

# Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## THE BUSINESS OF CHARITY.

SINCE the celebration of the Anniversary Festival of the Mark Benevolent Fund, a report of which we published in our last issue, there has been some amount of discussion in Masonic circles in regard to the observations made on that occasion by Sir Reginald Hanson, in regard to what we may term the business of Charity. Whatever Sir Reginald Hanson may have intended to imply when he spoke as he did, it is very certain that his remarks have been construed by some into an expression of opinion adverse to the system under which the Charitable Institutions of the Craft are conducted, as compared with the similar organisation associated with the Mark Degree. Looking at the report of his speech as given in our last issue it must be admitted his remarks give no absolute cause for uneasiness, yet, bearing in mind the position of the speaker, and his known interest in the welfare of all the Masonic Charity Funds, it is unwise to allow them to pass by without considering or comment, more especially as some of his hearers—perhaps led away by their enthusiasm for everything associated with the Mark Degree—have made more of the subject probably than Sir Reginald intended his remarks to justify. We do not believe it has ever been desired or even contemplated that the Mark Benevolent fund should enter the lists in competition with the Charitable Institutions of the Craft, but their intimate association with each other naturally leads to a spirit of friendly rivalry, and the right to make comparisons between the two, which, in the ordinary course of events, might be expected to prove beneficial all round. But in dealing with comparisons great discrimination is necessary, and the line must be very carefully drawn to keep apart friendly and unfriendly comments.

Sir Reginald Hanson made special reference to the fact that nearly all the money subscribed to the Mark Benevolent Fund went almost direct into the hands of those who most required it, without any expense, and we would here point out to those who see in his remarks any attack on the Craft Institutions that he specially mentioned that he was not saying so to the detriment of those Institutions. He pointed out that the Mark Fund had not the great expense of sending out balloting papers; that they had no great Secretarial staff; and that the whole of the management was done by honorary advisers and Secretary. Later on he said it was a question whether a great deal of money was not wasted, not only in Charities, but elsewhere, in advertisements; "it was all very well to throw a sprat to catch a herring, but it was hardly well to throw a herring to catch a sprat. The Mark Masons knew this; they did not spend a lot of money in postage stamps to every subscriber, and the money of the Benevolent Fund was not diminished to that extent which it necessarily must be if they had regular

and frequent elections." We see nothing in all this to justify the belief that Sir Reginald Hanson was unfavourably criticising the Institutions of Craft Masonry, but, as we have said, there are some who believe he was doing so when he spoke as he did. The two cases are so different as to be virtually outside the bounds of comparison. The subscriptions announced after Sir Reginald's remarks amounted to £1,636 10s 6d, a sum which is sufficient to justify the heartiest congratulations of the Mark Degree, but it represents the contributions of a whole year, whereas the three Institutions of the Craft receive that amount, on the average, every nine or ten days, even in ordinary times, while on such occasions as the celebration of a special Festival of one of the three, as was the case this year, the receipts show a very much larger average. We may at once dismiss the idea, then, of honorary Secretaries, although in each case there is no lack of honorary advisers, and at the same time acknowledge the great disparity existing between the two systems and the consequent absurdity of comparing the one with the other. After all, it is not so very many years back that the Secretary of the Girls' School was an honorary officer—and we think it will be found that either of the Institutions will compare favourably with the Mark Benevolent Fund in this matter in their earlier years, but the day for an honorary staff in their case has long since passed; there is now enough work for a Secretary and assistants, especially when the Secretary deems it a part of his duty to work night as well as day in the interest of the fund he serves. Then, again, on the question of cost a ballot papers and their postage, expenses of election, and so forth; it is useless to cry out against evils that cannot be remedied, and equally impolitic to compare the working of the older Craft Institutions with the younger organisation of the Mark Degree. The latter has been fortunate, but it must also be borne in mind its scope is not nearly so extensive as that of the Craft Institutions, which do infinitely more for each of those they help, at far greater expense per head. It must also be recognised that the Mark Degree—in so far as this question is concerned—is very young. A few years hence it may not be possible to relieve every case that is put forward, indeed, next year may see an alteration in this respect, if sudden adversity overtook even three or four members of the Mark Degree, and if that did happen all the arguments used to the advantage of the Mark Fund would be upset in a moment, and all the evils pointed out as existing elsewhere might be introduced into the Association which is now so happily free from them. Even one candidate beyond the number that could reasonably be relieved would necessitate the provision of ballot papers, their postage, and the expense of an election, including payment for Secretarial duties, for the honorary advisers and Secretary would hardly include the addressing of the ballot papers as a part of their labour of love. All these facts have to be taken into account in attempting any consideration of the

remarks uttered on the occasion we have referred to, and Sir Reginald Hanson is far too experienced a man of the world to allow us for one moment to believe he overlooked all these possibilities when he made the comparisons. Probably no one will be more surprised than Sir Reginald himself at the construction put upon some of his comments, and we expect he will take an early opportunity to convince even the few who are now of opinion he was aiming an attack at the Craft Institutions when he spoke of the cheap management of the Mark Fund, which, as we have shown is not at present large enough to allow of comparison one way or another with the older organisations of the Craft.

We hope our remarks will not in any direction be misunderstood. In attempting to clear away doubts in one direction we may have aroused doubts in another, but a calm consideration of the several points will convince any of our readers that there is no necessity for anything but friendly rivalry in the matter. We are as pleased as any one at the marked success of the Mark Fund and as gratified as its warmest supporter can be that its work is carried on so ably and at such small cost, but we recognise, as others must do, that as its scope extends and its sphere increases, as it may naturally be expected to do, there will also be an increased expenditure, which, in time, will doubtless reach as high an average as that of either of the existing Charitable Institutions of the earlier Degrees of Freemasonry.

## THIS DISTINGUISHES FREEMASONRY.

(Continued from page 51).

**T**HE Almighty sent forth from the holy mount His written law, without amplification or explication, doubtless because both had been furnished to man by the law within him, to convince him of its wisdom, power and beauty. To this position there is one exception due which relates to the fourth commandment, for the reason that the light of nature would not of itself supply the exposition given. A seventh portion of our time is directed to be set apart as a day of rest from secular labour, because in six days God made the heavens and the earth and the sea, and all that therein is, and rested on the seventh day; wherefore He blessed and hallowed the Sabbath day to His chosen people. By this command industry and diligence in our respective worldly pursuits are enforced by express words—"Six days shalt thou labour and do all thy work"—as well as the withdrawing from labour to rest at set periods of time. "The Sabbath was made for man, and not man for the Sabbath." It was instituted for his comfort, benefit and happiness, as, indeed, are all God's laws.

The Jews had many feasts called Sabbaths, because on those days they ceased from all servile labour, mediated on God's words and works, performed acts of charity and mercy to those in need, and indulged, with temperance, in those innocent, refreshing festivities, becoming the occasion.

The Sabbath, as is well known, signifies, literally, rest; symbolically, a resting from evil works; allegorically, a resting in the grave for the weary and the persecuted; analogically, eternal rest in that Grand Lodge above, where peace and concord, love and joy, for ever reign.

Thus far of the Divine law revealed in the Old Testament Scriptures by "the God of gods, the Lord of lords, the Revealer of Secrets." "The Lord God of hosts—Jehovah is His memorial." And the Angel of God's presence has this name in him; and it was for this name that Solomon built a house.

Theologians tell us, that by the name of God is signified the revelation of His nature or His perfections, and His will or His word; His aid to mankind; His own honour and glory; His wisdom, power and goodness, displayed in creation and providence; His love, grace and mercy.

Interesting trains of thought here crowd upon our mind in regard to the Jewish Caballa and the Ineffable Word. These we would be fain to indulge in, were it a proper occasion.

The Caballa, or mystical doctrine concerning God and

His creatures, which obtained among the ancient Hebrews, is considered as a Divine revelation, first communicated to Adam, and afterwards anew to Moses. It comprised a species of knowledge, philosophical as well as theological in its character, and related to the nature and proportion of things corporeal not only, but also, and especially, to the nature of the Deity Himself, and of the mysteries of religion. It had respect to persons, names and things. To enter into anything like amplitude of detail would fill a volume.

The Caballa, which treats of words and names, is nothing else than the practice of grammar, arithmetic and geometry. In its vocabulary, to know and to number are nearly synonymous. It was a law for the learned in the religious mysteries, handed down from generation to generation, and explained to the initiated who proved themselves capable and worthy to receive and appreciate it, but not revealed in writing, like the law written on tables of stone, which was explained exoterically, and designed for the people in general.

We now introduce extracts from the venerable manuscript of Bro. Francken:

"If we would imitate the 'ancient elect' in their devotions, we must make the contemplation of the adorable attributes of the Grand Architect of the universe a principal study. \* \* \* Jehovah. Solomon expressly chose this word for the ancient Masters and principal workmen, to fill them with veneration for the great and eternal God, to whom the temple was dedicated; and also to incite them to perform their several duties more cheerfully and acceptably while engaged in erecting a temple to His holy and ineffable name. The sage king knew the potency of this name—a name which it is impossible for any man to have invented, and which could have come only by revelation from God Himself. \* \* \* Solomon entrusted it to a select few, who thus attained to the 'perfection of Masonry.' \* \* \* He exhorted them ever to adore in silence—invoke the blessing of, and render thanksgiving and praise to the Ineffable Adonai, the Almighty Architect of heaven and earth, who was, and is, and ever will be, the Eternal Father of Mercies to those who love Him, and obey His laws. \* \* \* It defines His essence, His existence, His unity, His goodness, His providence, His help and aid to His creatures, and His eternity. He ordered Moses to tell the children of Israel, 'I Shall Be sent me unto you'—Ehyah—'I shall be.' Every creature may say, 'I am' or was, but God only can, with propriety, call Himself, 'I shall be.' Ehyah asher Ehyah is not, as it is commonly translated, 'I am that I am,' which is neither sense nor grammar, but 'I shall be, because I shall be,' and that the children of Israel be not misled, thinking by God calling Himself, 'I shall be,' that He is not or was not with them, He declared to Moses His wonderful name of four letters, which Pythagoras learned from the Jews—who was, who is, and is to come, without beginning, without end—I shall be what I was from the beginning unto all eternity, without change, and without alteration. \* \* \* Although He has only one essence, yet He has many names, founded on His attributes and divine emanations, by which He pours down upon us mortals the rich blessings of His providence. From the book of Exodus is derived seventy-two names of God, and of the angels who bear them," &c. "Howa is another name, Ne is to be invoked in time of trouble—Yoh," &c. "Sometimes a name is gathered from the first letter of each word in a sentence, thus Agla, from this verse in the Holy Scriptures—'Attah Gibore Laolam Adonai—the mighty God for ever,' &c. In Genesis i. 1, the heavens and the earth are expressed by the words Eth Hashaim and Weeth Haraets, the first letters of which words form the cabalistic word, Ehwah."

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord assure and rejoice the heart. Where can we find this law, this testimony, and these statutes? Where but in that sacred volume, that best of classics, which Freemasonic Jews and Christians have adopted as their "first great light," to enlighten and guide them in this wilderness-world, this vale of tears, this brief sojourning-place of man in his mortal state?

Freemasonry would scarcely be worthy of cultivation by the wise and good were it not for the religious element it contains. This distinguishes it from, and raises it high above, the many other social and moral institutions which abound in these latter days, of a character sectional or

sectarian, with isolated aims and a limited mission—mere benevolent societies, without old landmarks, and without any esoteric developing sublime truths effecting man's destiny beyond the grave, and linking him to the spirit-world and eternal things!

Keep out of view, cease to inculcate, or "erase all thought and fear of God from any community, and virtue, duty, and principle would be mocked and spurned as unmeaning words. A sordid self-interest would supplant every feeling, and man would become, in fact, what the theory of atheism declares him to be, a companion for brutes." It is superfluous to add, that disinterestedness is a chief Masonic as well as Christian virtue—a virtue taught in different ways, and under different phases, in almost every degree and order of the Freemasonic Institution. Indeed, "there is no institution in which benevolence so pure and philanthropy so disinterested are taught, in obedience to the command of God, nor where, but in the Gospel, the social and moral duties are enforced with such awful sanctions as in the Lodges of the brotherhood."

—Voice of Masonry.

### THOUGHTS ON MASONRY.

THE great code of moral teaching which is embraced in Masonry affords an inexhaustible fund of subjects which open to the mind of the Mason a fruitful source of meditation and study. Its themes are ever new, and their study profitable. Since the rise of the Masonic Institution how many human institutions have risen and fallen; but our Order still survives and finds able supporters among the great and good of all nations. No wonder it has survived, and will continue to survive. It is founded on Divine truth. The elements of its foundation are emanations from God, and are as eternal in their nature as is the Grand Architect in His existence. The forms and ceremonies, in course of time, may change, but its principles can never change. It is one and indivisible; its unity is a peculiar characteristic. It recognises the same principles and the same ends, and speaks the same language in every part of the civilised world, and even among the uncivilised it has found entrance. It is a beautiful and harmonious system, and from its very nature admits no change.

The usefulness of Masonry cannot be disputed or contradicted; it has left its impress on every age and in every nation. To soothe the distressed, to dry the tears of the mourners, to raise the fallen, comfort the sick and afflicted, to aid the widow, and to administer to the necessities of the fatherless, to cheer the dying, and to perform the last rites for the dead, are too common to be denied. The blessings of many a widow and many an orphan's prayer have ascended to the throne of Heaven for its spread and perpetuity. With the scanty of such prayers for its support, it is impossible that its usefulness can ever be paralysed. Many have doubted its utility because of its secrecy; the diamond is concealed in the earth and is it less valuable on that account? The precious metals are embedded in the rough ore and have to be extracted, but are they less valuable on that account? Why not doubt the utility of astronomy, geology, or any of the kindred sciences, because they contain mysteries which remain undeveloped? There is one thing about it,—it is as indestructible as the foundations of the earth, or as God and Truth. Wars, devastations, political strifes, and the opposition of the ignorant, cannot overthrow it, or shake its organisation; it bears a charmed life, and will stand unmoved, amid all the opposition which can be brought against it. Until truth can be dethroned, until moral teaching can make vice virtue, or light darkness, its principles will stand immovable and secure, guarded by the all-powerful arm of Him who protects truth and virtue; and it will continue to receive the devotion of all who believe in the importance of truth and its divine origin. The good Mason will continue to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world.

