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THE CHARITY BENEFITS AND THEIR APPORTIONMENT.

LONDON labours under numerous disadvantages as compared with the Provinces; so much so that the promotion of schemes for the removal of the anomalies under which the Metropolis suffers is a matter of almost daily occurrence. Such schemes have occupied the attention of politicians and reformers of all classes in the past, and will no doubt continue to do so in the future. At the present time, however, there appears to be an increased activity among the band of reformers, and while many of the proposals they put forward can be dismissed without much consideration, there are others which are worthy of attention, and offer prospect of being carried to a successful termination. The size and importance of London, and its position as a centre of population, as compared with the remainder of England, gives it such prominence in matters where a pro rata distribution is attempted as to frequently place it above the whole of the Provinces combined. This position, which though often deserved is seldom attained, causes a jealousy among Provincials which has most disastrous consequences, and thus it is that any attempt to remove the disadvantages under which the capital suffers is associated with a dread by those who look to the prosperity of the country as a whole, rather than to any particular section of it, and no doubt it is this dread of the ultimate result which has deterred many men from associating themselves with the best suggestions which have been offered for the amelioration of the condition of Londoners.

Freemasonry is not behind in this respect. Suggestions are constantly being made to place Metropolitan Freemasonry on a more equitable footing as regards its position in the Craft generally, or at least as to giving its members equal privileges to those enjoyed by Provincial brethren. As in outside matters so in Freemasonry, we find schemes proposed which are worthy of serious consideration, and others which may be at once dismissed as impracticable. It has been proposed to establish Provincial or District Lodges for the metropolis, and no doubt such a course would remove one of the disadvantages under which London Masons suffer as compared with their Provincial brethren,—in the matter of being virtually deprived of Grand honours. This course would also go far, it is urged, to remove the anomaly which forms the subject of our present remarks,—the distribution of the benefits of the Masonic Institutions among London and Provincial candidates,—inasmuch as it would provide London with the same means of organization as has been so successfully worked during the past few years in the Provinces; but the official division of Masonic London into Districts or Provinces is a matter which at present appears very unlikely of accomplishment. Accordingly, other means have to be proposed by those who desire to secure for London the share which its importance, or in this particular its contributions, fairly entitle it to. Years ago we advocated the formation in London of committees for the organization of London voting power, and although a stir was then made, little good has resulted, beyond the formation of a body which can hardly be said to enjoy the support of London Masons, and which is now barely kept alive by the zealous efforts of a few untiring workers. The existence of the anomaly is admitted, but no combined action appears possible among

Metropolitan brethren to secure its removal, yet we are continually hearing of new organizations in the Provinces, and almost always the reports of those in existence are of a most satisfactory character. Much of this apathy in London is doubtless due to the absence of any authority to make the appointment, or receive the report of a committee or committees, and we fear this and other difficulties will always prevent anything like that organization in London which exists in nearly every part of the Provinces. An attempt, however, is being made to remedy the grievance, by the establishment of "The London Mutual Masonic Voting Association," a scheme which has our heartiest wishes for its ultimate success, and our promise of support in the work it is established to carry on. The Association starts with an influential body of officials, with Bro. G. Coop as its Secretary, and in one of its circulars gives the following particulars as to the 1884 division of the benefits of the Institutions. London by its donations, taken in comparison with the totals contributed to the three Charities, was entitled to 124 places in the Girls' School, 112 in the Boys' School, and 205 Annuities from the Benevolent Institution, the Provinces taking as their share 117 places in the Girls' School, 92 in the Boys', and 153 of the annuities of the Benevolent Institution; instead of this London secured only 75 places in the Girls' School, 54 in the Boys' School, and 119 of the Annuities, or a total of 248 benefits, instead of the 441 to which the donations of London brethren entitled them. This deficiency is due, in the minds of many, to the lack of that organization which "The London Mutual Masonic Voting Association" is established to provide. This may be true, to an extent, but we are not prepared to throw the whole blame on the inability of Metropolitan brethren to organize. Doubtless many more London candidates would be elected if systematic combination were the rule in London, instead of, as it now is, the exception, but we do not think London would ever secure the number of benefits its contributions seem to entitle it to, and our principal reason for supposing this is because we are of opinion the combination and unanimity general in the Provinces is unattainable in London. The figures put forward by the Mutual Voting Association are, we must admit, surprising. We knew London did not get its proportionate share, but the disparity of the totals is even greater than we had thought. How far this state of things can be altered by the Association recently formed, or by others which may be established on similar lines, we cannot say, nor are we prepared to predict what result a radical change in this matter would have on the Charities as a whole. The Provinces, according to the figures just quoted, get a much larger share of the benefits than their united contributions seem to entitle them to, but there are very few of them which will admit they individually receive more than their share; in other words, that they receive greater benefits from the Charities than they subscribe for. Of course, it is very certain if London gets less than its share, those outside of London must get more, and while it is not difficult for Londoners to point to individual Provinces in which the excess appears specially apparent, many in such Provinces will often attempt to argue to the contrary. The whole subject is a most difficult one to approach, and one which if fully ventilated will have much wider results than at first appear probable, but inasmuch as it is likely to influence the future donations of the London brethren, it should be approached without fear or delay.

THE BURNING BUSH.

An Address by the Rev. James Byron Murray, Grand Chaplain of the Grand Chapter of Royal Arch Masons of New York.

FACTS have a deeper and more powerful effect on the mind than the causes which lead to and produce them. A full and most accurate account may be given of the Corliss engine; each part laid open to a thorough inspection and knowledge of it, until the mind of the maker is revealed in its inventive power, and commands respect and admiration. But how much more grand will be the effect on man when he beholds it in work, lifting its ponderous arms, turning every wheel without noise or jar, and in the perfection of its arrangements, setting in motion the instruments of the manifold industries in that exhibition which marked a century of national skill and national progress. And this holds true in the moral and intellectual world. The qualities and powers of the mind and the heart have a wider influence upon society when exhibited in the actual life, than when made the subject of a treatise in philosophy or mental science, however refined it may be; for life is the most impressive and potent fact in nature. The philosopher may unfold the faculties of man and shape an ideal character in humanity, but when there is brought before the eye, the reformer or philanthropist, working, toiling for the elevation of society or the race, the living, acting man is felt to be a nobler thing than the grandest ideal of the philosopher.

It is a remarkable fact that the Book which is our guide in Masonry no less than in our spiritual life, meets so largely and so closely this want of man's nature. Divine truth is unfolded in every relation, suited to the manifold circumstances of man's being. The truth is all-embracing as the sun, ever the same in its strength, shining on from age to age, affluent in its power and penetrating and giving life to the work and functions of nature. Whatever the object or the conditions of man may be, it is fitted for that object or condition; and silently and yet so marvelously tending in every part to produce in man the object that he needs.

This is true of the men of old who have influenced human life as seen in God's Word. There is no special portrait of them; but their life is unfolded in its various conditions. They are brought before us more by their words and deeds than by a special description of them. and from these we can draw our own conclusion as to the great master principle which controlled their lives and made them ideal lives, example for men in all generations.

It is thus we gather the various materials of that character which has left such an impress on the Masonic Institution and furnished it with magnificent symbols to work out in its life and make Masonry not only a splendid brotherhood, but a moral power in the ages.

But as we have on another occasion given the chief features of Moses' life, we can now only take that portion of it which will furnish us with his training to be a leader of men, and which will furnish us with the Burning Bush and its meaning for us as men and Masons.

The story of his life is familiar. By faith he was saved from death in the waters of the Nile. The adopted son of Pharaoh's daughter, he was brought up in a palace, and educated in all the learning of the Egyptians. The occasion is known how he took the part of his people, and forsook the treasures of Egypt. That which seemed the destruction of his life was the unseen but open way to a higher grandeur and more enduring greatness than to sit a monarch on a Pharaoh's throne and to be entombed in the stately silence of a pyramid. This is ever the way of Providence. God is working in the plans of man, and not man alone. Life issues from death; strength from weakness; light from darkness; completeness from the broken and fragmentary in existence and history. It is so in this great world around us. The fallen leaves of Autumn touch the soil and nurture it, and spring up in the fruitage of the year. The breath of decayed matter infuses itself into the air, and contributes to its varied life in manifold ways. It is so in the higher kingdom of humanity; circumstances may seem to crush men down, but out of defeat God leads on the hosts of His own divine purposes for man. Out of the eater comes forth meat. The little insect that toils so noiselessly in the farther seas raises up by the slow work of years the coral islands, and passes away; but its unnoticed

work has formed places for man to build up civilisations. Rome was occupied in her own aggrandisement, but in the opening up of roads for the spread of her empire she unconsciously prepared a way for religion to spread and transform the earth. Columbus, as he steered across the unknown seas, seeking a pathway to the farthest East, was an instrument in a hand stronger than his own, and a means of giving a continent for man to create history anew and found the grandest commonwealth of thought, of industry and freedom—an empire for the broadest development of humanity and the home of the truest human liberty. So God works unseen, and nature and man become His agents and carry to their issues His magnificent plans.

In that flight from Egypt God had a special work for Moses to do, and the renouncing of his greatness in the court of the Pharaohs was the pathway to a more enduring greatness. The child of the Nile was not to be an Egyptian, but an instrument in the hand of God to work out a destiny for mankind, and to be, not the leader of the people only, but the guide and teacher of the race.

Forty years passed slowly in his Midian shepherd life, Failure and solitude were shaping the man to higher issues. The ark that held all that was worthy and precious in Israel was tossing in danger among the angry billows of an Egyptian tyranny. Only one hand could hold the helm and steer through the storm to the quiet harbour and leave it in safety far from the troubled and chafing sea. Moses was striving to read out the meaning of this wilderness discipline. He was learning to unfold a mystery grander than the brilliant masses of the stars or the great nature around him, the mystery of his mission and destiny. For years he kept the peaceful flocks at the foot of Horeb. The seasons came and went. The life came with its old duties, and passed away in days and years with those duties simply done. The waiting time was a time of discipline, the time of the ripening of character, the time of the unfolding of a mind grand in its thought, its learning and philosophy. The great gifts of intellect were touched and sanctified by the greater gifts of his spiritual being. He had held communion with the magnificence of nature and its Creator, and the mind could not lower itself again. The solitudes of the plains and hills were nurturing that reflection which solitude ever aids, and throwing his whole nature into reliance on Him who made the hills a learning place for humanity, for the culture of strength and repose of character. Man would hasten results and shorten the time of waiting, and press to their issues the great plans of God. But God waits in calm grandeur for the unfolding of His purposes, and whether it is the events of history or the actions of man, they come forth only in the hour which he has designed.

The character of Moses, like all great human characters, was fashioned by discipline, and sculptured into proportion by the painful process of waiting and the shaping hand of patience. These were needed in his development and the sublime destiny that lay before him. The people demanded a man gentle yet strong, the noblest man of all ages—one strong in leadership, gentle in that he trusted in a power beyond himself, and so was meek. And the man was found in that Midian shepherd; educated not alone in a splendid court, but amid the hills with their silent and abiding influences. Disappointment, with its sharp fires, had burned out the secret ambition for self-aggrandizement; and he was tender and true, and so fitted to lead a people to that land into which it was to rise up a nation with its teachers and prophets for the races and generations of mankind.

And when the hour came for this the man was prepared, and the sign was near that he must begin his work. It came with a symbol for the eye, and a voice for the ear. At the end of a second great period of his life, at a time when man, if ever, seeks repose, Moses was called. As the culture in the palace had given him a place among kings, so the discipline in the wilderness had prepared him to act for God. He is called out of his quiet obscurity when venerable with age, and when his character had been moulded for use by adversity. As he is guarding his flocks he beholds a manifestation of the immediate presence of God. The angel of the Lord appears to him in a flame of fire out of the midst of a bush, infused with fire yet not consumed. In astonishment he gazed on this marvel. And as the philosopher and scholar drew near to examine this great sight he is stopped by the voice—
"Put off thy shoes from off thy feet, for the place whereon

thou standest is holy ground. And Moses hid his face, for he was afraid to look upon God." The glory of that vision was more than the glory of nature, but it was not for destruction. It was a fire, and though it wrapped the bush round about, it did not consume. The bush remained, every tender leaf, every delicate bud in its beauty and freshness was preserved in the garment of flame. Out of that marvel God had spoken to Moses, and from it he had received his charge.

