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THE PAPACY AND THE CRAFT.

IN our issue of the 17th ult. we noticed an attack on our Order by the Bishop of Orleans, Mgr. Dupanloup. In our remarks we avoided all appearance of flippancy. We argued the case calmly, on its merits, and we fancy we had no difficulty in pointing out the absurdity of most of those formidable denunciations which the reverend Bishop of Orleans so condescendingly levelled at our Institution. We hear now that His Holiness the Pope has addressed to Mgr. Dupanloup a letter of congratulation, thanking him most cordially for his pamphlet against Freemasonry. We can have no possible objection to the Bishop of Orleans thus seriously committing himself by an egregious act of folly, or that the Pope should exhibit still greater unwisdom by applauding this act of a dependent prelate. In the sense that Freemasonry no more needs any apology than does Christianity itself, we might very well permit these attacks to pass unnoticed. But there are many who hold that, just as there can be no smoke without fire, so can there be no violent explosion of anger unless there pre-exist some just cause for irritation. It is for the especial benefit of those who foolishly imagine that every one who attacks some person or institution has some just ground for doing so, that we resort to the malevolent onslaught on our Order by a section of the Romish priestcraft. In doing this we shall strive most earnestly to avoid giving offence to the Roman Catholic members of the Brotherhood.

Mgr. Dupanloup was pleased to say in his pamphlet, "Freemasonry, in its spirit, essence, and action is the enemy of Christianity." As a political body it is "eminently dangerous," and he urged his flock "to shun a society which is the negation of all religion, and the enemy of all society." This sounds well, but it is "*vox et præterea nihil*." There is not an atom of truth in the whole pamphlet, so far as we have gathered its contents from a summary given of it by the *Standard* correspondent. At the risk of repeating ourselves, we will remark that Masonry is the enemy of no religion. It is not a political body at all, and cannot therefore be eminently dangerous as such. It is not "the negation of all religion," for the basis of Masonry is religion. It is not "the enemy of all society," for its efforts are unceasing to benefit society. We are aware these statements of ours are merely counter-assertions, but they differ so far from Mgr. Dupanloup's assertions that it is in our power to prove them. We are violating no oath of secrecy in drawing attention to our Constitutions, for these are published by the authority of Grand Lodge. What find we under the first head "concerning God and Religion?" "A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth, for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it might, he is not excluded from the Order, provided he believes in the glorious architect of heaven and earth, and practise the sacred duties of morality." Again, under the second head "Of the Civil Magistrate, supreme and subordinate," it is written: "A Mason is a peaceable subject to the Civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to

every lawful authority, to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country." What of irreligion, what of eminent danger to the body politic is there in these laws of Freemasonry? To affirm that every Mason observes these laws at all times, were as contrary to the experience of every day life as to affirm that every Christian is a rigid observer of the tenets of Christianity, that every Jew obeys the Decalogue, every Mahomedan the teachings of the Koran. The weakness of individual members is no ground for aspersing the character of the general body, or what shall be said of Christianity, of Judaism, of Mahomedanism, of every other creed that has existed, or may exist from the beginning to the end of time? The writer of an article in the April number of *Le Monde Maçonnique*, on Spanish Masonry, draws the following distinction, the propriety of which admits of no doubt. Speaking of the attempts on the life of Narvaez, and on the ex-queen Isabella, by Merino, and of the risings in Madrid and Catalonia in 1846 and 1848, he says: "*Il est de la dernière évidence, bien que quelques uns de ceux qui jouèrent un rôle dans ces événements furent Maçons, il est de la dernière évidence que les coups de main contre les personnes ne furent pas l'œuvre de la Maçonnerie.*" As well might it be said that all Christians are thieves, because some have been guilty of theft, or all Spaniards assassins, because this Merino sought the life of his sovereign. But it is absurd to argue with men who will not be convinced. If Mgr. Dupanloup is, or has been, a Mason, he is wilfully making a false statement when he says that Masonry is "the negation of all religion." If he is not a Mason, his utterances are worthless; he knows nothing of those whom he is denouncing. As for our Order being "the enemy of all society," does either the Bishop or the Pope believe that the President of the French Republic—to take the most appropriate illustration that occurs to us—is an enemy to society in France or elsewhere, that he would approve a society which is "eminently dangerous," as a political body? The Pope is said to have been a Mason. Be this as it may, dare he assert with any sense of truth that "the nefarious character of the sect being known, there is no honest man who must not turn from it with horror." Are the thousands and thousands of Roman Catholics who have been or are Masons not honest men, merely because they accord to others the same privilege they claim for themselves, namely that of worshipping God according to their own fashion.

If these things had been said of us by little children we should have smiled at them pityingly, and reproved them gently. But they are the utterances of men supposed to be sane. However, *Quem Deus vult perdere, prius dementat*. There is every symptom of insanity in the Pope and his Ultramontane supporters, to judge at least from the madness of their conduct, both ecclesiastical and political. Does this prefigure their overthrow, or are we threatened with a return of that ecclesiastical tyranny which so long held all Europe in chains during what are known as the "dark ages?" Who lives will see.

FREEMASONRY IN PORTUGAL.

OF the early history of our Order in this country we have only the most meagre details. In 1735, a commission was issued by the Grand Lodge of England, during the Grand Mastership of Lord Weymouth, to

Bro. Gordon, to establish a lodge in Lisbon, but of the efficiency and fate of this Lodge nothing whatever is known. Some years later, Brothers Coustos, a Protestant jeweller of Berne; Alex. J. Mouton, a Paris jeweller; Th Braslé, with a few other brethren, boldly attempted to establish a lodge in Lisbon, but their work was hardly yet begun when Mouton, and shortly after, Coustos, in March 1743, found themselves in the clutches of the Inquisition. The former, being a Catholic, was released, after having been put to the torture, and sentenced to banishment. The sufferings of Coustos need not be described at length. for, doubtless, most of our readers have read the sufferer's own narrative. Suffice it that after having been racked several times, he was, at length, condemned to the galleys for four years. Through the intercession, however, of the English Ambassador, our Government were enabled to obtain his release. We hear nothing further of any lodges in this country, the one fact of note that is recorded for many years being that in 1776, Major d'Alincourt and Don Ayres de Orvellas Peracao, were seized at Lisbon and sentenced to fourteen months' imprisonment. In 1792, the Queen ordered the Governor of Madeira to deliver up all Freemasons to the Holy Inquisition, an order which was punctually carried out. The order, however, contrived to maintain its ground in the country in spite of the many persecutions, as at Oporto in 1795 and in Lisbon 1796). Lodges continued to spring up, as in Lisbon, Coimbra, and other cities and towns. Moreover the officers of foreign ships helped greatly to promote the Order by allowing Masonic meetings and initiations to take place on board, the frigate "Phoenix," in particular, being mentioned as one on board which the Lodge "Regeneration" was constituted in 1797. The chair of this Lodge was successively filled by Bros. Pope, Andr. Ign. da Costa, and José Maria d'Aguilar Cordova. In its turn it constituted five other Lodges. But in spite of the secrecy observed, and the unusual precautions taken to prevent discovery, the brethren were not unfrequently molested, their most violent oppressor in 1800 being the General Superintendent Diego Ign. de Pina Manique. At length, and in spite of all these difficulties and dangers, the year 1806 witnessed the establishment at Lisbon, of the Grand Orient of Portugal, Bro. Egaz-Moniz, according to other authorities Bro. Seb. José de Sampaio, being chosen Grand Master, an office he continued to hold till 1809. When, in 1807 the French troops under General Junot entered Portugal, the brethren besought his protection, which was accorded. However, this good understanding was subsequently disturbed though it cannot have been of long duration, as in 1809, Bro. Fernando Romao d'Alaide Teioe was chosen Grand Master. Further persecutions followed the third invasion by the French under Massena, and in 1810 thirty of the most distinguished brethren in Lisbon were put in chains and shipped off to the Azores. This lessened the activity of the Lodges, yet we read that, in 1812, there were thirteen Lodges in Lisbon, the mother Lodge holding its meetings in the Convent of St. Vincent of Fora. Under a Constitutional Monarchy the Order flourished, but when, in 1823, John VI. was reinstated on the throne he issued a decree against Freemasonry, five years' transportation to Africa being the penalty incurred. Don Miguel was also a most violent opponent of the Order. After the return of those emancipated in 1834, Lodges were again formed in the chief towns in the kingdom, those in Lisbon acknowledging Bros. Carvalho and Saldanha as Masters; while those in Oporto acknowledged Bro. Manuel da Silva Passos. In 1837 an attempt was made to settle all differences among the Portuguese Orients, but it failed. These all worked according to the French rite, but in 1837 the Scottish rite was introduced, and, after 1840, became more general, the number of Lodges working under it in 1845 being seventeen. Thus there came to be four Grand Orients: the Lusitanian, more properly Provincial G.L. of Brazil; the Irish, under G.L. of Ireland; the G.O. of Passos-Manuel, and the G.O. of Costa-Cabral. Amongst Masonic Institutions the Central Benevolent Council is especially noticeable, both by the extent and energy of its labours. At present there is only the Grande Oriente Lusitano at Lisbon, which is the head of all the regular Lodges in Portugal. These are fifteen in number, six in Lisbon, six at Oporto, two in Spain (Seville and Cadiz), and one at Augra do Heroismo, Fayal. During the last ten years Masonry has made great progress; the Grand Orient recognises the three symbolic

degrees, and four higher (Elect, Scotch Master, Knight of the East, Rose Croix).

The authorities we have consulted are Findel chiefly, and Thory.

OBEDIENCE TO THE LAW NECESSARY ON THE PART OF EVERY FREEMASON.

BY A PAST MASTER (*English Constitution*).

THERE is nothing more indispensable to the character of a good and worthy Freemason, nothing more strongly insisted on in the ancient charges than obedience to Law. A Freemason can be held worthy of respect and esteem amongst his brethren, and of being permitted to continue in the enjoyment of the privileges of the brotherhood, only whilst his conduct shows that he has a regard for, and strives to obey in all things the moral law, which is the Divine law, and also the law of the land in which he lives, the obedience of which is indeed required by the Divine law itself, and thus ultimately rests upon the same authority with that of the most strictly moral precepts. The charges of 1722 begin with the words:—"A Mason is obliged, by his tenure, to obey the moral law;" and the second charge says:—"A Mason is a peaceable subject to the civil powers, wherever he resides or works." No man who lives in habitual disregard of any precept of the moral law is worthy of a place in the Masonic brotherhood. His life is inconsistent with the very first principles upon which it is constituted, and at variance with the very purpose for which it exists. Flagrant violation of the moral law exposes a Brother to Masonic censure, and if persevered in to the punishment of suspension or of expulsion. Nor is the case otherwise with regard to the law of the land. It has, as has been said, the sanction of Divine authority. "Let every soul be subject unto the higher powers," says the Apostle Paul. "For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God . . . wherefore ye must needs be subject, not only for wrath, but also for conscience sake," (Rom xiii. 1-5). "Put them in mind to be subject to principalities and powers, to obey magistrates," says the same apostle to Titus (Titus iii. 1). "Submit yourselves to every ordinance of man for the Lord's sake," says the Apostle Peter, "whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment for evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men," (1 Peter ii. 13-15). Freemasonry, then, is in exact accord with the Book of the Law, the Holy Bible its great Light, when it requires obedience of the law of the land as an essential condition of membership in the Order and of a full enjoyment of its privileges, censuring and punishing violations of that law. Even although the things enjoined or forbidden by the Law of the Land may be otherwise in themselves things indifferent with regard to the moral law, yet the law is to be obeyed, and every good and worthy Freemason will sincerely endeavour to obey it. He may think that it would be better if some special enactment were repealed, and he is quite entitled to use all constitutional and lawful means to get it repealed, but meanwhile he will submit to it, and not transgress it. The brotherhood cannot countenance any one in transgression even of a law concerning the wisdom and utility of which great doubts may prevail. A distinction ought certainly to be made as to the degree of censure or punishment to be inflicted between one case and another; and the transgression which does not in its own nature imply any immorality beyond that of not rendering due submission to the authority of "the powers that be," is not to be dealt with so severely as one in which the immorality is gross, and would be so if there were no law on the subject in any human statute book. But if the particular law of the land which is transgressed is one enforcing by penal sanctions a Divine law, if the transgression of that human law is at the same time a gross and flagrant violation of the moral law, then Masonic censure ought to be severe, and punishment ought to be inflicted, that the high character of the brotherhood may be maintained, and a brother persevering in such iniquity ought to be expelled, that reproach may be wiped away. To receive him, his guilt being known, as if he were of immaculate reputation, or to screen

him by avoiding to consider or inquire into the case, is inconsistent with the principles of Freemasonry, is a shame to the Lodge in which it takes place, and is calculated to bring dishonour on the whole brotherhood.

We have been led into these reflections in consequence of the attempt again made, and defeated, in the present Session of Parliament, after many similar attempts and defeats during the last thirty-five years, to get an Act passed for the Legalisation of Marriage with a Deceased Wife's Sister. Of course, if the prohibition of such marriages were nothing more than a human law, even although it might seem to us a wise and good one, calculated to promote the welfare of society, we should have no right to find fault with the persevering endeavours to get it repealed. But we believe it is founded upon the Divine law, and that any connection with a deceased wife's sister is properly regarded by the law of the land as incest, which no form of marriage can sanctify, or in the least degree abate its odiousness. The Divine Law of prohibited degrees is be found in Leviticus xviii. 6-17. There are those who tell us that this law was only for the Jews. But we have not learned to regard the Old Testament as no longer of any authority. Our Lord said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," (Matthew v. 17-18). And how has this part of the Old Testament Law been in any way fulfilled, so that it should now be regarded as a thing of the past? The ceremonial law of the Jews has passed away, with all its symbols and all its rites, because it has been fulfilled to the utmost in Christ. Its very purpose has ceased, and to attempt any observance of it now would be contrary to its own purpose and nature. Moreover, the abrogation of it is clearly declared in the New Testament. But nowhere in the New Testament do we find an abrogation of one jot or tittle of the Moral Law, delivered by God to Israel at Mount Sinai. The statutes concerning the civil polity of the Jews were expressly adapted to their circumstances during their abode in Canaan, and were evidently intended for them alone. But nothing of this kind can be said of any moral precepts. Moral precepts are equally for men of all races and conditions and times. Morality does not change, nor the necessity for moral commandments and prohibitions pass away. There is no law of Prohibited degrees in the New Testament, but the Law of the Old Testament is recognised as binding not only on Hebrew Christians but on Gentile Converts, when the Apostle Paul says to the Corinthians: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife," (1 Cor. v. 1), and exhorts them to put away from among themselves, "that wicked person," (1 Cor. v. 13)—and that the law of Leviticus xviii. 6-17 was not for the Jews alone, but a revelation of the will of God, equally concerning all kindreds, and peoples, and tongues, and nations, clearly appears from what follows it, and several other special prohibitions of the grossest kinds of wickedness which were delivered to Moses along with it. "Defile not ye yourselves in any of these things: for in all these the nations are defiled that I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants," (Leviticus xviii. 24-25). But then it is said, there are special and express prohibitions as to certain specified degrees, from the seventh to the seventeenth verse of this chapter of Leviticus, and that of a deceased wife's sister is not among them. Those who depend on this argument to maintain that marriage with a deceased wife's sister is not prohibited by the Divine Law have failed to look to the general prohibition of the sixth verse, with which the Law of Prohibited Degrees begins:—"None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord." This is the law, and the verses that follow are evidently intended to show the limits of its application, not by a complete Table of Prohibited Degrees but by examples. As a dotted line marks a circle, these examples mark out the limits to which the prohibition extends; and from the earliest ages of the Christian Church the law has been commonly interpreted on the principle that the mention of each special relationship proves the application of the law to all relationships of equal degree; and this principle was adopted by the

Reformers of the sixteenth century. The relation of a woman to her deceased sister's husband is the same in degree and nature with that of a man to his deceased wife's sister, and the former being specially mentioned as within the limits of the prohibition, the latter must be regarded as within them also. But an attempt is made to set aside all arguments against marriage with a deceased wife's sister, on the ground that the relationship is one of affinity. Those who thus treat the subject might as well at once say that they care nothing for the authority of Scripture; for in Leviticus xviii. relationships of affinity are specified as well as relationships of affinity as included in the prohibition, and the two classes of relationships, those of consanguinity and those of affinity are mingled together in the order in which they are mentioned, as if to shew that God makes no difference between the one and the other. However, the advocates of the repeal now sought of what has been a law of all parts of the United Kingdom ever since the introduction of Christianity, think they can still make out a strong case, and overbear all opposing considerations, by reference to the 18th verse of this 18th Chapter of Leviticus, which they always assume to be part of the law of Prohibited Degrees, although the very difference of form gives reason for thinking that it is nothing of the kind, but a law on a different subject. "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime." Here, they say, is an *implied permission* to marry your wife's sister after your wife's death. And on this supposed *implied permission* some have been found willing to risk the provocation of the Divine Majesty by the sin of incest, of which they are aware that they must be held guilty if their confidence in the *implied permission* were erroneous! And this, although they read—or may read, if they choose to take the trouble,—in the margin of their Bible, for *a wife to her sister*, the words *one wife to another*, a translation which the Hebrew idiom makes extremely probable, and which makes the verse a prohibition of polygamy.

