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FACT v. ASSERTION.

THE relations presently existing between our Order and the head of the Roman Catholic Church have been the subject of frequent comment in these columns. We have pointed out the folly of these attacks upon us by the Ultramontanes. To begin with the Bishop of Orleans's pamphlet, he denounced Freemasonry as a political body that was "eminently dangerous," "By its profound and unceasing political, social, and revolutionary action, it is a constant danger to society; it is the laboratory where revolution is prepared in the dark." And again, "It is the negation of all religion, and the enemy of all society." As one fact is worth a hundred assertions, we were content to point out that to the Order so terribly denounced belonged no less a personage than Marshal MacMahon, Duc de Magenta and President of the French Republic. The Order which included in its ranks the chief of the State in France could not accurately be described as the "enemy of all society" except on the assumption that such chief was one of a band of men who had sworn the destruction of society. Within a fortnight of our notice of this attack the Prince of Wales was formally installed R.W.G.M of the Order in England, and then in due time comes the counter blow to this demonstration of English Masonry in the shape of a letter from the Pope to the Bishop of Orleans, thanking him for his pamphlet, and asserting that "the nefarious character of the sect being known, there is no honest man who must not turn from it with horror." Thus much is mere recapitulation of what has appeared previously in our pages, and with every confidence we leave it to the judgment of our readers to decide whether these arrogant assertions of the Pope and his Bishop are or are not the "baseless fabric of a vision." We imagine the facts of the case are with us, the allegations on the side of our antagonists. But it is possible, we think, to go a step further, and to prove, not by assertions merely, but by facts, that the Papacy, from a political point of view, has invariably been "the negation of all religion," except that which itself professed, and the "enemy of all society" whenever it suited its own purposes. Of course, on this, as on all previous occasions, we shall scrupulously avoid saying a single word that could cause offence to those members of our society who profess the Roman Catholic faith. What we advance will rest on a tolerably solid substratum of truth. For the few illustrations of our statements we shall give chapter and verse, so that our readers will be at no loss to judge of our accuracy.

The political history of the Papacy is one uninterrupted series of meddling with the peace and quietness of society all over the world, sometimes nominally in the interests of religion, at other times to assert its supremacy as a sovereign power. Being more remote from Rome than most other Christian countries, England has escaped the damaging influence of Papal interference to a greater extent than most European countries. Yet the meddlesome interference of the priesthood in our government has more than once been productive of serious harm to the reign of law and order. A few of the most prominent cases with which our readers are familiar will suffice to prove this. Thus, in the reign of the first Plantaganet, a monarch of considerable learning, and of transcendent abilities as a ruler, no sooner had he raised A'Becket, his Chancellor, to the Archdiocese of Canterbury, than the arrogant claims of the churchman induced in the country a number of civil broils. The moment he ascended the throne Henry resolved to curtail the pretensions of the priesthood to the exercise of

temporal power within his realm. His selection of Becket as a fit instrument to carry out this project turned out to be a great blunder. But though the object of the king was a patriotic one, Becket preferred exciting discontent in his native country to exercising the more appropriate functions of a minister. Instead of promoting enthusiasm for the cause of religion and order, he set himself to thwarting, as far as he could, the plans of his lawful sovereign. True, in the first instance, he accepted the Constitutions of Clarendon, which defined the limits of clerical influence; but when the Pope rejected these constitutions, Becket contrived to evade his oath, and the result was years of political trouble in a country that would otherwise, as regards this single question, have enjoyed years of uninterrupted peace. Again, John is a monarch whose memory is not held in much esteem among Englishmen. We regard him mostly as the tyrant from whom the Associated Barons and Stephen Langton, Archbishop of Canterbury, extorted the earliest charter of our liberties. We despise him, too, for the weak surrender of his sovereign rights to Pope Innocent III. But here, again, is an instance in which the church first fanned the flames of discontent between the king and his barons, to the end that its influence in the country might become more powerful. John's reign was tyrannical throughout. He acted chiefly on violent and brutal impulses, but while we read with shame of the bullying and cowardice of this Anglo-Norman king, we cannot shut our eyes to the active participation of the church in all the commotions of the time. And, tyrant or no tyrant, Rome cared but little about the rights of the barons when it had secured its own. The lines of Shakespeare never fail to excite the patriotism of Englishmen.

"That no Italian priest
Shall tithe or toll in our dominions;
But, as we under heaven are supreme head,
So, under Him, that great supremacy,
Where we do reign, we will alone uphold,
Without the assistance of a mortal hand:
So tell the Pope; all reverence set apart
To him, and his usurp'd authority."

It was this same Pope Innocent who preached a crusade against the Albigenses, a harmless, inoffensive people, whose only sin was that they rejected the claims of the Papal clergy over them. This people were extirpated. They were called heretics because they differed in some particulars from the Church of Rome. Hence their destruction. In the weak reign of Henry VI., Cardinal Beaufort scrupled not to exercise influence as a churchman in the cause of civil strife. We fully recognise that the struggle between the Cardinal and Humphrey of Gloucester was a political one, yet the influence of the Church was used, not to allay strife, but to promote it. Again, an attempt of the Spainards under Philip II. to force the Inquisition on the Netherlanders, the persecution of the Huguenots, the action of the Romish Church during the Thirty Years' War. All these are so many more evidences that Rome stood at nothing when a question arose whether she or the sovereign power in other countries should prevail. Even now, when the Pope has been despoiled of all his temporalities, his Vatican decrees, if, or wherever enforced, would deprive every one of civil freedom. These things, as we have said already, are not assertions. Every student of history is aware of their occurrence. Different writers may have placed each a different complexion on the several events we have alluded to, but from whatever standpoint we regard them, the fact of their occurrence remains. We may endorse the views of those who assert the power of Rome, or of those who deny it. It is indubitable that the

Romish Church has interfered, and does interfere, in matters civil. It interferes openly when openness is the more politic course to pursue, but also secretly when secrecy is desirable. Now Masonry, against which so many denunciations have been levelled, enjoins in all countries respect for constituted authority. Just as it requires in all its disciples the profession of a religious faith, yet leaves the nature of that faith to individual preference, so it insists that all Masons, in whatever country living, shall obey the law. It is openly proclaimed in our Constitutions that a Mason must be, firstly, a religious man, and, secondly, a good citizen. The very essence of Masonry is that its professors shall believe in God and respect the "Civil authority," whether such authority take the form of an autocracy, as in Russia, of a constitutional monarchy, as in England, or of a republic, as in the United States. It is one thing to wish that all the world should be of one mind politically and religiously, but the degree of respect we claim for our own views must, in fairness, be conceded to others. Masons recognise the justice of this view, but political Rome does not. *Et voilà tout.*

MASONRY AND CITIZENSHIP.

IT has been well said, by a thoughtful writer, that some of the noblest impulses of our nature may be inspired by seemingly inadequate motive forces. The soldier will die for the honour of the two figures which indicate the number of his regiment; a fanatic will submit to persecution, and even martyrdom, for the sake of some half-truth which has vividly impressed his imagination; and even the Atheist, whose godless creed, like the icy temperature of the Arctic circle seems utterly unfavourable to the growth of the nobler passions, will sometimes astonish us by the dignity and the persistence with which he presses upon our notice his poor schemes for the regeneration of mankind. He who has a noble creed, and is impressed with deep convictions, has small excuse for the display of the selfish side of humanity. The world is not yet so far advanced, either in civilisation or refinement, that it can afford to permit any member of the human family to play the part of the Lotos Eater. While wrong, injustice, and poverty remain in our midst, we, who care for the future of humanity, are morally constrained to do our best to advance the great interests of our race. The mere duties of citizenship, for example, entail much more onerous responsibilities than most of us imagine. Society has moral as well as legal claims upon the individual, and he who merely pays his poor rate, or serves on a jury, can scarcely claim to have fulfilled all the obligations of social life. He is compelled to contribute in the one case, and to give his time to the consideration of questions of fact in the other, and no well-regulated mind will for a moment think that with the due performance of functions such as these the duty of the citizen is at an end. Religion, in many cases, supplies the motive force which compels attention to the higher moral obligations of life. But this great force, immensely valuable as it is when well regulated, is often marred and narrowed by the poor dogmas of contending sectaries. The Christian citizen of the world, whose feeling of brotherhood embraces all mankind, is no doubt a very agreeable person, but not unfrequently he permits his noble creed to remain a mere theory. Brotherhood, in its true sense, is often with him indissolubly united with the church, and although he persuades himself that he cares as much for a Theist or a Bhuddist as he does for the members of his own communion, in practice his brotherly feelings are sadly hampered by his prejudices. The mystic tie, which binds Masons together in fraternal bonds, knows no such limits as these. The Mason is not merely a brother to all those, of whatever creed or colour, who have passed the portals of the Masonic Temple, but the ethics of the Craft teach him a morality which for breadth and grandeur cannot be surpassed by any system of merely human origin. He is a citizen of the world by virtue of his "calling and election," if we may venture for once to give a secular meaning to the technical language of Theology. He is a good subject of the State, a good neighbour, and a good husband and father. He learns to understand something of the complicated nature of human associations, and, while clinging with tenacity to the doctrine of self-help, he is yet alive to the divine grandeur of the morality which teaches us to help each

other. Charity, happily, is in some measure a noble contagion. Many a man who has lived wholly for himself, who has gloried in the character of the Sybarite, has felt the emotions of pity and mercy awakened powerfully within him by the example and teaching of his Lodge. He enters a new world, and learns, for the first time perhaps, that "it is more blessed to give than to receive." He realises that thousands of helpless creatures are dependent upon the charity of their fellow mortals for bread, and the divine sentiment of pity, newly awakened in his breast, makes him a practical follower of Him who made mercy the corner stone of religion.

But it is not alone as a dispenser of charity that the citizenship of a Mason receives its fullest development. We do not forget that to give with discrimination requires wisdom; that relief, to be effectual, must never degrade or pauperise the recipient. A man may fling his gold broadcast, and do harm; indiscriminate almsgiving has, ere now, had the effect of pauperising whole communities, and it is at least satisfactory to know that Masonic charity, given, as it is, with caution and discretion, has never yet brought evil in its train. It, however, requires little or no worldly wisdom to perform those citizen duties aright which lie at the base of society. The good Mason is pre-eminently a truthful man. The rigid lessons of the Lodge, which are illustrated by the noblest symbolism derived from the study of scientific truth, are for ever before his eyes. The mathematician is not necessarily a moral man, but he who has learned to illustrate moral truth by its scientific equivalents, derived from a study of material verities, is apt to realise vividly the enormous practical value of integrity. The teaching of moral and religious truths by the aid of symbols has never been entirely abandoned by Christians, and in that great branch of the Church which is so bitterly opposed to Masonry and its claims symbolic illustration has been carried to an extreme point. As Masons, we realise the wondrous bearing of constructive truth upon the moral world. The Arch, the Circle and the Square suggest ideas which rarely occur to a mind untrained in the principles of the Craft; and our great progenitors so fully understood the symbolism of Masonry that they have made the Gothic cathedrals, which were erected by their hands, teachers for all time of the noblest ideas to those who understand the language in which these stone sermons are written. The Divine Architect has conspicuously marked his handiwork with the proofs of his own integrity. Whatever we may say of the "unstable" winds, the meteorologist knows that the currents of the air obey the most exact and unerring laws. Human skill and science have been exhausted in the effort to make the chronometer afford some truthful approximation of the flight of time. At best it is an imperfect instrument, and is useless to the mariner until it has been rated, and its errors calculated; but who ever knew any one of the vast orbs which roll in the immensity of space to be one instant behind its time? The astronomer knows that he has but to direct his telescope to the proper quarter of the heavens to find a planet whose orbit is too vast for the human intellect to grasp. It had reached that portion of its vast circuit in regular periodic time, ages before man appeared on the globe, and it will probably keep its allotted course, with the same unerring regularity, when life has ceased to exist on this tiny sphere. To a Mason, these sublime facts of physical science are deeply impressive. He does not forget that truth is the sum of the complex laws which bind the universe into one harmonious whole, nor does he fail to remember that physical truth is allied to the moral forces which unite mankind in one great fraternity. The law of mind is, indeed, from its very nature, more difficult to comprehend than any of the great physical truths which attract the intellect of man. But if we cannot track or circumscribe the limits of thought, if the moral world be in itself too vast to grasp as a whole, we do not forget that the practical duties of life are clearly defined to all who care to observe them.

THE ESSENES OR ESSENIANS.

(FROM THE FRENCH OF J. L. LAURENS.)

WHEN the Jews, after having been supreme in Asia, became scattered in all parts of the world, and this people, once so marvellous, had again fallen into its former

state of servitude, the religion of Moses daily lost its most salient characteristics, and presented only the sad picture of a tree once vigorous, which, having exhausted all its strength, gave no further evidence of life than in certain isolated branches ready at any moment to detach themselves from the trunk. It was divided into three principal factions, which for a long time desolated the people of Israel, and which, in the very bosom of that ancient and respectable religion, gave rise to an infinite number of sects, which corrupted the pure and sublime morality that Moses had derived from the priests of ancient Egypt, and which he had turned to admirable account in converting a superstitious people, born in slavery, into the holiest and most intrepid of nations.

Then came those monstrous superstitions, those gross practices, those harsh tenets, which usurped the place of that holy morality, that respectable religion, which so marvellously distinguished that famous people. Exaggerated interpretations, inane ideas, had converted tradition into a silly, incoherent, strange fable, and had so disfigured the ancient creed that the Jews of Jerusalem would have experienced some difficulty in recognising the Jews of Egypt. One party brought forward charges of unbelief, while another had recourse to persecution, and regarded their own people as their most implacable enemies. The Sadducees, rejecting all tradition, looked only to the written law. The Pharisees, on the other hand, ingrafted on the fundamental traditions and written exposition of the faith new dogmas and rites, which Moses had not laid down in writing, and which they pretended had been revealed to him afterwards, and as a supplement to the Law which God had established on Mount Sinai. The Samaritans combined the teaching of the Pentateuch with the philosophy of the Chaldeans, and deluded the people by the illusions of magic. These factions regarded each other with scorn, and felt towards each other that hatred which usually animates sections belonging to the same creed. The majority, wandering from one country to another, mingled with their faith the superstitions of the people they travelled amongst, and nearly all, excited by fanaticism and eager for innovation, altered and deteriorated the holy writings, and forced on their own interpretation, calculated to develop new systems.

