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THE GREAT CITY LODGE AND THE
LORD MAYOR.

OUR readers will find, in another column, a report of the important ceremonial and banquet of Saturday last, when the Lord Mayor and Mr Alderman and Sheriff Ellis were the guests of the Great City Lodge. The gathering was a remarkable one, comprising, as it did, the élite of Masonic society, who were assembled to do honour to the chief magistrate of the first city in the world. All that art could do to give due pomp to the proceedings of the evening was done, and the officers ably sustained the high reputation which has already been won by the Lodge. The ceremonial was absolutely perfect, and the banquet which followed the business was worthy of the occasion. The Lord Mayor, in response to the toast of his health, took occasion to remark that he himself was under the influence of a Masonic revival, and that the coming installation of H.R.H. the Prince of Wales would mark a revival in Masonry, the influence of which would be long and widely felt. It is from this point of view that we venture to regard the meeting of Saturday. It marks, in the most significant manner, the fact that Masonry is spreading rapidly in this country, and that its principles and its practical objects are beginning to be understood and appreciated by those who were once inclined to throw stones at the Order. Men are learning that the Fraternity exists for other purposes than the mere parade of the regalia of office, and that the brethren are men of a stamp who would find little satisfaction in quaint titles and mystic ceremonial, if those things were not the mere outward manifestations of the practical good which lies behind them. The City of London, indeed, is so closely connected with the Craft that it is needless to remind her citizens of the practical value of the great Fraternity, which is "broad based" upon the principles of Charity and Toleration. Very many of its magistrates, and large numbers of the members of the Corporation, are brothers. Its present Town Clerk, Bro. J. B. Monckton, is a distinguished Mason; Bro. Horace Jones, the City Architect, is as well versed in the mysteries of the Craft as he is in those of the noble profession of which he is so eminent a master. At any meeting of the Court of Common Council we could point out, on the benches of the Council Chamber, a score of brothers who have distinguished themselves, either as officers, or as practical workers in connection with the Masonic Charities. The mercantile community generally is strongly represented in all our chief metropolitan Lodges, and it would be difficult to pass through Mincing Lane or Lombard Street or any other great centre "where merchants most do congregate," without meeting men who have handled the gavel of Master, or in some less prominent sphere have toiled for the cause. It is fitting that the citizens of a city which owes so much to the genius of Wren should thus identify themselves with the Craft he loved so well, and it was not inappropriate that the meeting of Saturday should have been held almost under the shadow of the great Cathedral which stands as an imperishable monument of his fame. In looking back to the time when St. Paul's was slowly rising upon the foundations of the still grander pile which preceded it, we cannot but pause to note the changes which have since passed over the Brotherhood. Freemasonry had been interdicted in the reign of Henry IV., and from that time until the re-establishment of Grand Lodge it held its place by the most feeble tenure. The lamp of truth was no

doubt kept burning by zealous brothers, but it was not until the beginning of the eighteenth century that the Order was revived. During those eventful three hundred years the old records and constitutions had perished, and when Wren was initiated, after the cap stone was fixed to his master piece, the Order lacked prestige, and was, to most persons, a new crotchet of a few wild enthusiasts. Since 1717, with the exception of the schism, the history of which is familiar to all Masons who are interested in the literature of the Craft, the progress of the Order has been marked by uninterrupted prosperity. Princes of the Royal blood have not disdained to bear office in a Fraternity which places the poorest brother upon a footing of perfect equality with the noblest of its members. Through good report and through evil report the Order has steadily made its way. Pedants have sneered at its so-called paste-board temples, and its tinsel insignia. Bigots have fulminated their edicts against its principles, and its secrets have been regarded with dread by the vulgar. But in spite of all the obstacles which have cumbered the onward march of Freemasonry, we are able, to-day, to chronicle the fact that it now stands before the world in as proud a position as it held in that remote past, when the brethren were the teachers of science and the arts of construction to the ancient world. In Europe the Order has grown prosperous, in spite of the frowns of jealous monarchs, and the curses of Popes; and in America and the Colonies its progress during the last twenty years has been unprecedented. At home the Masonic journalist has to record the increasing wealth of Grand Lodge, its corresponding activity in all the works of benevolence, and the high position which it holds, not merely in the estimation of the entire Fraternity, but of the outer world. Craft Masonry, with all its practical surroundings, has become widely popular, but the speculative aspect of the Order has not been forgotten by those amongst us who are specially qualified to examine the records of the past. At no period of our history, perhaps, has greater interest been manifested in researches of a purely literary character, which have for their object the elucidation of the truth with regard to the existence of the Order in remote ages. English Masonry, however, partakes of the practical character of the people, and we need not note that the speakers of Saturday laid great stress upon the benevolent and social aspect of the Fraternity. We are all proud to admit that Masonry can lay claim to undoubted antiquity, but we are prouder still of the great work which has been achieved, in these latter days, by the brethren, whose chief business it is to relieve the suffering and the distressed. We trust that it will be our fortune to chronicle many more such gatherings as that which marks an epoch in the history of the Great City Lodge. In thus doing honour to a Mason who holds a high office in the City of London, its members have set an example which may well be imitated by the brethren generally. A meeting of this kind tends to foster that noble enthusiasm for the Craft which has distinguished so many worthy workers in our midst. It has the effect of lifting the veil which commonly covers the practical doings of the Order, and although Masonry needs no advertisement, and its disciples seek to make no proselytes, yet it is as well that the light of truth should not always be hidden under a bushel.

QUALIFICATIONS FOR OFFICE.

A remark of ours last week, in connection with the last meeting of the Caveac Lodge, No. 176, when the acting W.M. gave the Lecture on the tracing board in the 1st degree, that it is to be regretted the practice of delivering these lectures is not more frequently observed, leads us, not unnaturally, to the very important question: What are the qualifications for office in the Lodge? Are the qualifications of a candidate for office ever seriously put to the test? The ambition to rise in one's profession is very natural. No man wishes, or perhaps we should say rather, but few men wish to remain apprentices always. Having completed their period of probation, having shown their proficiency in the minor duties of their calling, men aspire to become master-workmen, for then their sphere of labour will be more extensive, and their opportunities for doing good and useful work greater. Similarly, brethren, having attained the sublime degree of M.M., not unnaturally look forward to the day when they will hold some post of honour in their Lodge; in the first instance a subordinate office, and then rising, by degrees, higher and higher, they hope, in the fulness of time, to reach the very enviable distinction of Master. This is all very right and proper, and we should have no very high opinion of any brother, *qua* member of the Craft, who was not animated by such legitimate ambition. Just in the same way every regimental captain aspires to become first a field officer and then a general, and no doubt every man in the ranks would like to be captain of his company. But just as this mere mechanical knowledge of the manual and platoon exercises is not necessarily a qualification for the captaincy of a company; just as the mere knowledge how to command a company is not sufficient for the command of a regiment; while the colonel of a regiment is not always capable of fulfilling the still higher and more important duties of a general officer, so in Masonry. A brother may be a good Master Mason, regular in his attendance at Lodge, zealous in all Masonic duties, and capable, perhaps, of fulfilling some minor office, with credit to himself and the Order generally. He may even attain the still higher rank of Warden, and be found not wanting in the discharge of the still more onerous duties of his rank. But does it follow that he will make a good ruler of his Lodge? We grant that, *prima facie*, a good M.M., who has shown himself an efficient J.D., and afterwards S.W., may be expected to perform the duties of W.M. respectably, if not efficiently. But it must be remembered that different and additional qualities are looked for in a Master. Zeal, of course, we expect in all grades; moreover, we have assumed that in every capacity he has filled he has shown abundant zeal. Punctuality and regularity in attending Lodge—these, also, we have given him credit for, as well as for a righteous desire to shine in works of benevolence. But admirable, nay essential, as are all these traits, they do not fit him for the chair. The command of a Lodge requires something more than zeal, punctuality, kindness, and a knowledge of the ordinary duties of Craft Masonry. *Parvis componere magna solebom*. A good Speaker of our House of Commons must be something more than a good man of business, a ready debater, a powerful orator. He must be thoroughly acquainted with all the ins and outs of Parliamentary usage. The laws, both written and unwritten, which govern the conduct of public business must be as familiar to him as the A B C of ordinary duties to the ordinary member. A man is generally chosen to fill this office who unites to these qualities the further merit of having a commanding presence, a sonorous, yet suave voice, ever-ready tact, and not a love only of, but the power to maintain, order at all times and under all conditions. To expect all these qualifications in every W.M. were to carry expectation to an extreme point, for the friendly government of fifty men, more or less, is not as the stern rule of a multitude. But a W.M. should possess, not only the ornamental qualities of his office, such as we have already enumerated, but the useful likewise. Zeal, and an eager desire to promote the welfare of the Craft, are essential. So, too, are knowledge, presence, tact, and resolution. The last two qualities are most imperatively needed. The labour of Masonry is a labour of love, but not all brothers work after the same method. However agreed as to the worthiness of certain ends, they are not necessarily agreed as to the means whereby those ends shall be attained. Hence tact is necessary; so that if members differ, it may be without anger. Hence also firmness and resolution in the conduct of

business are necessary. Men readily bow to an authority, when they would yield unwillingly, or with an ill grace, to an equal. Moreover, a Master should not only be the ruler of his Lodge, he should be also its guide and instructor. But to enact this latter rôle he must be intimate with the Constitutions of the Order, with the by-laws of the Lodge, with the ritual, with even the minutest details of every ceremonial to be observed. The usage and practice of other Lodges should be familiar to him, so that he may never be at a loss, when difficult questions arise, as to what course is the best to be pursued. How much greater is the respect which a young member feels for his Master if he knows the latter is competent to fulfil all the ordinary requirements of his office. How infinitely stronger still is this feeling when he knows that his Master can not only rule and direct him in his duties, but also aid and instruct him how they should be fulfilled. All may not be equally competent. It were as ridiculous to expect this as that all should have the same means. But all may attain a certain standard of competency. At all events, all who aspire to this office should possess, in a certain degree, certain qualities. Without these, or, at all events, till he has acquired them, no member should be deemed eligible. The mere ambition of an individual member, however honourable it may be, is of less consequence than the proper conduct of the Lodge. Preston, on the subject of office holders, says: "It must also be admitted that those who accept offices and exercise authority in the Lodge, ought to be men of prudence and address, enjoying the advantages of a well cultivated mind and retentive memory. All men are not blessed with the same powers and talents, all men, therefore, are not equally qualified to govern. He who wishes to teach must submit to learn; and no one can be qualified to support the higher offices of the Lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment." These are the views of one of our most eminent authorities, that to men "of prudence and address," possessing also "a well cultivated mind and retentive memory" should be entrusted the higher offices of a Lodge. Unhappily for the good government of the Craft, it is not always such men as these who are chosen to support the more exacting duties. Some kind and degree of merit they doubtless possess, but not the merit which enables them to govern well. To faithfully execute the duties of any high office demands more time than it is in the power of every Mason to give, and more talent than every member possesses. Speaking of men who hurry through the several grades, and seek advancement without any qualification to recommend them, Preston observes: "Passing through the usual formalities, they consider themselves authorised to rank as Masters of the Art, solicit and accept office, and even assume the government of the Lodge, equally unacquainted with the rules of the institution that they pretend to support, and the nature of the trust which they are bound to perform. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow." And again, "Were the brethren who preside at our meetings to be properly instructed previous to their appointment, and duly apprised of the importance of the offices they are chosen to support, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge that our honours were not undeservedly conferred; the ancient consequence of the Order would be restored, and the reputation of the Society preserved." It is over a hundred years since *Preston's Illustrations* were first published. "The consequence of the Order" has not only been "restored," but extended; "the reputation of the Society" not only "preserved," but increased. The sublime truths of our ancient mystery are more studied, better understood, more highly appreciated. But even now there are members who look rather to personal advancement than to the interests of the Order. We question if many regard their entrance into and presence in the Brotherhood with the same solemn feelings as our late Grand Master H.R.H. the Duke of Sussex, who, in a speech at Sunderland, in 1839, thus expressed himself—(See *Oliver's Historical Landmarks of Freemasonry*, footnote, p 7):—"When I first determined to link myself with this noble institution, it was a matter of very serious consideration with me; and I can assure the Brethren that it was at a period when, at least, I had

the power of well considering the matter, for it was not in the boyish days of my youth, but at the more mature age of twenty-five or twenty-six years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of Lodge, then Deputy Grand Master, until I finally closed it by the proud station I have now the honour to hold. Therefore, having studied it, having reflected upon it, I know the value of the institution; and I may venture to say that in all my transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed." If so eminent a Mason did not disdain to qualify himself for the responsibilities of office, it cannot be unwise in members of inferior rank to fit themselves also for such posts as they may aspire to fill. Our rulers should be distinguished by superior knowledge, greater intellectual refinement, and greater prudence. But, to attain this superior knowledge, they must study unceasingly. Then perhaps they will be worthy officers—worthy, that is, in the sense of capable; but not till then or otherwise.

ENTHUSIASM AND MASONRY.

