

THE

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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

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

VOL. XXVI.—No. 663. SATURDAY, 24th SEPTEMBER 1887. [PRICE THREEPENCE.
13s 6d per annum, post free.]

THE OCTOBER ELECTION TO THE BOYS' SCHOOL.

AS usual, the balloting paper for the Boys' School election presents a very different aspect to that of the sister Institution, to which we referred last week. Then we had occasion to be thankful that no less than half the number of candidates would become entitled to admission after the poll on the 8th prox.; but now, in reviewing the list for the Royal Masonic Institution for Boys, we are only able to record eleven vacancies, with fifty-four candidates eligible to fill them, so that only one in five of those who go to the poll can be admitted.

Of these fifty-four candidates no less than thirty-seven now appear on the list for the first time; seven have each made one previous application, four have applied twice, one on three occasions, one on four, and one on six. This latter, No. 1, George Cannon, will be ineligible, on account of age, if not admitted next month. He is an only child dependent on his mother, who was left a widow in 1881; her husband had been a subscribing member of the St. Peter's Lodge, No. 481, Northumberland, for the preceding thirteen years. The lad brings forward 92 votes from the six elections in which he has taken part, and we need hardly say will have to receive very different support at the coming contest to have even a chance of success. No. 9, Cyril Courtenay Couch, is the next last application case. His widowed mother has five children dependent on her, of whom one is partially provided for. Her husband was a member of the One and All Lodge, No. 330, Cornwall, for twenty-three years, and served therein the office of Worshipful Master; 258 votes have already been recorded on behalf of this lad, who was a candidate at the April election of the present year. No. 17, Ewart Gilbert McCoy, has had similar experience in regard to previous elections, the number of votes recorded on his behalf in April being 208. His father was a member of the Nelson Lodge, No. 700, London, from 1874 until his death, in 1886. He was an occasional subscriber to the Institution, and served the office of J.D. in his Lodge. There are three children dependent on his widow. No. 36, Frederick Charles Boulter, is one of four dependent children. His father was a member of the Eldon Lodge, No. 1755, Somerset, and died in February of the present year. No. 37, Bertram Elford, is one of seven left to the care of a widowed mother. His father was initiated in the St. Anne's Lodge, No. 970, Cornwall, and subsequently joined the Brent Lodge, No. 1284, Devon. The last case on the list must also be included among the "aged." No. 54, Reginald Herbert Mason, is one of four children left to the care of their mother. The father was initiated in the Athol Lodge, No. 74, Warwickshire, in 1882, and remained a member of that Lodge until his death, in May last. We hope that in each of these cases such support may be accorded as will secure to each candidate the assistance he deserves.

There are two candidates who are parentless, and both of them now apply for the first time. No. 43, Charles Irwin Mossop, is one of two children of a late member of the Sun, Square and Compasses Lodge, No. 119, Cumberland and Westmoreland, who also became a joining member of the Kenlis Lodge, No. 1267, in the same Province. No. 50, Noel Chandos D'Oyley Footc, is also one of a family of two parentless children. His father was

initiated in the Phoenix Lodge, No. 904, West Yorkshire, remaining a member thereof for close on twenty years, during which period he passed the chair of the Lodge. Both of these particularly unfortunate orphans belong to districts noted for their benevolence, and we hope to see each of them secure an early place in the Institution at Wood Green.

Thirteen of the remaining candidates bring forward votes from one or more previous elections, although there are fourteen who have previously competed, one of them, however, has not yet received any support. Foremost in regard to number of votes brought forward is No. 8, David William Ewart Cable, on whose behalf 1262 votes were recorded in April. He is one of five children left to a mother's care. The father was initiated in the Brownrigg Lodge, No. 1638, Surrey, and subscribed thereto until his death in February 1885. No. 12, Francis Le Gros, also did well at the last election, when 1046 votes were polled for him. He is one of four children left by a late member of the St. Martin's-le-Grand Lodge, No. 1538, London. No. 2, Joseph Wood, brings forward 843 votes from the last four contests. He is one of six children dependent on their mother. The father was initiated in the Finsbury Lodge, No. 861, London. No. 13, Charles Ball, was a candidate last April, and on that occasion 747 votes were polled in his favour. He is one of six children now dependent on their mother, the widow of an old member of the Londesborough Lodge, No. 1681, London. 700 votes stand to the credit of No. 14, Edward John Pitt, one of four dependent children, both of whose parents are living, the father, an initiate of the Zetland Lodge, No. 511, is, however, a lunatic; this renders the case particularly deserving of sympathy. No. 3, Harold Gray, an only child dependent on a widowed mother, comes forward for the fourth time, with 505 votes already recorded in his favour. His father was initiated in the British Kaffrarian Lodge, No. 853, King William's Town, and filled the office of Secretary and Junior Warden therein. No. 10, F. P. Turner, is another only child, dependent on a widowed mother. His father was initiated in the City of London Lodge, No. 901, London, and subscribed thereto until the time of his death. 243 votes have already been recorded in support of this lad's candidature. No. 5, Charles William Green, one of two fatherless children, comes from the Province of Essex, where his father was initiated in the St. Peter's Lodge, No. 1024. The lad has already taken part in two elections, and goes to the poll on this occasion with 150 votes to his credit. No. 7, Frederick William John Scott, comes next in order. He is one of three children dependent on a widowed mother, and comes forward with 113 votes to his credit, the outcome of two previous elections. His father was initiated in Scotland, and subsequently joined the St. John's Lodge, No. 828, Cape of Good Hope. No. 15, Samuel Henry Reginald Fursey, is one of six children left to the care of a widowed mother; he has 104 votes already to his credit, having been a candidate in April last. His father was initiated in the Burrell Lodge, No. 1829, Sussex, and remained a subscribing member thereof until his death in 1886. No. 6, Edgar Holmes Burgess, one of three fatherless children, has taken part in two previous elections, and now has 52 votes to his credit. His father was initiated in the Palatine Lodge, No. 97, Durham, remaining a member thereof until the time of his death. No. 11, Clement Siggers, is a member of a family of seven, now dependent

on their mother. The father was initiated in the United Lodge, No. 697, Essex. This child was a candidate in April, and on that occasion 20 votes were polled on his behalf. No. 16, Martin Roddwell Bostock, is one of five dependent children, whose father is yet alive. He was initiated in the Friendship Lodge, No. 100, Norfolk. 8 votes were recorded on this lad's behalf in April last.

No. 4, John Crossman, is the other case brought forward. This lad has taken part in two previous elections, but so far no votes have been recorded on his behalf. He is one of two left to a mother's care, and is accredited jointly to the Provinces of Cornwall and Devon, the father having been initiated in the St. Anne's Lodge, No. 970, and subsequently joined the St. John, No. 70.

All of the remaining cases are first applications, and each presents some feature which calls for special sympathy, that it is not possible to accord this to the fullest extent, desired is the source of much regret, but while the applications for the benefits of the School are so numerous, it is impossible to do as much for all of them as we could wish. That so many children can be provided for as now find a home in the Institution proves much for the sincerity of Freemasons.

THE MEETING AND PARTING OF MASONS.

OUR Brethren will soon be re-assembling after the "long vacation," and in many cases shortly the Master's summons will collect some well-known forms and faces under the old Banner of a time-honoured Lodge, or in all the greatness and glitter even of a new venture. At such a time, whether we will or no, some thoughts and associations will intrude themselves, like unbidden guests in our social circle; will supervene whether we like it or no, a truth and a fact which it may not be amiss for us to-day if we seek to realise and master.

The meeting of friends always inevitably and perforce seems to whisper to us of their parting too. Life is so short and so uncertain that its best present gifts to man, health, happiness, prosperity, all seem at times to vanish away, suddenly and unexpectedly to crumble up, even when we least expect it, and we often are doomed to witness daily a sudden transition, as some one has poetically put it, from "sunshine to shade, from smiles to tears," and often, thunderstruck and awe struck, we behold one of those unaccountable changes in the aspect and personal routine of the passing hour, which often invests our earthly lot with sombre hues and saddest memories.

There is an old and favourite classic story which represents the Harpies, the three fabled monsters of ancient authors, watching the gay hours and festive gatherings of contented mortals, and suddenly appearing in the moment of anticipated or supreme enjoyment, to touch and taint the viands, and send the gay assembly hungry and lamenting away. So in the same way we too are often sensible, very sensible, how much change and chance have to do even with our Masonic life, and with the normal programme of that Lodge to which we have vowed, perhaps, the faithful attachment and confidence of years.

It is affecting often to look over old Masonic records of work and sociality, and note how few survive, alas! after a very few years, often at the best, who once were foremost and famous in their day for Masonic work; who once were hailed with heartiest greetings; who gladdened many a gay scene with their pleasant presence, or cheery wit; who once could minister to the delight of others in the harmony of song, who were able to "set the table on a roar," and who were the trustiest of friends, the kindest of comrades, the stay, the pride, and the ornament of our good old Lodge. We look back a few years sometimes, and we realise sadly how few still remain with us, who started in Masonic life side by side with us, and who now have either dropped out of the course, or failed and fainted by the way; who no longer answer to the "roll call," whose place in the Lodge knows them no more. How many pleasant faces we must miss, as fond memory recalls the labours and refreshment hours of "Auld Lang Syne,"—how many warm hands shall we clasp no more; how many kind and genial spirits can we no more claim now as brethren, in sympathy, fellowship, interest and hope.

Each year as it passes on seems to bring with it an echo

from the long past, a presence from the parted hours and gatherings of other days.

In those early days of our Masonic existence, how often did we hear "the chimes at midnight, Master Shallow," and found no fault with it, and saw no blame in it; in those merrier days of old, when we formed a glad part of a joyous company, and let the ascetic or anchorite say what he will, which we can still recall, with pleasurable remembrance, as some of our "best things," and "happiest days."

How much, we make bold to say here, did many of us find then in that ancient sociality and sincere sympathy, and honest goodwill to help us along life's dusty pathway, and to bid us move on serenely and cheerfully, and manfully breast the waves as they rolled in sometimes upon us, from a boisterous sea of care, and sorrow, and trial.

We shall, never probably, be able or allowed to welcome the same pleasant days again. We can hardly expect to find mates as blithe, as true, as kind. Life in its lingering later years may bring to us other pleasant associates to grace the scene or cheer the board, but for ourselves we should be the most ungrateful of mortals, if we ever affected to class the new with the old, or forget the years that are past, and the friends who are no more.

Even each opening year of Masonic work and sociality suggests to us many changes in our Lodge "personnel," which it is painful to realise, and hard to speak of without some little emotion.

The Lodge companions we parted with so amicably in June or July we do not always again hail in October or November.

Each week, almost, in its obituary of sad and silent memento, reminds us of some well-known and valued confrère who has "joined the Grand Caravan," and therefore when next we all meet in Lodge, let us learn to value more than ever our great privileges of Masonic union, concord, and amity, and let us gladly take home to ourselves this truth, that we belong happily to an Order whose highest aim is to increase our own store of happiness, by the happiness and welfare of others, and that our labours would be useless, our teaching unreal, our success incomplete, unless we succeeded in imparting to our Brotherhood what we feel so truly and value so deeply ourselves.

ORNAMENTS OF A MASONIC LODGE.

A CANDIDATE being instructed in Freemasonry has his attention called during the progress of the work to the ornamental parts of the Lodge, which include the Mosaic Pavement, the Indented Tessel, and the Blazing Star. He is told that the first form of ornamentation represents the ground floor of King Solomon's Temple, and that about the floor there was a rich skirting of like Mosaic work denominated the indented tessel or tessellated border to which frequent reference is made. The third ornament is the blazing star in the centre, which, like other forms, has a special reference, being commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity.

These symbols, that constitute an essential part of the ornamentation of a Masonic Lodge, have a moral meaning alike beautiful and significant. Indeed, they are somewhat differently applied and understood by ritualistic writers who treat on the subject. As commonly represented the Mosaic pavement is said to be emblematic of human life checked with good and evil; the tessellated border suggests those blessings that a worthy craftsman may hope to obtain by a firm reliance on Divine Providence hieroglyphically represented by the blazing star.

All this symbolic instruction is in accord with the moral teachings of Freemasonry. It is valuable whether or not we connect the Lodge ornamentation with the Temple of King Solomon; and it is not important that there should be any change in the established ritual pertaining to this section of Masonic work. Nevertheless every intelligent Mason desires to be informed as to the historic accuracy of references and statements set forth in the work of the degrees, that he may not accept for facts propositions which rest only on a legendary or traditional basis.