At the Bush a grander force entered his soul. Doubt and fear passed away, and the higher nature of the man had taken its true position and held its kingly sway over the lower. Life was henceforth a mission to be wrought out of God. The great passion of his being, the strength of his intellect, was to do the work He had given him, in the consecration of spirit to the end. Ever before him was the vision, ever sounding in his ear was the voice of Jehovah. His purposes were gathered up into a greater, a richer and more noble form. The unity of his life, which seemed to float apart in space like a wandering star, falls into its true sphere in that firmament in which God's purposes, like golden constellations, shine out clear before the eyes of man. He is strengthened and renewed. The vision transformed him, as he moved, leader, prophet, law-giver, for humanity, in the felt presence of Jehovah. He is the bearer, henceforth, of a magnificent trust; into his hands is given the charge to formulate a nation; to receive a law; to be the type of God when, in other ages, He should manifest Himself to men.

And now, what is the meaning of that name which Moses heard, and what is the symbolism of the burning bush which we perpetuate in our Royal Arch? I am. This is the revelation of God's own being. He lives the author and source of all existence. I am. He lives—life, the great attribute of Jehovah; but it is life which had no beginning and will have no end. There was no power to create Him, and there is no power which can end His being. He is above all, beyond all that He has called into existence. All things, however great, shrink into insignificance when compared with Him. Imagination is baffled as it reaches back into the past, and out into the future, to determine what is the duration of His being. He was the I Am, through the countless ages of the past, before the earth was shaped into order, before the atoms that form the stars and brilliant worlds of the firmament were combined, before the numberless spirits surrounded His throne. Of the creature, the grandest thing that can be said, is, he is or shall be; but of God alone, He is the I Am.

The Burning Bush was the unfolding of a Name. It was not a new God that appeared in the flame bush, but only a name was given that was unpronounceable. It asserted that attribute of Jehovah which could not be communicated to man—"I am that I am." I am by Myself of Myself. I am with no dependence on creation, with no being or existence given Me by any power; perfect in Myself and of Myself, the fountain of all force and life. There is nothing greater than I, in heaven or in earth. All is below Me. I am the centre and the crown of the universe. No time, or power, or decay, touches My being. From eternity to eternity, I am.

In the Burning Bush there was the unfolding of His unchangeable nature. Duration, mutability, loss, succession in time and strength, characterize humanity; but God never changes. Through all changes of time He is the same. Change is the law of things that are seen. The solid earth upon which man treads is changing its relations and its attributes and substances. The hills are yielding to the touch of years, the waters are taking other places, and matter in its manifold qualities is moving on to take other shapes. Even man in mind and life is undergoing the process of change. To him belongs the law of progression; he advances to a more splendid form of thought, to a larger range of knowledge, to a more varied culture, until he reaches his height, and then begins the working of the law of retrogression and decay. But perfect in Himself, God has no law of progress or decay. He is the fulness of that which filleth all in all. He cannot change, for His being is eternal. He is the same, yesterday, to-day, and for ever.

The Bush spoke of His Almightyness. His power is present in all the universe. In every part there is the felt presence of His hand. His energizing force is wherever creation is. His will controls; His providential care sustains; His love fills all. But where no created thing is,

beyond our largest conception of space, in places where no word of creating power has been heard, Jehovah is there—the great I Am.

I Am, not alone almighty, but incomprehensible. It is the root of the name of Jehovah, and has the same meaning. It is the greatest of the names by which He is known. It has in itself all that He is. It is higher than Elohim, the strong ones. It is higher than the most magnificent conception of the mind, and gathers into itself all the attributes and perfections of God.

The flame of the Bush was the outward and visible sign of an eternal superiority. There was no material to feed and add to its flame. Nature about it gave it nothing to sustain or strengthen it. All that it was, all that it had, was in itself. A little thorn bush of the desert, with delicate buds, could not be that which could maintain an abiding flame. And yet that bush was unhurt in the fire. And the fire burning and not consuming can be of no earthly origin, for the grand law of earthly fire is to consume and reduce to other forms that which it consumes. Fire without material to sustain it could not be of man's kindling. It must, therefore, have been fire as we can conceive of it in its pure, original nature. And so it is the symbol of a being without origin; a being who has existed in Himself without first or last; a being who changes not, neither is weary—whose glory is the eternal light.

The Burning Bush was a symbol. We are accustomed to speak of the first three degrees of Masoury as the symbolic degrees. But a closer study of all the degrees shows that they are profoundly symbolic, and so enduring in their influence. And the Royal Arch has its abiding place, therefore, as it teaches by a grand symbolism.

There are certain likenesses or correspondences between the ideas which we conceive in our minds and the objects in the world about us; the nature, the force and relation of which man has recognised in every age. This is the source of symbolism, and is the reason that symbolism has had such enduring power over the human mind. The grand, the beautiful within the soul has had its counterpart in the grand and beautiful in nature.

Language, that marvellous gift bestowed upon man, is but a universal symbolism. Words are the pictures of ideas; the outward expression of the unseen thought. They are the forms by which, in the most potent manner, the mind transmits ideas, the intellect passes on its thought or philosophy to the minds of all men, and unfolds its secret working. Symbolism, therefore, is joined in the closest harmony with the inmost nature, the central and spiritual condition of man's life. He is a being composed of body or matter, mind or intellect, and spirit which is too subtle to be defined. But to such an extent does matter prevail with spirit and mind, that it is only through the organism of objects we see or touch, the most refined, invisible, immeasurable and spiritual thought can be conveyed. To express himself then by symbols is part of a man's constitution, and is the necessity laid upon him to find utterance for the social and sensuous, the intellectual and spiritual in outward forms and signs. Hearing, seeing, touching, are gifts and senses, avenues of knowledge and power; and this knowledge and this power are to find expression in the outward signs again, no less than the thought of the invisible spirit and intellect with their vaster and grander sway. All are to be consecrated, not alone to man's own use, but for the use of men as individuals, societies or bodies gathered for mental or spiritual improvement. Symbolism consecrates and perpetuates the observation of the senses, the ideas of the intellectual nature, in seen shapes and figures, or in the printed book, to be an inspiration and force in the ages.

And as man in all times is the same in the constitution of his being, in the secret working of his nature, however widely thought may manifest itself in civilization or in art, so he must have symbolism to be the expression of his thought or worship. It is so in moral and social and religious life. Hence the universality of symbolism. Symbols were used by the greatest of those nations which represented civilization before Greece gave her letters or her sculpture to the world. Egypt, the home of the alphabet, used certain signs or characters to express in clearer or darker modes, the thought or objects to be formulated before the eye or mind. Its colossal architecture and massive statuary were exhibitions of the same principle.

(To be continued.)

HOW DEGREES WERE PLANTED AND TOOK ROOT IN AMERICA.

BY BRO. JACOB NORTON.

IN my communication to this journal, printed 8th November 1884, about "Masonic Degree Peddlers," I called attention to a group of degrees, variously called "Cryptic Masonry," or "Royal and Select Masters," which Jeremy L. Cross peddled in Baltimore in 1822. This I gave from hearsay, and it was not quite correct. Bro. Ed. T. Schultz, who is now issuing a History of Freemasonry in Maryland (from which work I copied Bro. Thompson's letter of 1803, which I communicated to this paper 11th July,—I must add that the said work is highly interesting). The said author cites various authorities about the origin of our "Cryptic Degrees." Thus, according to Bro. Dove, of Virginia, the "Select Degree," in conjunction with the Royal Masters' degree, was in the possession of a distinguished chief in the State of Maryland, and by him conferred without fee; he delegated his authority to others to do the like, until the year 1824, when the Grand Chapter of Maryland, with his consent, took charge of the [two] degrees, and ordered them to be given before the "Most Excellent Master" degree. Mackay says:—

"The Masons of Maryland and Virginia contend that the Royal and Select degrees were introduced by Philip P. Eckel, of Baltimore, one of the most distinguished and enlightened Masons of his day, who in 1817 communicated them to Jeremy L. Cross, and gave him authority to confer them in every Royal Arch Chapter which he might visit in his official character."

Bro. Folger says, that there was a very warm discussion at the General Meeting of the Grand Chapter in 1816, caused by Bro. Eckel's request for the Grand Chapter to incorporate the Royal and Select Degrees, which the Grand Chapter refused to do. Bro. Folger then continues thus:

"Mr. Eckel, the Baltimore delegate, went home, and when Cross, who at that session of the General Grand Chapter had been appointed and confirmed as General Grand Lecturer, started on his lecturing tour. He stopped at Baltimore, and purchased and received the privilege from Eckel and Niles to erect and establish Councils of Royal and Select Masters. This privilege he carried out pretty effectually; beginning with New Jersey, and all the Councils in existence in those States mentioned in his narrative were established by himself, also the Eastern States, except Rhode Island."

"From the above quotations (says Bro. Schultz) it will be perceived that it was the general belief that the control of the Royal and Select Degrees was vested in Eckel and Niles; but we think Bros. Dove, Mackey, Folger, and others, make a great mistake in coupling the Royal Masters' degree with the Select degree . . . for there is no evidence whatever to show that the brethren ever exercised or claimed control of the Royal Masters' degree, or that they were even in possession of that degree at the periods named by them."

After the usual preface, the Warrant Cross received from Messrs. Eckel and Niles is given in the said history, and is as follows:—

"Whereas the said degree of Select is not so extensively known . . . Therefore . . . Reposing especial confidence in my beloved and trusty Companion Jeremy L. Cross, I do hereby, by the high powers in me vested, authorize and empower him to confer the said degree, as follows, viz., in any place where a regular Chapter of Royal Arch Masons is established, the officers or members approving, he may confer the said degree according to its rules and regulations, but only on Royal Arch Masons who have taken all the preceding degrees, as is required by the General Grand Chapter. When a competent number of Select Masons are thus made, he may grant them a Warrant to open a Council of Select and confer the degree, and do all other business appertaining thereto.

"Given under my hand and seal at Baltimore, the 27th day of May, A.D. 1817, &c.

PHILIP P. ECKEL,

"Thrice Illustrious and Grand Puissant in the Grand Council of Select at Baltimore and approved as G. G. Scribe.

"Approved and attested as Ill. in the G. Council.

H. NILES."

"In the first Warrant issued by Cross under this commission (says Bro. Schultz) the Companions were empowered to form 'themselves into a regular Council of *Select Masters*,' but in the Warrants issued by him in 1819, and thereafter, the 'High Powers in him vested by the Grand Council of Baltimore' were enlarged to include the Royal Masters' Degree. In view of the action taken subsequently by the brethren of Baltimore, there is every reason to believe that the 'enlarged powers' under which Cross claimed to act were not granted by Eckel and Niles."

"At a session of the Grand Chapter held [in Baltimore] in 1827, Jas. K. Stapleton, Grand High Priest [meaning the Z.] documents upon the subject of the institution of the *Select degree* independent of the G.R.A. Chapter, which were referred to a committee, who recommended that a circular be sent to the several Grand Chapters regarding the matter, and which was adopted."

The circular is too long for insertion. I shall therefore give the gist of it.

Bro. Stapleton complained about the unsettled state of the degree of *Select Masons*. This degree (he says) existed under the authority of a distinguished chief in the State of Maryland. In 1824, the Maryland Grand Chapter ordered its subordinates to confer the *Select degree* in its proper order, immediately preceding the R.A., and were hence desirous to deprive the independent Councils of the right of conferring the said *Select degree*, and he goes on to say:—

"But as we are satisfied, through a great mistake or actual abuse of any authority delegated, or meant to be delegated, in relation to the *Select Degree*. We would therefore beg leave to recommend to your G.C. the consideration of this degree. . . . With the hope that you will see it to be for the general interest of the Craft to take the said degree under your recognizance and control, to whom it of right belongs, and thereby do away what is felt to be a grievance by those distinguished chiefs, whose authority, delegated to a limited extent and for special reasons, has been perverted for sordid purposes by the creation of an independent order, never contemplated by them," &c.