Principles like these can never die.

Let us then fearlessly do our duty, and if we perform it our march is onward and upward whatever the prejudices fostered by the enemies of our Order may bring forth. Our labours should be directed to strengthening as well as adorning our beautiful Temple, erected by our predecessors, and may the trust committed to our hands be fulfilled in

the fear of Him, without whose approbation our efforts are vain and fruitless. Only let us all practice out of the Lodge those duties we are taught in the Lodge, and by our amiable, discreet and virtuous conduct, convince mankind of the influence of the Masonic Institution, so that when any one is said to be a Mason, the world may know that he is one to whom the burdened heart may pour its sorrows, and distress prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence.

Some object to our Institution because, they say, the times have changed. They do not condemn Freemasonry, but say that whatever uses such an Institution may have served in former times, the present has so changed as no longer to require its services. They do not deny that it *has been* of service to mankind, but that it has simply outgrown its usefulness.

Let us examine this argument. Have the times so changed as to be able to do away with the lessons of Masonry? Has man so altered as to have no further use for the transmission of its teachings? Herein lies the refutation of the assertion. Man has not changed; human nature is still the same in its practice, it is as prone as ever to ignore the doctrine of Masonry—the Fatherhood of God and the Brotherhood of Man; they still need reminding, and constantly, of these facts. It is still necessary that somebody, or some institution, should be devoted to the preservation and enforcement of these doctrines, which otherwise would be overlooked. Here Masonry steps in. It cannot be superseded; its usefulness is as great to-day as in the past. Masonry is a fraternity; therein its mission to mankind dwells. Its lesson is, that whatever distinctions may exist in the outward community, in the Lodge they are not recognised. There we meet upon the level, as members of one common family, beyond and around us the waters may be troubled, but all within our ark is concord and harmony.

The brother we meet in the Lodge we recognise in the walks of life. The world is made better by the teachings of our Institution. Were it not for the leaven of fraternity in the world, humanity would perish from the earth.

It is very singular how opposed to our Institution are the different sects calling themselves Christians. Pastors, popes and priests are constantly engaged in denouncing each other's doctrine, but united in their denunciation of Freemasonry. It is because its truths teach men to love one another; to let no differences of creed or opinion divide them; to lean upon each other more than on the clergy or priesthood. Now this is so contrary to their own teaching that they want to sweep Masonry from the earth. They confine their acts of charity to members of their own church; beyond this they cannot look. If the person is in want of aid and assistance who does not belong to their church or particular sect, they pass by on the other side. But Freemasonry, like the good Samaritan, does not stop to ask the question, what creed do you profess? It is enough for it to know that the individual is in need of assistance, and it is freely rendered. But their efforts to destroy the Institution are as futile as old Dame Partington's when she essayed to sweep back old ocean's billows with her broom. It is clear that it is not that it teaches any false doctrine, which does not coincide with theirs, but rather that it teaches the true one. This combination is composed of all the discordant elements which keep mankind in a constant turmoil against the great concord which would harmonise all mankind. These different sects are constantly denouncing and excommunicating each other for (as they state) the falsity of their mutual faith, who are all propagators of false doctrines, if any one of them is to be believed, as against the others; and therefore as Freemasonry strives to enforce its principles of brotherly love, relief and truth, without regard to sect or creed, they wish to obliterate it from the face of the earth. Masonry's highest crime is, that without sanction of priests, popes or clergy, and without their assistance, it has dared to enter the field with its Heaven derived teachings, that while sect and church may give countenance to detached bodies and individuals, she is towering high above all a firmament of universal benevolence, like Heaven's blue arch encircling and embracing all. She recognises the claims of common humanity over every sect or party, considering all as created by the same Great Creator, and, all equally under His care and protection, high and low, rich and poor, not inquiring whether they are Baptists, Methodists, Unitarians or Catholics. And these foolish people think

they can destroy Freemasonry by their puny efforts. It is like the onslaught of the army of Lilliputians on Gulliver, and will meet with the same results. All we have to do is to go about with the performance of our Masonic duties as if the heavens were calm and still, and the squall will soon expend itself and pass over without having produced any baneful effect, but rather clearing off all the noxious vapours. Masonry's battlements are impregnable, and though the waves of opposition may be hurled against her foundation and the missiles of destruction may beat against the structure, its banner will triumphantly wave from its battlements, with its glorious motto, "Peace on earth and good will among men."—*Masonic Review*.

## ELOCUTION IN FREEMASONRY.

TOO much cannot be made of correct elocution as one of the minor adjuncts to good Masonry. By "minor" we, of course, mean that it cannot be classed amongst the cardinal virtues of the Craft, nor even as taking other than a secondary position to such points as a correct knowledge of the ritual, punctuality at meetings, or reverence during the ceremonies. But it is of very great importance all the same, and too often utterly neglected. On the way in which the ceremonies of admission to the different degrees of the Craft are performed depends more perhaps than upon anything else the extent to which the candidate will understand, appreciate, and practise the lessons of those degrees, and this being admitted, it cannot be denied that one great factor in the impressiveness of a ceremony is the tone of voice in which the oral part of it is delivered. The words of the spoken ritual in most of the degrees are exquisitely beautiful, they are indeed prose poetry of the highest class, and, we have said on some previous occasion, it is this characteristic which accounts for the comparative facility with which these lengthy compositions are retained in the memory. But the different portions of the rituals are exceedingly varied in character. Sometimes they rise to dramatic intensity, forming part almost of a histrionic scene. Sometimes the officiating Master is giving a calm historic narration, sometimes a logical exposition of some Masonic theory or fact, sometimes delivering a charge destined to impress upon his hearers certain truths after the manner of a sermon, sometimes an explanation piece by piece of some tracing board or working tool, sometimes putting a question, sometimes offering up a prayer, and again on occasion taking part in a colloquy involving displays of grief, anger, commendation, reproof, surprise, or what not. Now, it is obvious that however letter-perfect a Master may be, the effect of his words are lost if a charge is delivered in the same tone as a mere narration, or a prayer with the same vocal inflections as a tracing board. Some elocutionary variations are necessary, or the whole has the appearance of a lesson recited by a schoolboy. Surely, then, it is the paramount duty not only of every Master, but of every Officer, to endeavour to acquire some grasp of the elocutionary requirements of his parts. And we need not be daunted by the difficulties of the task. It is not expected by the Craft that its Officers should all attain the level of a dramatic artist in their work. Only the favoured few with natural gifts and special training can do that. But any man with an ordinary education can, by dint of a little application, learn to say his words with such an amount of elocutionary effect as will give point to their implied meanings. All that is required is for a man to picture to himself the design and "drift" of each sentence, and then to represent that design in such a tone of voice and with such a manner as he would himself unconsciously adopt were he using his own words in a similar sense. A little thought and less private rehearsal is all that is required to attain a sufficiently high level of elocution for practical Masonic purposes. How is it that this little is so often wanting?—*South African Freemason*.

## THE COMMITTEE ON A PETITION.

THERE is an old saying that familiarity breeds contempt. It may therefore well be, that a perfunctory discharge of a constantly recurring duty causes inattention to, or neglect of, the demands of some duty.

When a Lodge meets once or twice a month, and "petitions" for the rights and privileges of Masonry are frequently presented, the routine proceedings on the petition are accepted as right, because they are customarily so regarded.

There is great danger in this view, if it is to be adopted without a watchful supervision.

There can be no greater peril to the Craft than the injudicious admission of an unworthy profane into Lodge membership. Men of bad character, of doubtful reputation, of disagreeable temperament, of contentious dispositions, of evil habits and associates, are not fit to be made Masons.

The demands of the principles of Masonry on all such would be utterly disregarded. If any one of these objectionable men are initiated they first deride the lessons taught, and then to show their independence, violate the laws and care nothing for the punishment.

The Lodge finds out, by and by, that a great mistake was made when this profane was made a Mason. Trouble, confusion, inharmony, come into the Lodge, and when it is too late, the Lodge can only get rid of one who ought never to have been admitted.

To prevent all this—and prevention is far better than cure—the committee on the petition of this profane are to be censured. True, the W.M. is first liable to just rebuke, for he ought to have known that he makes the "committee on inquiry." He is, therefore, primarily responsible for the admission of an unworthy member. It is the duty of the W.M. to appoint on these committees on petitions well-tried and trusty members. He should consider all the facts and circumstances attending the presentation of the petition to the Lodge. If to get candidates for the fees, and funds of the Lodge is the lust of the Lodge, then the sooner the charter is sequestered the better for the Craft in the grand jurisdiction. Lodges are not money-making societies. If a Lodge cannot support itself without taking every petition, and "right off" initiate the petitioner for the initiation fees, then the Lodge ought never to have been constituted.

It is not the number of Lodges in a Grand Lodge that gives character to the jurisdiction, but the character and worth and intelligence of the members. Work best done and Lodges whose members best agree are the symbols of true Masonic influence.

The W.M. should be well informed as to the environments of the petitioner. Then it is his duty to protect the Lodge by appointing a committee on the petition that will thoroughly do its whole duty in ascertaining if the petitioner is proper material. Every member of the committee has his duty to perform.

It will not be permitted for one of the committee to be satisfied with the examination of either, or both his colleagues. Each must know for himself. There is no hurry, there ought never to be any hurry in making a report on so important a subject as the introduction of a profane into a Lodge of Freemasons.

If one member of a committee does not agree with both his colleagues the W.M. ought not to receive the report unless full and satisfactory explanations is made why all the members do not sign the report.

When the report is made it then requires to be followed by unanimous agreement. All the members present must vote, so that if an unworthy profane is admitted all share in the shame of the Lodge. Here again each member of the Lodge has his duty to perform. It is necessary and obligatory.

Perchance the W.M. may have been deceived as to the character of the petitioner. It may be that some members of a Lodge known the profane, and think he is a "good fellow," a "first rate fellow," "he ought to be one of us." They tell him something and he, without any qualifications, petitions for membership. Then these kind friends go to the W.M. and tell him the petitioner is known to them, he is all right, and the W.M. appoints probably two, or, indeed, all of these kind friends on the committee if they are not his recommenders. They, of course, report. The W.M. did not perform his duty. The members, satisfied that if the W.M. and the committee agreed, "it was all right," and the members took for granted it was all right. The great protection of a Lodge was ignored, and the petitioner was initiated. Later most likely, trouble will show itself.

The Lodge door was opened by improper agencies. Every member was responsible if he did not inquire for himself. The W.M. was culpable; he did not do his duty.



The committee on the petition was culpable, but its members were too ignorant of Masonic teachings to comprehend their fault, so it came to pass that the Lodge suffered, the Craft suffered, and a reproach came on Freemasonry.—*Keystone.*

## NOTICES OF MEETINGS.

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### MARQUIS OF GRANBY LODGE, No. 128.

A MEETING was held at the Masonic Hall, Durham, on the 5th inst. The Lodge was opened by the W.M. Bro. John Smith, after which the installation ceremony was performed by Brother the Rev. J. Lawson. The following were the Officers invested:—Bros. H. Palmer W.M., Matthew Fowler Treasurer, G. Hewitt Secretary, W. Goodenough J.W., H. Brown S.D., Isaac Burrell J.D., J. Leonard Inner Guard, T. Brooks Tyler, J. Pilling Organist, J. Walton and W. Graham Stewards.

### MERIDIAN LODGE, No. 893.

AT the installation meeting held at the Freemasons' Hall, Millbrook, on the 12th inst., Bro. S. B. Stanton the W.M., elect was installed in the chair. The Officers invested were:—Bros. Nicol I.P.M., Wilton S.W., Cundy J.W., Bersey P.G.D.C. Treasurer, W. H. Bickford P.P.G.S.W. Secretary, Downe S.D., Stephens J.D., Carne P.P.G.S. Organist, Harris Director of Ceremonies, Massey I.G., Frazer-Frizzell Chaplain Rogan and Copsey Stewards, Symons Tyler. The annual banquet was held in the large dining hall of the Commercial Hotel, which was decorated with flowers, ferns, and choice exotics.

### MARWOOD LODGE, No. 1244.

ON Tuesday, the 5th inst., the annual festival was held at Redcar, when Bro. John Lambert was installed as W.M. for the ensuing year. The ceremony of installation was performed by the Hon. W. T. Orde-Powlett Deputy Provincial Grand Master of North and East Yorks. The W.M. invested his Officers, as follow:—Bros. John Harrison I.P.M., James Hornsby S.W., J. Jones J.W., Newton Walker S.D., G. Forster J.D., G. Hood P.M. Dir. of Cers., R. T. Milner Secretary, J. Jowsey I.G., J. Bramley and A. Kitching Stewards, John Herbert Tyler. The banquet was subsequently held at the Coatham Hotel, the W.M. presiding.

### DE WARREN LODGE, No. 1302.

THE ordinary meeting of this Lodge was held on the 11th inst., in their Private Rooms, at the White Swan Hotel, Halifax. The Lodge was opened by Bro. Fred Smith W.M., and the following brethren were also present: Bros. Bailey S.W., Batterworth J.W., John Seed P.M. P.P.G.P., Asquith P.M. P.P.G. Standard Bearer Treasurer, Cooke P.M. P.P.G.D.C. Sec., Fawthrop P.M., Pratt S.D., A. Alderson J.D., P. Alderson D.C., Maxwell I.G., H. Sutcliffe Steward, Hodgson P.M. Tyler, H. Tyson, G. Tyson, Dodsworth, and Benn. Bro. Jessop P.M. P.G.J.W. represented the Prov. G.M. of West Yorkshire. The principal business of the evening was the initiation of a lewis, who was also a grandson of a late member of the Lodge. The usual routine business of the Lodge having been transacted, and it having been decided to have the summer picnic on the 21st inst., Bro. John Seed P.M. then took the chair for the purpose of initiating his son, Mr. Frederick Evelyn Seed (who had been balloted for at the previous meeting), the Secretary giving the charge. An adjournment was then made for supper, and a few toasts, after which business was resumed by the W.M., and Bro. Dodsworth raised. A brother having been proposed as a joining member, the Lodge was closed, and the brethren enjoyed themselves for the remainder of the evening.

