

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## THE BARONESS BURDETT COUTTS AT FREEMASONS' HALL.

THE presentation of chairs by the Baroness Burdett Coutts to the Lodge bearing her name, is not without its significance. In England, Masonry, as a rule, fights shy of the ladies, not because Masons are ungallant enough to depreciate their presence or influence, but simply because Masonic teaching commands us to limit our society to the male sex. Abroad, perhaps, they view these things differently; but be this as it may, we have here our laws, and what is more, we act up to them. But, to say the least, the presence of a lady, not perhaps actually in a regular Lodge, but in the semblance of one, is a great innovation on our ordinary mode of procedure. The old story of a lady hiding herself in a clock-case, in order to learn our secrets, reads well as a story, but here we have a lady of high position heartily welcomed within the sacred precincts of a Lodge, in order that it may receive at her hands the gift of certain furniture. We admire the kindness of the lady who has thus done us honour. We recognise the wisdom of the Lodge which departed from the usual custom of Masonry, and accepted the gift in full Lodge assembled, but without Masonic working, or Masonic display of any kind, save dress. The speeches on the occasion, and at the banquet which followed, were in admirable keeping, and though we think these trifling eccentricities of usage should not be observed too frequently, it is clearly an advantage to Masonry that its work is thus liberally regarded. The full significance of this gift is not, perhaps, openly recognised. We are constantly charged with being a secret society, and therefore with being hurtful to society. The untruth of this accusation needs no demonstration, but this corroborative evidence in our favour of a lady who is kindly disposed towards all classes of her fellow-creatures is worth, at least, something. The Baroness Burdett Coutts is known, not only for her wealth, but for her philanthropy. She is a leader among men in all works of charity. Be it the fate of animals, or of the poor, of the middle-class, or of sufferers by some extraordinary calamity, she is always foremost in her efforts to relieve distress. Whatever people may think of Masonry in the abstract, it cannot be denied that we use much diligence in helping our fellow-men onwards in their course through life. The value of figures, as facts, is undeniable. There is no gainsaying the fact of thousands sterling being raised by us towards relief. We may put what interpretation we like on the motives of the donors, but the broad fact remains that some thirty thousand pounds annually are contributed towards the relief of suffering Masonry. This is the chief ground, indeed, urged by the Baroness for her interest in Masonry. Herself conspicuous among philanthropists for her readiness to succour distressed people, she assigns this same readiness on the part of Masons to render aid where aid is needed as her chief motive for honouring one of our Lodges. Another reason assigned is that she herself is the daughter of a Mason, who, in his day, was not only a distinguished man, but fully carried out the beneficent views which Masonry strives to inculcate in all its followers. But further than this we see reason for congratulation. The Papacy has of late been most violent in its attacks on our Order. First the Bishop of Orleans, then His Holiness the Pope himself, have fulminated their anathemas at us. We cannot conscientiously say that we have seriously suffered by their abuse. We are about as

free from harm as was Daniel in the den of lions, or the three who passed unscathed through the fiery furnace. But though uninjured by abuse, we readily admit that this act of the Baroness has exercised a benign influence over us. It is, in its way, an answer to the silly abuse of the Pope and his minions. An Order from which "there is no honest man who does not *turn from it with horror*" is not calculated to enlist the sympathies of philanthropic ladies. We have not heard it argued in any respectable society, that the Baroness Burdett Coutts has ever shown the slightest inclination to encourage murder, or that she is at all anxious or even disposed to "do guilty battle with the Church." But here she is, ready, as the daughter of a Mason, to do homage, or perhaps, we should say, to show respect to the Order whose interests we advocate. Her acknowledgment of our worth as a beneficent body must be taken as a complete answer to the silly bombast of the Pope, to whom of all men in the world has been reserved the special duty of committing the grossest act of folly of which any generation of men has ever been the witness.