Whereupon Bro. Schultz remarks, that "It will be seen that Bro. Cross is charged with having abused the authority 'delegated or meant to be delegated' to him."

Now it seems to me that Bro. Schultz misunderstood the meaning of Bro. Stapleton's circular, for there is no doubt that Eckel and Niles gave a warrant to Cross to establish Councils for the "*Select*." And as Eckel was alive in 1827, when the Maryland Chapter issued the circular, it seems to me that the Maryland Chapter took umbrage at Eckel's pretended right to establish independent Councils for the said degree. Stapleton's statement that "This degree existed under the authority of a distinguished chief in the State of Maryland" could not have referred to Eckel, but to another party. Who that distinguished chief was I shall show hereafter; and hence his subsequent reference to "distinguished chiefs, whose authority delegated to a limited extent for special reasons has been perverted for sordid purposes," was directed against the assumption of Messrs. Eckel and Niles for selling to Cross the right of establishing independent Councils. True, Cross pretended, in 1819, to have received enlarged powers from Eckel and Niles to add the Royal Masters' degree to the *Select*. But Bro. Stapleton seems to have been ignorant of Cross's imposture, or of even the existence of the Royal Masters' degree: his aim was simply to deprive the independent Councils of the power of conferring the *Select degree*, and *that degree only*. Hence, I came to the conclusion that Stapleton directed his censure more against Eckel and Niles than Cross.

But where did Eckel get the *Select degree* from? Who conferred upon him the power to grant warrants? and who was the distinguished chief referred to by Stapleton? Well, the following document, discovered by Bro. Schultz, will explain the subject. It is as follows:—

"Whereas, in the year of the Temple 2792, our thrice illustrious brother Henry Wilmans, Grand Elect, *Select*, Perfect Sublime Mason, Grand Inspector General, and Grand Master of Chapter of Royal Arch, Grand Elect and Perfect Masters' Lodges and Councils, Knight of the East, Prince of Jerusalem, Patriarch Noachite, Knight of the Sun, and Prince of the Royal Secret, did, by and in virtue of the powers in him legally vested, establish, ordain, erect and support a Grand Council of *Select Masons* in the city of Baltimore, and wrought therein to the great benefit of the Craft and to the profitable extension and elucidation of

the mysteries of Masonry. And, whereas, we, the subscribers to these presents, are by regular succession possessors of all the rights, privileges and immunities and powers vested in any way whatsoever in the said Grand Council of Select Masons, considering the great advantages that would accrue to the Craft in an extension of the knowledge of the Royal Secret as introductory to, and necessary for, the better understanding of the Superior Degrees."

This is followed by a form of a warrant "to open and to hold a Chapter of Select Masons in the city of Baltimore." Blank spaces are left to be filled in with the names of the Officers, and next, there are five bye-laws, with blank spaces before "Dollars," and it winds up thus:—

"In testimony whereof we have signed our names and affixed the Seal of the Grand Council, this—[I suppose "THIS"—was to be followed with a date]."



PHIL. P. ECKEL.
H. NILES.

We see now, that Messrs. Eckel and Niles did not receive a warrant from Wilmans to establish Councils, but merely claimed a right to do so by virtue of succession, or, in other words, *by inheritance*: they claimed that Wilmans established a Council, and they succeeded to all his powers at his death or retirement, and this claim seems to have been doubted by Bro. Stapleton. According to information I received from Bro. Schultz it is evident that the above document was written some years before Eckel and Niles signed it. Bro. Schultz says, that "It was written in good clear handwriting, although the ink is somewhat faded; but, 'in testimony whereof' as well as the two signatures, the ink is blacker." He has, however, no doubt that the signatures are genuine. But *when* it was written and *by whom*, and *when* Messrs. Eckel and Niles signed it, and why they signed it, I was unable to learn. Bro. Schultz further says:

"By virtue of the powers claimed to have been received from Eckel and Niles, Cross established some thirty-three Councils in various parts of the United States, he also delegated his powers to others, who in a like manner issued Warrants for Councils of Royal and Select Masters. It is said that as high a sum as one hundred dollars was demanded for a Warrant."

The fact is with Cross Masonry was a money-making business, and he accumulated enough money to live upon his income some time before he died. But what of that? Dr. Wilson, Judge Burt, Rob Morris, and even Albert Pike, are now doing precisely what Cross did then. And as long as Masonic *noodles* hunger for more degrees, there will always be in our midst degree manufacturers and warrant sellers.

But where did the "distinguished chief of Maryland" obtain his supposed high powers? This question Bro. Schultz cannot answer, and he says:—

"The name of Wilmans does not appear upon any register or document in the archives of the Supreme Council of the Southern jurisdiction, or upon any other known document or record containing the names of the early Inspectors. From the fact that in both the documents he is styled 'Grand Inspector General,' while those deriving their powers from Morin are styled 'Deputy Inspectors,' led to the supposition that he might have derived his powers from Europe. . . Letters were addressed to the Grand Lodges of Berlin and Bremen . . . [but] nothing in regard to his Masonic character could be learned."

This much, however, has been learned about Wilmans, viz., he was a native of Bremen, and settled in Baltimore as early at least as 1790. In 1793 he was Master of a new Lodge, the same year he was elected D.G.M., the next year G.M., and he died in 1795. I will add, that Eckel was a member in 1793 of the new Lodge of which Wilmans was the first Master.

Bro. Holbrook, of South Carolina, claims the honour of motherhood of the Royal and Select degrees for Charleston, in his State. Thus, in a MS. book written by Holbrook in 1829, he stated that Joseph Myers, Deputy Inspector General, deposited in 1788 in the archives of the Grand Council of the Princes of Jerusalem at Charleston, a certified copy of the Royal and Select degrees received from Berlin.

Now, Holbrook was probably an infatuated high degreeer, and his statements may not be reliable; hence, I do not believe that Myers received the said degrees from Berlin. We

know, however, that in those days Charleston was famous for manufacturing all kinds of Masonic degrees; the Charleston luminaries even manufactured a warrant for 33 degrees, eight of which were brand new ones, which they pretended to have received from Frederick the Great of Berlin; and there are foolish Masons living to-day, both here and in England, who would swear to the genuineness of the Frederic the Great Charter. It is no wonder, therefore, that in 1829 Holbrook believed that the Royal and Select degrees also came from Berlin. But a letter of Dalcho, written in 1802, shows that the Select degree at least was a Charleston invention, and may be the Royal was also. Dalcho says:

"Besides those degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them, such as Select Masons of 27, and the Royal Arch, as given under the Constitution of Dublin. Six degrees of Maconnerie d'Adoption, Compagnon Ecossois, De Maitre Ecossois, and Grand Le Maitre Ecossois, &c., &c., making in the aggregate 52 degrees."

We see now that while in 1762 the Charlestonians had but twenty-five degrees, in 1802 they had fifty-two, among which was the "Select" degree. It is possible that the Royal degree may have also originated in Charleston; but during the first two decades of this century New York swarmed with degree manufacturers, and as the Royal degree made its first public appearance in New York before 1810, it is not impossible that the Royal degrees' origin was in New York.

We have seen that up to 1819 Cross gave warrants for the Select degree *only*. After 1819 he gave warrants for the Royal and Select degrees. Since then, however, a degree called "Super Excellent Master" was tacked on to the "Royal and Select." For some years the following order was observed in conferring the said degrees. Select, 1st; Royal, 2nd; and Super Excellent, 3rd. But about six years ago it was discovered that the Royal should be conferred before the Select, and the routine has been changed accordingly. I must further add, that between the Master Mason and Royal Arch, three degrees are here given, one of which is called "Most Excellent Master." I always supposed that "Most Excellent" and "Super Excellent" were *much of a muchness*. I have, however, been assured that the Super Excellent degree "is a horse of another colour."

BOSTON, U.S., 31st July 1885.

P.S.—I have just received a letter from Bro. Schultz, in which he says:

"It is impossible to know definitely at this day who is meant by the 'distinguished chief' in the address of Stapleton. I have often puzzled over the matter, and my conclusions are about the same as yours, that Wilmans is the person referred to. And yet Dove uses the same term, 'distinguished chief;' and evidently, I think he there refers to Eckel."

Undoubtedly, Dove referred to Eckel, otherwise he would not have said that, in 1824, "when the G. Chapter of Maryland, *with his consent* took charge of the degrees." Now Wilmans died in 1805, but Eckel lived until 1831. If therefore it referred to either, it must have been Eckel. Mackey also supposed the "distinguished chief" referred to Eckel. It is evident, however, that neither Dove nor Mackey knew about Eckel's claim to have received the degree from Wilmans, but Stapleton did know it, and did not believe it. Hence, his saying, "by the creation of an independent order never contemplated by *them*," could not have referred to Eckel and Niles, because the warrant to Cross proves that they did contemplate the creation of an independent order. Hence, the word "*them*" must have meant some other party, from whom Eckel and Niles received the Select degree.

J. N.

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DISENCHANTED.

BROTHER Hiram Lately is a backslider. A backslider! Has Masonry backsliders? The fraternity which was born when time was young, and still lives in these latter days; which Presidents and Kings are proud to be members of; which is founded on that rock, the Holy Bible; can such a fraternity as this have backsliders? Let us see. Brother Lately is one of a class all more or less different, and yet all more or less alike. Many roads lead to the backsliders' Hades, and spacious roads they are, too. Brother Lately travelled one of these roads. He signed the usual petition—how honestly we should not like to say. Could he have been seeking Light? Had he no mercenary motives? Were his eyes turned aside from the flesh pots? Let his history answer. The Craft, believing his statements, finding his public record all apparently clear and clean, unable to discover the secret intent and purpose of his heart, made him a Mason—that is, gave him the name and clothing of a Mason. It is not in the power even of the Craft to make a Mason out of improper material. A man must be made a Mason in his heart before he can be made a Mason indeed. After all, the power of a W.M. in strictness is limited to declaring the Masonry of one who appears fit for initiation and membership. He may commission initiates as Masons, and give them *prima facie* evidence of connection with the Fraternity, but before any great lapse of time, observing brethren who are true to their obligations will discriminate between the genuine and the counterfeit Brother, and cast the latter (in his mind, at least) over among the rubbish.

Brother Lately, to all appearances, enjoyed Masonry greatly, for a time. Certain aspects of the Craft were to him simply delightful. How he did enjoy the festive board! Was he ever known to miss a Lodge supper to which he was freely invited? Did he not visit every Masonic body that had a set-out at its close? And then, how close was his communion with his brethren. Brother Lately was of a jovial frame of mind. Not blessed with an abundance of this world's goods, and not fancying hard work, he never borrowed trouble, though he would borrow money. What a delusion and a snare Masonic lending is! We had almost said never lend. Give as freely as you can, but lend almost never. Many cross over the bridge to visit the money lender, but once returned they never cross again. Brother Lately ate and borrowed, and borrowed and ate. The time was sure to come when he could do neither, at others' expense. Forgiven his dues for a time, at length that ceased to be a virtue in the eyes of his brethren, and he was cut off from the Craft. Now you behold a DISENCHANTED Brother.

Brother Anthony Rusher's case was dissimilar. He came into Masonry with enthusiasm. He, for a time at least, honestly performed all of his duties. But, singularly enough, his brethren occasionally would disagree with him. They took outrageous views on certain Masonic subjects. While he held the sober, sensible view, all of his companions differed with him, and voted against him. What could ensue, when this occurred repeatedly, but disgust, and how does disgust usually end but in neglect of the Craft? Bro. Rusher, once active in Lodge, Chapter, and Commandery, resigned from all his bodies, and is now the next thing to a profane. Here you behold another DISENCHANTED Brother.