We shall proceed no further in the discussion of the question of the legalisation of marriage with a Deceased Wife's Sister, nor say one word of the arguments that have been urged for and against it, on social grounds, or with reference to domestic purity and domestic happiness. Our purpose has been only to show, as briefly as possible, the reasons we have for believing it to be contrary to Divine Law. And, in so doing, we have also shewn our reasons for holding the same opinion as to marriage with a Deceased Brother's wife. Deeming any such connection, therefore, incestuous, we regard those who are guilty of entering into it as unworthy of being permitted to associate with men who strive to render obedience to the moral law, and therefore unworthy to be members of the Masonic brotherhood. And even if the Divine Law did not condemn them, as we hold that it does, they are unquestionably guilty of a wilful breach of the Law of the Land, and, on this ground alone, would be liable to severe Masonic censure. Their pretended marriages being illegal, they are liable to the charge of living in concubinage, even if it were not to be pronounced incestuous concubinage; and Freemasons ought not to tolerate this in any of their number.

The Bill for the Legalisation of Marriage with a Deceased Wife's Sister, so often introduced into Parliament,—we believe 24 or 25 times—and so often lost, has been always promoted by hired agents of men who have broken the law, and desire to be freed from the bitter consequences of their own misconduct. The whole agitation on the subject has been kept up by a few wealthy persons, who having contracted pretended marriages with sisters of their deceased wives, are ready to expend any sum that may be necessary, and in any way in which it will serve their purpose, to get their incestuous connections recognised as legal marriages, and their illegitimate children declared legitimate. Their pretended marriages aggravate the offence of the odious connections into which they have entered. The form of marriage, in such a case, could not be gone through in this country without fraud and imposition. No clergyman nor registrar would have anything to do with it unless imposed upon by deliberate falsehood. The man who is guilty of such things ought to be held infamous, and if there are any such in the Masonic Brotherhood, they cannot too soon be driven from the portals of every Lodge.

[We readily insert the above, from the pen of a distin-

guished Mason, but we do not hold ourselves responsible for the views he has ventilated. We are, indeed, well assured that if the existing law is to be effectually defended it must be on broader grounds than those upon which a Past Master rests his case. If an existing law cannot be defended on utilitarian grounds it certainly cannot be maintained, simply because the Jewish Code may have sanctioned it.—Ed. FREEMASON'S CHRONICLE.]

THE ROYAL ACADEMY EXHIBITION.

WE hardly think that there are so many individually great pictures in this collection as we have seen on former occasions, though, perhaps, more generally good ones than usual. There are certainly very few that can be called actually bad, and few that will not meet with general approval. The portraits are very numerous, as usual, but they are more pleasing than many we have seen exhibited. There is a decided reduction in the number of portraits of gentlemen on horseback which, formerly, gave rise to so much unconcealed disapproval. We shall allude to the landscapes presently, but will remark here that the small pictures, as a rule, display, to our taste, more excellent workmanship than the majority of large ones. There are but few sea-pieces, and we miss the high sea-lines and green waves of Mr. J. C. Hook, though in No. 308, "Land of Cayp," we see one of the best pictures in the Exhibition, to say nothing of "Hearts of Oak," No. 474, which, by the way, more nearly reminds us of his former efforts. The most attractive picture in the Exhibition is, undoubtedly, No. 853, "The 28th Regiment at Quatre Bras," by Miss Elizabeth Thompson. Her masterly production, "The Roll Call," in last year's Academy, naturally excited general curiosity as to what she would give us this year, and we venture to think she has caused disappointment to none. The incident she has selected furnishes her with good material for the display of her talents, and in the picture under notice we once more recognise a most accomplished and carefully studied work of art. There is not a figure in it that is not a complete study in itself. She has chosen the moment when the enemy have just unsuccessfully charged the square. The time is well chosen for depicting a variety of expressions in the faces of the soldiers. The stern, anxious faces of the older men, taught by experience that a repulse does not always mean defeat, is strongly contrasted with the levity and reckless sense of security depicted on the faces of the young recruits unacquainted with the fickleness of warfare. The enemy are rather conspicuous by their absence, which, we think, is rather detrimental to the full effect of any representation of an actual engagement. The scene of this obstinate fight, we are told, took place in a field of "particularly tall rye." We do not think that impression is borne out in the picture, for there is certainly none to be seen standing anywhere, and the little in the foreground which represents fallen, or rather trampled down rye, does not strike us as bearing much resemblance to rye, even in its brightest form, much less to rye pressed under foot of man and horse. There is too much prismatic colouring we venture to think in the foreground. Miss Thompson's forte is clearly in figure-drawing. Here she is at once correct, and marvellously clever in arrangement and life-like effect. Come we now to M. Philippoteau's "Charge of the French Cuirassiers at Waterloo," No. 613. In representations of battle-fields our neighbours have ever excelled, and to them almost exclusively does this branch of the art belong. In the picture before us we see a freedom of handling, and a masterly grasp of the subject which will contrast very favourably with any similar attempt we have seen. M. Philippoteau introduces us not so much to an incident of the great fight of the 18th June as to a general view of it. Here his picture materially differs from that of Miss Thompson. In freedom and breadth we consider it decidedly superior. Nor is that faithful adherence to detail, which is of such vital importance in depicting an actual occurrence, in any way wanting. The main interest of the picture is centred in a square of Highlanders, resisting a charge of French Cuirassiers. The combatants are equally represented, and a picture of hard fighting is admirably depicted. In the back ground other squares are formed, engaging other squadrons, and thus the artist has faithfully portrayed a very important feature of Waterloo, where we all know Napoleon's greatest efforts were directed to dislodge our army by repeated cavalry charges, following close upon murderous discharges of artillery. There is little to be said about this painting that is not all praise; but we think the prostrate figure of the Cuirassier in the foreground is decidedly of extra dimensions.

Mr. Millais' pictures deserve no mere passing notice, and we shall allude to his portraits just now, leaving his landscape paintings to separate description further on. No. 222, "Miss Eveleen Tennant" we place first in order of excellence, and imagine our selection will be one generally agreed to. This picture is simple in design, and thus far coincides with the idea that "beauty unadorned is adorned the most." We gaze upon one of the most beautiful faces possible; dressed in a red dress, and wearing a "Rubens" hat. Miss Tennant wants no more suitable attire, and no more skilful artist to do justice to her charms. Admirers of *brunette* beauty will be charmed with it. No. 262, with the laconic title "No," represents a young lady, apparently decided upon breaking the heart of some tender swain; she holds a letter in her hand, bearing, we suppose, the unwelcome intelligence. It is one of those studies of critical decision which we have so often admired by this skilful hand. 289 and 293 are portraits of two little girls, daughters of Evans Lees, Esq., of Woodfield, Oldham. They do not please us much, and the interest we might otherwise take in them is somewhat distracted by the elaborate background. No. 214, "The Crown of Love," is one of those romantic subjects the delineation of which has always been intimately associated with Mr. Millais' name. The lover, bearing the "dear weight" of the princess whom he had "dared to love" in his

arms, "to where the mountain touch'd the sky," by the decree of her proud father, is seen climbing the height. The face of the girl is a marvellous mixture of love, hope, and dread, as though too surely conscious of the price of the wooing, for "she was won in death." It is a grand picture, and we like it the more as being one link more in the chain of similar subjects which have delighted us in former exhibitions.

Mr. Frith contributes the full number allowed to an exhibitor, eight, and we do not hesitate to say that No. 75, "Sophia Western at the inn fire," is his best performance. The face and figure are *ravissantes*, the subject simple, and one that appeals at once to the understanding. Space will not allow of further comment on his other pictures than to mention No. 249, "La belle Gabrielle," No. 579, "Black and blue Eyes," and 614, "Polly Peachum" (a most fascinating Polly), as his most successful efforts.

Mr. Jant pleases us in his portraits more than any other exhibitor, in the solidity and breadth of his painting. Most beautiful do we consider No. 313, "Mrs. Johnston Stansfeld." Not that the face is more than ordinarily good-looking, but we select this as his best of six very good pictures, for the merits we have just alluded to. No. 191, "The early Post," representing three girls in the perusal of apparently highly interesting letters, is another of his we consider very meritorious.

E. Nicol, whose humorous Irish pictures we always look forward to, does not disappoint us this year. Nos. 561, "Always tell the truth," and 1,159, "The Sabbath Day," are in his happiest style. The old lady, with her green umbrella, door-key and books, trudging through the rain to church, is a perfect study of the strict observer of religious duties. We do not consider the landscape paintings altogether satisfactory. There is no concealing the fact that a practice of gaudy colouring prevails to an unpleasant extent in the modern school, and we never recollect more glaring instances of this defect than in the present exhibition. Our greatest artist, Millais, cannot be held to be much more free from it than many of the small fry, and the example of so great a painter may influence others in the adoption of glaring pigments. No. 74, "The fringe of the Moor," and 265, "The representation of a forsaken garden," both by Millais, though exhibiting marvellous skill in the handling of elaborate detail and perspective, are we think overpoweringly brilliant in colouring. The first landscape we ever saw of his, "Chill October," two years ago, gave promise of something much better. We find little difficulty in selecting the paintings of W. Jay, No. 558, "Far from the busy haunts of men," of V. Cole, No. 237, "Richmond Hill," 513, "Loch Seavaig, Isle of Skye," and 1213, "Summer noon," of R. P. Richards, No. 568, "The meeting of the Ribble and Udder," of G. E. Hering, No. 889, "Kildonan," and 1186, "Loch Etive from Bonawe—evening," of A. A. Glendenning, No. 894, "Under the Beeches," and 903, "Through the Woods," and of P. Graham, No. 81, "Crossing the Moor," and 49, "Highland pasturage," as amongst the landscape pictures which pleased us most. There are many little pictures, however, which struck us as particularly good, though painted by artists comparatively less known than some we have mentioned, notably No. 552, "Near Streathley on Thames," by J. Whipple, No. 814, "A little farm on the Trent," by J. Peel, and 469, "A quiet spot," by W. S. Lloyd.

ANIMALS.—Of animals we find quite the average number, and, perhaps, above the average excellence in manipulation. Somewhat a new feature is introduced, in the shape of portraits of some noted race horses, to wit, No. 72, "Aventurière," and 501, "King Lud," both winners of the "Cesarewitch," and 77, "Gang Forward," winner of the "Two Thousand," all by C. Lutyens. Best known in animal paintings at the present time is Mr. Ansdell, and we are glad to find his tastes have been transferred from the savage to the domesticated animals. No. 186, "The Intruders," contains some exquisite calves, 523, "Quarrying in the Highlands—Loch Laggan," some quiet, sleepy looking horses, and 1178, "The anxious mother." . . . A magnificent pack of bloodhounds is represented in No. 217, "Lord Wolverton's bloodhounds," by G. B. Goddard. Frisking about in every possible position, the dogs display thorough mastery in the drawing of a difficult subject.

There are some pictures which form a class *per se*. We allude to those that appeal directly to our sympathies, and we shall briefly touch upon some of these: No. 626, "The last of the Garrison," by B. Rivière, is one of great merit. We see depicted the traces of some desperate encounter. Destruction has done its dire work, as the hole in the door, the tenantless room, the broken fragments on the floor testify, and certainly not less eloquent is the faithful hound lying wounded against the wall. A beautiful piece of painting is this dog, dumb only in the conventional sense of the word, wonderfully eloquent in his solitary fate. No. 1,177, "The Wedding Dress," by F. D. Hardy. What a dark side of a bridal picture is here represented by the pale, worn-out faces of the dress makers. Hood's lines, which accompany the picture, are a fit companion to those in the "Song of a Shirt." No. 527, "Hardly earned," by Miss L. Starr, is another touching picture, and painted in this clever young artist's best style. The poor governess, returning from giving music lessons, has fallen asleep in a chair before a fire, whose very smallness was the secret of its inability to sustain life; one arm lies across her breast, as though drawing her scanty shawl about her for the sake of warmth. Her comfortless room, with its shabby carpet and furniture; her frail form, dressed in mourning, and the absence of anything calculated to cheer, unite to tell a tale unfortunately no less true than sad.

Turning from "grave to gay," we find some very clever pictures of great humour dispersed about the Exhibition. No. 107, "The Barber's Prodigy," by J. B. Burgess, presents us to a belated customer, looking anything but appreciative of the talented barber's son, whose works of art are being exhibited to admiring friends by the proud parent. In No. 866, "Rejected," by J. M. Burfield, a well-painted picture, is largely assisted in effect by very quaint humour. The "King Charles" majestically follows his lady in her disdain, and turns his fat back upon the "rejected."

We are glad to renew acquaintance with Don Quixote, too, who is

admirably portrayed by Mr. L. J. Pott, in No. 1,200, at a ball of the duke and duchess. The hero of the windmill is presented in most orthodox shape, the innocent occasion of much mirth to the other guests, owing to his pedantic gallantry. No. 919, "The First Touch," by J. Groy, depicts Pat and his pig, the one proposing, the other disposing with a vengeance. "Pat" has put "the first touch" of whitewash on the wall of his cottage, and stands back a little to admire the effect, whilst "pig" has overturned the pot of whitewash in his too inquisitive efforts to satisfy his hunger.

REVIEWS.

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

Practical Masonic Lectures.—By SAMUEL LAWRENCE, Past Grand Master and Past Grand High Priest of Georgia, Atlanta, Ga.: Published by the Author.