## THE PRESS AND THE CRAFT.

OUR Masonic friends on the other side of the Atlantic are apparently beginning to find that Masonic indifference is one of the grave evils against which enthusiastic members of the Craft have to guard. Notwithstanding the rapid growth of the Order in America, it would seem that, side by side with its unprecedented prosperity, has grown up a species of indifferentism with which we are only too familiar here. Masons in the States are apparently very willing to appear on Gala days, tricked out in the regalia of the Craft, but many of them are careless or absolutely ignorant of the practical business of which these toys are the mere symbols. Masonic Journalism does not appear to command as much support in America as it deserves, and we have before us at this moment the valedictory address of the *St. Louis Freemason*, which collapsed in the middle of its ninth volume. This journal, which appears to have been respectably conducted, fell from a combination of adverse circumstances. Masonic indifference, in the first place, largely contributed to bring it to the ground. The recent panic no doubt told heavily upon its subscription list, and, in addition, it had to struggle for existence amid younger and, possibly, more vigorous competitors for public support. That Masonic indifference was however the chief cause of the termination of a career of eight years and six months, the following extract from the valedictory address would appear to prove.

"To the many earnest and unselfish friends of our late journal, who adhered to its fortunes till the last, we desire to return our heartfelt thanks and sincere appreciation. To those who fell by the way, on account of poverty, we extend a deep sympathy, and to those who squander as much in dissipation in one day as would pay for a Masonic journal a year, yet "cannot afford to subscribe," we leave to their own *guilty consciences* to enjoy the torments incident to all who must feel that they are unworthy of the name and intellectual dignity of Freemasonry."

This is rather stronger language than journalists here would be disposed to use, but, leaving the coarser part of this piece of invective out of view, as in no way characteristic of our brethren, we confess that the

indifference implied, though not expressed, reaches some of our friends on this side of the Atlantic. Active Masons here have often complained of that Masonic indifference, which is more difficult to conquer than any of the other failings of mankind. People who blow neither hot nor cold have, from time immemorial, been regarded with aversion and contempt by earnest workers. The sacred Scriptures tell us that the lukewarm professor of religion is an obnoxious person, compared with whom a zealous sinner, if we may use such a paradox, seems blameless. The sacred writer, no doubt, meant us to understand that he who possesses a knowledge of a truth or truths, and does not act upon his knowledge, is more deserving of censure than the ignorant transgressor who knows not what he is doing. The Mason who blows neither hot nor cold has indeed little excuse for his indifference. He knows that he incurred sacred obligations when he joined the Order, that he was expected to work in the cause of philanthropy, and that he could not, without violating his pledges, live as if he stood alone in the world. But he has chosen an attitude of indifference, and he, and such as he, alone prevent the ultimate triumph and universal spread of Masonry over the world. The public point to him as a person in no wise improved by his connection with the Order, and an inference is at once drawn from the fact adverse to the claims of the Craft. Of course the conclusion is an illogical one, but men who reflect or reason are rare, and it not seldom happens that one indifferent Mason may do more indirect harm to the cause than can be repaired by the life work of an enthusiastic brother. We might perhaps complain, looking at the matter from our own standpoint, of the indifference of English Masons to the claims of their own press organs. The reproach has been levelled at the Craft by more than one disappointed projector, but we have always said that as a general charge it is unjust. We still hold to this view. More, indeed, might be done for the press, but we do not think that it would be fair to charge our brethren generally with indifference to Masonic journalism. In this sphere of labour indeed much remains to be done, and although the work of making known the claims, and extending the circulation of a newspaper may be less inviting than much of that which attracts many zealous labourers, it is not the less of grave importance to the fraternity at large.

## THE EGYPTIAN PRIESTS.

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

(Continued from page 67.)

IT comes naturally within the scope of the inquiry we have entered upon to say something of the religion of the ancient Egyptians. It would, in fact, be very singular if we spoke of the priests of ancient Egypt, and examined the nature of that celebrated body, without casting so much as a glance at the religion they professed or expounded to the people.

Nothing is so difficult to grasp as the doctrine the ancient Egyptians professed. The historians of these remote ages have transmitted to us, as regards this, rather lyrical pieces than veritable annals. The monuments, with which Egypt is covered even at this day, appear to be the sole records we can consult with any advantage. Did the Egyptians reverence as gods the sacred animals, and especially the bull Apis, or did they merely look upon them as allegories? This question would be problematical, if there did not remain to us of this people the theology, if I may so express myself, of the Pyramids, and the hieroglyphic figures with which they are inscribed.