### EARL OF CARNARVON LODGE, No. 1642.

THE usual bi-monthly meeting of this Lodge was held at Ladbrooke Hall, Notting Hill, on Thursday, 14th inst., when in the absence of the W.M., Bro. Lieutenant Thomas Heath, Bro. S. H. Parkhouse P.M. occupied the chair, and was supported by Bros. Dr. Pocock as S.W., E. Rogers J.W., G. Davis S.D., Armfield J.D., and R. H. Pearson I.P.M. The ceremonies of raising Bros. Johnston, Bart and G. Price to the degree of Master Mason, and the passing of Bro. Dr. Brnslem Rotheroe to that of Fellow Craft, were performed with that care and finish which is usually expected from so distinguished a Mason as the acting W.M. This being over, a very interesting function followed, viz., the presentation of a testimonial to Bro. W. J. Murlis P.M., in recognition of the valuable services he had rendered the Lodge from its consecration some 16 years since. Bro. Murlis had held various positions in it, first as a founder of the Lodge, next as the first Worshipful Master, and subsequently as Secretary of the Lodge, but on account of indifferent health he reluctantly relinquished those duties; this being so, a small committee of the Lodge, headed by Bro. James Bartle, was formed, to give effect to resolutions unanimously passed in the Lodge on 18th March and 12th May. These were as follows:—"Resolved that Bro. William Joseph Murlis (founder) be appointed a life member of this Lodge;" and "That a copy of the resolution passed at the last meeting of the Lodge, appointing Bro. William Joseph Murlis (founder)

a life member of this Lodge, be engraved on vellum and presented to him by the Lodge as a mark of respect and esteem, and in testimony of the high appreciation of his valuable services to the Lodge in the capacity of first Worshipful Master and subsequently as Secretary." It was then thought by some of the brethren that a more tangible testimonial from them should be presented, and from their spontaneous contributions, supplemented by a few brethren from other Lodges, who had asked to be allowed to join in their expression of goodwill, a handsome present was obtained, which consisted of an elaborate inlaid cabinet containing a silver and mother-of-pearl dessert service and also a silver and ivory fish service and servers. Brother E. M. Lander being called upon to make the presentation of the framed and illuminated and engrossed vellum on behalf of the Lodge, in a few well-chosen remarks referred to the fact that he, with Bros. Murlis and Parkhouse, were the only remaining original founders of the Lodge—the Great Architect having called those who had been among the early founders—and as such he could speak of the invaluable services rendered to the Lodge by Bro. Murlis throughout its career, and as he spoke then as the representative of the Lodge, he expressed the sincerest wish on the part of the brethren that Brother Murlis's health might improve, and that many pleasant days were still in store for them all. Bro. Murlis having briefly acknowledged this very marked kindness on the part of the Lodge, Bro. J. Bartle, being deputed on behalf of the brethren and subscribers, presented the dessert cabinet and servers, assuring Bro. Murlis that it was one of the greatest pleasures of his life, and of which he felt proud, to hand to such a dear old friend as well as a brother Mason, the testimonial, which was a token of regard from those who knew him best, and concluded his remarks with the earliest wish, in which the whole Lodge joined him, that Brother Murlis would be spared for some years to come in improved health to gather with them at their Lodge meetings and other gatherings which they all so pleasantly looked forward to. Bro. Murlis, in responding, said he could not find words of force sufficient to express his gratitude, neither would his feelings allow him to express what he felt towards the brethren who had honored him in the manner they had that evening, and he felt afraid that "Not more than others he deserved; but they had given him more," and he asked them to accept his warmest thanks and the assurance that as long as the Great Architect gave him the ability he should reciprocate their kindness whenever an opportunity offered itself, whether in the Lodge or out of it. Bro. Murlis then gave a brief history of the Lodge, which he thought might interest the younger members, and stated that the one object dearest to the Earl of Carnarvon Lodge was to do the greatest good that was possible according to Masonic principles, and from the emulation of the W.M.'s of the Lodge they had been able to send more money to the several Masonic Charities than any other Lodge had done in London, and he ventured to think more than any other Lodge in England with such a brief history. This, he thought, spoke volumes for the Lodge and its members, and might be a stimulus for them to continue in the line which the parents of the Lodge had adhered to. The Lodge being closed according to ancient custom, the brethren adjourned for a little light refreshment. Among the members who signed the attendance book were the following:—Brothers S. H. Parkhouse, W. J. Murlis, R. H. Pearson, J. Bartle, R. C. Green, F. C. Frye, M.P., E. M. Lander, G. Davis, E. Rogers, W. Wadham, E. Haish, Bart, Price, Rotheroe, Chocqueel, Armfield, Lee, Rider, Adkins, French, &c., and among the visiting brethren were Bros. Middleweek W.M. 1793, and R. H. Broom 1658. This latter brother favoured the company with a couple of excellent recitations in his best style, which not only pleased his audience, but induced the warmest hopes from them for his success in this line, for Bro. Broom, in response to the solicitations of numerous friends who had often been amused by him, had decided to place his services at the disposal of Lodges and brethren who frequently had the pleasure of meeting him. After all Loyal and Masonic toasts had been honoured and hearty good wishes given, the company dispersed.

### ST. JOHN'S LODGE, No. 1736.

THE installation of Bro. Greenwood Howarth as W.M. took place on Wednesday, the 13th inst., at the Masonic Rooms, King Cross Street, Halifax. There was a large assembly. The installation ceremony was very ably performed by Bro. J. H. Bolton, and he was supported by several Provincial Grand Officers, as well as the Worshipful Masters of the Halifax Lodges, and visiting brethren from many parts of the Province and Lancashire. The W.M. afterwards appointed his Officers, as follow:—Bros. Edwin Taylor I.P.M., Newton Brook S.W., W. J. Morris J.W., C. E. Law P.M. Treasurer, W. H. Sykes Secretary, H. Jenkinson S.D., F. Bancroft J.D., A. E. Dalzell Director of Ceremonies, J. P. Roberts I.G., C. Hack, N. J. Ginman, and David Mitchell Stewards, T. Hodgson P.M. I.G. Bro. T. Buckland W.M. of the Savile Lodge sang the installation anthem. The W.M. having closed the Lodge, the brethren adjourned to the White Swan Hotel, to partake of a sumptuous banquet, provided by Mrs. Davies, where the evening was spent with the usual Masonic toasts, songs, &c.

### JERSEY LODGE, No. 2163.

THIS Lodge met at the Railway Hotel, Southall, on Monday, the 4th inst., Bro. George Harper W.M. presiding. The Officers present were Bros. Tidmarsh P.G. Steward I.P.M., W. Cocks S.W., C. Mead J.W., W. C. Hall P.M. P.P.G. Standard Bearer Secretary, S. Meech P.M., W. Freemantle S.D., C. C. Sanger J.D., A. L. Bullers D.C., T. Payne I.G., E. H. Moseley and J. Webb Stewards, and G. L. Duffin Tyler. The visitors were Bros. J. W. Gay 1612, H. Mercer and J. J. Wilson P.M. of 382, and the attendance of members was unusually large. Letters were read from Bro. Howard H. Room Provincial Grand Secretary, regretting inability to attend, and from

Bros. Bishop and Harland, apologising for absence. Out of respect to the memory of the late Bro. Col. Sir Francis Burdett, Bart., Provincial Grand Master, the Lodge was in mourning, and during the evening it was unanimously resolved that a letter of condolence be sent to Lady Burdett. The work for the evening was heavy, there being two initiates, a passing, and a raising. The Worshipful Master, however, conducted the ceremonies with a promptitude and accuracy reflecting credit upon himself and the Lodge. Bro. J. Tidmarsh ably assisted in his capacity as I.P.M., and Bro. W. Cocks S.W. gave the traditional history, and Bro. C. Mead J.W. the working tools. A motion to increase the initiation and joining fees was carried unanimously, and a notice of motion was given that the sum of ten guineas be voted to the purchase of a Past Master's jewel for the W.M. on his retirement from his very successful year of office. An excellent repast was subsequently served to the brethren, the capital singing and recitations followed the various toasts. In reply to the toast of the W.M., ably proposed by Bro. John Tidmarsh, the W.M. referred in grateful terms to the hearty reception and assistance he had met with at their meetings. He was proud of his position in the chair, and, as a founder, looked forward to the continued prosperity of the Lodge under the rule of succeeding Officers, who were so well qualifying themselves for that position. The W.M. also remarked the pleasure it gave the brethren and himself to congratulate Bro. Tidmarsh I.P.M. on his recent promotion to Provincial honours, which compliment that brother acknowledged in a humorous speech.

#### RICHMOND LODGE, No. 1011 (MANCHESTER).

A MEETING was held at the Old Boar's Head, on Thursday, the 21st inst. Present—Bros. S. Bamford W.M., Jno. Williams I.P.M., R. S. Dawson S.W., W. Kinder J.W., H. C. Meller P.M. Secretary, Geo. A. Crighton S.D., D. C. Lambert J.D., Wm. Thornton I.G.; P.M.'s R. Caldwell P.P.G.S.B., Thos. Mottershead, J. C. Hind, C. Turner, G. T. Lennard, and Watson; Bros. Gregson, Broadbent, Hall, Higgenbotham, Schofield, Pettinger, Waterton, H. Jones, Anderson, McGuckin, Hair, and Wm. Wood. Visitors—Bros. H. G. Jackson 1077, T. A. Turner 852, H. Gee, W. Craig Royle 1170 992, S. Lord P.M. 325, L. P. Nelson P.M. 999, and R. R. Lisenden P.M. 317 P.P.G. Steward. The Lodge was opened with solemn prayer and the minutes of the previous meeting were read and confirmed. The ballot was taken for Mr. Wm. Hall, and being announced favourable, he was initiated into Freemasonry by the W.M. The S.W. presented the working tools and the J.W. delivered the E.A. charge. Brother Greenwood being a candidate for passing answered the necessary questions, received the test of merit and retired. He was subsequently made a Fellow Craft by Bro. Williams P.M., and there being no further business the Lodge was closed in peace and harmony. At the social board the healths of the Initiate and newly-passed Brother were proposed and heartily drank, a pleasant evening being spent.

#### WILLIAM SHURMUR LODGE, No. 2374.

THE regular meeting of this excellent Lodge was held at the Royal Forest Hotel, Chingford, on Thursday, the 21st instant. There was a large attendance of the brethren, including Bros. F. A. Philbrick, Q.C., Deputy Grand Master E-sex; D. P. Holness W.M., Archleacon Dunbar Chaplain, H. F. Bromhead P.G.S. of Works S.W., Nathaniel Fortescue, Q.C., J.W., William Shurmur P.P. Grand Treasurer I.P.M., James Speller W.M. elect 2256 Treasurer, James Pinder P.M. Secretary, G. J. Westfield P.P.G.S.B. Assist. Secretary, W. Peter Allen J.D., C. H. Bestow I.G., P. Trickett, C. Horat, S. C. Kaufman, Ben Nicholson, J. King, J. J. Brighshaw W.M. 2256, Frank Matthews P.M., Joseph Wilson P.M., Samuel Smither P.M., T. Hunt, W. Blenkinsop, C. MacColla, H. H. Martin, H. Gumprecht, W. H. Waterman, F. Taylor. At 2 o'clock precisely the Lodge was opened in due form, and after the usual preliminaries Bros. Burton, Watts, Carter, Loeb, Tongue, Friend, Gower, Catter, and Pizey were raised to the sublime degree of M.M. Bros. Barnett, Hopwood, and Thurlow were passed to the second degree. Messrs. Rucker, Pritchard, Hill, Woolf, and Carey were initiated into the mysteries of Ancient Freemasonry. Bros. H. F. Bromhead was elected W.M., William Shurmur Treasurer, and Jno. Ives Tyler. A Past Master's jewel was unanimously voted to the W.M. Bro. D. P. Holness, for the admirable manner in which he had discharged his duties. Several propositions for initiation were received. The Lodge was closed, and the brethren (about 100) adjourned to the Rangers' Hall for refreshment, after which their attention was directed to the customary Loyal and Masonic toasts. Bro. W. Shurmur I.P.M. proposed the Provincial Grand Officers, and said that by the kind permission of the W.M. it was his privilege to propose the toast of the R.W. Provincial Grand Master Lord Brooke, the V.W. Deputy Provincial Grand Master Bro. F. A. Philbrick, Q.C., Grand Registrar. They were pleased to hear that the Provincial Grand Master Lord Brooke had returned from his Western travels, and hoped that under the blessing of the Eternal Architect, they might have the gratification of seeing him at Provincial Grand Lodge restored to health and vigour. The Deputy Master had been graciously pleased to favour them with his presence, at which he felt sure they were all equally delighted with the W.M. and himself. They gratefully appreciated the honour which Bro. Philbrick had conferred by his visit, and one and all greeted him with a respectful and cordial welcome. The name of their beloved Deputy was respected and revered by Freemasons and others in all parts of the world, and whenever a difficult or abstruse question arose, either at Grand Lodge or Grand Chapter, the authorities at once appealed to Bro. Philbrick, and he was at all times willing to give them the benefit of his forensic knowledge, judicial experience, and wise counsel. The Shurmur Lodge had reason to be especially grateful to the Deputy Grand Master, because he had always evinced the greatest interest in their success, and