Such was the state of Jewry when Alexander had conquered Asia. In the general confusion of religious and moral views, a corruption of morals, and the hatreds and other strong passions which accompany the frenzy of new systems, had divided families, and promoted tumultuous factions, as well as all those disorders to which private interests, directed by enthusiasm and favoured by fanaticism, ordinarily give rise. Some laid up in their hearts the pernicious germ of vengeance, others, induced by that restlessness of mind which torments the ambitious man, endeavoured to excite troubles. Everywhere individual interest or hatred gave rise to terrible disorders.

In the midst of this universal hubbub the advantages of peace made themselves felt. The love of virtue awakened a desire to cultivate it in peace, and retirement seemed, to all honest people, preferable to that stormy life, so hostile to repose, and which was always requiring a continual and ill-directed activity.

Soon the world saw whole families isolate themselves, and withdraw into desert places, there to pass a life of retirement and peace. Many followed this example, and everywhere throughout Egypt there sprang into existence societies, or Lodges, of virtuous people, whom History designates as Essenians. Greeks, Jews, Egyptians—in short, people of every nation joined these bodies. Essenian Societies already multiplied everywhere. General esteem followed close upon their heels, and their progress was rapid.

Under the tyrannical and bloody reign of Ptolemy Lagus, Egyptian and foreign families, deprived of their fortunes, and often obliged to flee for their lives, spread themselves throughout the last and only safe asylum in the deserts, where they formed themselves into bodies, and, far removed from tyrants, sought that peace and security which they could not find in the midst of cities, which had become the scene of a debasing slavery and of all kinds of corruption.

When Syria, still stained with blood, and overborne by that carnage which followed the death of Alexander, and torn by partial dissensions, had become the prey of tyrants and barbarians, the wisest citizens abandoned the theatre of ambitious strife, and sought in the system of the Essenians for peace and tranquillity.

Egypt, after having astonished the universe by its renown, "having become the centre of anarchy during the civil wars which darkened" the ages of the later Ptolemies, having been subjugated, invaded by the Romans, and laid waste by an unscrupulous and insolent soldiery, saw grow up in its midst those peaceful and victorious societies which counted already amongst its members such grand philosophers of old as Democritus, Anaxagoras, and others, men who imported into Greece the consolation of virtue.

All these different people, influenced by the same motive, associated by the same spirit, at first scattered without any intercommunication, were soon brought into the closest relations by the bonds of intercourse and friendly communication; the uniformity of tastes and ideas only helped to make them more sensible of the advantage of accord in their political and religious system. Men praiseworthy for their virtues, their zeal, and their knowledge, were chosen to direct them, and it was in the district of Alexandria, in the very neighbourhood of Lake Moeris, that were established those famous communities of Essenians, which were, as it were, the capitals or centres of other societies spread over different parts of the east, of Asia, and of Africa. It was from these central points that the Essenian sodalities received the instructions that were necessary to their discipline, their happiness, and even to their existence. It was in these nurseries, so to speak, that were trained and educated those of the Essenians whom their different Lodges destined for their domestic rule.

There a pure and serene sky, a soft and temperate climate, invited them to the study of nature and the contemplation of its wonders. A fertile and joyous country, prodigal of the gifts of Ceres and Pomona, repaid with interest the fatigues of the happy peaceful labourer. Medicinal herbs mingled their beneficent stalks with the gifts of Flora, and from that happy river sprung health and happiness in these delightful regions. Streamlets, shaded by the linden and the palm, meandered gently, with a soft murmur, and spread everywhere the precious seeds of fertility. Nature seemed to have exhausted all its benefits, and been prodigal of all its charms, in order to render these regions worthy to become the asylum of virtue.

On the other hand the Essenians well deserved to inhabit this enchanted country, for their system, true picture of the early ages of the world, recalled to earth that blessed epoch which closed with the innocence of man, that golden age which poets have invented in order to celebrate virtue, and which the custom of our day has relegated to the fictions of mythology. A life of labour spent in common, the spirit of brotherhood, that happy simplicity which diminishes the work of man the more, the closer it brings together man and his true destiny, and, above all, that love of peace which looks on war as a crime, that universal philanthropy which insists in regarding tolerance, charity, and beneficence as duties, all these attributes made these new societies thoroughly one and the same family, devoted to the common weal. If wealth were not their lot, poverty, that terrible plague of humanity, never came to trouble their happiness or mar their innocent pleasures. Men who had voluntarily withdrawn themselves from riches could not be otherwise than moderate; thrift and self denial as regarded all that was superfluous, which are the incorruptible safeguards of happiness, never ceased warding off those factitious wants which are born of luxury and indolence.

It was in this happy land and this splendid school of virtue that the chiefs of the Essenian societies trained themselves. It was from this centre, in which dwelt happiness and innocence, that went forth those mild laws which should serve them as their guide, and conduct them to and keep them in the paths of happiness and peace.

The religion and morality of the Essenians were as pure as their manners. They professed the Jewish religion, but stripped of all those superstitions and sophisms with which the Pharisees, the Sadducees, and the Samaritans had overlaid it. Here is an analysis of their faith and their morality.

1. They honoured Moses as a legislator inspired of God, and in spite of the extreme gentleness of their manners generally, they condemned to death all those among them who spake ill of him. At the same time looking upon this condemnation merely as an indispensable precaution against blasphemy, they confined themselves to depriving the guilty of life, without subjecting him to the agonies of that torture which they deemed criminal and useless.

2. They followed the system of Zeno as to the immortality and spirituality of the soul. According to Philo and Josephus, they looked upon the most subtle part of the ether as the substance of the soul. They held that that part of the ether which was attracted into matter by the secret operations of nature was then enclosed as in a prison; and that the dissolution of the constituent atoms which formed such prison, setting free that portion of the ether which was the soul, it returned to heaven and rejoiced in its innocent liberty once more.

3. The moral code of the Essenians was that of the Stoics. They believed that everything which gratified the senses and gave full scope to the passions was a restraint on the soul, causing it to suffer, and increasing its servile condition. Moreover the Essenians of Palestine recognised the doctrine of rewards for the good and punishments for the evil. After the dissolution of the body, the soul re-assuming its original nature, those of good people would necessarily betake themselves to heaven, the abode of happiness, where was neither rain nor snow, nor excessive heat, while those of the wicked would be hurled into a dark abyss, exposed to all the hardships of eternal winters, to all its inconveniences, and to troubles never compensated by a single interval of pleasure. This view became afterwards general, and was adopted by all the sections of the Essenians.

4. Besides morality, the Essenes studied the science of medicine, and especially the investigation of such remedies as would tend to soothe the effervescence of the blood, for this they looked upon as an obstacle to perfection. Such inquiries led them, doubtless, to make some grand discoveries, for, according to M. Pluquet, they had discovered plants and stones which possessed certain rare properties.

5. They divided the Holy Scriptures into two parts: the body and the spirit. The former was the literal signification; the latter the soul, the life; in fact, the truth, hidden beneath the envelope of the former. Philo represents them as philosophers, and he states that they possessed writings of their ancient leaders which were monuments of their allegorical knowledge. * * * * *

It seems certain, from our knowledge of the Egyptian priests and the Essenes, that the latter were only the continuators of that ancient caste which dispersed itself at the period of those troubles and dissensions which turned Egypt into one scene of anarchy, of which the Romans profited so far as to convert it into one of their provinces. It is reasonable to conclude that the founders of the Essenian societies were Egyptian priests. What proves this very clearly is that, on the one hand, we know not what became of these after the overthrow of the throne of Ptolemies and the invasion of the country, while, on the other hand, the societies of the Essenians which appeared at that time present almost the same character as did the priestly caste of Egypt. Indeed, we find among the Essenians the mysterious initiation, the oath of prudence, and the evidences of the Egyptian priests, the same love of the sciences, the same philosophy; everything, in fact, establishes a perfect resemblance.

We may thus affirm, from proofs so intimate, that the confederacy of philosophers, known by the name of initiates or priests of ancient Egypt, reappeared and continued its system in the societies of the Essenes after those later wanderings which followed its dissolution and the dispersion of its members. According to this view, which is but the result of those which naturally arise in pondering over the history of ancient Egypt, of its priestly caste, and of the Essenes, we can only come to a conclusion favourable to the view we have just expressed.

AN EMERGENT MASON.

SOME years ago, no matter how many, I was a resident in one of the little mining towns of California. One day there appeared among us a young man, whose flushed cheek and nervous movements told the experienced eye that he had come too late in search of health. Deeply cultured, skilled in the arts and sciences, and master of literature, he was yet without business education, and had no longer the physical strength for manual labour. In that community there was nothing to do whereby he could earn his bread. Wearily and more wearily he walked the streets for a few days, and then failed to re-appear. I divined the cause, and went myself in search of him. In a narrow, dark, and gloomy garret, where his necessities had compelled him to retire, I found him, too weak already to wait upon himself, but watching with patient serenity for the outgoing of the tide, which was ebbing now with terrible and

accelerating speed. At first he was reticent and distrustful. But a few moments satisfied him that something better than curiosity merely had brought me there, and then he told the story of his life. It was the tale you have often heard before, of a widowed mother and an only son, of days of toil and nights of study, of struggle with poverty and broken health, and how at last, with little left of strength or endurance, but rich in manly resolution, he had come out here in the double hope of regaining health and rearing a happier home for the mother who had borne and tended him. And then for the first time, and with evident reluctance, as if he feared I would regard the disclosure as setting up some claim upon my purse, he told me that on the eve of his departure from the East he had been made a Mason. I suppose," he said, "that I am what you call an emergent Mason. But I don't know as I ought to be blamed much for it. I always wanted to be a Mason. But I was never able until that night. I shouldn't have been able then, but a friend gave me the money. I wonder," he added inquiringly, after a pause, "if I can be buried by the Masons?"

By this time I was too full of something besides censure to think that the boy could be blamed for anything; and I presume I told him so.

But be that as it may, there was a hasty change in that apartment. We did not leave him long with his cheerless and uncomfortable surroundings. Gently and tenderly as ever young mother lifted and pressed her first-born to her heart, we lifted him up and bore him away from the gloom and desolation of his garret. The hand of death was indeed already upon him, and we could not unloose its inexorable grip. But we could at least cheer and solace his descent to the tomb. We could open the shutters and let God's genial sunshine in to gild with mellow radiance his few remaining days. We could stand by his bedside and anticipate and minister to every want. We could receive his benedictions and his thanks, and that last look of ineffable gratitude, which transformed his face to heavenly beauty, when his lips could no longer utter what was in his heart.

And when the struggle was over, with reverent steps and slow, we bore the stranger Brother away to his resting-place, and dropped upon his coffin with fraternal regard the grateful evergreen—emblem of eternal life and love.

And then it seemed to me that I too was translated. I seemed to stand for a moment far away across the continent. Adown the sloping mead I saw the humble home he had described to me, and by its porch at eventide the aged mother gazing towards the setting sun, where faint and fainter fell his last receding steps, as if she deemed the very longing of her heart might call her boy back again! And I said, "Strengthen thy heart now, O bereaved and desolate one! Thy boy indeed is dead. But though a stranger in that distant land, he found kind friends, whose hearts were faithful to him as a mother's!"

How many times the sun has risen and set since then? The days have gathered into months, and months have ripened into nearly a score of years! But morn and evening still, on bended knee, one grateful heart sends up the fervent prayer, "Bless, O God! bless that noble Brotherhood!"

My brethren, I never rose to respond on an occasion like this that I did not feel compelled to apologize for the seriousness which is sure to pervade my utterances. But after all, it is just such experiences as I have related which, above all earthly things, endear our Masonry to our hearts; and perhaps there is no harm in tempering your festivities with something of time and toil in your service. It is because of just such experiences that there has been no weariness and no surfeiting in those labours; and it is from just such experiences that Freemasonry takes deeper hold of me each day of my life, and that in my heart I kneel at its altars now with the devotion of an Eastern idolater!

You, my Brethren of California Lodge, are here to-night to commemorate a quarter of a century of existence. Twenty-five years is a large proportion of the span allotted to you as individuals. But in the life of a society which is destined to be perpetual, it is nothing, yet when you reflect that in every day and every hour of those years, you have healed the wounds, dried up the tears, and banished the afflictions of some unfortunate Brother—in that reflection you find abundant reason for the joy and pride you experience on this anniversary. You can have no nobler ambition than the ambition to *deserve* in the future the reputation which you have enjoyed in the past!

Our ancient Craft! Mr. President, I give you back the noble sentiment with which you saluted me. "May its noble principles be preserved unimpaired until the last syllable of recorded time."

Child of the gods—eternal spirit—thou radiant orb in virtue's constellation—shine on, shine on in beauty ever!—*P.G.M. Pratt, of California.*

We teach men to think of God. Who can think of God without thinking of himself as one of the humblest of his creatures, totally dependent upon Him, and without His protection and aid totally unfit for the society of the wise and the good? We do not tolerate presumption or blasphemy against the God that made us. We esteem Him as the chief good, and every one who enters our mystic temple is carefully instructed in his duty to God, as well as to his neighbour and himself. We undertake to rely on divine revelation as our guide, consequently no atheist can be made a Mason. If we discharge our duty to the Institution, and are true to ourselves, no irreligious libertine can gain admittance. The foundations, then, of the Masonic Order, are laid broad and deep. If the Brotherhood are true to themselves, no shocks of political changes or fanaticism of any sort can destroy it. Temples reared with hands may be razed to the ground by the rude shocks of war, and by barbarous force; but the progress of our mystic temple is onward and upward, and millions yet unborn are to be blessed by its benign teachings.—*Masonic Jewel.*

CORRESPONDENCE.

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

AN OLIVER SCHOLARSHIP.

To the Editor of THE FREEMASON'S CHRONICLE.

SIR,—Being the projector of the scheme to obtain a scholarship at one of our Universities for one of our ablest boys at the Masonic Institution, I may be excused, I hope, for addressing, through your columns, my Masonic brethren throughout England and Wales, and even throughout the Universe, as I strongly desire the memory and name of the lamented and learned Doctor Oliver, of Lincolnshire, to be connected therewith.

At a committee meeting of the Lincolnshire Grand Lodge, held at Grantham, in the month of May 1874, I first mooted the question. Some brethren then expressed an opinion that such a scheme, as that which I propounded, if carried into execution, might take a poor lad out of his sphere, as if goodness, learning and talent, were necessarily confined to any one class of society. Such, I believe, was not the late Dr. Oliver's opinion.

When about to appeal to our late Grand Master on this interesting subject, I was deterred by his lamented secession from our Fraternity. The question has again been raised, at our Lincolnshire Grand Lodge, held at Boston, this year.