Now in regard to the Mosaic pavement it will not do to claim such a form of decoration as belonging to the first temple, or even to that second edifice erected after the captivity. Very likely Mosaic ornamentation entered into the elaborate decorations which Herod caused to be made

in restoring the Temple and adding to its embellishments; but there is no proof that the *ground floor* of the Temple thus decorated was of Mosaic. That Pilate's marble palace had some of its halls inlaid with a beautiful tessellated pavement seems altogether probable. The hall of judgment, called in the Hebrew *Gabbatha*, undoubtedly had a Mosaic floor. The Hebrew term designating the place, and its Greek and Latin equivalents, indicate a pavement such as the words Mosaic and tessellated might well describe. It should be kept in mind, however, that this hall of judgment, designated by so suggestive a word, was outside the *prætorium*, being a sort of elevated platform or terrace which was decorated in an elaborate and peculiar manner. Some writers have sought to trace an etymological connection between *Gabbatha* and *Gagith*, the last named being the designation of the hall in the Temple where the Sanhedrim held their sessions; but the more general opinion is that the apartment so named was paved with smooth and square flagstones both before and after the time of Herod.

We make no question that in some parts of the Temple as it stood at the beginning of the Christian era there were rich specimens of Mosaic ornamentation. Jerusalem was then in Roman hands, and skilled decorators from Italy were doubtless employed to inlay some of the floors and walls of that great structure on which Herod expended a vast sum in the way of restoration and embellishment. There are specimens of ancient work in Mosaic at Rome which have an age of nearly two thousand years. The pavement of the old Church of St. Lawrence, dating back to the time of Adrian the First, and also that of the Church of St. Martin, belonging to the reign of Constantine, are fine remains of the ancient decorative art in which the Italians so much excelled. We may well believe that skilled workmen went to Jerusalem in Herod's reign to treat certain parts of the Temple to this form of ornamentation. But in Solomon's day work in Mosaic was hardly known or practised, certainly not at all in Jerusalem and the adjacent regions, and it seems therefore a mere assumption to say that the ground floor of King Solomon's Temple had a Mosaic ornamentation such as the common description gives to it. Historic accuracy does not justify the conclusion.

As already hinted the traditional reference may stand without doing harm; it is the moral import of the emblems which is of the chief consequence. Thus may the Mosaic pavement signify the varied experiences of man in this mortal state, where joy and sorrow alternate like the differently coloured bits of glass and stone that were set together in the ancient decorations. And so the border and the star may bring their added lessons, suggestive of human faith and dependence, and of a trust in the Infinite One who is guiding all things to the wisest and best ends.—*Freemasons' Repository*.

THE HISTORY OF FREEMASONRY.

MUCH has been done in later years to unfold in due order and precision the curious annals of the Craft, and to rescue them from that chaotic state of confusion and unrealism combined, into which, through apathy and ignorance, and in the lapse of time, they had drifted. We owe a great deal to-day, for their praiseworthy exertions in the good cause of Masonic study and literary progress, to Kloss and Findel, to Macoy and Mackay, to MacCalla and Fort, to Speth and Rylands, to Daruty and Thevenot, to D. M. Lyon and Hughan, and though last not least, to R. F. Gould. We should not, moreover, forget altogether the earlier labours of Anderson, Hutchinson, Preston, and Oliver, Thory and Krause, Heideloff and Schauberg, Ragon, Besuchet, Clavel, and other friendly students; nor should we overlook the criticisms of Jacob Norton, nor the seasonable contributions of non-Masonic writers like George Godwin, and J. O. Halliwell Phillips.

If to-day the normal history of Freemasonry, long encumbered with the accretions of years in the shape of exaggerated evidences, misused documents, uncollated assertions, and tranquil sheep-walking, appears to us to a great extent free from those drawbacks and deficiencies, we owe it almost entirely to the writers just named, with some few other zealous students. Yes, we are indebted to the labours of the "authentic school" of Masonic thinkers and essayists, for the fact that to-day Masonic history is no

longer practically useless to the Craft, because rejected by experts, and we hear no more of the Fables of the Freemasons, or even of the mendacity attributed to the panygerists and calumniators of Freemasonry, by Mr. Hallam, in equal measure. This small, but indefatigable band of students here at home, and in America, has sought to give dignity to the averments, fidelity to the traditions, reality to the chronology, and certainty to the records of Freemasonry.

And they have to a great extent succeeded. They have explored highways and byways, they have searched out long-forgotten documents, they have imposed a new version on hastily-accredited statements, they have endeavoured to touch with the magic wand of truth legend, and myth, and tradition alike, and have forced them to yield the kernel of reality, hidden beneath their husks of outer roughness and displacement, and circum-adjacent debris.

Masonic history is now assuming the happier and more satisfactory appearance of continuous existence and consistent identity. Of course, there are difficulties yet to be encountered, cruxes yet to be matured, dubious sources still to be probed, and devious tangled pathways yet to be opened out, before that the arduous labours of our modern Masonic pioneers can overcome prevailing obstacles, or be crowned with legitimate success.

We cannot help to-day sighing at times over the "incuria," the "lâches" in this respect of our good Masonic forefathers. Old letters have been destroyed, records have vanished, books have been parted with, minutes have been lost, which to us now, for many reasons, would be of priceless value.

There is much, we fear, which has been made away with, which can now never be recovered, of the greatest importance to the student of Masonic History.

There is, however, we equally feel sure, a good deal stowed away, which we hope one day may see the light, though at present beyond our reach and ken.

And it is this fact, for fact it is, which lends such a peculiar interest to Masonic investigation and discovery at this hour, and which also imparts such an air necessarily of incompleteness and uncertainty to our most valued contributions, to our most valuable researches. For no sooner do we establish one point than we have to surrender another, and our labours, like those of Ixion, are ceaseless and unchanging.

We, as yet, have not *all* the facts of the case before us, and hence one great danger arises for students at this peculiar epoch, in our studies and compilations, namely, lest we should be tempted to dogmatise, either from unwillingness to wait for more light, or from our over-valuing the evidences we do possess, on partial authorities, on limited data.

Let us take two illustrations of what we are wishful to point out to our readers.

Thus far we have little to link on the Freemasonry of 1717 with the Freemasonry described, for instance, by Dr. Plot, a non-Masonic writer, as existing in England in 1686.

We have evidence of Lodges composed mainly of speculative Masons, working in 1646, 1670, 1682, 1686, 1690, but how they are connected with the Lodges admittedly existing in 1717, we as yet cannot tell precisely.

There are, indeed, traces, evidences, which we can point to of catechisms, legends, regulations, and the like, which all seem to tend in one and the same direction, namely, that substantially of the Masonic Revival of 1717, but more than that none of us at present can say.

So, too, the history of the meeting and movement in 1717 itself has yet to be found out and written.

Thus far we have no actual contemporary evidence, whether of the events which preceded it, or the circumstances which attended it, or even of the dramatis personæ in their entirety who then played their parts on the stage. Anderson, our earliest historian, was probably not an eye witness of the events he first related in 1738, and our Grand Lodge Minutes, such as they are, only began in 1723. Anderson therefore must have relied in all probability on the accounts of others for the transactions of 1717, which he first gives us in 1738. Why he did not tell his story in 1723, we have yet to learn. There must be some reason for his silence then.

It is clear, from "Multa Paucis," that there were two accounts of those events, probably even more, and until they

turn up we practically write in the dark concerning them; all we can put forward at the best is supposition, however ingenious, plausible, and probable.

We need not however despair; what has been achieved is an omen, striking and favourable, of what may yet be brought about, and time and circumstances, in some propitious hour, or by some unexpected clue, may yet reveal to us what has been so long sought, but so far has not been discovered.

Another difficulty we have to contend with is the persistence, the endurance of error.

Statements are repeated, week by week, which research has shown to be idle fable. Twice slain, as some cherished "fads" are, their survival is sometimes almost too provoking.

We publish elsewhere a contribution, written 12 years ago, by Bro. D. M. Lyon, the very able Grand Secretary of the Grand Lodge of Scotland, which happily deals with an old "myth," once very often propounded with almost reckless audacity, and not altogether exploded yet.

We refer our readers to it. Bro. D. M. Lyon, in his clear and succinct verbiage, disposes once and for ever of the oft-repeated allegation, that "Old Mother Kilwinning" ever was in any form the "fautor" or founder of the Templar movement, or any High Grade movement emanating therefrom. It will be seen from his veracious statement how a Craft Lodge, admittedly warranted by Mother Kilwinning only as a Craft Lodge, took upon itself to grant High Grade Warrants of different kinds and certificates, &c. Let us hope and trust then, despite errors and difficulties of all kinds, that Masonic History will hold its own, and continue to be History, not a chaotic conglomeration of ill assorted and even contradictory myths.

MASONRY AND THE AGE.

IS it permissible to declare that the prime truths of all proper morals are involved in the recognised teachings of Ancient Craft Masonry? Manifestly, they are, or they are not. If they are, they must of necessity be the veritable chief good of all that is to be found in the Craft of the Lodge; however excellent in their kind may be the other things which are parts of Masonry. If they are not, or, being found there, if they do not hold the highest place, then Masonry itself lacks the essential element of any system which can justly claim that it is doing something for humanity. If this is not its claim, does it then claim to do anything for the benefit of its own votaries? And if it does this, what is it?

We all know that the claim of Masonry is not only to teach the highest truths known to the whole circle of sublime morality, but to inculcate them by means of lessons contrived to be of greater simplicity and more lasting force than are to be found elsewhere. It is claimed that its symbolic representations, as set forth with terse and wisely ordered discourse, possess a silent, but finally more impressive influence on the hearts and minds of those who come to understand them, than aught which can be communicated by exhortation, precept or injunction, through the living voice or written page.

Indeed, if there is anything in which many Masonic champions are strong, they are men of might in sounding before the procession the trumpet of Masonic righteousness. It is not in the least intended by this to insinuate that hypocrites, ancient and modern, have furnished notable examples in this very exercise, and have received the recompense which the common sentiment of the human family awards to those who run where they are not called; nor yet that there is any such purpose in view as with those who proclaim their own wares in places where things are brought to sell, however much it may appear so to a censorious world.

Doubtless most that we hear and read in praise of our good deeds is sincerely uttered, for being effusive on behalf of a good fraternity is not sufficient evidence of bad intent—even in an insinuation "founded in geometry." But every such claim in its own behalf made earnestly or falsely by any institution, or its members, is part of the universal testimony of the entire race of mankind, ancient and modern, to this, that truth, virtue, and righteousness, and their kindred excellencies—even however lacking in the particular instance—constitute the great and proper object and end—the veritable *summum bonum*—of all

human attainment, and that whoever, and whatever institution holds firmly to these in fact, is one to be trusted even where others fail. Indeed should Masons fail to claim for the institution (not for the members) the inculcation of the most exalted virtues, it would become in the eyes of the profligate and base, to say nothing of the virtuous and manly, a thing of contempt, until its consequent extinction. Doubtless the world does and always will worship the happy results flowing from a good reputation for virtue and morality, and it would be a blessed change if the real homage bestowed on wealth and power could be transferred to the benign virtues which receive so much of the praise and of the neglect of the present age. Yes, we must conclude that whether sincerely or insincerely, the world continually testifies to and reaffirms the universal judgment that without a controlling influence of moral principles society is lost; and good government, law, order, liberty, justice and common welfare must perish from every land; let the splendour of its achievements and the magnificence of its institutions be what they may.

But when or where has ever been known any degree of genuine moral life without integrity or character? that intent of heart and mind which fastens together to be firm and strong; and holds to the determination and the pursuit to be accomplished, for the sake of the supreme or principal good, which lies at the very goal. But integrity of character, while it is a bond and fastening as the cement is to the walls of a building, is also a quality thereof, or at least manifests itself as such, as the solidity and firmness which characterise the well-built structure.

The lack of developing and establishing this indispensable element of moral character as a prerequisite under all circumstances, is the fatal defect in the education and training which society now affords to its members; for after all that may be done by parents and teachers, a part, and often the greatest part, of what the mind of man acquires is from the direct, and reflex teachings of the community surrounding him; and this influence is continually becoming more and more sinister and debasing in many respects. This is the natural consequence of the great development of material prosperity, the struggle for merely intellectual advance, and competition for present advantage in life.

While society presents its inventions, intrigues, devices and shams which attract so much attention because they appear to serve a present purpose, Masonry in the quiet recess of the Lodge exhibits among other things of like character, two building stones; one is called the rough ashlar, and the other the perfect or the perfected ashlar, and the explanation of them usually given is, that one of these stones represents the human being in its "rude and imperfect state by nature," and the other such a being who has undergone the proper discipline—the subjugation of selfish and wayward passions, and the cultivation of the worthy and noble affections of good and truth. Both are, however, esteemed as proper to be wrought into a building, and each is a *moveable jewel* of the Lodge.

