

THE FREEMASON.

The Organ of the Craft, a Weekly Record of Progress in
FREEMASONRY, LITERATURE, SCIENCE, AND ART.

Reports of the Grand Lodges are Published with the Special Sanction of

HIS ROYAL HIGHNESS THE PRINCE OF WALES, THE M.W. GRAND MASTER OF ENGLAND; HIS GRACE THE DUKE OF ABERCORN, M.W. GRAND MASTER OF IRELAND;
THE RIGHT HON. THE EARL OF MAR AND KELLIE, M.W. GRAND MASTER OF SCOTLAND; AND THE GRAND MASTERS
OF MANY FOREIGN GRAND LODGES.

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CONTENTS.

LEADERS	503	REPORTS OF MASONIC MEETINGS—	
Supreme Grand Chapter	504	Craft Masonry	508
Some Ancient York Masons and their Early		Instruction	510
Haunts (Continued)	504	Royal Arch	510
Representative Banquet in Celebration of		Mark Masonry	510
the Completion of Sir Moses Montefiore's		Laying the Foundation Stone of a Church	511
Hundredth Year	505	Nursing Home for Gentlemen's Children	511
CORRESPONDENCE—		and Young Adults	511
Masonic Mendicancy	507	Ancient and Accepted Rite	511
The Craft and the Institutions	507	Obituary	511
Masonic Impostors	507	The Craft Abroad	512
Masonic Portraits (Unknown)	507	Masonic and General Tidings	582
Notes and Queries	507	Lodge Meetings for Next Week	Cover.

THE party which left London on the 23rd to assist our esteemed GRAND SECRETARY in the consecration of two lodges in the Isle of Man were composed of the following brethren: Lieut.-Col. SOMMERVILLE H. BURNEY, P.G.D.; Rev. C. SPENCER-STANHOPE, P.G. Chap.; FRANK RICHARDSON, P.G.D.; C. J. BANISTER, P.G.S.B.; and EDGAR BOWYER, P.G. St. Br. The proceedings evoked considerable enthusiasm among the brethren in the Island, and a successful start has been made. We shall be able to give a full account in our next.

WE beg to call attention to the two following paragraphs from the *Times* of Montreal, of 14th and 16th October respectively. They will create great amusement in England, whether "canards" or not, and we should think equally in Quebec. We defer fuller editorial remarks until next issue. "It was today stated that Mr. JOHN H. ISAACSON, Grand Secretary of the Quebec Grand Lodge of Freemasons, has written to the Prince of WALES, as Grand Master of the Grand Lodge of England, intimating that if he did not cause to be withdrawn the warrants of the English lodges here before the 1st January, 1885, they would be declared to be clandestine lodges." "It is reported that the Grand Master of the Grand Lodge of Quebec has prepared an edict, proclaiming the sovereign and supreme jurisdiction of the Grand Lodge of Quebec, and declaring that all Masons holding of the Grand Lodge of England are irregular and clandestine. The edict is understood to be at present in process of circulation. The probability is that the issuance of the document will only tend to still further complicate matters, without in any way leading to a satisfactory issue. Prominent English Masons, who were questioned on the subject, declared that they were not prepared to be 'bulldozed' into renouncing their allegiance."

BRO. WHYTEHEAD, in a very opportune paper last week, calls attention to a fact, which, though for some time known to Masonic students, is hardly yet realized by the majority of English Freemasons. It is the existence of an organised body of Freemasons,—Speculative and Operative,—in the seventeenth century. Dr. PLOT (a non-Mason) first called attention to the fact itself, and the publication of RANDLE HOLMES' works and ASHMOLE'S Diary confirmed the assertion of one who does not (by the way) appear to have been very friendly to our Order. This undoubted state of things seems to have been slurred over, if not ignored and forgotten, by our Masonic historians. ANDERSON, in 1723, for some reason or other, (perhaps explicable), does not mention the matter, though, in 1738, he glances at it in the extracts from ASHMOLE'S Diary, Dr. PLOT'S remarks, and the seventeenth century connection with Freemasonry of INIGO JONES, Sir CHRISTOPHER WREN, and the Duke of RICHMOND. Until quite recently our best writers passed the seventeenth century history over, as perhaps a subject somewhat difficult to explain, though in the British Museum more than one seventeenth century Guild Legend remained, as if reproduced then to meet a want, to satisfy a demand. And yet nothing seems now to be more clear than that from 1646 (certainly), an English Masonic Body existed akin to in this important fact, that non-operatives were members of the lodges. our own. It is not too much to say that Masonic life was going on at Warrington in 1646; York, 1663; Chester, 1670, at any rate; London, 1682; Staffordshire, 1686 (and there and elsewhere much earlier), if Dr. PLOT be correct, and again at York about 1690. If the Swalwell Lodge traditions are correct, that lodge was in existence in the seventeenth century, and we have no doubt, as time runs on, these evidences will be multiplied. The importance of Bro. WHYTEHEAD'S paper then amounts to this,—that in the theory of Masonic history, being continuous, which the nineteenth century proclaims, he supplies another goodly link in that happy chain of undoubted and authentic facts, which is

now irresistible and which after long years of forgetfulness and desuetude is lengthening, hour by hour. We cannot expect full light all at once, but let us hail the twilight (keeping clear of *moonshine* however), and seek to hasten the dawn of a clearer day.