The sum of nearly £200 seems to have been raised to the memory of the late Doctor Oliver, who accomplished so much for Universal Masonry by his energies and pen; but after forty years' experience, however elastic the voluntary principle may be, I have not found that money easily flows into any exchequer, without a specific object, a strenuous endeavour, and a wise organization.

Now, without determining the appropriation, the Grand Lodge of Lincolnshire has now voted £200 to the Oliver Memorial, making the sum of £400. In my judgment, the suggestion to confer small annuities out of this limited capital, which at 5 per cent. would not exceed £20 annually, would be chimerical in its effects, as to any real benefit; and, further, such insignificant doles, from the Province of Lincoln alone, would be unworthy of the name, pen, and zeal of so distinguished a Mason as the late Dr. Oliver.

That eminent member of the Theological faculty lived in days when Masonic proceedings were under a clerical ban; when no high preferment was accorded to him for his self-denying and unremitting labours: nevertheless, he was content to work for Masonry under the shade of a cathedral, with a contemptible pittance, as a remuneration for his multifarious labours, simply, because he did not bask under episcopal smiles.

Yet, he did his work for Masonry, throughout the world; and what more appropriate memento to his undying fame can there be, than a scholarship for a talented boy, a poor Mason's son, maybe an orphan, to one of our English Universities, to evince to mankind that Masonry has something to do with literature, as well as with good cheer; and that our avowed charity leads us, as in days of yore, to provide for the lambs of the Fraternity, so that where goodness and mental parts, with diligence and perseverance, are found to be the distinguishing traits of a poor, forlorn lad, mental culture shall be secured for him to bless and improve society.

A lad that can earn one scholarship, may earn one or two others. He may try. Surely, many of our Masonic brethren belong to that "Try Company" whose motto is Nil Desperandum. Six hundred subscriptions of one sovereign each, from Masons in England and Wales, would accomplish this benevolent project. Yea, double that sum could be raised, and that quickly, for the scholarship. Up and doing, my brother Masons. And I am confident that if brother Binckes, with his analytical skill, his comprehensive views, his descriptive and suggestive powers of organisation, would give momentum to the project, the thing is done. Meanwhile, my pen and my time, so far as I can command it, shall be at the service of the project, with a view to help those who may be able to help themselves and others, a project which, whilst it would perpetuate in literature the memory of the late Dr. Oliver, would tend to expand the mind of a Masonic stripling, and adorn Masonry with one of the brightest gems of Masonic charity.

I am, Sir, yours respectfully,

DANIEL ACE, D.D.

P.P.G. Chaplain for Lincolnshire.

Laughton Vicarage, near Gainsborough.

[With reference to the remarks of our correspondent, we beg to state that an editorial on the subject of the late Dr. Oliver's contributions to Masonic literature will appear in our next issue.—EDITOR FREEMASON'S CHRONICLE.]

OUR FREEMASONRY.

To the Editor of THE FREEMASON'S CHRONICLE.

10 Guilford Place, W.C., 14th June 1875

DEAR SIR AND BROTHER,—My time and your space will not permit of "telling all about the antiquities which show acquaintance with our Freemasonry." Bro. Buchan is doubtless familiar with my authorities, and his demand is a quibble upon the question of what is our Freemasonry. If he can admit it to be a system of morality veiled in allegory and illustrated by symbols—then the allegory and symbols in the possession of ancient Craftsmen, are proof of the antiquity of the system. But if he require a series of public records which lay bare the allegory and expound the symbols, I must demur to his logic, whilst I venerate his "bumps."

The Pope's assertion, in 1738, that the Society had been recently formed, seems to me, an inimical rejoinder to Dr. Anderson, who, in 1723, called it most ancient.

Yours fraternally,

WALTER SPENCER.

REVIEWS.

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

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Lives of the Engineers. The Steam Engine. Boulton and Watt. By Samuel Smiles, author of "Character," "Self Help," &c. A new and revised edition. London: John Murray, Albemarle Street, 1874.

SECOND NOTICE.

It is out of the question, of course, to notice the career of Watt in all its details, but we can note certain of the most prominent points, of which the most important is the discovery with which the world will ever associate his name. A long and interesting chapter on steam serves as an introduction to the account of Watt's study of the subject and its results. Suffice it, that as regards the then knowledge of steam as a motive power, Newcomen's engine was the most advanced illustration. Of this engine, the University of Glasgow possessed a model, which had been sent to London for repairs. This having arrived in due time, was placed, by Dr. Anderson, in Watt's hands, and forthwith he set to work to ascertain its value, and whether it was an invention that might be turned to any beneficial account. By the aid of all the books which he could lay his hands on in which steam was dealt with, and by constant study of the engine model, Watt at length, by slow degrees, arrived at the conclusion that what was needed to make the steam engine of universal use was a separate condenser. This, as Watt himself said, may appear no such wonderful invention after all, but it generally happens that the greatest discoveries are arrived at by sometimes the simplest process. How the great light suddenly dawned upon his mind is best told in his own words to Mr. Robert Hart, which the author has introduced, and which tell the tale far better than the most elaborate description.

"I had gone to take a walk on a fine Sabbath afternoon. I had entered the Green by the gate at the foot of Charlotte Street, and had passed the old washing house. I was thinking upon the engine at the time, and had gone as far as the herd's house, when the idea came into my mind that as steam was an elastic body it would rush into a vacuum, and if a communication were made between the cylinder and an exhausted vessel, it would rush into it, and might be there condensed without cooling the cylinder. I then saw that I must get rid of the condensed steam and injection-water if I used a jet, as in Newcomen's engine. Two ways of doing this occurred to me. First, the water might be run off by a descending pipe, if an off-let could be got at the depth of 35 or 36 feet, and any air might be extracted by a small pump. The second was to make the pump large enough to extract both water and air." He continued: "I had not walked further than the Golf-house when the whole thing was arranged in my mind."

Steadily after this Watt devoted all his energies to the solution of the problem he had set himself to solve. The day following his great discovery he "was up betimes, making arrangements for a speedy trial of his new plan." With the body of a syringe for a cylinder, an improvised cistern as his first condenser, and various other makeshifts, he set to work, and the result proved the correctness of the idea. But here, again, we cannot do better than give Watt's *ipsissima verba*.

"The steam pipe," says Watt, "was adjusted to a small boiler. When steam was produced, it was admitted into the cylinder, and soon issued through the perforation of the rod and at the valve of the condenser; when it was judged that the air was expelled, the steam-cock was shut, and the air-pump piston-rod was drawn up, which leaving the small pipes of the condenser in a state of vacuum, the steam entered them and was condensed. The piston of the cylinder immediately rose and lifted a weight of about 18 pounds, which was hung to the lower end of the piston-rod. The exhaustion-cock was shut, the steam was re-admitted into the cylinder, and the operation was repeated. The quantity of steam consumed and the weights it could raise were observed, and, accepting the non-application of the steam-case and external covering, the invention was complete, in so far as regarded the savings of steam and fuel."

Thus the invention was complete, but it took Watt many years to bring it to perfection in all its details. However, these were accomplished, and the next step was to construct a model engine. "For this purpose he hired an old cellar." But the execution of his plans proved more difficult than its preparation. Even the fertility of his invention proved an obstacle to progress. Expedients of all sorts were ever and anon suggesting themselves, some of them proving fruitless, while all of them caused delay. Another chief difficulty was the obtaining competent workmen; hence the first model proved only partially successful, but sufficiently so "to place the advantages of the invention beyond the reach of doubt." Resolved to pursue the discovery, Watt went on toiling at his model, but other difficulties beset him, notably that most trying of all, the want of means. His friend, Dr. Black, occasionally lent him sums of money to enable him to prosecute his various experiments to an issue. But better still, knowing that Watt, in order to be successful, must find some person of means and enterprise who would be willing to be associated with him, Dr. Black accordingly introduced him to his friend, Dr. Roebuck, the founder of the Carron Ironworks, an enterprising man, of undaunted spirit, not scared by difficulties, nor a biggish of expense, when he saw before him any reasonable prospect of advantage." Into the history of this connection we have not space to enter. Dr. Roebuck at once recognised the value of the invention, and, in course of time, a partnership was arranged between them, a model engine was set up at Kinneil House, the residence of Dr. Roebuck, and a patent taken out in 1769. But Dr. Roebuck became embarrassed in his circumstances, and his share of the partnership was ultimately taken by Matthew Boulton, as a set off to a debt of £1,200. Henceforth great as were the difficulties which still remained to be overcome, the progress of the invention was a series of uninterrupted successes. Boulton's business was rendered far

more prosperous by the employment of steam power in its various branches. This, indeed, it was that had drawn his attention to Watt's model. Gradually the engine came to be employed in Cornwall in draining the mines, and there it proved a signal success, soon supplanting the Newcomen engines. But we need hardly pursue the firm further. Their slow but sure progress towards fame, in the face of all obstacles, is matter of history. We must, however, add a few words as to Watt's great partner, Matthew Boulton. He was born of good family, and married into a good family, his wife bringing him a handsome fortune, so that, on the death of his father, had he been so minded, Boulton might have retired from business altogether. Instead of this, he determined to engage in it still more extensively. He erected new premises at Soho, and had already obtained a high reputation in his trade when his attention was drawn to Watt's invention. Boulton was a man of never-failing energy and of a most genial disposition, while his partner, Watt, owing no doubt to weakness of health in his earliest years, was querulous. The two, however, got on well together. An Act of Parliament was obtained, granting an extension of the patent rights to their engine, so that they might have a chance of reaping some pecuniary reward for all their toil and risk. Their sons were introduced into the business, and gradually they withdrew themselves from action, and at length, full of years and honours, they died, Boulton in 1809, and Watt ten years later, in 1819.

We have thus given, in brief, an outline of these eminent men, two greater than whom, or two who have rendered greater service to mankind, are not to be met with in the roll of English worthies. And those who take any interest in the struggles against difficulty of our great men, will do well to read this volume. The author has done his work admirably, and for this, as well as for the interest naturally attaching to the lives of such men, we commend the work to the notice of our readers.

HOLLOWAY'S PILLS AND OINTMENT.—Throughout the summer these remedies are always most applicable for the complaints which then prevail, and they will be found most serviceable and invaluable for the relief of diarrhoea, cramps, and English Cholera. These remedies can always be used with perfect safety, by persons of all ages and constitutions, and being compounded with the greatest care, and of the rarest of vegetable extracts, they are unattended with any of those risks which mineral drugs possess. Professor Holloway has compiled a set of instructions for their use in the various maladies to which humanity is subject, and by carefully and perseveringly attending to, and following out their directions, any one can readily treat all ordinary maladies for themselves.

Obituary.

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BRO. JOSIAH PERRIN.

IT is our painful task to record the death of Bro. Josiah Perrin, of the Queens Arms, Victoria street, Stalybridge, which took place on Sunday morning, 6th June. Bro. Perrin, who was within a few days of being 68 years of age, was a native of Ashley, near Altrincham, in Cheshire, but had lived for over forty years in Newton. He first commenced business as a grocer, in Muslin-street, but in two or three years after that he built the Queen's Arms and shop in Victoria-street, where he resided until his death. He was very attentive to business, and therefore very prosperous. He was possessed of a most genial disposition and affable manner, and his face was continually beaming with smiles, while his dry caustic humour and witty remarks made him the best of company. He was Treasurer of the Fortitude Lodge, No. 461, of the order of Freemasons, of which he was one of the oldest members. Bro. Perrin's remains were interred on Thursday, in St. George's Churchyard, Hyde, with Masonic honours.

BRO. JOHN MALLALIEU.

At midnight on Sunday, 6th June, Bro. John Mallalieu, of Carrbrook, breathed his last. He had for many years been Lord Stamford's head gamekeeper on the Stayley Moors. His father held that appointment more than fifty years ago, and the deceased succeeded his brother in the same position. Bro. Mallalieu, who is the brother of the assistant overseer for the parish of Stayley, was a deservedly-respected member of the Moira Lodge, No. 324, of the Order of Freemasons, held at the Wellington Hotel, Caroline Street, Stalybridge. His remains were interred in St. Paul's Churchyard yesterday afternoon. The funeral procession left deceased's residence at Carrbrook at about three o'clock, and it was headed by about a score members of the Craft from the Moira, Fortitude, Royal Alfred, and Stamford and Warrington Lodges. The hearse was followed by four mourning coaches, containing deceased's relatives and friends, and amongst those who paid respect to his memory were members of the Stayley Hunt, and several gentlemen in the employ of Lord Stamford. The funeral service was impressively read by Brother the Rev. J. M. Cranswick, Vicar of St. Paul's. There were not so many spectators as is usual on such occasions, which may be attributed to the inclemency of the weather.

CLUB HOUSE PLAYING CARDS.—Mogul Quality, picked 1s 3d per pack, 14s per dozen packs. Do. seconds 1s per pack, 11s per dozen packs. If by post 1½d per pack extra. Cards for Piquet, Bézique, Écarté, &c., Mogul Quality 10d per pack, 8s per dozen packs.—London: W. W. Morgan, 87 Barbican, E.C.

DE LA RUE'S INTERNATIONAL PLAYING CARDS.—Portraits of the Royalty of Europe. Post free, 2s 6d. W. W. Morgan, 87 Barbican, London, E.C.

THE DRAMA.

"A Nine Days Wonder" at the Court Theatre. Recent Announcements.