Most persons on hearing the short and incomplete explanation afforded by the ritual and monitors, think of nothing more than the improved and elegant appearance of the skilfully chiselled stone, as compared with the broken outlines and rugged surface of the other, which bears no other trace of handiwork than the unsightly scars left by the iron gavel of the Apprentice. But there is something more. It is not merely because one of these blocks is chiselled, or even finely sculptured, that it is deemed worthy of a place in the building for whose construction the Lodge is erected, as were the operative Lodges established for the construction of great works. These ashlar are each of proper building stone, the *material* is in them; they are not substitutes or shams, composed of clay or lath and stucco or concrete; and this is why the work bestowed on either of them is valuable, and they are deemed *worthy* to be trusted in the foundation or the wall. But there is yet something more. These stones are two of the jewels of the Lodge—not immovable jewels, as the square, level and plumb, for these are fixed at the angles, and attached to the course of the sun, but they are called movable in order to distinguish them from the others—they have no location—they do not represent truths which concern fixed points or lines of the earth or of the courses of the celestial bodies, as the immovable, or fixed jewels do in their lower signification. But, being *jewels* of the Lodge, they must be deemed representatives of something more than is implied

in their *first* signification given in the monitors and in the first degree. They are great and fundamental truths, suitable to be placed in the foundations and walls of the moral structure, represented by those of the material and visible Lodge building, or Temple of initiation. It is because of this higher signification which belongs to the Fellow Craft, that they are jewels of the Lodge itself.

The lesson of these ashlar, therefore, is that those truths only which are substantial and of enduring value are worthy to be first securely placed in the Temple of the mind—these are the truths of moral life—the truths which being cultivated (wrought) as the perfect ashlar, may be trusted under every strain and pressure when things of wood and stubble crush and fall.

Now, consider whether or not society at the present time (including Masons and all others) is not casting away the great truths which the world through all time has tested—the “precious corner-stones” of all wisely ordered structures of social life; amid the inconsiderate clamour for mere intellectual or scientific development, and that chiefly in such special directions as shall contribute most toward what are called practical results, a line of progress which shall allow neither time nor place nor yet a desire for my philosophy or ethics, either of life or law or government or social existence. Are we not all putting our trust too much in nervous activity, the forcing of the brains and blood of youth into undue excitement and exhaustion in the cramming process of secular instruction; carried on so continuously that the teacher of moral or religious principles can secure no attention from the overtaxed mind? Is not the real and indispensable education of the man, for the purpose of making him a man indeed, of full and noble moral stature, sacrificed to the project of making him more useful for the time being in the army of secular sappers and miners who are hurried to the front in the service of gain and power; not for themselves so much as for the combinations or syndicates who are taking the place of ancient oligarchies in appropriating to their own disposal all things of earth and of man? Is not the heart of the people being set by a thousand influences toward making headway in the general scramble for the baubles and vanities of mere wealth and station, and in the good graces of those who have been more successful than others, at any cost of labour and pains, or sacrifice of sterling independence and manly integrity? Every one knows that this is what is going on throughout the community at large, and through all its parts.

Of what stuff are the ashlar now being prepared? What are the unserviceable similitudes which are being moulded and ornamented by “improved machinery” to appear externally as the chosen stones tested at the quarries and wrought to perfect and orderly design, which are to maintain the integrity of the social and moral edifice? There is no answer; only society calls more loudly for sticks and stucco and paint and varnish and putty, and everything which can be wrought into a sham; and for artificers skilled in placing and using them for temporary purposes.

Science, with those who have the least of it, seems now to be regarded as the panacea for all the recognised ills of society and the body politic; it is to make wise men of simpletons, and moral heroes of the servile; it will fill the legislative halls with Roman senators, the courts with upright jurists, the pulpits and platforms with apostles of humanity and heaven, the desks of the press with champions of order, and liberty and justice; and church and state, city and village and rural dwellings and merchant palaces and boards of stock and gold brokers, and consultation rooms of speculators and caucus chambers of politicians shall be the chosen places of justice, charity, concord and veneration of God and love of the race. Only give us science and all things shall be added unto us. Give us science and good salaries and a chance for speculation. Never mind the quality of the ashlar, only hurry them up, handling with care.

All this is “conforming to the spirit of the age”, such as it is, and such as beyond doubt it never was before. This is a glimpse at the out-door melee. What is going on in the Lodge? Well, a good deal that is better than we see outside; but the modes and processes are similar. Carelessness, hurry—laying aside the valuables to make room for substitutes and imitations; or else casting them entirely aside among the rubbish; leaving the great lessons of the Lodge, the fruits of long developed wisdom, to those who may be stupid enough to seek them out and draw from

their long unused sentences the golden words of Truth. And in this way it comes to pass more and more that the lessons of the ashlar, the plumb, the level, the square, and especially of the trestleboard, of the line and rule, the foundation stones and pillars; and above all of the 47th problem of Euclid, are all of them largely, and some of them totally lost; and this tends to put them more and more in disregard, and finally in contempt; for who will care for that in which he sees no veritable value?

But this exactly accords with what is going on all about, in council and forum and church and school. Philosophy is put aside in favour of special science. The latter is easier attained, appears as well in the eyes of the uninformed, and what is far more to the purpose “will pay better” in most cases. Thus the veritable *Degrees* of the Ancient Craft Lodge go into neglect with the once garnered lore which constituted the body of their philosophy; and give place in the esteem of the craftsmen to the modern fabrications with their unmeaning legends and prodigious array of titles and display; and Masonry, like a great tree whose vigour is sapped by numerous “water sprouts” springing from its body, casts the fading leaves of its crown before its time; and its fruit withers and falls—it also is conforming to the spirit of the age.

It is true we must not expect to escape entirely the influence of the whirl and rash of a transitional period like the present; but we may hope to do something to avert worse evils than are yet upon us. We must not suffer the great good to be obtained from the wonderful enterprise and increase of knowledge which mark this epoch, to be overbalanced by the increase of heartiness, servility and vice; or otherwise to be seized for the use of the grasping and domineering spirit which such a period must produce; and which thinks the world well cared for when it can subject all therein to its own purposes. But it is not by reiterated assertions that Masonry is great and good, and exceedingly ancient, that this can be done; not by laborious and bewildering attempts to follow the lost threads of its history, and the little known conditions and conditions of former ages; not by proselyting argumentations to show its manifold excellencies, and that among these is its abhorrence of proselyting; not by parading certain instances of good duty performed by craftsman here and there, and self-devotion supposed to have been performed by heroes who would not have done the same from native manliness. It has long been high time to reform our own modes in these respects. Neither can any help come from senseless efforts to convert the Lodge into a propaganda of special political or ecclesiastical hobbies, because they may be in some indirect manner connected with or linked on with Temperance or Religion or other mortal subject. Masonry cannot afford to be seen with its ante-chambers made the “headquarters” of ward committees, with their pious modes of carrying on an election for Mayor and Aldermen; as has been seen in the case of a principal church of a great denomination not long since.

Masonry asks no favours of church or state, or political parties under any disguise; nor any odds against the few sinister and jealous minds whose love of hypocrisy and dominion instigates their parading under the ridiculous title of an anti-Masonic “Congress.” Let them continue to advertise themselves when and wherever they can find time and space for that purpose, which they have not learned how to better employ.

But Masonry must hasten back to her landmarks, and prepare to exhibit and exert reinvigorated moral force, according to the demands of the day and hour. She must put forth the sublime energy inliving in the vital truths to be found in her magazine of principles; which grow ever brighter in the fires of their purification.—*Voice of Masonry.*

The installation meeting of the Kingsland Lodge, No. 1693, will take place on Tuesday, the 4th October, at the Cock Tavern, Highbury, when Bro. Snook will be installed as Worshipful Master.

HOLLOWAY'S PILLS.—Easy Digestion.—These admirable Pills cannot be too highly appreciated for the wholesome power they exert over all disorders of the stomach, liver, bowels, and kidneys. They instantaneously relieve and steadily work out a thorough cure, and in its course dispel headache, biliousness, flatulence, and depression of spirits. It is wonderful to watch the daily improvement of the complexion, as Holloway's Pills purify the blood and restore plumpness to the face which had lost both flesh and colour. These Pills combine every excellence desirable in a domestic remedy. The most certain and beneficial results flow from the occasional use of this regulating medicine; even persons in health, or when following sedentary occupation, will find it an invaluable aperient.

MASONRY AND SOCIETY.

THERE is always a little temptation among men to exaggerate the importance of the special pursuit or idea that they happen to represent. The farmers, mechanics, merchants, teachers, physicians, and scientists are each inclined to think that civilization hinges on their special calling. The fact is that all the great pursuits of civilized communities are of nearly equal importance. Each supplies an essential want. Each is a gem in the crown of civilization and helps to make its composite beauty.

Now Masonry recognizes the fact that it is one of these co-ordinates in society, and therefore takes special care never to put itself in antagonism with the religious belief, political bias or social status of any member. The only question entertained is he fit to be a co-worker along our special line of usefulness?

But Masonry specially benefits society by selecting and grouping the best and most suitable elements for social, moral and benevolent purposes according to natural law. It may be defined as a combination springing from natural selection, and based on reason, designed to improve the social, moral and material interests of its members, and through them of society at large. It claims no divinity further than this definition confers. The social element of this combination is based on humanity itself. It discards all considerations of rank, wealth or social standing, and considers the man alone. Is he worthy to be a Mason? In comparison with the dignity of being a worthy man, all the fortuitous circumstances of his surroundings are lost sight of in their insignificance. Nature has created man so far superior to circumstances that, in the equation of manhood against manhood, these circumstantial factors may be practically disregarded, and the problem remains correct. The social element of Masonry is then in accordance with the laws of nature. The ethics of Masonry teach morality also, according to natural laws. It holds out no hopes of future reward or future punishment as incentives for doing right; neither does it seek special revelations to demonstrate what right is. It teaches man to do right because it is right. To do right he must live in strict conformity with the laws which govern the universe, and thereby escape the sure and swift penalty of their transgression. These are made too manifest by their operations to need illuminated finger boards, and their powers are too fearfully ever-present to need a future eternity to realize their force. Selecting certain implements made use of in avocations based on natural laws, it deduces from their several uses a moral application for living in accordance with the same; thus keeping before the initiate constantly a tangible guide for action. As the square and the compass, the level and the plumb are demanded in rearing a perfect edifice, so do their moral precepts assist in making life a like perfect and finished work. How can man be better taught how to do right?—*Lancaster Examiner.*

Among the few useful results of the Jubilee craze of the present year may be mentioned the "Islington Jubilee Fund," which is being raised on behalf of the Great Northern Hospital, an Institution which has done well in years past, and promises to be of greater benefit to the northern district of London in the future. Among the foremost promoters of this Fund may be found brethren who have won laurels in the cause of Masonic charity, thus proving that a good Mason can also be a good citizen. It would exhaust too much of our space to detail the varied means which have been adopted to increase the "Islington Jubilee Fund;" but there is one now before the public which will, we hope, lead to a considerable addition. Bro. Herbert Sprake, the proprietor of Collins's Music Hall, has kindly set apart the evening of Thursday, the 29th inst., for a benefit, the proceeds of which will be given to the Fund. This being the only benefit which has taken place at the Hall for many years, we hope it will produce a considerable sum, more especially as we know that Bro. Sprake takes considerable interest in the object for which he has given the use of his Hall.

The cornerstone of the Bennington monument, Vermont, is to be laid with masonic ceremonies.

DEATH.

WOODWARD.—On Friday, the 16th instant, at his residence, Cranfield Lodge, Bexley Heath, Bro. E. C. WOODWARD, P.M. 382, 1837, &c. Aged 68.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

—:—

BRO. C. E. MEYER AND BRO. J. F. BRENNAN.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Having seen Bro. W. J. Hughan's statement in last week's FREEMASON'S CHRONICLE, I wish to say "ditto" to it, in every way, in every sentiment, and in its entire protest.

I hope Bro. Brennan will, on reflection, Masonically admit, that he has done Bro. Meyer grave injustice, and as a good Freemason will at once apologise for an hasty ebullition, for a singularly ill-omened insinuation.

I have already said fully much to the same effect, though not so forcibly as Bro. Hughan has put it, and I will only now reiterate my regret, that what might be a fair and open discussion, should be characterised by such illogical and such unwarrantable personalities.