THE progress of Masonic investigation leads to many questions, and opens up curious problems. To-day we are in a better position in some respects of solving the potent difficulties of the case than were our forefathers. Libraries have been overhauled, MSS. have been collated, old books have been searched, "curios" have been collected, until, as it were, the astounding fact of a wide-spread Masonic life has been irresistibly brought before us, of which our forefathers were apparently ignorant, or of which if ever they knew anything they had let their knowledge "slide." To realize what we mean, let us go back thirty years, (a generation), and let us suppose a student trying to write a short and compendious history of English Freemasonry, what authorities had he to go to? What "landmarks" had he to deal with? What official statements to reply on? True it is we had HUTCHINSON, OLIVER, and PRESTON. If he understood German and French, he had also CLAVEL and THORY, RAGON and BESUCHET, KRAUSE, FALLOU, and the Attenburgh school. But when we came to look into details, the minutiae of English Masonic history, we were confronted by statements without authority, dates which were anachronisms, and "sheepwalking" so serious, and so persistent, that we can fancy many and many a student turning from his self-imposed task sadly or contemptuously away, with the conviction forced upon him, "nolens volens," that Masonic history was a jumble and a crux, almost hopeless to arrange or to solve. The era of our uncritical school was in full force and life, and Masonic students were few and far between. At this hour, that band of students which for some years, if not all following the same path, yet with the same great plan, namely "Historic and Masonic truth," has really achieved wonders, and if only we do not become impatient or unreasonable, and lose our balance, so far a prosperous voyage will result in yet greater achievements. The labours of FINDEL, KLOSS, STEINBRENNER, FORT, CARSON, C. McCALLA, D. M. LYON, HUGHAN, GOULD, RYLANDS, WHYTEHEAD, LUKIS, DARUTY, MASONIC STUDENT, and other familiar names have thrown light on recondite theories and accredited facts. The history of the Compagnonage, Lodge Life, Hermeticism, the Grades, the Royal Arch, Rosicrucianism, and the Seventeenth century English Freemasonry have all been touched upon, explored, upon opened out, and though all is not as yet quite clear or certain,—though we cannot, as we ought not hastily, speak decidedly or dogmatically on many an interesting point, yet our "coup d'œil" is far more true and clear, our interest deeper, our realization of Masonic history more distinct and encouraging than when some of us, 30, 20, 15 years ago, began our researches, or commenced our labours in Masonic Archæology, then practically a "sealed book" to the great majority of the Craft. Supposing we had written a lecture on English Masonic history 30 years ago, how different in general and particular must a similar lecture be to-day. And therefore let us take courage and keep working. There is much on which we want clearer light and public knowledge. There are many points yet in comparative obscurity. Let us be patient and persevering. Time, which heals and shows us all things here, will yet enable many an honest student to clear up discrepancies, and solve doubts, harmonize anachronisms, and answer queries, which are still before us in vivid reality, but which will yet, let us depend upon it, yield to careful and painstaking, and expert investigation.

OUR well-known and esteemed Bro. SPETH, of Streatham House, Clarendon-road, Cliftonville, Margate, has set up a nursery home for children, a fact which we think our readers may like to know. Such an institution, much wanted and often in demand, seems to us a most useful and humanitarian movement, deserving alike of patronage, sympathy, and recognition. Under the conjoint management and care of Bro. and Mrs. SPETH, and with the aid of expert nursing and overlooking, we feel convinced that all that solicitude can suggest, or kindness effect, will be manifested and developed in the nursery home at Margate, thus commenced and opened by Bro. and Mrs. SPETH. To any requiring such a useful and valuable institution we recommend them to apply at once to our esteemed Bro. W. SPETH.

SUPREME GRAND CHAPTER.

The following is the agenda paper of the business to be transacted at the Quarterly Convocation of Supreme Grand Chapter, at Freemasons' Hall, on Wednesday evening next, at six o'clock:

The minutes of the last Quarterly Convocation to be read for confirmation.

THE REPORT OF THE COMMITTEE OF GENERAL PURPOSES.

To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to report that they have examined the accounts from the 16th July to the 14th October, 1884, both inclusive, which they find to be as follows:

To Balance, Grand Chapter	£1653 16 1	By Donations to the 3 Masonic Charitable Institutions	£1500 0 0
" Unappropriated		" Disbursements during the Quarter	212 16 0
" Account	198 13 4	" Balance	167 6 11
" Subsequent Receipts	214 9 10	" " Unappropriated	Account	186 16 4
	£2066 19 3			£2066 19 3

Which balances are in the Bank of England, Western Branch.

The Committee have likewise to report that they have received the following petitions:

1st. From Comps. Henry Edmund Frances, as Z.; Thomas Holland, as H.; William Henry Harris, as J.; and six others for a chapter to be attached to the St. Ambrose Lodge, No. 1891, London, to be called the St. Ambrose Chapter, and to meet at the Barons Court Hotel, West Kensington, London.

2nd. From Comps. Edwin Matthew Lott, as Z.; Theophilus Thomas Phillips, as H.; Henry Joseph Lardner, as J., and six others for a chapter to be attached to the Mozart Lodge, No. 1929, Croydon, to be called the Mozart Chapter, and to meet at the Griffin Hotel, Kingston, in the county of Surrey.

3rd. From Comps. Edward Masters, as Z.; William Webster, as H.; Alban Gee, as J., and six others for a chapter to be attached to the Parramatta St. George Lodge, No. 1943, Parramatta, to be called the Cumberland County Chapter, and to meet at the St. George's Masonic Hall, Parramatta, New South Wales.

The foregoing petitions, being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee recommend that the Excellent Comps. Sir Albert W. Woods, P.G.W., Grand Director of Ceremonies of the Grand Lodge, and Frederick Adolphus Philbrick, O.C., Grand Registrar, be added to the Committee appointed by Grand Chapter on the 6th of August last to revise the Royal Arch Regulations.

(Signed) JOHN CREATON, P. Pr. G. Soj.,
Freemasons' Hall, London, W.C., President.
15th October, 1884.

SOME ANCIENT YORK MASONS AND THEIR EARLY HAUNTS.

BY BRO. T. B. WHYTEHEAD.

Continued from page 493.

In 1711 Sir Wm. Hawkesworth, Bart., seems to have been elected President, and in 1712 he occupied that position at the time of the first known existing minute, which runs as follows:

"March the 19th. 1712. At a private lodge, held at the house of James Borehams, situate in Stonegate, in the city of York, Mr. Thomas Shipton, Mr. Caleb Greenbury, Mr. Jno. Norryson, Mr. Jno. Russell, Jno. Whitehead, and Francis Norryson were all of them severally sworn and admitted into the Honourable Society and Fraternity of Freemasons. GEO. BOWES, Esq., Deputy President. Jno. Wilcock also admitted at the same lodge."

and then follow the signatures of the seven candidates. The Bowes family occupied leading positions for some centuries in York, and a brother of the Deputy President was Sheriff in 1720. Geo. Bowes died in 1724. He lived in Petergate, and his wife was a daughter of Sir John Legard, the first baronet of the Ganton family, and ancestor of Bro. Sir Chas. Legard, of Ganton. Bro. Bowes's grand-daughter married a Foord, of Driffield. The Greenburys were also a leading local family. John Whitehead, or Whytehead, for they spelt the name both ways in those days, was Sheriff of York in 1717. His brother William was Lord Mayor in 1734, and his brother Thomas, who was my great great great grandfather, was Mayor of Scarbro in 1736. I can make out nothing of the other candidates, but Russell subsequently became Secretary of the lodge, as will be seen hereafter. This is the first intimation that we have of the place where our earliest brethren met, but I have no doubt that the same roof sheltered William Baron and his lodge in 1663, for in those days, especially houses, had their specialities, and connections were generally long lasting. The question is, where was the house of James Borehams? I believe in those days there were only four good houses of entertainment in Stonegate, those known later (and possibly even then) as the Saracen's Head, in Coffee Yard, the Punch Bowl, the Star, and the White Dog, afterwards called the White Hart. The latter was pulled down a few years ago and a modern house erected on the site. It was a famous house, and I remember well its picturesque appearance, with overhanging gables in the best style, and broad eaves. It contained a large room capable of dining 150 persons, but there is no tradition of its ever having had a Masonic connection. "James Borehams," was not the Star Inn, as will be seen by a later minute, and there is every probability that it was the Punch Bowl, a house that certainly had a Masonic connection last century, as we all know. The Punch Bowl still exists and is a good example of the old fashioned town hostelry in the times when clubs and guilds were the order of the day, and conviviality was the rule, and not the exception.