It is not long since we expressed, formally, our approval of the Masonic lectures as the best medium for conveying knowledge to the less experienced of our brethren. In our article headed "Labour and Refreshment," which appeared on the 17th ultimo, we endeavoured to point out the necessity for more fully studying our system. We said, "A Knowledge of Masonry is no more to be obtained by the unaided light of nature, than is the knowledge of any other art or system; nor can a Mason, who has learnt by rote certain formulae, and is able to repeat them faultlessly, be said to have acquired a full knowledge of the Craft, any more than a man who has learnt by heart the rules of the Latin Grammar can be pronounced a good Latin scholar." Familiarity with these formulae, we said, was only "the first step in the acquirement of Masonic knowledge." There still remained to be acquired "the hidden meaning of the many symbols we use, and why we use them." Hence we urged the advantage of the Lecture, "when the hidden meaning of all that is beautiful and good in Masonry is made clear to us." Bro. Lawrence writes somewhat to the same effect. In the first lecture, on "The Symbolism of Freemasonry," occurs the following passage: "Much of the moral force and metaphorical beauty of our symbols is too often lost to the neophyte in the meagreness of our Lodge lectures as generally delivered; and, in some cases, by their entire omission. Yet, to the Mason who will attend Lodge with regularity, and an honest desire to learn, and will bring to the task a candid, inquisitive disposition of mind, they will grow in significance, until they fill the soul with admiration and love for the great truths they embody and convey. Then it is, after the mind has been imbued and filled with their noble lessons, we begin to see and appreciate the value and the superiority of the mode by which these truths are taught and impressed upon us."

In his second lecture "on the Cable-tow," he says: "The study of rituals of forms and ceremonies alone, unless we penetrate into their inner meanings, will not profit us. They should not be neglected; I by no means counsel that. But I would caution you against the bare recital and performance of them as the end of Freemasonry. Too many rest in them, and are great sticklers for words and for usages as they received them." And again, "these forms in themselves are nothing; but they all have a significance, which must be searched for if we would learn them, and become accomplished in the Science." He also quotes Bro. Mackey, to the following effect:—

"Especially, then, should the conscientious Mason recollect that the benefits to be derived from the ethics of Freemasonry, can only be attained by a diligent study of the symbolic system under which its instructions are concealed. The good Mason should always be a bright one. But Masonry is a progressive science, and demands of those disciples who are ambitious of perfection a devotion of time and application to its study. Let him, then, who would honour and be honoured by the Institution, investigate, with untiring industry, its profound principles, and examine with close attention the nature and design of its ritual. Let him not linger at the porch, but boldly enter its sanctuary, and he will find, as he proceeds, flowers of wisdom shewing on every side his path, while his progress onward will be marked with an increasing knowledge and augmented love of the Order."

We can easily gather from these few extracts the spirit which has dictated the publication of these lectures. As to the matter they contain, we shall direct our attention to one or two only, as illustrating the general scope of the work, and its value, especially to the inexperienced brother, whose ambition should ever be to seek more and more light. The Lectures are nineteen in number, the subjects of which are as follow:—"The Symbolism of Freemasonry," "The Cable-Tow," "The Lodge as a Symbol of the World," "The Two Pillars," "The Mosaic Pavement," "The Three Movable Jewels," "The Altar," "The Three Great Lights," "The All-Seeing Eye," "Prayer as a Masonic Obligation," "The Lambskin Apron," "The Funeral Emblems," "The Three Steps on the Master Mason's Tracing-Board," "The Obligations of a Freemason," "The Profound Meaning of the Ritual," "The Universality of Freemasonry," "The Duties and Dangers of a New Lodge," "A Charge Delivered at the Constituting a New Lodge," "The Mark-Master's Degree," "The Royal Arch Degree." Our present remarks will be limited to synopses of two of these, "The Cable-Tow," and "The Obligations of a Freemason." We have been influenced in making this selection by no special motive. Any of the others would have answered our purpose equally well.

The symbol of the Cable-Tow is thus explained. In the first place it reminds a brother of his obligation, and the mystic tie which unites him with his fellows in perfect sympathy and in oneness of principle and purpose. This mystic tie is the Cable or great rope which binds and makes him fast, in the first place, "to God, in whom he declares his faith and trust at his entrance" into our Order. It binds him to the observance of His law, to admire His mercies, to reverence His holy name. And the cable itself, that so binds him is

love, love of God, and its outcome, the love of his neighbour, the brethren around whom this cable is passed having first claim on his services. Between him and them "it is a threefold cord, not easily broken. No length of time or distance can weaken its binding force; but as the ship is held fast by the cable to the anchor, so is he held fast by the mystic tie in all fraternal duty and kindness to his brother, whose honour and interest he will consult and promote, and whose needs he will be prompt to relieve." The Tie or Cable again binds him to "the Institution which commands his love and honour for the sake of the noble and elevating principles it inculcates and enforces." But this mystic tie is not only a cable which binds, it is a Cable-tow, or strong cord which draws. By it we are drawn to each other as brethren. It draws us to the Institution; it draws us to God, to follow and obey His precepts. Then, again, this Tie, like the Cable "of a ship, which is composed of three ropes, each consisting of three twisted cords, the three interlaced in one, making a great rope, which holds fast the ship," holds us fast together with our brethren, our Order, and God, and the mysterious power of the Cable-tow draws us in these three directions:—

Our "obligations" as Freemasons are ranged under three heads:—

- I. Our obligations to the Institution,
- II. Our obligations to the Lodge, and
- III. Our obligations to each other.

As to the first, we are under obligation to preserve that high character which our Order has maintained through all time, "to see that it receive no detriment at our hands, by carefully leading a life above reproach, and consistent with the noble principles and tenets it inculcates. We are bound to the practice of every social and moral virtue, each being the basis on which Freemasonry rests. We are bound to the observance of that law which is laid down in the Bible. We owe it also as a duty to maintain the secrets of our Institution, following, in this respect, the advice of King Solomon, "Discover not a secret to another, lest he that hearth it put thee to shame, and thine infamy turn not away." It is also part and parcel of our obligation that we make ourselves as assured as possible "of the fitness of the material," that is, of any candidate who may seek admission into our Order, "before we propose, or recommend, or accept it," so that we be not even indirectly the means of introducing one unworthy of such introduction. As regards our "obligations to the Lodge, we must be regular in attending its meetings, to obey its bye-laws and regulations, to pay regularly at the appointed times "our quota of dues," "to submit to the awards of our Brethren, rendered, according to ancient usage, in the Lodge," to preserve its "harmony and unity by our conduct outside, as well as within the Lodge," to behave with decorum during attendance, "putting the Master and Wardens to worship," and not to desert them in their work. Our chief obligation towards one another is to be respectful of our Brother's feelings. Such respect, says Bro. Lawrence, "is no more than that respect which is due to a gentleman were he not a Mason;" but on us, as Masons, it is more obligatory to observe it. And it is for this reason—to avoid giving offence to a brother, and so disturbing the harmony of the Lodge—that all disputes concerning religion and politics are strictly forbidden, and sedulously kept out of its doors. Indeed, on general and broad principles, to wound the feelings of another, from love of greed, or fear of loss, or partisan difference in opinion, or from any selfish motive, is scarcely compatible with the character of a gentleman. But, as Masons, we are all gentlemen, and among us, as brethren, 'tis a shame and an outrage—a sin." We are bound to do our Brother no wrong, nor, as far as we can protect him, permit others to do it, "to aid and assist" him "in his laudable undertakings, and to relieve him in his need, as far as we are able, without injury to ourselves, or those dependent on us," to keep his "secrets, confided to us, more sacredly than we do our own. Our own are ours to do with as we will, but our Brother's are his, entrusted to us for safe keeping, and we cannot, without violation of a sacred trust, impart them to another without his consent." Hath not Solomon written: "Whoso discovereth secrets loses his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him; but if thou betrayest his secrets, follow no more after him; for as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shall not get him again. Follow after him no more, for he is too far off; he is as one escaped out of a snare. As for a wound, it may be bound up; and after reviling there may be reconciliation; but he that betrayeth secrets is without hope." We must speak well of our brother, consistently, that is, with justice and truth, and "if we know nothing in his favour, silence is better than reproachful or dubious speech." We should tell him of "all danger that may threaten him," nor warn him only, but help, as far as we can, to extricate him from his difficulties.

These synopses of two of the nineteen lectures will amply suffice to convey to our readers something like an adequate idea of the value of this interesting and instructive work. For valuable it is beyond question, both as to the matter it contains, and the pure Masonic spirit in which it is written. The high position in the Craft which Bro. Lawrence attained is of itself our warrant for accepting his *dicta* with the utmost respect, but apart from this there is in every page of his book the strongest evidence that he must have attained this position by great zeal, great learning, obtained after a most careful study of our symbolism, and a most sincere love for the principles of religion and morality which it inculcates. We are convinced that Bro. Lawrence has acted wisely in acceding to the wishes of his Brethren—over whom in the days that are past he must have presided with such ability—by publishing this series of lectures. We trust they will be the means of securing to him, in his declining years, the reward he so justly deserves, and which unfortunately, as he tells us in his very modest preface, he stands in need of so urgently. The labourer is worthy of his hire, and we trust the brother who has laboured so admirably in the cause of Masonry will have no cause to say his labour has proved a vain effort, and has brought him no reward.

A TRAMP ON THE CONTINENT, BY THREE I.G.'s.

IT is worthy of mention at the outset of these Notes that the party of tourists, of whom I was one, consisted of three bachelors, each was a Mason, and each followed the occupation of chemist; a further coincidence may be mentioned, all held the same rank in their respective Lodges, namely that of I.G. Having resolved on our tour for the summer of last year, and having carefully read up Murray and other guide books, till, in theory at least, we seemed as familiar with the countries we proposed to visit as if we had traversed them every year of our lives, we set off one fine morning, towards the end of August, and, having taken train at Victoria, reached that dull looking outport on the coast of Sussex known of all men as Newhaven. As our trip was to be a pedestrian one, we had provided ourselves with knapsacks, so that we might have as few impedimenta as possible, and to this is due our almost absolute immunity from the often vexatious delays of the Custom house, and the impositions of hotel and other touts. On the Channel passage to Dieppe we felt as much disturbed as the adventurous Robinson Crusoe, who, according to the modern story, was by no means a good sailor:—

Crusoe was not a feller de sea,
For it made him feel, as it always does me,
Sick of life, so he staggered below.

However, five or six hours sufficed to reach the quaint port of Dieppe, and having carefully recouped our inner man for the losses it had sustained aboard the steamer, we gaily committed ourselves to the train for Paris. *En route*, we passed Rouen, a quaint city, with, as our readers are perhaps aware, a fine cathedral and some magnificent churches, among them that of St. Ouen being the most prominent. Rouen is naturally interesting to Englishmen. Here resided the Dukes of Normandy, of whom Duke William the Bastard afterwards became our William the Conqueror. Here, too, in the long war of the 15th century, in the reign of our Henry VI., Jeanne d'Arc was burnt as a witch, hence the monument to her memory in the square known as *La Place de la Pucelle*. Among the noticeable features of this part of the journey should be mentioned the signal women along the line of route, clad in neat, but somewhat short dresses—no Lord Chamberlain exercises any authority over these people—and pretty white caps. We also saw women working hard in the fields. The women's rights' question, indeed, appears to be settled after a fashion, for the women in France have full liberty to do what in England is left wholly to the men. Arriving at Paris, about 5.30 p.m., we traversed the French metropolis from "west" to "east" for the station, *en route* to Basle, reaching the latter town about 2.30 p.m. the day following, having travelled without intermission through the night. Here a short rest, during which we passed from labour to refreshment, and also took a short stroll to see the lions, and then by rail to Zurich. The mountains between Basle and Zurich afford some pretty bits of scenery, and gave us a foretaste of the grandeur to come. Reaching Zurich at 10 p.m., we drove at once to the Hotel Belle Vue au Lac, for a night's rest. Next morning we were up betimes, and after a pleasant jaunt through the streets, we came to the conclusion it deserves all the good things that have been said of it. We should have no objection, indeed, to be transported *en permanence* to the "Margin of Zurich's fair waters." The town contains some 50,000 people, mostly Protestants, and a Masonic Lodge, "Modestia cum Libertate." According to Murray, the Zurichers have wealth without polish, hence the saying "*Grossier comme un Zurichois*," which, like many other sayings, must be taken with a grain of salt. At all events we found the worthy burghers of Zurich as polite and well-bred as in other parts of Switzerland. Having looked at all the pretty sights, by which we mean not the libraries, and museums, and churches, so much as the pretty scenery—had we not come to enjoy the health-giving breezes which, in our chemical jargon has been described as "the best tonic in the whole Pharmacopœia of Nature"—we walked up the Uetliberg, a mountain of 2,800 ft., just high enough to give us a fine view of the surrounding country, and serve as training for the more trying feats that were to follow. Next day we started early by steamer for Rapperschwyll, and right heartily did we enjoy the trip. The Zurich lake may have no pretensions to grandeur, but its passive beauty is very pleasing. On reaching Rapperschwyll we found we were in good time for the train to Ragatz, for the most part a pretty ride along the South Bank of the Wallenstadt Lake, though here and there were high precipices, and occasionally tunnels cut through the solid rock. At Ragatz we stayed some four hours, which we turned to good account, by visiting the gorge and baths of Pfatters, of which we cannot do better than give the following description from Murray:—

"A few yards above the old baths, the sides of the ravine of the Tamina contract in an extraordinary manner, so as to approach within a few feet of each other; a little further they even close over and cover up the river which is seen flowing out of a cavern. The springs are reached through the backhouse, whence a bridge of planks leads to the entrance which is closed by a door. The bridge is prolonged into the ravine by means of a scaffolding or shelf, suspended by iron rods and chains, and is partly cut out of the side. It is carried along the chasm as far as the hot-spring, and affords the only means of approach to it, as the sides of the rent are vertical, and there is not an inch of room between them and the torrent. Formerly the passage was along two, sometimes one plank, unprotected by railings; at present a platform, 4 feet wide, furnished with a handrail, renders the approach to the spring easy for the most timid, and perfectly free from risk. Each person pays 1fr. for admittance. A few yards from the entrance the passage is darkened by the overhanging rock."

The sudden chill of an atmosphere never visited by the sun's rays, the rushing and roaring of the torrent, the threaten-

ing position of the rocks above, have a grand and striking effect. It is almost dark in parts where the sides of the ravine overtop one another, actually meeting overhead, so as to form a natural arch. The rocks in many places show marks of having been worn away by the rushing waters. For several hundred yards the river pursues an almost subterranean course, the roof of the chasm being the floor as it were of the valley. In some places the roots of the trees are seen dangling overhead. Had Virgil and Dante been aware of this spot, they would certainly have conducted their heroes through it to the jaws of the infernal regions. The shelf of planks extends 700 yards from the baths. At its extremity, at the bottom of a cavern, rise the springs, at a temperature of about 100° Fahrenheit, the water being received into a reservoir, nearly 15 feet deep, from which it is conducted in pipes to the baths.

The bathing houses and hotels at Ragatz are supplied with hot water from these springs; it is conveyed thither through wooden pipes, 12,500 feet long, and such is the copiousness of the supply that there is a reduction of temperature of only 2° or 3° in this distance of 2½ miles.

From Ragatz we took train for Coire, and there finished up a good day's work. The day following we started on our tramp through the Via Mala and Splügen Pass for Lake Como and Milan. What we have to say about these places, and of the further progress of the three I.G.'s, I must reserve till some future number.

Y.

CORRESPONDENCE.