Fraternally yours,

A. F. A. WOODFORD.

MASONIC LANDMARKS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In the "Proceedings" of the Grand Lodge of Iowa for the current year (p 198), there appears the following passage, being the criticism of Past Grand Master Parvin, on some observations of Bro. Charles Inglesby, Grand Secretary and Reporter on Foreign Correspondence, Grand Lodge of South Carolina:—

"Our brother holds to the observance of the landmarks of Masonry, which is all well enough if he knows what they are. If Bro. Inglesby can enlighten us as to what are the landmarks, and where they can be found, we will extend to him our hearty thanks. We have been in search of them for, lo, these many years, and when ever we found a list of them presented by Dr. Mackey, of his own jurisdiction, or any one else in the land, including Pennsylvania, we have found the list ever varying and changing, as the moon. Some recognised as a landmark in one jurisdiction are totally repudiated in another. There are a few, and a very few, that are universally recognised as such, and to them we can most heartily give our assent, but they are not the landmarks so commonly referred to. To the doubtful ones we yield no allegiance.

Yours fraternally,

R. F. G.

22nd Sept. 1887.

Notes for Masonic Students.

—:—

HARLEIAN MS. 1942.

A POINT has to be considered in reference to an allegation of tampering with Masonic MSS. to suit certain passing views, which I should have noticed in my last paper, but was afraid to make it too long. A great deal of the theory of such falsification of MSS. seems to rest curiously enough on alleged acts of Anderson. "Exempli gratia," it is averred that, by interpolating the word "Grand" before "Master," &c., in the New Articles he quotes in 1738, he falsified the Harleian 1942 if he copied it. Now these are hard words and a serious accusation, and deserve our attention, for though the old proverb tells us well, "hard words break no bones," just as "soft words butter no parsnips," yet I think they are really and truly undeserved, hasty and unreasonable. The argument really is to the effect, if Anderson did one thing, he might do another, and others might do the same.

The whole contention is reduced, when you look into it, into a suppositious afterthought, for what after all, treating it dispassionately and critically, did Anderson really do?

If Anderson did not see another transcript of the Harleian, then no doubt if he professed to copy the Harleian, or even Roberts' form, he put in the word "Grand" before Master.

It is most important always to copy documents correctly, and no one has a right to profess to give us a true copy of a document which he has altered himself.

But I think still, as I have always thought, that Anderson's offence is a venial one.

He gave to the older form of 1663 what was the term in use for the person intended by the word "Master" in the New Articles, the fifth clause, or rather as mentioned in the Harleian No. 30.

By text and context it is clear the Master of the General Assembly is meant, not the Master of a Lodge, but the Master of the General Assembly, under whatever term he is known by.

Anderson terms him "Grand Master," meaning thereby, as he understood it, that the presiding officer of the General Assembly was Grand Master or General Master.

I do not think he was right in using these words without explaining why he did so; but I cannot see that he intended to impose on his readers then, or us, or what good he could obtain by doing so. Nothing was involved in it, and he states it as a fact.

The new argument is indeed an original one, inadmissible as it is in the Schools bearing from a particular to an universal.

A good deal of obscurity rests upon the use of the expression Grand Master. Some arguments have been drawn from the York Records, and the use of the word President. But we must remember Preston, who alone so far has seen these documents or Minute Book, was not a critical scholar.

If he translated Præses into President, it is not necessarily the right translation.

Præses in Latin is equivalent to a Presiding officer in English, and if these documents turn up we shall probably find that the words cited in Latin are equivalent to Magister, and Summus Magister, Chief Master or Head Master; we might even translate it Grand Master in the Guild usage.

Grand Master and Grand Lodge were then often used for Master and Lodge, and vice versa, and we need not to-day lay too much stress on slipshod manners of expression, or inaccurate terminology as we should deem it.

I do not see how anything admitted or conceded, anything that has been as yet advanced, gives the slightest colour to the idea or suspicion that the Guild Legends referred to are not bonâ fide documents in every respect. I am sorry to see such a suggestion to the contrary.

W.

A QUERY?

CAN any reader of the FREEMASON'S CHRONICLE give me an account of Stephen or Etienne Morin 1762, or refer me to a biography? There was an Etienne Morin, a Protestant Minister at Caen, Normandy, France, who, at the revocation of the Edict of Nantes, settled at Amsterdam, after having been at Leyden. He was Professor of Oriental Languages, and wrote some curious antiquarian Tracts.

He died in 1700.

He had a son, Henry, who was born in 1655, became a Roman Catholic, was a member of the Academy of Inscriptions, Paris, wrote several able treatises, and died in 1728.

Was Etienne Morin in 1762 his son or grandson?

SPERO.

THE THEATRES, &c.

—:0:—

Haymarket.—The great pit question at this theatre has at last been settled, with satisfaction, if we may judge from the attitude of the audience that assembled to welcome Mr. H. Beerbohm Tree to his new home. A good curtain-raiser has been found in "The Ballad Monger," which has been adapted from Theodore de Banville's "Gringoire," by Messrs. Walter Besant and Walter Pollock. Several versions of this story have already appeared on the English stage, with more or less success. The present one is well written, and is likely to suit all classes of playgoers. Mr. Tree undertakes the part of the ballad monger, Gringoire, and comes out well. His reciting of "The King's Orchard" was capital, while the manly bearing of the half-starved poet was well conceived. Mr. Tree was terribly nervous on the first night, but this has worn off, and he will be able to add to his already masterly performance. Mr. C. H. Brookfield, made up "after" Mr. Irving, was good as the king, but Mr. Charles Allen was too haughty as the barber. Miss Marion Terry was a pleasing Loyse, while Mr. Stewart Dawson and Miss Esther Hayland were fair respectively as the city merchant and his sister. "The Red Lamp" followed, and proved to be as attractive as before, albeit the faults we pointed out when it was first produced have not been altered in any material way. Mr. Tree was as subtle and mysterious as ever as Demetrius, while Messrs. Cantley, Sugden, Pateman, and the Misses Rosina Filippi and Marion Terry proved equally efficient. An important change in the caste is that of Mrs. Tree as Princess Claudia Morakoff. This lady has thoroughly studied the character, and she came out well in the most difficult parts. In the scene at the house of the mine, Mrs. Tree surpassed herself. Taking it all round, the performance was essentially a painstaking one, and fully deserved the applause bestowed upon it. At the conclusion, Mr. Tree was called for, and complimented. Thus has he started his season with every sign of future success.

Globe.—Ever looking after the comforts of his earlier patrons, Mr. C. H. Hawtrey produced last Saturday a new one-act play, by Mr. Charles Thorne. This is a pretty and sympathetic little piece, capitally written and fairly well constructed. The story is somewhat simple, but is nevertheless attractive. Kate Cunliffe is in love with a poor artist. One day Mrs. Cunliffe tells Kate they are poor, and that she must marry Lord Ambleby, who has money. This Kate at first refuses to do, but on being pressed by her mother reluctantly consents. The artist, however, at this time learns his pictures have been accepted, and that he has a bright future before him. Lord Ambleby, for the first time hearing that the young couple love, gives up all claim to Kate's hand, thus leaving her free to marry the artist. This little piece is fairly well acted by Messrs. Graham Wentworth, A. G. Andrews, Norman Bent, and the Misses Millicent Mildmay, Cissy Grahame, G. Goetze. Since the first night, Mr. Burnand's "The Doctor" has been touched up, to advantage. The second act now goes with much spirit, while the jokes and smart sayings seem to "catch" much better than they did formerly.

Princess's.—Since the production of "Shadows of a Great City," several changes in the caste have taken place. Notwithstanding, the drama goes as well, if not better, than when we first saw it. The piece now works closer, the artistes have got used to their parts, with the result that every thing goes smoothly. The principal is that of Mr. J. L. Shine for Mr. Harry Nicholls as Jim Farren. The

piece has lost nothing by the change; Mr. Shine's well known abilities thoroughly suit the part, and the humorous portions are given with spirit. Miss Cicely Richards now undertakes the part of Biddy Roonan, the kind hearted Irishwoman. Miss Richards' style is better suited to the character than was that of her predecessor. Mr. Forbes Dawson is good as the detective Arkwright. Messrs. J. H. Barnes, Harry Parker, W. L. Abingdon, and Miss Mary Rorke still present excellent portrayals.

A very successful smoking concert was given on Thursday, at the house of Bro. E. Woodman, The Globe, Tollington Road, Holloway, the occasion being the inauguration of the "Globe Musical Society." We recognised a large number of Bro. Woodman's Masonic friends present to support him, and among those who contributed to the enjoyment of the company were Bros. John Probert, Towalby, Lovett King, &c. Those who know Bro. Woodman as a working Mason, or as a contributor to an evening's festivities, can form some idea of his ability as a host. He certainly filled this part well on Thursday, and deserves the success we hope is in store for him in his latest venture.

The fourth of the series of Crystal Palace Saturday Concerts, which will be given on Saturday, the 29th October, will be of especial interest from the fact that the day will be the 100th anniversary of the first performance of Mozart's immortal masterpiece, "Il don Giovanni," which was first given at Vienna, 29th October 1787. In consequence of this its principal solos and ensemble pieces will be introduced at the concert. Among the artistes who will appear on the occasion are Miss Annie Marriott, Miss Thndichum, Mdlle. Elvira Gambogi, and Bros. John Probert, Egbert Roberts, Brereton, and Fred. King, who will be supported by the full orchestra of the Saturday concerts.

OCTOBER ELECTION, 1887.

The Votes and Interest of the Governors and Subscribers of the

Royal Masonic Institution for Girls

are earnestly solicited on behalf of

LILY MARTIN,

(AGED 8 YEARS),

Daughter of the late Sergeant-Major Martin (late 10th Hussars and Cavalry Depot, Canterbury). He was initiated in the Royal Military Lodge, No. 1449, in February 1878, and continued a subscribing member until his decease, which took place after a few days' illness (pneumonia) on the 10th April 1887. He has left a widow and 5 children totally unprovided for.

The case is strongly recommended by the Royal Military Lodge, No. 1449, and

- *Bro. E. G. WILTSHIER P.M. 31 1419 P.P.G.S.W. Canterbury.
- *Bro. E. BEER P.M. 972 1449 P.P.G.D. Canterbury.
- *Bro. W. CARTER P.M. 1449 P.P.G.Std.B., Barracks, Canterbury.
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- *Bro. T. H. BLAMERS P.M. 1449, 9 St. George's Terrace, Canterbury.
- *Bro. E. COCKERSILL P.M. 1449 Canterbury.
- *Bro. J. COWPER P.M. 503 Canterbury.

* By whom Proxies will be thankfully received.

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A Weekly Record of Masonic Intelligence.

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

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FOR
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SIR GEORGE ELLIOT, Bart., M.P.,
R.W. PROV. G.M. SOUTH WALES (EAST DIVISION),
has been pleased to signify his intention of Presiding.

BRETHREN are earnestly invited to accept the office of Stewards upon this occasion, and they will greatly oblige by forwarding their names and Masonic rank, as soon as convenient, to the Secretary, who will gladly give any information required, and supply them with the necessary circulars, &c.

It is fraternally hoped that upon this occasion, owing to the large number of applicants and the few vacancies, Brethren will use their influence to obtain donations towards the funds of the Institution, which were never more needed than at the present time. Expenditure in Annuities alone £15,000. Permanent income only £3,600.

JAMES TERRY, Vice-Patron, P.G.S.B.

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

F. R. W. HEDGES, Secretary.

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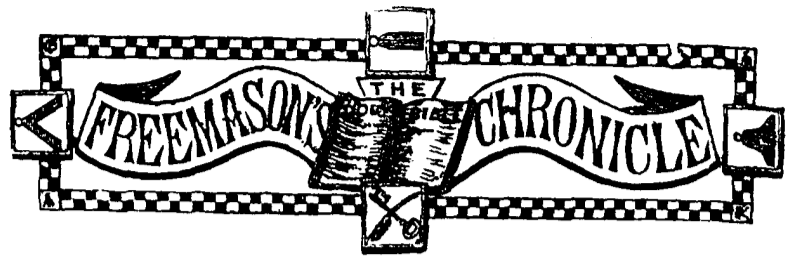
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**THE IRISH DAUGHTER LODGE OF
MOTHER KILWINNING.**

A CENTRE OF THE HIGH DEGREES IN IRELAND.

From unpublished Notes on Mother Kilwinning, by D. Murray Lyon, Grand Secretary Grand Lodge of Scotland.

IN April 1779 there existed in Dublin a body of Freemasons, designating themselves "The High Knight Templars of Ireland Lodge," and professing to have been formed "many years" prior to that date.

In accordance with a custom of the period, its name was meant to infer the practice of Knight Templary. Among the frequenters of this Lodge was a medical brother named George Augustus Cunningham, who had shortly before become resident in the Irish metropolis, and who had while living in Scotland been a member and office bearer of Mother Kilwinning—having served first as Senior Warden in 1766-7, and then as Depute Master in 1768-9. He seems in his intercourse with the High Knight Templars Lodge to have revived in their minds the traditionary fame of Kilwinning as the ancient source of Masonry, and to have reanimated them with the old desire to receive from "the reall and the only Anticut Lodge at least in Britain" the credentials of a regularly constituted Society of Free and Accepted Masons. Matters having been matured, Dr. Cunningham was made the medium of communication between the Mother Lodge and the applicants for a Charter. A private letter from one of its promoters, with the petition itself, was fifteen days later forwarded by the Doctor to a friend in Irvine for presentation. These documents, with the letter in which they were enclosed, are as follows:—

"Thomas Arthur, Esq., Irvine.