It was very natural that the earliest meetings should be held in Stonegate, the street up which the bulk of the material for the erection of the Cathedral was hauled from the river side. The operatives would certainly frequent houses in the neighbourhood of their work, and it is said that the foundations of the houses in that street rest on and are surrounded by stone chippings.

James Borehams, was again the place of meeting on June the 24th, 1713 (the date of the next minute). On this occasion "Sir Walter Hawx-

worth, Knt. and Barrt, President," was present. An engraved mezzotint portrait of this worthy was published by "A. Lumley," and the York and Eboracum Lodges each possess a copy. He appears in the enormous full-bottomed wig and ruffles of the period, and has a most genial and benevolent cast of face. Probably the original portrait would be found at Farnley Hall, for the Fawkes family are the present representatives of the Hawksworths.

Sir Walter died in 1735, leaving an only daughter, who married Thomas Ramsden, of Crawsthorpe, and from them came the present Fawkes, of Farnley Hall. Sir Walter's wife was a daughter of John Ayscough, of Osgodby. In 1715 our brother, the last baronet, was associated with the Lord Mayor, Sir Wm. Robinson, and other city magistrates, in the proceedings against the recusants, work which must have sadly gone against the grain, for some of these unfortunates were brother Masons, and members of the lodge at York.

The next minute records a meeting at the same house on the 7th August, 1713, and on this occasion "Robert Fairfax, Esq., Tobias Jenkyns, Esq., and the Reverend Mr. Robert Barker" were admitted and sworn before Bro. Geo. Bowes. The Rev. R. Barker was ordained in York Minster in 1698, and was an M.A. of Sydney Sussex College. He was curate of Holme, on Spalding Moor, in 1726.

This Robert Fairfax was a very important person in York in those days, and was Lord Mayor in 1715. He was a grandson of Sir William Fairfax, of Steeton, who was a Cromwellian, and was killed at the siege of Montgomery Castle. Robert Fairfax was a Vice-Admiral in the Royal Navy, and married a daughter of Robert Bushell, of Ruswarp. Exactly a month after he was made a Mason he fought the election, to which I have before referred, with Bros. Jenkyns and Robinson, and in 1714 he was made an Alderman. He was a most benevolent man and founded some of the York charities that still exist. He died in 1725, and was buried at Newton Pymme, the present seat of his descendants. His daughter married Henry Pawson, who was Sheriff of York in 1723 and a member of the lodge at York.

Bro. Tobias Jenkyns was another prominent York man, and a great politician. He was Lord Mayor in 1701 and again in 1720, but as early as 1695 he had defeated Edward Thompson in a Parliamentary contest for York. He was a son of Col. Jenkins, of Grimston, near York. His wife was a daughter, of Charles Duke of Bolton, and his only daughter married Sir Henry Goodricke, Bart., of Ribston. The Goodrickses were at one time the owners of the site of the Ancient Priory of the Holy Trinity in Micklegate, York.

The next meeting was held on the 18th December of the same year, at Borehams, when "Mr. Thomas Hardwick, Mr. Godfrey Giles, and Mr. Thomas Challoner" were admitted before Sir Walter Hawksworth. Giles may have been a relative of the celebrated glass painter. Of the other two nothing can be said, but Challoner could not write, for he made his "mark" underneath the signatures of the other candidates.

The next minute informs us that at Mr. James Borehams' "John Taylor, of Langton-in-the-Woulds," was admitted into the Society and Company of Freemasons before the Worshipful Charles Fairfax, Esq. Langton is a village near Malton, in the East Riding, 18 miles from York. It will be noted that we have had no minute of the admission of Charles Fairfax, which shows, unless he were made before 1712, that these parchment records are imperfect. We may suppose that at this time he was President of the lodge. Two years and a half afterwards he was Deputy President, for the next entry says:

"At St. John's Lodge in Christmas 1716, at the house of Mr. James Borehams, situate Stonegate, in York, being at a Generall Lodge held then by the Honourable Society and Company of Free Masons in the City of York, John Turner, Esq., was sworn and admitted into the said Honble. Society and Fraternity of Free Masons."

"CHARLES FAIRFAX, Esq., Depy. President."

This Charles Fairfax was, I believe, a brother of Robert Fairfax, the Lord Mayor, but he was a Jacobite, and in 1714 refused, with several others at York, to take the oath of allegiance. In the following year, that of the Rebellion, he was fined for recusancy, and his house in Micklegate was searched and his gun confiscated. His house stood next to that of the Bouchiers. In October of that year he, and others, were brought before the Lord Mayor (his brother, as well as brother Mason), Sir Henry Goodricke, Sir Walter Hawksworth, and Sir Wm. Robinson, and he was committed to gaol. It seems very probable that the troublous nature of these times interfered materially with the holding of Masonic meetings. With the President or Deputy President in prison, one could hardly expect the lodge to flourish. At all events, we have no entry of any meeting after Christmas, 1716, for five years.

I am uncertain about John Turner, Esq., but he was most likely one of a family, which supplied several prominent citizens, and was connected with good families. Sir John Turner was Recorder in 1664, and, in an old MS. which I have before me, is said, on the occasion of the visit of the Duke of Albany to York in that year, to have delivered an address of welcome to the Duke at his entry into the city from a stage erected near Micklegate Bar, and to have presented at the same time a purse of gold to His Royal Highness. Charles Turner was M.P. and Lord Mayor of York in 1772.

The next entry we have runs as follows:—

"At St. John's Lodge, in Christmas 1721, at Mr. Robert Chippendale's, in the Shambles, York, Robert Fairfax, Esq., then Deputy President, the said Robt. Chippendale was admitted and sworn into the honourable Society of Freemasons."

"ROB. FAIRFAX, Esq., D.P."

This was the Fairfax who was Lord Mayor in 1715. The name of Chippendale has been long known in York, and the family intermarried with the Nicholsons, who were engaged in the same business in Coney-street. Chippendale's house was most likely the very old hostelry now known as the Globe, opposite the church of St. Crux. It is the oldest house of entertainment in the Shambles, and was a coaching and posting establishment in the early days.

(To be continued).