Brother Ephraim Officer's experience was different from that of both of his companions in misery. He was one of those active, earnest, ambitious, office-seeking brethren, who when they are in office are apparently models of propriety, but not having much depth of feeling, or much, if any, grasp of principle, they endure only for a time. But while he shone, he shone, and when his sun set it went out in the blackness of darkness. He wore all the honours, and when these were attained he became, first luke-warm, and then entirely neglectful. Brother Officer is a life member of his Lodge, but he is never seen within it, and if he were to send in his name, probably none besides the Secretary would recognise it. Ephraim is joined to his idols, DISENCHANTED—let him alone.

Brother Luke Legion is—almost everywhere. He belongs to the numerous company of the non-affiliates. His reason for retirement is—well, we will not attempt to give it. His name is Legion, and the reasons are legion, now one, then another. The insincere and selfish are all disenchanted after they have been no long

time in Masonry. They are possessed—we will not say with what. Milton, in *Paradise Lost*, says:

“Proserpine gathering flowers—
Herself a fairer flower—by gloomy Dis
Was gathered.”

It must be this “gloomy Dis” (old Pluto) who disenchants certain Freemasons—all that company composed of Brother Lately, Brother Rusher, Brother Officer, Brother Legion, *et id omne genus*. They never were Masons at heart, and while they were clothed with the Lambskin, and wrote their names in the book of the elect, they had no proper place there, and soon discovering it went to their own place. Let the disenchantment go on. Those rightly subject to it are not really of us. But let not the number of those subject to it be increased. Discover, if possible, whether every applicant for the honour of Masonry is honest and of good report; scrutinize his motives, and save him the trouble, and the Fraternity the disrepute, of practically severing the tie which binds him to us. At first enchanted by false views, when true views disenchant, the Mason is wrecked, and the man may be wrecked also. All the company of the disaffected, the non-affiliated, the suspended and expelled are most effectually DISENCHANTED.
—Keystone.

THE CANDIDATE.

AT the present day, when so much has been said and written concerning Freemasonry, to become a member of the great Fraternity is a matter of no inconsiderable moment; yet there is a touch of sadness in the thought that out of the large number continually joining our ranks, so many are satisfied by merely coming into possession of the esoteric or secret portion of the ritual, without an endeavour, or even apparent desire, to penetrate further and discover the symbolism and true meaning that lies beneath the surface.

We see the candidate upon the threshold of our mystic temple, of his own free will, seeking admission to a society that has laboured for centuries in promoting the welfare of his fellow men. There he stands, a man, free born, in total darkness, concerning the trials he is to undergo, as weak and helpless as a babe, wholly dependent upon that Supreme Being in whom he expresses his belief. He enters into a new world, and receives a knowledge of all the virtues that expand the heart and dignify the soul. He discovers that the aim of Masonry is to introduce him to new views of life and its duties.

In due time he takes upon himself new duties and increased obligations, and by directing his attention to the wonders of nature and art he is taught that man is not to devote himself solely to physical labour. The cultivation of the mind and intellect, with which he has been endowed by his Creator, is impressed upon him, that he may be able to occupy with honour his proper station in society.

At length he attains the summit of sublime knowledge; he learns that man is born to die, and that beyond the grave there is hope of a blessed immortality. He has now passed through our solemn ceremonies and obtained possession of all the ritualistic secrets of the Craft. He has been instructed in all the details of that universal language by which he is enabled to converse with his brethren in every nation under the sun. He may to-day express his wonder and surprise that so much is contained in so small a compass; to-morrow it is forgotten.

What a theme for contemplation has been opened up before him. The ceremonies of initiation are but ripples upon the surface. Beneath lie the hidden mysteries, and to understand them requires deep and serious study. Volumes have been written upon these hidden things, yet it is a lamentable fact that few care to peruse them, or even give them a momentary thought. It is a duty the candidate owes to himself to investigate the ceremonies through which he has passed, and not content himself with the meagre explanation as given within the tyled precincts of the Lodge. Unless he does this Masonry will soon lose its charm for him, and a few years hence he will wonder what such and such a brother, more zealous than himself, can find in Masonry to cause him to take so deep an interest in it.—*Loomis' Masonic Journal*.

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THE THEATRES.

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Princess's.—The strange title that has excited the curiosity of Mr. Willing's readers, with those also who study Shakespeare and who remember Hamlet's—

“What devil was't

That thus hath cozened you at Hoodman Blind—”

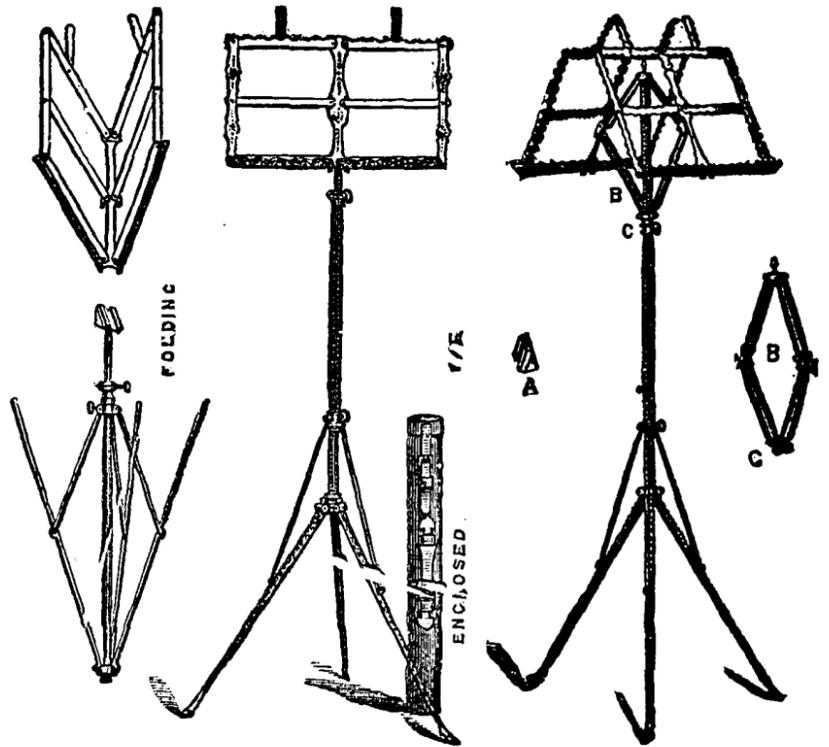
foresaw in the new play the working out in suffering of a story of human delusion. Mr. H. A. Jones, whose masterly study of hypocrisy in “Saints and Sinners” made him—like the author of Tartuffe—an object of pious horror, with the aid of Mr. Wilson Barrett as collaborateur, have set themselves to give, in modern dress, and the speech of daily life, the story of the love, the devotion, and the trust of an Othello, who turns to mad jealousy and madder rage under the promptings of a seeming virtuous friend. In none of Mr. Barrett's modern plays has he found a part so thoroughly suited to his gifts; the grief and brightness, the careless happiness of the first act surprised even his fondest admirers. His scene with Kridge, the land agent to whom his farm is mortgaged, was singularly eloquent in its manly anguish, as he compels himself to ask pardon for an earlier offence, only to learn it was demanded but as a new humiliation. Our readers are doubtless acquainted with the story; how Lezzard, the Iago of the piece, avails himself of the resemblance between the vagabond half sister of the hero's wife to convince him she is faithless. The scene where Jack Yeulett is conducted to the pretended rendezvous by Lezzard is one of the features of the play. Jack's wild fury and despair is splendidly realised by Mr. Barrett, and his furious onslaught on his supposed rival had a shuddering reality in it that fairly startled the house. The subsequent scene with his wife was singularly fine; when Jack upbraids and reproaches her; then entreats her to confess, and be forgiven; then, at her bewildered denial, grows the more enraged, and flinging her from him rushes from his desolated home. The third act is the weakest in the play; through the first and second we are hurried, with the interest rising through each successive scene. We are now in London; Nancy, our Desdemona, is living in a poor lodging with her child; and here she and the audience are much cheered by the arrival of Ben Chibbles, an old village friend (Mr. George Barrett)—whose genial humour gives a delightful relief to the tragic tension of the story. The next scene is a glimpse at London misery in its extremest depths. Down by the river we find a poor crippled child (Miss M. Clitherow), living in an empty cask, and Jack Yeulett has found in the poor waif an interest that still holds him back from self-destruction. Here Mr. Barrett's unaffected tenderness with children was very touching, and perhaps justified a scene that scarcely aids the development of the story. We next come to Twite's Cosy, a kind of thieves' kitchen, very clever and realistic, perhaps too much so; however, it gives Miss Eastlake a fine opportunity. We see her now as the vagabond sister, pale and wan, desperate in the sense of abandonment by her gipsy lover. He mocks her white face and weakness, and there is a weird pathos in her struggle at gaiety. She laughs and dances; he mocks her the more; she denounces his cruelty, in the madness of her misery, whilst the crowd, in pity, attempt to pacify her. She staggers from the room, “to seek peace where it is always found.” Miss Eastlake has made a most careful study of her dual part; she keeps voice, gesture, bearing perfectly distinct all through. The gipsy—Mr. Hudson—whose Vindex must be in every one's recollection—was excellent in the coarse humour and picturesque dare-devil bearing fitting the part. Mr. C. Cooper's old usurer was well characterised; entirely different from his Father Christmas. His make up was good, but it would be excellent if toned a little. Miss Eastlake, as the happy wife in the first act, was really charming; warmly we congratulate her on the great improvement which has marked her style; attributable perhaps to the discipline demanded by her classic study for Lucretia. The whole cast is good; we might go through each of the thirty-two members and award to all commendation, if space permitted, but we must not omit acknowledgment of the poignant reality of Mr. Fulton's acting as the dying man in the first act. The paralysed lips, and glazed eyes, the drawn features, made a terribly weird study. Mr. Price, too, as the detective through whom the great wrong is righted, and Desdemona restored to her husband and happiness, played with perfect sincerity and with the true Scotland-yard air of superiority. Great as was the applause accorded to Mr. Wilson Barrett, assuredly no less was given to his coadjutor Mr. E. S. Willard, whose Mark Lezzard is certainly one of the finest studies the melodramatic stage has seen. We seem to see hate in its intensest and cruellest embodiment, and yet with complete absence of exaggeration. So admirable is the acting that as his crimes recoil we almost despise ourselves for desiring to ask mercy for this man, whose voiceless terror at the awful retribution prepared for him for the moment makes us forget that virtue wields the sword of justice. Never has the stage seen a more thrilling scene than when Mark Lezzard clings to the feet of the man he has betrayed, only to be flung to the infuriated mob. We could have wished the authors could have seen some other outcome to the scene. For such wrongs no vengeance but Heaven's would be sufficient punishment. The scenery is all we have been accustomed to at the Princess's, and Mr. Hann has almost excelled himself in the wonderful beauty of “The Silent Highway,” with the calm moonlight sky over the sleeping city. Mr. Ryan's Village Cross is very lovely in colour, and a wonderful effect of perspective has been here achieved. We may safely prophesy crowded houses for many a night to come, with added honour alike to authors and actors in this the most striking of all the melodramas produced under Mr. Wilson Barrett's management.

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PROV. GRAND LODGE OF ESSEX.

THE annual meeting of the Freemasons of Essex was held on Thursday, the 13th inst., at the Town Hall, Saffron Walden, under the presidency of the R.W. Provincial Grand Master, Lord Brooke, M.P. His lordship was supported by the following brethren: Bros. F. A. Philbrick, Q.C., G. Reg. England, Deputy Prov. G.M., Rev. W. Morgau Jones Prov. G. Chaplain, Andrew Durrant Prov. G. Treas., William Herbage Prov. G. Reg., Thos. J. Ralling Prov. G. Sec., J. Gilling Prov. G.J.D., Arthur Mead Prov. G. S. of W., A. Lucking Asst. G. Pursuivant England Prov. G.D. of C., T. S. Sarel Prov. G. Tyler, Andrew C. Durrant and W. Strutt Prov. Grand Stewards; Rev. C. J. Martyn P.G. Chap. England, Deputy Prov. G.M. Suffolk, Shadwell H. Clerke G. Sec. England, Rev. John Sedgwick, D.D., P.G. Chap. England, Fred. Binckes P.G. Steward England, Griffiths Smith P.A.G.D. of C. England, A. Buck P.M. 453, F. Wood P.M. Treas. 1000 and Richard Clowes P.P.S.G.W.'s; Herbert Taylor, W. Sowman, Joseph Bell and J. C. Earle P.M. 214 P.P.J.G.W.'s; J. W. B. Glasier P.M. 107 P.P.J.G.W. Norfolk; Revs. F. B. Shephard P.M. 276 and E. H. Crato P.P.G. Chaplains; J. C. White P.M. 1437 and J. W. Hair P.P.G. Registrars; C. H. Vincent P.P.G. Reg. Suffolk, R. D. Poppleston, H. E. Dehane, J. G. Bellington, Stebbing Leverett, James S. Brown and Robert Martin P.M. Treas.