"Dear Sir,—I send to your care the two enclosed letters, being strongly solicited by a very respectable and worthy sett of Bretherin, who several years ago formed themselves into a Lodge by the name of the High Knights Templars, as every Lodge in this city is known by some particular denomination. Upon finding I was a member of our Antient Mother Lodge Kilwinning they told me they had long been desirous of holding their origin and a Charter from Kilwinning, as they had always heard and lookt upon it to be the reall and only Antient Lodge, at least in Britain.

"They therefore wish that through my application they may receive their inclosed request; and they promise me upon the word of Bretherin, to put into my hands five guineas over and above all expenses upon their receiving said Charter, and which I upon the faith of a Brother will transmit to Scotland for the use of the Kilwinning Lodge. If this request is granted, may I desire of you as a Brother that you will take care to have it done in as elegant and handsome manner as possible, and properly signed by our Grand Master and Wardens, etc. I think if our Brother Hadow in Edinburgh was applied to he would gett it done in the best manner, with a proper Seale appended thereto. You will see I am anxious to have every honour done to the Lodge, as well as to my Scottish Bretherin.

"Mr. Rainsford's letter wishes only that in case that any other Lodge knowing that this one holds of Kilwinning, any application coming from this place or from Ireland—as many of the members of this may fix in different parts of this kingdom—this Lodge may have the honour of applying to you for future Charters, for which they will at all times be answerable for payment to Kilwinning for said Charters.

"Your sincere friend and affectionate Brother,

"GEO. AUGT. CUNNINGHAM.

"Dublin, April 26, 1779."

"Dr. George Augustus Cunningham.

"Sir and Brother,—I take the liberty of at length enclosing to you our letter to the Lodge of Kilwinning, which a particular hurry prevented my doing earlier. It is unaddress'd, as I was ignorant to whom to direct it, therefore left that with the rest to your friendly care. I have no doubt of succeeding thro' your exertion, but shall be glad to obtain along with it a copy (if there is any) of their Code of Regulations and an account of their Records and Establishment, if not too much trouble, and shall only add that if it could be done in such a manner as to establish us Provincial or Depnty to them without hurting the Mother Lodge, it would make us all very happy; if it cannot, at all events to have the Charter. But from my conversation with you I have every reason to hope everything that can be done will be by your interposition, which will ever be most gratefully acknowledged by us all.

"In the name of the body, I beg leave to subscribe myself your much obliged humble servt. and brother,

"WILLM. RAINSFORD.

"8th April 1779."

"To the Grand Master and Brethren of the Mother Lodge of Kilwinning.

"Brethren,—Studious to follow Free Masonry on the justest principles of the Ancient Craft, and willing to derive an authority from the First Source, a regular Lodge of Free and Accepted Masons, held in Dublin, have been long desirous to obtain a character from their esteemed Brethren the Ancient Lodge of Kilwinning, as they are fully satisfied of their just title of primogeniture. Anxiously solicitous after the attainment of this much desired object, but at a loss to whom to turn for advice or where to apply, they count it a fortunate era their meeting with their much beloved Brother George Cunningham, Esq., whose friendship has pointed out a clue to lead them out of their labyrinth of doubt. Under his auspices therefore they apply for a Charter from you to hold a Lodge to be called the High Knight Templars Lodge of Ireland, and hope ever to walk worthy of their vocation and the high favour you will confer on them by granting it.

"We remain with the greatest respect, wishing you the salutation of peace, love, and harmony, your truly affect. Brethren,

"HENRY WHEELER, Master.

"PETER GRANT, Senr. Wdn.

"ROBT. COLVILLE, Jun. W.

"RICHD. GAUDRY, Secy.

"Dublin, April 1779."

The petitioners, not satisfied with taking the title of a mere Dublin Lodge, arrogated to themselves a national character and title, and this they wished to get confirmed in their charter; for their request to be constituted "Provincial or Deputy" no doubt indicates that even at that early stage they contemplated the assumption of the prerogatives of a Supreme body. The petition and accompanying documents were laid before the Committee of the Mother Lodge on 10th May 1779. While there was but one opinion as to the power of the Committee to issue the charter, it was ruled to be "incompetent for the Lodge to delegate to any other the power of granting charters without the sense of the brethren at a general meeting," and the point was never afterwards raised. In order to give eclat to the erection of a daughter Lodge in Ireland, the brethren appointed two years previously to procure a suitable seal for Mother Kilwinning were urged to have it finished in time to allow of its first impression being affixed to the Dublin charter. The anxiety of the Committee to have the warrant executed in a superior style was no doubt increased by the promised donation of five guineas by the petitioners in addition to the ordinary fees. When completed, the Charter was produced and confirmed at a communication of the Lodge on 27th October 1799, of which the following is the minute:—

"This day a regular meeting of the Mother Lodge having met to consider a Petition presented by certain Masons in the Kingdom of Ireland praying for a Charter of Constitution from our Ancient Mother Lodge of Kilwinning, that they may meet with authority and erect themselves into a regular Lodge and Society under the designation of the High Knight Templars Lodge of Ireland; and the Brethren present, representing the Mother Lodge, grant the request upon payment of the usual fees, and half a guinea for the Seal as a precedent in future, and subjecting themselves to the rules and regulations of the Mother Lodge. Tenor and copy of the Charter as follows:—

"We, Archibald Earl of Eglintoune, Most Worshipful Grand Master of the Mother Lodge of Kilwinning, having taken into consideration the request of certain Masons in the City of Dublin in Ireland, praying our authority to be formed into a regular Lodge or Society—being well assured of their moral character and of their inclination to promote the good of Masonry—we, with consent of our Wardens and other Brethren, do constitute and erect them into a regular Lodge by the name of the High Knight Templars of Ireland Kilwinning Lodge. And we grant them all powers and privileges which now are or for any time past may have been legally enjoyed by any other Lodge of our creating; the same to be always holden of the Most Worshipful Grand Master of the Mother Lodge of Kilwinning and his successors in office, upon the yearly payment of one merk Scots money [13½d sterling] at the Anniversary Meeting of the Mother Lodge in December, and upon the attendance of one of their members if required at said meeting.

"Given at Kilwinning the 8th of October 1779.

"ROBT. LAUGHLIN."

The following letters accompanied the transmission of the Charter to Ireland, care being taken, it will be observed, to impress the Brethren with the pains that had been bestowed on its embellishment, and with the beauty, antique design, and appropriateness of the seal. The statement in regard to Lord Buchan having been Master of the Mother Lodge in the fourteenth century cannot, it is scarcely necessary to say, be supported by any authentic evidence:—

"Dr. Geo. Augustus Cunningham.

"Dear Sir and Brother,—I have industriously obtained the Charter for the Society of Gentlemen you recommended, and as we have extinguished all the money in our funds, besides large donations raised by subscription, I am obliged to exert every laudable means to raise more money. I beg you will obtain the Charter dues, and five guineas promised. I have ordered the bearer to deliver this and the Charter (enclosed first in a tin box and lastly into brown paper) to you, and to receive from you the money. . . .

"The Charter was written in the Herald Office in Edinburgh, under Bro. Hadow's inspection. The Seal has cost me much pains, having ransacked many curious Antiques, which lay buried in obscurity for many years. It has been costly, too, for which we have been obliged to raise the Charter dues.

"That you may be prepared to speak upon and explain the Seal,—which I prefer to laying down in writing—to our new created Daughter, and that you may satisfy their good opinion of each our member's capacity in antiquity.

"The general field is charged with the Masons' Arms, viz., 3 Castles (only ours are nearly rectangular), placed angular—with the Square and Compass. Betwixt the legs of the Compass, and near the top of them is the Arms of the Monastery attached to it, at that remote period when a third son of Robert the 2d (Earl of Buchan) married a daughter of the Lyle family, and were principal contributors to building the Monastery and towers; and the Earl of Buchan was then Master of the Mother Lodge, at that time in some repute. In the middle is an Eye, looking to the Eglintoune Coat—they being patrons in every Æra to the Society; and from the present Earl bestowing so generous donations, he is appointed Grand Master for Life. I make no doubt, but you'll blazon these things to good purpose. . . .

"Yours, &c.,

"ROBT. LAUGHLIN, Sec."

"To the Right Worshipful Grand Master, Wardens, &c., and Brethren of the High Knight Templars of Ireland (now) Mother Kilwinning Lodge.

"Brethren,—Having considered your petition transmitted to us by our Worthy Brother George Augustus Cunningham, Esq., whereon we have granted you a Charter of Constitution, erecting you as a legitimate daughter of the Mother Kilwinning Lodge, under the name and title of the High Knight Templars of Ireland Kilwinning Lodge, and with it accept the blessing of the Mother vested in our affection of maternal love. Wishing you eminent in the exercise of the social virtues, even as the Mother is pre-eminent in primogeniture, and being an antient source of Masonry, we have taken great pains in embellishing your Charter; and the Seal appended to it was engraven by the first artist in this kingdom, who has copied and enlarged it with accuracy from a small original, and is allowed to be the most antique Masonic Seal extant. As our funds are now exhausted by erecting and finishing a new Mother Lodge [Hall] on an elegant and expensive design, as well as by supporting a number of distressed brethren, we earnestly request that you would be pleased to return by the bearer (who has care of this and the Charter) a guinea and a half as Charter dues; and as you were so kind as proffer us five guineas on receiving your Charter, as a donation to the Mother Lodge, the dues, and whatever you are pleased to contribute, will be gratefully received, and for which you will be honoured in being placed with those daughters who have contributed to rear the mouldering ruins of her antient head, and whose names are to be recorded and written in letters of gold, to decorate the walls of the hoary Matron.

"Wishing you Brotherly love, unanimity, peace, and harmony,

"I remain, Brethren,

"Yours affectionately,

"ROBT. LAUGHLIN, Sec.

"By order, and in presence of the)
Depute-Grand Master, Wardens,)
&c., met at Kilwinning, 27th)
October 1779."

(To be continued).

We owe our esteemed Brother the Rev. H. W. Rugg, Editor of the *Freemasons' Repository*, an apology. We quoted an article from his journal in our issue of the 27th August—viz., "Progress in Masonry"—which we did not give him credit for. We trust he will excuse this apparent lack of courtesy, and accept this our expression of regret at the omission.

At the Southampton Lodge No. 394, over which Bro. Tilling presides, on Thursday, the 15th inst., the sum of five guineas was voted to the Royal Masonic Institution for Girls, and a vote of condolence was passed to the friends of the late Worshipful Bro. Cooper, who was the oldest Past Master of the Lodge. Deceased bequeathed a legacy of £200 to the Lodge.

The Metropolitan Chapter of Improvement will resume its meetings, at the "White Hart," corner of Abchurch Lane and Cannon Street, E.C., on Tuesday, 4th October, at half-past six o'clock. This Chapter of Improvement will continue to meet every Tuesday evening until the end of May.

REVIEWS.

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

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The Isiac Tablet of Cardinal Bembo; its History and Occult Signification. By Bro. W. WYNN WESTCOTT, M.B. Bath: M. H. Fryar.

Our able Bro. W. Wynn Westcott has recently edited a volume containing a copy of the curious Tablet termed the Isiac, with a convenient and appropriate commentary upon the same. The Isiac Tablet, termed also Tabula Bemina, Mensa Isiaca, was for some time in the possession of Cardinal Bembo; hence its secondary appellation. Its history is most singular and striking.

As Bro. Westcott well puts it, "mysterious in its conception, and of unknown origin," it "merits examination and research."

It is now in Turin, though it has passed through various startling vicissitudes.

It was at Rome when the Constable Bourbon stormed and sacked the Eternal City.

It was then sold to Cardinal Bembo, and at his death came into the possession of the Duke of Mantua.

When Mantua was besieged and taken, and plundered by the army of the Emperor Ferdinand II., it fell into the hands of Cardinal Pava, who presented it to the Duke of Savoy.

It is, as we said before, at Turin, in the Royal Palace, and is now described as a "pretty large copper plate, with silver imagery inlaid amid other steel enamel."

Another description of it is as follows:—

The Isiac Tablet is of bronze, the designs are inlaid upon its upper surface, and are composed partly of silver, and partly of a dark covered enamel, which has somewhat of the tint of steel, niello work.

It is 50 inches in length by 30 inches in breadth.