MOURNING.—Is used for a lodge, and lodge jewels, by order of Grand Lodge or Provincial Grand Lodge, on the death of some Masonic notability. It is also competent for the W.M., with consent of the brethren, to order a lodge to be draped in some way for the purpose of mourning. Black is the Craft colour, though in some of the higher grades it is violet. When Masonic æstheticism is in vogue, for the E.A. and F.C. lodges the lodge room is hung in blue; for the Third Degree in black; and in the R.A. Chapter red and blue hangings are made use of. We are ourselves very favourable, on every ground, to the ritual accessories in our lodges.—*Kenning's Cyclopaedia.*

REPRESENTATIVE BANQUET IN CELEBRATION OF THE COMPLETION OF SIR MOSES MONTEFIORE'S HUNDRETH YEAR.

A representative Masonic banquet was held at the Criterion, Piccadilly, on Monday last, under the auspices of the Montefiore Lodge, 1017, supported by the following principal Jewish lodges, viz., the Tranquillity, the Joppa, the Israel, and the Samson, to commemorate the completion on that day by Sir Moses Montefiore, Bart., of his hundredth year of age. The Montefiore Lodge previously held a special lodge meeting at their lodge rooms in Air-street, Regent-street, where there was a large gathering of brethren from all the lodges named, together with visitors from many other lodges.

The lodge having been opened by the W.M., Bro. N. H. Benjamin, the Secretary read a dispensation which the Grand Master had under the circumstances authorised to be granted to enable the members of these lodges and their friends to hold their banquet away from their regular place of meeting, and to wear Masonic clothing thereat.

The W.M. then stated that the object on this interesting occasion was to move a vote of congratulation to Sir Moses Montefiore upon his having completed his hundredth year. The vote was to be proposed by the Rev. R. J. Simpson, Past Grand Chaplain of England, and, as they would see from the notice, it was to have been seconded by their esteemed Bro. S. V. Abraham, P.M. As they were aware, Bro. Abraham, through a severe domestic affliction, was unable to be present. He was sure that there was no one in the lodge with whom the members would more heartily sympathise. Bro. Abraham was desirous that no formal vote of sympathy should be forwarded to him; but, in his position as Master, he (Bro. Benjamin) could not let the occasion pass without stating publicly before them his sympathy with him. It was Bro. Abraham's desire that the only other founder of the lodge remaining amongst them—Bro. Lewis Jacobs, their Treasurer—should second the resolution.

The Rev. R. J. SIMPSON, P.G.C., then rose and said: W. Master, brother Wardens, and brethren, the resolution that I have the honour to propose is as follows:

"At a special meeting of the above lodge, and in the presence of the Worshipful Master, officers, and brethren, likewise the Worshipful Masters and numerous brethren from the Tranquillity, Joppa, Israel, Samson, and other lodges, it was moved by Bro. the Rev. J. Simpson, P.G.C., P.M., P.G.S.W. of Durham, seconded by Bro. Lewis Jacobs, Treasurer 1017, and unanimously resolved: 'That the brethren now assembled in open lodge tender to their revered Bro. Sir Moses Montefiore, Bart., their most sincere and hearty congratulations on his having this day completed the hundredth year of his useful and honourable life; they pray that the Great Architect of the Universe in His infinite goodness may still preserve him to continue the good work of his life; make him still accepted of his brethren, loyal and true to his Sovereign and adopted country, interested in the welfare of all mankind, and crowned with the blessing of a good name.'

"S, Chesvan, 5645.
"27 October, 1884."

W. Master, I deem myself peculiarly happy in having the great privilege of proposing this resolution, more particularly when I bear in mind that my brother Masons assembled in this room are the representatives of five Masonic lodges in the Metropolis, and that we are also representatives of various creeds and political opinions. In Masonry, as you know and I, neither difference of creed nor of political opinion can have any weight with us. Assembled beneath the canopy of a Masonic temple these differences for the time being cease to excite. In presence, therefore, of such a body, I think it is not an inapt subject to which I call your attention, because if there be a man who has more than any other perhaps of his time done his best to assuage differences of opinion, to cause happiness to be spreading among all men, it is the brother whose distinguished name is upon the face of this resolution, and in whose honour we are especially met to-night. Under these circumstances therefore, brethren, I feel that this is an historical occasion, and when one considers the fact that a hundred years have been allotted to our worthy and revered brother, we should bear in mind that this is no small portion out of the history of time. A man who has lived a hundred years—even an ordinary character—is a person upon whom we look naturally with deep interest. A hundred years is only the thirty-third part of the interval of time which carries us back to the first great Passover, in which the first great act of emancipation of the Jewish race from the tyranny of man to the glorious liberty of the children of God was enacted. Eighteen of these periods carry us back to that great era in the history of the Hebrew race, to which I need not further allude. It is but a span in the history of time, but it is a very remarkable one; but when we find that, as in this case, the object of our meeting to-night is to do honour to a man who is not only full of years, but full of honours, the matter becomes of deeper interest still. But when one considers that not only the years but the honours of our brother are to be taken into consideration, a question perhaps might arise in some minds, upon what are these honours founded?—upon hereditary tenure? are they founded upon military glory; are they founded upon commercial success?—three of the great bases upon which we often find honours depend? I would venture to say, sir, that they do not in this case depend upon any of the three, though, to some extent, these three may form part of these honours. I venture to think that the honours of Sir Moses Montefiore stand upon truer bases—upon faithfulness to his God, upon love to his brethren of the same race and religion; on his devotion to his Sovereign in his adopted land, and finally, in his charity to all men. It is not for me, sir, to speak of the duty incumbent on a man to be faithful to his God; but in this day, and under the circumstances in which we live even in this highly favoured country, it is well for us, as Masons as well as men, to venerate those who have proved faithful to T.G.A.O. T.U., and hence in the case of our brother we may fairly and truly say that he has proved himself not merely a good man, but a good Mason, in showing as he has done, the devout faithfulness of a true follower of his God. The longer I live the more do I feel that peace, and order, and happiness depend most materially on keeping God always before us, and however much we may be subjected to the ribaldry of a vain world, or the scorn of those who bring down their principles to their practice, instead of raising their practice to their principles.—I say the longer I live the