there was no one who rejoiced more than he at their unbounded prosperity. He had also honoured them by acting as President to the Lodge of Instruction, and they were anticipating the satisfaction and pleasure of seeing him preside at their annual supper in October next. Again, he had graciously recommended the Most Excellent the Grand Principal H.R.H. the Prince of Wales to grant a warrant for a Royal Arch Chapter to be held in connection with the Lodge. The Deputy Grand Master upon rising received quite an ovation, and in response, said it was a great honour to be associated with the Provincial Grand Master Lord Brooke, and that together with the kindness and cordiality with which they had received him was calculated to make even a lawyer blush—if that were possible. It was undoubtedly an arduous undertaking to found a Lodge, even though once named William Shurmur, and he sincerely congratulated No. 2374 on its unparalleled success, as, although it was consecrated less than two years ago, it was by far the largest in the Province. There was always an element of danger in very large Lodges, but there was little risk of this becoming like Jonah's Gourd, because they had combined quality with quantity. He was extremely pleased with the manner in which the W.M. indeed, all the Officers, had performed their duties, and in conclusion, he expressed his heartiest wishes for the continued success of the Lodge. The I.P.M. Bro. Shurmur, in proposing the toast of the W.M., said it was highly conducive to the prosperity of a Lodge when the chief conduct of affairs was entrusted to such an excellent and experienced President as they had the good fortune to possess in Brother Holness, as although this was one of the largest Lodges in the kingdom, thanks to the extraordinary administrative powers of the W.M. and the loyal co-operation of a super excellent staff of Officers, the voluminous business of the Lodge was transacted without a hitch. The brethren have given the W.M. the best testimony of their respect, regard, and esteem, by having recommended so many of their friends as candidates for initiation; unfortunately there had been a considerable amount of heartburning by reason of several gentlemen who had expressed a wish to be initiated in the Lodge, but had not been considered quite up to the standard. Many of them have since had the consolation of being initiated in other Lodges. He felt sure that they would all cordially write with him in wishing the W.M. health, long life and happiness. The W.M. replied to the toast in a most felicitous speech, and eulogised the support he had received from his Officers, one and all. He then proposed the toast of the I.P.M. in most complimentary terms. Bro. Shurmur responded to the toast, and said it was undoubtedly a great privilege and an honourable distinction to occupy the position of I.P.M., or, in other words, the Prime Minister of such an important Lodge, and under such an excellent W.M. He would take that opportunity of thanking the brethren for the honour they conferred in electing him Treasurer. Having regard to the 500 guineas so generously donated to the Boys' School and Benevolent Institution, he could not reasonably hope to have the gratification of paying such large cheques to the Masonic Charities as his predecessor, but he felt sure that the Lodge would continue steadfast in well doing. They were justly proud of such a young Lodge already being Patron of the Benevolent Institution, and Vice President of the R.M.I. for Boys. The toast of the Initiates was responded to by Bros. Carey and Woolf. The toast of the Officers was proposed and responded to by Bros. Fortescue, Pinder, Allen, Trickett, and Nicholson. The musical arrangements were under the skillful direction of Bro. Dr. Haskins, assisted by Brother T. H. Lloyd.

#### ANCIENT AND ACCEPTED RITE.

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#### MOUNT CALVARY CHAPTER, No. 3.

THIS old and distinguished Chapter met at the Masonic Hall, Great Queen Street, on the 8th instant, when there were present among others Bros. H. J. Lardner 30° M.W.S., Major F. J. Stohwasser 30° Prelate M.W.S. elect, G. Pigache 1st Gen., Greenwood, J.P., 2nd Gen., W. Paas 30° P.M.W.S. Treasurer, Capt. T. C. Walls P.M.W.S. Recorder, Major W. B. Williamson, J.P., G.M., N. Prower 30° M.A., R. L. Steele Capt. of Guards, E. Roberts Assist. Org., W. Roebuck 32° P.M.W.S., F. W. Driver P.M.W.S. G. Graveley 30° C.E. P.M.W.S., F. Smith, Corrie Jackson, F.R.C.S., J. Spiller, J. Holland, A. W. Humphreys, W. Maple, and V. Jagielski, M.D. The minutes of the previous meeting having been read and confirmed, the ballot was taken on behalf of Bro. Baldwin, and it being unanimous, he was ably and impressively perfected by the M.W.S. Illustrious Bro. Major F. J. Stohwasser was then inducted into the chair of M.W.S. by Illustrious Bro. H. J. Lardner in a manner that left but little to be desired. The following appointments and investitures took place:—Bros. G. Pigache Prelate, G. Greenwood, J.P., 1st Gen., Major W. B. Williamson, J.P., 2nd Gen., W. Paas Treasurer, Captain Walls Recorder, N. Prower, M.A., G.M., L. Steele R., W. Maple Captain of Guards, W. Fisher D.C., Dr. E. M. Lott, Mus. Doc., Organist, F. Egbert Roberts Assistant Organist, Corrie Jackson Herald, and Victor Jagielski A.D.C. A vote of thanks was passed to the Installing Officer, and he was presented with a P.S.'s jewel. The report of the Audit Committee was received and adopted. Apologies for non-attendance were received from Bros. C. Tayleur, M.A., P.M.W.S., Major J. E. Anderson 30° P.M.W.S., T. W. Coffin, M.D., 30° P.M.W.S., Dr. E. M. Lott 30°, E. Letchworth 32° P.M.W.S., and many others. The brethren then adjourned to the banquet at the Café Royal, Regent Street, where they were joined by Brothers Curlier 30° P.M.W.S. and G. A. Berkeley P.M.W.S. In consequence of the M.W.S. having recently suffered a domestic affliction, he did not preside at the banqueting table, but his place was most ably filled by Illustrious Bro. H. J. Lardner. The numerous toasts received full justice at his hands. The proceedings were agreeably diversified by the clever instrumental and vocal abilities of Brothers F. Egbert Roberts, Francis Smith, G. Pigache, and J. Piddlecombe.

## 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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## CUSTODIANS OF LODGE FUNDS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Having started a discussion on the very delicate subject of Treasurership I venture to address you on an item I have long wanted to bring under the notice of my Brother Masons, in regard to the custody of Lodge Funds. I used to think I had strong arguments to use in favour of my scheme, but your comments, coupled with those of "P.A.G.D.C.," have strengthened them considerably, and, indeed, have created an entirely new and important feature into my view of the case. Nearly every Lodge under the English Constitution has a balance in hand, which balances, in probably nineteen cases out of every twenty, are mixed up with the financial affairs of the respective Treasurers, without, probably, one Lodge in a hundred reaping any benefit in the way of interest; indeed, you and your correspondent state that one of the reasons against independent banking accounts is their expense—they cost a Lodge money, instead of earning some for it, no matter how small the amount.

My proposal is that Grand Lodge, or failing that, the three Charitable Institutions, start a banking business, and invite the various Lodges to invest their savings with them, the profit to be devoted to Charity. If there was a general answer to this invitation I reckon a floating balance of something like £50,000 would result, available for investment beyond a fair sum for current payments, and this might safely produce at least £1,000 a year, after paying all expenses. It must be remembered that although there would be upwards of a thousand different accounts there are few which would entail many entries each year, the average probably being about 20 or 30, so that no large staff would be needed, an additional clerk in one of the existing departments probably being amply sufficient, while for the early days of the project no appointment might be needful. I am not sure that the whole of the work could not be carried out by an honorary committee, at least during the earlier stages, working in conjunction with an established bank, but that is a matter of detail to be settled when the more important one of starting the Fund has been decided upon.

I am, yours fraternally,

ON THE ROAD.

## THE THEATRES, &amp;c.

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**Criterion.**—Nearly twenty years ago Mr. W. S. Gilbert presented a rollicking adaptation of MM. Marc Michel and Labiche's farce, "Un Chapeau de Paille d'Italie," which, under the title of "The Wedding March," created no end of fun. It has now been revised, cut and lyricalised, and dished up again as "Haste to the Wedding," for which Mr. George Grossmith has provided the music. As a reminder we may state that the fun is caused by Mr. Woodpecker Tapping, riding to his wedding, drops his whip and gets down to pick it up. The horse runs away and being hungry devours a lady's leghorn hat. The lady follows the intended bridegroom and demands satisfaction, so they proceed to a milliner's for the purpose of obtaining another hat. Here the poor fellow falls into the fire as the milliner proves to be an old sweetheart, whom he has to marry in order to get the hat. Then he finds that the only other leghorn hat is owned by the Marchioness of Market-Harborough, so they hurry off to her house where the wedding party eat up her lunch under the impression that it has been provided for them. Her ladyship, however, has given her hat to Mrs. General Banthunder, wither they rush off only to find that the latter lady is the party who lost the original hat, so the storm in a teacup is quelled and all ends merrily. It can be easily understood that such a story does not readily lend itself to music, but Mr. Grossmith has done exceedingly well, and the audience are so carried away with the diverting nonsense and hurry-scurry of the piece that they cannot stop to be too critical. Mr. Frank Wyatt is most energetic as Tapping, Mr. Sydney Valentine gives a capital portrait of the fiery old General, Mr. D. S. James contributes a clever sketch as the Duke of Turniptopshire, and Mr. Blakeley plays with his usualunction the part of deaf Uncle Bopaddy. Mr. Lionel Brough created roars of laughter as Maguire, but he is sure to improve the character, while Miss S. Carlyle's vivacious acting and dancing as Bella, Miss Ellis Jeffreys, Miss Studholme, and Miss Ford all work unceasingly to promote the general success of the piece.

**Lyric.**—There have been a good many changes in the cast of "The Mountebanks" lately, but the opera still progresses favourably on the tide of popular favour. The half-price matinees have been highly successful, and are now given both on Wednesday and Saturday afternoons. This must be a great boon to theatregoers residing in the suburbs. Messrs Lionel Brough is now replaced by Mr. Cairns James as the showman and Mr. Arthur Playfair is now the Brigand Chief vice Mr. Frank Wyatt, while Miss Orford has taken the place of Miss Jenoure as the Dancing Girl. Miss Geraldine Elmar still appears as the heroine, but she will shortly be leaving to take part in a revival of "The Grand Duchess."

**Alhambra.**—The programme at this house will be much enlarged and almost entirely changed next Monday, 1st August, when Miss Jenny Joyce, one of the most charming singing and dancing artistes ever produced in America, will make her first appearance in a Serpentine dance and a Spanish fandango. She is very like Ada Isaacs Menkin, and is exclusively engaged. The variety show will comprise singers, dancers, knockabouts, jugglers, and acrobats, male and female. Ganivet, the funny Frenchman, begins his last month at the Alhambra. "Don Juan," the successful dramatic ballet, will retain its place in the middle of the evening; a new pantomimic sketch, "Nimble Nip," will commence the entertainments, and "On the Ice," will conclude them for a few weeks pending the production of a new and thoroughly English divertissement called "Up the River." The operatic selections by M. Jacobi's spirited band still remain a prominent feature.

**International Horticultural Exhibition.**—As additional attraction to this popular exhibition has just been made and has been well patronised by the brave pleasure-seekers at Earl's Court during the recent tempestuous weather, which has prevented the beautiful gardens being enjoyed to their fullest extent. We refer to the small but fine collection of paintings by Belgian artistes which are decidedly worth inspection even if the weather be propitious. "Two new pictures of historical interest" have also been added to the Wild West Show; the first represents the "Lynching of a Horse Thief," and the other "The Pioneers Captured," both tableaux being received with considerable applause. The new Skating Rink, and the various other side shows are well attended.

Success has undoubtedly attended the revival of Messrs. Sims and Pettitt's burlesque "Faust up to Date," at the Gaiety. Crowded and enthusiastic audiences are the rule, and the advance booking is good. Miss Florence St. John is as attractive as ever as Marguerite, while Mr. Arthur Williams is extremely droll as Valentine. Admirable support is accorded the principles by Miss Amy Augarde, Madame Ada Dorée, Miss Kitty Loftus, Miss Cissy Fitzgerald, and Messrs. Edmund Payne, George Honey, and H. C. Barry.

While the Lyceum, the St. James' and the Garrick theatres are closing their doors on the one hand; the Prince of Wales opened, on Thursday, with Mr. A. Van Biene and company in Messrs. Keen and Leader's play, "The Broken Melody;" the Royalty opened on Friday with a new romantic drama, "The Cross of Honour;" and the autumn season begins this evening at the Adelphi with another drama by Messrs. Geo. Sims and Buchanan, entitled "The Lights of Home." Mr. Wyndham's season at the Criterion terminated on Tuesday, but the theatre was re-opened the next evening with "Haste to the Wedding," by Messrs. W. S. Gilbert and George Grossmith.

The following will appear in "The Lights of Home," to be produced at the Adelphi to-night (Saturday):—Messrs. Kyrle Bellew, Lionel Rignold, Charles Dalton, W. A. Elliott, G. W. Cockburn, Howard Russell, Thomas Kingston, Willie Drew, J. Northcote, and W. Northcote, Miss Evelyn Millard, Mrs. Patrick Campbell, Miss Clara Jecks, Mrs. H. Leigh, Miss Ethel Hope.

The Mohawk Minstrels return to their home, at Islington, on Bank Holiday, 1st August, when they will give two performances, at 3 and 8. The holiday programme is exceptionally strong, and contains besides the ordinary first part, several novel and interesting items. The entertainment will conclude with the performance of a new screaming sketch, written for Messrs. Francis and Hunter, by Arthur Williams, entitled "Oh! What a Day."

The Grand Master Mason of Scotland, the Earl of Haddington will make a grand visitation to the Provincial Grand Lodge of Stirling-shire on 5th August. The ceremony will take place at Falkirk, and the Grand Master will be accompanied by a delegation from G. Lodge. At the July meeting of the Board in charge of the Annuity Branch of the Scottish Masonic Benevolence Fund, annuities of £10 each were granted to ten applicants, making a total of 106 annuitants on the roll, at an annual cost of £1,115.