A COLD blooded person, who is determined not to be cordially in love with anything, is usually a determined enemy of enthusiasm. He considers it a decidedly un-English characteristic, and, in his estimation, those people who permit themselves to be carried away by their likes or dislikes are to be carefully avoided. He has no part or lot with them. The questions which excite the feelings of the sanguine section of society have no charms for him. He cannot be enthusiastic about the last new play, or the last new prima donna at the Opera House. He cares nothing for the merits or demerits of a new book, or for the latest contributions to science. If some great light of the scientific world should suddenly attempt to reverse the fundamental truths of physics he would care nothing. If it could be proved that the earth is as flat as a trencher, and not the oblate spheroid we know it to be, he would eat his breakfast with calm equanimity, and con over the births and deaths in the *Times* with the lordly indifference of a man to whom matters of this kind were of no moment. People of this stamp invariably imagine that this attitude of mind is a sign of superior mental endowments. These believe they stand upon a moral platform, far above the heads of the vulgar crowd, for whose aims and hopes or fears they entertain a genuine disdain. The misfortune, too, is that this cynical indifference, whether real or affected, is growing upon society in our large cities. It is undoubtedly an eminently youthful failing, but it cannot be denied that some men, not youthful, who pass for being wise, are as cold-blooded as the typical Englishman in a French play. Where cold-bloodedness is conspicuous in youth it generally arises either from brutality, affectation, priggishness or disappointment. Nothing is more common than to hear a young puppy, fresh from his mother's apron strings, sneering at everything that men of true metal hold dear. He has perhaps just acquired the art of smoking a mild cigar without suffering physical inconvenience; of life he knows little or nothing beyond what he has picked up at second hand from his elders. Yet he affects to a roué upon town, and to be so satiated with its pleasures and its vices that he can afford to speak with sneering contempt of everything in the nature of amusement. He does not know dry from sweet champagne, but he talks of "fizz" with the air of a man who has, in his time, drunk buckets full of the genuine article. He drinks his diluted Hambro' spirit under the impression that it is sherry, and talks of his taste for dry wines, when, in truth, he does not know bottled cider from sparkling Hock, or red ink from claret. He has, he tells you, "seen life to the dregs," an expression which, when translated into English, means that he knows two fighting men, one music hall comic singer, and is on speaking terms with the cads who haunt the restaurants and billiard rooms of London. He is a member of a club, of course, the head quarters of which are located somewhere in the Strand, and here he smokes his bad cigars, and occasionally takes part in a rubber of whist. The members of the club, by the bye, are chiefly of the cad

type; they are very much becufted and bejewelled, wear clothes of a loud cut, and rejoice in hats of the most resplendent brilliancy. If it has ever been your fortune, or misfortune, to get into a circle of this kind you will find that you have entered upon a world in which the code of ethics and the notions of honour are widely different to those ideas which prevail in our dull, old-fashioned sphere. Honour, in the sense of being truthful, exact in the duties of life, and courteous to the fair sex, is travestied by a burlesque, the leading points of which are the reverse of these old-fashioned marks of the gentleman. These young fellows rarely speak of a woman without libelling her, or of a tradesman without rejoicing over the fact that these persons are green enough to trust their goods to those who never pay. They will talk of "rubbing a good lie" into a troublesome dun with all the effrontery of men in whose eyes truthfulness is a quality only becoming in clowns or simpletons. They talk of "going on the loose" for a month or two at a stretch, and in the same breath boast of their muscles, and of the ease with which they might recover all their old strength and agility if they were to go "into training" for a week or two. One will boast that he has fought a glove fight with a blackguard professional for a prize of ten pounds, and has won it. Another brags of his intrigues with the vilest creatures upon town, while a third talks of that mysterious land, upon the borders of respectability, where cads, in congenial company, reign supreme. This is no overdrawn or imaginary picture, every outline and tint is from the life. A large section of the young men of this great city are going hurriedly to ruin by a most vulgar road, and there is no power on earth that can stop them. The vast increase of wealth in this country has brought to the surface of society a vile scum bearing all the outward signs of respectability and all the inward marks of the savage and the rough. An educated ruffian is probably the most repulsive of all the beings that bear the outward semblance of men. The training of school or college has given them a thin varnish, which, unlike the veneer of a better system of culture, does not even hide the coarse texture of their natures. The educated brute has enough knowledge to speak grammatically and with a tolerable accent. He knows how to swindle in the city, and how to speculate on 'Change. He may be able to converse in two or three European languages, but he is unacquainted with the literature of any language. His mind is dead to all ideas of beauty in its highest manifestations, to every lofty aspiration, and to all those higher domestic sentiments which do so much to ennoble and refine the intellect. He never speaks of marriage without contempt, and virtue, a woman's greatest glory, he regards as an idle delusion of the "goody-goody" writers of an almost forgotten school of fiction. Manliness, as he understands it, is a compound of blackguardism and meanness, mendacity and sharperism. His idol is a creature who cheats in the city, and makes a "pot of money," which he spends upon racing, and in the coarsest sensuality.

If the majority of Englishmen were like beings of this description, we might, indeed, mourn over the decline, and approaching fall of a great people. If enthusiasm were dead, if all the noble impulses of humanity had passed from our midst, these islands would soon fall a prey to the first brigand power on the continent that cared to annex them. Happily, there is yet salt enough in the country to keep us sweet. There is still enthusiasm left amongst us. Some of us, at least, live as if life were a mission, and as though there were a God above to weigh the deeds of humanity in His eternal scales. It is a positive relief to turn from the contemplation of the hells and slums of the town, and enter, in imagination, one of those noble temples of Freemasonry which still keep the flame of brotherly love burning brightly. Here, at all events, we meet with men, the object of whose association is a noble one; who are enthusiastic in the cause of a brotherhood which comprehends men of every colour and creed, who have hearts to feel for the suffering and the oppressed, and whose watchwords are Charity, in its broadest sense, Sympathy in its widest and most far reaching aspect, and Truth as a thing to be loved for its own sake. There may, indeed, be men in our midst who do not live up to the high code of ethics which is taught in the Lodge, but a good man is the better for being a Mason, while many a weak brother has felt his faltering impulses for good strengthened merely by breathing the atmosphere of a high and pure morality. No man can be a good Mason

without being an enthusiastic one, and the cultivation of a noble enthusiasm we regard as one of the best signs of mental and moral health in any association of men. The enervating influence of modern society is felt by us all; we need something to quicken our sympathies for our fellows, to awaken our higher impulses, and to sustain us on that path of rectitude which many people find it so difficult to pursue. Our Order supplies these motives, and holds up to the least morally sensitive amongst us a standard by which we may measure our own shortcomings. We bow to no priggish travesty of ethics on the one hand, and sink into no moral slough of despond on the other. True, Masons are men of the world, with their worldly ideas touched and refined by a system which, whatever its origin, possesses immense power for good. If, as Matthew Arnold says, religion is nothing more than "morality touched with emotion," then Masonry may be defined as social intercourse tempered and refined by morality and religion.

ROYAL AND IMPERIAL FREEMASONS.

LAST week we briefly noticed the connection of our own Royal Family with Freemasonry. We now supplement that sketch by an equally brief one of the connection of Foreign Princes with our Order. First on the list appears Francis of Lorraine, Grand Duke of Tuscany, and afterwards Emperor of Germany. He, by virtue of a deputation from Lord Lovel, our then Grand Master, was received into the first two degrees of the Order at a Lodge held at the Hague, Lord Chesterfield, at that time our ambassador there, presiding. His Highness coming over to England the same year (1731), was raised to the third degree at an occasional Lodge convened for the purpose at Houghton Hall in Norfolk, the seat of Sir Robert Walpole. Francis, though his wife, the Empress-Queen Maria Theresa, disliked Freemasonry, gave it on all occasions his countenance, as did even the Emperor Joseph. On the 15th August 1738, Frederick, then Crown Prince of Prussia, and celebrated in history as Frederick the Great, was initiated in a Lodge at Brunswick, under the Scots constitution, and so highly did he approve of the institution that shortly after his accession to the throne, in 1740, a new Lodge was, at his instigation, established in Berlin, and called "*zu den drei Weltkugeln*" (the Three Globes). This was advanced in 1744 to be the Grand Mother Lodge, and is now known under the title of the Grand National Mother Lodge of the Three Globes. Frederick himself assumed the Grand Mastership, but the cares of Government preventing him from attending to the duties of the office, a vice-Grand Master was nominated in 1747, in the person of the Duke of Holstein-Beck. On the 22nd May 1840 Prince William of Prussia, the present Emperor of Germany, was, with the approval of his father, King Frederick William III., initiated into Freemasonry, in the Hall of the Grand Lodge of Germany, in the presence of the Grand Officers of the three Grand Lodges of Berlin and others. In accordance with the expressed proviso of the King, Prince William assumed the Protectorship over the three Grand Lodges, without regard to any difference of system. In 1853, Prince Frederick William of Prussia, now Imperial Prince of Germany, and husband of our Princess Royal, was initiated into Masonry, under the auspices of his father. In France, Louis Philippe, Duc de Chartres, afterwards Duc d'Orleans, and known generally as Philippe Egalité, became Grand Master, in 1771, of the "*Grande Loge Nationale de France*," in succession to his relative Louis Duc de Bourbon and Comte de Clermont. He was the first Grand Master of the Grand Orient of France, but abjured Masonry in 1793, when France had become a Republic. In 1805 Joseph Napoleon, afterwards King of Spain, became, with the sanction of his brother, the Emperor, Grand Master of the Grand Orient of France, with Cambacérés and Murat as joint assistants. Joseph, however, was not a Freemason. In 1809 Murat, at the time King of Naples, and the celebrated cavalry general of the Great Napoleon, sanctioned the establishment of a Grand Lodge in Naples, and himself became Grand Master. In Sweden, Charles, Duke of Sudermania, held the Grand Mastership from 1780, when the Grand Lodge at Stockholm was established, till 1818, the year of his death; but in 1811 he resigned the hammer of office to his adopted son and successor, Charles John, the celebrated Bernadotte. During

his tenure of office Duke Charles presided in person at the initiation of King Gustavus in 1793. The Duke ascended the throne as Charles XIII. in 1809, and on the 27th May 1811 he founded the Order of Charles XIII., the highest degree in Swedish Freemasonry. The reigning sovereign is Master, and, besides Princes of the Royal house, the Order could only consist of twenty-seven secular and three ecclesiastical members. It could only be communicated to Freemasons, and its distinctive characteristics were to be worn openly. When Bernadotte ascended the throne the Crown Prince Oscar (afterwards Oscar I.) was made Grand Master in the Swedish Grand Lodge, and on his death, in 1859, was succeeded by Charles XV. During Prince Oscar's administration the re-union with the Grand Lodge of Germany took place. We mentioned, last week, that Ernest, Duke of Cumberland, son of George III., was initiated into Masonry during the Grand Mastership of his brother, the Prince of Wales. In 1828 a Hanoverian Grand Lodge was established, of which His Royal Highness became Grand Master. In 1857 his son, the present ex-King, George V., was initiated, and became head of this Grand Lodge, but on Hanover becoming part of the North German Confederation, after the war of 1866, its Grand Lodge was dissolved by a Cabinet Order of 17th February 1867. We close the list with Prince Frederick of the Netherlands, who became Grand Master in that country in 1816, and still holds the office. On 25th November 1866 the fiftieth anniversary of his Grand Mastership was celebrated by the Grand Lodge, with great splendour; and, in commemoration of that auspicious event, the Prince presented to Grand Lodge his rare collection of Masonic books, manuscripts, &c., formerly the property of Bro. Kloss deceased. May our Order ever continue under such illustrious auspices, both abroad and at home!

THE EGYPTIAN RITUAL OF THE BOOK OF THE DEAD.

By FRATER JOHN YARKER, MANCHESTER.

(A paper read before the Rosicrucian College, Manchester, 20th March 1875.)

OUT of Egypt have I called my son (Matthew ii. 15), are words of the Gospel of St. Matthew, the apostle of Jesus, and in them there is doubtless concealed a mystery. If, in the attempt to develop this in the remarks I am about to make, I take any brother by surprise, I can assure him that my statements are strictly accurate, and proved by such great Egyptologists as Baron Bauseu, Lepsius, Champollion and Birch.

In the first place, I will, in some measure, disarm criticism, by reminding you that the Biblical Chronology is an uninspired addition of later times, made by Scribes and Rabbis, who seem to have misunderstood the sacred text and followed a speculative system of their own, as the general data is opposed to that of the various scientific schools of modern times; but, nevertheless, the sacred writings have, undoubtedly, both an historical and symbolical character.

So immense is the range of subject which I have feebly undertaken to illustrate, that I must necessarily touch upon the various points of enquiry in the briefest possible manner. Some of the doctrinal points bear such close correspondence to Christian ideas, that they will doubtless astonish those of you who have no previous acquaintance with the subject; and hence my need to remark that I am giving you an unembellished narration.

To my mind, the very fact of the immense antiquity of these religious dogma, is of itself the strongest proof of the reality of the birth and divine nature of Jesus, since if He did not, as we are required to believe, die and rise again to fulfil the mystery of the world's faith, it would have been impossible for a few simple-minded fishermen to have made any advance against the opposition of a vast and learned organisation of such ancient lineage, whose faith and teaching embraced so much in common with Christian truth, as to render useless the propagation of a new and imaginary incarnation, which the older faith accepted at once, and miraculously, as the complement of their own.

Modern Science rests its proofs of the antiquity of mankind upon a reasonably sure foundation, and its demonstrations embrace various branches of Science:—1. Linguistic, which considers the development of speech. 2. Geological, showing the discovery of human remains in ancient strata. 3. Works of Art, which are found deposited at great depths, and indicating in Egypt a civilisation of ten thousand years. 4. Ethnological, considering the distinction of change of colour, which becomes marked after great lapse of time only. 5. Artistic monuments, attesting a civilisation of ancient date, themselves showing an antiquity of 5000 years. 6. Historical and Astronomical, which compare the ancient dates of the old empires of the world. All forming an aggregation of proof that chronologists have endeavoured to bridge over the absence of records by the reduction of dates, and the treatment of nations and periods as individuals and years of time. The most reasonable speculation as regards the antiquity of man is that founded upon the astronomical

cycle, or mutation of the earth's elliptic, which was at the most favourable position for man's development somewhere about twenty thousand years B.C., and at the least favourable about 9500 years B.C., which is the period speculatively assigned for a cyclical deluge in Central Asia. The equal period was about four thousand years B.C., and from this age the ancient nations have transmitted an historic consciousness, as if the invention of a mode of recording thought dates from this time.

The study of language, and the records of historical knowledge, point to the cradle of man as being placed on the highlands of Central Asia, bounded by the Altai, the Ararat, and the Caucasus, in a region whence branched the Oxus and Jaxartis eastward, and the Euphrates and Tigris westward. Thence departed east the worldly husbandman Cain, after slaying his spiritual brother, the shepherd Abel, the one offering an animate, the other an inanimate sacrifice, and typical still of warring Eastern sects. This first emigration founded the Turanian nations and family of languages, of which the Chinese is the representative brand, an ancient monosyllabic tongue, of which each word represents an idea, and each idea is represented by a hieroglyphical picture. From another emigrant tribe proceeded the Chamitic Egyptian, who carried his spoken language but one step further before it became petrified upon the banks of the Nile, with its attendant hieroglyphics; as also the Semitic race, which proceeded another step in advance, when it became staid by an alphabet of Phœnician origin; whilst the Japhetic race overran the earth, and transmitted the modern languages of Europe. In all probability the Chamites and Semites continued together for some centuries after separation from the primitive home; this appears necessary to account for the relative state of the two languages.