The manner in which the Pyramids are built deserves special attention, whether we regard them as monuments of science or of religion. As the former, these bear witness to the high degree of excellence this people had attained in geometry and astronomy. As the latter, it is sufficient to look at the squares which compose those enormous masses and their exact correspondence with the four cardinal points, it is sufficient to cast a glance at the elevation of the summit, which receives exactly at mid-day the reflection of the sun's disc once before the vernal and once before the autumnal equinox as well as of the full moon of the equinoxes when in that parallel; in a word, it is sufficient to consider that

the worship of Isis and Osiris is but the worship of the sun and moon, as Porphyrus and Diodorus Siculus testify, and as has been proved long since, in order to convince ourselves that the Pyramids of Egypt are nothing more than allegorical figures of the religion of ancient Egypt. These are the travels of Isis (the moon) after the death of Osiris (the sun), which were celebrated by the Egyptians under cover of an allegory, the meaning of which contains the exposition of the world's first two causes, which have confirmation in the heavens. Such are the figures which explain the whole system of the religion of the Egyptians. That religion, as we see, was confined to the worship of Isis and Osiris, that is to say of the sun and moon, which embrace all nature. Then we must bear in mind that the class of worship the people had adopted from the sacred animals, and more particularly from the bull Apis, was a relic of some former religion, traces of which the Egyptian Priests had found it expedient to preserve out of a respect for old popular customs, the toleration of which was thought desirable, almost as among us we find, in certain villages in Europe, where Christianity is the dominant religion, sundry relics of pagandom, like the carnival and other customs, the legitimacy of which lies in an immemorial usage, which it has been necessary to preserve and tolerate.

As regards the hieroglyphic figures with which the Pyramids of Egypt are inscribed, there is reason to believe that they are the common explanation and development of the doctrines inculcated by the religion of Isis and Osiris. Those hieroglyphics have long exercised the sagacity of *savants*, they have given rise to strange commentaries, and in their anxiety to explain them, people have found nothing but incoherence and obscurity. But hieroglyphic figures, like everything that is emblematic, form a language which it is necessary, above all, to acquire, for it is with hieroglyphics as with writing; how can we understand a book if we know not how to read? Let a book be placed before the eyes of the best mentally developed and most intelligent man, who, however, has no knowledge of the art of writing. He will understand nothing, and if he sets himself to criticising the sense of what is written without knowing how to read, what errors will he not commit?

Thus, ancient monuments bear witness that the priests of Egypt possessed the highest knowledge, and that they turned it to good account, with a view to govern nations and enlighten the world. The aspect of those obelisks, those Pyramids, that lake of Mœris, those vast caverns, even to this day astonish the traveller whom curiosity summons to those countries, once so favoured by nature, but now become the theatre of barbarism and ambition, and menaced by the near invasion of a burning and destructive sand. Those inanimate remains of the greatness of ancient Egypt still convey to the mind of the learned liberal and sublime ideas. If they have excited astonishment throughout the world when they were yet new, what tribute of admiration should they not demand from us? What intense regret must we not feel that we are so ill-informed of a country where such great wonders testify to man what is its power, what the resources of its industry.

It were to push a blind ignorance too far to regard these monuments, every part of which elevates the soul and excites our mental powers, as only the miserable relics of the pride and ostentation of the ancient masters of Egypt. Why! The Egyptians would never have employed so much time, they never would have made such tremendous efforts, merely to hand down to posterity the barren and empty evidences of their pomp and ostentation, which is nothing more than a regard of littleness of mind to inspire such grandeur. Can the effeminacy of pomp and the inanity of pride excite in the minds of men such noble resolves? If the Egyptians had aspired to nothing else than the admiration of posterity, would they not have found, in monuments of some other kind, a means for exciting enthusiasm without going and piling up, at heavy cost, in the midst of a vast champagne, or on the summits of lofty hills, stones of enormous size, perfectly wrought, and methodically and scientifically arranged, without digging vast caverns or opposing dykes to the power of the waves in order to mark out for them eternal limits? If they had not had in view to hand down to us ideas of the last importance, would they with so much care and skill have combined astronomy with geometry, and the language of hieroglyphics with architecture? The cities of Thebes, of Memphis, of Heliopolis, and Saïs, contained wonders enough, without rendering it necessary to erect at a

distance from their walls, obelisks, and pyramids, the long and costly labour in building which would only have produced a vain and stupid display. Ostentation does not give rise to such grand undertakings, it raises not mankind to that point of greatness which arrests our admiration and commands our respect.