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

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LORD CARNARVON'S SPEECH AT THE INSTALLATION.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have perused your leader upon this subject in your issue of 15th inst., but I can find no proper evidence in it either in support of Lord Carnarvon or against me. As to the mere name, "Freemason," or "Freemasonry," I am quite ready to admit that the terms or words are old, say 400 years or so, in England at least, but as to the thing signified by these terms or words in, say the 16th century and the 18th, then I consider a great difference existed. An old 15th or 16th century Freemason was a Mason who was free of his guild, not a man who received our three degrees, and knew the secrets of our system of Freemasonry; for our system of Freemasonry, with its three degrees, and their ceremonials, &c., and also its grand idea of the universal brotherhood of man, was not in existence in the 16th century. You refer to certain similarity of ideas pervading our system of Freemasonry and the old Pagan mysteries; but what of that? That does not prove Lord Carnarvon to be right, and the 1717 theory wrong. For the 1717 theory says, that our Freemasonry has a certain connection with these old "mysteries, it being the *renaissance* in a new dress of Pagan mysticism. The connection however is not ancestral, but rather adoptive. When Desaguliers and Anderson manufactured our Freemasonry, in or about A.D. 1717, they made use of the old Pagan ideas, *inter alia*, with other things, just as served their purpose. The architects of King's College, Cambridge, quite possibly "produced a roof which was the despair of Wren," because they were not speculative Freemasons in our sense of the term, for if they had been, their brains might have got so muddled with good wine that they would have been unable to produce good architecture! However, Wren himself was a pretty good architect and how was it that he got along without being a Freemason? And how about the first living architects who are not Freemasons? You also refer to the Church of Rome; but if our Freemasonry existed before 1717, how was it that the Pope's bull of 1738 said that the Society had only been *recently formed*? Had it existed before 1717, the bull, I would expect, would have hinted as much, and also recapitulated all their *bad* deeds. Then, if our Freemasonry existed before A.D. 1717, how is it that there is no mention of it in the old *extant* records of the Edinburgh, Kilwinning and Aberdeen Lodges, which reach back long before 1717? In fact these old records show and prove that the Edinburgh, Kilwinning and Aberdeen Masons knew nothing of our Freemasonry until some time after 1717. My Own Mother Lodge—the Lodge of Glasgow, St. John, No. 3 bis—has a very fine old Masonic carved box, made in or about A.D. 1684, and the Masons' tools carved thereon, and their position, also show ignorance of our Freemasonry; so with 15th and 16th century books of emblems, &c., which I have examined. I shall not intrude further upon your space, but

I remain, yours fraternally,

Glasgow May 17th.

W. P. BUCHAN.

THE POPE AND FREEMASONRY.

To the Editor of THE FREEMASON'S CHRONICLE.

SIR.—A great social and moral problem is, during the present era, in course of solution: A great drama is from day to day being evolved on the wide arena of Christendom. The watchword is equally to each, *Dieu et mon Droit*, and the ultimate issue equally certain, "*Magna est veritas et praevalabit*," has about it a ring, weighty and powerful, but in basing a judgment upon the contemplation of facts and results one might almost be led to fall back upon the hacknied enquiry of Pilate. Looking upon the Pope, not only as the head of one of the contending parties, the generalissimo of one of the contending armies, but the acknowledged infallible mouthpiece of an overwhelming majority, our attention is the more specially attracted to the nature and direction of his last sortie from his beleaguered

citadel, and we find his Holiness condescending to turn the artillery of invective from the Prince of blood and iron, Dr. Cumming, of Scotland, and all their aggressive allies of toast-drinking, upon the cosmopolitan brotherhood of Freemasons, a brotherhood which may be said to represent the inoffensiveness and loyalty of all the communities into which our race is divided. No weapon formed against it will prosper. Nor even were the Pope able, as he might possibly be willing, to institute a raid upon its members, as is recorded to have been made on the children of Bethlehem, would he find himself nearer his mark than Herod: the Order would carry on, in grandeur and power, the interminable existence which had its birth in the unknown ages of antiquity. But if circumstances do not admit of his Holiness having recourse to the carnal weapons so much in vogue amongst his predecessors, he seems to consider it a duty to exhibit the animus, the manner of spirit he is of, and to let the world at large know his sentiments and the principles which actuate them. To this end he addresses a letter to one of his Bishops, in which he bestows upon him a meed of paternal benedictions for his language and attitude towards Freemasonry. Whatever be the "Secret Mysteries," or the "Nefarious character of the sect," in the estimation of its avowed foes, a very fair and rational opinion may be formed in the matter by the simple process of setting it in direct contraposition to the subjoined unerring and unalterable dicta. "What is particularly useful is the perspicacity with which you demonstrate to all attentive minds the real tendency of the taking words Fraternity and Equality, which have deceived and seduced so many, and the true origin and object of the much boasted liberties of conscience, of public worship, and of the press. After reading your work, no one can doubt that all this came from Freemasonry, to overturn civil and religious order, and, consequently, the Church has wisely condemned those who practise and defend such liberties." Freemasons have here, indeed, wherein to glory, their enemies themselves being their judges. The free and healthy action of that voice in man on which rests all real moral responsibility: the liberty to worship God in public, each one according to his faith and light, and a press untrammelled by caprice or apprehension, not alone a source of information, but at once the mouthpiece and the bar of public opinion. "Such liberties" (the Pope himself does not speak of license or abuse) he and his Church condemn. They have the sanction and approval of Freemasonry.

Yours fraternally,

C. B. F.

ANSWERS TO CORRESPONDENTS.

ENQUIRER.—The subject of your communication will be treated in an editorial next week.

DR. LOTH.—A Review of your work, which is duly to hand, shall appear next week.

We have also to acknowledge receipt of *New England Freemason*, Nos. 1 to 15.

NATIONAL GREAT PRIORY OF THE ORDER OF THE TEMPLE.

AT the Cannon Street Hotel, on the 14th instant, the Earl of Limerick, Great Prior, on the throne, the Report of the Council was amended as to the clause concerning *Past Rank* in the Order, which is recommended to be restored in its entirety. The motion that the Memorial from Dorsetshire should be read and submitted to each Preceptory for consideration was carried by a large majority.

THE GARDEN IN MAY.—In the garden so much depends on the weather during May, that it is difficult to lay down general rules. It is theoretically the month for planting out bedding plants, but in the northern parts of the kingdom, and even the north-eastern English counties, they certainly ought not to be trusted to the beds till the last week, or perhaps, in some seasons, the first week in June. It is better to be in no hurry about it until the weather is quite settled. So, too, dahlias may be planted out, if warm days and nights have set in. Manure-water should be administered towards the end of the month to such roses as are in bud. It will have to be continued vigorously during June, if really good roses are desired. Do not leave too many buds on the standards in such a case, and where three arise from one stalk, mercilessly nipp off the centre one. Late autumn-flowering annuals should be sown at once, and heartease may now be propagated by cuttings to flower at that season. French beans and scarlet runners must be sown in the kitchen garden. Early celery can be pricked out. Watering must be carefully attended to amongst the growing crops, and especially in the strawberry-beds. This often makes the difference between a good and bad crop of this fruit, while all vegetables which are quickly grown are more succulent and tender. Turnips must be watered in dry weather, or they will all be lost. Potatoes should be carefully freed from weeds, and earthen up as they advance. Last year it was found that the earliest crops were best able to stand against disease; and besides planting early, let them be gathered in as soon as ripe. They only deteriorate by being left in the wet.—"Cassell's Family Magazine."

HOLLOWAY'S PILLS AND OINTMENT.—Few ailments are more disheartening, and none more ominous than ulcerations on the surface of the body. Wherever they are situated, it is difficult to cure them unless treated judiciously with some cooling, healing, invigorating application, like this never-failing Ointment. It has worked wonders in making bad legs strong and sound, even when the power of the blood vessels has nearly been destroyed, and almost entire stagnation of the circulation has rendered every other curative means abortive. No sore, wound, or ulcer can withstand its healing influence, which can be most beneficially exerted during the summer months, when the circulation becomes more active and more easily controllable by proper purifying, soothing and strengthening agents.

THE DRAMA.

"Jeanne Dubarry" at the Charing Cross—Comic Opera at the Gaiety.

MR. Field's experiments at his little theatre at Charing Cross have been generally successful. With "Blue Beard" and "The New Magdalen" he made good hits, but his last dip into the dramatic lucky-bag is hardly likely to be so profitable. Mr. Herman, the author of "Jeanne Dubarry," is evidently inexperienced in the art of writing for the stage. In attempting to write dialogue worthy of the exalted personages of his play he occasionally oversteps that boundary which separates the sublime from the ridiculous, and the most dramatic situation is marred by being too long deferred and too much prolonged. Jeanne Dubarry is, of course, the notorious Madame Dubarry. She is represented as being, at the same time, mistress of the King Louis XV., and the sharer, under the name of Delornie, of an honest passion with a satirical writer named René de Jonveney. René's attacks are directed chiefly against the King and Madame Dubarry, and lead ultimately to his arrest. Madame Dubarry's influence with the king procures a pardon, but on learning the real name and position of the lady whom he had loved, under the name of Delornie, René rejects her aid with scorn. His life is saved by the ingenious appeals to the king of a girlish cousin, who had long loved him in secret, and the double discomfiture of the Dubarry ends the play, she being repulsed by the King, who has discovered her secret passion and is rejected by her humble lover. Miss Edith Lynd is the representative of Jeanne Dubarry, and an admirable one in physical respects, but Miss Lynd has much to learn of stage business, and at present is deficient in dramatic force. Mr. Sidney, as René, achieved the success of the evening, and is a welcome acquisition to the ranks of our young actors. The play might have met with more favour had the stage of the Charing Cross been large enough to represent fairly the grandeur and pomp of a court, but no mechanical accessories could have made it a genuine success. "Jeanne Dubarry" is followed by an Operetta, now to London, but already well-known in the provinces, entitled "Cattarina," the joint work of Messrs. Reece and Clay. This little piece is worthy of the reputation of its authors; the libretto is well written, and the music very pretty and catching. Miss Kate Santley appears in the rôle and no more need be said to show how well it is filled. A new tenor is introduced to us in the person of Mr. Walsham, who possesses a very sweet, if not powerful voice, and who only needs a little stage training to make him really valuable in English opera. "Cattarina" was received with great and well deserved favour. Mr. Hollingshead is a man of tact, and ready sympathy with public taste; accordingly he does not offer us a solid joint of Shakspeare during this hot weather, but a salad of comic opera. With a well appointed and well trained French company, in temporary possession of the Gaiety, we are promised the production of some of the best works of Anber, Hérold, Halévy, Boieldieu, &c. No opera bouffe, be it understood, but genuine comic opera. Already we have seen "Les Mousquetaires de la Reine," by Halévy, and "La Dame Blanche," by Boieldieu, and the programme will be frequently changed through the short season. Some of the French artists have already taken their places as public favourites; M. Herbert and Laurent, the tenors, M. Dauphin the bass, and Mdlles. Albert and Arnaud Roques soon confirmed the reputation which they brought with them. We are not inclined, as are some of our critical friends, to exalt foreign art and artists at the expense of our own, and to consider that a Frenchman, merely because he is a Frenchman, must be a better actor than any we can boast. On the contrary, so far as actors are concerned, there are, on the English stage, men who, in their peculiar lines, cannot be surpassed nor hardly equalled in France; but French companies play together better than English ones, there is an air of homogeneity about their performances which makes them appear like a well trained regiment instead of, as is too often the case with our own actors, a fortuitous concourse of atoms.

RAILWAY TRAFFIC RETURNS.

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.		Receipts.	
	1875	1874	1875	1874
Galedonian	737½	51,125	49,349	
Glasgow and South Western	215½	13,815	15,347	
Great Eastern	733	53,013	45,910	
Great Northern	523	57,465	51,385	
Great Western	1,525	113,319	103,250	
Lancashire and Yorkshire	430	67,642	60,621	
London and Brighton	27½	20,784	27,191	
London, Chatham and Dover	15½	22,112	16,157	
London and North Western	1,582½	182,455	169,605	
London and South Western	627½	43,902	31,972	
London, Tilbury and Southend	45	—	—	
Manchester and Sheffield	259½	30,334	29,003	
Midland	956½	121,183	104,853	
Metropolitan	8	9,212	8,500	
" " District	8	5,331	4,578	
" " St. John's Wood	1½	490	449	
North British	830	42,523	38,399	
North Eastern	1,293	131,712	104,370	
North London	12	7,121	6,914	
North Staffordshire Railway	190	10,347	9,562	
" " Canal	113	1,387	1,599	
South Eastern	350	33,793	33,148	

THE THEATRES, &c.

ROYAL ITALIAN OPERA, COVENT GARDEN.—This evening and Tuesday, *FAUST E MARGHERITA*. On Monday, *DINORAH*. On Thursday, *IL TROVATORE*. On Friday, *LOHENGRIN*. At 8.30 each evening.

HER MAJESTY'S OPERA, DRURY LANE.—This evening, *FAUST*. On Monday, *LE NOZZE DI FIGARO*. On Tuesday, *IL TROVATORE*. On Thursday, *LA SONNAMBULA*. At 8.30 each evening. On Monday morning, at 2.30, and Wednesday and Friday evenings, at 8.30, *OTHELLO*.

HAYMARKET.—At 7.30, *A FAIR ENCOUNTER*, *DAVID GARRICK*, and *THE SERIOUS FAMILY*.

ADELPHI.—At 6.45, *TURN HIM OUT*, *NICHOLAS NICKLEBY* and *THE BUNCH OF BERRIES*.

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

LYCEUM.—At 6.50, *FISH OUT OF WATER*. At 7.45, *HAMLET*. On Saturday, a morning performance at 2.30 only.

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

STRAND.—At 7.30, *AN EARNEST APPEAL*. At 8.0, *WEAK WOMEN* and *INTIMIDATION*.

PRINCE OF WALES'S.—At 7.45, *THE MERCHANT OF VENICE*.

GAIETY.—At 8.0, *FRENCH COMIC OPERA*.

GLOBE.—At 7.0, *EAST LYNNE* and *BLUE BEARD*. (Last Nights.)

ST. JAMES'S.—At 7.30, *A PHENOMENON IN A SMOCK FROCK*, *TOM COBB* and *TRYING IT ON*.

ROYALTY.—At 7.45, *THE SECRET*. At 8.15, *LA PERICHOLE*. At 10.15, *TRIAL BY JURY*.

VAUDEVILLE.—At 7.30, *A WHIRLIGIG*, *OUR BOYS* and *A FEARFUL FOG*.

CHARING CROSS.—*JEANNE DUBARRY* and *CATTARINA*.

OPERA COMIQUE.—At 8.0, *ANDREA*.

ALHAMBRA.—At 7.15, *THE ARTFUL DODGE* and *CHILPERIC*.

CRITERION.—At 8.0, *GIROFLE GIROFLA*.

COURT.—At 7.30, *SHORT AND SWEET*. At 8.20, *LADY FLORA*.

SURREY.—*KING HENRY IV*.

CRYSTAL PALACE.—This Day, *SUMMER CONCERT*. On Tuesday, *UN BALLO IN MASCHERA*. On Thursday, *GRAND FIREWORK DISPLAY*. Open daily. *AQUARIUM*, *PICTURE GALLERY*, &c.

ALEXANDRA PALACE.—This day, *CONCERT*. On Thursday, *GRAND GARDEN FETE*. Open daily. *HENGLER'S CIRCUS*, *WOMBWELL'S MENAGERIE*, &c.

FLORAL HALL CONCERTS.—The next will take place on Saturday 20th inst., commencing at 2 o'clock.

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ST. GEORGE'S HALL, Langham Place.—Mr. and Mrs. *GERMAN REED*, at 8.0. Thursday and Saturday, at 3.0 only.

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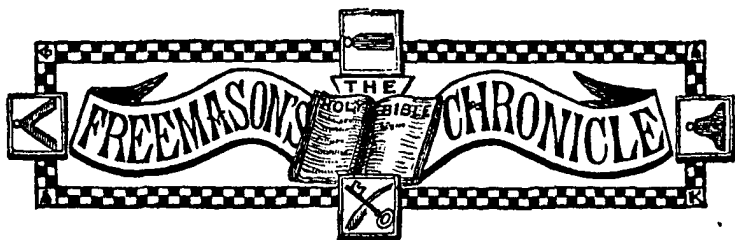
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67 BARBICAN, E.C.

COMMEMORANDA.