From the most remote time the Zend Avesta, and the Vedas, have recorded the fact of some catastrophe which produced a cyclical deluge in Central Asia, in the region of the Aral and the Caspian, and which so changed the original temperature to extreme cold that the remaining tribes were compelled to separate in search of a more suitable climate.

From the first separation proceeded an Accadian race who peopled the Chaldean region, until some great tyrant was expelled by the Biblical Nimrod, who founded a dynasty of Kings of a world-renowned empire. The substratum of his kingdom is shown to be Scythian, or Turanian, but at a later time included at least three different languages. This dynasty in turn, after making great progress in Astronomy and Astrology, succumbed about 2200 years B.C. to Median followers of the system of the great Baetro-Aryan reformer, Zoroaster, whose opponents established Brahminism. Here it is to be observed that all nations of Aryan descent have a tradition of a great natural catastrophe, whilst the same is absent amongst the Turanian and Chamitic races, whilst, had we the means of separating the historical elements, we might perhaps find that the Semitic version proceeded from the Median conquerors of Babylon, for the sacred volume is not intended to teach Science, but the ways of God and moral truth. In a similar way the Aryan Buddhists have introduced the Flood traditions into the religions of China.

This brief preface will enable you to comprehend the general unity of religious ideas which we find amongst all nations. From the ancient cradle of our race the branching tribes carried with them an identical religion, which was more or less developed by them, according to their receptive capacities, which are perhaps influenced in a greater degree by climate than we are aware of. The ancient cosmogonies all begin with the Mundane egg. The Chinese representation is divided by the line of beauty into male and female halves. At the beginning all things were in universal chaos, until, by the operation of the two principles, the grosser parts coagulated to form earth, whilst the more ethereal part ascended upwards to form the heavens, and man came into being as the offspring of these two. The Chinese teach the immortality of the Soul in the worship of ancestors and deified sages. They have personified the elements, as Diodorus reports of the Egyptians, and they have, besides, a god of war, a god of letters, and a supreme god, to all of whom the nation offers annual sacrifices through the Emperor. At their funerals they sacrifice a white cock and a black hen, and their coffins are of a most durable nature.

The Babylonians taught a cosmogonical system, commencing with chaos, and developing, by a gradual process, to spiritual consciousness, through:—1. Time and mind; 2. The Dimurige; 3. Creator of sun, moon and stars; 4. Creator of man, when the God Bel, or El, cuts off his own head, that the Baalim, or Elshim, or generative principle of nature, might mingle his blood with the dust of the earth, that created man might derive from the same essence as Divinity. The myth amongst the Phœnicians takes a different form, for it is a rebellious son that cuts off one of the members of his father, and from the deluged earth man arose. In the form used in the mysteries of Lamdthrace two gods murder a third; whilst the legend of Osiris is so well known that it is almost unnecessary to remind you that Isis never recovered the generative principle of the murdered and re-born Osiris, for it became commingled with nature. From these symbolical myths arose the initiatory ceremony of circumcision, which the Rabbis say is incomplete unless blood has been drawn. The Egyptian "Book of the Dead" says "The blood is that which proceeds from the member of the sun whilst he goes along cutting himself."

These bold expressions of youthful language embody the idea of a personal creator of all things, sacrificing his own life that man might be born with a divine intellect and comprehension of the true and the holy.

There are some ancient Babylonian legends, recorded in arrow-headed characters, hundreds of years before the Christian era, in a sort of epic history regulated by the twelve signs of the Zodiac, or months of the year; under the sign of *Aquarius*, or the rainy month, it is recorded that Izdubar, the Biblical Nimrod, expelled a tyrannical power, and had an Astrologer of the name of Heabani, re-ident at his court, who was raised to heaven at the command of the God Hea, the ruler of Hades and Ocean and the Plato of the Greeks. Izdubar

being sick, repaired to the sea coast, where he met the aged saint Hasisadra, the Biblical Noah, from whom he received the account of the deluge and the "secrets of purification," and these legends are as old as 2000 years B.C. There is also found recorded there the account of the fall of man, and the rebellion amongst the gods, in a fuller history than that of Genesis. Under the sign of *Virgo* it is recorded that Quecu Ishtar sought her dead husband in Hades, whither he had departed "to be like the gods," or, in the words of Scripture, "he was not, for God took him." On entering the realm of spirits Ishtar had to pass through seven gates. Within the first the crown was taken from her head, in the second the earrings from her ears, in the third the precious stones from her head, in the fourth the gems from her forehead, in the fifth the girdle from her waist, in the sixth the golden rings from her hands and feet, in the seventh the last garment from her body. Beyond the tomb arose the soul to new life, where wealth was naught, worth alone esteemed; virtue was honoured, rank and wealth despised. The region of the blessed was named Samu, and presided over by the Supreme God *Anu*, whilst Ilea presided over Arelli or Ifell.

The seven gates, and the descent into Hades, prevailed in the Egyptian mysteries, and were symbolised by the Pleides, the seven planets, the seven worlds, and the seven steps of the throne of God; they were common to the Mythic mysteries of seven caverns and seven degrees; they are found in the Brahminical doctrine of the seven lower and seven upper worlds, to which two others are added as the residence of divinity, against whom an evil principle is continually contending. A planet was devoted to each day of the week, Saturday, the old Sabbath, being Saturius day, and a universal holiday.

It is, however, in Egypt, to which we now entirely turn, that we find the most perfect information in regard to the old religions, because of the care with which they are recorded to have preserved ancient tradition, and because of the great antiquity of their manuscript and monumental records, which providence has preserved to us for our instruction.

This extraordinary race had a thoroughly developed religious system 5000 years ago, at which time Menes united Upper and Lower Egypt into a single empire, and embodied a hieroglyphical representation of seven great cosmogonical and psychical deities whose worship had prevailed in the twenty-six Nomes of that already ancient country. This great Emperor, the descendant of a race of prophets, priests and kings, built the Temple of Memphis, and advanced the worship of Heseri and Isis in the whole united empire.

We learn from monumental sources, which are now as easily read as Greek inscriptions, that Pthah and Neith (who as first cause have other names), produced Ra (or Helios), the life-giving property of the solar orb, which again produces Agathædæmon (spirit, Kneph). After this, Chronos (Saturn) and Nu (Rhea), representing time and space, and the primal waters, necessary for the development of things, produced Heseri and Isis, Set (Seth or Typhon) and Nephthys; and they, Horus, Anubis, and Ifemes, or Thoth, who as "the eighth," or revealing God, makes known the others to mankind. Diodorus treats four of these gods as personifications of the four elements, by which initiates in the mysteries of Isis were tried and proved before reception.

All notion that these gods were deified men has exploded. Heseri or Osiris is believed to be identical with the Phœnician Asar (Asdar, great—Assyrian Ashur), the psychical God, the primitive man-soul, combining the qualities of all the cosmogonical gods, not deified man, but man deified in Osiris; the Set, or Seth, of the Semites, whose worship became an abomination amongst the Egyptians when conquered by the Arabians, and made tributary to these Ifyksos, or Shepherd Kings, about 1500 years after Menes, and hence became identified with the spirit of evil.

The oldest known copy of the "Book of the Dead," is about 4500 years of age, but at that date it had ceased to be intelligible to educated priests without a commentary, which had been gradually extending, and appears side by side with the text in papyrus and monumental inscriptions of this age; so that several thousand years more must be added for the ancient text, which Champollion well describes as a "mythical description of the progress of the human soul in the future state."

There are great difficulties in the translation of this book, owing to the mystical and esoteric nature of the subject, and there is evidence that, 5000 years ago, it was as difficult to the "wise Egyptians" themselves. The 161st chapter refers to the Orientation of the coffin, which was to be so placed that the four winds blew upon its four sides. There are three supplementary chapters, with foreign names, which refer chiefly to the worship of Ammon-Ra, the "hidden one."

The principal orders of gods mentioned in the Ritual, are the *Nu*, similar or associate gods; the *pu-t*, or celestial cycle; the gods *Neteru*; and the chiefs *Gaga*. Different dogmas prevail about the primal or celestial waters; the principle one is that they emanated from the *Nu* or celestial element, or rather from the sycamore, the emblem of that goddess. One chapter alludes to the building of a house upon earth, whilst the vignette refers to the drinking of the waters of the sycamore of the goddess *Nu*. Besides the spiritual gods there are the enemies of the deceased, the *Kefti* or accusers, the *Mu* or dead, and *Bet mes* or depraved. Two antagonistic beings appear throughout the Ritual; Osiris and his triad, the supporters and prototype of the good or justified, and Set or Baba and his devils—the evil principle, always endeavouring to subvert the good principle, or Osiris and his followers. Physically they are divided into light and darkness, symbolically they are represented by the Sun and the great dragon Apollios. The Semitic book of Job represents Satan, or the destroyer, as having access to the preserving god, and wandering "to and fro in the earth," seeking to tempt and destroy. In the Ritual the soul of man would appear to be an uncreated being, but the breath of life is the especial gift of Tum, the *Setting Sun*, invisible in darkness, hence an astrological phase presents itself.

On all occasions Isis and Nephthys render aid to the deceased. Thoth justifies him, Anubis embalms him, Horus defends him.

This book, so sublime and magnificent, and so consolatory in its immense antiquity, carrying us upwards to mankind in their youth, fresh from the hands of the Creator, is the best defined of the ten sacred scriptures of the Chamites.

It commences with a hymn written in the name of Thoth, which was recited upon the descent of the mummy into its last resting-place. It says:—"Ho! Companions of Souls, made in the house of Osiris, accompany ye the Soul of the Osiris (deceased) with yourselves to the House of Osiris. Let him see as ye see; let him hear as ye hear; let him stand as ye stand; let him sit as ye sit. Ho! givers of food and drink to the spirits, souls made in the house of Osiris, give ye food and drink, in due season, to the Osiris with yourselves. Ho! openers of roads! Ho! guides of paths to the soul made in the abode of Osiris! open ye the roads, level ye the path to Osiris with yourselves." It requires of the deceased that he should have "fed the hungry, clothed the naked, buried the dead, and loyally served the King." Five principles were necessary to complete a man—*Ba*, soul; *Akk* or *Khu*, intelligence; *Ka*, existence; *Khaba*, shade; *Kha*, body; *Sah*, mummy; the first was represented by a hawk with a human head and arms.

The first death of the soul was its birth into the world, imprisoned in the human form, considered as the egg of the God Seb (or Saturn); the object of the "Book of the Dead," was to teach the soul how to avoid "the second death in Hades," and to deliver itself from the various adversaries and lyers in wait, who sought to accuse, destroy, or detain it, on its passage or destiny. A priest of Ammon-Ra (the Theban name of Ptah) says: "I have written 64 books to decapitate the Apophis, cast his soul into the fire, his body into the flames, and his limbs into the eye of Horus."

The principal ideas connected with the earlier part of the Ritual is the living after death, and the being born again as the Sun, which, however, is only symbolical, for the Book says expressly: "Oh! workmen of the Sun, by day and by night, the Osiris lives after he dies, like the sun daily, for as the Sun died and was born yesterday, so the Osiris is born."

The soul is spoken of as the greatest of created things as the beloved of the divine Heseri, "the meek-hearted, the justifier," as he is often styled in the Ritual. The Book says: "Ho! Soul, greatest of things created, let the Osiris (deceased) go. (Having seen he passes from the gate, he sees his father Osiris, he makes away in the darkness to his father Osiris, he is his beloved, he has come to see his father Osiris, he has pierced the heart of Set to do the things of his father Osiris, he has opened all the paths on heaven and earth.) He is the Son beloved of his Father, he has come from the mummy a prepared spirit. Ho! Gods and Goddesses give way."

The Ritual enables the soul to revisit its mummy, and even to metamorphosise and restore itself. Sometimes the soul is described as *Son* and sometimes as *brother* of the divine Heseri. Aware of the divine nature of his soul, his being, he exclaims: "I know that I was begotten by Ptah, brought forth by Neith," who were primal cause of all that developed into Heseri and Isis. He becomes a god, or as a god, brilliant as the sun, the gods exclaim: "Hail, coming as Tum, created by the creator of the gods," and of the sun, they add: "Hail those greater than the gods, rising in the heaven, ruling in the gate. Hail thou who hast cut in pieces the scorner, and strangled the Apophis," by which simile mortals were encouraged to combat against evil. Like Osiris, the deceased is the victim of various diabolical traps and persecutions, over which he triumphs by the *gnosis*, or knowledge, of celestial and infernal mysteries which he possesses.

At length the soul of the Heseri (deceased) is conducted into the presence of the divine Father, who is seated with forty-two judges, in the "Hall of the Two Truths," decorated with the emblems of truth and justice, which were originally one idea, the cubit and the ostrich-feather being their emblems, whilst as a symbol of their eternal life, they bear the ring-handled tan Cross, a difficult emblem, of which the most probable explanation is phallic (?). The forty-two assistant judges of Osiris were represented by forty-two earthly judges, who gave or refused burial to the mummy accordingly as the life of the deceased had been good or evil, for the Egyptians in mortal life kept ever in view the heavenly. Before the forty-two immortal judges, in the Halls of Osiris, the soul had to deny forty-two sins. A remarkable part of one chapter is the mystical addresses of the doors, lintels or two door pillars, planks and other component parts of the "Hall of the Two Truths," which refuse passage to the soul till the aspirant has been examined in their mystic names, the which doubtless refer to secrets of initiation.

This heavenly residence or city is described in various chapters as composed of seven halls, seven staircases, fifteen gates with a guard at each, whose mystic name it is necessary to know, twenty-one gates, fourteen abodes, and ten karr or chambers. There is mention of the "Places of the spirits in the Isles of the West," in one of which a place of "New birth" is situated, and there are various pits or pools, fatal to the reprobate or unjustified. A chapter preserves the soul from the seven mortal sins which lie in wait at the balance ready to destroy the heart of the soul of the deceased. The soul is described as going in as a hawk, and coming out as the phoenix; having passed through the roads of darkness he comes forth with joy, exclaiming: "I come forth with justification against my enemies; I have reached the heaven, I have passed through the earth; I have crossed the earth at the footsteps of the spirits a living chief." The renovated soul eats, drinks, and performs all the functions of life, as if still amongst living mortals, but the corruption is "wiped out of his heart," by the fourteen trials which delivered him from the evil geni. "There is not a limb of him not as a god." He is triumphantly crowned as a faithful soldier of the gods, who thus address him: "Thy Father Tum has bound thee with this good crown of justification, with that living frontlet; beloved of the gods thou livest for ever."