The commodious pile of buildings near St. Pancras, known as Hampden House, in which a perfect system of young men's residences is carried out, under the auspices of Bro. Eccleston Gibb and other prudent philanthropists, has just received an important addition to its recreative accommodation in the shape of a Masonic Lodge, to be known as the Hampden, of which Bro. Gibb is the first Master. The ceremony was performed by the Grand Secretary, assisted by Bros. Sir Reginald Hanson, M.P., General Ray, Fenn, Philbrick, Richardson, and Brownrigg. A numerous company afterwards dined in the pretty theatre of Hampden House.

The office of the Grand Secretary and the library in the Masonic temple, New York City, are open to members of the Craft on all days of the week except Sunday. Visitors from all parts of the habitable globe find their way there when in the metropolis and are courteously received by the officers in attendance.

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|                                | WEEK DAYS. |      |      |       |       |           |           |      |       |       |       |         |
|--------------------------------|------------|------|------|-------|-------|-----------|-----------|------|-------|-------|-------|---------|
| Leave                          | am         | am   | am   | am    | pm    | pm        | pm        | pm   | pm    | pm    | pm    | A night |
| London (Euston) ...            | 5 15       | 7 15 | 10 0 | 10 30 | 2 0   | 7 30      | 8 0       | 8 50 | 9 0   | 10 0  | 12 0  |         |
| Arrive Edinburgh (Pr. St.) ... | 3 55       | 5 50 | 6 30 | 8 10  | 10 55 |           |           |      | 6 50  | 9 37  | 12 22 |         |
| Glasgow (Central) ...          | 3 50       | 6 0  | 6 45 | 8 9   | 11 0  | See Note. | See Note. | 6 30 |       | 9 18  | 12 27 |         |
| Greenock ...                   | 5 38       | 7 18 | 7 30 | 9 6   |       |           |           | 7 45 |       | 10 10 | 1 40  |         |
| Gourock ...                    | 4 50       | 7 28 | 7 45 | 9 15  |       |           |           | 7 55 |       | 10 50 | 1 50  |         |
| Oban ...                       | 8 45       |      |      |       | 4 45  |           |           | 9 25 |       | 12 15 | 2 34  | 6 25    |
| Perth ...                      | 5 45       |      |      | 8 20  | 12 20 | 5 37      | 5 52      |      | 8 15  | 11 15 | 3 20  |         |
| Inverness—via Dunkeld ...      |            |      |      | 6 10  | 6 10  | 10 40     | 11 5      |      | 2 45  | 6 5   | 10 5  |         |
| Dundee ...                     | 7 15       |      |      | 9 20  | 1 5   |           | 7 30      |      | 9 37  | 12 5  | 4 30  |         |
| Aberdeen ...                   | 9 5        |      |      | 10 55 | 3 5   | 8 5       | 8 5       |      | 11 40 | 2 0   | 6 20  |         |
| Inverness—via Aberdeen ...     |            |      |      |       | 8 10  | 1 35      | 1 35      |      | 6 5   | 10 5  | 10 40 |         |

Dining Saloons for 1st Class passengers are run on the 2.0 p.m. express from London to Glasgow.

The 7.30 p.m. express from Euston to Perth will run from July 18th to August 10th inclusive (Saturday and Sunday nights excepted). The Highland Company will take this train forward specially from Perth in advance of the Mail, so as to reach Inverness at 10.40 a.m.

\* On Saturday nights the 8.50, 9.0, and 10.0 p.m. trains from Euston do not convey passengers to stations marked \* (Sunday mornings in Scotland).

† Arrives at Inverness at 1.30 p.m. on Sundays. S Saturdays only.

A—The 8.0 p.m. Highland Express and the 12.0 night train will run every night (except Saturdays).

The 8.0 p.m. express will be divided from the 3rd to the 10th August, a relief train being run in advance for Perth and the Highland Line, leaving Euston at 7.55 p.m.

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Additional trains from Birmingham, Liverpool, Manchester, and other towns will connect with the above trains.

For further particulars see the Companies' time bills.

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

J. THOMPSON, General Manager, Caledonian Railway.

July 1892.

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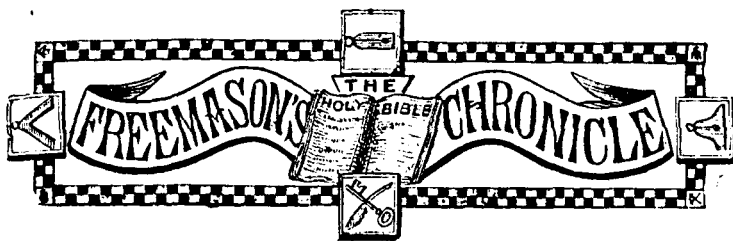
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SATURDAY, 30TH JULY 1892.

## ROYAL ARCH.

—:—

## SUPREME GRAND CHAPTER.

**A** QUARTERLY Convocation of the Supreme Grand Chapter will be held at Freemasons' Hall, London, on Wednesday, the 3rd day of August, at six o'clock in the evening.

## BUSINESS.

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

## THE REPORT OF THE COMMITTEE OF GENERAL PURPOSES.

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

The Committee of General Purposes beg to report that they have examined the accounts from the 20th April to the 19th July 1892, both inclusive, which they find to be as follows:—

|                                   | £     | s  | d  |   | £     | s  | d  |
|-----------------------------------|-------|----|----|---|-------|----|----|
| Balance Grand Chap-<br>ter . . .  | 325   | 0  | 8  | Disbursements during<br>the quarter . . . | 447   | 8  | 0  |
| Unappropriated Ac-<br>count . . . | 196   | 12 | 4  | Balance . . .                             | 267   | 4  | 1  |
| Subsequent Receipts               | 381   | 9  | 11 | „ Unappropriated<br>Account . . .         | 188   | 10 | 10 |
|                                   | <hr/> |    |    |   | <hr/> |    |    |
|                                   | £903  | 2  | 11 |   | £903  | 2  | 11 |

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

The Committee have also to report that they have received the following Petitions:—

1st. From Companions George Dalrymple as Z., John Mills as H., John Atkinson as J., and seven others for a Chapter to be attached to the Whitwell Lodge, No. 1390, Millom, to be called "The McKay Chapter," and to meet at the Masonic Hall, Millom, Cumberland.

2nd. From Companions William Pearson Robinson as Z., John Spencer as H., John Bracewell as J., and six others for a Chapter to be attached to the Lodge of the Three Graces, No. 408, Haworth, to be called "The Brunswick Chapter," and to meet at the Masonic Rooms, Haworth, in the Western Division of Yorkshire.

3rd. From Companions William Shurmur as Z., George Graveley as H., William Ernest Dring as J., and fifteen others for a Chapter to be attached to the William Shurmur Lodge, No. 2374, to be called the "William Shurmur Chapter," and to meet at the Royal Forest Hotel, Chingford in the County of Essex.

4th. From Companions John H. Wraith as Z., Charles Hacking Woods as H., Samuel Hope Shorrocks as J., and twelve others for a Chapter to be attached to the Harmony and Industry Lodge, No. 381, Darwen, to be called "The Hutchinson Chapter," and to meet at the Masonic Hall, Darwen, in the county of Lancaster (Eastern Division.)

5th. From Companions Walter Davies as Z., Edwin Gauntlett as H., John Lightfoot as J., and nine others for a Chapter to be attached to the Selwyn Lodge, No. 1901, Dulwich, to be called "The Selwyn Chapter," and to meet at the Montpelier Hotel, Choumert Road, Peckham (London District.)

6th. From Companions William Charles Lupton as Z., Alfred Stott as H., Robert Newton Rhodes as J., and seven others for a Chapter to be attached to the Pentalpha Lodge, No. 974, Bradford, to be called "The Pentalpha Chapter," and to meet at the Masonic Hall, Darley Street, Bradford, Yorkshire (Western Division.)

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

The Committee have further to report that they have received a memorial from the Universal Chapter praying that the Chapter may be detached from Lodge No. 81, and attached to the Cadogan Lodge, No. 162, London, both Lodges having given their consent, and that the Chapter may be called "The Cadogan Chapter."

The Committee recommend that the prayer of this memorial be granted.

The Committee have likewise received memorials, with copies of minutes for permission to remove the following Chapters:—

The Chapter of Hope, No. 54, from the Spread Eagle Hotel, to the Masonic Hall, Yorkshire Street, Rochdale, Lancashire (Eastern Division.)

The Bisley Chapter, No. 2317, from the National Schools, Bisley, to the Masonic Hall, Woking, Surrey.

The Committee recommend that the removal of these Chapters be sanctioned.

The Committee have to report that they have received a Memorial from the Companions of the "Chapter Perseverance," No. 275, Huddersfield, praying for a Charter authorizing them to wear a Centenary Jewel, in accordance with Rule 102 of the Royal Arch Regulations.

This Memorial being in form, and the Chapter having proved an uninterrupted existence for 100 years, the Committee recommend that the prayer thereof be granted.

The Committee have also to report the receipt of a letter from the Provincial G. Scribe E. Durham, stating that Chapter De Burgh, No. 424, Gateshead, has not met for more than five years, and that he thinks the Charter should be returned by the last M.E.Z.—No returns have been made to Grand Chapter by this Chapter since 1882.

The Committee recommend that the Charter be called upon to return the Charter, and the Charter be taken off the Register.

Notice of Motion by E. Comp. Robert Grey, President of G. Chapter Committee—

That in recognition of the eminent services of the late Grand S.E., Colonel Shadwell H. Clerke, the sum of £100 be voted from the funds of Grand Chapter, and paid into the Bloomsbury Branch of the London and Westminster Bank to the account of the Earl of Lathom, the Earl of Mount-Edgcombe, and Sir Albert W. Woods, Trustees of "The Shadwell Clerke Trust," for the purpose of purchasing a Government Life Annuity for Mrs. Clerke.

(Signed) ROBERT GREY,

President.

FREEMASONS' HALL, LONDON, W.C.  
20th July 1892.

## P.G.L. LEICESTERSHIRE, NORTHAMPTONSHIRE, DERBYSHIRE, AND RUTLANDSHIRE.

**T**HE annual festival of the Derby Lodge, No. 302, was celebrated at the Masonic Hall, Derby, on Monday, the 18th instant. The proceedings derived peculiar importance from the fact that the Provincial Grand Lodge of the Province of Leicestershire, Northamptonshire, Derbyshire and Rutlandshire met under the banner of the Derby Lodge. There was a good attendance, representatives of every Lodge in the Province being present. The first business was in connection with the Derby Lodge, when Bro. W. J. Piper was installed Worshipful Master, Bro. J. Walker I.P.M. performed the impressive ceremony. The following Officers were then appointed and invested:—Bros. W. J. Piper W.M., J. Walker I.P.M., W. B. Woodforde Senior Warden, W. Cooper J.W., T. E. Yeomans M.O., E. J. H. Hoskyins S.O., T. Holdom J.O., J. O. Manton P.M. Treasurer, Rev. T. Orrell P.P.G.C. Chaplain, W. H. Weldon R. of M., T. H. Harrison Secretary, T. C. Eastwood S.D., F. E. Lecch J.D., Edgar Horne P.M. P.P.G.J.W. Organist, R. Slater Director of Ceremonies, W. H. Wright I.G., Bros. H. Slater and J. Jones Stewards, and W. Stone Tyler. Grand Lodge was then received and opened. In the unavoidable absence of the Provincial Grand Master, Bro. Wm. Kelly, F.S.A., the duties of Provincial Grand Master were carried out by Bro. Thomas Cox, Bro. Young (Leicester) officiating as Deputy Grand Master. The reports of the various Lodges were read, and proved very satisfactory, both as regards members (which showed an increase of 10) and finances. Bro. Woodiwiss P.M. was elected Treasurer, in the place of Bro. Cleaver (deceased). The Provincial Grand Officers for 1892 are as follows:—

|                         |     |                        |
|-------------------------|-----|------------------------|
| Bro. T. Cox 302         | ... | Deputy Master          |
| J. Walker 302           | ... | Senior Warden          |
| Carl Lowenstein 19      | ... | Junior Warden          |
| Alfred Schofield 414    | ... | M.O.                   |
| H. J. Goddall 21        | ... | S.O.                   |
| C. F. Chamberlin 339    | ... | J.O.                   |
| Rev. S. O. Hayward 414  | ... | Chaplain               |
| Harry Manfield 245      | ... | Registrar              |
| Rev. S. Wathen Wigg 245 | ... | Secretary              |
| J. H. Cooke 353         | ... | Senior Deacon          |
| Sydney S. Pridmore 30   | ... | Junior Deacon          |
| George Smedley 246      | ... | Inspector of Works     |
| H. Godacre Marriott 194 | ... | Director of Ceremonies |
| J. E. Orme 246          | ... | Assist. Dir. of Cers.  |
| W. Cooper 302           | ... | Sword Bearer           |
| R. E. Blackwell 19      | ... | Standard Bearer        |
| G. A. Capes 339         | ... | Organist               |
| W. J. Curtis 194        | ... | Assistant Secretary    |
| Frank Winterton 194     | ... | Innour Guard           |
| T. G. Harrison 302      | ... | Stewards               |
| W. Davenport 353        | ... |                        |
| F. S. Ashwell 194       | ... |                        |
| C. L. Ferneley 21       | ... |                        |

Subsequently the brethren sat down to an excellent

banquet, provided by Bro. T. Day, after which a short toast list was gone through. The festival was altogether a most successful one.