The earliest writer by whom it is mentioned in print would seem to be, as Bro. Westcott points out, Laurentius Pignorius, of Padua, who published an account of it, with a reduced drawing, at Venice in 1605.

A drawing of it, without any explanatory letter-press, was indeed published at Venice in 1559, by Æneas de Vico, and a second edition was also published at Venice in 1600 by Jacques Franco. Other copies of it have since appeared, but none since that by Montfaucon in 1717, it is believed, until the present edition.

We may add the drawing of the Tablet was made by Brother Westcott himself, many years ago, and strikes us as exceedingly skilful, artistic, and accurate. This curious relic of the past has occupied the attention and student-labours of very many learned men, amongst whom may be cited such as Pignorius, Montfaucon, Shuckford, Kircher, Warburton, Keyser, Caylus, Chifflet, the Abbe Baugier, the Abbe Pluche, Jablonski, Wilkinson, Eliphaz Levi, Bonwick and others.

About its age opinions have differed much, some believing it to be a very early specimen, some say of Roman art, while others accept it as a genuine relic of an Egyptian Temple, though its actual date is not quite so clear.

We gather from Bro. Westcott's words that Egyptologists are not "at one" on this subject.

Sir Gardner Wilkinson pronounces it a palpable forgery. M. Pierret, Keeper of the Antiquities of the Louvre, says it is purely Roman in art and idea, and not Egyptian at all, and executed in the time of Hadrian, while the learned Winkelmann declares "this monument has all the character of the most ancient Egyptian art."

It is undoubtedly in itself a most interesting specimen of the graving art, whether Italian or Egyptian, and whether it in truth hails from the land of the Pharaohs, or is an early Roman Tablet in honour of Isis; and it seems, therefore, to call for the candid consideration and close study of student-archæologists, whether Masonic or non-Masonic.

It is, no doubt, certain that when the "Religiones Peregrinæ" established themselves at Rome, the cult of Isis, like that of Mithras, seems to have been largely patronised by indigenous and foreign votaries.

On the whole, the probability is, we think, clearly deduced, that the Tablet represents, as Kircher has it (he is not, we know, a safe guide to follow), a Temple Tablet from one or other of the Egyptian shrines, deposited there, or suspended there, in honour and in veneration of Isis.

What it really represents is quite another and very difficult matter to decide or explain.

It may be, as some one has suggested, a mystical Calendar of the Seasons, or it may represent one of many Egyptian forms of occult meaning and Hieratic teaching.

It may, on the other hand, be nothing but a simple Egyptian tributary tablet to Isis, or even Neith.

It may have reference to secret ceremonies, or even to the mysteries, of which the Greek and Latin use was the reflex expression; it may even have some connection with a portion of the mysterious ritual of the Book of the Dead.

It certainly seems, when it is studied carefully, by what we yet know of the Egyptian hidden belief and mythology, to cover ground reserved for esoteric doctrines and ritual "aporreta."

There must be some meaning attached to this artistic and peculiar grouping of figures, emblems, and hieroglyphics. On this point we confess Bro. Westcott's explanations do not seem to us as clear as they might be.

It is said, for instance, that the hieroglyphics are not readable by Egyptologists, and that they were formed by one who neither understood the hieroglyphics or what they meant. This, if so, would necessarily settle the question as to actual date.

We may safely pass by good old Kircher's renderings, as none of them, here or elsewhere, have stood in the face of expert criticism,

or the discovery of the key to the Hieroglyphic inscriptions by Young, Champollion, Birch, and others.

But when we approach its real meaning, whether astronomical, mystic, or occult, in which latter our Bro. Westcott is a firm believer, we are confronted necessarily, and almost overwhelmed, by doubts, difficulties and gravest hesitation. We are inclined to repeat, "ex imo corde," the words quoted by Bro. Westcott approvingly from an older writer, "Lector quisquis es, aut perlege, et si potes perpende et intellige, aut abstine a censurâ."

The moment we touch upon occultism we reach to confines over which the greatest dimness, as well as the highest transcendentalism, reign supreme.

We cannot make an incursus into its "marvellous and far-extending domain," without feeling at once how true was the great Newton's wise adage, that we are like children playing with pebbles on the sea-shore; all before us seems obscurity, uncertainty, mystery.

We are as trembling neophytes halting at the door of the still shrouded adytum.

We seem to seek to raise—half alarmedly, half hesitatingly—the intervening veil.

The students of occultism have been comparatively few; the subject is immense, and is still, to a great extent, altogether unexplored.

It is indeed an "undiscovered country," except partially, and Eliphaz Levi, perhaps its latest and most striking guide, has showed us this, amidst many very significant explanations and startling dogmata, that the old Isiac sentence still is to the fore, and probably will ever remain so:—"I am Isis, and no mortal has ever yet withdrawn my veil."

It is indeed possible that that remarkable writer and professor of occultism was right when he said that he saw in this Isiac Tablet an Hermetic, a mystic explanation of the lost Book of Thoth. By this he means the key in fact to the alphabet of that fabled and incommunicable wisdom of primæval epochs, whether found buried in the tomb of Hermes or unfolded in the quaint terminology, the abstruse theories, the cryptic learning of Hermetic sages and Theosophists, hierophants, and mystagogues. This percolating through Oriental Hermeticism; the various mysteries, Hebraic Kabbala, and Christianised Rosicrucianism, the sagas and legends of the Sanct Graal, and other consecutive legends forms an esoteric doctrine ever weird and sacred, which has possessed and still possesses a most lively interest for the "rapt student," the thinking mind of all those who like to bury themselves in the remains of primitive ages, and seek to unlock the mystic portals of the hidden wisdom and higher aspirations of mankind. Having said thus much, we prefer to leave Bro. Westcott to tell his own tale, which he does with equal lucidity and modesty.

The students of the occult school seem increasing amongst us, and to them all we commend the perusal of this very striking and carefully compiled contribution.

We thank much Bro. Westcott for this his latest work on a subject he deals with *con amore* and in such a workmanlike manner; and we trust it will not by any means be the last contribution from his pen.

NOTICES OF MEETINGS.

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GROVE LODGE, No. 410.

A REGULAR meeting of this Lodge was held at the Sun Hotel, Kingston-on-Thames, on Saturday, 3rd inst., when the Worshipful Master, Bro. H. J. F. Damas presided, supported by Bros. H. J. P. Damas as S.W., Geo. White J.W., A. C. Greenwood I.G., W. E. Potter junior. Visitor—Bro. Hugh C. Damas S.D. 859, Lodge was opened in form, and the minutes of the previous meeting read and confirmed; after which it was advanced, and Bros. Alfred Craven Greenwood and William Etty Potter were raised to the sublime degree, the ceremony being performed in very efficient manner by the Worshipful Master. Subsequently a letter was read from Bro. Charles Greenwood P.P.G.R., Prov.G.S., tendering his resignation of the Secretaryship of the Lodge, an office which he has filled some years. The reason assigned was, that in consequence of numerous professional engagements and Masonic duties in connection with his appointments as Provincial Grand Secretary and Provincial Grand Scribe E. for Surrey, he was unable to devote such time to the duties, as he wished and considered necessary. He expressed regret at the severance of that connection with the Grove Lodge which he had so long enjoyed, but he should continue to take an interest in its welfare, and come amongst them as often as possible. The announcement was received with regret, and Bro. Greenwood's services to the Lodge as its Secretary were spoken of in the most eulogistic terms. The Worshipful Master then invested Bro. Alfred Craven Greenwood as Assistant Secretary, asking him to convey the request to his brother to continue in office as Secretary until the next installation meeting, as he did not consider it would be to the interest of the Lodge to disturb existing arrangements at an ordinary regular meeting. Some routine business having been disposed of, Lodge was closed in harmony, and the brethren afterwards partook of a sumptuous banquet, when the customary Masonic and other toasts were honoured, and a pleasant evening enjoyed.

LODGE OF LOYALTY, No. 1607.

THE annual installation meeting of this comparatively young, though assuredly progressive Lodge, was held on Saturday, 10th inst., at the London Tavern, Fenchurch-street, City, E.C., under the presidency of Bro. J. R. Large W.M.; Bros. R. S. Cushing S.W., A. J. Clark J.W. The other Officers and brethren in attendance were F. Brown P.M. Treasurer, J. Newton P.M. Secretary, E. Holds-

worth S.D., J. Hattersley Dir. of Cers., C. H. Webb P.M. S., F. W. Rose Assist S., Very Tyler; P.M.'s W. Gayton I.P.M., T. Jones, F. Carr, C. G. Hill, and W. F. Darnell; Bros. Barlow, Hodgson, Large, Bacon, Thompson, and Roberts. The following Visitors were also present:—Bros. Dunstan 1326, Smith S.W. 228, Olley S.W. 1524, Langman J.W. 1524, Wingham S.W. 25, Farries 1365, Plater 1347, Horscroft 211, Parker 1366, Taylor P.G.O. 2000, Green 1604, Skegg P.M. and Sec. 1441, Manton 1541, Eedle S.W. 1441, Clark J.D. 1679, Thompson P.M. 742, J. A. Brown 1672, Whiting 174, Johns 860. The minutes having been confirmed, the W.M. elect (Bro. Cushing) was inducted into the chair in a highly creditable manner by the outgoing Master (Bro. Large). The W.M. then appointed and invested the Officers for the ensuing year, prefacing each investment with an appropriate address. The new Officers are Bros. Large I.P.M., Clark S.W., Holsworth J.W., F. Brown P.M. Treasurer, J. Newton P.M. Secretary, Halford S.D., Hattersley J.D., Rose I.G., Bacon D.C., Webb P.M. S., Darnell P.M. Assistant S., A. T. Large Organist, Very Tyler. The newly installed Master, in a manner highly to his credit then initiated two gentlemen into the Order, and after announcing his intention of representing the Lodge at the forthcoming Festival in aid of the Royal Masonic Benevolent Institution for the Aged, the Lodge was closed with the usual hearty good wishes from the visitors. The brethren then adjourned to the banquet room, and after dinner the Worshipful Master gave the usual loyal toasts, "The Queen," the "Grand Master," &c., &c., which were accepted in cordial manner. The I.P.M. Bro. Large, then proposed the health of the newly installed Worshipful Master, which being heartily responded to, Bro. Cushing, in acknowledging the compliment, expressed his earnest hope that the Lodge would continue its steady progress, and when his year of office terminated he trusted that the confidence bestowed in him by the Brethren would not be found to have been misplaced. The toast of "the Initiates" was next submitted by the Worshipful Master; he tendered his thanks that the Lodge had found him some work to do, and expressed the hope that the initiates might find as great a satisfaction in their admission to the Order as the Lodge experienced in its welcome to them. Bros. Denny and Denham having gracefully replied, the Worshipful Master next proposed the health of the I.P.M., and paid a high tribute to the outgoing Master for his zeal and interest in the Lodge, and in the Craft generally, and handed to him, in the name of the Lodge, a handsome jewel, as a token of the regard and esteem in which he was held. The toast having been drunk with enthusiasm, Bro. Large responded. The Masonic Institutions, the Visitors, the Past Masters, the Treasurer and Secretary, the Officers and the Tyler's toasts were all honoured with characteristic heartiness. During the evening a capital selection of glees and part songs was rendered by Bros. Horscroft, Taylor and Plater, under the able direction of Bro. A. J. Brown. The brethren separated at a late hour after a most enjoyable evening.

New Concord Lodge of Instruction, No. 813.—Resumed its meetings at eight o'clock, on Wednesday, the 14th inst., at the Jolly Farmers' Tavern, Southgate-road, N. Bros. Potter W.M., Dixie S.W., Barnett J.W., Weeden Treasurer, Cordell Secretary, Powell J.D., Wild I.G.; P.M.'s C. Weeden acting Preceptor and Harper, with several other brethren who signed the attendance book. Lodge was opened in ancient form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Wild candidate. Bro. Dixie S.W. was unanimously elected W.M. for the next meeting. This was also the meeting night of the Benevolent Association. Lodge was closed in perfect harmony.

Creaton Lodge of Instruction, No. 1791.—On Thursday evening, at the Wheatsheaf Hotel, Goldhawk Road, W., Bros. Pardue P.M. W.M., Altman S.W., Cross J.W., Austin Treas., Craggs Sec. *pro tem*, Coombs S.D., Hagan J.D., Spiegel P.M. Preceptor, Walker I.G., P.M.'s Cochraue, Child, Sims, Raynham Stewart; also Bros. Cavers, Head, Sanson, Stounill, Stroud. The ceremony of initiation was rehearsed, Bro. Hagan candidate. The first, second, and third sections of the lecture were worked by the Preceptor, assisted by the brethren. Bro. Altman was elected W.M. for the ensuing meeting, and Bro. Raynham Stewart an hon. member.