Baron Bunsen thus comments upon the teachings of this, the most ancient book in the world, and his views are entirely consonant with the Ritual:—

The perfected soul is called the "Son of God." Osiris; man, after having passed through the judgment of the lower world, becomes united with the Father. Osiris worship is the psychical element, as that in which the cosmic element attains to complete consciousness. Osiris is not deified man, but man justified in Osiris. What appears to be historical in the myth is, on the contrary, undisguisedly symbolical; Osiris is the God of the human soul, not merely of nature. Osiris is the human God, the God-man; the man-soul. According to this highest system, the other Gods are merely personifications of power in matter, or matter in which the powers are manifested. Osiris is the mind—that is, the god of whom we become conscious through time; the personal god, father of the human race, living for the human race. Osiris, as man, is symbolised both in the cosmogonical and the astral circles, for all nature is the symbol of the human mind; being also represented as Phallic, he symbolises in himself as man the creative power of nature in conjunction with Isis. In other words, all the religion of the other circles is in Osiris, but Osiris is not in them. The human soul only becomes properly self-conscious by means of conscience and reason, of will, of action, and of a destiny connected with its own deeds. This is the sphere of the good and the true. Osiris is the judge of the soul, or the god of the world of spirits.

Such is the dogma of Theseri, the petrified religion of a branch of the ancestral family from whom we ourselves descend. The Abrahamic branch of the Semites, being born at a later period, inherited an alphabetical character, and fought strenuously against the personification of God's attributes; and they were right, for every branch of the human family which followed a system, originating representatively in hieroglyphics, have lapsed into idolatry with a natural tendency in the uneducated mind to adore the emblem as enshrining the substance, and of this we see examples even in branches of the Christian Church. Religions are for the many, truth for the few; truth is developed in man, but borne down and obscured by the evils of our material nature and appetites.

We see that all mankind and their religious faith derive from a single source, and that all have had the same blood, nature and knowledge of a creative God under different names: is it possible then to identify the risen Saviour Christ Jesus—who, as God, put on the human form—with the "Meek-hearted, the justifier," of the Egyptian and other nations? Logically we are led to the affirmative conclusion, but each brother must form his own faith. It is an interesting inquiry, comprising all science and all knowledge, and uniting all the human family spiritually, as Masonry unites them morally.

REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 67 Barbican, E.C.

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Dedication Memorial of the New Masonic Temple, Philadelphia, September 26th, 29th, 30th 1873. Compiled by the Library Committee of the R.W. Grand Lodge of Pennsylvania, Free and Accepted Masous. Philadelphia: Published for the Library Committee of the Grand Lodge of Pennsylvania, by Claxton Remsen and Haffelfinger. 1875.

THIS is a splendid volume, in every respect worthy of the very interesting event in American Masonry—the dedication, in September 1873, of the new Masonic Temple, Philadelphia—which it is meant to commemorate. No expense has been spared in its preparation. The utmost pains have been taken in order to secure that the narrative should be as complete in all its details as possible, while the archives of the Craft have been searched in order to give as accurate and as full a sketch of the History of Freemasonry in the United States as could be compiled. The volume is handsomely, nay, even elaborately bound, the matter well printed, and on excellent paper, while the illustrations—the chief of which are photographs—are sufficient in number, and admirably taken. The publication of this memorial was duly sanctioned by the Grand Lodge of Pennsylvania, and the Library Committee, with whom the business rested, certainly deserve the hearty thanks of the Fraternity for the successful accomplishment of their task. We have seen few handsomer or more interesting volumes, few worthier of an honoured place in a Mason's library or drawing room.

The greater part of the contents is devoted to the history of the new Masonic Hall, its foundation, and consecration. First we are told how, owing to the increase of the Order, Grand Lodge resolved on establishing new and larger quarters for the Craft. Then follows an account of the ceremony of laying the corner stone by R.W. Grand Master Vaux, in 1868, and then the several ceremonials observed at the consecration of Grand Lodge, Grand Chapter, and the Asylum of the Grand Commandery of Pennsylvania, with the banquets that followed in each case. Statistics of the cost are also furnished, and from these it appears that a sum of over a million and a half dollars was expended on the purchase of the site, the construction, and the furnishing of the edifice. Of this amount nearly thirteen hundred thousand dollars were spent in building, while the site and furniture cost, in round numbers, 158,000 dollars

and 118,000 dollars respectively. There is, too, a full description of the interior of the Temple, its various halls and offices, and to close all, a portion of the correspondence with other Grand Lodges, both American and of other countries, on the subject of the opening ceremonies. The small remainder of the work contains a succinct sketch of the History of the Craft in America. This is by no means the least valuable portion of the book, and to this, therefore, we shall direct such further remarks as we have to offer.

Oliver, in a footnote, p. 176 of his edition of Preston's *Illustrations*, and Findel, at p. 352 of his *History of Freemasonry* (Bro. D. Murray Lyon's Edition. 1871. Asher and Co., London), both fix the date of the introduction of Freemasonry as 1733, during the Grand Mastership of Viscount Montagu, though the latter also states there are "intimations" of the previous existence of a Lodge in New York, New Jersey, and Pennsylvania, and that the first authority to establish Lodges in these colonies was accorded in 1730 by G.M. the Duke of Norfolk to Bro. Daniel Cox. Nevertheless, "he holds that the first reliable historical announcement of the existence of Freemasonry in America is to be found in Boston." The compilers of this memorial, however, have concluded that the grant by the Duke of Norfolk may be relied upon. The evidence they offer, if not conclusive to every mind, is eminently respectable. This is hardly the occasion we should choose for analysing the case as stated by the compilers, but these are the documents which they bring forward. Firstly, there is "the Deputation to Daniel Cox, Esquire, to be Provincial Grand Master of the Provinces of New York, New Jersey, and Pennsylvania, in America" under date of 5th day of June 1730 and of Masonry 5730. Then comes "the first printed evidence at present known of the introduction or existence of Freemasonry in America," in the shape of the following extract from "the first column of the first page of the *Pennsylvania Gazette*, No. 108, December 8, 1730, printed by Benjamin Franklin:" "As there are several Lodges of Freemasons erected in the Province, and people have lately been much amused with conjectures concerning them, we think the following account of Freemasonry, from London, will not be unacceptable to our readers." We are then told that a letter, under date of 17th November 1754, from a Bro. Henry Bell, of Lancaster, to a Bro. T. Cadwallader, in Philadelphia, is still in existence, in which the former writes:—

"As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Tun Tavern, in Water Street, and sometimes opened a Lodge there. Once, in the fall of 1730, we formed the design of obtaining a Charter for a regular Lodge, and made application to the Grand Lodge of England for one, but before receiving it, we heard that Daniel Cox, of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey, and Pennsylvania. We therefore made application to him, and our request was granted." The next evidence, is a notice taken from first column of the fourth page of the "*Pennsylvania Gazette*, No. 187, from Monday, 19th June, to Monday, June 26th 1732. Philadelphia: printed by B. Franklin, at the printing office near the Market." This is to the following effect:—

"PHILADELPHIA, June 26.

"Saturday last, being St. John's Day, a Grand Lodge of the ancient and honourable society of FREE AND ACCEPTED MASONS was held at the Sun Tavern, in Water Street, when, after a handsome entertainment, the Worshipful W. Allen, Esq., was unanimously chosen Grand Master of the Province for the year ensuing, who was pleased to appoint Mr. William Pringle Deputy Master. Wardens chosen for the ensuing year were Thomas Boude and Benjamin Franklin."

The last evidence is a letter dated 24th November, 1734, from Benjamin Franklin, as Grand Master of the Province of Pennsylvania, to Henry Price, Grand Master of New England, at Boston. This letter is published in the proceedings of the Grand Lodge of Massachusetts (1871), and in it Franklin asks that "a Deputation or Charter should be granted, confirming the brethren in Pennsylvania in the privileges they at present enjoy, of holding annually their Grand Lodge and choosing their Grand Master."

It is quite natural that the compilers should have stated the case so as, if possible, to induce conviction in the minds of their readers. If their hypothesis could be established, then the Grand Lodge of Pennsylvania would be the oldest in the United States. But to embark in matters controversial in the review of such a Masonic volume as this were a little unseemly.

Then follows an account of the various places at which Grand Lodge held its meetings till the year 1754, when it was determined to erect a Masonic Hall, known as the "Freemasons' Lodge." The original subscription list, a *fac-simile* of which is inserted in this Memorial, is now in the possession of the Grand Lodge of Pennsylvania. Then is given an account of the issue of a Warrant, in 1759, by the Grand Lodge (Ancients) met at the Bells' Tavern, London, for the establishment of a Provincial Grand Lodge at Philadelphia—for the schism had penetrated even to these remote regions. This Warrant was signed by Bro. Laurence Dermott, Grand Secretary 1752-70. The original was sent by the hands of Bro. Bani, but the vessel on board which he sailed was captured, and the document lost. A second was mislaid, but the third was more fortunate, and succeeded in reaching its destination. A *fac-simile* of Grand Secretary Dermott's letter of explanation is annexed, and as it may be interesting to our readers, we quote it *verbatim et literatim*:—

London January 11th 1765

Rt. Worshipful Sir

Permit me to return you my sincere thanks for your very kind letter and assure you that your Warrant has not been retarded thro' any negligence or Omission of mine. This will be more evident when I declare upon the word of a Man that I have wrote these Warrants for you, the first I delivered to the then Grand Officers in the presence of Joseph Read (of the lodge No. 2) who was the person that made application for it, and am told that the Ship and Warrant was taken by the French—The Second Warrant I delivered to the Secur. Grand Warden (now Deputy) and he to his Servt. and from whence God knows, all the account I can give of it is, that I suppose it was mislaid and consequently lost, doubtless you'll wonder why this seeming negligence, if so I beg leave to make a remark which you little expect—first I give you to understand that your application was made in a wrong Corner I mean the Lodge No. 2 (who were compos'd of very poor Mechanicks (tho: honest men) and Complain'd of a great hardship on them in subscribing 2s. 6 pence each for the first warrant that was sent to Philadelphia—there were two Capital payments made of that great sum which did not amount in the whole to £2 14 0 and about 3 Shills. left unpaid to this day, however the brethren of Philadelphia refunded the Cash which doubtless was Joyfully Recd. The Second Application was made to No. 2 for a provincial Gd. Warrant without any notice taken of the Grand Lodge, however I was order'd to prepare the Warrant which I accordingly did and deliver'd it as above, and upon hearing that it was lost I Recd. Orders to make out another, which I accordingly did and deliver'd as before related. Brother Joseph Read having Recd. Money from Philadelphia to pay for provincial Gd. Warrant was call'd on to pay the same absolutely refused to pay one farthing until the Gd. Officers would first produce a Receipt under your hand that you had Received the said provinc. Grand Warrant. This being A Matter unprecedented as well as disagreeable in the proposal had a sensible effect upon Gentlemen who thought it not altogether Consistant with their duties as Gd. Officers to send ventures of Masonry abroad to persons who had a Warrant (and consequently knew where and who to address) yet did not think it worth while to write to them. — Hower now it is all over and everything is made agreeable, and I hope will continue so, between the Gd. Lodges of London and Philadelphia. I shou'd not have mentioned these matters was it not that I think it my duty to give you the best intelligence in my power. But to Conclude.—I procured this last warrant and sent it per Philadelphia Paquet Captain Buden the Expense of the Warrant and Registry &c. comes to 3 10 6. I have also sent 1 Doz of Constitution Books sold in London at 5s. a piece and One Book bound in blue Morocco and gilt which I beg you'll take care of for the Owner whose Name you'll find in Gold letters in the inside of the Cover.

I am with all due respect

Rt. W.G.M: your devoted humble Servt. &c.

LAU: DERMOTT G S

P: S. as this Letter is Design'd for your worship's perusal only, it is my earnest desire that you repeat no grievance. That you will do me justice in Assuring the Society that next to God I love the Brotherhood.

And finally if you have any business (within my power to Transact in London, command me without reserve.

The history of the Craft is then continued through the War of Independence, and subsequently to the erection of the New Masonic Hall, dedicated in 1811, the cost of which was only a little short of 87,000 dollars. This, unfortunately, was "burned on March 9th, 1819, and was a great loss to the Fraternity." All the old books and papers, historical data, &c., of the Grand and Subordinate Lodges, with but few exceptions, were destroyed. The Hall, however, was rebuilt, and dedicated on 1st March, 1820. In 1852 the then Hall was found to be totally inadequate for the purposes of the Craft, which had gone on increasing in membership. It was accordingly resolved to erect a New Hall, in the gothic style of architecture. The corner-stone was laid by the Grand Officers, &c., on 21st November 1853, and the building was dedicated on 26th September 1855, with full Masonic ceremonies, over four thousand brethren marching in the procession. And now this, which cost, altogether, over 185,000 dollars, has in its turn, and for the same reasons, given place to the New Masonic Temple, of which this volume is the Memorial. Some faint idea of the splendour of this Edifice may be formed from the description of the "Corinthian Hall" where Grand Lodge meets, and which is one hundred and five feet long, fifty-one feet wide, and fifty feet high.

"The Grandeur of this, the largest apartment in the Temple, inspires the visitor the moment it is entered. Above is the broad skylight, made in square sections, with ornamental frosted glass between. On the left hand are four large windows, surmounted by a huge cornice, and divided by Corinthian columns. On the right hand similar columns, with the surmounting cornice circumscribe the Warden's Chair. In the east stands the oriental chair, made of cedar and walnut, set in a recess, and backed by a canopy. All round the cornices are surmounted by a series of coxes, vaulting to the skylight line, festoons of flowers and leaves ornamenting the columns below. The brilliant light from the chandeliers, falling upon the blue plush and the red cedar of the furniture, and the blue octagons and squares of the carpet, adds to the beauty. The altar stands in the centre of the Hall, surrounded by the lights. This Hall is the representative of Freemasonry in every part, and its vast size, completeness, and grandeur give it the first place among the Lodge rooms of the world."

The furniture is of walnut and cedar, there are magnificent large chandeliers and candelabra, and splendid decorations, in perfect keeping, and very artistically designed. The seats will accommodate four hundred Members.