THE business of the past week has been mainly the pursuit, the steady, slogging, matter-of-fact pursuit of pleasure. There is no mistaking an Englishman who has once made up his mind for a few days' festivity. He is so resolute, so overwhelming in all his preparations. He looks a little childish over it all, more like a harmless imbecile, who suddenly finds himself at liberty to go whither and do what he likes, than a man who feels he has earned a brief respite from labour and means enjoying it. We have it on good authority *Dulce est desipere in loco*, but when people make fools of themselves, they should do it in a sensible kind of way. And the *loci* are alarmingly on the increase. So much so, that *Dulce est supere in loco*—it is well to be wise occasionally—would seem to be the modern version of Horace's maxim. And the pleasure that is run after, has it any resemblance to the *raie* thing? A holiday like Whit Monday means getting up about the small hours of the morning, a free-fight for standing-room in a railway squash, plenty of gorging and free drinking at frequent intervals, boisterous horseplay, then another hour or two's railway squash—the term, if vulgar, is expressive—and then a return home, more likely than not towards the small hours of the next morning, headachy, out of sorts, or may be, just a little savage with everything and everybody. This is the sort of thing that our holiday makers indulge in with an earnestness of purpose worthy of a better object. However, *de gustibus*, &c. It would not be a holiday, we presume, if the pleasure sought after were a little less ecstatic, a little more sensible. Be this as it may, Whitsuntide has come and gone. The weather was magnificent, the country wore its brightest aspect. No wonder then if Londoners flocked in thousands, and in all directions, to get a sight of the green fields and inhale a little pure air.

The great attraction north of the Thames was beyond all dispute the Alexandra Park and Palace. The Directors had made a liberal provision in the way of amusements. These included a Grand Concert in the large hall, Hengler's Circus, Wombwell's Menagerie, a balloon ascent, several military bands, conjuring by Herr Frikell, athletic sports—these last, by the way, were an utter failure,—with performances dramatic, operatic, and elephantine; in short every conceivable kind of entertainment. The numbers of visitors reached the enormous total of 94,125. Of course, inside the Palace and Grounds all went smoothly enough. There is ample room for even so immense a gathering to distribute itself in comfort, but the getting there, and worse still, the getting away again for home—there was the rub. The railway arrangements proved unequal to the enormous strain. Consequently the long hours of Tuesday morning saw some thousands of holiday folk wending their way home, tired and perhaps disgusted. The Crystal Palace also had its throng of visitors, but the numbers were more manageable, just a little over 40,000. As to amusements, they were much of a muchness—except the fountain display—with those at its Northern rival's, but in both the public thought more of the outdoor than indoor enjoyments. But these were not the only places which offered especial entertainment. All the gardens round and about London had provided something novel in the way of attraction for the

sight-seers, so that the Londoners had no reason to be dissatisfied. It is seldom we have more brilliant weather, and if the kind of pleasure indulged in had far too much of the make believe about it, that too, we imagine, must be taken as an essential feature in the programme.

Other attractions there were on the same day. At Lord's, the first important match of the season, North v. South, for the benefit of the M.C. Professional Fund, was played. North went first to the wickets, but only put together 90 runs (A. Marshall 13, A. Shaw, not out, 26), the bowling of Southerton, who took nine out of the ten wickets, being far too effective. South made 123 (Charlwood 24, Mr. G. F. Grace and Pooley each 22, and T. Pierce 21), or 33 to the good. In its second innings North scored only 72, of which Clayton, the only one who reached double figures, made 27. This left the South just 40 to win, which they did without the loss of a wicket, Mr. W. G. Grace being answerable for 28, and Jupp 13. Thus this three days' match was concluded in a single day, a result unsatisfactory as regards the Professional Fund. There were not far short of 10,000 spectators. The next North and South match is fixed for the 27th, and following days, at Prince's, for the benefit of the Cricketers' Fund. There have been several other matches played, in one of which, Cambridge University v. Surrey, a good total was achieved, the Cantabs making 342 in their only innings, nine of the eleven being in doubles. Surrey scored 170 and 125 in its two innings, being thus defeated by an innings and 47 runs.

In the Athletic world we have to note the Dulwich College sports, held on Saturday, on their own ground, and the Kennington School sports the same day, at Lillie Bridge. At both these meetings the attendance of friends and visitors was very considerable, especially at the former. The Dulwich grounds are prettily situate, and there is always a very fair display of Athletic power. A. Meredith, who won the hurdles, the long jump, the final of the hundred yards, and throwing the cricket ball (distance 93 yds. 2 in.), being the most conspicuous, as he was the most successful performer. Beebe won the walking race, by fair walking, but in slow time. There are few meetings so genial as a Public School Athletic Fête. The boys enter so heartily into the spirit of the contest, and the pretty sisters and she-cousins take such an interest in the various contests. The Athletic Fête in the Alexandra Palace Grounds on Monday presented a sorry contrast. There was no order, no management, in fact. The trial heats should never have been run, and Mr. Clements, the judge, showed judgment in postponing the finals and the two miles open handicap till a future occasion. To-day the most attractive Athletic meeting is fixed to come off at Lillie Bridge. All the world finds its way to this ground on the occasion of the Civil Service Sports. There is always good sport, and good music and gay dresses greatly enhance the pleasure of the night. The various Yacht Clubs have already bestirred themselves into activity, the Royal London, the Royal Alfred, the Royal Ulster and others having held their opening cruises, and not a few matches. Polo, again, is in force at Lillie-bridge, and there is to be a skating-rink there for the ladies. The Four-in-Hand clubs' first meeting is fixed for 5 P.M. on Wednesday next, the *locale* being the Magazine in Hyde Park. The Coaches are now in full swing of work. The Crystal Palace flower show will be held on Saturday next, and there are other botanical fêtes already announced. Thus the entertainments of all kinds as arranged for the present season are both numerous and varied enough to suit all tastes. Nor must we pass over the Royal Academy and the other Picture Galleries, which every one is expected to do more or less thoroughly, or the Operas, both Her Majesty's and the Royal Italian, Madame Christine Nilsson and Mdle Titens being the reigning favourites at the former, Madame Adelina Patti and Mdle Albani at the latter. Perhaps the most important of late has been the production, at the Royal Italian, of Herr Wagner's romantic opera, "Lohengrin." The house was crowded the first night of its performance, the Prince and Princess of Wales, the Duke and Duchess of Teck, the Dowager Grand Duchess of Mecklenburg-Strelitz, the Duke of Connaught and Prince Louis of Battenberg being among the audience. Some parts of the opera were loudly applauded, but others were ill-received. Madame Adelina Patti has also made her first appearance at the same house in Dinorah, while the principal performers at Her Majesty's have been Madame Christine Nilsson and Mdle. Titens. There are, likewise, the Floral Hall Concerts, the Saturday "Pops" at the Alexandra Palace,

the Crystal Palace Summer Concerts, and various at the Royal Albert Hall and elsewhere. We do not doubt that our musical readers will be able to find some pleasure amidst so many attractions; if they cannot, they must be hard indeed to please.

As to home politics, there is but little to excite interest. Parliament re-assembled after the Whitsun recess on Thursday, and forthwith set itself to work. Abroad, there appears to be a very unsettled feeling. Peaceful rumours are in the ascendant. Any immediate disturbance of the peace of Europe seems, for the present at least, unlikely. But we cannot shut our eyes to the fact that the elements of danger are in great force, and that, any moment, a state of things may arrive, when the efforts to maintain peace of the ablest statesmen may be paralysed. Europe is very much in the position of the man seated over an open barrel of gunpowder, smoking his pipe. It may escape an explosion, but the slightest spark will produce one. As to actual news there is little to record. The French Assembly has met again. The Emperor Francis Joseph has returned to his capital, and experienced a very hearty reception from the Viennese. We fancy few sovereigns stand so high in the estimation of the world as the Emperor-King. Spain is in *statu quo*, but the Pope has paid Masonry the very great compliment of abusing us, the new pamphlet of the Bishop of Orleans being the text of his sermon. We refer to this subject elsewhere.

The regular meeting of the Grand Lodge of Benevolence was held on Wednesday, the 19th inst., at Freemasons' Hall, Bro. John Clabon P.G.D., President, in the chair. The Grand Lodge of Benevolence was opened, and Bro. J. Hervey G.S. read the minutes of the former meeting, nominations for brethren to serve on the Board of General Purposes, Colonial Board, Royal Masonic Benevolent Institution, and the Audit Committee. Grants from the former meeting were confirmed, and new grants, to the amount of £301, were awarded to 13 applicants. The Grand Lodge of Benevolence was then closed. Among the members present were Bros. J. Nunn P.G.S., J. Savage P.G.D., J. Smith P.G.P., Brackstone Baker P.G.D., T. Cubitt P.G.P., J. Brett P.G.P., C. A. Cottebrune P.G.P., Hyde Clark D.G.M. (Turkey), J. E. Saunders P.G.D., Henry Smith, J. A. Rucker P.G.D., W. Smith P.G.S., Griffiths Smith P.G.S., March P.G.S., Jas. Willing, J. R. Stedwell P.G.S., J. Wright G.P., Cox, Crick, Hilton, C. Pulman, L. J. Drew, W. C. Parsons, H. Garrod, Kennett, W. Mann, Purkiss, Middleton, H. Gabb, Payne, W. Stephens, H. M. Levy, J. Hervey G.S., H. G. Buss, Pendlebury, &c.

H.R.H. the M.W. Grand Master, having graciously sanctioned the 77th Anniversary Festival of the Royal Masonic Institution for Boys being held at the Alexandra Palace, and the Palace being engaged for 30th June, the Board of Stewards have decided, with the consent of the Chairman, the Right Hon. the Earl of Carnarvon, M.W. Pro. Grand Master, that the Festival shall be held on Wednesday, 7th July 1875, instead of the date originally fixed. The following brethren have been elected as special Stewards:—

Bros. F. Adlard 7, C. J. Morgan 8, W. R. Marsh 9, Joseph Clever 12, C. W. Gray 22, I. J. H. Wilkins 73, Joseph Griffin 90, John Seex 186, Edward Jones 192, Sig. Rosenthal 435, Thomas J. Casworth 813, Samuel Hose 1155, Geo. W. Verry 1278, William Kipps 1531, H. Hacker, Prov. of Hants. I. of W.; Thomas Smith, Kent; J. H. Thompson, Middlesex; Charles Moody, Surrey; Thomas J. Morris, W. Yorkshire; Thomas J. Sabine, Mark Degree; Henry Veun, Rose Croix and the Officers of the Board, *ex-officio*. With power to add to their number.

At the Guildhall Tavern, Gresham Street, on Friday, 14th instant, a testimonial was presented to Bro. Gore, late second Clerk at the Mansion House. In the absence of Benjamin Scott, Esq., the Chamberlain, the chair was taken by Bro. J. B. Monckton. He regretted the absence of the Chamberlain, and in the course of an eloquent speech said he was pleased to have had the opportunity of presenting the testimonial, as he (Bro. Monckton) had started in life as an attorney, in Kent, and at that time he never thought that he and Bro. Gore would be associated in the same Corporation. Bro. Gore, it was true, had retired from it early, but he was pleased to say that he was leaving one post of honour

to fill a similar situation, this time to be Head Clerk in Bristol, where he had been elected without a contest. He then, in the name of his colleagues, presented him with a black marble and bronze timepiece, of novel design, with quarter chimes, manufactured by Sir John Bennett, and a very elegant gold Albert guard, with seal key. The following was the inscription on the timepiece :—

"Presented to J. Holmes Gore, Esq., on his appointment as Clerk to the Justices of the City of Bristol, by his late colleagues of the Corporation of the City of London, in testimony of their esteem and regard. 14th May 1875."

Bro. Gore suitably returned thanks for the valuable gifts, and a vote of thanks was accorded to Bro. Monckton for presiding. Among those present were Bro. H. T. Youle, Bro. Capt. Skey, Major Campbell, W. H. Overall, Rev. T. E. L. Jones, G. J. Winzar, Sidney Smith, Bro. Capt. Sewell, Bro. H. C. Overall, F. S. Knott, Murray, &c.

The public celebration of Her Majesty's Birthday is fixed for next Saturday, when there will be the usual parade at the Horse Guards, the usual Ministerial banquets will be given in honour of the event, while, we doubt not, the Clubs, the Theatres, the Royal and other tradesmen, &c., &c., will exhibit their loyalty by brilliant illuminations in gas or oil. The Birthday proper is Monday, the 24th.

The Arctic Expedition, it is expected, will start on the 29th. Every endeavour has been made to furnish the two vessels with not only what is necessary, but also with what will help them to pass away the long winter nights as merrily as can be. It is possible H.R.H. the Prince of Wales may visit the expedition, the officers and men of which have been most hospitably entertained by the Corporation of Portsmouth.

In the list published in our columns last week of subscriptions announced on behalf of the Royal Masonic Institution for Girls, at the recent festival, the sum of £34 13s appears as having been contributed by North and East Yorkshire. We are requested, however, to explain that of that sum no less than £24 3s was subscribed by the "Alexandra" Lodge, No. 1511, at Hornsea. This Lodge was consecrated in December last, and still boasts of only a comparatively small number of members; and the amount sent up in aid of this deserving charity, through Bro. H. Voight, who attended as a Steward on behalf of the "Alexandra," reflects the highest credit on so young but popular and progressive a Lodge.

We beg to inform those brethren privileged to attend the Quarterly Communication of Grand Lodge, that it will be holden on Wednesday, the 2nd of June, and will be opened at 7 o'clock precisely.

Brother F. Kent, C.C., and P.M. of the Domestic Lodge, No. 177, has been elected a member of the Court of Assistants of the Wheelwrights' Company.

Bro. Syers, the spirited proprietor of the "Oxford," announces his benefit for Thursday, the 10th June next, on which occasion the following artistes will render their services, viz. :—Miss Kate Vaughan, Bro. Harry Jackson, Geo. Leybourne, Bros. Cheevers and Kennedy, F. Jongh-mans, Bro. J. H. Ryley, Miss Barnum and Bro. Will. Ryley, in addition to the regular company. The musical arrangements are under the direction of Bro. Jennings.

We have been informed that the following distinguished members of our Order have joined the London Masonic Club :—Bros. the Rt. Hon. the Earl of Hardwicke P.G.M. Cambridgeshire; the Rt. Hon. Lord Sherborne P.G.M. Gloucestershire; the Hon. F. Walpole, M.P., P.G.M. Norfolk; Lord Pelham, M.P.; Samuel H. Wright P.P.G.S.D. Suffolk; Sir Cordy Burrows, Kt., J.P. P.P.G.J.W. Sussex; Sir F. W. Truscott Kt. P.M., P.G.S.; Dr. Woodman G.S.B. of England; Captain L. J. Parry P.P.G.D.C. North Wales and Shropshire; F. Binckes P.G.S., Sec. Royal Masonic Institution for Boys; S. Waddy, Q.C., M.P.; J. B. Monckton P.B.G.P. Grand Lodge of England.

SPECIAL.

THE FREEMASON'S CHRONICLE OFFICE,
FRIDAY, 5.30 p.m.

ROYAL MASONIC BENEVOLENT INSTITUTION.