Kingsland Lodge of Instruction, No. 1693.—On Monday, 19th instant, at the Cock Tavern, Highbury, N. Bros. Stockball W.M., Stretch S.W., Garrod J.W., Collingridge Secretary, Hammond I.G., Dixie acting Preceptor. Lodge was opened in due form and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Sheldrake candidate. Bros. Hammond and Sheldrake, two initiates of the mother Lodge, answered the questions leading to the second degree. Lodge closed in due form and adjourned till Monday, 26th inst., when Bro. Stretch S.D. 1950 will preside.

The Board of Benevolence held its monthly meeting at Freemasons' Hall, on Wednesday evening, when the President, Bro. Robert Grey, occupied the chair. It was announced that the balance of income of the Benevolent Fund for the year was £12 0s 6d. The recommendations made at the last meeting, amounting to a total of £260, were confirmed. There were twenty petitioners on the new list, which was much shorter than usual. Two of these were dismissed, and five deferred. The remainder were relieved with a total of £255, which was made up as follows:—One recommendation of £50, and one of £40; five grants of £20 each, two of £15 each, three of £10 each, and one of £5.

Obituary.

Bro. E. C. WOODWARD.

WE are called upon to-day to record the death of a well-known and in his day a popular Mason. Brother E. C. Woodward, who for the past three years has been in delicate health, died peacefully and in happy trustfulness, at his residence, Cranfield Lodge, Bexley Heath, on Friday, the 16th instant. A full record of Bro. Woodward's Masonic career was supplied by us in the sketch we gave of him in our Second Series of "Masonic Portraits," under the title of "A Boon Companion," and to this volume we refer those of our readers who may desire particulars. A few years back Bro. Woodward's portly presence and genial smile was a feature at many of our Metropolitan Meetings, he being associated with something like six or seven Lodges, besides some three or four R.A. Chapters. The funeral took place on Wednesday, at Kensal Green Cemetery, and amongst those who attended to pay a last tribute of respect, we noticed Bros. Lieutenant Wm. Coombes P.M. 382 P.G.S.D. Middlesex, W. J. Murlis P.M., J. Gillingham P.M., W. W. Morgan P.M., Bartle, Inspector Cripps; Messrs. Butler, Coombes, Paxley, Doggett, Rapson, Simpson, &c. The funeral service was most impressively conducted by the Rev. Davis, an old friend and neighbour of the deceased.

Bro. J. G. CHANCELLOR.

AMONGST recent losses sustained by the Masonic Craft is that caused by the demise of Bro. John Gyles Chancellor, of the Canonbury Lodge, No. 657. Our deceased brother had been an active worker in Freemasonry for close upon thirty years, and had filled the chairs in several Lodges and Chapters. He was also a Past Prov. Grand Deacon of Surrey; a Vice President, and had served four Stewardships for the Boys' School, and had been a member of its House Committee from 1868 to 1880. He also served three Stewardships for the Girls' School, and having qualified as a Vice-President, was made an honorary Vice-Patron in consideration of the able manner in which he had discharged his duties as a member of the Audit Committee. He had further constituted himself as a Life Governor of, and had served one Stewardship for, the Royal Masonic Benevolent Institution. His death, which occurred on Thursday, the 15th instant, at the age of 67 years, will be regretted by a wide circle of his Masonic and other friends.

Bro. WILLIAM ROWE.

On Monday afternoon the remains of the late Bro. William Rowe, who died at his residence, the Cottage, Bury-road, Gosport, on Thursday evening, the 15th inst., were interred in Ann's Hill Cemetery, the funeral being attended by a large number of friends. The body was enclosed in a shell covered by a massive polished oak coffin, fitted with brass mountings, and bearing a breast plate having an inscription to the effect that the deceased was seventy years of age. The Washington car was followed by ten carriages occupied by friends of the family, relatives, business acquaintances, and fellow-townsmen, by whom Bro. Rowe during the whole of the thirty-five years he has lived in the neighbourhood has been respected. Bro. Rowe was one of the oldest inhabitants of Gosport. Before the constitution of the Local Board of Health he was one of the Trustees governing the town and district, but has not been able during recent years to take an active part in public matters.

MASONIC LECTURE.

KNOBS AND EXCRESCENCES.

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

Address—8 Queen Street Place, London, E.C.

DANCING.—To Those Who Have Never Learnt to Dance.—Bro. and Mrs. JACQUES WYNMAN receive daily, and undertake to teach, ladies and gentlemen, who have never had the slightest previous knowledge or instruction, to go through every fashionable ball-dance in a few easy lessons. Private lessons any hour. Morning and evening classes.

ACADEMY—74 NEWMAN STREET, OXFORD STREET.

BRO. JACQUES WYNMAN WILL BE HAPPY TO TAKE THE MANAGEMENT OF MASONIC BALLS. FIRST-CLASS BANDS PROVIDED. PROBENOTUS ON APPLICATION.

DIARY FOR THE WEEK.

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

SATURDAY, 24th SEPTEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (Inst.)
 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)
 1679—Henry Mugeridge, Masons' Hall Tavern, E.C.
 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
 R.A. 176—Caveac, Albion, Aldersgate Street
 R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell
 1462—Wharfedale, Rose and Crown Hotel, Penistone
 1531—Chiselhurst, Bull's Head Hotel, Chiselhurst
 1965—Eastes, Parish Rooms, Bromley, Kent
 2048—Henry Levander, Station Hotel, Harrow

MONDAY, 26th SEPTEMBER.

- 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.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)
 1745—Farringdon, Holborn Viaduct Hotel
 1828—Shepherds Bush, Athenæum, Goldhawk road, W.
 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.)
 R.A. 1201—Eclectic, Freemasons' Hall, W.C.
 48—Industry, 34 Denmark-street, Gateshead
 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
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 408—Three Graces, Private Rooms, Haworth
 433—Hope, Swan Hotel, Brightingsea
 467—Tudor, Red Lion Hotel, Oldham
 613—Unity, Masonic Hall, Southport
 999—Robert Burns, Freemasons' Hall, Manchester
 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. 827—St. John, Masonic Temple, Halifax Road, Dewsbury
 R.A. 1045—Stamford, Town Hall, Altrincham
 M.M.—The Old York, Masonic Hall, Bradford
 M.M. 146—Moore, Masonic Rooms, Athenæum, Lancaster

TUESDAY, 27th SEPTEMBER.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Anderton's Hotel, Fleet Street, E.C.
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 186—Industry, Freemasons' Hall, W.C.
 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, Grayhound, Richmond, at 7.30 (Instruction)
 860—Dalhousie, Sisters' Tavern, Fownall-road, Dalston at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1158—Southern Star, Bridge House Hotel, London Bridge
 132—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In)
 1349—Friars, Liverpool Arms, Ganning Town, at 7.30. (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1441—Ivy, Surrey Masonic Hall, Camberwell New Road
 1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champ on, Aldersgate Street, at 7. (Instruction)
 1472—Jenley, Three Crowns, North Woolwich. (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Horsey 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 8.30
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 548—Wellington, White Swan Hotel, Deptford
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 24—Newcastle-on-Tyne, Freemasons Hall, Grainger-st., Newcastle 7.30 (In)
 160—True Friendship, Old Ship Inn, Rochford
 253—Tyrian, Masonic Hall, Corder-street, Derby
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 463—East Surrey of Concord, Kings' Arms Hotel, Croydon, at 7.15. (Inst.)
 573—Perseverance, Shenstone Hotel, Hales Owen
 624—Abbey, Masonic Hall, Union-street, Barton-on-Trent
 897—Loyalty, Fleece Inn, St. Helens, Lancashire
 986—Hesketh, Grapes Inn, Croston
 1016—Elkington, Masonic Hall, New-street, Birmingham
 1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
 1312—St. Mary, White Hart Hotel, Bocking
 1358—Torbay, Town Hall, Paignton
 1479—Halsey, Town Hall, St. Albans
 1566—Ellington, Town Hall, Maidenhead
 1609—Dramatic, Masonic Hall, Liverpool
 1636—St. Cecilia, Royal Pavilion, Brighton;

- 1675—Antient Briton, Masonic Hall, Liverpool
 2025—St. George, St. George's Hall, Stonehouse, Devon
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 124—Concord, Freemasons' Hall, Old Elvet, Durham
 R.A. 721—Grosvenor, Masonic-chambers, Eastgate-row-north, Chester
 R.A. 815—Blair, Town Hall, Hulme, Manchester
 R.A. 1094—Temple, Masonic Hall, Liverpool.
 K.T.—Plains of Tabor, Swan Hotel, Colne

WEDNESDAY, 28th SEPTEMBER.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)
 30—United Mariners', The Lizard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 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, Balham Hotel, Balham, at 7. (Instruction)
 753—Prince Frederick William, Lord's Hotel, St. John's Wood
 781—Merchant Navy, Silver Tavern, Barlett-road, E. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruc.
 398—Temperance in the East, 6 Newby Place, Poplar
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruct)
 1056—Victoria, Guildhall Tavern, Gresham-street, E.C.
 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.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In)
 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)
 32—St. George, Adelphi Hotel, Liverpool
 86—Loyalty, Masonic Hall, Prescott, Lancashire
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 220—Harmony, Garston Hotel, Garston, Lancashire
 258—Amphibious, Freemasons' Hall, Hockmondwike
 277—Friendship, Freemasons' Hall, Union-street, Oldham
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 380—Integrity, Masonic Temple, Commercial-street, Mary, near Leeds
 439—Scientific, Masonic Room, Bingley
 580—Harmony, Wheat Sheaf, Ormskirk
 697—United, George Hotel Colchester.
 724—Derby, Masonic Hall, Liverpool
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 996—Sondes, Eagle Hotel, East Dereham, Norfolk
 1039—St. John, George Hotel, Lichfield
 1083—Townley Parker, Brunswick Hotel, Piccadilly, Manchester
 1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
 1119—St. Bede, Mechanics' Institute, Jarrow
 1218—Prince Alfred, Commercial Hotel, Moseley, near Manchester
 1219—Strangeways, Masonic Rooms, King Street, Manchester
 1261—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
 1283—Ryburn, Central Buildings, Town Hall Street, S. by Bridge
 1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire
 1511—Alexandra, Hornsea, Hull (Instruction)
 1633—Avon, Freemasons' Hall, Manchester
 1723—St. George, Commercial Hotel, Town Hall-square, Bolton
 1953—Prudence and Industry, George Hotel, Clarendon, Somersetshire
 1967—Beacon Court, Gluzee Fort Hotel, New Brompton, Kent
 R.A. 225—St. Luke's, Freemasons' Hall, Soane Street, Ipswich
 R.A. 226—Benevolence, Red Lion Hotel, Littleborough
 R.A. 606—Segontium, Carnarvon Castle, Carnarvon
 R.A. 625—Devonshire, Norfolk Arms Hotel, Glossop
 M.M.—Ho-ve, Masonic Hall, New Street, Birmingham
 M.M.—Northumberland and Berwick, Masonic Hall, Market-street, Newcastle
 M.M. 19—Fowke, Freemasons' Hall, Leicester
 M.M. 174—Athol, Masonic Hall, Severn-street, Birmingham

THURSDAY, 29th SEPTEMBER.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, Colingo-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)
 335—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 395 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)
 1158—Southern Star, Pheasant, Staungate, Westminster-bridge, at 8 (Inst.)
 1278—Burdett Courts, Swan Tavern, Bedford Street, E.C., at 8 (Instruction)
 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 8.30 (Inst)
 1524—Duke of Connaught, Palmerston Arms, Grosvenor Park, Grosvenor, at 8 (In.)
 1557—D. Connaught, Palmerston Arms, Grosvenor Park, Grosvenor, 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, Stirring Castle Hotel, Church Street, Clarendon Hill. (Instruction)
 1625—Tredegar, Wellington Arms, Wellington Road, Bury, E. at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 8.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Church, Clerkenwell, at 8 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1791—Creston, Wheatshaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Northampton House, St. Paul's Road, Camberly, at 8. (Instruction)
 111—Restoration, Freemasons' Hall, Darlington
 116—Royal Lancashire, Swan Hotel, Gateshead
 208—Three Grand Principles, Masonic Hall, Dewsbury
 249—Mariners, Masonic Hall, Liverpool
 275—Harmony, Masonic Hall, South Park, Huddersfield
 276—Good Fellowship, White Hart Hotel, Sandwell
 283—Amity, Swan Hotel, Market-place, Huddersfield
 286—Samaritan, Green Man Hotel, Bury
 337—Candour, New Masonic Rooms, Uppermill, Salford
 341—Wellington, Cinque Ports Hotel, Bury
 344—Faith, Bull's Head Inn, Radcliffe, Manchester
 346—United Brethren, Royal Oak Inn, Clarendon Hill, at 8 (Inst)
 369—Limestone Rock, Masonic Hall, Clarendon Hill, Bury
 449—Cecil, Sun Hotel, Hichin
 456—Foresters, White Hart Hotel, Uttoxeter
 482—Bank Terrace, Hargreaves Arms Hotel, Ayrington
 636—Ogle, Masonic Hall, Mompeth
 651—Brecknock, Castle Hotel, Brecon
 659—Blagdon, Ridley Arms Hotel, Blyth