Some writers, among others MM. Rollin and Mellot, have made it a subject of reproach to the Egyptian priests that they used their superiority and the confidence of the people to keep the latter in a state of ignorance and superstition, but is this reproach based on justice or policy? Such a question would, in the eighteenth century, have been determined against the priests, and it would seem as though MM. Rollin and Mellot, in condemning on this isolated ground, have not examined the question impartially, but have yielded to the ruling prejudice of their country rather than to a sound and equitable judgment. To-day, when an experience fatal to our generation, but useful to our species, has determined the solution of this problem, it is permitted us to appeal from this erroneous judgment, the motives of which have since received more than one false application, owing to the institutions and customs which, for the peace and happiness of mankind, it was necessary to respect. It is permitted to revise a charge raised by disquiet, and sustained with desperation by a false philosophy, the enemy of wisdom, and yet destroyed before the supreme tribunal of experience.

Without doubt, knowledge is useful to man, it enlightens his reason and directs his halting steps along the difficult paths of a life both stormy and strewn with rocks. But just as that element, which is the first principle of life and of nature, embraces and consumes everything when it is scattered without discrimination and care, so the knowledge of philosophy, that is to say, human knowledge, disorders the progress of mankind, disorganises societies, and hurries them back into all the confusion of chaos, when it is spread abroad too abundantly, and presented in all its native brilliancy to the eyes of a multitude but little disposed to profit by its lessons, because it directs not its progress or its true application.

It is not enough to enlighten the mind only, we must instruct man's reason, and how shall we attain this end, which demands such preparation and arrangement, as regards a multitude so violently agitated by passions and tormented by the needs of life, so ill-fitted to receive the lessons of wisdom, so incapable of contemplation and thought, without the aid of those whose reason is always in a state of infancy.

The Egyptians, naturally a coarse people, were attached to any prejudice. In order to direct them, it was necessary rather to excite their senses than to appeal to their reason. Morality and religion, if in accord with policy supported by physical wonders, and concealed behind an ingenious veil of emblems, were better appreciated, were taken more directly to heart, more surely curbed their passions and vices, and encouraged more their virtues than if they had been taught without the veil of mystery. A people who could only be addressed figuratively were hardly fit to receive ideas moral, religious and political by the ordinary channels. It was necessary to have recourse to the disguise of fiction in order to lead captive their attention, and to inculcate in their minds those views which were necessary to their peace and happiness. Would it have done to have unrolled before their eyes the mystic table of those principles and truths which constitute the moral and political world? Would it have done to have followed the graduated and regular march of those axioms which form the science of governments? Would they not have been betrayed into error amidst this labyrinth? Would it have done to have guided them to the heights of metaphysics in order to enable them to penetrate into the sanctuary of the Godhead? Would not their reason have rebelled against the incertitude of probabilities? It was necessary for them to borrow the honesty of their idioms, in order to make them understand; it was necessary to descend to their level, so as not to frighten them, and to respect even their errors, in order to guide them towards the truth.

So likewise the Egyptian polity would have presented to us its *chef d'œuvres* of government had its character been well understood, if its progress, and its springs of action had not been hidden from our gaze. The disorders caused by civil wars, by invasions and persecution have made to disappear from this country even the ruins of its ancient splendour, and have left to our astonished eyes only scientific and religious monuments which have been recklessly looked upon as the relics of the pride and pomp of its

rulers. Let us regard attentively the inimitable perfection of these monuments, the justice of their proportions and their symmetry, the vividness of their colour, which has triumphed over time. Let us think over the singular character which distinguished them in a manner strange, and then we shall form a just idea of the grandeur of the Egyptians, and of the transcendent genius which governed that remarkable people

## VALUE OF MASONIC BOOKS.

At the Sale held by Messrs. Sotheby, on Tuesday and Wednesday, 27th and 28th July last, we noted the following prices:—