453 P.P.S.G.D.'s; Walter J. Nunn and Geo. Thompson (Suffolk) P.P.S.G.D.'s; J. J. Cavill P.P.J.G.D., J. B. Lewin P.P.G.S. of W., T. Vincent P.M. 1861 P.P.G.S.B. Surrey, Thomas Rix P.M. 697 and G. A. Eustace P.M. 697 P.P.G.S.B.'s; J. J. C. Turner P.P.G.O., W. C. Dewsberry, and F. Dewsberry P.P.G.O. (Cambs), R. Howard Ives I.P.M. 51 P.P.G. Stwd., F. C. Emson P.M. 1280, C. Beaumont W.M. 1343, J. Corble W.M. 453, Alex. Rattray W.M. 1543, F. Dorrell Grayson W.M. 1000 P.M. 160, J. Sadler Wood W.M. 2005, Joseph Clever P.M. 2005, Samuel Lord I.P.M. 433, Adam Smith W.M. 433, Robert Smith P.M. 697, Joseph Grimes W.M. 51, John Hutley I.P.M. 1024, Arthur G. Rickarby I.P.M. 1799, R. G. Kellett P.M. 1312, F. R. Hales W.M. 650, Edward Johnson P.M. 2006, John Noyes W.M. Grand Stewards Lodge, J. E. W. Whitlock I.P.M. 1230, J. Taylor jun. W.M. 1817 F. J. Snell P.M. 1543, F. P. Suthery W.M. 276, Henry King P.M. 1280, H. J. Skingley Org. 697, H. Barnell J.D. 1343, Walter Rowe J.W. 1543, J. L. Franklin I.G. 1543, G. H. Finch S.W. 2005, E. J. Acworth Treas. 2077, James Salmon S.W. 2077, W. J. London S.D. 2077, J. Carew Cox J.W. 1280, G. J. Thompson 1457, Herbert Day 1457, J. M. Jennings 1457, W. R. Willcocks 51, J. G. Flitton 160, W. Dwyer 1799, M. W. Meade 1977, S. Munson 51, G. M. Taylor 1280, Edward Powell 1823, H. S. G. Boswell 1280, Geo. Brown 1977, J. Glass 453, Alfred Emson 1280, A. J. Dixie 453, H. J. Sibly 453, F. H. Bennett 1280, D. B. Flack 441, W. J. Ward 1823, F. Wheelhouse 1237, J. T. Stanton 107, W. Wilson 1580, G. H. Baxter 1000, A. Martin 1000, B. L. Gaudy, &c., &c. Previous to the assembly of Grand Lodge the Finance Committee met and audited the accounts of the Provincial Grand Treasurer. The minutes of the last meeting of Prov. Grand Lodge having been confirmed and the roll of Lodges called over, it was found all were represented. The Auditors' report was adopted, and the report of the Charity Committee formally presented. The Prov. Grand Master then addressed the brethren. He said it was a very pleasing duty to him to address them again at that interesting meeting. He need not say what great pleasure it gave him to meet the brethren of the Province, because he found that on all occasions, when a Masonic duty brought them together, the brethren were most cordial and hearty in supporting their Provincial Grand Master. On this occasion they had proved themselves quite up to the mark again. It was very pleasant for him to be there in that charming town, and to find that the preparations for holding the Provincial Grand Lodge had been so excellently conducted by the Master and members of the Walden Lodge. It was very satisfactory to him to be able to tell them that Masonry was flourishing in the Province. This was of course due to the exertions of the individual Masons of the Province all working together in the cordial spirit that they had hitherto done. He was pleased to remind them that two new Lodges had been established in the Province during the past year. The first of these he had consecrated, and the second had been consecrated by his able Deputy, and the way in which those Lodges had been conducted showed that they were perfectly right in consecrating them. There were now forty members in the Priory Lodge, and he had no doubt that the Epping Forest Lodge, which filled a vacancy, would prove itself worthy of Freemasonry. At the same time he might tell them that the Province had not been unmindful of the Charities, as the report which had just been read fully demonstrated. They could not expect, however, the large sums of money which were collected when he had the honour of presiding at the Festival of the Girls' School, when out of fifteen thousand odd pounds a thousand pounds was contributed by the Province of Essex. He desired to take this opportunity of thanking the Province for the support they gave him on that occasion. He found that this year also they had done extremely well, the contributions of the Province amounting to nearly £800 at the three Festivals. This was a Province which could not be considered particularly rich; relying as it did—he was sorry to say—almost entirely upon agriculture, that was a most creditable contribution to the three Charities. Their Charity Committee had been most successful in doing good work; they had carried in their two candidates, and their thanks were due to those who served on the Charity Committee. He thought it extremely satisfactory, and they could see that they had only to put their shoulder to the wheel to be able to carry in their candidates. It appeared to him most desirable that as far as possible they should all of them hand over their proxies into the hands of Provincial

Grand Lodge. He thought there was not much more that he had to speak of. He might mention that his attention had been called to the fact that it might be desirable if Secretaries of Lodges, after the installation, would send in the names of those ready to serve on the Charity Committee. He believed that this had been done as a rule, but he thought it desirable that the practice should be more regularly adhered to. He felt sure that it was only necessary for him to mention it in passing. He thought it might not be out of place for him to mention also that since they last met Bro. Philbrick had received further Grand honours, having been appointed G. Registrar of England. That was a matter of hearty congratulation to all the brethren of the Province. No one had worked harder than Bro. Philbrick, and no one more deserved the honour. The arduous duties connected with his new post would not, however, occasion the resignation of the office he held in the Province. He was afraid that Bro. Philbrick would not be able to be present that day, but he had just received a telegram to say that he was now on his way to join them. There was another thing that he should like to mention, which was that their old and esteemed Brother Lucking had also received honours from Grand Lodge. There was no person to whom he could more sincerely wish good luck, and he was sure that feeling would be shared equally by all members of Prov. Grand Lodge. In conclusion, he hoped they would remember this: whenever he could see his way to make a new Lodge, provided it did not clash with interests already existing, he should always be happy to give the formation his hearty support. The next business was the election of Provincial Grand Treasurer, and Bro. Durrant having been unanimously chosen, that worthy brother rose and said he again thanked them very heartily for having elected him. He was delighted to think they were satisfied with the way in which he conducted their exchequer, and it would be his endeavour in the future to continue to keep the accounts in the same satisfactory manner. The rest of the Provincial Grand Officers were then appointed and invested by the Prov. Grand Master, and they were afterwards saluted by the members of Prov. Grand Lodge according to ancient custom. The following is the list of the Provincial Grand Officers for the year:—

F. A. Philbrick, Q.C., G. Registrar	-	Deputy Grand Master
Barre L. Tandy W.M. 1280	-	Senior Warden
F. R. Hales W.M. 650	-	Junior Warden
Rev. Henry Stevens Chap. 1280	-	Chaplain
Andrew Durrant P.M. and Treas. 276	-	Treasurer
Fred. J. Snell P.M. Treas. 1543	-	Registrar
Thos. J. Ralling P.M. Sec. 51	-	Secretary
F. P. Suthery W.M. 276	-	Senior Deacon
F. D. Grayson W.M. 1000	-	Junior Deacon
John Glass I.P.M. 453	-	Superintendent of Works
A. Lucking P.M. Sec. 1000	-	Director of Ceremonies
C. Beaumont W.M. 1343	-	Assist. D. of Ceremonies
R. G. Kellett I.P.M. 1312	-	Sword Bearer
John Hutley I.P.M. 1024	-	} Standard Bearers
John Taylor jun. W.M. 1817	-	
G. J. Thompson 1457	-	Organist
R. Haward Ives I.P.M. 51	-	Assist. Secretary
A. G. Rickarby I.P.M. 1799	-	Pursuivant
S. Lord I.P.M. 433	-	Asst. Pursuivant
T. S. Sarel, 276	-	Tyler
Joseph Grimes W.M. 51	-	} Stewards
John Corble W.M. 453	-	
H. King I.P.M. 1280	-	
F. E. Emson P.M. 1280	-	
Joseph Clever P.M. 2005	-	
A. Rattray W.M. 1543	-	

Bro. Tandy Prov. S.G.W. was elected to fill the vacancy on the Provincial Charity Committee caused by the usual "rotation" retirement. Bro. Clever, in the absence of Bro. F. A. Philbrick, who was to have made the proposition, proposed—"That the resolution of Provincial Grand Lodge at the meeting of 1882 be amended by the insertion of the following among the Bye-laws of the Provincial Charity Committee:—"The incidental expenses incurred in the management of the Charity Committee shall be defrayed from the Provincial Charity Fund, and the available balance appropriated from time to time, as the Provincial Grand Lodge shall direct, in support of one or other of the Masonic Charities. Notice of proposed appropriations shall be given in the circular convening the annual meeting of Provincial Grand Lodge." The proposition was duly seconded, and after a few remarks from the Provincial Grand Treasurer, who explained that the expenses referred to averaged about £6 per annum, and that they had previously been paid out of Provincial Grand Lodge Funds, was carried. Bro. John J. C. Turner P.M. 51 P.P.G.O. then submitted the proposition standing in his name, that the sum of 25 guineas be paid to the Royal Masonic Institution for Boys; and 10 guineas to the Royal Masonic Benevolent Institution, from the Charity Fund, in the name of the Essex Provincial Grand Lodge. The proposer explained that his reason for leaving out the Girls' School was that important additions were being made to the Institution at Wood Green, for which funds were needed, besides which, the Girls' School had benefited by the contributions of the Province very largely at their last Festival. He wished, however, to make the vote to the Boys' School 30 guineas instead of 25 guineas, as they would thereby obtain very much greater voting power. Lord Brooke did not think Bro. Turner could go beyond the proposal of which he had given notice, upon which an amendment was submitted, that the vote should be one of 30 guineas, in lieu of twenty-five, as proposed. Bro. Joshua Nunn asked whether any sum could be voted by Provincial Grand Lodge unless the amount were printed in the summons? The Provincial Grand Master said there was no doubt the amendment was somewhat out of order, the usual custom being that the sum to be voted should be stated in the notice paper, but on this occasion it appeared to be so important that the extra £5 should be voted that he thought the brethren would agree with him that the amendment

should be carried. The increased grant was then agreed to. The proposition standing in the name of Bro. Joseph Bell P.M. 1280 P.P.J.G.W., "That the following be added to the Bye-Laws of the Province: 'Notice in writing of any Motion to be brought forward at a meeting of Provincial Grand Lodge shall be sent to the Provincial Grand Secretary at least four weeks before the day of meeting, in order that the same may appear in the summons convening such meeting; otherwise the motion cannot be brought forward without the sanction of the Provincial Grand Master,'" occasioned some discussion, with the result that it was decided to keep the matter over for consideration at the next meeting of Provincial Grand Lodge. Bro. A. Lucking P.M. 1000 P.G.D.C. proposed, "That a hearty vote of thanks be recorded on the minutes of this Provincial Grand Lodge to the R.W.P.G.M. for his kind present of the necessary collars and jewels for the new Provincial Grand Offices instituted by the Revised Book of Constitutions; and to W. Bro. Wm. Herbage I.P.M. 2005 P.G.R., and W. Bro. Joseph Clever P.M. 2005, for presenting standards and fittings." To this was added a rider conveying the thanks of Prov. G. Lodge to Bro. Philbrick D.G.M. for his present of a sword for the use of the Provincial Grand Tyler. The proposition, with the rider, was carried unanimously. Bro. H. E. Dehane P.M. 1543 P.P.G.D. next proposed, "That the publication of a Grand Lodge Calendar be continued, under the management of a small Committee (say five) to be appointed at this meeting." This question gave rise to considerable discussion, the feeling being that Provincial Grand Lodge should not undertake any financial responsibility in connection with the matter. Bro. Martin suggested there should be, say, five guarantors, of whom he would be one, to undertake the responsibility. The expenses of the last year's Calendar had been about £15 only, while the receipts had left them with an available balance of between £2 and £3, which had been handed over to the Charity Fund of the Province. Other brethren immediately offering themselves as guarantors, the publication was agreed to, and the Committee of Management appointed. The Prov. Grand Master then proposed a vote of thanks to the Master and brethren of the Saffron Walden Lodge for the manner in which arrangements had been made for the accommodation of Provincial Grand Lodge. His lordship added a vote of thanks to the Great Eastern Railway Company for the facilities they had granted to the brethren to enable them to attend the meeting. The S.W. acknowledged the compliment, and the Provincial Grand Treasurer moved that a sum of £15 should be allowed out of Provincial Grand Lodge funds in aid of the expenses of entertainment. This was seconded by Bro. Smith, of Brightlingsea, and carried unanimously. The Provincial Grand Master announced that next year's meeting would be held at Chelmsford, and Provincial Grand Lodge was closed.