THE Annual General Meeting of Life Governors and Subscribers of the Royal Masonic Benevolent Institution was held this day, at Freemasons' Hall, Great Queen Street, Bro. John Savage P.G.D. in the chair. The Secretary, Bro. Jas. Terry P.G.D.C. Herts, read the minutes of the former meeting, and the report of the auditors, which were confirmed. A vote of thanks was accorded to the R.W. the Earl of Shrewsbury and Talbot for his admirable presidency at the last Festival, and also to the 175 Stewards who had, by their exertions, succeeded in getting the sum of £7020 16s 6d for the Charity; also to Grand Chapter for their grant of £500, and to Grand Lodge for the grant of £70 for coals for inmates. It was announced that H.R.H. the Prince of Wales M.W.G.M. had consented to become President of the Institution. The M.W. the Earl of Carnarvon, Pro Grand Master, and Lord Skelmersdale were elected Trustees of the Male and Female Annuity Funds, in place of M.W. the Marquis of Ripon. The Annual Report of the income and expenditure was read, and adopted. Bros. R. W. Stewart, F. Adlard and J. Bellerby were re-elected on the Committee, and Bro. Robert Wentworth Little was elected on the Committee in place of Bro. D. H. Jacobs, who resigned. Bro. the R.W. the Earl of Shrewsbury and Talbot was elected Trustee of the Male Annuity Fund, in place of the late Bro. Benj. Bond Cabbell, and Bro. Major Creaton P.G.D. was elected on the Sustentation Fund. Bros. J. Symonds P.G.D., Warren and Tattershall were elected auditors. The Chairman announced that, in consequence of the deaths of male and female annuitants, instead of 21 male and 15 females, 28 males and 18 females would be elected. The Election for Annuitants then took place, and resulted as follows :—

MALES.

No. on Voting Paper	Name	Forward	To-day	Total	No. on Poll
12	Cooper, Henry Sarel	—	1120	—	1
14	Beckett, John	—	1032	—	2
22	Partridge, Charles	—	896	—	3
15	Graves, Richard	—	894	—	4
23	Walker, Jeremiah	—	853	—	5
18	Weeks, William	—	819	—	6
21	Halsey, James Wilson	—	792	—	7
1	Hicknott, William	25	753	778	8
24	Ough, John	—	740	—	9
32	Harrex, James Philip	—	713	—	10
17	Suter, Thomas	—	690	—	11
8	Kidd, Richard	161	528	689	12
9	Findley, George Scott	370	290	660	13
5	Champion, George	18	575	593	14
16	John, Frederick Peter	—	592	—	15
27	Summer, John	—	549	—	16
25	Iron, William Johnson	—	547	—	17
10	Curran, Charles	349	158	507	18
29	Crawley, Young	—	487	—	19
11	Cook, Osbert	52	414	466	20
33	Withers, James	—	411	—	21
30	Gibbons, Robert	—	410	—	22
3	Lord, Thomas	253	145	398	23
13	Stafford, Thomas	—	377	—	24
2	Pilling, William	57	318	375	25
6	Earushaw, John	5	324	329	26
31	Low, George	—	326	—	27
7	Manger, Nicholas	81	170	251	28

The following unsuccessful candidates polled as under :—

4	Hagan, Charles	—	6	6	—
19	Rogers, John	—	72	—	—
20	Roads, Charles	—	138	—	—
26	Greathead, William	—	5	—	—
28	Noel, John	—	14	—	—

FEMALES.

28	White, Sarah	—	867	—	1
22	Fenton, Eleanor Christiana	—	790	—	2
26	Newnham, Sarah	—	789	—	3
7	Stuart, Margaret	138	628	766	4
29	Gee, Nancy	—	753	—	5
1	Hodgson, Ann	399	299	698	6
25	Warriner, Mary	—	684	—	7
12	Bright Hester	137	538	675	8
31	Hampton, Mary Ann Martha	—	663	—	9
31	Dewhurst, Mary Anne	—	624	—	10
23	Anderson, Elizabeth	—	613	—	11
14	Staubank, Harriet Cecilia	18	561	582	12
33	Buckley, Martha	—	573	—	13
5	Mills, Henrietta	95	453	548	14
4	Radmore, Ann	6	532	538	15
11	Clarke, Ann	176	351	527	16
13	Dawson, Esther	225	284	509	17
6	Stagg, Maria	93	406	499	18

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, 22nd MAY.

- 1297—West Kent, Forest Hill, Sydenham.
149—Peace, Masonic Rooms, Meltham.

MONDAY, 24th MAY.

- 4—Royal Somerset House and Inverness, Freemasons' Hall.
26—Castle Lodge of Harmony, Willis's Rooms, St. James's.
45—Strong Man, Crown Tavern, Clerkenwell Green, at 8 (Instruction).
183—Unity, London Tavern, Bishopsgate-street.
902—Burgoyne, Anderton's Hotel, Fleet-street.
995—De Grey and Ripon, Caledonian Hotel, Adelphi.
R. A. 25—Robert Burns, Freemasons's Hall.
43—St. Paul's, Masonic Hall, Birmingham.
48—Industry, Freemasons' Hall, West-street, Gateshead.
827—St. John's, Masonic Temple, Halifax-road, Dowsbury, Yorkshire.
999—Robert Burns, Freemasons' Hall, Manchester.
R. A. 241—Friendship, Masonic Temple, Liverpool.
R. A. 302—Charity, Masonic Hall, Bradford.

TUESDAY, 25th MAY.

- 14—Tuscan, Freemasons' Hall.
92—Moirs, London Tavern, Bishopsgate-street.
259—Prince of Wales, Willis's Rooms, St. James's.
1158—Southern Star, Montpelier Tavern, Walworth.
R. A. 21—Cyrus, Ship and Turtle, Leadenhall-street.
R. A. 46—Old Union, Albion Tavern, Aldersgate-street.
178—Antiquity, Royal Hotel, Wigan.
226—Benevolence, Red Lion Hotel, Littleborough.
448—St. James', Freemasons' Hall, Halifax.
R. A. 268—Union, Queen's Arms, Ashton-under-Lyne.
R. A. 1094—The Temple, Masonic Temple, Liverpool.

WEDNESDAY, 26th MAY.

- 2—Antiquity, Freemasons' Hall.
193—Confidence, White Hart, Abchurch Lane, at 7.30 (Instruction).
212—Euphrates, Masons' Hall, Masons'-avenue, Basinghall-street.
507—United Pilgrims, Horns Tavern, Kennington.
753—Prince Frederick William, Lord's Hotel, St. John's Wood.
754—High Cross, Seven Sisters Tavern, Page-green, Tottenham.
898—Temperance in the East, 6 Newby Place, Poplar.
32—St. George, Adelphi Hotel, Liverpool.
163—Integrity, Freemasons' Hall, Manchester.
210—Duke of Athol, Nottingham Castle Inn, Denton.
220—Harmony, Garston Hotel, Garston.
256—Naphthal, Masonic Rooms, Market-place, Heywood.
274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester.
290—Huddersfield, Masonic Hall, Huddersfield.
304—Philanthropic, Masonic Hall, Leeds.
324—Moirs, Wellington Inn, Stalybridge.
363—Keystone, New Inn, Whitworth.
503—Belvidere, Star Hotel, Maidstone (Instruction).
724—Derby, Masonic Temple, Liverpool.
750—Friendship, Freemasons' Hall, Cleckheaton, Yorks.
931—Merit, Church Inn, Whitefield.
1033—Townley Parker, Stag Inn, Bradford, near Manchester.
1119—St. Bede's, Mechanics' Institute, Jarrow.
1219—Stangeways, Dog and Partridge Hotel, Fennet-street, Manchester.
1283—Ryburn, Sowerby Bridge.
1392—Egerton, Stanley Arms Hotel, York-street, Cheetham, near Manchester.
1459—Ashbury
R. A. 42—Unanimity, Derby Hotel, Bury.

THURSDAY, 27th MAY.

- General Committee, Girls' School, Freemasons' Hall, at 4.
24—Mount Moriah, Freemasons' Hall.
99—Shakespeare, Albion Tavern, Aldersgate-street.
R. A. 29—St. Albans, Albion Tavern, Aldersgate-street.
R. A. 657—Canonbury, Masons' Arms, Masons' Avenue, Basinghall-street.
39—St. John the Baptist, Masonic Hall, Exeter.
78—Imperial George, Assheton Arms Hotel, Middleton.
100—Friendship, Crown and Anchor Hotel, Great Yarmouth.
111—Restoration, Freemasons' Hall, Darlington.
212—Mona, Masonic Rooms, Croydon.
269—Fidelity, White Bull Hotel, Blackburn.
286—Samaritan, Green Man Hotel, Bacup.
289—Fidelity, Masonic Hall, Leeds.
348—St. John, Bull's Head Inn, Bolton.
367—Probita and Freedom, Bull's Head Inn, Smallbridge, near Rochdale.
591—Downshire, 90 Duke Street, Liverpool.
810—Craven, Devonshire Hotel, Skipton.
816—Royds, Spring Gardens, Warrle.
994—Phoenix, Ship Hotel, Westgate, Rotherham.
935—Harmony, Freemasons' Hall, Salford.
971—Trafalgar, Commercial-street, Batley, Yorks.
1126—Oak Wood, Romley Arms, Romley.
1418—Fraternity, Freemasons' Hall, Stockton-on-Tees.
1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, near Manchester.
R. A. 307—Good Intent, White Horse, Hebden Bridge, near Halifax.
R. A. 337—Confidence, Commercial Inn, Upper Mill.
R. A. 1214—Scarboro', Station Hotel, Upper Soothill, near Batley, Yorks.
K. T.—Plains of Mamre, Cross Keys Inn, Burnley.
M.M. 32—Union, Freemasons' Hall, Cooper-street, Manchester.

FRIDAY, 28th MAY.

- 197—Jerusalem, Freemasons' Hall.
780—Royal Alfred, Star and Garter, Kew Bridge.
861—Finsbury, Rosemary Branch Tavern, Hoxton.
R. A. 134—Caledonian, Ship and Turtle, Leadenhall-street.
R. A. 862—Whittington, Anderton's Hotel, Fleet-street.
62—Social, Queen's Hotel, Manchester.
1061—Triumph, Market Hotel, Lytham.
1385—Gladsmuir, Red Lion Hotel, Barnet, Herts.
R. A. 152—Virtue, Freemasons' Hall, Manchester.
K. T. 53—Royal Kent, Masonic Hall, Newcastle.

SATURDAY, 29th MAY.

- R. A. 29—Harmony, Royal Hotel, Wigan.

IRELAND.

- TUESDAY—121—Seapatrik, Masonic Hall, Banbridge.
193—St. Patrick's, Masonic Rooms, Belfast.

EDINBURGH DISTRICT.

- MONDAY—349—St. Clair, Freemasons' Hall.
TUESDAY—151—Defensive Band, Alexander Hall, Cockburn-street.
R. A. 40—Naval and Military, Freemasons' Hall.
WEDNESDAY—112—St. John, Fisher-row, Royal Hotel, Musselburgh.
THURSDAY—392—Caledonian, Freemasons' Hall.
FRIDAY—223—Trafalgar, 54 Bernard-street, Leith.

NOTICES OF MEETINGS.

Angel Lodge, No. 51.—The monthly meeting was held on 18th May, at the Lodge Room, Cups Hotel, Colchester. Present—Bros. Charles Cobb W.M., A. Welch S.W., G. Gard Pye J.W., the D.P.G.M. of the Province (Bro. Matthew E. Clark), Bro. Fred. A. Cole I.P.M., and about 30 brethren. The ceremonies of initiation and passing having been performed by the W.M. in his usual able manner, the brethren proceeded to the election of W.M. for the ensuing year, when their choice was unanimous in favour of Bro. Welch the S.W. Bro. W. Slaney, the veteran Treasurer of the Lodge, was re-elected to that post, as was also the Tyler, Bro. Gunner. An interesting ceremony then took place, viz.:—the presentation of a handsome testimonial to Bro. T. J. Ralling, who has filled the office of Honorary Secretary for more than four years. The Worshipful Master having invited Bro. Ralling to advance to the pedestal, addressed him as follows:—Bro. Ralling, I have been instructed by the Past Masters, Officers, and Brethren of this Lodge, to present you this evening with a mark of their appreciation of the way in which you have carried out the duties of Honorary Secretary of this Lodge during the last few years. I can assure you that the brethren generally feel that the duties have been so onerous, and that you have carried them out with such skill and ability, that these circumstances call for a mark of their approval. With respect to the Past Masters, I am sure they appreciate the way in which you have aided them, and personally I may say I have received the greatest attention and assistance at your hands—in fact, I could not have carried out the duties of my office had I not been aided as I have been. We have been favoured, by the kindness of our Brother Atkins, with valuable assistance in this presentation. He has, with the ability and skill which has always characterised him, and also with great kindness, engrossed the sentiments of this Lodge on the vellum which you see before you. I will now read it, so that you may hear what is on it. Bro. Cobb then read the following inscription, richly engrossed on vellum, by Bro. C. Wilson Atkins, and handsomely framed:—Angel Lodge, No. 51, of Ancient Free and Accepted Masons of England. To Thomas J. Ralling, Secretary:—Dear Sir and Brother,—We the Worshipful Master, Wardens, Past Masters and Brethren of the Angel Lodge, in presenting you with the accompanying Testimonial, embrace this opportunity to convey to you the very high sense of our appreciation of your valued and zealous services in promoting the interest of our Lodge, and of Freemasonry in general, during the years that you have so ably performed the arduous duties of Secretary, and we also express our sincere wish that the Great Architect of the Universe will bestow on you the blessing of health in this world, to perform the duties He may call upon you to do, and the greater blessing of happiness in the Grand Lodge above. Signed on behalf of the brethren:—Chas. Cobb W.M., Alfred Welch S.W., G. Gard Pye J.W., Fred. A. Cole I.P.M. The Worshipful Master continued—The form of testimonial we have decided upon, Bro. Ralling, is a watch, and I trust you may long live to wear it. I cannot add anything to the sentiments on that tablet: they express the sentiments of the whole Lodge, and they are ratified and confirmed by the presence of the worthy brethren you see around you. May you long live to carry out the duties of Secretary, and to wear the watch I now present you. Allow me to congratulate you, Bro. Secretary, on this occasion. (Applause.) In reply, Bro. Ralling said: Right Worshipful Sir, Worshipful Master, and Brethren,—You will readily believe me when I say that I do not think I ever was placed in a more difficult position than that in which I find myself at the present moment. If I were an orator, like some of our brethren, I might not feel any diffidence, but I can assure you that I am perfectly at a loss adequately to express my feelings on the present occasion. A distinguished public man, in addressing a large gathering in this very room but a few evenings since, stated that whilst listening to the speech in which his health had been proposed, he had had some little misgivings as to his own identity. I fear I must plead guilty to a feeling somewhat akin to his, for after listening to the excessively kind and flattering remarks in which our W.M. has conveyed to me this handsome testimony of your esteem, I have felt that my poor services have been, to say the least, very much over-rated. It is true I have, by your continued confidence, occupied this post for more than four years, and during that time my earnest endeavour has been to carry out the duties to the very best of my ability; but the only reward which I have desired has been your approval where it could be justly bestowed, and your forbearance in any cases in which I may have been found wanting. I have always felt my position to be one of great trust and responsibility, not only in being the medium through which all the funds of the Lodge are conveyed to the Treasurer, but as being answerable for many little matters which do not come before the Lodge at our monthly meetings. On every occasion it has been my endeavour to uphold the dignity of the Craft generally, and of this ancient Lodge in particular, and to promote by every means in my power the comfort and convenience of individual brethren. In this, however, I cannot claim to be an exception to the generality of our members. Do we not meet here for a common object? Are we not all zealous for our Craft, and jealous for the honour and credit of our

Lodge? and I feel sure that there are many brethren who would have fulfilled the Secretary's duties with far greater ability than I have done, though, I hope I may be allowed to say, not with a more earnest desire to do their duty. We are reminded in the course of our ceremonies that nature has implanted in our breasts deep and indissoluble attachment to the land of our birth; and this, I think, may be extended to the Lodge which saw our birth in Masonry. At all events, that feeling of attachment has always influenced me in the fulfilment of my duties. I have felt that, as a dutiful child, I was bound to do all in my power to further the interests of my mother Lodge, even if at times it may have required a slight stretch of my cable-tow; and I hope I may take this handsome gift of yours as an index that I have been to some extent successful. I thank you all, from the bottom of my heart, for the great kindness you have exhibited towards me, not only in the heyday of pleasure, but in the time of affliction; and in accepting this beautiful testimonial, allow me to say that I shall never look upon it without feelings of the greatest pleasure, not only on account of its intrinsic value, but as an evidence of what I esteem far more highly—the good will and good opinion of my Masonic brethren. Once more I thank you. The Worshipful Master: Brethren, I feel that our thanks are due to Brother Atkins for the great skill and ability he has shown in executing this parchment. It is really a work of art, and I am sure I cannot be wrong in moving that a cordial vote of thanks to Bro. Atkins be entered on the minutes. Bro. Welch (Senior Warden): I have much pleasure in seconding the motion. Bro. Ralling: Perhaps I may be allowed to add my own special thanks to Bro. Atkins for so kindly devoting his time and talents in my behalf. I ought to have done so just now, but under the peculiar circumstances of my position, I am sure Bro. Atkins will not feel that I intended any slight to his beautiful workmanship. It entitles him to my warmest thanks. The motion was put and carried unanimously. The watch, which is a handsome keyless English gold lever, bears Bro. Ralling's initials in monogram, and also the following inscription:—Presented to Bro. T. J. Ralling, by the brethren of the Angel Lodge of Freemasons, No. 51, in grateful recognition of his valued and efficient services as Secretary. Colchester, 18th May 1875.