## BROTHERLY LOVE.

*A Sermon preached by the Rev. J. W. Gibson, Chaplain of the St. Clair Lodge, Dysart, on the 26th June 1892, in the Dysart Parish Church.*

**S**PEAKING, as I do to-day, at the request of the St. Clair of Dysart Lodge, and in the presence, also, of many members of other Lodges in the neighbourhood, and in aid of an object which is fitted to awaken the sympathies of all in this place, it will be expected that I should say something in touch with the occasion that has brought us together. Freemasonry reaches back to the remote past. If we are to give heed to tradition, as well as to history, we must believe that the Fraternity has existed for centuries; legendary stories are current, going to show that it owes its origin to a period long prior to present times. The introduction of Freemasonry into England is attributed to the time of Athelstan, A.D. 926, while the Scotch are content to trace their descent from the builders of the abbeys of Melrose and Holyrood, the cathedral of Glasgow, and other ecclesiastical structures of the 13th century. We read of the reign of James I. as a prosperous time for Scottish Masons, and to Scotland belongs the honour of possessing the oldest Masonic records; those of St. Mary's Chapel, Edinburgh, being the oldest known to exist. As everybody knows, the note of Masonry is Brotherhood, and it has its practical and benevolent side in aiding indigent and unfortunate brethren, and their families. Centuries ago, the thought was in many minds that the human race, possessed of a common origin and nature, could be bound together by the bond of Brotherhood. It was the dream of the eminently wise, and reformers in all times have adopted it as their watchword. They felt themselves to be brothers in the battle of life, and, however little some may have understood and realised the relation, the bond of union was the promotion of a common cause, or the recognition of a common danger. A common purpose is a strong bond of union. Men unite to serve some purpose; they find out by experience that union is strength; they work in unity, and seek to serve the cause in which they are interested. There is a power, too, in a common peril in knitting men together. A country is invaded, and a people's rights and liberties are in jeopardy. The heart of a nation is stirred, patriotic feeling is aroused, and men of all ranks and conditions stand shoulder to shoulder, amid the din and conflict of war, to conquer or die for their homes and their fatherland. Some have thought that a brotherhood would rise among men by the extension of trade and commerce. With some show of reason, they allege that when it is seen to be the general interest to unite, the world would be bound together in one common brotherhood. Commerce would be a mediating element between man and man, drawing them out of the narrowness of nation and individual interests, and binding them together in one great brotherhood. But the trader, like many other callings, has self-interest as his direct and immediate end, and while the student may pursue knowledge for its own sake, and the artist occupy his thoughts with the excellence of his work, there is in the selfishness associated with profit the element that is fatal to the realisation of brotherhood. With such tendencies always in the ascendant, and such temptations always presenting themselves, it is surely creditable that not a few of the rich and well-to-do are so keenly alive to the call of suffering and the claims of beneficence. Others with less wisdom have imagined that the brotherhood of man could be reached by legislation of a radical and revolutionary kind. Not so long ago they inscribed as watchwords on their banners, "Liberty, Equality, Fraternity," and fancied that if their ideas found expression in the laws of the land poverty would be extinguished, life would be beautiful, everybody would be prosperous, and all would be happy and contented. They sought a brotherhood by the abolition of all conventional distinctions of wealth and culture, and supposed that all the inequality of earthly conditions could be reduced to one dead uniform level by certain outward arrangements. Ideas of this description are exploded long ago; and it is being seen more and more that while the legislature may do much to lighten the burdens and ameliorate the condition of a people, it must work on the basis already existing, and build on the fundamental groundwork of society. No one can disregard the benefits resulting to a nation from wise and just legislation. Statesmen we must always have to frame new laws and modify those existing to the ever-changing conditions of society. But the golden age will never come by the adoption of the wild theories of those in these modern days who aim at the subversion of all authority and government, and less destructive end, and in the shape of Socialism, Communism, or Anarchy, seek to reconstitute the social fabric. In the complex conditions of our modern society there seems to be a widening of the gulf between the rich and the poor, between the classes and the masses (and this is a problem which the church has to face), but so long as the eighth commandment is in the Decalogue there will be such a thing as property; and the true method of reform is by working from the centre outwardly, by eradicating indolence, selfishness, ambition, and greed of the things of this world in those whose interests appear to be antagonistic to each other. Christ's social reforms all began in spiritual regeneration; and they utterly misconceive the true nature of the redemption which society requires who believe that some great revolutionary change or subversion of the foundations of society as at present constituted will produce universal happiness and prosperity, which must be accomplished, if it is ever to be achieved at all, by a reform in the inner life of society, and in the individual heart and mind. Christ had a far higher idea of brotherhood than any of these. He came

to found a brotherhood with the same fraternal instincts, the same sympathies, the same interests and aims. One of the leading purposes of the gospel was to break down the barriers which separated man from man. Social distinctions were not to be destroyed, but bridged over by a common faith in Christ. National prejudices and class hatreds were to disappear before the light shed by Christian love. No longer were the Jewish people to enjoy any peculiar privilege as the descendants of Abraham—Jew and Gentiles Greek and Barbarian, bond and free, were not to stand apart from each other, for all were to be one in Christ. National barriers were to be levelled before the moral power of the gospel and the riven ranks of humanity united in one great brotherhood, within which all would love. Hence in raising humanity from the fall, Christ entered into a close relation with man, identified our interests with His, wept tears of sorrow and compassion, rendered an obedience which we could not render, an obedience "made perfect through suffering and death," that we might be "the first born among many brethren." Into the loftier purposes of His earthly mission we do not now enter, but as our elder brother, His life and work have placed our kinship with Him on a sure and eternal foundation; and, as time rolls on, His gospel is entering more and more as a vital power into the heart of society, which has already drawn together a great multitude of all nations, and kindreds, and people, and tongues. In his teaching Christ set forth the ground of spiritual relationship in all its width and simplicity. When he said, "Whosoever shall do the will of my Father in Heaven, the same is My brother," He set forth the true basis of his relationship to men, and of Christian men to one another. Christian brotherhood, therefore, is to be realised by observing the wide principle of obedience to the Divine will; and whosoever tries to do that will from the heart is a member of that brotherhood of which Christ is the head. In the presence of this fact all earthly distinctions hold a subordinate place. The rich and the poor, the learned and the ignorant, the master and servant, are all brothers in Christ, all stand in His presence on a footing of perfect equality. This is the characteristic of Christianity; this is its special and peculiar feature; and the more we feel the meaning and power of this truth; the more we feel our oneness in doing the Divine will, the more will the idea of Christian brotherhood be realised. This brotherhood of man is based on the doctrine of the Fatherland of God. Love to God as a Father lies at the foundation of this idea. God is represented in the Bible as a Father in a paternal relation, and we are taught in the Lord's Prayer to call him "Our Father." All that is beautiful and self-sacrificing in a parent's heart, all that is suggested of authority, fore-thought, affection, self-denial in an earthly father, is perfectly set forth in that which is Divine. Hence it is that love to a common father is a bond of union between man and man. If we would only realise more fully than we do the infinite love of God to every human being, and feel more "the great love wherewith God has loved us," there would not be so many separating barriers as now are. No one I am sure can feel the power of a Father's love—that love unspeakable which sought us in our selfishness and sins—and have no sympathy for those who are brethren in Christ. We may speak unkindly and judge hastily of each other, and yet be partakers in the new life that is from Heaven. But if men are brethren in the Lord, and belong to the household of faith, they will be drawn together in proportion, as they are drawn to the common Father. Christian men will meet in brotherly fellowship, not by thinking alike on every point, but by striving as best they can to reach the great heart of God. Just as in a circle, the radii approach each other the nearer they approach the centre, so the nearer we come to the heart of God the closer will be our love and sympathy with our brother man. By this bond the children of God regard each other as brethren; they discern in them the divine image, and thus establish and develop the doctrine of Christian love. Love to our brother is the complement and expression of our love to God, as the Apostle John says—"He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" On this relation the injunction of brotherly love is based. It is more than natural affection which is instinctive in the human breast, more than friendship or good neighbourhood, more than benevolence of philanthropy, all of which may exist without Christianity or Christian love. It is the love to which our brethren are entitled in virtue of a common fatherhood, a common faith in Christ, and being members of the same family and heirs of the same glorious hopes. The tie is a purely spiritual one, by which brothers in it are bound together. They who are so related love those who stand in the same relation; they love all who love it, and bear more or less marks of the Saviour's image. There is no relationship so close as the spiritual; soul is bound to soul, and out of this intimate and vital union there flows a constant stream of sympathy and unity of spirit consecrated to mutual service. The new commandment of Christ, which some call the eleventh, inculcates the love of each other with a love like His own. His was a love which partook of the perfection of the Divine and the tenderness of his human nature, and therefore fitted to raise humanity from the pursuit of all selfish aims to a participation in that benevolence which is displayed in the heavenly state. It is Christ's own love that we have to manifest to each other, and that love He made then, as it is now, the badge and distinction of all His followers—"By this shall men know that ye are my disciples, if ye have love one to another." Believe me, brethren, nothing can compensate for the want of Christ-like love. No matter what creed you accept, what profession you make to that Church you belong, if you have not love you are not a true brother in it. The great change is simply a change from the dominion of selfishness to that of a like love. "Hereby we know," says the Apostle John, not merely we conjecture, or we think, but we know, "that we have passed from death unto life, because we love the brethren," and if you manifest this love before men by a little practical cultivation of the spirit of love they will recognise that you form a part of the Brotherhood of Christ, and will be attracted to His love and service. Not a few Masons are here to-day; a good old custom is being revived by their

assembling in a body in the House of God to worship Him whom they revere as the Architect of the Universe, and the Judge of all mankind. Freemasonry exists for the diffusion of Brotherly Love and Charity. It has its social and benevolent sides; and the more Christian a man is the better Mason will he be. Perhaps, in recent years, the Craft has been somewhat limited in its benevolent activities. Like the Church, it may have come short of its duty, but the revival of these religious services may give some little but real stimulus in this direction. The members of the Craft are under special obligations to help a brother; you cannot help everybody, but a brother has a prior claim on your benevolent regards. There would be no use in being a member of a brotherhood that had "Charity" as one of its watchwords, if you did not recognise that need in a brother constituted a claim which you are not at liberty to disregard. Let your sympathy take some practical form; and remember the more you put in practice the precept of the text the more will you resemble Him in whom the idea of brotherhood was perfectly realised. Christ identified Himself with humanity in all its want and loneliness and suffering. It was His idea that all Christian men are linked by the living bond of love, that the well-to-do should help the struggling, and the strong should support the weak. There will always be rich and poor; and it is of manifest design that the poor should receive the gifts of the rich, and the rich on the other hand should benefit by association with the poor. It is for the Annuity Fund of the Grand Lodge of Scotland that your contribution is sought to-day, and I ask you to give heed to the words of the Apostle: "I have showed you how that so labouring ye ought to support the weak," and to remember the words of the Lord Jesus: "It is more blessed to give than to receive." Christ's cause is emphatically the cause of humanity, and every deed of kindness, every service rendered out of a loving heart to needy and suffering ones, is a homage which the good Lord will accept as done to Him.—*Lifeshire Advertiser*.

### THE QUEEN'S LETTER.

MESSRS. Raphael Tuck and Sons have just completed the etching fac-simile—guinea edition, on real Whatman—of "The Queen's Letter to the Nation," a specimen copy of which we have recently received. Mr. Poynter's border design has received most faithful treatment at the hands of Mr. Lowenstam, the eminent etcher, and every etched fac-simile of this public document may well claim—apart from every other consideration—to rank as a desirable work of art. In this border design, Mr. Poynter will be found to have more than sustained his eminent reputation as one of the foremost decorative artists of the day. The design is composed of an architectural framework with thirteen allegorical figures supporting a panel on which the Queen's Letter is displayed. A winged figure on each side at the top is drawing aside a curtain to exhibit the Letter. The centre is surmounted by the Royal Arms with a branch of the rose, symbolic of the Royal Family of England twining beside it. The rose is used as a leading feature throughout the design. On the left, draped in the flag, is Britannia accompanied by Grief, represented by a veiled figure, who offers a wreath as a tribute of mourning, and pointing towards a harp, lying recumbent at the base, with one of the strings snapped asunder, and adjacent to a broken branch of the rose; both symbolic of the untimely death of the Duke of Clarence and Avondale. The pedestal on which Britannia stands is supported by two typical Genii, representing her Empire over the sea. In the centre of the base the shamrock and thistle are combined with the rose, indicative of the united people to whom the Letter is addressed. These are flanked by two other good Genii, the one on the left mourning by the side of the broken rose, and the one on the right raising aloft the growing stems of the Royal tree, the flourishing branches and flowers of which fill up the entire right-hand side of the base. Seated on the left side is a figure representative of the Muse of History, who has recorded the Letter, while a winged messenger by her side is handing a trumpet to Fame, who is soaring aloft in readiness to proclaim to the whole English-speaking world the Queen's gracious message. Supporting the base on which the Muse is seated, two little Genii are seen "binding a girdle about the earth," suggestive of the extent of the Queen's dominions, India and Australia being clearly indicated on the globe. While, owing to the exigencies of the mechanical reproduction of the process copies (shilling edition) issued by Messrs. Raphael and Sons some months back, Her Majesty's Autograph Letter had to be rendered on a slightly reduced scale, it has been fac-similed in this etching edition in the identical size of the original. The clear bold handwriting of Her Majesty, which excited so much admiration at the time, is therefore still more conspicuous in this exact fac-simile of Her Majesty's Letter, which has now been replaced in the Archives of the Home Office.

Twelve children of Masons, eight boys and four girls, are now receiving their education by the aid of the Masonic Education Fund of South Africa.

HOLLOWAY'S OINTMENT AND PILLS.—Sudden changes of temperature sorely try all persons prone to rheumatism, sciatica, tic-douloureux, and many maladies scarcely less painful, though of short duration. On the first attack of stiffness or suffering in any muscle, joint, or nerve, recourse should immediately be had to fomenting the seat of disease with hot brine and rubbing in this remarkable Ointment, which will assuage the uneasiness of the part, subdue inflammation, and reduce the swelling. The Pills, simultaneously taken, will rectify constitutional disturbances and renew the strength. No remedy heretofore discovered has proved so effective as the Ointment and Pills for removing gouty, rheumatic, and scrofulous attacks which affect all ages, and are commonly called hereditary.