THE comedy with which Mr. Hare opened his campaign at the Court Theatre was a fair specimen of the dramatic writing of the present day. The characteristic of modern English drama is its want of colour and vigour; our plays are inoffensive, it is true, and it is seldom that any piece is hissed off the stage on the night of its production, an occurrence which was not rare in the days of our grandfathers; but this immunity from severe censure is only purchased by a corresponding loss of capacity for warm praise. The pretty inanities of modern comedy, or the colourless creations of modern drama, are powerless to rouse an audience to enthusiasm. Our dramatic authors, in their endeavours to depict the repose of manner of society, appear to have forgotten that that repose is artificial, and that human nature is the same in all ages. In this respect Mr. Hamilton Aidé is not so great a sinner as most of his fellow authors. In his "Philip," played some time ago at the Lyceum, there was no lack of dramatic situations, and his new play at the Court has plenty of healthy interest. The first act is taken up in placing the characters in position. Mrs. Fitzroy, a widow, is staying at the house of Mr. Vavasour, an old lover, and the visit appears likely to terminate in a wedding. Mr. Vavasour's daughter, Constance, has fallen in love with a young officer, Christian Douglas, and is afraid to communicate the fact of their attachment to her father. Then the interest of the play begins: on Mr. Vavasour's proposing to Mrs. Fitzroy, he is informed that she has a story of her past life to tell him, the story being that she had eloped from her husband with another man, who was afterwards killed in a duel by the husband. Next comes Christian Douglas to propose for the hand of Constance; he, too, has a story to tell, relating to the disgrace brought on his family by the misconduct of his mother; in fact his story is identical with that of Mrs. Fitzroy, and it is evident to the audience that she is his mother. The discovery of their relationship is made when they first meet, and it is certain that one of the two must retire altogether from the house. Ignorant of the engagement between Christian and Constance, Mrs. Fitzroy throws herself on her son's mercy, and implores him to leave her in peace, to which, moved by her repentance and tears, he consents. Constance's grief at his apparent desertion of her discovers the real state of affairs to Mrs. Fitzroy, who, to make all the amends in her power, voluntarily retires from the field, and leaves Christian free to return. The weakest part of the piece is its conclusion, though under the circumstances no other is possible. The acting is generally good, Miss Hollingshead as Constance taking the honours; her rendering is extremely simple and natural. Mr. Hare is well fitted with a part, as the kind genial, Mr. Vavasour, and Mr. Kendal is good as Christian. Mrs. Kendal, as Mrs. Fitzroy, is too young in make-up and appearance, but her acting leaves nothing to be desired. The play is by no means perfect but it is a distinct improvement on anything produced lately. We are thankful that, at least, we are spared the sham smartness of Mr. Byron, or the inane prettiness of Mr. Albery.

Mr. Burnand's burlesque, *Patient Penelope*, has been revived at the STRAND.

At the OLYMPIC, Mr. Albery's comedy will finish its short life to-night, and on Monday, the *Ticket of Leave Man* will be revived, with part of the original cast.

The speedy close of the season is threatened at the HAYMARKET the LYCEUM and the PRINCESS'S Theatres.

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
			£	£
Caledonian	739		55,181	52,917
Glasgow and South Western	315½		18,256	16,946
Great Eastern	763		46,193	42,611
Great Northern	523		55,162	50,563
Great Western	1,525		105,079	101,056
Lancashire and Yorkshire	430		63,623	60,167
London and Brighton	376½		32,036	30,142
London, Chatham and Dover	153½		19,066	18,992
London and North Western	1,582½		168,867	167,816
London and South Western	626½		47,550	37,042
London, Tilbury and Southend	45		2,307	2,154
Manchester and Sheffield	259½		30,698	31,205
Midland	970½		108,195	101,322
Metropolitan	8		9,239	8,648
" " District	8		5,305	4,576
" " St. John's Wood	1½		456	445
North British	839		43,597	38,914
North Eastern	1,393		124,386	110,129
North London	12		6,755	7,024
North Staffordshire Railway	190		9,475	9,377
" " Canal	118		1,596	1,557
South Eastern	350		35,163	35,116

CHINESE CARVING.

FOR Sale, an elaborately carved Set of Ivory Chessmen. The Kings stand 9½ inches high, the other pieces in proportion. Knights and Pawns on horseback, all mounted on stands, with concentric balls. Can be seen, and full particulars obtained, on application to W. W. Morgan, 87 Barbican, —Adv.

THE MASONIC CELEBRATION IN AMERICA.

The Correspondent of the *Standard* writes as follows:—

The dedication of a new temple in this city by the Masonic fraternity on the 2nd marks an era in the history of Masonry in America. It signalises the completed reaction from the Morgan disaster of nearly half a century ago. Fifty years ago saw the nadir of Masonry, as to-day sees its zenith—relatively, that is to say. In order to appreciate fairly the importance of the demonstration of the day before yesterday we need to glance at the depth from which Masonry has risen since 1826. Outside of Catholic Italy and Spain perhaps nowhere in the world has this Order been so utterly unpopular as it was in the United States, and especially in the State of New York, in the decade following 1826, when the anti-Masonic mania was so great a power in American party politics. The Morgan story was substantially this:—Captain William Morgan, born in Virginia in 1774, and having won his military title under Jackson, in 1815, became a citizen of Batavia, in the State of New York. In 1826 he (associated with Colonel Miller, who early in the affair drops out of the history) being a Mason, announced his intention of publishing a book entitled "The Mysteries of Freemasonry," which was to expose the rites, ceremonies, purposes, and abuses of that Order. This appears to have been about the 1st of August 1826, and a few days thereafter Morgan moved to Canandaigua. A placard, dated 9th August, was posted in that town denouncing Morgan as a "swindler and a dangerous man." Ten days later—on the 19th—he was arrested on some trumped up charge and imprisoned for a short time; but the charges appear to have proved insufficient to keep him in prison, and he was discharged. Threats and denunciations showered thick upon his head. On the 10th of September an attempt was made to burn his printing-office, wherein were his property and the manuscript of the "Mysteries." On the 12th Morgan was arrested by Sheriff Eli Bruce with a posse of Masons, and taken stealthily by day and night journeyings to Fort Niagara, near Niagara Falls, fully a hundred miles from Canandaigua. This was an abandoned American fort, and selected as the place of imprisonment on the pretext of remoteness from the violence of popular fury. Here the world lost sight of Captain Morgan. From that day to this there appears no legal trace of him. Sheriff Bruce was removed from office by Governor De Witt Clinton, convicted of abduction, and sentenced to two and a half years' imprisonment. Several of his posse shared the same fate with different terms of imprisonment.

That is the whole story of Captain Morgan and his abduction by the Masons. The suppositions as to his fate were numerous; one of them being that he was condemned to death by the Masons and dropped into the Niagara river immediately above the Falls. A body was found below the Falls, but was never officially or legally identified, and was too much mutilated to be recognised by those who know him. Instantly the fires of anti-Masonry began to blaze over the whole State, and finally spread over the whole country. A political party sprang into existence. Prominent among the demagogues of that day who leaped upon the ephemeral wave of popular feeling to ride into place and power, and were fortunate enough to survive it, were Wm. H. Seward, Thaddeus Stevens, and Thurlow Weed. The wave went down in a few years, but the blow to Masonry was lasting, and half a century has not obliterated it. The animus of the anti-Masons, as politicians, may be gathered from an utterance which soon became stereotyped in American politics, and is quoted even to this day. When Thurlow Weed, who was chairman of the State Committee, was asked if he believed that the body discovered in Niagara river was really that of Morgan, he replied that it was "a good enough Morgan until after election." Such at least is the story. Since that day Freemasonry has had to sail against the tide of opposition, bitterness, suspicion and fear, awakened by that Morgan abduction and presumed murder. It has been of only partial avail to urge that an order embracing such names as those of Washington, Franklin, Lafayette, Andrew Jackson, Clay, Calhoun, and a host of others held in respect by Americans, cannot be wholly bad, or even bad in any great degree. But during all these 49 years, since the Morgan era of 1826, the Order has fought its way up, until to-day it is able to muster one of the most imposing parades that New York has witnessed since the obsequies of the assassinated President in 1865.

The temple on Sixth Avenue, the dedication of which was the occasion of the grand parade, was begun several years ago, the first steps being taken in 1843. The corner stone of it was laid in 1870. It stands 165 feet from the curb-stones to the apex of the dome, five storeys high, the style of architecture being composite in a new sense. The first storey is Tuscan, the second Ionic, the third Corinthian, the fourth composite, and the fifth a Mansard roof of 30 feet. The general effect is decidedly *Renaissance*. The front, on Twenty-third-

street, measures 141 feet, and the side, on Sixth-avenue, 91½ feet. The exterior ornamentation is complex and full of symbols. Inside the Grand Lodge Room is the great feature. This measures 85 feet by 92, and comfortably seats one thousand persons. The numerous other rooms and halls are arranged and symbolled for their respective uses. One of the most noticeable halls is the Egyptian Room, where everything is both Egyptian and symbolic. Four curtains, blue, purple, scarlet and white—representing the veils of the tabernacle reared by Moses in the wilderness—may be used to divide it. This room measures 62½ feet by 30, the height being 20 feet, and represents an interior court of a Theban temple. Twenty-six massive Egyptian columns on the west, north, and south walls have lotus capitals and scrolled and reeded entablatures. On the east is a door leading to an inner temple, made after that of Isis at Tentyra, and within Isis headed capitals surmount the columns at the portico. The procession was two hours and ten minutes in passing. The number of Masons in line is very diversely estimated. The *World* says 35,000 men were in it, while the *Herald* says 26,000, and the *Sun* 14,000. It contained delegations and representatives from nearly every state in the Union. The Grand Lodges of Scotland (Mr. Blakie) and the brotherhoods of Quebec, Montreal, and Halifax were represented.

There are in the Americas 9,101 Lodges, according to the best published information available. Of these 8,069 are in the States, 463 in British America, 554 in Mexico and Spanish-American States further south, 12 in Prince Edward's Island and Nassau, and three in the Sandwich Islands. The membership in the States numbers 524,649, and in British America 21,972. The hostility of the Catholic Church to Masonry reduces the numbers of the Order in all Catholic countries. This appears strikingly in the European nations as well as in the Spanish-American States. To illustrate:—Germany has 309 Lodges, and 35,193 members; while Spain, with a population of nearly one-half, has 108 Lodges, but only 4,200 members. The registry of England (including colonial Lodges) shows 1,345 Lodges and 91,750 members, and Scotland 409 Lodges and 21,000 members; while Italy has but 65 Lodges (151 Chapters) and 12,053 members, although the population of the latter is more than seven times that of Scotland. Masonic journals claim to have nine Lodges in China, 42 in India, eight in Barmah, 13 in Egypt, three in Singapore, six in Japan, one in Jerusalem, 25 in South Africa, two in Siberia, and in Persia 50,000 and in Arabia 20,000 members. The membership of 524,649 in the States, in a population of (in 1870) 38,576,371, gives us one Mason to every seventy-four inhabitants—a larger proportion of Masons than is to be found in any other country, so far as I am informed.

It would be unfair, in a notice of the gala celebration such as this, to pass without mention an incident touching the negroes. Although north and South of Saxon blood fraternised cordially, the man and brother of African lineage was excluded from participation in the ceremonies; and this under the management of a people who laid down a million lives a few years ago ostensibly to secure the principle of universal brotherhood and ethnological equality. The exclusion was made conspicuous by an annual communication of the "United Grand Lodge of Coloured Masons of the State of New York," held in this city on the same day. The presiding officer of this communication—the M.W.G. Master W. C. H. Curtis—in his annual address, touched upon their exclusion in decided but delicate terms. He had hoped, he said, at this annual communication, to have joined hands with the brethren of the State of New York working under the national compact, and to have sent forth the glad tidings that henceforth they were one united band; but, he added sorrowfully, the project had failed, and he would not comment on it. On the 24th instant there is to be a centennial demonstration in commemoration of the reception of the charter of coloured lodges of the United States from Great Britain.

ANGEL OF CHARITY.

BY THOMAS MOORE.

Angel of Charity, who, from above,
Comest to dwell a pilgrim here,
Thy voice is music, thy smile is love,
And Pity's soul is in thy tear.
When on the shrine of God were laid
First-fruits of all most good and fair,
That ever bloom'd in Eden's shade,
Thine was the holiest offering there.

Hope and her sister, Faith, were given
But as our guides to yonder sky;
Soon as they reach the verge of heaven,
There, lost in perfect bliss, they die.*
But, long as Love, Almighty Love,
Shall on His throne of thrones abide,
Thou, Charity, shalt dwell above,
Smiling for ever by His side!

* "Then Faith shall fail, and holy Hope shall die,
One lost in certainty, and one in joy."—PRIOR.

THE THEATRES, &c.

ROYAL ITALIAN OPERA, COVENT GARDEN.—This evening, LUCREZIA BORGIA. On Monday, DON GIOVANNI. On Tuesday, RIGOLETTO. On Wednesday, GUGLIEMMO TELL. On Thursday, SEMIRAMIDE. On Friday, LES HUGUENOTS. At 8.30 each evening

HER MAJESTY'S OPERA, DRURY LANE.—This evening, SEMIRAMIDE. On Monday LOHENGRIN. On Tuesday, LA TRAVIATA. On Thursday, LOHENGRIN, at 8.30 each evening, except on Monday when the Opera will commence at 8.0. On Monday morning, at 2.30, and Friday evening, at 8.30, OTHELLO. On Wednesday evening, at 8.30, HAMLET.

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

ADELPHI.—At 8.45, PAINLESS DENTISTRY, NICHOLAS NICKLEBY and FUN IN A FOG.

PRINCESS'S.—At 7.15, HEARTSEASE. At 9.15, 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 7.30, TWENTY MINUTES WITH A TIGER. AT 8.0, THE SPENDTHRIFT. On Monday the TICKET OF LEAVE MAN.

STRAND.—At 7.30, AN EARNEST APPEAL. At 8.0, WEAK WOMAN and PATIENT PENELOPE.

PRINCE OF WALES'S.—At 8.0, MONEY.

GAIETY.—At 8.0, FRENCH OPERA.

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

ST. JAMES'S.—At 7.30, THE DANCING BARBER. At 8.30, TOM COBB, At 10.15, THE ZOO.

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

CHARING CROSS.—At 8.0, A CURE FOR THE FIDGETS. At 8.40 CATTARINA. 10.45, THE MAGILTONS.

MIRROR.—At 7.0, NAVAL ENGAGEMENTS. At 8.15, THE DETECTIVE.

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

CRITERION.—At 8.0, GIROFLE-GIROFLA.

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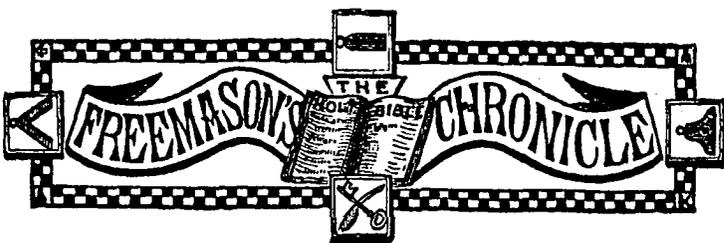
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67 BARBICAN, E.C.

TOPICS OF THE DAY.