Faith Chapter, No. 141.—This Chapter met on Wednesday, the 19th instant, at Anderton's Hotel, Fleet Street. Comps. C. C. Taylor, the M.E.Z., in the first chair, N. Gluckstein H., and C. Hogard J. There were also present Comps. E. Gottheil P.Z., W. Gompertz S.E., M. Bamberger Treasurer, J. Constable S.N., Pinder as P.S., Longstaff Janitor, and a number of lay companions. Bros. Weingott and Kinnear having been duly introduced, obtained the privileges of the degree in accordance with the prescribed form. In performing the somewhat difficult ceremony the M.E.Z. proved how perseverance, and a resolute will, may conquer obstacles which timid minds would shrink from in despair. There are not a few who complacently accept the coveted honour of First Principal of a Royal Arch Chapter who most unconcernedly ignore the fact that to fill so exalted a position honourably and creditably a tolerable acquaintance at least with the ritual is of the first importance. In these cases they quietly depute a P.Z. of their own, or, if that be not practicable, an obliging one from another Chapter to do the work which properly devolves upon the presiding chief. Comp. Taylor, however had had a truer conception of what was expected from him. He set an excellent example, by showing that although the nature of his daily avocations prevents him from bestowing much time or thought upon the acquisition of the requisite knowledge, he nevertheless managed to make himself sufficiently proficient to enable him to conduct the business of the Chapter to the satisfaction of its members. After a repast, exceedingly well served, under the superintendence of Comp. W. Smith, and to judge by the bright, happy and contented faces surrounding the board, greatly appreciated by the assembly, the various toasts were disposed of. In proposing the health of the M.E.Z., Comp. E. Gottheil P.Z. expressed his surprise and gratification to find that, in spite of adverse circumstances, Comp. Taylor had found time for the attainment of the knowledge necessary for the successful conduct of the business in the Chapter; for this our admiration may be freely given. But the M.E.Z. had another claim upon our esteem, arising from his amiable disposition, noble aspirations, his tact and genial temperament, qualities quite as essential to the well-ruling of either Lodge or Chapter as a thorough acquaintance with the ritual. These qualities were eminently conspicuous in the First Principal, the companions therefore may rest satisfied that while under such guidance the future prosperity of the Chapter is secure. In reply, the M.E.Z. said he felt deeply grateful for the kindness and forbearance which had ever been manifested towards him. Whatever his deficiencies, and of these none were more conscious than himself, they would give him credit that whenever he undertook a duty, he never shirked, but endeavoured to perform it to the best of his abilities. He would take this opportunity to express his grateful thanks to Comps. N. Gluckstein H. and Hogard J. of this Chapter. He was sure the companions must have been pleased and highly gratified with the way in which these two officers performed their onerous duties. Great thanks were also due to Comps. Pinder and Constable, for their valuable aid to Comp. Gompertz, upon whom so much depended, and last, but certainly not least, to Comp. Bamberger, the Hon. Treasurer, who, having the reputation of being a millionaire, is undoubtedly the right man in the right place, an advantageous man, a man capable of being drawn upon to any amount. To each of these compliments the several companions responded in felicitous terms. Comps. Weingott and Kinnear responded to the toast for the exaltees. Comps. Barnett, Constable, Pinder and Kinnear contributed to the pleasures of the evening by various songs, and the happy gathering dispersed at the hour of ten.

Bedford Lodge, No. 157.—A meeting of this Lodge, among whose members are many brethren distinguished in the Craft, was held on Friday evening, 14th May, at Freemasons' Hall, Great

Queon-street, Lincoln's-inn-fields, Bro. L. J. Drew in the chair. Follitt S.W., Walton J.W., Hill P.M. Secretary, Creak S.D., Poole J.D., Buckhurst I.G., and Past Masters, J. Cubitt, Past Grand Pursuivant, W. Holland, Brander, Briggs and Smith. The Lodge having been opened in due form, Bros. Liddall, Gill and Gunter were passed to the degree of Fellow Craft, and Mr. Waterhouse, having been ballotted for, was duly initiated into the Order, the ceremonies being very well rendered by the W.M. The Lodge was then closed, and the brethren sat down to a capital banquet provided by Bro. Francatelli and superintended by Bro. Knill. The W.M. proposed the usual Loyal and Masonic toasts, which were received with great enthusiasm. Bro. Briggs P.M. proposed the toast of the W.M. in eulogistic terms, which was duly responded to. Bro. Mitchell, of the St. Andrews Lodge, responded as a visitor. The toasts of the Wardens, Officers and the Tyler's toast concluded a very agreeable evening.

Confidence Lodge of Instruction, No. 193.—A meeting was held on Wednesday, 19th May, at Bro. Chard's, White Hart, Abchurch Lane, when there were present Bros. Walker W.M., Blackhall S.W., I. Botibol J.W., Blinkhorn S.D., Bedell J.D., Craske I.G., &c. Lodge was opened in first degree, and Bro. S. Botibol, a candidate for second degree, having answered the usual questions, was entrusted, and retired. The Lodge was then opened in the second degree, and Bro. S. Botibol was duly passed. Bro. Gomm, a candidate for third degree, answered the usual questions. The Lodge was then opened in the third degree, and Bro. Bedell, having previously answered the several questions, was raised to the degree of M.M. It was then proposed, and carried unanimously, that Bro. Blackhall be W.M. at the next meeting. The Lodge was then formally closed, and the brethren separated.

St. John's Lodge, No. 221.—Met on 19th of May 1875, at Commercial Hotel, Bolton. Present—Bros. R. Goome W.M., J. M. Rutter S.W., C. Stanley J.W., James Richardson S.D., Job H. Greenhalph J.D., J. W. Taylor P. Prov. G. Org. D.C., Thos. Whitaker Steward, C. Walker, Pro. G. Tyler, Tyler, Matthew Fielding Secretary, G. P. Brockbank P. Prov. G.S.D. Treasurer. Past Masters—Bros. T. Mitchell, Ferguson, Morris. Visitor—Bro. J. Walker, W.M. Lodge 37, Bolton. Business transacted—Opened at 6 p.m., confirmed minutes, proceeded to 3rd degree, raised Brother James Hoyle, closed to 2nd degree, passed Bros. William Hoyle and William Broughton, closed at 8 p.m., adjourned to banquet.

Frederick of Unity, No. 452.—The first regular meeting was held on Tuesday, May 18th, at the Station Hotel, Sutton. Present:—W. Bros. Arthur J. Dickinson W.M., W. Stanley Masterman S.W., J. W. Sagg J.W., J. Robins P.M. and Treasurer, Magnus Ohren P.M. and Secretary, A. F. Jeffery J.D., H. Frances D.C., Edwin H. Sagg Organist, Chas. H. Edmunds I.G., Wm. Church Poole I.P.M., Bros. G. Edward Ohren, F. A. Manning, S. H. Christmas, and W. C. Holmes. Visitors:—Bros. Major George Barlow S.W. 321, S. C. Burke Prov. Grand Master for Jamaica (Scotch Const.), Robert Burder 1347, D. B. Woodward P.M. 171, and E. M. Haigh P.M. 29 and P.G.S. The minutes of last meeting were read, confirmed and signed. Bros. Christmas and G. Edward Ohren were raised, and also, at the request of the W.M. of the Lorne Lodge, No. 1347, Bro. R. E. Burder, who has been initiated and passed in the Lorne Lodge. Bro. Holmes was passed. The Secretary reported that Bro. Charles M. Ohren had been raised in the South Norwood Lodge, No. 1139, and Bro. John Wm. Gray had been passed and raised in the Stockwell Lodge, No. 1339, since the meeting in August last. The S.W., Bro. Wm. Stanley Masterman, was unanimously elected W.M., and Bro. James Robins P.M. was unanimously re-elected Treasurer. Bro. Magnus Ohren P.M. and Secretary moved, according to notice, "That the last edition of the bye-laws of this Lodge being exhausted, that the 'Standing Committee' be requested to revise the present bye-laws, and report thereon at the next meeting of the Lodge, with cost of reprinting," which was agreed to. The Standing Committee's Report was received and adopted. The accounts had been audited, and the sum in the Treasurer's hands was £68 1s. Arrears, £50 10s 6d. A letter was read from the widow of the late Rev. O. F. Owen, requesting that a petition be recommended to the Lodge of Benevolence from this Lodge, being the last Lodge of which the late brother was a subscribing member. The petition was agreed to, and the recommendation signed by the W.M., Wardens and Past Masters, and a sum of five guineas awarded to Mrs. Owen from the Lodge Fund of Benevolence. The Lodge was then closed, and the members sat down to a capital banquet.

Windsor Castle Lodge, No. 771.—The last meeting of the winter session of this Lodge was held in the Masonic Hall, St. Albans-street, Windsor, on Tuesday, 11th May. Bro. Greville Horsley Palmer W.M. The Lodge was opened in due form. The business of the evening consisted in raising Bros. Lester and Gerster to the 3rd degree, and also the initiation of Mr. Joseph Johnson, Windsor, into the mysteries of the Order. A report of the committee on the revision of the bye-law was submitted to the Lodge, and agreed upon. After which, a most interesting event occurred, viz.:—the presentation of a handsome testimonial to Bro. Devereux, the Senior P.M. of the Lodge in acknowledgment of his past and valuable services. Bro. Devereux is one of the founders of No. 771, and through his untiring zeal and energy was erected, opened and dedicated in the year 1861, a most beautiful Masonic Temple, of which every brother connected with it has just reason to be proud. The fabric itself was erected originally by Sir Christopher Wren, the Grand Master of England, in the reign of Charles II., and it was through Bro. Devereux's energy that the freehold was purchased, and interior of the building adorned and embellished, this temple is to be solely devoted to the

purposes of Masonry. It is very gratifying to the members that the various degrees are carried out with dignity and solemnity. The gifts to Bro. Devereux consisted of a handsome clock, a purse of money, and a vellum scroll; also, let us add, the hearty good wishes of the brethren of the Lodge to which he has been so long and zealously attached. Bro. Devereux, thorough Mason as he is, may not be known to the Masonic world generally, but he is highly appreciated by the brethren of Berks and Bucks, of which province he was for some years the Provincial Grand Secretary. The meeting was numerously attended.

St. Oswald Lodge, No. 910, Pontefract.—Met on 19th May 1875. Present—Bros. John Simpson P.M. as W.M., Samuel Slack P.M. as S.W., the Rev. G. S. Dunbar Chaplain and J.W., A. J. Tolson S.D., Dr. Simms J.D., Stewart Lowden I.G., Sergeant Major Blake Tyler, A. B. Timbrell Secretary, A. J. Tolson Treasurer. Past Masters Bros. T. W. Tew D.P.G.M., Savile Wood, J. Horne, Dr. Simpson; Bros. G. Malcolm, J. Gledhill Organist, A. E. Fox, J. W. Lake. Business transacted:—The Secretary announced that he had received from the Lodge of St. John's, Howick, No. 111, under jurisdiction of Grand Lodge of Scotland, two books of lottery tickets, which an accompanying circular requested him to dispose of, the proceeds to be devoted to the clearing off of the debt of the Masonic Hall at Hawick. Bro. Slack passed a severe censure on such a practice, which he stigmatised as an abuse of Masonry, and utterly unworthy of Masons. He proposed that the Secretary be instructed to return the tickets, with an intimation that such proceedings could not be countenanced; and further, that all the spare funds of this Lodge were devoted to English Charities. Bro. J. W. Lake was passed to the second degree. Bro. Savile Wood proposed that an illuminated congratulatory address be presented by the Lodge to Bro. Tew, on his accession to the office of D.P.G.M. of West Yorkshire. Bro. Tew, after thanking the brethren for this cordial expression of their good will, hoped that at the quarterly supper next month every brother would consider himself his guest.

Priory Chapter, No. 1000.—A Convocation of this Chapter, the first since the consecration, was held on Wednesday, the 12th inst., at the Middleton Hotel, Southend. Comps. Wigram M.E.Z., Phillips H., H. Lucking J., Wardell P.S., J. Willing jun. 1st Assistant, Cowper 2nd Assistant, Weston Treasurer, J. C. Johnstone S.E., Frost, &c. The Chapter was opened. The bye-laws were read and unanimously adopted. Fifteen propositions for exaltation were handed in, for which a Lodge of Emergency was called for 16th June. The Chapter was then closed, and the M.E.Z. announced that any companions sojourning in Southend would have a hearty welcome.

Lodge of Montefiore, No. 1017.—A meeting of this Lodge was held on Wednesday, at Freemasons' Hall, Great Queen-street, Bro. Grunebaum occupying the chair, S. V. Abraham as S.W., A. Eskell P.M. as J.W., L. Jacobs Treasurer, E. P. Albert Assistant Grand Pursuivant Secretary, T. Gulliford S.D., J. De Solla I.P.M., and several other brethren. Bro. A. Eskell, late P.M. of this Lodge, was elected a joining member. Ballots were taken for the admission of Messrs. Cooper and Hundler, who were accepted and initiated into the Order. Bros. Berliner and Lee, having shown their proficiency, were passed to the degree of Fellow Crafts. Bro. Pronst was raised to the 3rd degree. It was then unanimously resolved, that Bro. E. P. Albert should be elected a privileged member; also, that it be engrossed on vellum the notification of his having been selected by H.R.H. The Prince of Wales M.W.G.M. as Assistant Grand Pursuivant. There being no other business the Lodge was closed, and the brethren separated.