May the Order to whose use it is devoted, go on flourishing in the future as in the past!

THE THEATRES, &c.

DRURY LANE.—On Thursday, 1st April, and Saturday 3rd, OTHELLO. The opera season will commence on Saturday, 10th April.

HAYMARKET.—On this day (Saturday) at 2.0 and 7.30, OUR AMERICAN COUSIN, and (Evening only), THE LOAN OF A LOVER.

ADELPHI.—At 7.0, SARAH'S YOUNG MAN, NICHOLAS NICKLEBY, and the BELLES OF THE KITCHEN.

PRINCESS'S.—At 7.30, ROUND THE WORLD IN EIGHTY DAYS.

LYCEUM.—On Monday and during the week, at 6.50, FISH OUT OF WATER. At 7.45, HAMLET.

OLYMPIC.—At 7.0, TWENTY MINUTES WITH A TIGER. AT 7.30, THE TWO ORPHANS.

STRAND.—This evening, At 7.0, FARCE. At 7.20, OLD SAILORS. At 9.15, I.OO AND THE PARTY WHO TOOK MISS. In Easter week, INTIMIDATION.

PRINCE OF WALES'S.—This evening, At 7.45, SWEETHEARTS and SOCIETY.

GAIETY.—This evening, ROSE MICHEL.

GLOBE.—THE GUINEA STAMP and BLUE BEARD (revised).

ST. JAMES'S.—At 7.45, BRIGHTON and CONRAD AND MEDORA.

ROYALTY.—At 7.30, CRYPTOCONCHOIDSYPHONOTOMATA. At 8.30, LA PERICHOLE. After which TRIAL BY JURY.

VAUDEVILLE.—At 7.0, A WHIRLIGIG. At 7.45, OUR BOYS. At 10' A REGULAR FIX.

CHARING CROSS.—At 7.30, DRAWING THE LINE. At 8.15, THE NEW MAGDALEN.

OPERA COMIQUE.—On Monday and during the week, at 8.0, LA FAMILLE BENOITON.

ALHAMBRA.—At 7.15, THE GOOSE WITH THE GOLDEN EGGS. At 8.0, WHITTINGTON.

CRITERION.—LES PRES SAINT GERVAIS, &c.

COURT.—At 7.30, SHORT AND SWEET. At 9.20, LADY FLORA.

SURREY.—This evening, at 8.0, HAMLET.

PHILHARMONIC.—On Monday, THE OLD LOVE and THE TALISMAN.

SANGER'S AMPHITHEATRE.—Commencing Monday, HAMILTON'S NEW EXCURSIONS AT HOME AND ABROAD.

CRYSTAL PALACE.—This Day, CONCERT, on Monday, Burlesque, ROBIN HOOD. CAPT. BOYTON'S FEATS. Open daily, AQUARIUM, PICTURE GALLERY, &c.

POLYTECHNIC.—New Programme, COOKS and COOKERY—SPAIN—THE ISLE OF WIGHT, with new Views—THE MAGICIAN AND THE GENII, in which several wonderful illusions and mysteries will be shown. Daily, 12.0 and 7.0. Admission, 1s.

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EGYPTIAN HALL.—MASKELYNE AND COOKE, at 3.0 and 8.0.

ST. GEORGE'S HALL, Langham Place.—Mr. and Mrs. GERMAN REED at 8.0. Thursday and Saturday at 3 only.

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THE SECOND ANNUAL RED CROSS BALL will take place, under the auspices of the Grand Council, at Willis's Rooms, St. James's, on WEDNESDAY, the 31st March, the surplus funds to be devoted to the Masonic Charities and the Grand Almoner's Fund.

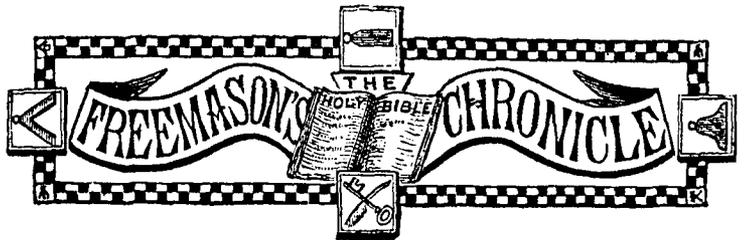
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Offices: 17 GREAT JAMES STREET, BEDFORD ROW, W.C.
 10th March 1875.



67 BARBICAN, E.C.

HISTORY OF THE WEEK.

THE House of Lords had a short sitting on Friday last, when the Royal Assent was given, by Commission, to sundry Bills. The Land Tithe and Transfer Bill was read a third time and passed. The Marquis of Salisbury introduced a Bill to consolidate the Statutes on Indian Legislation, and the Earl of Kimberley drew attention to the inconvenience arising from the Agricultural Children Act not applying to children above 12 years of age, while the Elementary Education Act applied to children up to the age of 13. The noble Earl suggested that the two acts should be made consistent, but the Duke of Richmond would not undertake, on behalf of the Government, to deal with the matter, at all events, this Session. Their Lordships soon after adjourned, for the Easter recess, till Thursday, the 8th prox. The same evening, in the House of Commons, Sir C. Dilke moved for the appointment of a select committee to inquire into existing Election Machinery. In his speech, and in the debate which ensued, many irregularities and some hardships were pointed out, but the motion was withdrawn, on the assurance of the Attorney General that the attention of the Government would be directed to the subject next Session. Further progress was made in Committee with the Artisans' and Labourers' Dwellings Bill, sundry clauses being added thereto, and the Mutiny Bill passed through Committee after certain amendments had been moved and defeated. The greater portion of the Monday and Tuesday Sittings was occupied with the debate on the second reading of the Peace Preservation (Ireland) Bill, which, in the end, was carried by an overwhelming majority. Lord R. Montagu moved a resolution condemning exceptional legislation for Ireland, and affirming that no sufficient grounds existed at the present moment for any such measures. He was supported by a considerable following of Irish Members, but the effort thus to dispose of the measure was, as we have said, unsuccessful, as both sides of the House agreed as to the propriety of, and necessity for the measure. In the course of his speech, Lord R. Montagu referred to the Act exempting Lodges of Freemasons from the operation of certain laws, respecting the taking of oaths and secret meetings. He said that, on inquiry, he had ascertained that the requirements of the Act were not complied with, and accordingly he drew a picture of the Lord Lieutenant and the Chief Secretary being arrested under this Act, and being liable to seven years' penal servitude. The Chief Secretary, however, pointed out that all Societies working under the authority of the Lord Lieutenant were exempt, so the Freemasons, of whom His Grace, of Abercorn was the Grand Master in Ireland, would not be liable as suggested. The House rose at a late hour on Tuesday, and stands adjourned over Easter to Monday the 5th proximo.

On Friday Her Majesty held a Drawing Room at Buckingham Palace. There was a large attendance of the nobility and gentry, and a number of ladies were presented. So numerous in fact were the ladies who came to pay their respects to the Queen, that two more Drawing Rooms are announced to be held on the 5th and 7th May. The announcement comes thus early in the hope that ladies may be able to make their arrangements without undue pressure. On Saturday afternoon the forty boys on King Charles II. foundation at Christ's Hospital attended at the palace, in accordance with ancient custom, in order to exhibit to Her Majesty their charts and drawings. H.R.H. the Duke of Cambridge, as President of the School, presented the boys, and the treasurer, Mr. Allcroft, Messrs. W. Brown and C. Nelson, governors, the Rev. Thomas Johnson Potter, M.A., head mathematical master, and Mr. H. Watts Mason, head drawing master, accompanied them.

The visit of the Right Honourable the Lord Mayor to the Great City Lodge, holden at the Cannon Street Hotel, on Saturday, was a brilliant success. There was a large attendance of present and past Grand Officers and other brethren, and the three Masonic charities were represented by their respective secretaries, Bro. Little (Girls'), Bro. Binckes (Boys'), and Bro. Terry (Benevolent Institution). The banquet, which followed, and at which Bro. Headon W.M. most ably presided, was of a very sumptuous character, covers being laid for nearly 200 brethren. His lordship was, on the motion of the W.M. seconded by the W.M. elect, unanimously elected an honorary member of the Lodge.

Nearly the whole of the week has been devoted to the business of athletics. On Friday, Oxford and Cambridge measured their strength at Lillie Bridge. There were nine events, and Oxford secured the honours of six out of the number. On Saturday the boat race came off. In spite of the rather dismal weather, there was the usual large attendance, and the usual bright display of colour. One might have imagined almost that Masonry had turned out *en masse* to do honour to the occasion; having previously thrown open the portals of its temples to all the pretty girls and buxom matrons in the United Kingdom. Fortune favoured the Dark Blue, who won with comparative ease, as, indeed, was generally expected. Thus, of the thirty-two races that have been rowed, Oxford has now won seventeen and Cambridge fifteen. In racquets, too, the former carried all before her, winning four games straight off. On Monday was held, at Lillie-bridge, the annual Amateur Champion Meeting, the prizes being a series of challenge cups, given by Messrs. J. G. Chambers, Lawes, the Earl of Jersey, and other lovers of athleticism. Among the most notable performances may be mentioned the seven miles' walking race, won by W. J. Morgan, in the extraordinary time of 53 m. 47 sec.; the high jump, M. G. Glazebrook (O.U.A.C.), clearing 5 ft. 11 in., and only just failing to achieve 6 ft.; and the four miles' running, which J. Gibb, of the South London Harriers, accomplished in 21 m. 9 sec. The challenge cups are held for a year, each winner receiving also a small silver medal, which he retains as the memento of his victory. Bearing in mind the old saying as to *mens sana in corpore sano*, we wish athletics all the prosperity its most enthusiastic promoters can desire.

Early Friday morning the extensive perfumery manufactory of M. Rimmel, in Beaufort Buildings, Strand, was totally destroyed by fire, only two of the four walls remaining, and the six pillars which supported the front wall. M. Rimmel was insured to the extent of £16,000, but it is believed this will hardly cover the loss sustained. Fortunately, his new stock for the season had been recently removed to his premises in the Strand, and as his factory in Paris is in full activity, the fair sex need have no alarm as to their wants being attended to by this energetic purveyor of both common and uncommon scents. The Prince of Wales and the Duke of Sutherland reached the scene of action within two hours of the fire breaking out.

A curious will has just been proved, by which the testatrix, a Mrs. Foulstow, of Plymouth, a widow, bequeaths a capital sum of about £78,000 towards the payment of the National Debt. This amount is invested in annuities revertible to the National Debt Commissioners, and the country will benefit annually to the extent of about £2,300. If two or three hundred widows were to follow the patriotic example of this lady the aggregate of these bequests would soon make an appreciable difference in the amount of

interest which the country has to pay for its debt. All honour to the memory of Mrs. Foulstow!

The death, after a few days' illness only, of His Excellency the Count de Jarnac, the French Ambassador to the Court of St. James's, occurred on Monday evening, at the Embassy, Albert Gate. The Count, on his mother's side, was of Irish extraction, and had married an English lady. Having chosen the diplomatic career he was, about 1838, appointed Secretary to the French Embassy in London. In his speech at Guildhall, in November last, on the occasion of the Lord Mayor's banquet, Count de Jarnac feelingly referred to his old friendship with the late Sir Robert Peel, the Earl of Aberdeen, and Sidney Herbert. It was only a few months since that he was appointed to the post he occupied at the time of his death.

The death of John Mitchel, who had been in bad health for some time past, will raise a somewhat difficult question. His second return for Co. Tipperary was, as our readers know, petitioned against by his rival, Mr. S. Moore, on the ground of his being an unpardoned felon, but the petition is said to have been lodged with the authorities a few hours after his decease. Will the petition lapse, Mitchel having died before it was presented? In such case, we presume, a new election would have to be made. Or will the question of the validity or invalidity of his election be tried before the appointed tribunal, and if it be decided invalid, the seat awarded to Mr. Moore as claimed? Mitchel was buried at Newry on Tuesday.

There have been some exciting atrocities, in the shape of two murders committed in the neighbourhood of the metropolis and an attempted suicide by one of the murderers. The convict Coates, who lies under sentence of death for the murder of a little girl at Woolwich, is said to have confessed his crime. How thankful the jury who found him guilty must be to know that their verdict is not only in accordance with the evidence, but likewise with the facts.

The French Assembly stands adjourned for a season, and the natural excitement of the Parisians must find something else than politics to satisfy its cravings. The prospect of a Convention between the Carlists and Alphonists does not seem particularly hopeful. The action of Cabrera is certainly to be commended, his sole object being to secure peace to his unhappy country, but even the beginning of the end seems not a whit nearer than it was before he abandoned the cause of Don Carlos. All Italy and Austria are in a high state of expectancy ament the visit of Francis Joseph, in order to meet his brother sovereign at Venice, early next month. This *approchement* of the two sovereigns and their respective countries is matter for sincere congratulation to Europe. From Germany we hear that the Emperor, though not fully restored to health, is progressing favourably. He completed his 78th year on Monday, and received hearty congratulations from all parts of his Empire. He is yet vigorous intellectually, if not physically. His wife, the Empress Augusta, had a narrow escape a few days since. Her carriage came into such violent collision with an omnibus that the horses were thrown down, and one of them killed. Among approaching Royal visits, that of the King of Sweden to Berlin, about the end of May or the beginning of June, is spoken of, and it is also announced that H.R.H. the Prince of Wales will start for India in the autumn. This last news will be very welcome to the subjects of Her Majesty, the Empress of that country.

On Wednesday next the second annual Ball of the Masonic and Military Orders of the Red Cross of Constantine, K.H.S. and St. John the Evangelist will take place, and, no doubt, under the distinguished patronage accorded to it, will prove a great success. Bros. Coote and Tinney's Band are engaged for the occasion, and it may be as well to announce that non-Masons can obtain tickets if they are so minded. The surplus funds will be devoted to the Masonic Charities and the Grand Almoner's Fund.