IN Parliament considerable progress has been made with sundry measures of importance. On Friday, in the House of Lords, Earl Delawarr moved the appointment of a select committee of inquiry as to the state of the law regarding the transport of cattle by sea and land. The Duke of Richmond pointed out, however, that the motion was unnecessary, and that the Privy Council possessed ample powers, whereupon, after a few remarks from Lord Carlingsford, the motion was withdrawn. The Exeter Union of Benefices Bill was also withdrawn at the suggestion of the Lord Chancellor, the Archbishop of Canterbury, and others. On Monday, the principal subject that engaged the attention of the House, was that on Out-door Relief, to which Lord Lyttelton drew attention. The motion was withdrawn, however. On Tuesday, the Bishopric of St. Albans Bill was read a second time, after which their Lordships went into Committee *pro formâ* on the General School of Law Bill. The Sale of Food and Drugs Bill was then discussed clause by clause, and ultimately emerged from Committee without amendment. The House then adjourned till Thursday, when the Artisans' Dwellings Bill was read a third time, after a few remarks from the Earl of Roseberry and Earl Nelson. On the question that the Bill do pass, Lord Redesdale proposed an amendment, limiting the power of local boards in certain cases to take compulsory possession of property. Earl Beauchamp at first objected, but on the recommendation of the Duke of Richmond and the Lord Chancellor, it was ultimately accepted, and the Bill passed. The second reading of the Public Health Bill is fixed for Monday week.

In the House of Commons Mr. Butt's resolution for the appointment of a Royal Commission to inquire into the operation of the Irish Land Act of 1870 was negatived by a considerable majority, Sir M. Beach opposing the motion on behalf of the Government. Mr. Whalley gained nothing by his motion on the subject of Contempt of Court. The House then went into Committee of Supply, and voted sundry of the estimates for the Civil Service. One or two votes were opposed, but unsuccessfully, the vote for the Privy Seal being carried by a majority of 80 in a comparatively thin House. On Monday, the adjourned debate on the Supreme Court of Judicature Bill was resumed by Mr. Forsyth. Messrs. Lowe and G. Hardy, Sir H. James, the Solicitor General, Lord Elcho, and others took part in the discussion that followed, and in the end Mr. Williams withdrew his amendment, and the Bill passed its second reading. The consideration of the Offences against the Person Amendment Act, on its second reading, occupied nearly the whole of the rest of the sitting, Mr. P. A. Taylor moving its rejection. The debate was adjourned, and so too, after voting further supplies in Committee, was the House. On

Tuesday, Mr. O. Morgan's amendment, on the motion that the House go into Committee on the Land Titles and Transfer Bill was withdrawn, the adjourned debate resulting in the House going into Committee *pro forma*. The Hampstead Heath Hospital was next brought under the notice of the House, by Mr. O. E. Coope, after which Dr. Kenealy proposed to introduce a Bill for Triennial Parliaments, but a "count out" stopped the flow of the hon. gentleman's eloquence, and the motion, perforce, fell through. On Wednesday, Sir W. Lawson moved the second reading of his Permissive Bill, but the House failed to appreciate the attempt of the Honourable Baronet to make Britons sober by Act of Parliament and rejected his Bill by the sweeping majority of 371 to 85. The most telling speech was that of Mr. Roebuck, the veteran member for Sheffield, who pointed out that the measure was unwise, unjust, and most impracticable. On Thursday, on the motion of the Attorney General an address to Her Majesty, praying for a commission of inquiry into the Existence of Corrupt Practices at Norwich, to consist of Messrs. J. M. Howard Q.C., P. M'Mahon, and G. P. Goldney, was agreed to. Mr. Whalley and Dr. Kenealy objected, but Mr. Bright strongly supported it. On the motion to go into Committee on the Merchant Shipping Act, Mr. E. Smith moved an abstract resolution, which barred the way to real progress. Several speakers addressed the House, and at last the resolution was withdrawn, and the House went into Committee. Clauses 1 to 3 were agreed to. Divisions took place, in favour of clauses 4 and 5. They stand over, however, for further consideration. On clause 9 Mr. Hamond moved its omission, when a long debate ensued, the Committee ultimately reporting progress by 141 to 93. The House soon afterwards rose.

On Wednesday, by command of the Queen, a State Ball was given at Buckingham Palace, the royal party included the Prince and Princess of Wales, the Prince and Princess Louis of Hesse, the Prince and Princess Christian, the Princess Louise and the Marquis of Lorne, the Duke and Duchess of Edinburgh, the Dukes of Connaught and Cambridge, the Duke and Duchess of Teck. All the world of rank and fashion received invitations. On Saturday, the Dukes of Edinburgh, Connaught, and Cambridge honoured the Lord and Lady Mayoress with their presence at dinner at the Mansion House, a distinguished circle of noblemen and gentlemen, including the elder brethren of the Trinity House, and Thames and Lea Conservancy Boards, being present. The usual round of toasts followed, the Duke of Edinburgh responding for the Royal Family, and the Duke of Cambridge for the Army, while the Duke of Connaught proposed the health of the Lord Mayor. On Monday, the Prince and Princess of Wales, who have been staying temporarily at Titness Park, with a select party of guests paid a visit to Virginia Water, where they departed themselves fishing, and sailing, and canoeing. The two sons of the Prince of Wales were also present. Dinner was served in the Fishing Cottage, and the party returned to Titness Park about 10 o'clock.

It is a stale joke, we believe, but one that seems to bear a good deal of repetition, that the "Royal Hascot" week is becomingly followed by "'Appy 'Ampton." The fact is so, and Thursday and yesterday the pretty course at the latter well-known resort of the London *bourgeoisie* offered the usual evidences of festivity. The sport, which is looked upon on these occasions as only of secondary interest, was of the usual character, and calls for no special comment. The fun is in the going and returning, and the heavy feeding on the course.

The Alexandra Palace Horse Show has proved a great success. There were some 275 entries, and most of the judges' decisions gave satisfaction. On Wednesday, the first day of the leaping, some 20,000 were present, the course being lined all round with people three or four deep, while on the Grand Stand there was hardly a vacant place at 1 p.m. Shortly after that hour over twenty four-in-hand, belonging to members of the Coaching and Four-in-hand Clubs, drove on to the ground, on one of them being the ex-King and Queen of Naples, the other distinguished visitors including the Duke and Duchess of Hamilton, the Earl and Countess of Aylesford, the Marquis of Waterford and Sir George Wombwell. One serious accident only occurred, and that was to a little mare named "Topsey," which fell into the pond, so injuring its back as to leave no hope of its recovery. On Thursday, the Sultan of Zanzibar paid a visit to the Show, and his presence, of course, added greatly to the attractions of the day. The

weather at first was more brilliant than we had reason to hope, but heavy showers of rain fell in the forenoon of Wednesday, and also on Thursday and yesterday, and may have affected the success of the Show so far as the attendance of visitors is concerned. Monday, which was devoted to a Temperance Fete, brought also a full attendance, and for to-day another of the delightful Italian Opera Concerts is announced. On Thursday and Friday of next week we are promised a Rose Show, while on Saturday there will be an Exhibition of Roses and other plants in pots. We shall always gladly chronicle the doings at this North London Resort of Pleasure. We hope the season will continue as prosperously as it has begun, and that future years will prove equally satisfactory.

The Crystal Palace will, to-day, be honoured by a visit from the Sultan of Zanzibar, when a special programme, including the performance of Handel's "Acis and Galatea," will be provided for the occasion, the whole terminating with a grand display of fireworks. The Rose Show here is fixed for next Saturday.

People are already beginning to think of the end of the season, when the annual migration of all London, which means of just a few thousands of its enormous population, to the seaside and inland resorts of pleasure, will form the staple topic of news for a few months. One of these evidences that this flight of Londoners is not so very remote is the announcement in the papers of the last few weeks of the Operatic season. As to what has been latterly done at the rival houses, we may note that "Lohengrin" was produced at Her Majesty's last Saturday, while to-night "Semiramide" will be performed at Her Majesty's, and at the Royal Italian "Lucreza Borgia" in lieu of "Semiramide," as previously announced. Sir Julius Benedict's Annual Grand Morning Concert will be held on Monday, in the Floral Hall. The last of the series of New Philharmonic Concerts comes off this morning at 2.30 p.m., while on Wednesday, Madame Christine Nilsson's Morning Concert will be held at St. James's Hall, in aid of the funds of the Westminster Training School and Home for Nurses.

We noticed recently the number of long scores that were being made at Cricket. Since then there appears to have been a falling off in the contributions of the leading players, more modest performances having become the rule where before they were the exception. Even Mr. W. G. Grace has hardly come up to his usual standard, such trifling contributions as 19, 10, 35, being among his most considerable. This, however, is only to be expected. Every cricketer knows how difficult it is to calculate upon the performances even of the finest players. A man will make a three figure innings on Monday, and the day following be disposed of for a duck. A bowler will take six, or it may be seven, wickets one day, and be hit all over the field the next, without making the slightest impression on the batsmen. Perhaps, the only certainties about this admirable game are its "glorious uncertainties," and that is about all we can reckon upon. In its recent contests, Gloucestershire has been less successful than usual. In its match with Sussex it was defeated by seven wickets, in spite of the efforts of the Leviathan, who put together 77 out of the 187 made off the bat. The feature of the match was Mr. J. Winslow's 124 for Sussex. Another grand performance was the bowling of A. Shaw for Notts in the match v. M.C.C., his analysis shows 41.2 overs, of which 36 were maidens, for 7 runs and 7 wickets. The weather, however, has not been favourable of late, the wind has been far too high.

The Stud Company's yearling sale came off last Saturday, at Cobham. There was a large attendance, in spite of the weather being somewhat unfavourable. The thirty-eight animals disposed of realised 14,885 guineas, or an average of nearly 292 guineas. A chestnut cob, by Blair Athol, fetched 1,800 guineas; a bay colt, by Macaroni, 1,700 guineas; two other Blair Athols were knocked down for 1,500 and 1,100 respectively. A former Derby winner, Macaroni, was sold the same afternoon for 7,100 guineas, and goes to the Mentmore stud. To-day is the Middle Park Yearlings Sale at Eltham.

The annual banquet of the Newspaper Press Fund, was held on Saturday evening at Willis's Rooms, St. James. The Dean of Westminster presided, and there were present Lord Houghton, president of the Fund, Count Beust, Lords Colchester and Crewe, and several M.P.'s. The subscriptions announced amounted to over £1,000.

A most successful meeting was convened on Tuesday, at

Marlborough House by H.R.H. the Prince of Wales, as President of the Society of Arts, for the purpose of establishing Free Scholarships for Metropolitan Students in the National Training School for Music. His Royal Highness was supported by the Duke of Edinburgh, Prince Christian, the Duke of Teck, the Archbishops of Canterbury and York, the Lord Mayor and Sheriffs, Lord Hampton; and there were present, Mr. Cole C.B., Sir B. Whitworth, Sir J. Hawshaw, Sir T. Dakin and others. The Prince of Wales announced, during the meeting, that Mr. C. J. Freake had presented to the School, as a free gift, the premises now in course of construction, which he had originally intended to place at the disposal of the Committee for a term of five years. The Duke of Edinburgh proposed the appointment of a general committee for the establishment of Free Scholarships, and the Archbishop of Canterbury seconded it. Several gentlemen addressed the meeting, the Master of the Mercers' Company announcing that the Company would make a grant annually of £50 towards the foundation of one Scholarship, to be called the "Mercers' Musical Scholarship." Sir T. Dakin on behalf of the Fishmongers' Company announced that it intended to found two, and Alderman Cotton promised the support of the Haberdashers' Company. The resolution was carried unanimously. Votes of thanks to the Prince of Wales for calling the meeting and presiding over it, and to Mr. Freake for his great liberality, brought the proceedings to a close.

The review at Longchamps of the Paris Garrison is the most noteworthy item of intelligence from France. About 36,000 troops were on the ground, under the command of General Ladmirault. Marshal MacMahon, President of the Republic, having ridden along the line, attended by a brilliant staff, took up a position facing the tribunes, and the troops then marched past. All accounts agree in stating that though the regiments were numerically weak, mere *cadres* in fact, the men looked well and stepped out bravely. It is also stated the Tripartite alliance of the Emperors of Austria, Germany, and Russia has ceased to exist, Russia having withdrawn from it, and that in consequence of this, an alliance between Sweden and Germany will be formed. It is further reported that the official relations between Russia and the Vatican are about to be formally re-established. From Berlin the news is, that the Arnim trial, the result of which was deemed so unsatisfactory, both by the Government and Count Arnim, has been re-opened. The decision of the Judges will be made known on the 24th instant. Italy has been spared a ministerial crisis, the Government having obtained a majority of 17 on the Public Safety Bill, the votes being 220 to 223. Since then its other measures have been passed by large majorities, and now the labours of the Parliament are closed. On Wednesday, the Pope entered on the 30th year of his Papacy, and received the congratulations of the Cardinals and from other bodies. From Spain we hear that the Alphonist operations to combat Carlism are in progress, while from America the chief news is that the locusts are ravaging the Trans-Mississippi States, notably Colorado, Kansas, and Missouri. Hopes are entertained, however, that the destruction may not be so great as last year.

The Sixth Annual Fete of the Metropolitan and City Police Orphanage will be held at the Crystal Palace, on Wednesday, 30th June, under the patronage of Her Majesty the Queen, Bro. Col. Henderson C.B., Col. Fraser C.B., Capt. W. C. Harriss, Lieut.-Col. D. W. P. Labalmondiere, Lieut.-Col. R. L. O. Pearson, and the Hon. Sec., Bro. James Mott. This excellent institution was established 1st January 1870 to afford relief to as many destitute orphans of the members of the Metropolitan and City Police forces as the funds will allow of, to provide them with clothing, maintenance and education, and to place them in situations, where the prospect of an honest livelihood shall be secured. The site of the new Orphanage is Wellesley House, Twickenham, and is well worthy of a visit. Tickets for the Fete can be obtained at all the Metropolitan and City Police Stations.

We have received, this morning (Friday), a copy of the Report of the Deputy Prov. G.M. West Yorkshire, addressed to the Yorkshire Vice Presidents of the Royal Masonic Institution for Boys. We will refer to it next week.

DEDICATION OF THE NEW MASONIC TEMPLE IN NEW YORK.

WE have received accounts of this imposing ceremonial, but, for this week, must content ourselves with announcing that everything passed off most successfully. The brethren were marshalled in twenty-six divisions, and as each division comprised about a thousand members, those who joined the procession could have been little short of 26,000. After the grand parade the dedication services were performed. The R.W.G.M. Ellwood E. Thorne, with the other Grand Officers, having taken their seats in Grand Lodge, a selection of music was played. Then one of the Grand Chaplains having offered up an appropriate prayer, and other religious ceremonies having been performed, the Grand Master delivered a most eloquent address, in which he congratulated all present on the significant event of the day. Banquets took place in honour of the occasion. We must hold over any detailed account.