more thoroughly do I feel that peace and happiness, truth and justice, religion and piety, must find their bases in our faithfulness to God. But in this case, sir, we find, as a second basis, the love of our brother to his brethren. A great and noble Jew 1800 years ago said let us do good unto all men, but especially to those who are of the household of faith. No one acted more upon that principle than Sir Moses Montefiore. Seven times did he visit the city of his soul. Many a pilgrimage did he make to raise the fallen, to cheer the faint, to relieve the oppressed, to set the captive free; from the boy who was kidnapped by ecclesiastical tyranny to the men who, by hundreds, were persecuted on account of their faith, was this our brother ready to traverse through difficulties and dangers, to unite in forming a column for mutual defence and support. And doubtless in the time to come, when history shall deal with these cases, the name of Sir Moses Montefiore will come out in bolder relief than it can in the present time while he lives. As the man who in Germany, and Russia, and Italy, in Spain, in Alsace, Albania, Turkey, Morocco, and in England, was the first who to a great extent made his brethren the objects of his love, and of his labours—love that was not unrequited, labours that were not in vain; and if I am not mistaken in speaking of work, I think I may say, in presence of my brethren who know much more of history—especially this history—than I do, that during the century Sir Moses Montefiore has lived in more has been done to free from persecution and to raise in the social and political scale the Hebrew race, than for 1700 years before. It is the dawn of a happier day; there is another spirit abroad. I may, and do think, I do feel in my heart what was stated—and I echo it—from the Jerusalem Chamber, where one of your own brethren, my excellent friend Serjeant Simon, when after an admirable address by Mrs. Steen upon the customs and manners of the Jewish people, he proposed a vote of thanks, and said that if ever a time should come when those who were now divided should become one, it would be brought about not by persecution—nay, not even by active proselytism, however desirable that may appear to some benevolent persons—but by the brotherly love that can hold out the hand of true faith and love to a persecuted brother, and who is ready with his means and his words to relieve him from the state of distress into which persecution has caused him to fall. And, sir, I feel that these words were indeed true. I feel, the longer I live, that we have to make it clearly shown that we have the good and the welfare of our brethren at heart before we seek to bring them to our views. It is true that the subject of our debate to-night differed from the views of his own brotherhood upon more than one question, but we know that that is the case among other religious bodies, and all we can say in such a case is this is that we must admire the sincerity of heart and independence of character which can assert its own without either finding a prejudice or prepossession, if others are dealing uncharitably by their opinions. I hold that a man is to be more admired than condemned who holds his own under such circumstances. But Sir Moses not only performed these acts for his brethren, he made the pilgrimages not of superstition, but of charity; he made these for the love of his brethren, but also forgot not his native land—rather I should say his adopted land. Sir Moses Montefiore, though born out of England, was sincerely a Briton. From the day he carried the dispatches from Navarino—he was then a captain in the Surrey Militia—down to the time when he welcomed the statesman returning from Germany on an important mission to this country, apart from political objects, Sir Moses Montefiore has shown himself a true Englishman; he has always been most loyal. He took an interest in promoting banking, and in another matter which must be interesting to Masons, namely, the diffusion of light in the shape of gas; for I believe he was one of the earliest of those who devoted themselves to this subject. One of the benevolent objects he supported, among many others, was to promote work for the poor prisoners discharged from Newgate, to give them a chance in life again. This, to my mind, is a very remarkable feature in the exercise of that kindly affection which he has ever shown for all the race. But we should, I think, be forgetful of his cosmopolitan character if we were not to bear in mind that his benevolence was never bounded by any distinction of country, race, creed, or political opinion; but to every child of Adam who needed the helping hand his hand was ready either to lift him from the dust upon which he might be prostrate, or into a position in which he might be able to support himself. And I have heard from many a private source long before this celebration was spoken of—have heard the name of Sir Moses Montefiore mentioned with deep affection by those whom he has substantially befriended. I am sure, sir, that honoured brother, in looking on him from these four points of view, has realised the precept contained in that great and memorable and epigrammatic precept of the author to whom I before alluded, for he has realised exactly these four points—"honour all men, love the brotherhood, fear God, honour the King." And I think, in conclusion, we may feel that she who gave birth to such a man, if she could have spoken in the eloquent words which I hold here in my hand—written upon a memorable occasion, and with which I will conclude—she would have sketched forth in eloquent and touching terms the love to which we have now alluded. These lines were written in reference to a very dear friend of mine, and I happened many years ago to be present on the occasion of his coming of age; and I copied the lines from his mother's own manuscript, but the other day he sent me this copy for private circulation, from which I will now read the lines of Lady Dufferin, to her dear son on his 21st birthday, and given to him with a silver lamp; and I want to them read not only because they are appropriate on this occasion, but because they deal with what is of interest to us Masons—Light:—

How shall I bless thee? Human love
Is all too poor in passionate words!
The heart aches with a sense above
All language that the lip affords!
Therefore, a symbol shall express
My love;—a thing nor rare nor strange,
But yet—eternal—measureless—
Knowing no shadow of a change!
Light! which of all the heavenly shows
To our poor world of shadows given,
The fervent Prophet-voices chose
Alone—as attribute of Heaven!

At a most solemn pause we stand!
From this day forth, for ever more,
The weak—but loving human hand

Must cease to guide thee as of yore!
Then as through life thy footsteps stray,
And earthly beacons dimly shine,
"Let there be light" upon thy way,
And holier guidance far than mine,
"Let there be light" in thy clear soul,
When passion tempts, and doubts assail,
When grief's dark tempests o'er thee roll,
"Let there be light" that shall not fail!

So—angel guarded—mayst thou tread
The narrow path, which few may find,
And at the end look back—nor dread
To count the vanished years behind!
And pray—that she whose hand doth trace
This heart-warm prayer,—when life is past,
May see and know thy blessed face
In God's own glorious light at last!

At the conclusion of the Past Grand Chaplain's oration, which created a profound impression on his audience, Bro. LEWIS JACOBS, the Treasurer of the lodge, seconded the motion, saying that after the eloquent address of the proposer it would ill become him to make a lengthened speech. Although mentally and heartily reciprocating every word that had fallen from the proposer, he lacked the ability to adequately express himself. It was sufficient honour to him to be allowed to second the proposition, which he accordingly did.

Bro. GARTLEY, W.M. of the lodge of Israel, on behalf of his lodge tendered hearty thanks to the Prov. Grand Chaplain for so eloquently expressing the thoughts of their hearts.

After the closing of the Lodge the company adjourned to the Criterion, and dined there, and subsequently several loyal and Masonic toasts were proposed.

After the toasts of "The Queen and the Craft" and "The M.W.G.M. the Prince of Wales" had been disposed of, the Master of the Montefiore Lodge, who presided, proposed "The Health of the Grand Officers," in doing which he said that his first observation must be that there were a number of Grand Officers present on this occasion, which was an extremely gratifying circumstance, as it brought the lodges that were represented there into personal relations with the Grand Officers. The Grand Officers had always assisted their Grand Master in furthering his views with regard to the Craft. They were living examples of the point to which they should aspire in working for Freemasonry; they were men who had gained eminence in the Craft and also in other walks of life. There were present the Junior Grand Warden, the Present Grand Chaplain, and also the Grand Treasurer, besides their dear Bro. Simpson, the Past Grand Chaplain; there were also some other Grand Officers with whom he was not so well acquainted. They bid them all a hearty welcome. Harking back to the Junior Grand Warden, who was at present the chief magistrate of the greatest city in the world, he deemed his being there a most happy coincidence, for he could not but remember that in 1837 Sir Moses Montefiore occupied the position of Sheriff of the City of London. He would ask them to honour this toast, with which he would couple the names of the Grand Junior Warden and the Grand Chaplain.