Lot	£	s	d
1. Masonry Dissected, 1730, with its sequel, 1738 . . . . .	1	0	0
2. The Mystery of Freemasons, 1 page, 4to . . . . .	1	5	0
5. Beginning and First Foundation of Masonry (Mrs. Dodd) . . . . .	1	3	0
30. A volume of tracts (early revelations, &c.) . . . . .	1	11	0
96. Johnson's History of Freemasons . . . . .	0	19	0
239. A parcel of Finch's pamphlets . . . . .	1	13	0
240. The unique copy of the Constitutions, 1722 . . . . .	8	10	0
241. Constitutions, 1723 . . . . .	3	18	0
243. Same (Cole's), 1729 . . . . .	1	13	0
245. Same, 1738 . . . . .	1	8	0
246. Same, 1746 . . . . .	1	10	0
338. Speeches and Charges, 1744-1761 . . . . .	0	19	0
339. Same, 1769-1777 . . . . .	1	0	0
340. Same . . . . .	1	1	0
341. Same . . . . .	1	0	0
344. Same . . . . .	0	19	0
386. Proceedings G.L. of England . . . . .	6	6	0
408. Works on the Parisian revival of the Order of the Temple . . . . .	1	11	6
417. Burnes' Knights Templar . . . . .	1	15	0
420. Chemical Wedding of Androea, and 3 others . . . . .	1	8	0
503. Pine's Lodge Lists for 1736, 1737 and 1738 . . . . .	3	10	0
504. Cole's ditto ditto 1764, 1766, 1767, 1770 and 1778 . . . . .	3	13	6
506. Calendar G.L. of England from 1776, 9 vols. . . . .	2	12	6
507. Same from 1800, 14 vols. . . . .	3	5	0
556. 2 Albums of early Summonses, &c. . . . .	1	10	0
557. and 558. Masonic Scrapbooks . . . . .	£1	14s	and 1 7 0
560. MS. Lodge Lectures, &c. . . . .	1	15	0
562. MS. of Dr. Oliver, Discrepancies of Freemasonry Examined . . . . .	8	0	0
565. Lecture on the Rituals, by the same . . . . .	3	3	0
567. Dunckerley's Lectures . . . . .	2	15	0
568. The Third Degree as conferred by the Ancients. . . . .	3	10	0
569. Various MSS., including 1st and 2nd degree of the same . . . . .	5	10	0
596. Mock Masonry or the Grand Procession, 1741 . . . . .	1	15	0
597. View of the Procession of Scald Miserable Masons (described on p. 68 of Vol. I. of THE FREEMASON'S CHRONICLE), 1742 . . . . .	6	0	0

Ordinary books are usually estimated for sale by auction at under one-fourth of their value, and a sale of class literature in a lump is considered successful if it realise even so much. The lots above quoted have evidently acquired renown, and been subjected to competition amongst learned and spirited lovers of our literature.

A new club is about to be formed in the City of London, for Masonic purposes, and also to supply accommodation to the brethren. The club is to be conducted on strictly Masonic principles. The names of the R.W. Lord Skelmersdale D.G.M. and the Rt. Hon. the Lord Mayor are at the head of the list.

The Provincial Grand Lodge of Sussex will hold its annual meeting on Thursday, 30th September. Bro. Alderman W. H. Hallett is to be the G.S.W. The Worshipful Mayor of Brighton, Bro. Alderman J. L. Brigden J.P., is to be G.J.W.

The members of the Burdett Coutts Lodge, No. 1278, who were graciously invited by the Baroness Burdett Coutts to attend her garden party, with their lady friends, visited Holly Lodge on Monday last, and spent a very pleasant evening.

## CHARGES OF A FREEMASON.

By CORNELIUS MOORE, Editor of *The Masonic Review*.

**L**ODGES are of two kinds, "particular and general," or subordinate and Grand. A subordinate Lodge is the *working* department of the Craft, where the rituals are attended to and the degrees conferred. It is the door through which persons enter the Order; and to it is assigned the duty of instructing the members in the mystic art, and of exercising a wholesome discipline over those belonging to, or residing within, its jurisdiction. Subordinate Lodges are the constituents of the Grand Lodge, and should be represented in that body annually by its Master and Wardens.

Originally, the Craft had an inherent right to convene and hold a Lodge in any suitable place, where a sufficient number of members could be convened, and work was to be done. Such Lodge could only initiate, the other degrees being always conferred by the Grand Lodge. After the revival of Masonry, in 1717, the four old Lodges which constituted the Grand Lodge at that time, agreed to a change in these two particulars. That thereafter no new Lodge should be permitted to convene and work without a dispensation or charter, granted by the Grand Master or Grand Lodge; and that instead of the Craft being required to attend the Grand Lodge or General Assembly *en masse*, the particular Lodge should hereafter be represented in the Grand Lodge by their Masters and Wardens. In a very few years afterwards it was further agreed that, instead of the subordinate Lodges being permitted to confer the first degree only, they should, in the future, have the exclusive right to confer all the degrees; and this is now the practice in the York Rite in every country where Lodges are organized.