R.W. Bro. Lord Skelmersdale, as Captain of the Yeomen of the Guards, will make his annual inspection in the grounds of St. James's Palace on Tuesday next, and afterwards entertain the Yeomen at dinner, at the Criterion, Regent's Circus.

THE BUTTERFLIES OF MASONRY.

(From the HEBREW LEADER.)

WE have often noticed, in our daily walk and conversation, newly fledged brethren whose sole ambition seems to be on the surface rather than in the soul. Bedecked with gew-gaws, Masonic insignia, and tawdy trappings, they mark their consequence among the Craft by what may be justly termed a garish display of "fuss and feathers." This is certainly anything else than a proper and discreet appreciation of their admission into our noble Order, and gives but poor promise of future usefulness.

In this connection we have, with approving pleasure, received a communication from that ripe scholar and distinguished Craftsman, Ill. John M. Miller, 32°, of Baltimore, and which is so *à propos* that we extract largely from it as follows:—

"Is it possible for any person or persons skilled in human lore, or sufficiently well acquainted with the vagaries and eccentricities of that creature commonly designated 'man,' to dispense some of his knowledge in ventilating the subject of Masonic jewellery; as to where it originated, and for what purpose so vast a store of Masonic knickknacks are continuously and so ostentatiously shown off by so great a number of people, who are either Masons, or else have a most intense desire to make others believe them to be such?"

"The very manufacturer of these ornamental badges, many of them exceeding in size and 'beauty' even those of a police officer, or a car conductor, must be a perfect godsend to the multitude who supply the Fraternity. It looks as if about one-half of the Order had been taught to believe that they were not Masons unless they carried with them their entire set of emblems—the larger the better—and that they must display them so as to be observed by every one. To see the great number of squares, compasses, keystone, and various other what-nots, sported by every third man we meet, ought certainly to convince the most sceptical that our Order is indeed 'universal.' Who will gainsay the fact that half of our initiates and members sport their gilded pins or heavy ornaments before they are far enough advanced to even say where they were 'first' made Masons, let alone possess any knowledge of the meaning of their show-cards?"

"Too often we blame the female sex for their love of display, their brooches and their earrings, their fingers clustered with diamonds, or something equally as useful so easily obtained from the dollar stores, scarce remembering that it has ever been one of the characteristics of the fair sex to adorn themselves and add to their already too numerous charms, that of personal adornment; and yet, at the same time, we must confess that those who wield the implements of the Craft, and who belong to the sterner sex, very often eclipse them in the exhibition of their ornaments.

"The emblem-wearing mania, so strong at present, is not too highly calculated to elevate us in the regard and esteem of those not numbered with us. * * *

"The true Freemason requires no outside badge or sign to proclaim himself as such. He who cannot make himself known without converting his body into a walking sign-post, had best begin afresh to study up his forgotten knowledge—provided he ever had any to forget—and then he may feel disposed to have the size of his decorations slightly curtailed.

"Regalia and decorations are beautiful in themselves, when properly and appropriately worn, but they have their proper time and place for exhibition. How soon does anything lose the charm of novelty and beauty by constant exposure to our every day gaze?"

"It is a bitter truth that the public displayers of Masonic emblems are the very ones who are the least often seen in their Lodge rooms, and who know, least of all, those things which really make the good and true Mason, or solve the meaning of the 'emblems' so largely displayed."

If these few remarks will induce even a few brethren to go to the Lodge and there show off their massive jewelry, and afterwards quietly lock it up, and then appear like men before the public gaze, they will not have been written in vain.

MONEY MARKET AND CITY NEWS.

FRIDAY.

FOR some time trade has been in a very bad state, and the past few days has seen the stoppage of several large houses in the city. The suspension of Messrs. Alexander Collie and Co., commission merchants, announced on Tuesday afternoon, with liabilities said to amount to nearly three millions sterling, has since proved to involve several houses. The following have suspended payment in consequence:—Messrs. Young, Borthwick & Co., bill brokers, with liabilities on bills bearing their guarantee of about 2½ millions sterling; Messrs. John Anderson and Co., liabilities about £200,000; Messrs. Rainbow, Holberton and Co. over £100,000; Messrs. Strachan and Co. about £200,000; Messrs. Malcolm, Hudson and Co. about £100,000; Mr. J. C. Fowlie about £100,000. Apart from Messrs. Collie and Co., the following firms have suspended:—Messrs. Robert Benson and Co., Messrs. A. Gonzales and Co., and Messrs. Henry Adamson and Sons.

As the end of the half year is now rapidly approaching, various estimates are being made as to the probable extent of some of the dividends. In the case of the joint-stock banks, says the *Standard*, a reduction is anticipated, by reason of the small supply of mercantile bills and numerous failures during the six months. Suspensions throughout the country have been notified from time to time, but in some cases private arrangements have been made without any publicity, and in other instances estates have been virtually liquidated by the firms themselves, 20s in the £ being paid and new business being refused with the certainty of loss. It is estimated that the total liabilities of houses that have actually failed in the half-year reach at least £8,000,000, of which about half may represent real loss. But this loss, it must be remembered, is distributed throughout the United Kingdom, a comparatively small amount being amongst the London banks. According to present appearances the dividend on the estate of Messrs. Pothergill, Hankey and Co. will not exceed 2s to 3s in the £, but, as previously stated, the liabilities of Messrs. Sanderson and Co. are mostly covered by good bills. As regards some banks, dividends may be kept up to the old level by withdrawals from reserve funds, the object of such funds being, it is argued, to equalise dividends, and in other cases a recognition of losses may be deferred till next half-year, on the ground that, pending decisive information respecting the dividends to be paid on certain estates, no real estimate can be formed as to the extent of losses.

The total liabilities of Messrs. J. C. Im Thurn and Co., who stopped payment on 31st March last, are now estimated at £513,806.

The directors of the London and Provincial Marine Insurance Company have decided to pay the usual interest for the half year ending 30th June at the rate of 10 per cent. per annum, free of income tax.

The East Indian Railway Company announce the payment of a dividend 2s 6d extra, making £2 12s 6d, instead of £2 10s, for the half-year ending June.

An extraordinary general meeting of the East London Railway Company was held on Thursday, when a resolution was passed authorising the raising of £400,000.

The General Post Office issued, on Thursday, an important notice with reference to the "General Postal Union," of which the following are parts:—

"In accordance with the provisions of an International Treaty concluded at Berne, on the 9th October last, the whole of the States of Europe, the United States of America, and Egypt, have formed themselves into a General Postal Union, for the reciprocal exchange of correspondence, and have agreed to adopt low and uniform rates of postage for all correspondence despatched from one State of the Union to another.

"As a general measure, these provisions, which extend to letters, postcards, newspapers, and other printed papers, patterns of merchandise, and legal and commercial documents, will take effect on the 1st July next, but, in the case of France, not until the 1st January 1876.

The following is the official return of the Bankers' Clearing House for the week ending 16th June:—

Thursday, 10th June	-	-	£13,315,000
Friday, 11th June	-	-	15,253,000
Saturday, 12th June	-	-	21,552,000
Monday, 14th June	-	-	17,380,000
Tuesday, 15th June	-	-	17,496,000
Wednesday, 16th June	-	-	40,371,000

£125,397,000

At the corresponding week last year the total was £136,269,000. Both returns included a Stock Exchange settlement.

At a meeting of the Court of Common Council held yesterday afternoon, at which the Lord Mayor presided, it was resolved, on the

motion of Mr. Deputy Stapleton, seconded by Mr. R. N. Philips, to present an address of welcome to his Highness the Sultan of Zanzibar in a gold casket of the value of 100 guineas. The following letter was read from his Royal Highness the Prince Leopold:—

KENSINGTON PALACE, 16th June 1875.

My Lord,—In answer to the communication that you have kindly made to me, I beg to inform your lordship that it will give me great pleasure to take upon myself the freedom of the City of London.

I remain, your lordship's very faithfully,

LEOPOLD.

The Right Hon. the Lord Mayor of London.

Mr. Wm. Lawley, the Chairman of the City Lands Committee, announced that Thursday, the 29th of July, had been fixed for the grand banquet in the Guildhall to M. Ferdinand Duval, the Prefect of the Seine, and the principal municipal authorities of England and the Continent.

DEMISSION.

UPON the subject of demission from Masonry, Grand Master Irwin, of Georgia, says: "I will take this occasion to lift my warning voice to you and to the Grand Lodges on this continent, against a great heresy which is springing up upon the question of demission, which has been advanced by able men and true Masons, and argued with great zeal and ability, but which, in my opinion, is a heresy nevertheless, and that is this: 'That as a man comes into our institution of his own free will and accord, so he should be allowed to go out of it of his own free will and accord, else he is not a free man; and that if Masonry refuses this privilege they thereby restrict the freedom of an individual and makes him in one sense a slave.' Does not the marriage tie do the same thing, sanctioned as it is by the laws of both God and man? Marriage is not lawful unless it is entered into by persons of lawful age to contract, and who do contract 'of their own free will and accord;' but when thus contracted and consummated, neither party can throw off its yoke, whether it be one of iron or of rose leaves, 'of their own free will and accord.' Mrs. Woodhull and her followers denounce the law of marriage, because it restricts the personal freedom of the parties and prevents them from (if so inclined) indulging in unbridled license. Are we to have free-loveism in Freemasonry also, based as it is upon the same argument? A Mason by withdrawing from a Lodge severs his connection with that Lodge, and is no longer bound to discharge the duties of a member, but does he sever his connection with individual brethren? Is he not still bound to them, or are they not still bound to him, by ties which nothing but death or expulsion can sever? Will you permit him to say, to-day, I am no longer a Mason; and, to-morrow, when he changes his mind under the pressure of misfortune, and appeals to you for help, will you, can you turn him empty away and keep a clear conscience? Suppose death lays its hand upon him, and after he is laid away his wife and little ones call upon you for bread, can they not triumphantly point you to his demit 'in good standing,' and defy you to produce any record showing that any Lodge ever reversed that judgment by either suspending or expelling him? In the day of our greatest prosperity many men sought admission into our Lodges either from mercenary motives or idle curiosity, and were received; so soon as they found that either their personal or political ambition was not gratified by their admission, or as soon as the novelty wore off, they applied for demits and fell away from active duty as members and refused to bear their proportionate share of the burdens because the heart preparation had been ever lacking. Should adversity once again lay its iron hand upon the institution, such men would be the first to head the crusade against it. They would turn and rend it with the fury of the *sans culottes* of Paris during the bloody reign of Robespierre, Danton and Marat. Cut all such off by the solemn judgment of your Lodges, and let the record speak against them. As duties are reciprocal, so are obligations. If an individual brother may sever his connection with the whole Fraternity at will, why may not the whole Fraternity sever their connection with him and cast him off without a trial and without the semblance of a judgment against him? Bring it down to this, and our boasted chain of Brotherhood of golden links, holding us together in its loving and strong embrace, becomes a mere rope of sand. Once a Mason always a Mason, until death or the judgment of the Lodge cutting him off, after trial for some offence deserving expulsion, is the only safe and the only true Masonic doctrine."

PRAYER IN THE LODGE.—The immemorial landmarks are silent upon the subject of prayer, hence to them we cannot appeal for light. No particular form of prayer was used in the Lodge about 120 years ago, when the Grand Lodge of England decreed the use of Christian prayers; but as this regulation was local in its nature, binding only upon subordinates in allegiance to the English Grand Lodge, none can claim for it the sanctity that necessarily abides in a landmark. Masonry, in its original formation, bore no evidence of sectarianism—belief in God and a just reference for Him as the source of all light and truth, was the only prerequisite exacted of its initiates, nor is more now demanded. The Jewish and Christian Mason alike claim to honour, reverence and obey Jehovah; each regards the prayer made to Him as just and proper. The Jewish brother worships God as a unity; the Christian Mason worships Him as a trinity. The latter, in praying through his Redeemer, thereby petitions, according to his theological views, the God of Abraham, Isaac and Jacob. When, therefore, a Christian brother is called upon in a Lodge for a prayer, he is privileged by our Ritualistic teaching to follow in the light of his own conscience; and if he invokes the blessing through his Redeemer, he thereby violates no landmark, nor does he infringe upon any of the vital principles of our Order.—*Pomeroy's Democrat*.

DIARY FOR THE WEEK.

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

SATURDAY, 19th JUNE.

- 1185—Lewis, King's Arms Hotel, Wood Green.
149—Peace, Masonic Rooms, Meltham.

SUNDAY, 20th JUNE.

- 54—Hope, Spread Eagle Inn, Rochdale. (Instruction.)

MONDAY, 21st JUNE.

- 45—Strong Man, Crown Tavern, Clerkenwell Green, at 8. (Instruction.)
77—Freedom, Clarendon Hotel, Gravesend.
236—York, Masonic Hall, York.
302—Hope, Masonic Hall, Bradford.
307—Prince Frederick, White Horse Hotel, Hebden Bridge.
359—Peace and Harmony, Freemasons' Hall, Southampton.
466—Merit, George Hotel, Stamford Baron, Northampton.
622—St. Cuthburge, Masonic Hall, Wimbourne, Dorset.
872—Lewis, Masonic Hall, Whitehaven.
925—Bedford, Masonic Hall, Birmingham.
1030—Egerton, George Hotel, Heaton Norris.
1170—St. George, Freemasons' Hall, Manchester.
M.M. 141—Skelmersdale, Pitt and Nelson Hotel, Ashton-under-Lynde.
M.M. 171—Union, Freemasons' Hall, Manchester.

TUESDAY, 22nd JUNE.

- 226—Benevolence, Red Lion Hotel, Littleborough.
510—St. Martin's, Masonic Hall, Liskeard.
1158—Southern Star, Montpelier Tavern, Walworth. (Emergency.)

WEDNESDAY, 23rd JUNE.

- 193—Confidence, White Hart, Abchurch Lane, at 7.30. (Instruction.)
210—Duke of Athol, Nottingham Castle Inn, Denton.
266—Naphthali, Masonic Rooms, Market-place, Heywood.
274—Tranquillity, Boar's Head Inn, Newchurch-in-Rossendale.
290—Huddersfield, Masonic Hall, Huddersfield.
301—Apollo, Swan Hotel, Alcester. (Installation.)
363—Keystone, New Inn, Whitworth, near Rochdale.
503—Belvidere, Star Hotel, Maidstone. (Instruction.)
910—St. Oswald, Masonic Hall, Pontefract.
934—Merit, Church Inn, Whitefield, near Bury.
M.M. 175—St. Michael, Masonic Rooms, Helston, Cornwall.

THURSDAY, 24th JUNE.