The Right Hon. the Lord Mayor, Mr. Alderman FOWLER, said that happening for the moment to hold the high honour of Junior Grand Warden of England, it was his privilege on the present occasion to respond for "The Officers of the Grand Lodge." As regarded himself he need not say much, and would only thank those present for the kind way in which the Master had proposed his health. But as regarded the Officers of Grand Lodge he had to thank them on behalf of a very eminent body of men. The Most Worshipful Pro Grand Master and the Deputy Grand Master were eminent men, not only in Masonry but in other walks of life, and the different officers of Grand Lodge were all men who enjoyed the confidence not only of the Craft but of the public at large. He thought they must feel that it was a very great thing for Masonry that whether they looked to the M.W.G.M. or whether they looked at his officers it was clear that Masonry had taken such a position which induced the first men in England to be willing to accept the position of high officers of Grand Lodge. He believed those positions were worthily filled; and as the very unworthy representative of a most worthy body of men, he thanked them. But he must not forget that they were met on an occasion of very peculiar interest. They had met under the lodge which bore the name of a most honoured brother to celebrate the occasion of his having lived a century. He thought that was a matter of very great interest to mankind. A very eminent man, whom he could hardly describe as of former days, because he had only been gone from among them some twenty years, Sir George Cornwall Lewis, used to maintain that there was no authentic evidence that any man had lived to be one hundred. He thought there had been authentic cases of women having lived to over 100 years, and they now had authentic evidence of an eminent Englishman attaining a century. And when he referred to the eminent man he wished to join with those present in paying his tribute of honour and respect to that illustrious gentleman. He had the pleasure this evening of addressing an assemblage of gentlemen, most by race connected with Sir Moses Montefiore. They were most of them connected with the race to which England was deeply indebted, and of which Sir Moses Montefiore was a most honoured representative. Now, no man who looked at the progress of the world could fail to feel how much they owed to the Jewish race. They were the earliest civilized people in the world. In later times the race had fallen into misfortune, and sometimes, no doubt, owing to persecution. They knew that misfortune led sometimes into degradation, and he was aware that the Jews fell into ways which might be attributed rather to their misfortune than their fault. On this subject he would refer to some words of a very illustrious Englishman, a contemporary of Sir Moses Montefiore, Sir Robert Peel, who said: "If the iron had entered into their soul could you wonder? Could you blame them for their degradation? Could you wonder if they sat down by the waters of a strange land, and if they wept when they remembered Zion?" Well, it was owing to their misfortunes and to the despicable conduct of those who, unfortunately, had borne the name of Christians, that the Jewish race had in some instances become degraded. But it had been the work of the illustrious philanthropist in whose honour they were assembled to raise his brethren from

(Continued on page 511.)

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Mine to-morrow, mine to-day,
Mine in life, and mine in death,
Mine for ever and for aye.

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(Concluded from page 505.)

the position they had been placed in by those bearing the name of Christians, to lift them to their proper place and to make them stand forth as the most illustrious citizens of any country to whom they belonged. They had heard in former times—and he was sorry to say within the last two or three years—of great persecutions towards the Jewish race among nations which ought to be the most civilized in the world. As regards this he must say that he was proud to feel that England had always given towards the Jewish race in later centuries their proper place; they deplored the acts of former times, but in later times they gave to the Jewish race a warm welcome, and they had had their reward; the English Jews were amongst the most illustrious citizens—men who did most to contribute to the prosperity and happiness of the country. He had yesterday had the privilege of hearing Dr. Adler, and he had been struck with the tribute of loyalty he paid to their Sovereign. If they in England had now to thank the Jewish race for all they had done for the country, and if we had a feeling that they lived here as our most honoured citizens, we owed this very much to that illustrious man whose statue stood opposite to him. They would all be united in thanking the Great Architect of the Universe that He had spared their illustrious friend to this advanced period of life, and should be united in the prayer that he might be spared for some time to come for the service, not only of his own brethren, but of the world at large. (Applause.)

The Rev. Dr. ROBBINS, Grand Chaplain, added a few words; but said that among all the difficult tasks that had fallen to his lot, because of the distinguished office which he held, the most difficult was to follow a speaker so distinguished, and an orator so accomplished, as the Lord Mayor. As to the persecution of the Jews by Christians, he said that if so-called Christians had attended to the teachings of that real Jew, who was their founder, none of the deeds referred to would have been committed. But if the iron had entered into their soul, most undoubtedly the gold had entered into their pockets. If they knew it—and he believed they did—they were the most important factor in questions of peace or war, for no nation dared to go to war without consulting the heads of that race. As regards that other noble Jew whom they were there to honour, it was the earnest wish of the Grand Officers that the name of Israel would be honoured, and that some day it would be a triumphal name among the nations of the world.

A long continued call was here made for the Rev. Bro. SIMPSON, who at length rose and said that he felt deeply grateful for the very kind call that had been made upon him. It would ill become him to return with ingratitude the kindness which he had received that night—the attention which he received in lodge for 20 minutes when he endeavoured to set forth the resolution proposed in the lodge. The very eloquent address by the Lord Mayor, seconded by Bro. Dr. Robbins, Grand Chaplain of England, he was sure was quite sufficient to reply to the toast that had been proposed; but he would simply add to what had been said—if anything could be added to the exalted speeches they had made—that he felt well assured that the presence of the first magistrate of England in this assembly, paying the eloquent tribute he had done to one of their noblest citizens, would not be forgotten as a part of the history of this century, and that when in the years to come, and they, perhaps, had fallen asleep, their posterity might be made to quote from the speeches made that day, that the name of Israel had not only been held in high esteem by the people and the rulers of this land, but that they should take part in producing the results of good government, of true order, due loyalty, and of that peace and happiness which alone could bring peace to a nation. He, as an humble individual, there declared that as far as his experience had gone, he believed that among the truest and loyalest friends to the Sovereign and the Government of England were their brethren of the Hebrew persuasion; and he felt sure that if ever the day of trial should come—which God forbid—they would be found marshalled on the side of truth and justice, religion and piety, in this great English nation. He felt that in the person of Sir Moses Montefiore they had not merely a personal character, they had a grand link between the past and present; and it was in the presence of such men (and he probably would be the first to hold this true), representing high principles, that England might well feel confident in the peace and good order of society, and those virtues, those sterling virtues, which alone could give true peace and stability to the nation. He had to thank very much the Montefiore Lodge for the kindness which they had been good enough to show him on many occasions, but he thanked them from his heart for the high honour they had done him in enabling him to take part, however humble, in this important celebration.

