. The whole of the arrangements reflected great credit on the worthy host, Bro. J. Tydeman, and his staff. The various Loyal and Masonic toasts were proposed, drank and responded to. That of the Worshipful Master Bro. Geo. Holdsworth was acknowledged by him in suitable terms. He thanked the brethren most sincerely for the confidence shown in electing him to the proud position of Master of the King Harold Lodge; it had prospered in the past year, and with the kind assistance of his Past Masters and Officers he trusted that the success of the Lodge would continue. They all had reason to be proud of their Lodge; it was the largest in the Province of Herts, it contributed more than any other to the funds of Provincial Grand Lodge, and was foremost in help to the Masonic Charities. He hardly knew how to thank them sufficiently for the kind way in which his health had been proposed, and the hearty way in which all had responded to it. In replying to the toast of the I.P.M., Bro. W. A. Sproat expressed thanks for the kindness shown him by the Officers and every member during his year; it had been a gloriously happy and prosperous one. He thanked them again for the handsome presentation jewel, and for drinking his health in the hearty manner they had. He hoped they would all rally round their new Master Bro. Holdsworth, and support him well during the next year. Bro. Gilbert responded on behalf of the Past Masters. He congratulated the W.M. upon his elevation to the chair, and thanked him on behalf of all the Past Masters for the kind expressions used in reference to them, and on their behalf promised whatever support they could afford. To the toast of the Visitors, Bros. W. J. Bassett 212, W. J. Musto P.M. 1349, J. Long 1445, and Bro. Dr. Mavor responded. Bro. Mavor remarked that the hospitality afforded the Visitors was so hearty and everything so good at the King Harold Lodge that he enjoyed himself so well that if again invited he would assuredly endeavour to attend. He felt assured all the Visitors had thoroughly enjoyed themselves. The health of the initiate was responded to by Bro. W. P. Aldridge, who thanked the W.M. and brethren for admitting him a member of such a noble Order. His knowledge of Masonry was but little at present; he had, however, formed a favourable opinion of its principles, and his first endeavours would be to become a worthy and good Mason. Several brethren added to the enjoyment of the evening by some excellent singing. This very satisfactory meeting was brought to a close.

Creton Lodge of Instruction, No. 1791.—On Thursday, 18th inst., at the Wheat Sheaf, Goldhawk Road, W. Present:—Bros. E. Child P.M. W.M., G. Higginson S.W., T. Wood J.W., W. H. Chalfont P.M. Secretary, Chas. Coombs S.D., Jennings J.D., Cotton I.G., John Davies Preceptor; Past Masters Bros. J. Ion Cantle, Sims, Cochrane; also Bros. Larter, Chatwin, Wright, Gilbert, Alfred Mann, Craggs, P. J. Davies, Johnston, L. Cox. After preliminaries, the ceremony of passing was rehearsed, Bro. Chatwin candidate. Lodge opened and closed in second degree. The fourth, fifth and sixth sections of the first lecture were worked by Bro. Jno. Davies, assisted by the brethren. Bro. Higginson was elected W.M. for next meeting, and Bro. A. J. Mann a member. Lodge was closed in usual form.

THE THEATRES, &c.

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Standard.—Once again Mr. Richard Douglass takes Bishopsgate and the surrounding neighbourhood by storm. Last year every playgoer was talking about the Henley regatta tableau at the Standard; now all will be speaking admiringly of the lifeboat scene, which is most interesting and realistic. Still, notwithstanding this great effect, we are afraid "The Royal Mail" will prove too weak and commonplace to repay the management for the great trouble they have been put to in staging the piece. The drama is in a prologue and three acts, and is written by the authors of "A Dark Secret" and "Daybreak." The period is described as the Burmese War, and the prologue opens at a besieged fort on the banks of the Irrawaddy. This enables Mr. R. Douglass to give us one of those realistic pictures for which the Standard is noted. The people in the garrison have built a raft, and try to escape down the river. They are attacked by the enemy, but a relief party arrives in time to save them. This picture would do credit to any West-end house. Later on we have a Royal Mail cart robbed, an attempt to poison the heroine, and then comes the great scene of the play—A Wreck off Mumbles Head, with a real lifeboat, built by Messrs. Wolfe and Sons, returning from the rescue. From this it will easily be seen that the piece does not lack excitement, but then excitement will not "make" a piece. The support is hardly as good as usual at this house, if we accept Miss Amy Steinberg, who is always a good and sincere heroine. Mr. Richard Hunter is certainly a fair doctor, while Mr. Richard Purdon is amusing as a comical scoundrel; but Mr. G. W. Cockburn lacks force as the villain. Messrs. Hugh Marston, George Byrne, Charles Marklew, Stanley Pringle, the Misses Marie St. John, Stella Leigh, and Kate Leslie are the other principals. Every one should pay a visit to the Standard, if only to see the two latest stage pictures by Mr. Richard Douglass, to whom all praise is due.