We mention, elsewhere, that in the debate on the second reading of the Peace Preservation (Ireland) Bill, Lord R. Montagu made reference to certain clauses in certain Acts of Parliament, which exempt Freemasons from the operation of the laws relating to holding secret meetings, and taking secret oaths, &c. The conditions of exemption are, we believe, substantially the same in all the Acts, but as

our readers may be interested to learn their nature, we quote the following from the Act passed in the early part of the present reign, which provides :—

That this exemption shall not extend to any such Society or Lodge, unless two of the members composing the same shall certify upon oath, which oath any justice of the peace, or other magistrate, is hereby empowered to administer, that such Society or Lodge has, before the passing of this Act, been usually held; or if so formed, after the passing of this Act, has been so formed, under the denomination of a Lodge of Freemasons, or Society of Friendly Brothers of the said Order, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons, or of such Societies of Friendly Brothers in this kingdom; which certificate, duly attested by the magistrates before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after such formation of such Society or Lodge as aforesaid, be deposited with the clerk of the peace for the county, riding, division, shire, or place where such Society or Lodge hath been usually held, or shall be so formed; provided, also, that this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid, within such two months, and also on or before the 25th day of March in every succeeding year, while this act shall continue in force.

This Act, from the operation of which Freemasons were provisionally exempted, was passed for the purpose of preventing the administration and taking of unlawful oaths in Ireland. There is also the Friendly Societies Act, which the Chief Secretary for Ireland alluded to. The Act passed in George III.'s reign was for the suppression of secret societies and the prevention of seditious practices. In this case the exemption was extended only to such Societies or Lodges as had been held as Lodges of Freemasons before the passing of the Act. A difficulty arose, in consequence, in the Grand Lodge of Scotland, as to the formation of new Lodges. A memorial was accordingly submitted to the Lord Advocate of the day, R. Dundas, who replied that he did not know why the Act was so anxiously limited, but that it must certainly bear the construction assigned, and he gave his opinion that after the 12th July 1799, Grand Lodge had not the right to create new Lodges, except by a direct application to Parliament, to entitle them to do so. Several meetings were held but without effect, till, in 1806, at the suggestion of the Earl of Moira, the Grand Lodge of Scotland determined to follow the practice adopted by the Grand Lodge of England, and assign to new Lodges the numbers and charters of Lodges that had become dormant, or had ceased to hold regular meetings.

The regular meeting of the Grand Lodge of Benevolence was held on Wednesday, the 24th instant, at Freemasons' Hall, Great Queen Street, Bro. J. Clabon, President, in the chair. The minutes of last meeting were read and confirmed. New grants to the amount of £505 were made.

The close of Bro. Baum's direction of the Alhambra Theatre was signalled on Monday by two performances, morning and evening, for his benefit. A number of very popular artistes, including the Vokes family, who appeared in the farce of the *Belles of the Kitchen*, and the Lauri family, who took part in a comic ballet, gave their services on the occasion gratuitously. In the evening, at the conclusion of the grand barbaric ballet, Bro. Baum appeared, in response to a very general call, and delivered a short, but very feeling address, in the course of which he expressed, in happy terms, the regret he felt at the severance of his connection with the theatre, and particularly for two reasons. He must bid farewell to the artistes of the establishment, who had always so loyally supported him in his efforts to make the theatre popular. He would no longer be brought into contact with the theatre-going public, from whom he had received so many frequent marks of approval.

The spirited proprietor of Evans' Hotel, Brother Barnes Amos, has entirely renovated that old established resort. Determining to follow in the footsteps of his predecessors, he has done all he can to add to the comfort of the visitors; a splendid carpet has been laid down, and he has opened the vast hall to the public, for the supply of luncheons and dinners. The evening entertainments remain as before. The well known and talented artist, Mr. Jonghman, not only gives the *habitués* selections from his repertoire of songs, but also conducts the choruses and glee songs by

the highly trained boys. Mr. Dalton is a good tenor, Rowley a clever comique, while the other members of the company invariably receive an enthusiastic reception.

The Earl of Shrewsbury and the Hon. Corps of Gentlemen-at-Arms recently entertained, at their mess, in St. James's Palace, H.R.H. the Duke of Cambridge, Earl Beauchamp (the Lord Steward), the Lord Chamberlain, Marquis of Hertford, the Earl of Ilchester, Lord Skelmersdale and other guests.

The death of Mr. Bateman, the lessee of the Lyceum Theatre, has cast a gloom over the successful performance of Hamlet. The death was painfully sudden, Mr. Bateman having been in excellent health till the morning of Monday the 22nd, and having dined with Mr. Irving the day previous. In the morning, when dressing, he complained of pain in the region of the heart, and remained quiet on the bed during the day. In the evening he died peacefully, as though in his sleep. His daughter, Miss Bateman, being at the time engaged in Hamlet, as Ophelia, was kept in ignorance of the sad event, as also was Mr. Irving, till the performance was over.

Bro. Sir Henry Edwards Bart. has, at the invitation of the M.W.G.M., accepted the Provincial Grand Mastership, West Riding, Yorkshire.

The Fifteen Sections will be worked in the Langthorne Lodge of Instruction, No. 1421, at the Swan Hotel, Stratford, E., on Wednesday next, 31st instant, at 7 p.m., by Bro. B. Cundick, J.W. of the Langthorne Lodge, assisted by several eminent members of the various East End Lodges.

All the members, to the number of over 3,000, in the Sheffield district of the Nottingham Order of Odd Fellows, have been suspended for agitating for the equal representation of all Lodges in the Grand Annual Assembly and other reforms. A large meeting was held in consequence, on Wednesday, at Sheffield, under the presidency of Past Grand Master Councillor Robertshaw. The Grand Master, the Earl of Scarborough, wrote to the effect that he had read the proposed alterations, and considered some of them reasonable. He trusted the discussion would be conducted fairly and temperately, and would result to the benefit of the Order. Mr. Mundella wrote in a somewhat similar strain. Mr. S. Isaacs, M.P., promised to be present, if possible, at the July meeting. Resolutions were passed condemning the action of the Nottingham Grand Lodge, and expressing the determination of the meeting to bring the controversy to a final issue. It was also decided to submit the correspondence to all the Lodges in the United Kingdom.

THE DRAMA.

Nicholas Nickleby—Easter Novelties.

WITH an exceptionally strong cast, Mr. Halliday's new version of the story of *Nicholas Nickleby* was produced at the ADELPHI THEATRE on Saturday last, and with complete success. Avoiding the temptation to complicate the plot by the introduction of too many incidents and characters, Mr. Halliday has, in this play, confined himself to the story of Smike, whose death forms the close of the piece. The iniquity of the system of Dotheby's Hall is a sufficiently slight *motif* for a drama of this character, but the incidents are, in themselves, so interesting that few will be disposed to cavil with the author on the choice he has made. The parts have been admirably cast, and no better representatives could be found on the stage for some of the chief characters. The John Brodie of Mr. Emery, the Squeers of Mr. John Clarke, and the Newman Noggs of Mr. Belmore, are excellent delineations of eccentric comedy. Smike, himself, finds an admirable exponent in Miss Lydia Foote, who renders the pathetic side of the part as few but herself could render it. The unamiable character of Ralph Nickleby is effectively portrayed by Mr. Fernandez, and Nicholas himself is well sustained by Mr. Terris, Mrs. Alfred Mellon has accepted, and plays, with exceeding fidelity, the repulsive character of Mrs. Squeers, whilst Miss Harriet Coveney as Miss Squeers, and Miss Hudspeth as Tilda Price, are also deserving of much praise. The play has been admirably put upon the stage, and as it is at the same time dramatic and interesting, a considerable run may fairly be anticipated.

The Easter Novelties are now for the most part announced, but do not appear to be of a very startling character. An adaptation of the great French melo-drama, *Rose Michel*, at the Gaiety, the re-opening of St. James's Theatre, under the management of Miss Litton, and the return of a French Company to the Opera Comique are the most important items in the programme.

ANSWERS TO CORRESPONDENTS.

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L.L.—We will make the needful enquiries, and announce to you the result.

PROVINCE.—We answered the question last week.

WELL-WISHER.—Thanks for the suggestion, which will be duly attended to.

P.M.—You will find a full exposition of the subject in Findel.

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CHARITY STEWARDS AND CHARITY JEWELS.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The inestimable services rendered by Stewards to the Masonic Charities, the commendable zeal with which most of them strive to swell the amount of contributions upon their lists, and the sacrifice of personal ease and convenience they cheerfully give are familiar to all. It may, therefore, be a pertinent inquiry, whether, and in what manner, these services are recognised by the governing bodies. As a rule, a Steward neither seeks nor expects recognition. He is assiduous in his work, contented if successful, and asks for no praise. He revels in the pleasing conviction that "virtue is its own reward," and looks for no other. It has, however, always been held that the expressed approbation of our fellow beings is exceedingly gratifying, acting like incense to the nostrils of frail human nature. This human weakness was well understood by the Duke of Sussex, and his knowledge in this respect was exemplified by the institution of a Jewel, to be worn as a mark of distinction by those who have served at least two Stewardships to either of the Charities. A third, and similar subsequent services, are distinguished by additional bars or clasps. Now the question proposed to be discussed is: Are those privileges bestowed equitably upon the deserving, or indiscriminately distributed? The invariable practice at present will not, I venture to assert, truly represent the intentions of the founder. It matters not how exemplarily a Steward has acted, sparing no pains in the collection of subscriptions and donations, or whether he merely pays his Steward's fee and heads his list with five or ten guineas, the reward in both cases is exactly the same. Without for a moment wishing to impugn the wisdom of the authorities who sanction what is so glaringly unfair in principle, yet the fact cannot be ignored that common justice would dictate a more equitable method of recognition. A Steward who, by dint of perseverance, regardless of the many unpleasant obstacles incidental to the performance of such a task as soliciting subscriptions, having many rebuffs, and mindful only that his duties should be well and faithfully done, is surely entitled to greater consideration than the one who does little beyond paying his donation. Would it not tend to the great advantage of the Institutions if the distinctive mark depended, not upon the number of fees and donations, but upon the zeal, as manifested by the results on the lists. Why should distinction be awarded to one, no matter how little deserved, simply because he acted twice as Steward, and not to another who, in his first Stewardship, was the means of benefiting the Charities to ten times the amount. If the Jewel represents an emblem of distinction, and is to be worn as such, greater restrictions are needed in the distribution of them, lest their value should be depreciated, and the effects they had been intended to produce frustrated. It would certainly not be difficult to devise a method more in harmony with justice, and which might, at the same time, act as a stimulant to those whose charitable instincts are rather of the passive than of the active kind. These remarks are not intended to point to those who try their utmost, with all their heart and strength, but whose position in society is of such a nature as to be an inevitable bar to success; but to a not inconsiderable number who are too indolent to persevere, and yet ever eager to obtain the honours. To prevent unfairness might it not be enacted that no Steward shall be entitled to wear the Charity Jewel until he has collected a specified sum in subscriptions or donations, or until such sum has been subscribed by himself in one or more instalments, over and above the usual Steward's fee and donation, necessary to qualify him as a Life Governor, the reward of a bar or clasp to be bestowed upon a stated supplementary amount having been collected. There are doubtless other, and, very probably, much better methods of overcoming the difficulty, and these suggestions are merely advanced to induce discussion upon a subject which certainly merits some attention.

There is another point in connection with this question to which it may not, perhaps, be unprofitable to refer. Subscriptions and donations are not unfrequently forwarded direct to the Secretaries. A Steward, who happens to be aware of the fact and enjoys the acquaintance of that officer, makes known to him the comparative insignificance of his collection. Obligingly, and certainly without direct harm to the Institution, the amount is enlarged from the sums so received. It cannot fail to be perceived that, if such a course was

generally encouraged, ultimate disadvantage must accrue. It is giving a premium to negligence. A brother, showing sufficient amount of interest in his duties as Steward, by his wish to augment the total upon his list to what would look something like a respectable sum, and finding no such readily-accessible source whence to procure the accumulation, would possibly be induced to put his shoulder to the wheel, and work with the hearty good will a faithful and conscientious Steward is bound to show. A true labourer in the cause of benevolence starts with the consciousness of many difficulties to be conquered. He would therefore take as his watchword, "*Labor omnia vincit*," and eventually become an example to many others, who would quickly follow in his footsteps.

Yours fraternally,

REGALIA.

COUNT CAGLIOSTRO.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—It may be interesting to your readers to know that the very rare print which you refer to in the article about Count Cagliostro, in your publication of 20th inst., is one of Gillray's Caricatures. I have a copy in my possession, and it has the following, in French and English:—

ABSTRACT OF THE ARABIAN COUNT'S MEMOIRS.

Born, God knows where, supported, God knows how,
From whom descended—difficult to know.
Lord Crop adopts him as a bosom friend,
And madly dares his character defend.
This self-dubb'd Count, some few years since became
A Brother Mason in a borrowed name;
For names like Semple, numerous he bears,
And, Proteus-like, in fifty forms appears.
"Behold in me (he says) Dame Nature's Child,
Of Soul benevolent, and manners mild;
In me the guiltless Acharat behold,
Who knows the mystery of making gold,
A feeling heart I boast, a conscience pure,
I boast a Balsam every ill to cure,
My Pills and Powders, all disease remove,
Renew your vigour, and your health improve."
This cunning part, the arch-imposter acts,
And thus, the weak, and credulous attracts.
But now, his history is rendered clear;
The arrant hypocrite, and quack appear.
First as Balsamo, he to paint essay'd,
But only daubing, he renounc'd the trade.
Then, as a Mountebank, abroad he stroll'd,
And many a name on Death's black list enrolled.
Three times he visited the British shore,
And ev'ry time a different name he bore,
The brave Alsatians he with ease cajol'd,
By boasting of Egyptian forms of old.
The self-same trick, he practis'd at Bourdeaux,
At Strasburg, Lyons, and at Paris too,
But fate for Brother Mash reserv'd the task,
To strip the vile imposter of his Mask.
May all true Masons, his plain tale attend!
And Satire's lash to fraud shall put an end.

It may be interesting to add, that (I believe in 1791) there was published, price 3/6, "The Life of Joseph Balsamo, commonly called Count Cagliostro. Printed for G. Kearsley, Fleet Street." To which Kearsley added the following characteristic note in his Advertisement:—"N.B. Compared with other villains who have at different periods infested the world, Cagliostro raised a degree of wonder at the subtilty of his schemes, the enormity of his deceptions, and his hazardous escapes, which no others are entitled to."

Yours truly and fraternally,

JOHN HOGG.

To the Editor of THE FREEMASON'S CHRONICLE.

York, 23rd March.