- 36—Glamorgan, Freemasons' Hall, Cardiff.
39—St. John the Baptist, Masonic Hall, Exeter.
51—Angel, Three Cups Hotel, Colchester.
60—Peace and Harmony, London Tavern, Bishopsgate-street, E.C.
78—Imperial George, Assheton Arms Hotel, Middleton.
100—Friendship, Crown and Anchor Hotel, Great Yarmouth.
132—Unity, White Hart Hotel, Ringwood.
160—True Friendship, Old Ship, Rochdale.
215—Commerce, Commercial Inn, Haslingden.
269—Fidelity, White Bull Hotel, Blackburn.
286—Samaritan, Green Man Hotel, Bacup.
348—St. John, Bull's Head Inn, Bolton.
367—Probita and Freedom, Bull's Head Inn, Smallbridge, near Rochdale.
594—Downshire, 80 Duke Street, Liverpool.
935—Harmony, Freemasons' Hall, Salford.
960—St. Edward, Literary Institute, Leek, Staffordshire.
1450—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, near Manchester.
M.M. 34—St. Andrew, Freemasons' Hall, Manchester
R. A. 54—Hope, Spread Eagle Inn, Rochdale.
R. A. 286—Strength, Green Man Hotel, Bacup.

FRIDAY, 25th JUNE.

- 1507—Metropolitan, 269 Pentonville-road. (Instruction.)
R. A. 163—Integrity, Freemasons' Hall, Manchester.

IRELAND.

- MONDAY—494—Dublin, Freemasons' Hall, Dublin.
TUESDAY—195—St. Patrick's, Masonic Rooms, Belfast.
THURSDAY—116—Carlow, Masonic Hall, Carlow.
" 308—Ballymahon, Court House, Ballymahon.
" 372—Gillhall, Princes Street, Dromore, co. Down.

EDINBURGH DISTRICT.

- MONDAY—44—St. Luke, 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.

Strong Man Lodge of Instruction, No. 45.—The weekly meeting was held on Monday, 14th instant, at the Crown Tavern, Clerkenwell Green. Present—Bros. Pearey W.M., Kidder S.W., Halford J.W., Walker S.D., Bensley J.D., Read I.G., Christopher Tyler, Killick Secretary; Past Masters—Bros. Beckett, preceptor, Killick sen. and Frost, and a numerous gathering of members. The Lodge was opened, and the minutes of the last weekly meeting were confirmed; Bro. Stock passed to the degree of F.C., and Bro. Jones was raised to the degree of M.M., the W.M. working the ceremonies in a very able manner, with the traditional history and explanation of the tracing board. The first section of third Lecture worked by the brethren, under the able instruction of Bro. Beckett, the much respected Preceptor of the Lodge. Bro. Kidder was unanimously elected W.M. for the ensuing week.

Angel Lodge, No. 51.—Monthly meeting held on 15th May, at the Lodge Room, Cups Hotel, Colchester. Present—Bros. Chas.

Cobb W.M., A. Welch S.W., J. Coppin as J.W., S. W. Crookes S.D., T. J. Ralling Secretary. Past Masters Bros. F. A. Cole, C. O. G. Becker M.D., T. Rix and 15 brethren. Business transacted:—Unanimous vote for a joining member, and ceremonies of installation, passing and raising. A candidate proposed. Before the close of the Lodge, the W.M. drew attention to the fact that this was the last occasion upon which they should have the pleasure of meeting the brethren of the 88th (Connaught Rangers), and 10th (North Lincoln) Regiments, previous to their marching out from the garrison, and proposed that the Secretary should record upon the minutes the pleasure the members had felt in the constant presence amongst them of several of the officers of those Regiments, and the great regret with which their coming departure was looked upon by the members, and to wish them a hearty God speed wherever they might be. The motion having been seconded by the S.W., supported by Bro. Coppin P.M., and cordially and unanimously carried, Bro. Capt. Owen (88th), on behalf of himself and brother officers, thanked the W.M. and brethren for the cordial way in which they had been received on all occasions by the brethren of the Angel Lodge. They all regretted very much that the time of their departure had come; but wherever they were quartered (and in the course of two years they must expect to be ordered on foreign service), the hours spent in the Angel Lodge would be amongst their most pleasing reminiscences. At the festive board also the health of the military brethren was drunk in a loving cup, and mutual regrets at parting were again expressed.

All Souls' Lodge, No. 170.—The monthly meeting was held on 11th June, at the Masonic Hall, Weymouth. Present—Bros. Pelly Hooper W.M., H. T. George S.W., T. A. Hanne J.W., A. Graham S.D., E. T. Targett J.D., J. Lundie P.M. Steward, J. A. Sherren I.G., R. Simmonds Tyler, H. Wheeler Secretary, J. B. Cole P.M. Treasurer. Past Masters Bros. Smith, Crickmay, Lundie and Cole. The minutes of the previous Lodge were confirmed, and the various communications received were read. Bro. Sir Molyneux Hyde Nepean, Bart., of Loder's Court, Bridport, a subscribing member of St. Mary's Lodge, No. 707, was balloted for as a joining member, on the proposition of the W.M., seconded by W. Bro. Crickmay P.M., and was unanimously elected. Bro. Charles Langford Oliver, of the Junior United Service Club, London, Esquire, who was raised in the All Souls' Lodge, 8th Feb. 1861, but did not join, was balloted for as joining member, on the proposition of the W.M., seconded by W. Bro. Smith P.M., and was unanimously elected. Mr. Frederick Herbert Lushington Newell, of Cheselborough Rectory, near Crewkerne, a Lieutenant in the Dorset Militia, was balloted for, on the proposition of Bro. Sly, seconded by Bro. Ireland, and was initiated by the W.M. The report of the Picture Committee was received and adopted. It was resolved that the bye law No. 1 be strictly carried out, and that the brethren meet and dine together on St. John the Evangelist's Day (24th June next). Two candidates for initiation at the next Lodge were then proposed and seconded.

Temple Lodge of Mark Master Masons, No. 173.—The bi-monthly meeting of this Lodge was held on Monday, the 14th inst., at the Green Dragon Tavern, Stepney. Bro. Charles Lacy W.M. in the chair. There were present Bros. T. Mortlock P.M. G.S.B., Cotter as S.W., E. Gottheil J.W., Marsh M.O., Defries as S.O., Moule J.O., Prestage acting as Secretary, Hollington R.M., Cundick S.D., Ross as I.G., Gluckstein D.C., and a number of M.M. Masons. After the usual preliminaries, Bros. J. Constable, Brodie, Barnett and Kinnear, Master Masons, presenting themselves as candidates for advancement, and, having been duly vouched and balloted for, were admitted in regular form. The quarries being closed, and the working plans deposited in a place of safety, the Craftsmen adjourned to refreshment, which consisted of an ample supply of cold collation, exceedingly well served, under the superintendence of Bro. Walters jun. In proceeding with the toasts, the W.M. took occasion to speak, in high terms, of the merits of Lord Limerick the M.W. Grand Master, whom he had had the pleasure of seeing installed into the chair of A.H. only a few days previous, and to whom the Temple Lodge had especial reason to be grateful, from the fact of his having selected one of its members, namely our Past Master Mortlock, as one of the Grand Officers. The honour thereby conferred could scarcely fail to be conducive to prosperity of the Lodge. Bro. Mortlock, who replied for the Grand Officers, observed that as he had only held his present exalted rank for a few days, he could not be expected to possess any great experience as a member of the Grand Lodge Officers, he assured the brethren, however, of his readiness to do his very best to promote the prosperity of an institution in which he took intense interest. Bro. John Constable responded for the advances. In the course of his remarks, he descanted forcibly upon the importance of officers being well up to their work, without which the most beautiful ceremony, or impressive ritual, must necessarily become ineffectual for producing any desired or desirable impressions. Bro. J. K. Pitt, of the Macdonald Lodge, the only visitor present, expressed himself well pleased with all he had witnessed, and the very cordial reception accorded to him, and hoped to have many opportunities of repeating his visit. A very pleasant evening then terminated.

St. John's Lodge, No. 178.—The regular meeting was held on 11th of June, at Freemasons' Hall, Castle Street, Lisburn, Ireland. Present—Bros. John McBride P.M. as W.M., Mercer Rice P.M. as S.W., Arthur Mussen P.M. as J.W., William J. Gilliland S.D., Robert McComb P.M. J.D., William Wilson P.M. as I.G., James Stewart Tyler, John Higginson P.M. Secretary and Treasurer; P.M.'s Wm. Johnston I.P.M., Alexander Boyd, William J. Knox sen., James Pryde, S. J. Nelson, A. McClalland, Dr. Jefferson, and Wm. J. Knox jun. Visitor, Bro. Good 609. Business transacted:—Lodge opened in 1st degree, the minutes having been read and confirmed, Mr. J.

Simpson was initiated by Bro. Higginson. The Lodge having been advanced to 2nd degree, Bro. Knox was passed to the degree of Fellow Craft, by Bro. Good. The Lodge was then resumed in 1st degree, when a committee was appointed to make arrangements for the annual dinner on St. John's Day. Several notices of motion having been given, the Lodge was closed in due form.

St. John Lodge, No. 191.—A meeting of this Lodge was held on the 9th inst., at the Knowsley Hotel, Bury. Present—Bros. G. A. O'Neil W.M., S. Hamer S.W., W. Balmer J.W., T. W. Probert S.D., W. E. Thornley J.D., A. Hopkinson I.G., H. Bates P.M. Tyler, Samuel Bailey P.M. Secretary, Andrew Milne P.M. Treasurer. Past Masters Bros. J. R. Fletcher, Fred. Anderton, F. Compton, J. Wright, and F. Dawson. Visitors—Bros. Arthur Allison, St. John Lodge, No. 90, London, J. B. Jackson P.M. 1012, and a tolerably strong muster of unofficial brethren. The Lodge was opened in the 1st degree, for the initiation of Mr. J. S. C. Yule, surgeon, for whom the ballot was unanimous. Bro. J. R. Fletcher delivered the charge. The Lodge having been opened to the 2nd degree, Bro. William Barritt was Crafted, by Bro. P.M. Bailey. The Lodge was subsequently closed to the 1st degree, and at this stage Bro. Anderton, P.M. Lodges 42 and 191, P. Prov. G.S.B. E.L. proposed that a letter of condolence be sent, in the name of the Lodge, to the bereaved parents of late Bro. Robert Wright O'Neil, W.M. of Lodge 1012, and D.C. of Lodge 191, who, along with Bro. Richard Battersby, S.D. 1012 (whose body has not yet been recovered), met with such an untimely fate in Morecambe Bay on the 20th ult. Bro. O'Neil (said Bro. Anderson) was not only a Mason in name, but in heart; and as it had pleased the Great Master to remove him from their midst, might they all venture to believe that "after life's fitful fever he sleeps well." Bro. Milne P.M. feelingly seconded the proposition, testifying that ever since the late Bro. O'Neil first saw the light of Freemasonry he (Bro. Milne) had always found him carrying out the three great fundamental principles of the Craft. The motion was passed, and the Worshipful Master, who is the deceased's elder brother, tendered his thanks for this expression of feeling on the part of the Lodge. Bro. Thos. W. Probert then moved that a letter of condolence be forwarded to the widow of late Bro. J. S. Redfern P.M. Lodge Relief, No. 42, and P. Prov. G.P. E.L. who died in an exceedingly unlooked for manner while returning from the interment of late Bro. O'Neil's remains at Bury Cemetery. He spoke in high terms of Bro. Redfern's services, and particularly referred to his dignified and impressive discharge of the duties of Installing Master of that Lodge, in which capacity he had been associated with it from a period when most of the brethren present were strangers to Masonic mysteries. The W.M. cordially seconded the motion, which was passed. Two initiation propositions were received, and the Lodge was closed down at half-past eight o'clock. Owing to the lamentable occurrences already reported, the usual repast and convivialities were for the nonce dispensed with. It ought to be stated that the Lodge room was placed in mourning.

Drogheda Lodge, No. 411.—At the regular meeting, held on 10th June, at Masonic Hall, Drogheda, there were present Bros. Jeffers W.M., Dean P.M. (S.W. pro tem), Flinn J.W., Glenny S.D., Griffin J.D., Parsons P.M. (I.G. pro tem), Browne Tyler, Clark P.M. H.K.T. Secretary and Treasurer, Past Masters R. Morton and Harbinson. Visitor—Bro. Harvey 85. Messrs. William George Percival and Edward Richard Bolton were initiated. Mr. Alfred Hamilton Ormsby was balloted for and accepted. Private accounts of the Lodge were presented by the Treasurer. Festival Committee for St. John's day appointed. On motion of Bro. Secretary, seconded by Bro. Preston, it was carried that a Royal Arch Warrant be sought for. A committee to carry out this object, to report in October next, was appointed, as proposed by Bro. Secretary, seconded by Bro. Supple.

Faith Lodge, No. 581.—Monthly meeting held on 16th June 1875, at Drovers' Inn, Openshaw. Present:—Bros. Henry Moxon W.M., H. Derbyshire S.W., F. Hollins J.W., J. Bedford S.D., J. Parker P.M. D.C., J. Walker Steward, J. Ridgway I.G., C. Beswick Tyler, J. T. Richardson P.M. Secretary, Braddock I.P.M. Business transacted:—Lodge met at 7 p.m. Mr. J. Lloyd initiated by the W.M. who then, in consequence of having a bad sore throat, was compelled to leave the chair, when Bro. Lee Speakman was raised to the sublime degree by Bro. Braddock P.M. and Parker P.M.