Avenue.—If any there be who are in doubt as to the horse being a noble and intelligent animal, the opportunity just now is offered of witnessing one of the cleverest—we may say the cleverest—troupe of horses ever seen in England. If scepticism should still assert itself, we think the individuals concerned must indeed be very hard to convince. The troupe of horses now under notice is that exhibited by Professor E. K. Crocker. From this gentleman we learn that his troupe understand over 500 different commands, comprising a vocabulary of over 2,000 words. They know their own names, as also those of their companions. That they understand what is said to them is evident, for the Professor never seems to fail in conveying his meaning. Among the cleverest feats performed by these equine wonders, we may mention their military drill. Here twelve horses march and counter march in twos and fours with the greatest precision. One horse there is that can distinguish colours, and if told to pick out a certain handkerchief from among others, does so without the slightest mistake. The Professor has also a horse that can sit without first lying down, while one of the funniest things is the great court scene, with judge, jury, lawyers, and prisoner, represented by horses. The programme concludes with a battle, and here the horses discharge mortars and cannon, and in the end fire the enemy's forts. As remarked on the programme "it must be seen to be understood, let alone appreciated." The above is only a few of the tricks Professor Crocker's puts his troupe of horses through, we do not however wish it to be understood because we have only mentioned a few that the other tricks are not worth seeing. Far from it, they are all considerably above the average, and reflect the greatest credit on the teacher, who must be possessed of an exceptional amount of patience. That the exhibition will prove a success we feel assured, but if a few variety artistes were introduced during the waits—which occupy half an hour in a two hours' entertainment, —the public would be more inclined to pay the charge for admission, viz.: the West End Theatre scale.

Covent Garden.—The present season of Promenade Concerts is proving quite as successful as the previous ones. Mr. Freeman Thomas has had the house decorated with fairy lamps, which have a very pretty effect. On Tuesday last there was a good house, while the singing and instrumental numbers were quite up to the old form. Mr. A. Gwyllym Crowe conducted the orchestra through several pieces. These were all rendered in perfect style, one or two items having to be repeated. Madame Rose Hersee made her first appearance here this season, and was in splendid voice. She rendered in perfect style "Nobil Signor" and "I dreamt that I dwelt." Madame Enriquez gave "Rose, softly blooming," and for an encore, "For Ever and For Ever." Later in the evening she gave "Angus Macdonald." Mr. Henry Piercy received an encore for "The Soldier's Grave," when he sang "Tom Bowling." This gentleman was also encored for his rendering of "The Death of Nelson." One of the most enjoyable items on the programme was Mr. Crowe's latest vocal waltz, "Gypsies." The composer has written a bright and pretty tune, and one that we feel sure will become as popular as his previous efforts. Mr. Stedman's excellent choir of boys and girls are once more engaged, and acquit themselves admirably. The perfect tune they keep helps to send the work along in merry style. These young performers keep up the reputation Mr. Stedman has so justly earned; this he is certainly entitled to. It is needless to say that an encore was demanded and granted. Mr. Howard Reynolds's cornet solo, "The Lost Chord," was given in this gentleman's almost unapproachable style, while Mr. Julian Egerton's clarionet solo was equally well received.

The Promenade Concerts at Her Majesty's Theatre have an exceedingly well arranged refreshment department, under the experienced management of Messrs. Spiers and Pond. It is always important at such concerts that the refreshments should be attractive and of good quality, and visitors to Her Majesty's Theatre seem much to appreciate the pleasant fare and cool beverages set before them, and served in the style for which the firm has made a well deserved reputation.