### ROYAL MASONIC INSTITUTION FOR GIRLS.

THE lists are not out from the science and Art Department, and we are very pleased to be able to report that "Our Girls," as usual, have come out well. The following are the results:—

GEOMETRY.—19 pass out of 20 entered.

PHYSIOGRAPHY.—31 passed out of 35 entered; 11 1st class, all the rest second.

MATHEMATICS.—26 passed out of 32 entered; 3 1st class, all the rest second.

FREEHAND DRAWING.—22 passed out of 42 entered; 6 1st class, all the rest second.

MODEL DRAWING.—10 passed out of 28 entered; one 1st class, all the rest second.

### Obituary.

—:—

BRO. J. R. CURNOW.

ON Friday, the 15th inst., the mortal remains of the late Bro. J. R. Curnow were interred in the Chester Cemetery in the presence of a considerable gathering of Freemasons. The Rev. J. H. Acheson, vicar of St. Peter's, conducted the service at St. Peter's Church and at the grave, the lady and gentlemen members of the choir being present. Among the brethren who assembled to do honour to the memory of their deceased brother were:—Bros. W. Peers W.M. 721, T. Browne J.W., E. Rush I.P.M., W. H. Finchett P.M. P.G.S.D., I. Matthew Jones P.M. P.G.S. of Works, Herbert Ellis P.M., A. Hayton, G. H. Whiteley, J. Doxey, S. W. Ramsden 425, A. Paris 425, Webster Williams, George Tinckler 625, and Quartermaster S. Fox 2386, Messrs. N. C. Firth, Geo. Massey, Richard Massey, F. Denson, C. W. Johnson, John Walker, Wm. Pritchard, A. Howick, John Higgins, and Harry Hull.

A CURIOUS AND INTERESTING MASONIC RELIC.—Bro. A. B. Lyman, M.D., a resident of Waverley, Md., and member of Fidelity Lodge, No. 136, is the possessor of a curious and interesting Masonic relic. Happening, some years ago, to be in a second-hand dealer's he noticed in a dark corner of the room an old grandfather's clock, having a brass dial, but so obscured with soot verdigris that little else than the number and hands were distinguishable. The dim outlines of a square and compass were, however, barely visible. After a little bargaining on the lines laid down by our Most Worshipful Grand Master, King Solomon, "It is naught, it is naught, saith the buyer," the brother purchased the clock and had it sent home without further delay. Here, by the judicious use of elbow grease and sapollo, the following Masonic characters were brought to light, by the additional aid of black enamel rubbed into the incisions made by the graving tool. Two columns surmounted by globes celestial and terrestrial, and adorned with lily work, net work and pomgranites; between the columns a tessellated pavement, checkered with black and white; compasses placed across a square, and opened to eight-twelfths of a semi-circle divided into twelve parts, and distributed over the dial the sun, moon and seven stars. The small dial of the second-hand consists of a six-pointed blazing star, the points being numbered from ten to sixty, inclusive. An inscription indicates that the clock has belonged to Yorktown Lodge, and further inquiry elicits the fact that Yorktown Lodge was chartered by the Grand Lodge of England in 1755 but went out of existence in 1813. The workmanship of the clock denotes that it was made in 1781. Washington, La Fayette and other distinguished Masons of the American, French and British armies met in fraternal concord at Yorktown Lodge. It would not be too much of a sketch of imagination to presume beyond all reasonable doubt that they saw this clock and heard it strike, and may have noted the phrase of the moon indicated under the blue starry-decked canopy which surmounts the dial. Another clock, exactly like the one here described, but without the Masonic emblems, may be seen in the president's parlour of Eataw Savings Bank of this city. It is also, by a coincidence, the property of a member of Fidelity Lodge. They are, probably, the work of the same worker.

—*Herald of Masonry*.

Rufus Choate, the famous lawyer, who, it was said, could clear the thief even if the money was found in his boots, was made a Mason in Jordan Lodge, Penbody, Mass. He entertained a remarkable theory that the rudiments of the liberal arts and sciences laid down among us might be expanded and extended by courses of lectures and recitations into a regular series of instruction, something like that pursued by our scientific schools of institutes of technology; and that Freemasonry might, in that way, without going outside of its own borders, furnish all the materials for a liberal education, as it did in the middle ages.—*Keystone*.

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



## 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, 30th July.

- 1162 Wharnccliffe, Rose and Crown Hotel, Penistone  
1965 Eastes, Parish Rooms, Bromley

## Monday, 1st August.

- 113 Unanimity, Bull Hotel, Preston  
133 Harmony, Masonic Hall, Faversham  
154 Unanimity, M.H., Zetland Street, Wakefield  
156 Harmony, 1 Princess Square, Plymouth  
381 Harmony & Industry, Bank Bgs. Over Darwen  
431 St. George, Masonic Hall, North Shields  
507 St. Cybil, Masonic Hall, Holyhead  
850 St. Oswald, Town Hall, Ashborne  
928 Friendship, Masonic Hall, Petersfield  
1045 Stamford, Town Hall, Altrincham  
1050 Gundulph, King's Head, Rochester  
1108 Royal Wharfedale, Masonic Rooms, Otley  
1180 Forward, Masonic Hall, Birmingham  
1211 Goderich, Masonic Hall, Leeds  
1239 Wentworth, Freemasons' Hall, Sheffield  
1264 Neptune, Masonic Hall, Liverpool  
1302 De Warren, White Swan, Halifax  
1380 Skermersdale, Latham Hall, Seaforth  
1519 Albert Edward, Albion, near Accrington  
1573 Caradoc, Masonic Hall, Caer Street, Swansea  
1578 Merlin, Masonic Hall, Pontypridd  
1676 St. Nicholas, Freemasons' Hall, Newcastle  
2094 Elthorne and Middx., Town Hall, Hounslow  
2166 Cotehele, Masonic Hall, Calstock, Cornwall  
R.A. 380 Integrity, Masonic Temple, Morley  
R.A. 827 St. John's, Masonic Temple, Dewsbury

## Tuesday, 2nd August.

- Colonial Board, Freemasons' Hall, 4  
171 Amity, Ship Hotel, Greenwich  
70 St. John, F.M.H., Plymouth  
103 Beaufort, Freemasons' Hall, Bristol  
120 Palladian, Green Dragon Hotel, Hereford  
124 Marquis of Granby, F.M.H., Old Elvet, Durham  
158 Adams, Britannia Hotel, Sheerness  
160 True Friendship, Old Ship Inn, Rochford  
226 Benevolence, Red Lion Hotel, Littleborough  
265 Royal Yorkshire, Masonic Club, Keighley  
364 Cambrian, Masonic Hall, Neath  
393 St. David, Masons' Hall, Berwick  
558 Temple, Town Hall, Folkestone  
673 St. John, Masonic Hall, Liverpool  
734 Londesborough, M.H., Bridlington Quay  
804 Carnarvon, Masonic Hall, Havant  
847 Fortescue, Manor House, Honiton, Devon  
897 Loyalty, Fleece Hotel, St. Helen's  
948 St. Barnabas, Masonic Room, Leighton  
960 Bute, 9 Working Street, Cardiff  
974 Pentaplan, New Masonic Hall, Bradford  
986 Hesketh, Grapes Inn, Croston  
995 Furness, Masonic Temple, Ulverston  
1002 Skiddaw, Masonic Hall, Cockermouth  
1134 Newall, Freemasons' Hall, Salford  
1214 Scarborough, Scarborough Hall, Batley  
1244 Marwood, Freemasons' Hall, Redcar  
1310 Harrow, King's Head, Harrow  
1312 St. Mary, White Hart Hotel, Bocking  
1322 Waverley, Caledonian Inn, Ashton-under-Lyne  
1343 St. John's, King's Arms, Grays  
1482 Isle of Axholme, Masonic Hall, Crowle  
1750 Coleridge, Sandringham House, Clevedon  
1970 Hadrian, Freemasons' Hall, South Shields  
R.A. 203 St. John of Jerusalem, M.H., Liverpool  
R.A. 681 Scarsdale, Masonic Hall, Chesterfield  
R.A. 784 Wellington, Public Rooms, Deal  
R.A. 938 Grosvenor, Masonic Hall, Birmingham  
R.A. 949 Williamson, Masonic H., Monkwearmouth  
R.A. 1138 Devon, Masonic Hall, Newton Abbot  
M.M. 161 Walton, Skermersdale M.H., Kirkdale  
K.T. Loyal Volunteers, Queen's Arms Hotel, Ashton-under-Lyne

## Wednesday, 3rd August.

- Grand Chapter, Freemasons' Hall, W.C., 6  
74 Athol, Masonic Hall, Birmingham  
86 Loyalty, Masonic Hall, Prescot, Lancashire  
137 Amity, M.H., Market Place, Poole  
258 Amphibious, Freemasons' Hall, Heckmondwike  
277 Friendship, Freemasons' Hall, Oldham  
298 Harmony, Masonic Rooms, Rochdale  
326 Moira, Freemasons' Hall, Bristol  
327 Wigton St. John, Lion and Lamb, Wigton  
380 Integrity, Masonic Temple, Morley  
406 Northern Counties, Masonic Hall, Newcastle  
417 Faith and Unanimity, M.H., Dorchester  
580 Harmony, Wheatsheaf, Ormskirk  
697 United, George Hotel, Colchester  
838 Franklin, Peacock Hotel, Boston  
910 St. Oswald, M.H., Ropergate, Pontefract  
1013 Royal Victoria, Masonic Hall, Liverpool  
1063 Malling Abbey, Bear Inn, West Malling  
1085 Hartington, Masonic Hall, Gower St., Derby  
1167 Alnwick, M.H., Prudhoe Street, Alnwick  
1274 Earl of Durham, F.M.H., Chester-le-Street  
1431 St. Alphego, George Hotel, Solihull  
1549 Abercorn, Abercorn Hotel, Great Stanmore  
1736 St. John's, St. John's Rooms, Halifax  
2382 Loyal Hay, Hay, Brecknockshire  
R.A. 221 St. John, Commercial Hotel, Bolton  
R.A. 659 Blyth, Mechanics' Hall, Blyth  
R.A. 1356 De Grey and Ripon, M.H., Liverpool  
M.M. 36 Furness, Hartington, Barrow-in-Furness

## Thursday, 4th August.

- 742 Crystal Palace, Crystal Palace, Sydenham  
1790 Old England, M.H., New Thornton Heath  
24 Newcastle-on-Tyne, F.H., Newcastle  
116 Royal Lancashire, Swan Hotel, Colne

- 123 Lennox, F.M.H., Richmond, Yorkshire  
204 Three Grand Principles, M.H., Dawsbury  
249 Mariners, Masonic Hall, Liverpool  
266 Napthali, Masonic Hall, Heywood  
269 Fidelity, White Bull Hotel, Blackburn  
275 Harmony, Masonic Hall, Huddersfield  
283 Amity, Swan Hotel, Market Place, Haslingden  
289 Fidelity, Masonic Hall, Leeds  
294 Constitutional, Assembly Rooms, Beverley  
295 Cumberland, Union Arms, Macclesfield  
317 Affability, Freemasons' Hall, Manchester  
337 Candour, New M.H., Uppermill, Saddleworth  
341 Wellington, Cinque Ports Hotel, Rye  
344 Faith, Bull's Head Inn, Redcliff, Swansea  
419 St. Peter, Star and Garter, Wolverhampton  
446 Benevolent, Town Hall, Wells, Somersetshire  
509 Tees, Freemasons' Hall, Stockton, Durham  
636 D'Oyle, Masonic Hall, Morpeth  
637 Portland, Town Hall, Stoke-upon-Trent  
659 Blyth, Ridley Arms Hotel, Blyth  
792 Pelham Pillar, Masonic Hall, Great Grimsby  
976 Royal Clarence, Blue Ball, Bruton, Somerset  
1088 Royal Edward, Commercial Inn, Statybridge  
1164 Elliot, Private Rooms, St. Germain's, Cornwall  
1231 Savile, Royal Hotel, Eland  
1282 Ancholme, Foresters Hall, Brigg  
1284 Brent, Globe Hotel, Devonshire  
1341 Equity, Alford Chambers, Widnes  
1500 Walpole, Bell Hotel, Norwich  
1576 Dee, Union Hotel, Cheshire  
1807 Loyal Wye, Buith, Breconshire  
1829 Burrell, George Hotel, Shoreham  
2050 St. Trinians, M.H., Loch Parale, Douglas  
2350 Corinthian, Bird-in-the-Hand Hotel, Denby  
R.A. 187 Charity, Freemasons' Hall, Bristol  
R.A. 496 Mount Edgumbe, Mrs. R. Jones, St Austell  
R.A. 581 Rectitude, Midland Hotel, Ardwick Higher  
R.A. 587 Howe, Masonic Hall, Birmingham  
R.A. 758 Bridgewater, Freemasons' Hall, Runcorn  
M.M. 53 Britannia, Freemasons' Hall, Sheffield

## Friday, 5th August.

- Board of Management, Boys' School  
1489 M. of Ripon, Cock Tavern, Highbury, N.  
81 Doric, Private Rooms, Woodbridge, Suffolk  
219 Prudence, Masonic Hall, Tadmorden  
242 St. George, Guildhall, Doncaster  
306 Alfred, Masonic Hall, Kelsall Street, Leeds  
401 Royal Forest, Hark to Bounty Inn, Slaidburn  
460 Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme  
521 Truth, Freemasons' Hall, Huddersfield  
560 St. Germain, M.H., the Crescent, Selby  
652 Holrae Valley, Victoria Hotel, Holmfirth  
837 De Grey and Ripon, Town Hall, Ripon  
908 Welchpool, Railway Station, Welchpool  
1034 Eccleshill, Freemasons' Hall, Eccleshill  
1387 Chorlton, Masonic Rooms, Chorlton-cum-Hardy  
1528 Fort, M.H., Newquay, Cornwall  
1557 Albert Edward, Bush Hotel, Hexham  
1561 Morecambe, Masonic Hall, Morecambe  
1648 Prince of Wales, Freemasons' Hall, Bradford  
1684 Gosforth, Freemasons' H., Gosforth  
2376 Carnarvon, Eagle and Child Inn, Layland, Lancashire  
R.A. 214 Hope & Unity, White Hart, Romford

## Saturday, 6th August.

- Council, Boys' School, F.M.H., 3  
149 Peace, New Masonic Hall, Meltham  
308 Prince George, Rooms, Bottoms, Eastwood  
1223 Amherst, Amherst Arms Hotel, Riverhead  
1920 Mozart, Greyhound Hotel, Croydon  
87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7:30  
179 Manchester, 8 Tottenham Court Road, W.C. 8  
198 Percy, Jolly Farmers' Tav, Southgate Rd., N. 3  
1275 Star, Dover Castle, Deptford Causeway, S.E. 7  
1238 Finsbury Park, Cock Tavern, Highbury, 8  
1364 Earl of Zetland, Royal Edward, Hackney, 7  
1524 Duke of Connaught, Lord Stanley, Hackney, 8  
1624 Eccleston, 13 Cambridge Street, Finsbury, 7  
2012 Kitchwick, Windsor Castle, Hammersmith, 7:30  
R.A. Sinai, Red Lion, King Street, Regent St., W.