Middlesex-Lebanon Lodge, No. 1326.—The Installation meeting of this young but rapidly increasing Lodge was held on the 15th inst. at the Red Lion Hotel, Hampton, Bro. Col. F. Burdett P.G.M. Middlesex being present, and Bros. W. Hammond P.G.S. Middlesex W.M., H. A. Du Bois P.G.A.D.C. Middlesex, P.M. 1423, S.W., J. W. Jackson J.W., E. Gilbert S.D., F. Walters P.G.P. Middlesex, P.M., Secretary, C. W. Fox I.G., H. Potter P.M. W.S., J. T. Moss P.G.R. Middlesex I.P.M., &c. The Lodge was opened, and the minutes were confirmed. Mr. W. Crush was initiated. Bros. C. Lucop and F. H. Davis, No. 1423, were passed to the 2nd degree. A board of Past Masters was then formed, and Bro. Hammond P.M. and W.M. elect was re-installed into the chair. After the customary salutation he invested his officers, viz.:—Bros. E. Gilbert S.W., C. W. Fox J.W., S. Wickens P.M. Treasurer, F. Walters P.M. P.G.P. Middlesex re-invested Secretary for the fifth time, R. W. Williams S.D., J. Hammond P.M. J.D., J. W. Baldwin W.M. 1423 I.G., W. Stanton D.C., H. Potter P.M. W.S., H. Gloster E.S., J. Gilbert P.G. Tyler Middlesex Tyler. Several candidates were proposed for initiation. The other business having been disposed of the Lodge was closed. Above 50 brethren then sat down to a very excellent banquet. The usual Loyal and Masonic toasts were given and responded to, and the brethren separated. The visitors were Bros. J. Barnett 87, Trow 359, J. A. Moore 1423, F. H. Davis 1423, T. C. Walls I.G. 141, F. W. Kent 1512, H. Faija 1423, W. A. Simmons 1423, and Arnold 1512.

Kennington Lodge, No. 1381.—A banquet in celebration of the Installation of H.R.H. the Prince of Wales M.W.G.M. of England was held at the Surrey Club House, Kennington Oval, on Wednesday, the 28th ult., and was exceedingly well attended by the brethren. Bro. Allatt, of the Southern Star was present as a visitor. Amongst the members of the Lodge present were Bros. Gardiner W.M., Everett S.W., W.M. of the Domatic, Reeves S.D., Higgins J.D., Koch P.M. Lily of Richmond I.P.M., Stuart P.M. Sec.; Pope P.M., Webb I.G. Upon the removal of the cloth, the W.M. gave "The

Queen and Craft," which was well received and responded to by the brethren. In proposing the health of the M.W.G.M., the W.M. stated that he hoped the brethren would excuse his being somewhat longer in prefacing this toast than on former occasions. He had just come from assisting at one of the greatest gatherings ever witnessed in England, and an event that he should ever remember as a red letter day in his Masonic career. He felt assured that not only every Freemason, but every true-born Englishman would be proud of the position H.R.H. the Prince of Wales had taken that day as the future representative of this protestant country. He could well remember, although young, the death of the Duke of Sussex, and his father being an old, and, he believed, a worthy provincial Mason was, in concert with his neighbouring brethren, grieved at the loss of so distinguished a nobleman and so good a Mason. He also said that he likewise remembered a likeness of the M.W.G.M. in full Masonic costume being published and almost revered by his numerous provincial brethren for his past services to the Craft, and from those early impressions he then thought there was something in Freemasonry more than an empty name, which idea had increased as he grew in years. In conclusion, he hoped that the Craft would continue to prosper under the rule of Albert Edward, and that Englishmen would for many years to come, be able to sing, with heart and voice,

Among our ancient mountains,
And through our lovely vales,
Oh let the prayer re-echo,
God bless the Prince of Wales!

This toast, it is needless to state, was most enthusiastically received, and Bro. Walls contributed the Anthem "God Bless the Prince of Wales." The I.P.M. proposed the toast of the W.M. The W.M. then gave the health of the S.W., who had declined three other invitations that evening, in order to be present at the Kennington banquet. Bro. Everett, in replying to the compliment paid him, said that he felt strongly allied to the Kennington Lodge. He was interested in the welfare of the Lodge as one of its founders, also he was connected with the Surrey Club, at whose Club House they met, and he was anxious and desirous to support the present W.M. in every way in his power. The other toasts then followed in quick succession, Bros. Koch, Stuart, and Pope replying for the Past Masters. The latter, who had been Lodge caterer since its formation, made an excellent speech in bidding the brethren farewell in that capacity. Several other toasts followed, and the brethren separated at a rather late hour, after spending a most enjoyable evening.

Metropolitan Lodge of Instruction, No. 1507.—The regular meeting was held on Friday, 14th instant, at the Metropolitan Club, 269 Pentonville Road. Bro. C. J. Scales as W.M., J. Willing jun. S.W., Yates J.W., Berry I.G., T. Adams P.G.P. Preceptor, and Bros. Cavet, Bles, Ormeston, &c. The ceremony of the first degree was rehearsed by the W.M. Bro. J. Willing then occupied the chair and performed the ceremonies of the second and third degrees, all of which were perfectly rendered. Bros. Kuttentbrun and Shanklin were elected joining members. A vote of thanks was accorded to Bro. Scales for his occupation of the chair, and Bro. Jas. Willing, who had correctly performed the two ceremonies, was unanimously elected W.M. for the ensuing week. This Lodge of Instruction is under good Preceptorship, and excellent working is thereby ensured.

A NEW MASONIC HALL FOR BARTON-ON-HUMBER.

(From the *Hull and Lincolnshire Times*.)

ON Wednesday last this little Lincolnshire town was all astir, that day having been fixed for the laying of the foundation-stone of a new Masonic Hall. The St. Matthew's Lodge, No. 1447, of Free and Accepted Masons, has only been founded some twenty months, but so successful has been its short career, that it was found absolutely necessary to provide a Hall in which the brethren could meet with comfort and convenience. Accordingly, measures were adopted, which resulted in the brethren securing a piece of land on the Brigg-road, and the work of construction was entrusted to Mr. Stamp, of Barton, in accordance with plans designed by Bro. W. H. Wellsted, architect, of Hull. The new building will be of modern classic style of architecture, having a frontage of 25 feet, and a depth of 44 feet. It will be executed in white stock brick with red brick pillars, arches, &c. On the ground floor will be the library and banquet-room, 24ft. 3in. by 32ft. 9in., and a Tyler's residence, with spacious kitchens, fitted with suitable cooking apparatus. On the first floor will be the Lodge-room, of the same dimensions as the library, and adjoining it will be the waiting and robing-rooms, and all the other necessary offices. The weather on Wednesday was all that could be desired, and a large number of officers and brethren from distant Lodges embraced the invitation to be present at the ceremony. Shortly before two o'clock the Lodge was opened in the 1st degree, at the temporary Lodge-room in the Odd Fellows' Hall, W.M. Bro. W. Swallow presiding. There were also present, Bro. Major W. H. Smyth, Deputy Provincial Grand Master of Lincolnshire; Bro. the Rev. Dr. Ace, P.G. Chaplain of Lincolnshire; Bro. M. C. Peck, Grand Secretary of N. and E. Yorks., the Worshipful Masters of several Lodges in both provinces, and many Grand and Past Officers. The following Lodges were represented:—Isle of Asholme, 1482; the Ancholme, 1282; the Yarnborough, 442; the Pelham Pillar, 792; the Lindsey, 712; the Alexandra, 1511; the Humber, 57; the Minerva, 250; the Kingston, 1010; the Bayons, 1286; the St. Albans, 1294; the Constitutional, 291. At the time appointed the brethren left the Odd Fellows' Hall in procession, and walked in prescribed order to the site of the new structure, the novelty of so many

brethren in full Masonic attire attracting considerable attention. On their arrival at the site the brethren filed to the right and left, and faced inwards, the W.D.P.G.M. of Lincolnshire and other officers of rank passing into the centre of the square formed round the stone. The service, as arranged, was then proceeded with. The architect having handed the plans to the D.P.G.M., Bro. Smyth expressed his approval of them, and informed the architect that, having inspected the drawings, he was able to compliment Bro. Wellsted upon the skill and care he had evidently bestowed upon them. He felt sure that under his supervision such a structure would be raised as would answer in every respect the purposes for which it had been designed. The secretary then read a copy of the document which, together with some coins and a copy of the *Hull and Lincolnshire Times*, had been placed in a phial and secured in the cavity of the stone; and the due preparations having been made, the stone was lowered to its place and duly proved by the W.D.P.G.M. with square, level, and plumb rule. The silver trowel used in the ceremony was beautifully engraved, and on the blade was the following inscription:—"Presented to Bro. W. H. Smyth, W.D.P.G.M. of Lincolnshire, on the occasion of laying the foundation-stone of the new Masonic Hall at Barton-on-Humber. 19th May 1875." The Chaplain having offered prayer, the cornucopia and various elements were severally handed to the W.D.P.G.M., who completed the ceremony according to ancient usage. Before returning to the Lodge room,

Bro. W. H. Smyth W.D.P.G.M. addressing the assembly said:—It is always customary, at this stage of the proceedings, to make a short address to the brethren, but, on this occasion, I shall so far deviate from the ordinary custom as to address myself to the ladies and the other visitors who are not Masons, who have honoured us with their presence to-day. They may have come here to see a sight, as they would go to see a play, and to criticise the actors. But we, as Masons, know perfectly well that everything we do here has a deeper significance. Every letter and character of our proceedings, every legend we have in our Lodge lectures, every emblem which you have seen used to-day, has a significance of deeper import, and reminds us of certain things which are here unseen. What is Freemasonry? and who are Masons? I would answer, with regard to the second question, Freemasons are a band of men bound together by a bond of unity to make each other happier, better and wiser than they could otherwise be. (Hear, hear.) And what is Freemasonry? The neophyte is told it is a peculiar system of morality, veiled in allegory, and illustrated by symbols; but this I consider most cold and uninviting. I am not satisfied with it. Certainly it is a peculiar system of morality, but it is more than that, it is deeper than any system of morality; it is a handmaid, an assistant to religion. (Applause.) A really good Mason cannot carry out the principles inculcated within his Lodge without being a better man than he would have been otherwise. (Hear, hear.) It is "veiled in allegory." We all know what an allegory is, and, as I have already told you, we have, in our ceremonies, many stories and legends, told by way of allegory. We are not bound to accept them all as facts, but each has a meaning, to teach us some great truth; and, I believe, really do so. (Applause.) It is "illustrated by symbols." You have had, on this occasion, a number of symbols brought before you; so many, indeed, that time will not permit of our going through them all, or to explain their meanings. In the first place, there is the symbol of the lewis—a little implement by which the stone is lowered down into its place. It consists of three pieces of metal, and the two pieces could not perform the service required without the piece placed inside, which renders the whole perfect. That represents that a son ought to assist his parents in their old age. The stone itself was not dug out of the quarry in the state you see it now; it was a rough, unpolished, massive stone that nobody could build with. This represents the mind of man in the savage state, before it has been converted and taught by education, and other means, to make itself useful to society. But the perfect ashlar, as you now see it, represents the man polished and educated, and fitted to take his place in society. (Applause.) The corn, wine, oil and salt, which you have seen placed on the stone, are emblems of abundance and prosperity, of cheerfulness and joy, of peace and love, of purity and perpetuity. I have now done. Before the procession returns to the Lodge and I close this meeting, I will ask my brethren to join with me, according to ancient custom, in the prayer to the Great Architect of the Universe, that their work thus begun in order might be concluded in peace and closed in harmony (So mote it be.) The National Anthem was then sung, and three cheers given, after which the brethren returned to the Lodge, and concluded the business. Subsequently a banquet was provided at the George Hotel, when over 100 brethren sat down under the presidency of the W.M. Bro. Swallow, and the customary Masonic toasts were honoured.

PROVINCIAL GRAND LODGE OF FREEMASONS FOR BERKS AND BUCKS.

THE annual Grand Lodge of Freemasons for the province was held at Aylesbury, on Friday, 14th inst. The Lodge opened for business in the Corn Exchange, at half past one, under the presidency of the Right Worshipful the Provincial Grand Master, Sir Daniel Gooch Bart., M.P., a good muster of the brethren from all parts of the Province being present. The accounts having been passed, the Provincial Grand Officers were duly appointed and invested, as follow:—Bros. W. W. Moxhay 414 S.G.W., R. Hayles 840 J.G.W., Rev. F. W. Harnett 840 Grand Chaplain, Rev. W. F. Campbell 574 A.G.C.H., Geo. Chancellor 1101 Grand Treasurer, W. Biggs 574 Grand Secretary, C. V. Childe 1101 Grand Registrar, J. Bunce 574 S.G.D., Tolley 771 J.G.D., Captain Brownrigg 1410 Supt. Works, Dixon 209 G.D.C., Ballard 945 A.D.C., J. T. Stransom 1101 G.S.B., T. Cook 948 G.O., S. G. Payne 591 G. Pur., C. Nowell Assistant ditto, S. Bradley 414 Grand Steward, Freeman 1101 ditto, George I. Cosburn 574 ditto, Bro. E. Baker 414 ditto, Ferguson 1101 ditto, C. W. Carter 771 ditto. The banquet afterwards took place at the George Hotel, and was attended by a numerous party of the brethren.

PROVINCIAL GRAND LODGE OF OXFORDSHIRE.

THE Annual Provincial Grand Lodge of Oxfordshire was held on Tuesday last in the Apollo (University) Lodge Room, Oxford, under the auspices of the Bertie Lodge. Bro. Aneas J. McIntyre, the Grand Registrar of England, who is in charge of the Province, presided, and was supported by Bros. His Royal Highness Prince Leopold, R. J. Spiers, D.P.G.M., P.G.S.B., R. Havers, P.S.G.D., F. P. Morrell, J.G.D., many past and present officers of the Provincial Grand Lodge, &c., &c. The minutes of the last Annual Provincial Lodge and of the Lodge of Emergency having been read and adopted, Bro. Randall, the Provincial Grand Treasurer, read his report, which was a satisfactory one, and was carried.

The Charity Report was read and approved, £10 was voted to the Masonic Charities, and £10 to the Oxford Charities. A Charity Jewel was presented to Bro. F. P. Morrell, and a bar to Bro. Rev. H. Adams Pickard, and it was announced that jewels and bars were due to other members but had not yet been received.

Bro. R. J. Spiers resigned his office of Deputy Provincial Grand Master after a service of upwards of 20 years. A vote of thanks, proposed to him by Bro. the Rev. H. Adair Pickard, the W.M. of the Apollo (University) Lodge, and seconded by Bro. Walter Thompson, the W.M. of the Alfred (Oxford) Lodge, was carried with enthusiasm.

The acting Provincial Grand Master then invested his officers for the ensuing year, as follow:—

Bros. the Rev. Reginald Bird, Deputy Prov. Grand Master; Galpin Prov. Senior Grand Warden; H. R. Cooper Smith, Prov. Junior Grand Warden; Rev. R. W. Pope, Rev. A. Ayton, Prov. Grand Chaplains; T. Randall, Prov. Grand Treasurer; Williams, Prov. Grand Registrar; Sinclair Franklin Wood, Prov. Grand Secretary; W. H. Horn, Prov. Senior Grand Deacon; Jason Saunders, Prov. Junior Grand Deacon; C. Bishop, Prov. Grand Sup. of Works; Julius Sladden, C. J. S. Spaulding, Prov. Grand Directors of Ceremonies; W. Eaglestone, Prov. Grand Sword Bearer; Plumridge, Prov. Grand Organist; H. Williams, Prov. Grand Pursuivant; J. Jenkins, Prov. Assistant Grand Pursuivant; H.R.H. Prince Leopold, Gordon Campbell, C. G. Paget, Walter Peppercorn, J. E. C. Bodley, Prov. Grand Stewards; W. Stephens, Prov. Grand Tyler; G. Norwood, Prov. Assistant Grand Tyler.

Bro. F. P. Morrell proposed a resolution, of which he had given notice at a previous meeting, that the present Charity Committee, which consists of representatives of each Lodge with the addition of the Provincial Grand Wardens and the Provincial Grand Chaplains should be a committee for the purpose of carrying out the election of any candidate from this province to either of the Charities. This was seconded and carried unanimously. The members of the Provincial Grand Lodge and many other Masons afterwards dined in the Council Chamber, under the presidency of the Acting Provincial Grand Master. The dinner was an excellent one, and the wines very fine.

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