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, 27th AUGUST.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (In)
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 303—Prince George, Private Rooms, Bottoms, Eastwood
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone
 1982—Greenwood, Public Hall, Epsom
 R.A. 178—Harmony, Royal Hotel, Wigan

MONDAY, 29th AUGUST.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst)
 1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8 (In)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 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.)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)
 61—Probity, Freemason's Hall, St. John's-place, Halifax
 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)
 264—Nelson of the Nile, Freemasons' Hall, Batley
 408—Three Graces, Private Rooms, Haworth
 433—Hope, Swan Hotel, Brightlingsea
 467—Tudor, Red Lion Hotel, Oldham
 613—Unity, Masonic Hall, Southport
 1177—Tenby, Tenby, Pembroke
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1542—Legiolium, Masonic Hall, Carlton-street, Castleford
 1575—Clive, Corbet Arms, Market Drayton
 R.A. 219—Justice, Masonic Hall, Todmorden
 R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax
 R.A. 827—St. John, Masonic Temple, Halifax Road, Dewsbury

TUESDAY, 30th 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 Mansions 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)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8. (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (Inst.)
 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)
 1446—Mount Edgecombe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich. (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst)
 1839—Duke of Cornwall, Bibra Restaurant, Cannon Street, E.C., at 7. (Inst.)
 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 8 (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, at 6.3
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 126—Silent Temple, Cross Keys Inn, Burnley
 160—True Friendship, Old Ship Inn, Rochford
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 463—East Surrey of Concord, Kings' Arms Hotel, Croydon, at 7.45. (Inst.)
 573—Perseverance, Shenstone Hotel, Hales Owen
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
 897—Loyalty, Fleece Inn, St. Helens, Lancashire
 986—Hesketh, Grapes Inn, Croston
 1024—St. Peters, Masonic Hall, Maldon
 1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
 1312—St. Mary, White Hart Hotel, Bocking
 1343—St. John's Lodge, King's Arms, Grays, Essex
 1358—Torbay, Town Hall, Paignton
 1566—Ellington, Town Hall Maidenhead
 1636—St. Cecilia, Royal Pavilion, Brighton
 R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight

WEDNESDAY, 31st AUGUST.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)
 30—United Mariners', The Lizard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 223—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (In)
 533—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst)
 720—Panmure, Balaam Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 898—Temperance in the East, 6 Newby Place, Poplar
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.
 902—Burgoynes, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruc.)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 8. (Instruc.)
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30 (In)

- 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1631—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)

- 86—Loyalty, Masonic Hall, Prescott, Lancashire
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 258—Amphibious, Freemasons' Hall, Heckmondwike
 277—Friendship, Freemasons' Hall, Union-street, Oldham
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds
 387—Airedale, Masonic Hall, Westgate, Shipley
 439—Scientific, Masonic Room, Bingley
 580—Harmony, Wheat Sheaf, Ormskirk
 697—United, George Hotel Colchester.
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 996—Sondes, Eagle Hotel, East Dereham, Norfolk
 1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
 1119—St. Bede, Mechanics' Institute, Jarrow
 1219—Strangeways, Masonic Rooms, King Street, Manchester
 1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
 1511—Alexandra, Hornsea, Hull (Instruction)
 1645—Colne Valley, Lewisham Hotel, Slaithwaite
 R.A. 322—Hope, Vernon Arms Hotel, Stockport
 R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 M.M.—Howe, Masonic Hall, New Street, Birmingham
 M.M. 178—Wiltshire Keystone, Masonic Hall, Devizes
 R.C.—Philips, Masonic Rooms, Athenaeum, Lancaster

THURSDAY, 1st SEPTEMBER.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolsley, Warndon St., Rotherhithe New Rd. (In)
 1155—Excelsior, Sydney Arms, Lewisham-road
 1158—Southern Star, Phoenix, Stangate, Westminster-bridge, at 8 (Inst.)
 1178—Perfect Ashlar, Bridge House Hotel, Southwark
 1278—Burdett Coutts, Swan Tavern, Betanul Green Road, E., 4. (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1360—Royal Arthur, Village Club Lecture Hall, Wembleton
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1445—Prince Leopold, Three Nuns Hotel, Aldgate, E.
 1554—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)
 1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Place, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1790—Old England, Masonic Hall, New Thornton Heath
 1791—Creaton, Wheatheaf Tavern, Goldhawk Road, Shepherds Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1381—Kennington, Surrey Club Hotel, Kennington Oval
 R.A. 1716—All Saints, Vestry Hall, Fairfield Road, Bow
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)