The brethren then repaired to the Corn Market, which had been tastefully decorated for the occasion; here they sat down to banquet, under the presidency of the Provincial Grand Master. At the conclusion of the repast the customary toasts were honoured. The toast of the Queen always met a hearty reception in Essex, as the Provincial Grand Master trusted it always would do; at least so long as he held the office of Provincial Grand Master. In proposing the Most Worshipful Grand Master, Lord Brooke was quite certain the Prince of Wales was as much beloved as Grand Master of England as in any other of the many positions he filled in consequence of his high birth. There was no doubt but that His Royal Highness took the greatest interest in Freemasonry, and, so far as his arduous duties allowed, did all that was required of him. The brethren had reason to congratulate themselves that the Prince of Wales had come among them and assumed the position of Grand Master, a fact which had called public attention to the benevolent teachings of Freemasonry. In speaking of the Royal family he could but refer to one who was always in his mind, and was especially dear to him—one who he thought had done his duty as a Mason. They must all regret the early death of that brilliant scholar—the Duke of Albany. The toast having been honoured, that of the Grand Officers was proposed; Brother Sedgwick, a Grand Chaplain of some thirty years ago being called upon to respond. Lord Brooke had great pleasure in seeing so many members of Grand Lodge present to support him. The Grand Officers took a great interest in Freemasonry, and all that concerned its welfare. Of the Earl of Carnarvon it might truly be said no more efficient Pro Grand Master could be found. He at present occupied a most arduous post, and they would not be exceeding the limits of Masonic propriety if they wished him good luck. It was an especial pleasure for Essex Freemasons to have members of Grand Lodge visit them and give them the benefit of their experience. The Grand Officers, as a body, had contributed no small part towards the success of Freemasonry at large. Bro. Sedgwick tendered his most cordial thanks on behalf of the Grand Officers, who, he said, did their best to promote the interests of Freemasonry. Bro. Philbrick submitted the next toast. Some one had said that the joys of anticipation surpassed the pleasures of fruition, but he felt that on the present occasion the anticipations of the brethren would not be surpassed by the pleasure they would feel in drinking to the health of the Provincial Grand Master—a brother who ruled over the district for the benefit of Freemasonry in general, and the Essex Masons in particular. They would remember that when his lordship was called upon to fill the throne of Masonry in Essex they were not nearly so numerous as they were then. They must congratulate themselves upon the progress of Freemasonry in Essex under their Grand Master's sway, and upon the united body of which Lord Brooke might justly and proudly call himself the head,—a body of Masons who were not excelled in true Masonic spirit, or in devotion to the great principles which they had at heart, by any other in the world. They knew that mere numbers were not strength. It was rather because they were resolved to adhere to and carry out the great principles of Freemasonry, he brethren in deed as well as in name, that Masonry owed its strength and its power. They were rejoiced to think that under the presidency of their present Master

the Province had attained its high position, and trusted the district might be strengthened and improved as years went by. The Provincial Grand Master had referred to the position the Prince of Wales held as ruler of the Craft. The brethren of Essex gladly recognised their President as occupying the same position among them as the Grand Master did among Freemasonry generally. Bro. Philbrick then called on the brethren to drink to the health of the Right Worshipful Provincial Grand Master, an invitation which was most enthusiastically responded to, musical honours following in lieu of the usual "firing," which was omitted in consequence of the room not being "close tiled." Lord Brooke replied. He thanked the brethren for the very kind manner in which they had drunk his health, and also felt greatly flattered by the musical honours they had been good enough to give him. He did not know anything which united one's hearts more closely than Freemasonry. Thank goodness, there was nothing political about it, or nothing which could mar those feelings of unity which united them as Masons. He hoped the brethren of Essex would always have the same kindly feeling towards their Provincial Grand Master as those they had just expressed. Speaking of his Deputy—Bro. Philbrick—he felt he could never look upon him as a Judge, passing a heavy sentence. At all events he had been very lenient in passing sentence on him that day. With his characteristic kindness of heart Bro. Philbrick had been good enough to ascribe a considerable amount of the success of the Province to his endeavours, but he (Lord Brooke) knew that this success was due to the very cordial support which they had given him as a young Mason coming among them. He hoped that as years went by the brethren would continue to give the same kindly support they had accorded him in the past. He knew it would require a little exertion on his part to keep Freemasonry in the Province going, but when that exertion could be effective, and when it was possible for him to give the time to it, they might rely upon him. It was a great thing for him to be able to count an increase in the number of the Lodges of the Province, but he should never sanction an increase which would affect, or in any way clash with, existing institutions. At the same time, whenever he felt there was a need he should be pleased to come among them and consecrate any new Lodge in their midst. It was a matter of congratulation to them in Essex that their Deputy had had the honourable office of Grand Registrar of England conferred on him, and also that Bro. Lucking, another brother who had given them much support, had been appointed to Grand Lodge Office. As regarded Bro. Philbrick, he might say that the oftener he was with them the better they knew him. The brethren had known the Deputy longer than he had, but he might say that Bro. Philbrick always imparted good feeling and cheerfulness to any meeting where he was present. It had given him great pleasure to see him approach that afternoon, and he could only hope that those gentlemen with whom he had been associated at Lewes Assizes that day had found him an equally agreeable companion. At all events they had hailed with the greatest enthusiasm his coming among them that day. They must know it was no light task to carry out the arduous duties of such a profession as Bro. Philbrick's, and at the same time to find opportunities to attend to such pleasures as he trusted Freemasonry was to him. He was sure the brethren would heartily drink the health of his excellent Deputy and the rest of the Provincial Grand Officers. In conclusion, he expressed the hope that those whom he had that day appointed would support their Grand Master as well as their predecessors had done. The toast was honoured, and then Lord Brooke again rose. It would naturally have fallen to the lot of his Deputy to respond, but as the brother whose name he was about to couple with the toast of the Visitors had to leave in order to catch a train he would ask the brethren to allow Bro. Philbrick to postpone his reply until after Bro. Martyn had spoken on behalf of the Visitors. He trusted that one of the virtues of Freemasonry would always be its hospitality, and that the guests would always prove themselves as genial and pleasant as the visitors who graced the board on that occasion had done. He was quite sure it was a matter of congratulation to them all that Bro. Martyn had been enabled to come and be with them that day. They might also congratulate themselves on the presence of Col. Shadwell Clerke, who might be said to have all the numerous secrets of Freemasonry pass through his hands and entrusted to his keeping. He felt that no brother more zealously did his duty than Bro. Clerke, and he hoped he would be able to give them the benefits of his company and advice on many future occasions. He would not enumerate all the other Visitors he saw present—there was Bro. Binckes and many whose faces were familiar—all he could say was the oftener they were there the better. Bro. Martyn replied. He was sure he need not say how grateful he was for the way in which the toast had been proposed and received. That really was kind, but he did not think it was kind for the friend on his right and the friend on his left insisting every moment on making suggestions (laughter). Colonel Clerke on his right had said, "Now then, do not let modesty interfere;" and Bro. Philbrick, on his left, had said, "Now then is the time for blushing." He certainly did not think it was kind to assail him with such remarks as that, at a time when he was endeavouring to collect his scattered thoughts, especially when they remembered, as the Archbishop of Canterbury said only the other day, that one of the characteristics of the British clergyman was his extreme modesty. He did not know that he had any cause to be bashful before that assembly, for he felt very little of a visitor in Essex; indeed he was an honorary member of a Colchester Lodge, and came among them really as a Colchester native, the more so because one friend had peppered him with sarcasm, and another attempted to vinegar him with the sour remarks so strange to his nature. Speaking as Deputy Master of the adjacent Province of Suffolk, he felt the Essex Masons, like their neighbours, had the interest of Freemasonry at heart. He hoped and trusted the same prosperity would follow them in Essex as was being enjoyed in Suffolk, and that their Province would occupy a position among the Provinces of England second to none—bar Suffolk. He hoped the kind and hospitable feeling

which had always existed between the Provinces of Essex and Suffolk would always be continued, and that they should, even if strangers, ever be bound together by the bond of friendship which at present united them. Bro. Clerke followed. He represented a large number of Visitors who had had the pleasure of attending that day, and who felt that much of the enjoyment they had experienced was due to the arrangements made for the meeting of the Grand Lodge of the Province. Personally he was no stranger in Essex. He had been present at the installation of their late Master, Lord Tenterden, and also at that of their present ruler. The report of the progress of the Province during the past year was most satisfactory, their increase of upwards of 100 members during the twelve months being a handsome one. That the funds of the Province were ably administered was evidenced by the increased votes they had been enabled to make to the Charities that day. He concluded by expressing the thanks of the Visitors. The Provincial Grand Master then called upon Bro. Philbrick to open his brief. That brother in reply said: My Lord and Gentlemen of the—, I beg pardon, Brethren,—Having illustrated the first of all Masonic virtues—obedience, I have, on behalf of the Grand Officers of the Province to return you their most sincere and grateful thanks for having proposed a toast in their honour, and for what you were pleased to say of them. It was indeed a difficulty, said Bro. Philbrick, to respond and adequately express the feelings of so distinguished a gathering of brethren as he saw on their legs in answer to this toast. Those who were associated with the toast were brethren who had made for themselves a name in the Masonic history of the Province, and who had assisted in the great cause of Masonry which they had at heart. He assured the Provincial Grand Master that the brethren he had that day called to Provincial office would not be less devoted than had been their predecessors. It was a matter of gratification to them that the recognition of their ruler had been endorsed by Grand Lodge in regard to one of their number at least—Bro. Lucking, who had so long acted as their D. of C. Bro. Philbrick concluded a most interesting speech with a promise on behalf of the Provincial Officers to do their best to exemplify to the world the great advantages associated with the Order. The Provincial Grand Master then proposed the health of the Masters of the Province, to which Bro. Tandy responded. This was followed by a toast in honour of the Charities, proposed from the Chair, which was ably responded to by Bro. Binckes, and then the Tyler's toast brought the meeting to a conclusion.

PROV. GRAND LODGE OF NORTHUMBERLAND.