DEAR SIR AND BROTHER,—Your interesting sketch of the life of the imposter, Count Cagliostro, was read by me, and by other brethren in this city, with especial interest, since the York Lodge has in its possession a copy of the rare print published in 1789 to which you have alluded. The visage of the "Count" in this engraving is of the repulsive kind described by Carlyle.

Yours fraternally,

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Two new Gr. Lodges have recently been organized in the United States, the latest one being in Wyoming Territory, and composed of the representatives of Cheyenne, South Pass, Laramie and Evanston Lodges. Edward P. Snow was chosen Gr. Master and J. H. J. Grey, Recording Gr. Secretary. The Gr. Lodge is to consist of the Masters, Wardens and actual Past Masters in the jurisdiction. The next session of the Gr. Lodge will be held at Laramie City, on the second Tuesday in October 1875. The other is the Grand Lodge of the Indian Territory, which was organized at Caddo, Choctaw Nation. Three Lodges perfected the organisation. The next meeting of this body will take place in September next. Granville McPherson was chosen Grand Master, and R. J. Jones Recording Grand Secretary. They both reside at Caddo, Choctaw Nation, I.T.—*New York Courier*.

DIARY FOR THE WEEK.

We shall be greatly obliged if the Secretaries of the various Lodges throughout the kingdom would favour us with a copy of their summonses each time of issue.

SATURDAY, 27th MARCH.

1297—West Kent, Forest Hill, Sydenham.

1462—Wharfedale, Rose and Crown Hotel, Penistone, Yorks.

MONDAY, 29th MARCH.

79—Pythagorean, Ship Tavern, Royal Hill, Greenwich.

R. A. 188—Joppa, Albion Tavern, Aldersgate-street.

62—Social, Queen's Hotel, Manchester.

302—Charity, Masonic Hall, Bradford.

TUESDAY, 30th MARCH.

141—Faith, Auderton's Hotel, Fleet-street.

M. 39—Eclectic (Installation) Freemasons' Hall, Hartlepool.

WEDNESDAY, 31st MARCH.

893—Temperance in the East, 8 Newby Place, Poplar.

163—Integrity, Freemason's Hall, Manchester.

301—Philanthropic, Masonic Hall, Leeds.

1083—Townley, Parker, Stag Inn, Bradford, near Manchester.

1219—Stangeways, Dog and Partridge Hotel, Fenner-street, Manchester.

1283—Ryburn, Sowerby Bridge.

R. A. 253—Amphibious, Freemasons' Hall, Heckmondwike.

R. A. 387—Moravian, Masonic Hall, Shipley.

R. A. 435—Mount Lebanon, Ship and Turtle, Leadenhall Street.

THURSDAY, 1st APRIL.

10—Westminster and Keystone, Freemasons' Hall.

27—Egyptian, Auderton's Hotel, Fleet-street.

45—Strong Man, Masons' Hall, Masons'-avenue, Basinghall-street.

227—Ionic, Ship and Turtle, Leadenhall-street.

231—St. Andrews, Freemasons' Hall.

554—Yarborough, Green Dragon, Stepney.

742—Crystal Palace, Star and Garter, Kew Bridge.

822—Victoria Rifles, Freemasons' Hall.

1155—Excelsior, Sydney Arms, Lewisham-road.

1178—Perfect Ashlar, Gregorian Arms, Bermondsey.

1445—Prince Leopold, Lord Stanley, Sandringham-road, Kingsland.

R. A. 2—St. James', Freemasons' Hall.

R. A. 9—Moriah, Albion Tavern, Aldersgate-street.

21—Newcastle-on-Tyne, Freemasons' Hall, Newcastle-on-Tyne.

31—United Industrious, Guildhall, Canterbury.

38—Union, Council Chambers, Chichester.

41—Royal Cumberland, Masonic Hall, Bath.

110—Royal Cambrian, Bush Hotel, Merthyr Tydfil.

289—Fidelity, Masonic Hall, Leeds.

300—Minerva, Pitt and Nelson Hotel, Ashton-under-Lyne.

317—Affability, Freemasons' Hall, Manchester.

509—Tees, Masons'-court, Stockton-on-Tees.

531—St. Helen's, Masonic Hall, Hartlepool.

974—Pentalpha, Freemasons' Hall, Bradford.

1012—Prince of Wales, Derby Hotel, Bury.

1145—Equality, Red Lion Hotel, Accrington.

1239—Wentworth, Freemasons' Hall, Sheffield.

1304—Olive Union, Masonic Hall, Banks-street, Horncastle.

1379—Marquis of Ripon, Masonic Hall, Darlington.

1513—Friendly, King's Head, Barnsley, Yorks.

1501—Red Rose of Lancaster, Swan Hotel, Padliham, near Burnley.

M. 158—Rose and Thistle, Freemasons' Hall, Bolton.

R. A. 275—Perseverance, Masonic Hall, Huddersfield.

R. A. 581—Rectitude, Corporation Hotel, Openshaw, near Manchester.

R. A. 1214—Scarboro', Station Hotel, Upper Soothill, near Batley, Yorks.

FRIDAY, 2nd APRIL.

706—Florence Nightingale, Masonic Hall, William-street, Woolwich.

890—Hornsey, Auderton's Hotel, Fleet-street.

1489—Marquess of Ripon, Metropolitan Asylum, Ball's Pond-road.

R. A. 259—Prince of Wales, Willis's Rooms, St. James's.

41—Friendship, Freemasons' Hall, Manchester.

219—Prudence, Masonic Hall, Todmorden.

242—St. George's, Town Hall, Doncaster.

306—Alfred, 23 Albion-street, Leeds.

521—Truth, Freemasons' Hall, Huddersfield.

837—De Gray and Ripon, Town Hall, Ripon, Yorks.

1230—Barnard, Barnard Castle.

K. T. 10—Royal Kent, Masonic Hall, Newcastle.

M. 159—Starkie, Red Lion Hotel, Accrington.

SATURDAY, 3rd APRIL.

General Committee, Boys' School, Freemasons' Hall, at 1.

308—Affability, Private Rooms, Buttoms, Stansfield.

1458—Truth, Royal Archer Inn, Manchester.

EDINBURGH DISTRICT.

MONDAY—49—St. Kentigern, Royal Hotel, Penicuik.

TUESDAY—5—Canongate and Leith (L. and C.), 86 Constitution-street.

THURSDAY—97—St. James, St. James Hall, Writer's-court.

FRIDAY—291—Celtic of Edinburgh and Leith, Ship Hotel, East Register-street.

NOTICES OF MEETINGS.

Lodge of Regularity, No. 91.—An emergency meeting was held at Freemasons' Hall, Great Queen Street, for the purpose of electing a Steward for the installation of H.R.H. the Prince of Wales as M.W.G.M. Bro. Wimperis the W.M. was unanimously elected.

Lodge of Prudent Brethren, No. 145.—The above Lodge met on the 23rd inst., at Freemasons' Hall, Great Queen Street. Bros. Purkess W.M., Thiellay S.W., Moulton J.W., J. Boyd P.G.P.

Treasurer, G. S. States Secretary, Haslett S.D., Hughes J.D., and P.M.'s J. Last, T. Ball, &c. The Lodge was opened, and the minutes were confirmed. Bros. F. Hormusjee, R. Caffall and W. P. Daykin, were passed to the 2nd degree. Bros. F. H. Hays, C. H. Taylor, H. Brooks, W. Wright, C. Weeks, H. Downing and W. Hayre, were raised to the 3rd degree. Messrs. J. E. Ryder, E. Raudall, W. Chapman and W. E. Akhurst were initiated, the several ceremonies being satisfactorily performed by the W.M. Bro. T. Bull I.P.M., proposed, and Bro. John Boyd Secretary P.G.P. seconded, that a summer banquet should take place in July, which was carried. Bro. Boyd then said that many members of the Lodge would not have an opportunity of witnessing the installation of H.R.H. the Prince of Wales as G.M., and he hoped the members of the Lodge would hold a private meeting to do honour to that event. He hoped his Royal Highness might long have health to preside over the Craft. The Charity Jewel was presented to the I.P.M., Bro. T. Bull, he having made himself a Life Governor of the two Masonic Charities. The W.M. consented to act as Steward for the Girls' School, and £10 10s was placed on the list of the I.G., who is Steward of the Boys' School. The Lodge was then closed and the brethren separated.

Joppa Lodge, No. 188.—A special Lodge of Emergency was held on the 22nd inst., at the Albion Hotel, Aldersgate Street, City. Bros. S. Hickman W.M., A. Dodson S.W., L. Lazarus J.W., E. P. Albert Secretary, Miller S.D., A. Auerhaan I.G., and P.M.'s J. Abrahams, Hunt, O. Roberts, H. M. Levy, &c. The Lodge was opened, and the W.M. was elected to act as Steward on the 28th April, for the installation of H.R.H. as M.W.G.M., and the sum of £5 5s was given from the Lodge to present him with the jewel to wear on that occasion, as representative of the Lodge. It was also suggested that a ball should take place, the proceeds to be given to the Benevolent Fund. The Lodge was then closed, and the brethren separated.

New Concord Lodge, No. 813.—The installation meeting of this Lodge was held on the 18th inst., at the Rosemary Branch Tavern, Hoxton. Bro. T. Bartlett W.M. occupied the chair, supported by the Wardens, Past Masters and officers. Bros. Smalley and Westfield were raised to the sublime degree of Master Masons. Bro. Dunn was passed to the degree of a Fellow Craft, and Mr. Wright was initiated, the various ceremonies being perfectly rendered by the W.M. A board of installed Masters was then formed, and Bro. Gabb was presented to the Lodge, and duly installed by Bro. J. Wilson P.M. and W.M. 25, in a very able and impressive manner. The W.M. was then saluted according to ancient form, and invested his officers as follow, viz.—J. Gallant S.W., T. J. Cusworth J.W., Bros. Sinclair Treasurer, W. H. Main P.M. Secretary, Harper S.D., Watkinson J.D., Stear I.G., Walesby Organist, W. S. Taylor D.C. and George S. The W.M. presented Bro. Bartlett, in the name of the Lodge, with a very elegant solid gold P.M. jewel, with suitable inscription, for the excellent manner in which he had conducted the duties of W.M., and Bro. John Emmens P.G.P., in the name of the Lodge, presented him with an address handsomely illuminated, framed and glazed (the illuminated address was the gratuitous workmanship of Bro. Westfield, who had just been raised, of Leyton College, Leyton), and Bro. J. Wilson P.M. then, in the names of the P.M.'s, officers and brethren, begged his acceptance of a massive silver loving cup, with suitable inscription. Bro. Bartlett was visibly affected at these marks of esteem and regard, and briefly returned thanks for the valuable gifts. He said he would withhold his acknowledgments until a later portion of the evening. It was then announced that Bro. Cusworth J.D. was to be a Steward for the Boys' School. The Lodge was then closed, and the brethren sat down to a very sumptuous banquet, provided by Bro. H. Gabb. The usual loyal and Masonic toasts were given, and a very harmonious and delightful evening was passed. There were about 27 visitors, among whom were Bros. W. Smeed P.P.G.J.W. (Middlesex), Linzell P.G.D.C. (Middlesex), Winkfield P.P.D.C. Berks and Bucks, Robins 25, Hobson P.M., Painter W.M. 719, Wingham P.M. 25, and Burtenshaw P.M. 359, &c.

Whittington Lodge, No. 862.—The regular meeting of this Lodge was held on the 15th inst., at Auderton's Hotel, Fleet Street. This being the last night of the season, probably was the cause of so numerous an attendance of the brethren. Bro. W. Haley W.M. was in the chair, and had the support of Bros. T. Kingston S.W., W. Walters J.W., Robert Wentworth Little P.M. P.G.S. (Middlesex) and Secretary Girls' School, Secretary, G. Pritchard S.D., W. Walsley J.D., and Past Masters W. F. Smith I.P.M., Jas. Weaver P.M. 1319 P.P.G.O. (Middlesex), F. M. Quilty, W. Hurlstone and W. H. Jones. The Lodge was opened, and the minutes confirmed. The W.M. passed Bros. Cole and Brown to the second degree. Bro. Jas. Weaver then took the chair, and, in his usual perfect manner raised Bro. Holland to the 3rd degree, giving also the traditional history and explanation of the tracing board. At the conclusion he was warmly and deservedly complimented. The Lodge was then closed, and the brethren adjourned to banquet. There were several visitors present.

Lodge of Montefiore, No. 1017.—An emergency meeting has been held for the purpose of electing a Steward to attend at the installation of H.R.H. the Prince of Wales, when the W.M., Bro. Grunebaum, was unanimously elected.

Corinthian Lodge, No. 1382.—The brethren of the above Lodge met on Wednesday, 17th March at the George Hotel, Cubitt Town. This being installation night, the Lodge was called for half-past two. The W.M., Bro. W. Shaves, presided, and worked the ceremony

of initiation for the benefit of Messrs. Ford, Cairn and Temple, in a very able manner. The Lodge was then opened in the second degree, and the W.M. elect was presented. The Lodge being opened in the third degree, the S.W., Bro. J. Carnaby, was installed W.M. for the ensuing year by the outgoing W.M., Bro. Shaves, in a highly creditable manner, which gave great satisfaction to all present. The officers appointed are as follow:—Bros. Bennett S.W., Searles J.W., Linn S.D., Fisher J.D., Evans D.C., D. Shaboe P.G.C.M. Chaplain, Dolres I.G., Grant Tyler. P.M. Carter was appointed Steward to act at the forthcoming ceremony of installation of M.W.G.M. the Prince of Wales. A P.M.'s jewel was voted to the outgoing W.M. At the close of the Lodge the brethren adjourned, and partook of an excellent banquet, provided by Bro. F. J. Deacon, where the usual loyal and Masonic toasts were given and responded to with great enthusiasm. Among the numerous visitors we noticed Bros. H. Hollis P.M. 167, H. May W.M. 212, Schofield P.M., Marfleet W.M. "Stability" P.M. and Treasurer 1382, and S. Finch 217.