The necessary officers of a Lodge are the Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, and Tyler. The first five should always be elected; the rest may be appointed by the Worshipful Master, or elected by the members, as may be provided in the bye-laws. In some Lodges there are also Stewards, Chaplain, Organist, &c., but these are not essential.

A Grand Lodge is the highest judicial and legislative power known to Masonry. It is composed of its officers, together with the Masters and Wardens of all the Lodges in any given State, Kingdom, or Territory. The officers of a Grand Lodge are: Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, and Grand Secretary. It is usual, however, to have several additional officers as subordinates, as may be provided for in the Constitution of the Grand Lodge. The officers above named are elected; while the subordinates are most generally appointed by the Grand Master. In former days the Grand Master appointed all the officers of the Grand Lodge; but for a long time it has been the practice to elect the principal officers, and allow the Grand Master to appoint, or nominate, the subordinates; but these things are usually provided for in the Constitution.

A Grand Lodge has the exclusive right to prescribe laws, rules, and regulations for the government of the subordinate Lodges within its jurisdiction; "provided, always that the landmarks be carefully preserved." Its legislation must not infringe on these; they are unalterable. The solemn compact between the four old Lodges in London, existing and working by immemorial custom, and the Grand Lodge of England at its reorganization, expressly provides that these "old landmarks" shall never be changed; and the officers of all Grand and subordinate Lodges, at their installation, solemnly engage to support and preserve unchanged these ancient charges and regulations.

In the trial of Masonic offences, the Grand Lodge holds original jurisdiction in the case of its own members, but only appellate in all others. It has the power of granting charters and dispensations, and may revoke them for good cause. It may remove the Master or Wardens of a subordinate Lodge from their office, for good cause shown. It may adopt a Constitution and rules for its own government, provided it does not trespass upon the "old landmarks;" and it should exercise a general superintendence of the Craft within its jurisdiction. In short, it is supreme in all that relates to Masonry, within the limits of the landmarks, and the powers granted to it by its Constitution. But it may not invade the inherent or reserved rights of individual Masons, or of subordinate Lodges. Its Constitution, however, is the best exponent of its prerogatives; and it should rarely venture to exercise a power not especially vested in it by that instrument.

The condition of society, as well as conventional rules, has materially changed since the "ancient times" mentioned in the text. The external character and aspects of Masonry have altered too; and while its changeless principles and absolute laws remain as they ever were, the prudential rules and regulations have been modified to accommodate a different condition of society. It will be observed that the Charge does not insist upon an absolute compliance with the ancient rule. It states what was the usage "in ancient times," as an example that it would be well to follow as far as practicable; but does not intimate that it is always to be strictly enforced without reference to the social changes and different habits of the various people, nations, and ages, in which Masonry prevails. It may be laid down as a rule of action, that Masons are expected to attend the Lodge of which they are members, regularly, if possible, but certainly as often as paramount claims upon their time and attention will permit. God has the first claim upon us; our families and country next. But we can serve the cause of humanity by attending to the duties incumbent upon us as Masons, and therefore we should make it a rule of action to be as regular in attendance at the Lodge as possible. At stated meetings especially, there should be a full attendance of the members of that particular Lodge, that its business and interests may be properly attended to. There is much to learn, as well as much to do at every meeting; and members should permit no trivial matter to prevent them enjoying the

privilege or discharging the duty. Remember what the rule was "in ancient times," and observe it as far as circumstances will permit.

This paragraph reveals some of the most vital principles of the ancient landmarks of Masonry; and it should be carefully studied until it is fully understood, and its important and imperative requirements deeply engraven upon the memory of every Mason.