Bro. HORACE BROOKS MARSHALL, G. Treas., who was also called on, said that after the brilliant orations from the Lord Mayor, the Grand Chaplain, and the Past Grand Chaplain, it would not become him to say more than one or two words, which were that he was sure that he expressed the sentiments of the Grand Officers and Past Grand Officers in saying that they earnestly desired that the Great Architect would give them the ability to follow the illustrious example set before them by that great and illustrious Mason, whose deeds and benevolence were as familiar in the mouth as household words, and whose philanthropy and kindness throughout the civilised world had been the glory of his lengthened life.

Bro. N. H. BENJAMIN, W.M., then rose, and said that he had now to propose a toast which he thought might fitly be called the toast of the evening. After the eloquent words they had heard in their lodge of emergency that evening from Bro. Past Master Simpson, he feared that his feeble praise would fall flat upon the ear. But his words would, at least, have the merit of sincerity, and he was quite sure that if he was unable to bring out the importance of this toast, the hearts of each one present could fill the void. There was not at this moment in the civilised world a name more honoured than that of Montefiore, not only in Europe and America, but it was a name to conjure with in Western Asia, Northern Africa, in those countries where the effect of his good deeds had been most clearly felt. All these had always honoured the name of Montefiore, but more especially was it beloved in the neighbourhood of his Ramsgate residence, and this good and honoured man had now completed his hundredth year. His mind and body were not enfeebled; his eye was still unclouded, intelligent, and clear; the veteran's lamp is not dimmed, and he was as capable of appreciating the esteem in which he was held as those present were of showing love, and honour, and

esteem. He would have the veteran regarded in the character of a philanthropist; but his philanthropy was of a peculiar type, and possessed curious and almost unique features. The W.M. said that he himself had always held that indiscriminate charity was no charity at all, bearing in mind the case of a gentleman who made a munificent bequest in favour of a certain class of persons, but so negligently were the trusts carried out, that they utterly failed to reach the class for which the benefits were intended. Such a result had never attended any scheme which Sir Moses Montefiore had initiated. It was not often found that the rich man gave his labour and his time, and thought, or personal exposure to great dangers, in order to carry out the schemes he originated in his brain. But such a man was Sir Moses Montefiore, and he (the Chairman) deemed it a characteristic of a great mind. Another characteristic was that his charity is, and always had been, totally unsectarian. He had not intended to speak of Sir Moses Montefiore as a Jew or an Englishman; but he would wind up his few words by pointing out that Sir Moses Montefiore represented a great and good Mason in his own position. His every act, his every thought, taught us that he had attentively learnt the beautiful lessons of our First Degree. His beautiful intellect, his scientific knowledge, convinced us of his knowledge of the Second Degree; and our knowledge of him convinced us that he has learnt a great and noble lesson of the Third Degree. The man who had done that was a great and good Mason. I regret, said the W.M., that he is not present, and that he has no representative here this evening; but, nevertheless, you will join me in drinking "The Health of our great and revered Bro. Sir Moses Montefiore."

Bro. JOHN SYER, I.P.M., in proposing "The Health of the W.M.," said that the brethren knew many of their W.M.'s good qualities, and that he was an indefatigable Mason, and held a most important position—a kind of historical position—on that night, and probably felt that his name would be handed down not only with Masonry, but with the name of the great Mason who was celebrated that day. The best wish which he could express for the W.M. was that he might live to be as old as that good old man. He would ask them to join him in drinking the W.M.'s health.

The W.M. having acknowledged the compliment, various other toasts were proposed, including "The Sister Lodges," "The Visitors," and "The P.M.'s and Officers of the Montefiore Lodge," which were duly honoured and acknowledged.

An excellent programme of vocal and instrumental music was performed, the artistes engaged being Miss May Hallam, Miss Nelson, Chevalier Leonard Emil Bach, Mr. L. Davis, and Herr Carl Bernhard, with Mr. Lindsay Sloper at the pianoforte. The dinner was served under the superintendance of Mr. M. Silver.

The following were among the brethren present: Bro. the Right Hon. the Lord Mayor, R. N. Fowler; the Rev. J. Robbins, D.D., G. Chap.; H. B. Marshall, G. Treas.—Montefiore visitors; S. Barnett, W.M. Tranquillity; G. Bean, W.M. Joppa; J. A. Gartley, W.M. Israel; J. Quincey, W.M. Samson; R. J. Simpson, P.G. Chap.; J. Greenebann, P.M.; Lewis Jacobs, Treas.; S. F. Abraham, P.M.; D. M. Davis, J.W.; N. P. Valentine, S.W.; J. G. Manger, S.D.; S. Samuel, J.D.; H. H. Myers, I.G.; Sigmund Pollitzer, P.M.; Lyon J. Salomons, P.M.; John Syer, I.P.M.; E. Samuelson, P.M.; S. Vallentin, P.M.—Montefiore Lodge; Israel Abraham, P.M.—Joppa visitor; A. L. Emanuel, P.P.G.D. Hants ant Herts—Israel visitor; and a large number of lay brethren, making up a list of in all 182 brethren.

LAYING THE FOUNDATION-STONE OF A CHURCH.

A ceremony rarely witnessed in the city of Liverpool, and one which will be anticipated with great interest, will shortly be performed—the laying of the foundation-stone of a church with Masonic honours. Bro. John Houlding, P.M. 673, P.P.G.R., who has taken a great interest in the new district of St. Simon and St. Jude, the wants of which are met at present by a mission-room on what is known as the Arkles estate, Everton, recently obtained the consent of the Earl of Lathom, the Provincial Grand Master for West Lancashire, to the Masonic brethren attending the laying of the foundation-stone of the permanent church in their Masonic clothing and with their regalia. His lordship, as head of the Craft in the province, will probably lay the stone, and will be accompanied by a large number of Masters, Past Masters, and officers and members of most of the lodges in the city and its vicinity. Should the ceremony be favoured with fine weather, a brilliant spectacle will be afforded, and one which will attract large numbers of spectators, who will then have an opportunity rarely afforded of seeing how the "brethren of the mystic tie" appear when dressed in their Masonic attire.

NURSING HOME FOR GENTLEMEN'S CHILDREN AND YOUNG ADULTS.

The following is the prospectus of an Institution with the above name that has been opened at Streatham House, Clarendon-road, Cliftonville, Margate:

"In view of the large and increasing number of invalids ordered to Margate for the benefit of the air, Bro. and Mrs. Speth have opened a home to receive them, and are able to offer all the comforts of a family circle, combined with skilled hospital nursing. The house is situated on the very highest point of Cliftonville, in a very open position, adjoining the fields and close to the sea.