Great City Lodge, No. 1426.—An Emergency Meeting of this Lodge was held on Saturday, the 20th instant, at the Terminus Hotel, Cannon Street, London, when the Right Hon. the Lord Mayor, Brother David H. Stone, honoured the members with a visit. Amongst the brethren assembled on this interesting occasion were Colonel Burdett Provincial Grand Master for Middlesex, Sir Albert Woods (Garter), Samuel Tomkins Grand Treasurer, John Hervey Grand Secretary, J. C. Parkinson Grand Junior Deacon, R. W. Little Provincial Grand Secretary for Middlesex and Secretary of the Girls' School, Sir J. Bennett, G. H. Bass Provincial Grand Treasurer for Middlesex, John Savage Past Grand Deacon, F. Binckes Secretary to the Boys' School, J. Terry Secretary to the Royal Masonic Benevolent Institution, T. Ford I.P.M. Rifle Lodge, Edinburgh, Conrad C. Dumas Past Assistant-Director of Ceremonies, J. A. Rucker President of the Colonial Board, John B. Monckton Town Clerk of the City of London, and President of the Board of General Purposes, the Rev. J. E. Cox LL.D. Past Grand Chaplain, T Fenn Assistant-Director of Ceremonies and Secretary of the Prince of Wales Lodge, the Rev. R. J. Simpson Past Grand Chaplain, George Payne W.M. Grand Master's Lodge, Jacob Naton Grand Lodge of America, &c. &c. At a quarter before five o'clock the Lodge was opened, Bro. N. B. Headon presiding, Bro. Townend (the Worshipful Master elect) occupying the S.W.'s chair, and Bro. Seex that of J.W., James Stevens I.P.M., Rev. R. J. Simpson Chaplain, J. Freeman Treasurer, Edward Moody Secretary, J. Stanway S.D., Blackie J.D., Catchpole I.G., and T. Preston D.C. The W.M. then initiated three gentlemen into the Order, working the ceremony in a very satisfactory manner. On the arrival of the Lord Mayor and Mr. Sheriff Ellis, which took place at half-past 6 o'clock, the brethren all rose and gave their distinguished visitors an enthusiastic reception. The business of the evening was then proceeded with, after which the W.M. said he had a motion to submit to the Lodge, which was a most pleasing one to him, and which he was sure the brethren would unanimously agree to, and that was that their worthy brother, David Stone P.M. of the Grand Master's Lodge, No. 1, and Right Hon. the Lord Mayor of London, should be invited to become an honorary member of the Great City Lodge. (Cheers.) Bro. Townend seconded the motion, and alluded to the gratifying fact that the Right Hon. the Lord Mayor's name was to be found on the original petition for the granting of a warrant for the Great City Lodge. The motion was put, and unanimously agreed to. The Lord Mayor returned thanks for the great honour which the Lodge had conferred upon him, expressing his intention to be there as often as his engagements would permit, and said he had no doubt the Lodge would maintain the foremost place in the City of London. The Lodge being closed, the brethren, with their visitors, adjourned to the Large Banqueting Hall, where a grand banquet had been prepared, which was enlivened by the Band of the Grenadier Guards, under the able conductorship of Bro. Dan. Godfrey. At its conclusion the following toasts were given:—"The Health of Her Majesty the Queen;" "His Royal Highness the Prince of Wales M.W.G.M.;" "The Right Worshipful Pro Grand Master the Earl of Carnarvon K.G." ably responded to by Col. Burdett. "The Right Worshipful Deputy Grand Master, Lord Skelmersdale, and the rest of the Grand Officers, Past and Present," was next given and responded to. Brother the Rev. R. J. Simpson, in proposing the health of the Worshipful Master, referred in the highest terms to that brother's true Masonic feeling and admirable Masonic working. The toast was responded to in the most enthusiastic manner, and with the "Great City" firing. The Worshipful Master in reply, said: I thank you most cordially for the hearty and fraternal manner in which you have been pleased to respond to this toast, and I am deeply sensible of the honour you have done me. Having had occasion so often to acknowledge your manifold kindness towards me, I am at a loss, to-night, to find fresh words to express my thanks; suffice it now to say that whatever I have been able to do for our Lodge has been to me a labour of love; and I assure you I feel more than requited to witness the great success and prosperity of the Lodge, and to receive from you so many tokens of your esteem and regard. Bro. J. C. Parkinson G.J.D. next proposed "Prosperity to the Great City Lodge," and coupled with the toast the name of Bro. J. Stevens, the I.P.M. He spoke in glowing terms of the association of Freemasonry with the history of the City, and referred to the prosperity that must ensue while the Craft is supported by the distinguished men it now numbers amongst its followers. Bro. James Stevens briefly acknowledged the compliment paid him. The Worshipful Master, in giving the next toast, "The Right Honourable the Lord Mayor of London, Brother David Henry Stone," said their distinguished brother had been one with them in sympathy and spirit from the inception of the Great City Lodge, and the petition for the charter, which he had then the honour to be the guardian of, bore his signature. From a variety of circumstances, and no doubt from the great pressure of other engagements, he was unable to identify himself with them at the formation of the Lodge—a circumstance which they then could hardly regret, for had it been

otherwise they should not have had the privilege that night of enrolling him as a member and entertaining him as their guest. They felt that he had conferred a great honour upon them by accepting an honorary membership in the year of his mayoralty, and they trusted that they might have many opportunities of welcoming him amongst them. The Lord Mayor thanked the brethren for the compliment paid to him, and for the kind reception they had given him. Although he might say he was an old Mason, he was afraid he had been rather a negligent one, and had not stuck to the Craft as he ought to have done, but under the influence of the cordial reception they had given to him he was undergoing a kind of revival. He began to feel again that the respect and esteem of his brother Masons was a thing worth living for, and he felt that the brethren had claims upon him. He believed that they were moving in most eventful times, for they had elected the Prince of Wales, the heir to the Throne, as Grand Master; and he might call that another revival. It was some years ago since a member of the royal family was Grand Master, and the accession of His Royal Highness at this time was an event most significant, when the great contest was going on between darkness and light, for Popery and the Pope himself were determined to put down freedom and goodwill; but the Prince of Wales and this country were equally determined that light should prevail, and that everything that was good and graceful should be put forward and stand before mankind. In conclusion, he said he felt sure that the Great City Lodge was destined to become one of the leading powers in Freemasonry. "The Sheriffs" were proposed by Bro. Hutton, and responded to by Bro. Ellis. Bro. Hervey proposed "The Visitors," responded to by Bro. Monckton; and "The Charities" by Bro. Savage; responded to by Bro. Reicker. Bro. Sheriff Shaw was prevented from attending by indisposition.

Metropolitan Lodge, No. 1507.—This Lodge, the warrant of which was the last granted by the late Grand Master, held its meeting at the Metropolitan Club, 269 Pentonville-road, on the 18th inst. Bros. Jas. Willing jun. W.M., Michael S.W., Williams J.W., Rose Treasurer, Tims Secretary, Child S.D., Kingham J.D., J. Douglass I.G. and Scales W.S. The Lodge was opened, and the minutes were confirmed. Bros. Trimmings, H. G. Rogers, J. Tims, Halton and Rapkin were raised to the third degree, and Bro. Horton was passed to the 2nd degree, and Mr. W. Read was ballotted for and initiated. A summer banquet was arranged to take place at the Rye House, in July. The W.M., Bro. J. Willing jun., was elected to act as Steward to represent the Lodge at the installation of H.R.H. the Prince of Wales as M.W.G.M. A sum of £10 10s was unanimously voted to purchase a gold Past Master's jewel for the retiring W.M. for his able working, and the high esteem he is held in by every brother of the Lodge. Bro. Michael S.W. was unanimously elected W.M., Bro. Rose Treasurer, and Daley Tyler. Bros. Stiles, Side, and Rapkin were elected auditors. The Lodge was then closed until October, and the brethren partook of a very excellent banquet, provided by Bro. Cox, the Manager of the Club. The W.M. then proposed the usual loyal and Masonic toasts, and the mention of the name of H.R.H. the Prince of Wales as M.W.G.M. was received with long and enthusiastic cheers, showing that loyalty and Freemasonry were, as they should be, "Hand to hand, and heart to heart," and how gratifying it was to see the heir to the throne at the head of our noble Order. He is one that feels pride as a working Mason, and this great event will long be remembered in the annals of Freemasonry. Bro. Tims P.M. and Treasurer, in an eloquent speech, proposed the toast of the W.M. He said it was gratifying to see so young a Mason so energetic, and the brethren he had introduced were a credit to the Order (cheers). The W.M., in reply, said: It was the duty of every Master to use his utmost endeavours for the good of Freemasonry in general, and his own Lodge in particular, and he hoped, at the expiration of his year of office, he would have the approbation of every brother. He then, in proposing the toast of the W.M. elect, Bro. Michael, said, the respect exhibited by the brethren in their unanimous votes in his favour showed that the second Master of this prosperous Lodge was one who—by his working abilities, and the respect he is held in by the brethren—was well calculated to fill that important office, and he was sure the W.M. elect would select officers who would assist him in carrying out every detail to the satisfaction of the Lodge (cheers). Bro. Tubbs, in a suitable speech, returned thanks for the visitors, who were Bro. Tubbs 1309, W. Young 203, Omniston 262 and H. M. Levy P.M. 188. Bro. Read returned thanks for the toast of the newly initiated, in a manner that showed he was one in whom the Lodge would receive an acquisition. The W.M. said he could not have the honour of proposing the toast of the Past Masters, as the Lodge had been so young in existence, but they had an old Past Master among them who was a credit to the Craft as a Past Master, and did his duties as Secretary, having occupied a prominent position in Freemasonry in another Lodge. He was proud to couple the toast of P.M. and Secretary Bro. Tims. The toast was replied to in Bro. Tim's genial manner. Bro. Rose responded for the toast of the Treasurer. The W.M., in proposing the toast of the Junior Officers, remarked that he was proud of them, for their Masonic abilities, and he hoped that they would go up in rotation until they filled the chair he now had the honour to occupy. Bros. Williams J.W., Kingham J.D. and Scales W.S. severally responded. The Tyler's toast was given, and a very agreeable evening was passed, Bros. Clark, Stiles, Gilbert and Michael contributing to the harmony of the evening.

PHYSICAL STRENGTH is a quality held, and justly so, in high estimation. The consciousness of being in the possession of health and strength, in itself conduces to energy in every way, but how much is it abused, in this artificial life we lead? how many causes are at work to undermine the strongest constitution? Life in the present day, in this country, is too fast, we all live too fast, we travel too fast, we eat too fast, and, to carry out the idea, we work too fast also. The results of this are obvious to all observers, and need not be entered into further. Holloway's Pills and Ointment are the best remedies extant for restoring damaged nerve force.

MONEY MARKET AND CITY NEWS.

THURSDAY.

As we drift into the Easter holidays Stock Exchange business becomes feebler and feebler, and the only movements of any moment, are transactions connected with the closing of speculative accounts. In the discount market, rates are more particularly affected by the condition of the foreign exchanges, and we have left off with an impression that money is becoming somewhat lighter. As we approach the end of the financial year, too, considerable interest naturally attaches to the revenue collections, and we may therefore, we hope, be excused for quoting from an able review in the *Times*, which says the prospect of the coming year will depend absolutely upon the policy that is followed in calculating the revenue of the succeeding twelve months. The estimates of expenditure are now all published, and they all show a slight and probably inevitable increase. The army, the navy and the civil services will all cost something more than last year. In round numbers we shall have to face an expenditure of 75 millions. The revenue of the current year will not exceed this sum, and there will therefore be no surplus unless we create it by discontinuing an elasticity not exhibited in our recent experience. We do not say it would be unwarrantable to calculate upon an increase of receipts in the coming twelvemonths, because we have not been able to rely upon it in the year now passing; the prospect is, on the whole, a little brighter now than it was twelve months back, although the official returns of imports and exports scarcely support this realisation; but we submit that the history of the expiring year demonstrates the impolicy of a Finance Minister denuding himself of his resources on the faith of increased receipts, which may not be realised. Had a bad harvest happened last autumn instead of the good harvest with which the world was blessed, Sir Stafford Northcote's balances would have presented a painful appearance. The answer of the Chancellor of the Exchequer to the deputations who asked him to remit the railway passenger duty, implied a confession that he had no surplus with which to reduce taxation and we hope the Government will resolutely refuse to diminish their income in the blind hope that it may come back to them. This policy is popular with those who run after democratic applause and they are not sparing of sophistries in support of it, but the time is inopportune to listen to their reckless suggestions. Up to Saturday last the Treasury receipts amounted to £73,080,000 made up of the following items: Customs, £18,737,000; Excise, £26,834,000; stamps, £10,264,000; land tax and house duty, £2,340,000; income tax, £1,217,000; Post Office,

£5,620,000; telegraph service, £1,120,000; Crown lands, £385,000; miscellaneous, £3,563,000. The Budget estimate of revenue for the financial year, which terminates on the 31st instant is £74,425,000.

Business in the various departments being now virtually suspended for the next few days, it will not serve any useful purpose to go into further details, the usual summary of prices and other features of financial interest will therefore stand over till next week.

At the half-yearly meeting of the shareholders of the Caledonian Railway Company, held at Glasgow, on Wednesday, a dividend of 5½ per cent. was declared.

The cost of the English colonies for the year 1872-3, as given in an official return, was £1,817,471, which is less, by about £928,000, than the cost four years earlier. The diminution in the cost of regular troops is about £902,000.

At the annual meeting of the Britannia Fire Association, held on Wednesday, the premiums were stated to be £63,317, and the losses £35,988.

The following statement shows the receipts for traffic on the undermentioned railways for the past week, as compared with the corresponding week in 1874:—

Railway.	Miles open. 1875	Receipts.	
		1875 £	1874 £
Caledonian	737	—	—
Glasgow and South Western	315½	15,359	14,346
Great Eastern	763	43,304	41,179
Great Northern	517	53,229	48,108
Great Western	1,525	94,006	97,576
Lancashire and Yorkshire	430	63,783	60,022
London and Brighton	376½	23,259	22,613
London, Chatham and Dover	153½	15,179	13,962
London and North Western	1,582½	161,986	158,215
London and South Western	—	32,384	29,550
London, Tilbury and Southend	45	—	—
Manchester and Sheffield	259½	—	—
Midland	944½	109,221	100,030
Metropolitan	8	9,380	8,329
„ „ District	8	5,647	4,131
„ „ St. John's Wood	1½	472	430
North British	839	40,184	37,173
North Eastern	1,379	121,774	117,463
North London	12	6,888	6,869
North Staffordshire Railway	190	10,088	9,565
„ „ Canal	118	1,754	1,688
South Eastern	350	27,910	28,598

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