## Monday, 1st August.

- 22 Loughborough, Gauden Hotel, Clapham, 7:30  
27 Egyptian, Atlantic Tavern, Brixton, S.W., 8  
45 Strong Man, Bell and Bush, Ropemaker St., 7  
174 Sincerity, Railway Tavern, Fenchurch St., 7  
180 St. James's Union, St. James's Restaurant, 8  
248 True Love & Unity, F.M.H., Brixham, Devon  
382 Royal Union, Chequers' Hotel, Uxbridge  
548 Wellington, White Swan, High St., Deptford, 8  
733 Westbourne, Red House Hotel, St. John's Wood Road, N.W., 8  
823 Everton, Masonic Hall, Liverpool, 7:30  
975 Rose of Denmark, Gauden Hotel, Clapham, 7:30  
1227 Upton, Three Nuns, Aldgate, E., 8  
1339 Stockwell, White Hart, Abchurch Lane, 6:30  
1425 Hyde Park, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Rd., W., 8  
1445 Prince Leopold, 22 Whitechapel Road, E., 7  
1449 Royal Military, Masonic Hall, Canterbury  
1489 M. of Ripon, Queen's Hot, Victoria Park, 7:30  
1597 Metropolitan, The Moorgate, E.C., 7:30  
1585 Royal Commemoration, Railway Ho, Putney  
1604 Kilburn, 46 South Molton Street, W., 8  
1623 West Smithfield, Manchester Hotel, E.C., 7  
1693 Kingsland, Cock Tavern, Highbury, N., 8:30  
1707 Eleanor, Rose and Crown, Tottenham, 8  
1743 Perseverance, Dragon's Tavern, Walbrook, 7  
1891 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8  
1901 Selwyn, East Dulwich Hotel, East Dulwich, 8

## Tuesday, 2nd August.

- 25 Robert Burns, 8 Tottenham Court Road, 8  
55 Constitutional, Bedford Hotel, Holborn, 7  
74 Athol, M.H., Severn Street, Birmingham, 6:45  
141 Faith, Victoria Mansions Restaurant, S.W.

- 177 Domatic, Surrey M.H., Camberwell, 7:30  
184 Joppa, Manchester Hotel, Aldersgate Street, 8  
212 Euphrates, Mother Red Cow, Canlen Town, 8  
241 Merchants, Masonic Hall, Liverpool  
554 Yarrowburgh, Green Dragon, Stepney, 8  
700 Nelson, Star and Garter, Woolwich, 7:30  
753 Prince Fred, William, Eagle Tav., Maida Hill, 8  
820 Lily of Richmond, Greyhound, Richmond, 7:30  
829 Sydney, Black Horse Hotel, Sidcup, 7  
860 Dalhousie, Middleton Arms, Dalston, 8  
861 Finsbury, King's Head, Threadneedle St., 7  
1044 Wandsworth, East Hill Hotel, Wandsworth, 8  
1321 Emblematic, St. James's Restaurant, W., 8  
1343 St. John, Masonic Hall, Grays, Essex  
1349 Friars, Liverpool Arms, Canning Town, 7:30  
1446 Mount Edgumbe, Three Stags, Lambeth Rd., 8  
1471 Islington, Cock Tavern, Highbury, N., 7:30, 8  
1472 Henley, Three Crowns, North Woolwich  
1473 Bottle, 146 Berry Street, Bottle, 6  
1540 Chaucer, Old White Hart, Borough High St.  
1634 Browning, Alexandra Hotel, Norbiton, 8  
1695 New Finsbury Park, Hornsey Wood Tav. N.  
1849 Duke of Cornwall, Queen's Arms, E.C., 7  
1949 Brixton, Prince Regent, East Brixton, 8  
2146 Stripton, Maple Hill, Stripton  
Metropolitan Chapter, White Hart, Cannon St., 6:30  
R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8  
R.A. 1365 Clapton, White Hart, Clapton, 8  
R.A. 1642 E. of Carnarvon, Lambroke Hall, Notting Hill, 8

## Wednesday, 3rd August.

- 3 Fidelity, Alfred, Roman Road, Barnsbury, 8  
30 United Mariners', Lugard, Peckham, 7:30  
65 Prosperity, Old Parr's Head, Knightbridge St.  
72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8  
73 Mount Lebanon, George Inn, Borough, 8  
193 Confidence, Hercules Tavern, Leadenhall St., 8  
228 United Strength, Hope, Regent's Park, 8  
534 La Tolerance, Portland Hot, Gt. Portland St., 8  
594 Downshire, Masonic Hall, Liverpool, 7  
673 St. John, Masonic Hall, Liverpool, 8  
720 Panmure, Balham Hotel, Balham, 7  
781 Merchant Navy, Silver Tav, Burdett Rd., 7:30  
813 New Concord, Jolly Farmers, Southgate Rd., 8  
862 Whittington, Red Lion, Fleet Street, 8  
902 Burgoyne, Essex Arms, Strand, 8  
972 St. Augustine, Masonic Hall, Canterbury, 8:30  
1037 Portland, Portland Hall, Portland  
1269 Stanhope, Fox and Hounds, Putney  
1356 Toxteth, 140 North Hill Street, Liverpool, 7:30  
1475 Peckham, 514 Old Kent Road, 8  
1511 Alexandra, Hornsea, Hull  
1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8  
1604 Wanderers, Victoria Mansions Restaurant, S.W., 7:30  
1662 Beaconsfield, Chequers, Walthamstow, 7:30  
1681 Londesborough, Berkeley Arms, May Fair, 8  
1692 Hervey, White Hart Hotel, Bromley, Kent, 8:30  
1791 Cretan, Wheatsheaf, Shepherd's Bush, 8  
1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8  
1963 Duke of Albany, 153 Battersea Park Road, 7:30  
2206 Hendon, Welsh Harp, Hendon, 8  
R.A. 177 Domatic, St. James's Restaurant, W., 8  
R.A. 720 Panmure, Goose and Gridiron, E.C., 7  
R.A. 933 Doric, 202 Whitechapel Road, E., 7:30  
M.M. Grand Masters, Mark Masons' Hall, W.C.

## Thursday, 4th August.

- 141 St. Luke, White Hart, Chelsea, 7:30  
147 Justice, Brown Bear, Deptford, 8  
263 Clarence, 8 Tottenham Court Road, W.C.  
749 Belgrave, Albion Tavern, Russell St., W.C., 8  
754 High Cross, Coach and Horses, Tottenham, 8  
879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road  
890 Hornsey, Masonic Room, Lewisham, at 8  
1017 Montefiore, St. James's Restaurant, W., 8  
1158 Southern Star, Sir Syd. Smith, Kennington, 8  
1178 Perfect Ashlar, Bridge House Hotel, S.E. 7  
1182 Duke of Edinburgh, M.H., Liverpool, 7:30  
1259 Duke of Edinburgh, Eastern Hotel, Commercial Road, Limehouse, E., 7:30  
1278 Bartlett Coutts, Swan, Bethnal Green Rd., 8  
1306 St. John, Three Crowns, Mile End Road, 8  
1360 Royal Arthur, Prince of Wales, Wimbledn, 7:30  
1426 The Great City, Masons' Hall Avenue, 6:30  
1553 D. Connaught, Palmerston Arms, Camberwell, 8  
1571 Leopold, City Arms Tavern, E.C., 7  
1580 Cranbourne, Red Lion, Hatfield, 8  
1602 Sir Hugh Myddelton, 45 Upper Street, N., 8  
1612 West Middlesex, Bell, Faling Dean, 7:45  
1614 Coven Garden, Criterion, W., 8  
1622 Rose, Stirling Castle, Camberwell, 8  
1625 Tredegar, Wellington, Bow, E., 7:30  
1744 Royal Savoy, Blue Posts, Charlotte Street, 8  
1950 Southgate, Railway Hot, New Southgate, 7:30  
1977 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9  
1996 Priory, Constitutional Club, Acton  
R.A. 753 Prince Frederick William, Lord's Hotel, St. John's Wood, 8  
R.A. 1471 North London, Northampton House, Canonbury, 8  
Emulation, Freemasons' Hall, 6  
General Lodge, Masonic Hall, Birmingham, 8  
167 St. John's, York and Albany, Regent's Park  
507 United Pilgrims, Surrey M.H., Camberwell, 7:30  
765 St. James, Princess Victoria, Rotherhithe, 8  
740 Royal Alfred, Star and Garter, Kew Bridge, 8  
834 Ranelagh, Six Bells, Hammersmith  
1056 Metropolitan, Portugal Hotel, Fleet Street, 7  
1135 Lewis, Fishmongers' Arms, Wood Green, 7:30  
1223 Beacontree, Green Man, Leytonstone, 8  
1294 Royal Standard, Castle, 81 Holloway Rd., N., 8  
1365 Clapton, Navarino Tavern, Hackney, 8  
1341 Kennington, The Horns, Kennington, 8  
1457 Bagshaw, Public Hall, Loughton, Essex, 7:30  
1642 E. Carnarvon, Lambroke Hall, Notting Hill, 8  
1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8  
2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8  
R.A. 95 Eastern Star, Hercules Tavern, E.C.  
R.A. 820 Lily of Richmond, Greyhound, Richmond, 8  
R.A. 890 Hornsey, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Road, W. 8  
R.A. 1275 Star, Stirling Castle, Church Street, Camberwell, 7



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| 503 Reprint of The Old Constitutions [1722] belonging to the Ancient and Honourable Society of Free and Accepted Masons. Taken from a manuscript wrote above five hundred years since. London, 1870. †   | 0 15 0  | 536 Gould's History of Freemasonry. Vols. 1 to 6. Published at £3 15s.   | 2 10 0 |
| 504 The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland. Edited by the Rev. John Edmund Cox, D.D., F.S.A. London, 1871. †   | 0 10 0  | 537 The Four Old Lodges. † By R. F. Gould.   | 0 7 6  |
| 505 Constitutions of Free and Accepted Masons. 1873. †   | 0 5 0   | 538 An Address by Bro. R. F. Gould on his installation as W.M. of the Quatuor Coronati Lodge; also an Address on "English Freemasonry before the Era of Grand Lodges (1717). Margate, 1883.  | 0 2 0  |
| 507 A List of Lodges on the Roll of the United Grand Lodge of England, A.D. 1814. Compiled and Arranged from Official Calendars and Documents. By Wm. Jas. Hughan. Truro, 1875. †  | 0 10 0  | 539 Record of the Installation of Bro. Thomas William Tew, J.P., as R.W. Prov. Grand Master of the West Riding of Yorkshire, at the Albert Hall, Leeds, on Friday, the 24th day of April 1885. With Preface and Appendix. †  | 0 10 6 |
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| 513 Moses and Aaron. Civil and Ecclesiasticall rites used by the Ancient Hebrewes; observed, and at large opened, for the clearing of many obscure Texts thorowout the whole Scripture. Herein likewise is shewed what customes the Hebrewes borrowed from Heathen people: And that many Heathenish customes, originally have bene unwarrantable imitations of the Hebrewes. The third Edition, by Thomas Godwyn, B.D. With an interesting Manuscript Letter, dealing with important points referred to in the work. London, 1628. †   | 6 6 0   | 542 A Sermon preached at Worcester Cathedral, 28th August 1884, on the occasion of the Annual Festival of Provincial Grand Lodge of Worcestershire. By Arthur P. Puroy-Cust, D.D. †  | 2 2 6  |
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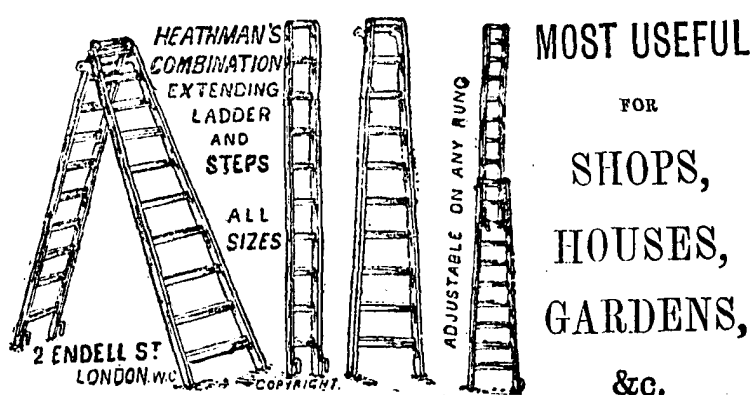
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