THE annual meeting of this Provincial Grand Lodge was held on Tuesday, 19th inst. in the Assembly Rooms, Newcastle, under the auspices of the Percy Lodge, No. 1427. There was a large attendance. The Right Worshipful Provincial Grand Master, the Right Hon. Earl Percy, M.P., presided, and was supported by Bro. R. H. Holmes Deputy Provincial Grand Master, Bros. B. J. Thompson P.P.G.S.W. P.G. Sec., E. D. Davis P.P.G.S.W. P.G.D. of C., Addison Potter, C.B., P.P.G.S.W., Thomas Anderson P.P.G.S.W. P.G.T., J. Straker Wilson P.P.G.S.W., Robert L. Armstrong P.P.G.S.W., George Spain P.G.S.W., Sir Matthew White Ridley, Bart., M.P., Ralph Thompson P.G.J.W., and numerous other P.G. Officers and brethren; also Bro. F. Binckes Secretary of the Royal Masonic Institution for Boys. The various reports were presented, and the roll of Lodges was then called and responded to by the various W.M.'s, after which the Provincial Grand Officers for the ensuing year were appointed and duly invested by the Right Worshipful Provincial Grand Master. Earl Percy, in addressing the brethren, congratulated them upon the efficient state of the various Lodges in the Province. He thanked the members of the various Committees for the work they had done during the past year. The next annual meeting will be held under the auspices of the D'Ogle Lodge at Morpeth. The meeting afterwards terminated, and the annual banquet was held in the evening; an excellent repast being admirably purveyed by Mr. T. R. Dobson, of 54 Scotswood-road, Newcastle. The Right Hon. Earl Percy, M.P., presided. The vocalists were Bros. Walker, Leatham, Whitehead and Nutton.

We are asked to mention that Bro. James Stevens P.M. P.Z. is now arranging dates for the delivery of his popular lecture, Explanatory of the Ritual and Ceremonial of the First Degree, in various Metropolitan and Provincial Lodges, during the ensuing months. He has accepted the invitation of the Shakespeare Lodge, No. 1009, at Manchester, for Friday, the 2nd October, when the Lodge opens its winter session.

The installation meeting of the High Cross Lodge, No. 754, will be held on Wednesday next, at the Seven Sisters Hotel, Page Green, Tottenham, when Bro. A. G. Fidler will be installed as Worshipful Master for the ensuing year.

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

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.

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TECHNICAL EDUCATION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have watched with great interest the letters that have lately appeared in your columns on this subject, and now beg to offer my opinion. I at the present time hold the position of Technical Instructor. I was trained an Engineer in one of our largest railway works, and after leaving them was employed by various firms in the three kingdoms, and can fully appreciate the advantages to be derived from a knowledge of work previous to entering any mechanical trade. A large portion of the drudgery an apprentice has to go through could be avoided by his having previously attended a Technical Class. Nor need the boys get an insight into the mechanical portion only. Mechanical drawing and one or two science subjects could be taught with very little extra outlay.

I should recommend workmen to be engaged and one head instructor. The workmen to teach their trades and the head (who should also be a mechanic) to superintend, receive reports, and teach in the higher branches; the chief instructor to be responsible, and under the Head Master only.

It is impossible for me in a letter to enter into details, but should any of the brethren consider my opinion of any practical value I should be most happy to let them know the system I now work on, and such alterations as I should advise. I certainly agree with your remarks in your article of 15th August on the subject, and consider that more than two branches of trade could be successfully worked for £1,200 a year, including the higher education I have alluded to, but of course not including the first outlay for plant, &c.

I beg to remain, Sir, yours fraternally,

INSTRUCTOR.

Old Warrants (G).

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To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I beg to enclose copy of the Warrant under which the Lodge of Friendship, No. 278, is now working. It has been forwarded to me by Sir Henry Burford-Hancock, the District Grand Master of Gibraltar, and I am hopeful of receiving, through the same channel, copies of the two "Atholl" warrants existing under his jurisdiction, very shortly.

Yours fraternally,

R. F. GOULD P.G.D.

And P.M. Inhabitants' Lodge, No. 153, Gibraltar
formerly "Atholl" No. 202.

AUGUSTUS FREDERICK G.M.

To all and every our Right Worshipful and Loving Brethren.

WE PRINCE AUGUSTUS FREDERICK OF BRUNSWICK LUNENBURGH Duke of Sussex Earl of Inverness Baron of Arklow, Knight of the Most Noble Order of the Garter &c. &c. &c.

GRAND MASTER

Of the most Antient and Honourable Fraternity of Free and Accepted Masons of England.

SEND GREETING.

WHEREAS it appears by the Records of our Grand Lodge that a Warrant bearing date the 15th December 1789 was issued under the Seal of Masonry enabling certain Brethren therein named to open and hold a Lodge of Free Masons to be called "The No. 345 Calpean Lodge" and which Lodge was then No. 556. By the alteration of numbers in 1792 it became No. 465 and in consequence of the Union of the Two Fraternities of Masons on the 27th December 1813 became and is now registered in the Books of the United Grand Lodge No. 520 under the title or denomination of the Lodge of Friendship. And whereas the Brethren composing the said Lodge have by their memorial represented unto us that their said Warrant hath by some accident been lost or destroyed and they have therefore prayed us to grant them a Warrant of Confirmation. Now know ye that we being satisfied of the reasonableness of the said request do hereby grant this Our Warrant of Confirmation unto our Right trusty and well-beloved Brethren Samuel Fairburn, Joseph Underwood, James Relph, William Gladdon, William Glover, Henry Glynn, Edmund Coombe, John Spencer, Charles Hoyland and others composing the said Lodge authorizing

and empowering them and their successors to hold a Lodge of Free Masons at Gibraltar under the title or denomination of

"THE LODGE OF FRIENDSHIP,"

at such times as to the brethren thereof may appear necessary and then and there when duly Congregated to make pass and raise Free Masons according to the Ancient Custom of the Craft in all ages and nations throughout the known world. And further at the petition of the said brethren we do appoint the said Samuel Fairburn to be the Master, the said Joseph Underwood to be the Senior Warden, and the said James Relph to be the Junior Warden for opening and holding the said Lodge and until such time as another Master shall be regularly elected and installed strictly charging that every Master who shall be elected to preside over the said Lodge shall be [installed in ancient form and according to the laws of the Grand Lodge, that he may thereby be fully invested with the dignities and powers of his office. The said Lodge to be upon] the General Register of our Grand Lodge No. 520 and we do require you Samuel Fairburn and your successors to take special care that all and every the said Brethren are and have been regularly made Masons. And that you and they and all other the members of the said Lodge do observe perform and keep the Laws Rules and Orders contained in the Book of Constitution and all others which may from time to time be made by our Grand Lodge or transmitted by us or our successors Grand Masters or by our Deputy Grand Master for the time being.

And we do enjoin you to make such By-Laws for the government of your Lodge as shall to the majority of the members appear proper and necessary the same not being contrary to or inconsistent with the general Laws and Regulations of the Craft and a copy whereof you are to transmit to us. And we do require you to cause all such By-Laws and Regulations and also an account of the Proceedings in your Lodge to be entered in a book to be kept for that purpose. And you are in nowise to omit to send to us or our successors Grand Masters or to the Right Honourable Lawrence Lord Dundas our Deputy Grand Master or to the Deputy Grand Master for the time being at least once in every year a list of the members of your Lodge and the names and descriptions of all Masons initiated therein and Brethren who shall have joined the same together with the fees and monies payable thereon it being our will and intention that this our Warrant of Confirmation shall be in force so long only as you shall conform to the Laws and Regulations of our said Grand Lodge. And you the said Samuel Fairburn are further required as soon as conveniently may be to send us an Account in writing of what may be done by virtue of these Presents.

Given under our Hand and Seal of the Grand Lodge at London this 8th day of December A.L. 5825 A.D. 1825.

By command of the M.W. Grand Master.

(Signed) DUNDAS, D.G.M.

(Signed) William H. White } G.S.
Edw. Harper }

R.M.I. FOR BOYS—PREPARATORY SCHOOL.

THE following additional contributions should be added to the list we published last week:—

Bro. F. Adlard (Steward)	-	-	10	10	0
E. F. Storr ditto	.	.	10	10	0
R. Clowes ditto	.	.	5	5	0
E. R. Cust	.	.	5	5	0
Acacia Lodge, No. 876, Monte Video (per Col. Shadwell H. Clerke, G. Sec.)			10	10	0
Prov. Grand Lodge of Essex	.	.	31	10	0

It is with deep regret we direct the attention of our readers to the serious illness of two worthy brethren. Bro. J. Eldridge, P.M. of the St. John's Lodge, No. 167, has for some months past been suffering from the effects of a painful and distressing malady, which has now completely prostrated him. We trust our esteemed brother's strong constitution will yet enable him to assert himself, and that he may recover strength to be able to resume the active duties of life he has hitherto fulfilled to the advantage of all with whom he has been associated.

The other case of illness to which we refer is in connection with Bro. H. M. Levy, P.M. 188. His ailments are not of such long standing as those by which Bro. Eldridge is afflicted, but they are, similarly, of a serious character. Bro. Levy, however, has youth on his side by comparison with the age that Bro. Eldridge has attained. And we sincerely hope that in our next issue we shall be able to report that he has made progress on the way to convalescence.

DIARY FOR THE WEEK.

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

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SATURDAY, 22nd AUGUST.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (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 (Instruction)
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 149—Peace, Private Rooms, Meltham
 308—Prince George, Private Rooms, Bottoms, Eastwood
 453—Chigwell, Forest Hotel, Chingford
 1982—Greenwood, Public Hall, Epsom

MONDAY, 24th AUGUST.

- 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 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, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In).
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queens 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, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)
 1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 48—Industry, 34 Denmark-street, Gateshead
 61—Probity, Freemason's Hall, St. John's-place, Halifax
 261—Nelson of the Nile, Freemasons' Hall, Bailey
 302—Hope, New Masonic Hall, Darley-street, Bradford
 307—Prince Frederick, White Horse Hotel, Hebdon Bridge
 408—Three Graces, Private Rooms, Haworth
 433—Hope, Swan Hotel, Brightlingsea
 467—Tudor, Red Lion Hotel, Oldham
 613—Unity, Masonic Hall, Southport
 724—Derby, Masonic Hall, Liverpool at 8. (Instruction)
 999—Robert Burns, Freemasons' Hall, Manchester
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1542—Legiolium, Masonic Hall, Carlton-street, Castleford
 1575—Clive, Corbet Arms, Market Drayton
 1977—Blackwater, Blue Boar Hotel, Malden.
 R.A. 100—Friendship, Crown and Cushion, Great Yarmouth
 R.A. 411—Commercial, Masonic Hall, Nottingham
 R.A. 827—St. John, Masonic Temple, Halifax-road, Dowsbury
 M.M. 9—Fortescue, Masonic Hall, South Molton, Devon

TUESDAY, 25th AUGUST.