Montefiore Lodge, No. 1017.—This Lodge held its regular meeting on Wednesday, 16th inst., at Freemasons' Hall, Great Queen Street. Bros. J. Grunebaum W.M., Blum S.W., A. Eskell P.M. as J.W., L. Jacobs Treasurer, E. P. Albert P.M. A.G.P. Secretary, Gulliford S.D., Albu J.D., Dr. Ring I.G.; Past Masters S. V. Abrahams, Pollitzer, J. De Solla, J. Lazarns, Blumenthal, and a very numerous assemblage of the brethren were present, it being the closing night, and also to witness the presentation of a testimonial to Bro. E. P. Albert, who had acted as honorary Secretary. The Lodge was opened, and the minutes were confirmed. Bros. Cooper and Handler were passed to the second degree, and Bros. Berliner and J. Blum were raised to the third degree. The W.M. then initiated Messrs. Sydney Smith and J. H. Crump. Bro. S. V. Abrahams P.M. then rose, and, in a feeling and eloquent manner, presented Bro. E. P. Albert P.M. honorary Secretary and A.G.P. with a very elegant emblazoned testimonial, on vellum, expressive of the regard and esteem he is held in by all the members of the Lodge, and also for the honour conferred on him, as a member of the Lodge, to have been selected as Assistant Grand Pursuivant, and associated with the name of one whom all classes revere, Sir Moses Montefiore, Bart., who now, at the age of ninety-one, is about to undertake a journey to the Holy Land, to alleviate the condition of his fellow men and co-religionists. He hoped he would be spared to return to

his native country with a successful result of his mission. He, in the name of the Lodge, hoped that Brother E. P. Albert would enjoy the honours accorded to him, for he was one well deserving of them. (Cheers.) The testimonial is of very elegant and elaborate design, beautifully illuminated, with the arms of the founder artistically executed, under the direction of Bro. S. V. Abrahams P.M. Bro. E. P. Albert, in appropriate terms, returned thanks for the valuable presentation. The Lodge was then closed, and the brethren adjourned to the Café Royal, Air Street, Piccadilly, where a sumptuous banquet was provided by Bro. Nichol. The usual loyal and Masonic toasts were given, Bro. E. P. Albert A.G.P. returning thanks for the Grand Officers. The toasts of the W.M., Wardens and Officers were given, and Bro. H. G. Buss P.G.T. Middlesex responded for the visitors, who were Bros. A. Pyke 218, Dispecker 73, Van Vollen late 1017, Ichenstein 177, Renshaw 194, Weingott 15, and J. Blum. The W.M. provided a very capital concert, under the direction of Bro. Henri De Solla; A. Van Biene, the celebrated artist on the violoncello, and the Misses Da Chunna assisted.

Hervey Lodge, No. 1260.—The above Lodge met on Wednesday, the 9th instant, at Freemasons' Hall, Great Queen Street, under the able presidency of Bro. Jabez Hogg P.G.D. P.M. and W.M., Bro. Southwood J.W., Hollingsworth S.D., S. Ward J.D., Monney I.G., G. King jun. P.M. Secretary, Darly P.M. Treasurer, Speight Tyler. Past Masters G. King sen., and Bros. Hooper, Czarnecki, Burley, Bigwood, Hodgkinson, Robins, English, Aitchison, Lowes, Mansell, Cox, Ryan, Foss and Spalding. Visitors—Bros. Rev. R. J. Simpson P.G.C., F. Phillips S.W. 1096, H. M. Levy P.M. 188, Dr. Lilley P.M. 69, Davis P.M. 960, Phillips J.W. 1096, and Western 1489. There was a great deal of business on the agenda paper, and the brethren met early. The Lodge was opened and the minutes confirmed. Bro. Hooper was raised to the third degree, through the courtesy of the W.M., by Bro. G. King jun. Bros. Cox, Mansell and Robins were passed, and Mr. William Hall, having been balloted for and accepted, was then initiated into the Order. The ceremonies being very impressively delivered by the W.M. Bro. Jabez Hogg. The Lodge was then closed, and the brethren adjourned to Simpsons' Hotel, Strand, where a banquet was provided by Bro. Cathie. The W.M., who presided in his usual genial and happy manner, proposed the usual loyal, Masonic and routine toasts, and the brethren, after passing a very agreeable and harmonious evening, separated.

Asaph Chapter, No. 1319.—A warrant has been granted for the formation of this Chapter, which will hold its meetings early in the day, to enable members of the musical and theatrical professions to carry out the duties of Freemasonry, and yet not interfere with their professional engagements, an arrangement which has been found to work successfully in the parent Lodge. The Companions assembled on 13th June, at Freemasons' Hall, when Comp. R. Wentworth Little P.Z. occupied the chair as M.E.Z., E. S. Jones P.Z. as H., and Jas. Weaver P.Z. as J. The warrant having been read, Comp. R. W. Little P.Z. performed the ceremonies of consecration and installation in his usual perfect and impressive manner. Comps. E. S. Jones P.Z. M.E.Z., C. Coote sen. H., Jas. Weaver P.Z. J., J. Reed S.E., F. Burgess Treasurer, W. A. Tinney P.S., Gilbert Janitor. A vote of thanks and honorary membership were unanimously accorded to Comp. Robert Wentworth Little for the able and impressive manner in which he had performed the ceremony of consecration and installation. Several propositions for joining and exaltation having been made the Chapter was closed and the Companions separated.

Blackheath Lodge, No. 1320.—The installation meeting of this Lodge was held on Thursday last, at the Crown Hotel, Blackheath. There were present, Bros. E. W. Pook W.M., R. B. Webster S.W., Hubbock P.M. Treasurer, and Collington P.M. Secretary. The Lodge was opened, and the minutes of the former meeting were read and confirmed. A Board of Installed Masters was then formed, and Bro. R. B. Webster, S.W. and W.M. Elect, was installed into the chair by Bro. Hubbock P.M. and Treasurer. The newly-installed W.M. then invested his officers, as follow:—Bros. Pook I.P.M., Trill S.W., Scard J.W., Hubbock P.M. Treasurer, Collington Sec., Turner S.D., Morson J.D., Perridge I.G., Jardine P.M. D.C., and Ryley Tyler. The Lodge was then closed, and the brethren sat down to a very capital banquet, provided by Bro. Coppinger. The usual loyal and Masonic toasts were given, that of H.R.H. the Prince of Wales M.W.G.M. being received with great enthusiasm. The toast of the Pro Grand Master and the Grand Officers followed, and the W.M. stated that he, as well as every one present, was pleased to see a brother so high in the Craft, who had honoured them by his presence, that was Bro. S. Rawson, P.D.G.M. China, who, in responding, said he thanked the brethren for associating his name with the toast, and he was proud to see so respected a brother as the W.M. occupying the chair. (Cheers.) Bros. Captain Blakey and H. M. Levy P.M. 188 responded to the toast of the visitors. The W.M. then proposed the toast of the Installing Master, Bro. Hubbock P.M., Treasurer and P.G.S., who, since his connexion with the Lodge, had fulfilled every duty to their satisfaction. Bro. Pook I.P.M. then proposed the toast of the W.M., whom, he said, was a good Mason, and he was sure his year of office would be a success, for his only aim was the prosperity of the Lodge. The W.M. in brief but appropriate terms responded. The toast of the Past Masters was severally responded to by Bros. Collington, Pook and Hubbock, and the Wardens, Officers, and Tyler's toast concluded a very agreeable evening. Great credit is due to Bros. Bireading and Read for their harmony, the former brother's recitations being listened to with great attention, owing to his artistic delineation.

Era Lodge, No. 1423.—A meeting of this Lodge was held on Saturday, 12th instant, at the Kings Arms Hotel, Hampton,

There were present—Bros. J. W. Baldwin W.M., E. H. Thiellay S.W., J. T. Moss P.P.G.S. Middlesex P.M. as J.W., T. J. Sabine P.M. P.G.S. Middlesex Treasurer, F. Walters P.M. P.G.P. Middlesex Secretary, S. Wolf S.D., E. W. Devereux J.D., Wright D.C. as I.G., W. A. Simmons W.S. The Lodge was opened, and the minutes were confirmed. Mr. Harvey was initiated into the Order by the W.M. Bro. W. Hammond P.M. P.G.S. Middlesex was unanimously elected a joining member. Several propositions were handed in. The brethren then adjourned to banquet, when the usual toasts were proposed, both Loyal, Provincial and Masonic, after which the brethren separated.

Metropolitan Lodge of Instruction, No. 1507.—A meeting was held at the Metropolitan Club, King's Cross, on Friday, 11th instant. Present:—Bros. Williams W.M., Kingham S.W., Side J.W., Shand S.D., Willing J.D., Cavet I.G., Adams P.G.P. Preceptor, Stiles Secretary, and Rapkin, Read, Ormiston and Scales. The Lodge was opened and minutes of last meeting confirmed. 1st section of 1st lecture was ably rehearsed by the brethren, under the direction of the W.M. 2nd and 3rd sections of 1st lecture, under direction of the Preceptor, also rehearsed. Ceremony of initiation rehearsed, Bro. Ormiston candidate. Bro. Scales examined and entrusted for passing, and withdrew. Lodge opened in 2nd degree, Bro. Scales passed to degree of F.C. Lodge resumed to 1st degree. Bro. Kingham S.W. was unanimously elected W.M. for ensuing meeting. Lodge closed in due form and perfect harmony.

IS MASONIC BURIAL HONORABLE?

(From the KEYSTONE.)

IS Masonic burial any longer honorable, or desirable? We are led to ask this question by the fact that three Past Grand Masters of Masons in Pennsylvania have, by their own requests, within a short time past been laid in their last resting places without the rites of the Craft. When examples of this kind are set by eminent Freemasons, it is not a matter of surprise that both Masons and non Masons should inquire: Is there any propriety in a Masonic burial? Is it an observance that is going into disuse? Had it ever any merit? Is it not an empty pageant and a vain mummery? Let us answer these questions, for they are important ones, and the sooner they are settled, the better it will be for the Fraternity.

The custom of Masonic burial is a time-honored one. At the same time it has never been voluntarily assumed by the Craft, but only at the request of the brother himself, prior to his death, or of his family after his decease. Just as in the matter of laying the corner-stones of public buildings, so in the burial of a brother—Freemasons never proffer their services, but only act in response to a positive request. The absence of such request, therefore, does not excite remark; but when prominent Craftsmen, who have been honored with the highest dignities in the gift of the Craft, expressly request that they shall not be buried with Masonic ceremonies, we may well wonder if these ceremonies are out of joint.

The burial of indigent brethren is always a matter of course, and has ever been so in the Fraternity. In Scotland, in the thirteenth century, the duty was even made imperative upon all incorporated companies, by legislative enactment; and this was one of the conditions upon which the Masons of Edinburgh held their charter. And in Germany, so Bro. Findel tells us, in his "History of Freemasonry," in A.D. 1459, the Constitutions of the German Masons of Strasburg required that all the Masters and Fellows of the Lodge, on the death of one of their number, should contribute to "a mass to be said for the repose of the soul of him who had departed." And Bro D. Murray Lyon, in his "Freemasonry in Scotland," mentions that it was the custom in the sixteenth century for Scottish Masons to "wear their aprons at the funerals of brethren." Whatever may have been the forms and display observed in the past, and whatever they may be now in other jurisdictions, in Pennsylvania, a Masonic funeral, like everything else Masonic, is performed in a plain, simple and unostentatious manner. The blue ribbon on the lapel of the coat, and the sprig of evergreen in the hand, are all the insignia of Masonry that we see on such an occasion in public. We think, rightly, that this is not a time for display, but only for sincere fraternal grief, and its manifestation in an unprofessional manner. Therefore it cannot be urged against a Masonic funeral that it is an empty pageant.

Neither is a Masonic funeral a holiday enjoyment, to which Crafts-

men crowd from selfish motives. A large Masonic funeral is quite exceptional. There is far oftener only a corporal's guard than an army of followers on such an occasion. Freemasons are not a vulgar crowd, who love to air themselves by a ride through a cemetery. There are such crowds at almost every funeral, but they are not composed of Masons. Therefore there is nothing selfish about a Masonic funeral. Nor does it cost anything to the family of a deceased brother, for the Lodge always furnishes its own carriages, being glad to expend the requisite sum for the purpose of paying honor to the remains of a departed brother.

But is there any propriety or merit in the peculiar funeral ceremonies of the brotherhood? If simplicity of language, beauty of thought, the teaching of the sublime doctrine of the immortality of soul, constitute merit, then there is merit; and if the brevity of the ceremony, and the dignity of the actors, constitute propriety, then there is propriety.

But perhaps the custom is going into disuse—becoming antiquated? It has not done so as yet, but what may be the result, in case many more brethren who have been honored by a supreme position in the Craft, continue to ignore the Fraternity in their last hours, we are not prepared to say. Probably the aversion of age to anything that even savors of formality or display (which feeling often characterizes the aged) has something to do with such action; but there is no good ground for such aversion. As we have stated, and as every brother knows, the brotherhood is especially careful, in its funeral rites, to avoid every form of display. Freemasons do not, like the military, carry fire-arms to the grave, nor do they wear swords, nor are they rosetted, or aproned, or jeweled—they are dressed simply as gentlemen. In other jurisdictions it may be different, but this is the rule in the Masonic jurisdiction of Pennsylvania. And we trust that it always will be, for if there is anything that we deprecate, it is public Masonic display. Before the Masonic public, in the Lodge room, let our ceremonies be as effectively performed as possibly, but on the street, in secular halls, and at the grave, let our bearing be dignified, and distinguished by its absence of ceremony. Such a course shall preserve us from the world's familiarity, which breeds contempt, and should prevent any Brother's urging, with reason, the display incident to a Masonic funeral, as an excuse for ignoring the Fraternity at his death.

It has been frequently asserted that America produces the greatest advertisers of our day, and while admitting to a great extent the truth of this statement, still we find that we can point to several of our own countrymen who equal, if not surpass, the greatest of our transatlantic brethren as advertising giants. Perhaps the most enterprising advertiser of our time is Mr. F. J. Clarke, of Lincoln, proprietor of Clarke's world-famed Blood Mixture who must have expended several large fortunes in placing his now popular medicine before the world. True, he has been backed, in his Blood Mixture, by an article of wonderful efficacy; but there are few who possess the spirit, or rather *faith*, necessary to make a thoroughly successful advertiser. Within a few years only his Blood Mixture has become "world-famed," and his advertisements are to be seen in every newspaper and periodical throughout the world, and we notice, this week, as if to prove beyond question his belief in advertising—at the same time as effectually showing the acknowledged range of his medicine—a WHOLE PAGE advertisement in the three great London daily papers—*Daily Telegraph*, *Standard* and *Daily News*. This is certainly the most astonishing thing in advertising that we remember. Had the great Blood Mixture fallen into less enterprising hands the world might never have had the benefit of this wonderful medicine.

CARELESSNESS IN PURGING A LODGE.—Upon a recent occasion we were present at a meeting of one of the oldest Lodges in this State. This Lodge for many years was presided over by one who now holds the rank of Past Grand Master, and he was present at the time of our visit. Before opening the Lodge the only test applied to ascertain whether all present were Master Masons, was simply a password, which was taken up in the usual form. Upon this the S.W. expressed himself satisfied, notwithstanding there were some present who were unable to give the word until it had been communicated to them, and others who were personally unknown to him as Masons, as he afterwards informed us. For the safety of the Order, we trust that such carelessness as this is not of frequent occurrence in our Lodges. —*Indianapolis Masonic Advocate.*

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