- 807—Cabbell, Masonic Hall, Theatre Street, Norwich
- 904—Phoenix, Ship Hotel, Rotherham
- 966—St. Edward, Literary Institute, Leek, Stafford
- 1000—Priory, Middleton Hotel, Southend on Sea
- 1164—Eliot, Private Rooms, St. German's, Corwall.
- 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
- 1313—Fermor, Masonic Hall, Southport, Lancashire
- 1576—Dee, Union Hotel, Parkgate, Cheshire
- 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
- 1587—St. Giles, Royal Oak Hotel, Cheadle
- 2131—Brownlow, Town Hall, Ellesmere, Shropshire
- R.A. 57—Humber, Freemasons' Hall, Hull
- R.A. 303—Benevolent, Holland's Road East, Teignmouth
- R.A. 1235—Phoenix of St. Ann, Court Hotel, Buxton
- M.M. 32—Union, Freemasons' Hall, Cooper-street, Manchester
- K.T. 34—Albert, Masonic Rooms, 23 Ann-street, Rochdale

FRIDAY, 30th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7
- 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
- 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)
- 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
- 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
- 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
- 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
- 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)
- 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)
- 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)
- M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
- M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)
- 401—Royal Forest, Hark to Bounty Inn, Slaidburn
- 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
- 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
- 566—St. Germain, Masonic Hall, The Crescent, Selby
- 652—Holme Valley, Victoria Hotel, Holmfirth
- 810—Craven, Devonshire Hotel, Skipton
- 1034—Eccleshill, Freemasons' Hall, Eccleshill
- 1143—Royal Denbigh, Council Room, Denbigh
- 1385—Gladsmuir, Red Lion, Barnet
- 1391—Commercial, Freemasons' Hall, Leicester
- General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
- R.A. 242—Magdalen, Guildhall, Doncaster
- R.A. 471—Silurian, Freemasons' Hall, Dock Street, Newport, Monmouthshire
- R.A. 897—Loyalty, Masonic Buildings, Hall Street, St. Helens
- R.A. 945—Abbey, Abbey Council Chambers, Abingdon

SATURDAY, 1st OCTOBER.

- General Committee Boys' School, Freemasons' Hall, at 4
- 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)
- 1559—New Cross, New Cross Hall, New Cross
- 1572—Carnarvon, Albion Tavern, Aldersgate-street
- 1622—Rose, Surrey Masonic Hall, Camberwell
- 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
- 1949—Brixton, Brixton Hall, Acre Lane, Brixton
- 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. 173—Phoenix, Freemasons' Hall, W.C.
- 149—Peace, Private Rooms, Meltham
- 303—Prince George, Private Rooms, Bottoms, Eastwood
- 453—Chigwell, Forest Hotel, Chingford
- 1223—Amherst, Amherst Arms Hotel, Riverhead, near Sevenoaks
- 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
- 1486—Hova Ecclesia, Old Ship Hotel, Brighton
- 1567—Eliot, Railway Hotel, Feltham

MARK MASONRY.

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ST. JOHN'S LODGE (T.I.)

A MEETING of the above Lodge was held at Freemasons' Hall, Bolton, on Thursday, the 8th instant. Bros. E. G. Harwood W.M., W. Wadson S.W., N. Nicholson J.W., W. Court M.O., G. P. Brockbank P.G.W. Treasurer, W. Cooper Past Prov. G.D. Secretary, R. H. Phillips Conductor, J. Eckersley S.D., R. Jones J.D., Thomas Nightingale Timekeeper, W. H. Brown Steward, T. Higson Tyler, E. W. Brockbank, John Kenyon P.S.G.D., James Horrocks P.S.G.D., J. F. Skelton, John Hardcastle, Edward Gregory, William Wood, George Stirling, John Wolstenholme, J. W. Thompson, John Booth, T. H. Heyes, J. Hibbert, W. Green, R. Whees, R. W. Howe P.P.G.O. Hants and Isle of Wight Organist, R. Johnson, R. H. Swindlehurst, Thomas Murphy, George E. Greenhalgh, Thomas Morris P.M. Past Prov. G.S.B., Henry Critchley, John Whittaker, John Alcock P.M. Past Prov. G.S.B., Thomas Horner, Thomas Morris (Halliwell). The minutes of the last meeting were read and confirmed, after which Bro. Brockbank announced that a petition to the Mark Benevolent Fund on behalf of the daughter of a deceased brother had been favourably received by the Board, who had placed her upon the foundation of the Institution, and granted her the requisite sum for education and clothing. Much gratification was expressed by the brethren at the result, which had been attained with great promptitude and attention on the part of the officials connected with the Mark degree. Three candidates, all members of the Anchor and Hope Lodge, No. 37, were balloted for and elected; two being in attendance, viz., Bros. Murphy and G. E. Greenhalgh, were advanced to the honourable degree of Mark Master Mason by Bro. Kenyon, who also explained the working tools of the degree, and delivered the lecture to the candidates. A cordial vote of thanks was accorded to Bro. Kenyon for his arduous services, and many compliments were

paid to him for his effective rendering of the ritual. Bro. Wadson was elected W.M. for the ensuing year, and Bro. Brockbank re-elected as Treasurer. Bros. Phillips and Brown were appointed to audit the accounts of the past year. A portion of the Ancient Charges were read by the Senior Warden, and the Lodge closed in peace and harmony at eight p.m. The brethren adjourned to the banquet hall and partook of refreshments.

KING SOLOMON AS AN ART PATRON.

THE reign of David had been a brilliant period of growth and consolidation, of advance in civilisation, wealth, and culture; and Solomon inherited a territory, a people, and an exchequer such as fell to the lot of no other ruler of the Jews. We, who view him through the light cast on his character by the degradation of his later years, find him a repulsive rather than an attractive character, but to his subjects this radiant and beautiful young king, surrounded by the gorgeous magnificence dear to the Oriental heart, and already endued with unusual wit and wisdom, seemed to carry with him glad auguries of peace, magnificence, and prosperity. It was not only that he was very beautiful in person, gracious in manner, brilliant and wise in speech, that he inherited in a great measure his father's poetic genius and love of music, but he devoted himself in an unprecedented degree to the internal government of his kingdom, and he possessed to perfection the Hebrew talent for commerce. True, he early showed signs of the defects natural to men of his temperament; the sensuousness of the Song of Songs betrays a character naturally inclined to self-indulgence and luxury, and his marriage with the daughter of the King of Egypt, contracted for reasons of State policy suggests that even in his youth he regarded the obligations of religion lightly. The marriage was regarded with something like horrified surprise on the part of the Israelites, but it fulfilled its immediate purpose by cementing peace with Egypt and promoting commerce in the linens and woollens of the Hebrews, who received in exchange the Egyptian war horses and chariots which Solomon, contrary to Hebrew tradition, deemed essential to the maintenance of peace. Some show of power was indeed necessary to secure the safety of a city overflowing with gold and jewels, as Jerusalem became in Solomon's later days; and that he restrained his people from warfare was rather because he placed a high value on peace than because he had no occasion for war. For he allowed a new Syrian kingdom to arise at Damascus, far more dangerous to Israel than that of Soba which had been destroyed, and during his reign the Edomites regained the whole of their territory with the exception of the port of Elath, so that he bequeathed to his successor an insecure throne and a kingdom surrounded by formidable enemies. His wisdom expended itself chiefly in personal learning, matters of home policy, and commercial enterprise; for by his administrative reforms he laid the foundations of a well-managed State, and under him the commercial resources of the kingdom were thoroughly developed. Hitherto the carrying trade had been entirely in the hands of the Phœnicians, who, however, confined themselves to the Mediterranean; but the conquest of Edom provided the Israelites with an opening to the Red Sea by way of the Gulf of Akaba, and Solomon made the most of this tremendous addition to his powers. The Hebrews were ignorant of the arts of shipbuilding and navigation, but the Phœnicians were willing partners in this enterprise, and they furnished builders for the fleet, and skilled mariners for the officers and superior seamen of the vessels. The first voyage was one of discovery, for the region below the Red Sea was as yet unexplored, though it is probable that Solomon knew something of the products of Southern Asia before he undertook so expensive a work as the building and manning of a merchant fleet. The voyage of these vessels occupied three years, and extended down the Red Sea and the Gulf of Aden, and across the Indian Ocean, as far as Madras and Ceylon; and the ships returned laden with treasures, all rare, and many of them hitherto unheard of in Israel—gold, silver, precious stones, nard, aloes, sandalwood, cypress, ivory, apes and peacocks, fantastic and beautiful creatures of which the like had never been seen before. But, besides these ocean-going vessels, Elath was the port for a great number of coasters, trading with the ports on the Red Sea, and probably it was through these that the Queen of Yemeu or Sheba first heard of the wisdom of Solomon and of the splendour of his palaces. For everywhere the traders took with them stories of the prosperity of fruitful Israel, of the magnificence of her cities, and of the wisdom, wit, and justice of her poet king. South to Aden, east to Ceylon, the seamen carried their story, and the overland traders of the Continent bore the same news in their caravans; so that the East still teems with legends and traditions of the learning of Solomon, his skill in magic, and the magnificence of his cities.—F. Mabel Robinson, in "The Magazine of Art" for September.

"Illustrations," Mr. F. G. Heath's pictorial magazine, in commencing its third volume in October, with a specially-designed cover and pictorial section headings for its departments of Amusement, Art, Biography, Economy, Invention, Literature and Science, will include a series of illustrated articles on "Pretty Places," mostly by the Editor; on "The Church and Church Buildings," by the Rev. D. J. Mackey, M.A., some time Canon of St. Ninian's Cathedral, Perth; on "Musical Musings," by Mr. F. J. Crowest; on "Garden, Field and Farm," by Mr. William Earley; on "Fern Gossip," by the Editor, and short stories and sketches, one of which will be "Our Neighbourhood," a sketch of universal application, by Mrs. Pender Cudlip ("Annie Thomas"). Messrs. W. Kent and Co. are the publishers.

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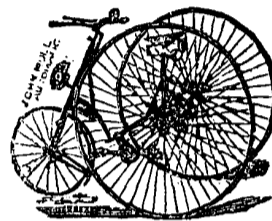
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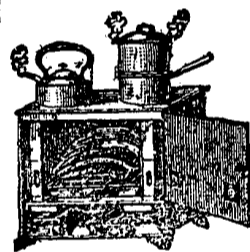


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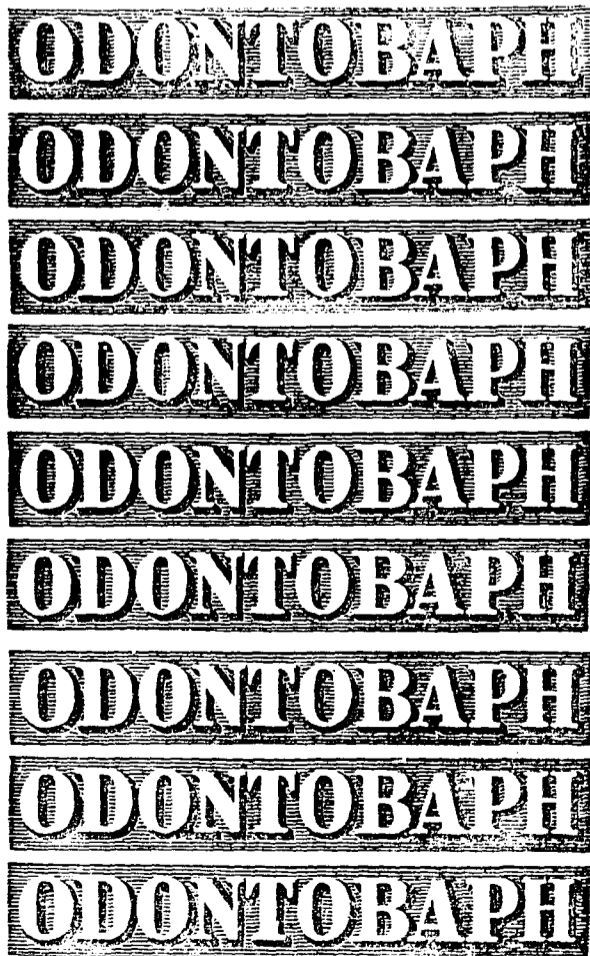
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