"The head nurse has received a thorough and lengthy training in a children's hospital.

"A chief feature of the home is that every child shall be out in the open air all day long, an assistant nurse being engaged for each child requiring an invalid carriage or perambulator. Children left at the ordinary boarding-houses are far too often allowed to remain indoors owing to the want of sufficient attendants in these establishments.

"In serious cases the children are always, and especially at night, under the immediate care of a hospital nurse.

"Great attention is paid to secure a thoroughly wholesome diet.

"The home is under constant medical supervision, and the sanitary regulations are perfect.

"Each invalid remains under the especial professional attendance of the doctor selected by the parents or guardians.

"The children are encouraged to participate in light and interesting morning studies, so that their education is not entirely neglected. Great care is taken that these studies shall not exert a depressing influence on either mind or body; their health being always the first consideration. No child is allowed to join the morning class except with the doctor's permission.

"To sum up, the advantages offered are:—*Skilled nursing*, open air all day long, judicious feeding, medical supervision, family life, and home comforts.

The cases received are strictly non-infectious, such as spinal and hip complaints, diseases of the bones, joints, and glands, general debility, &c., &c.

"For terms and references apply at above address.

"N.B.—Parents are reminded that sickly children often benefit more by a few weeks of Margate air in the winter than by months of the summer heat. Even the early spring, though sometimes cold, is most enjoyable and wonderfully bracing; and a succession of rainy days, obliging the children to remain indoors, is scarcely known."

Ancient and Accepted Rite.

INVICTA CHAPTER (No. 10).—The first meeting of the season was held at 33, Golden-square, on Friday, the 24th ult. Ill. Bro. G. F. Legg, 33°, M.W.S., presided, and there were present Bros. G. Lambert, 32°; Dr. Hughes, 30°; Surgeon Major Ward, 18°; G. Powell, Recorder, 18°; J. Read, Organist, 30°; W. M. Bywater, 30°; Rev. H. J. Hatch, 18°; Worster Reeves, 18°; Major Dunbar, 18°; Shilcock, 18°; G. Edwards, 18°; H. Lovegrove, 18°; B. Starling, 18°; W. Woodford, 18°; C. E. Keyser, 18°; and Austin, Equerry. The visitors were Ill. Bro. Capt. Nicols, 31°; and Ex. Bro. Croft, 18°.

After the reading and confirmation of the minutes of the April meeting, the ballot was taken for several brethren, and Bro. E. J. Massie, S.W. 1513, being in attendance he was duly perfected, the ceremony being very efficiently rendered. Bros. C. W. Thompson was elected M.W.S.; Bywater, Treas.; and Austin, Equerry.

The members afterwards dined together at Challis's Hotel, Rupert-street.

Obituary.

THE LATE BRO. JAMES GIBBS, SEC. 786.

Liverpool has been deprived by death of a most worthy and highly esteemed Masonic brother, and the deaf and dumb of the city of a preceptor and friend, whose place it will be exceedingly difficult to fill. On Thursday morning, the 23rd ult., general and genuine sorrow was felt throughout the city when the announcement was made in the morning journals that Bro. James Gibbs, Principal of the Liverpool School for the Deaf and Dumb, Oxford-street, had died on the previous evening at that institution, after a brief illness and at a comparatively early age. Since the period when the deceased assumed the responsible position of head of the school, in succession to Mr. Buxton, he secured the warm approval and the sincere admiration not only of the Committee more especially interested in its welfare, but of all who take an active interest in the welfare of the deaf and dumb in Liverpool. Besides possessing intellectual faculties which eminently fitted him for the performance of his purely educational work, he displayed in the highest degree those special qualifications which are so essential to the successful education of the deaf and dumb. Earnestness and heartiness characterised his school labours, and his kindness of disposition endeared him to every child who had the privilege of being under his care. During the seven years the school has been superintended by Bro. Gibbs very marked improvement has been made in every department, and it has reached a point of excellence which is hardly surpassed by any similar institution in the country. He very successfully introduced the oral system into the scheme of education, and his main object in all his educational work was to secure the highest possible efficiency on the part of his pupils. Bro. Gibbs also took a warm interest in the Adult Deaf and Dumb Benevolent Society, frequently delivering addresses at their Saturday evening gatherings; and immediately preceding his illness he was busily engaged in organising a sale of work, originally fixed for the 30th ult., for the purpose of raising funds towards the erection of a church and lecture hall for their use in this city. He always took the liveliest interest in several other schemes for the benefit of the deaf and dumb, and his loss will be severely felt by those to whom he proved a sincere friend and admirable teacher. The deceased was an active, useful, and much respected member of the Croxteth United Lodge, No. 786, in which he held the post of Secretary at the time of his death.

The interment of our beloved brother took place on Friday, the 24th ult., at Anfield Cemetery, near Liverpool, in the presence of a large gathering of friends, brethren, and relatives. The chief mourners present were Mr. R. Gibbs (father of the deceased), Mr. J. Clark (father-in-law), Mr. F. Gibbs, Mr. Walter Gibbs, Miss Gibbs, Mr. Thomas Dooly, and others. The general company included the following members of the Committee of the School: Mr. Edward Banner, J.P., Chairman; Rev. T. B. Banner, Mr. James Lewis, Treasurer; and Mr. Elkanah Healey; and there were also present Dr. C. G. Lee, Hon. Surgeon to the Institution; Bro. Dr. F. J. Bailey, Messrs. W. W. Jones, J. T. Bolton, Head Master of the Orphan Boys' Asylum; C. Forward, C. Wise, R. Brooks, H. Foy, Bro. David Campbell, G. F. Healey, Hon. Secretary of the Adult Deaf and Dumb Benevolent Society, R. Armour, Missionary of the Society, E. Carter, J. R. Brown, J. Wilson Mackenzie, W. T. Smith, E. Clark, J. Sleightholm, R. M. Forbes, and others. All the pupils of the School, with their teachers, Messrs. F. B. Illingworth, F. O'Donnell, G. Coward, J. G. Roberts, and Misses Gully and A. and F. Brearley, travelled from Edgehill Station by the 2.40 train to Walton, and then proceeded to Anfield Cemetery. The Rev. T. B. Banner and the Rev. F. Banner read the service, and the part of the service at the grave side was interpreted to the deaf and dumb by Mr. F. B. Illingworth. On the oak coffin, on which was a plate bearing the inscription, "James Gibbs, aged 38," were placed wreaths of choice flowers, one of which was sent by the children connected with the School as a token of the love cherished by them for their late master. Several of the brethren of the Croxteth United Service Lodge, No. 786, attended to pay the last tribute of respect to their