- 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
 38—Union, Council Chamber, Chichester
 116—Royal Lancashire, Swan Hotel Colne
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire
 208—Three Grand Principles, Masonic Hall, Dewsbury
 249—Mariners, Masonic Hall, Liverpool
 254—Trinity, Craven Arms Hotel, Coventry
 266—Naphthali, Masonic Hall, Market-place, Heywood
 269—Fidelity, White Bull Hotel, Blackburn
 275—Harmony, Masonic Hall, South Parade, Hattersea
 276—Good Fellowship, White Hart Hotel, Chelmsford
 283—Amity, Swan Hotel, Market-place, Haslingdon
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 294—Constitutional, Assembly Rooms, Beverley, Yorks
 295—Conformers Union, Macclesfield Arms, Macclesfield
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne
 309—Harmony, Red Lion, Fareham
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth
 341—Wellington, Cinque Ports Hotel, Rye
 344—Faith, Bull's Head Inn, Radcliffe, Lancashire
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 419—St. Peter, Star and Garter Hotel Wolverhampton.
 425—Cestrian, Grosvenor Hotel, Chester
 446—Benevolent, Town Hall, Wells, Somersetshire.
 449—Cecil, Sun Hotel, Hitchin
 456—Foresters, White Hart Hotel, Uttoxeter
 462—Bark Terrace, Hargreaves Arms Hotel, Aserington
 463—East Surrey of Concord, Greyhound, Croydon.
 509—Tees, Freemasons' Hall, Stockton, Durham.
 539—St. Matthew, Dragon Hotel, Walsall.
 536—Ogle, Masonic Hall, Morpeth
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
 659—Bagdon, Ridley Arms Hotel, Blythe
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grinstead
 976—Royal Clarence, Blue Ball, Bruton, Somerset
 1000—Priory, Middleton Hotel, Southport-on-Sea
 1074—Underley, Masonic Room, Market-place, Kirkstall, Leeds
 1088—Royal Edward, Commercial Inn, Statybridge
 1125—St. Peter, Masonic Hall, Tiverton, Devon
 1164—Eliot, Private Rooms, St. Germains, Cornwall.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1231—Savile, Royal Hotel, Elland
 1282—Anchorline, Foresters' Hall, Brigg, Lincolnshire
 1284—Brent, Globe Hotel, Topsham, Devonshire
 1384—Equity, Alford Chambers, Widnes
 1473—Bootle, Town Hall, Bootle, Lancashire
 1500—Walpole, Bell Hotel, Norwich
 1504—Red Rose of Lancaster, Starke's Arms Hotel, Palfrey, near Barnley
 1513—Friendly, King's Head Hotel, Barnsley
 576—Dec, Union Hotel, Parkgate, Cheshire

1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 9. (Instruction)
 1587—St. Giles, Royal Oak Hotel, Cheadle
 1594—Cedewain, Public Rooms, Newtown, Montgomeryshire
 1807—Loyal Wye, Builth, Breconshire
 1829—Burrell, George Hotel, Shoreham
 2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford
 R.A. 384—St. John, Bulls Head Inn, Bolton
 R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire
 R.A. 1235—Phoenix of St. Ann, Court Hotel, Buxton
 R.A. 1393—Hamer, Masonic Hall, Liverpool
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

FRIDAY, 2nd SEPTEMBER.

Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. - t 9.3
 Emulation Lodge of Improvement, Freemasons' Hall, at 7
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
 786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1275—Star, Ship Hotel, Greenwich
 1298—Royal Standard, Alwyne Castle, St. Paul's Road, Canonbury, at 8. (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
 1815—Penge, Thicket Hotel, Anerley
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square, Paddington, W. (Improvement)
 R.A. 1489—Ezra, Cock Tavern, Highbury, N
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 44—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 219—Prudence, Masonic Hall, Todmorden.
 242—St. George, Guildhall, Doncaster.
 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 401—Royal Forest, Hark to Bounty Inn, Slaidburn
 442—St. Peter, Masonic Hall, Peterborough
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
 566—St. Germain, Masonic Hall, The Crescent, Selby
 652—Holme Valley, Victoria Hotel, Holmfirth
 837—De Grey and Ripon, Town Hall, Ripon
 839—Royal Gloucestershire, Bell Hotel, Gloucester
 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1096—Lord Warden, Wellington Hall, Deal
 1143—Royal Denbigh, Council Room, Denbigh
 1333—Aethelstan, Town Hall, Atherstone, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Canal, Cheshire
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton

SATURDAY, 3rd SEPTEMBER.

179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge
 1149—Peace, Private Rooms, Meltham
 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
 1382—Royal Albert Edward, Market Hall, Redhill
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1929—Mozart, Greyhound Hotel, Croydon
 2148—Walsingham, Masonic Hall, Walsingham, Kent
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

Bro. J. Henry Brown, the well-known Philadelphia artist, has in the Art Department of the American Exhibition, London, which is in charge of Bro. John Sartain as Chief of Department, a fine display of beautifully executed miniatures painted upon ivory. They are to the left of the Queen's portrait. They are not taken from photographs, and are so highly finished that they will bear microscopic examination. These miniatures are of such value that it was thought expedient to insure them for a large amount. Among them is a superb portrait of Ex-President Bro. James Buchanan, and another of his niece, the mistress of the White House during his administration, Miss Harriett Lane. English artists make a speciality of painting miniatures on ivory, but the Philadelphia work in that line on exhibition is considered fully equal to the productions of Isabey himself.

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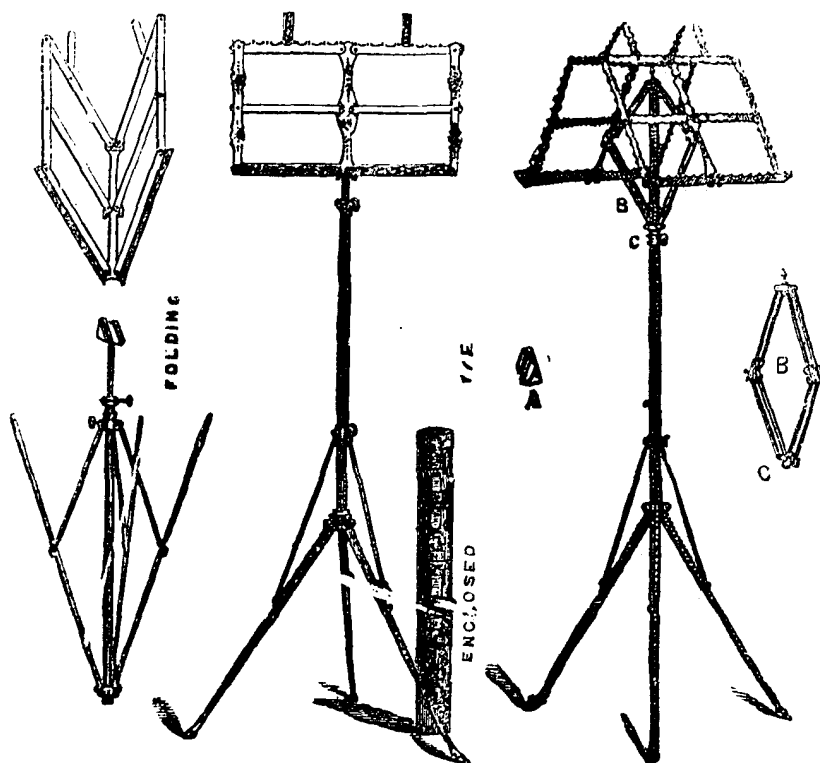
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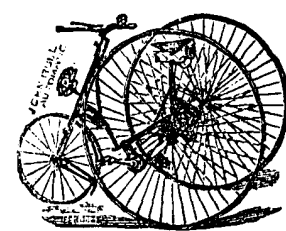
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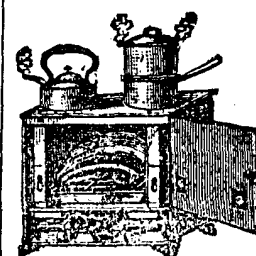
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