- 65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Chambers Restaurant, Victoria Street, S.W., at 8. (Inst)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 654—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1014—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1446—Mount Edgecombe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
 1471—Islington, Champion, Aldersgate Street, at 7, (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
 R.A. 704—Camden, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
 R.A. 1275—Star, Ship Hotel, Greenwich
 R.A. 1612—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
 24—Newcastle-on-Tyne, Freemasons Hall, Grainger-st., Newcastle 7.30 (In)
 126—Silent Temple, Cross Keys Inn, Burnley
 160—True Friendship, Old Ship Inn, Rochford
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 253—Tyrian, Masonic Hall, Gower-street, Derby
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 448—St. James, Freemasons' Hall, St. John's-place, Halifax
 510—St. Martin, Masonic Hall, Liskeard.
 573—Perseverance, Shenstone Hotel, Hales Owen
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
 897—Loyalty, Pleece Inn, St. Helens, Lancashire
 986—Hesketh, Grapes Inn, Croston
 1016—Elkington, Masonic Hall, New-street, Birmingham
 1024—St. Peters, Masonic Hall, Maldon
 1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
 1312—St. Mary, White Hart Hotel, Bocking
 1343—St. John's Lodge, King's Arms, Grays, Essex
 1358—Torbay, Town Hall, Pluington
 1566—Ellington, Town Hall, Maidenhead
 1609—Dramatic, Masonic Hall, Liverpool
 1636—St. Cecilia, Royal Pavilion, Brighton
 1675—Ancient Briton, Masonic Hall, Liverpool
 R.A. 51—Patriotic, Three Cups Hotel, Colchester
 R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight
 R.A. 823—Everton, Masonic Hall, Liverpool

WEDNESDAY, 26th AUGUST.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 223—United Strength, The Hope, Stanhope Street, Regents Park, 8 (Inst.)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
 720—Paumure, Balham Hotel, Balham, at 7 (Instruction)
 754—High Cross, Seven Sisters' Tavern, Page Green, Tottenham
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
 898—Temperance in the East, 6 Newby Place, Poplar
 902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1540—Chaucer, Bridge House Hotel, Southwark
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction.)
 R.A. 933—Doric, 202 Whitechapel-road, at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 210—Duke of Athol, Bowling Green Hotel, Denton
 220—Harmony, Garston Hotel, Garston, Lancashire
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 363—Keystone, New Inn, Whitworth.
 387—Airedale, Masonic Hall, Westgate, Shipley
 439—Scientific, Masonic Room, Bingley
 625—Devonshire, Norfolk Hotel, Glossop
 724—Derby, Masonic Hall, Liverpool
 750—Friendship, Freemason' Hall, Railway-street, Clockheaton
 778—Bard of Avon, Greyhound Hotel, Hampton Court
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 996—Sondes, Eagle Hotel, East Dereham, Norfolk
 1039—St. John, George Hotel, Lichfield
 1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)
 1119—St. Bede, Mechanics' Institute, Jarrow
 1219—Strangeways, Masonic Rooms, King Street, Manchester
 1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction)
 1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
 1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire
 1403—West Lancashire, Commercial Hotel, Ormskirk
 1511—Alexandra, Hornsea, Hull (Instruction)
 1633—Avon, Freemasons' Hall, Manchester
 1645—Colne Valley, Lewisham Hotel, Slaithwaite
 1723—St. George, Commercial Hotel, Town Hall-square, Bolton
 1734—Trinity, Golden Lion Hotel, Rayleigh
 1967—Beacon Court, Ghuzee Fort Hotel, New Brompton, Kent
 2096—George Price, Greyhound Hotel, Croydon
 R.A. 42—Unanimity, Derby Hotel, Bury, Lancashire
 R.A. 86—Lebanon, Masonic Hall, Prescott
 R.A. 322—Hope, Vernon Arms Hotel, Stockport
 R.A. 329—St. John's, Masonic Hall, Torquay, Devon
 R.A. 376—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 R.A. 503—Belvidere, Star Hotel, Maidstone
 R.A. 605—De Tabley, Queen's Hotel, Birkenhead
 R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool
 M.M.—Howe, Masonic Hall, New Street, Birmingham
 M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle
 M.M. 178—Wiltshire Keystone, Masonic Hall, Devizes
 R.C.—Philips, Masonic Rooms, Athenaeum, Lancaster
 111—Restoration, Freemasons' Hall, Darlington
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 215—Commerce, Commercial Hotel, Haslingden
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
 286—Samaritan, Green Man Hotel, Bacup
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 348—St. John, Bull's Head Inn, Bradshawgate, Bolton
 339—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 432—Abbey, Newdegate Arms, Nuneaton
 456—Foresters, White Hart Hotel, Uttoxeter
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 594—Downshire, Masonic Hall, Liverpool
 784—Wellington, Public Rooms, Park-street, Deal
 897—Cabbell, Masonic Hall, Theatre Street, Norwich
 904—Phoenix, Ship Hotel, Rotherham
 935—Harmony, Freemasons' Hall, Salford
 956—St. Edward, Literary Institute, Leek, Stafford
 971—Trafalgar, Private Room, Commercial Street, Batley
 1313—Fermor, Masonic Hall, Southport, Lancashire
 1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)
 1337—Liberty of Havering, Rising Sun, Romford
 1359—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
 1565—Emulation, Masonic Hall, Liverpool
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1587—St. Giles, Royal Oak Hotel, Cheshire
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle
 1817—St. Andrew's, Cambridge Hotel, Shoeburyness
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)

R.A. 57—Humber, Freemasons' Hall, Hull
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool
 R.A. 337—Confidence, Masonic Hall, Brownhill Vale, Upper Mill
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields

FRIDAY, 28th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8 (In)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 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)
 1158—Belgrave, Jermyn-street, S.W., at 8. (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. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadenhall St.
 R.A. 1602—Sir Hugh Myddelton, Agricultural Hall, N.
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 401—Royal Forest, Hark to Bounty Inn, Slaidburn
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30 (Inst)
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
 652—Holme Valley, Victoria Hotel, Holmfirth
 810—Craven, Devonshire Hotel, Skipton
 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1393—Hamer, Masonic Hall, Liverpool
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
 1821—Ailingworth, Royal Pavilion, Brighton
 1893—Wolsley, Masonic Rooms, King Street, Manchester. (Instruction)
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A. 242—Magdalen, Guildhall, Doncaster
 R.A. 1086—Walton, Skelmerdales Masonic Hall, Kirkdale, Liverpool
 M.M. 164—Southdown, Station Hotel, Haywards Heath, Sussex

SATURDAY, 29th AUGUST.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Instruction)
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone
 R.A. 178—Harmony, Royal Hotel, Wigan.
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

NOTICES OF MEETINGS.

AIRE AND CALDER LODGE, No. 458.

ON Thursday evening, the 13th instant, at the regular meeting of this Lodge, the following address, which had previously been unanimously adopted by the brethren was presented by the Worshipful Master (Bro. Wm. Brook) to Bro. the Rev. C. E. Storrs, vicar of Snaith, there being on the occasion, a large muster of brethren, including visitors from neighbouring Lodges:—"Aire and Calder Lodge of Free and Accepted Masons, No. 458. To the Rev. C. E. Storrs, vicar of Snaith and Rural Dean; Chaplain of St. Oswald's Lodge, No. 910. Revd. Sir and Brother, We, the Master, Wardens and brethren of the Aire and Calder Lodge of Freemasons, No. 458, are desirous of expressing to you a heartfelt and fraternal farewell on your leaving the Vicarage of Snaith for the living of Bedminster; and of wishing you and your family a happy and prosperous future; assuring you it is with very great regret that we have heard of your intended departure from this neighbourhood. The indefatigable manner in which you have worked for the church, and in the service of the Great Architect of the Universe, has won for you the respect and admiration of all with whom you have come in contact; and we trust that the many good works you have begun and carried on may be continued by your successor, and be a help and blessing to the people of Snaith. That He, in whose service and for whose glory you have laboured, may abundantly bless you in your new sphere of life is the fervent prayer of the brethren of this Lodge. Signed on behalf of the Lodge: Wm. Brook W.M., W. Everatt S.W., E. J. Foster J.W., R. Dayson Secretary. Goole, 16th July, 1885." Bro. Storrs replied in an excellent speech, in the course of which he referred to the pleasant associations he had had with the Aire and Calder Lodge, and the brethren connected with it.

ISLE OF AXHOLME LODGE, No. 1482.

AT the recent yearly meeting of the members of this Lodge, the following Officers were appointed: Bros. Geo. Mason W.M., Staniforth I.P.M., Horobin S.W., Bellerby J.W., Constable Chaplain, Watson Treasurer, Wood P.M. Secretary and Almoner, Chamberlain S.D., W. Burtonshaw J.D., Fillingham I.G., H. L. Burtonshaw Org., J. Hemingbrough P.M. D.C., Drury S.B., Chamberlain-Lane and Robinson Stewards.

EBORACUM LODGE, No. 1611.

ON Monday, the 10th instant, there was a meeting of this Lodge at the Masonic Hall, St. Saviourgate, York. Bro. J. Blenkin I.P.M. was in the chair, and there were also present Bros. T. B. Whytehead P.M., G. Balmford P.M. Treasurer, W. Brown J.W., Jas. Kay Secretary, J. E. Wilkinson, J. D. Irving, W. Stephenson, Pearson, Tuff, Stubbs, Major McGachen P.M. 1991, and W. C. Foster 24. A successful ballot was taken for a candidate, after which Brother William Routledge was passed to the second degree. The chair was afterwards taken by Bro. T. B. Whytehead, and Bro. J. W. Blenkin was raised to the third degree. The Lodge being resumed in the

first degree, Bro. Whytehead, in the name of the Ebor Lodge, of St. Lawrence, and in the absence of its W.M. (Bro. W. B. Dyson), presented to the Lodge a dinner service for use on ordinary occasions of suppers. Bro. W. Stephenson presented a massive mahogany vase, beautifully carved with the name of the Lodge, for the purpose of a tobacco jar for the smoke-room. Bro. Whytehead presented some books to the library, and a gas cooking-stove for the Tyler's cottage, as well as a copy of Dr. Morris's Masonic Poems, on behalf of the Ancient Ebor Preceptory of Knights Templar. Bro. Starkey presented additional articles of furniture for the smoke-room. The Lodge passed votes of thanks for all these valuable gifts, and then, on the motion of Bro. Bleukin P.M., seconded by Bro. J. T. Seller P.M., a resolution was passed congratulating Bro. the Earl of Zetland, Prov. G. Master, upon his providential escape from injury on the previous Saturday, when the driver of his carriage was killed. Bro. Whytehead gave notice that at the next meeting application would be made to the Lodge for permission to open a Lodge of Instruction on the premises, and the Lodge was then closed.

Justice Lodge of Instruction, No. 147.—On Thursday, the 20th inst., at the Brown Bear, High-street, Deptford. Bros. Dale W.M., W. T. Hunt jun. S.W., Thomas J.W., S. R. Speight P.M. Secretary, Penrose S.D., J. Bedford Williams J.D., Dixon I.G., P.M.'s Bros. Hutchins (Preceptor) and Banks; also Bros. Stringer, Joyce, Prior, Greener, Emblin, Strickland. After preliminaries, the questions leading to the sublime degree were satisfactorily answered by Bro. Joyce; Lodge was advanced, and the ceremony of raising was rehearsed. Lodge was then called off; and on resuming, it was closed to the first degree. Bro. Hunt was elected W.M. for the first Thursday in the ensuing month. After the Lodge was closed, a ballot in connection with the Justice Charity Association was taken, the prize was secured by Bro. Penrose, who announced his intention of placing the amount (5 guineas) on the list of Bro. R. T. Stringer W.M. of the Royal Oak Lodge, No. 871, who is a Steward for the next Festival of the Royal Masonic Benevolent Institution.

Kingsland Lodge of Instruction, No. 1693.—On Monday last, at Bro. Baker's, Cock Tavern, Highbury, N. Bros. Forge W.M., Ware J.W., Potter S.D., Collingridge (Sec.) J.D., Woodman Acting Preceptor, Fluck I.G., and several other brethren. Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Baker acting as candidate. Bros. Baker and Hutchinson answered the questions leading to the second degree. The first and second sections of the first lecture were worked by Bros. Dixie and Weeden. Lodge was closed in due form, and adjourned till Monday, 24th instant, when Bro. Western will rehearse the installation ceremony.

ROYAL ARCH.

EBORACUM CHAPTER, No. 1611.

AN emergency meeting of this Chapter was held on the 4th inst., at the Eboracum Masonic Hall, York. Amongst those present were Comps. G. Simpson Z., T. B. Whytehead P.Z. as H., J. Sykes Rymer J. 236 as J., J. Kay S.E., J. Blenkin S.N., W. Brown P.S., and a number of other Companions and Visitors. A ballot was taken for several candidates, after which Bros. T. Masterman, T. Horsley, R. Kersopp, and Rev. R. Blakeney were duly exalted by the M.E.Z., the mystical lecture being given by Comp. Whytehead P.Z. Subsequently the Companions met, to the number of over 20, at an excellent supper, where the usual toasts were duly honoured.

At the convocation of the North London Chapter of Improvement held on Thursday, at the Alwyne Castle Tavern, St. Paul's Road, Canonbury, Comp. S. George filled the chair of M.E.Z., T. J. Cusworth H., T. C. Edmonds J., J. E. Sheffield S.N., J. Russell P.S. The ceremony was ably rendered, those attending striving to perfect themselves in the respective offices they fill in regular Chapters.

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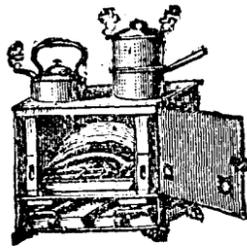
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