*First.* It tells what kind of men we may admit as members among us: they must be good and true. This language hardly needs an attempt at exposition, for all know what is meant by a good man. An intemperate man, a profane man, a dishonest man, is not a good man in any sense of the word. A good man is such an one as is described in the first Charge—one who "obeys the moral law;" one whose whole life, spirit, conversation and practice, accord with the divine requirements of the "great Light in Masonry." That moral law is the rule and standard of human action, and moral conduct must be judged in the light of that law. If by such a criterion he can be called a good man, he is in so far qualified to become a Mason. The heart, which gives tone and character to the actions, must be right; there the preparation must begin; goodness there will be shown in the life, just as the stream reveals the character of the fountain from which it emanates. He must be true, as well as good; one to be relied on when circumstances require firmness. His fortitude and integrity will both be tested; and he must be of that material which adheres to principle, and maintains its integrity whatever may be the consequence. If it be asked, in view of this requisition, "Who among us are proper material for the mystic building?" we reply, let each one answer for himself; but all may be, and all ought to be.

It is to be feared that this imperative rule is too frequently violated. Profane men are sometimes admitted because they are "clever fellows," or kind hearted, or have warm and influential personal friends in the Lodge. We can't find it in our hearts to say no, though aware we are violating a fundamental law of Masonry, which we have solemnly engaged to preserve inviolate. How often we forget our duty, or smother its demands for recognition! No wonder the fathers of the Craft left to us this positive injunction, that these rules are "to be read at the making of new brethren, or when the Master shall order it." They well understood human nature, and knew that in these important matters it was necessary that we should often be reminded of our duty. It should be laid down as a rule, that a man who wilfully violates God's law is not a suitable candidate for Masonry, and should not be admitted. A bad man (and this is the opposite of good) is unfit to be a Mason. An unstable, timid, prevaricating man; one who will adhere to a friend or a cause in the sunshine of prosperity, but forsake them when the storm comes down, should never be admitted. He is not a true man: he may be true for a season, or while circumstances are favourable; but in the day of trial his courage and constancy will both fail, and the cause and its friends will be deserted together. If this rule had been strictly observed, the waves of Anti-Masonry might have beaten against our fortress in vain; instead of scattering the Craft like the leaves of the forest, it would only have driven them into closer compact around our venerable temple, and thus strengthened instead of weakened the edifice. "Good men and true," and none else, should be admitted.

*Second.* They must be "free born." The Grand Lodge of England has, within the last few years, substituted "free man," instead of "free born," thus, in our opinion, striking at a most vital principle which that body was especially bound to protect, and setting an example of the most pernicious tendency. If a Grand Lodge can change one of these fundamental laws it may another, until nothing is left of Masonry but the name, and even that may be bartered away for a more popular and modern appellation. The principle in the text is borrowed from one laid down by the Supreme Architect in the economy of salvation. The world was to be blessed through the "seed of Abraham;" that is, through his lineal descendants a priceless blessing was to be given—the Prince of Peace was to come. Abraham had a son by a woman who was his slave; but not being "free born," that son could not be the channel through which the blessing could be given: and God saw proper to perform a miracle in order that the genealogy of Shiloh might not be tainted with the ignominy of bondage. Personally and morally Ishmael was as good and pure as Isaac, but the prestige of slavery rested on his name and birth, and the high distinction of being the progenitor of the world's Redeemer must be conferred upon another.

So Masonry requires candidates for its honors to have been free by birth: no taint of slavery or dishonour must rest upon their origin;—as unsullied by birth as they are in character. This is a landmark in Masonry, and must not be trifled with by any authority known to the Order. We should remember that it is our duty to preserve Masonry intact; not to alter or modify it to suit the ever changing views of men.

*Third.* Persons admitted members must also be of "mature and discreet age." It will be observed that no particular age is named; and for reasons that an arbitrary rule in such a case is not always a sure one. The object aimed at was to prevent young persons, whose judgments had not yet matured, and who were not yet of sound discretion, from being admitted. Some persons of eighteen are of riper judgment than others of twenty-five; and hence Washington and Warren, and many in former years, when the old landmarks were more carefully observed than at present, were admitted under the age of twenty-one. Within the last one hundred and fifty years, the age has varied in different countries, at different times. Some times twenty-eight was fixed on as the proper age; sometimes twenty-five; at the present day, twenty-one is generally the period fixed. But in many parts of Europe, persons under the age of twenty-one are sometimes admitted. We should remember that the applicant must be of "mature and discreet age," whether that be eighteen or twenty-five.

*Fourth.* "No bondman" must be admitted. He must not only be free by birth, but free in fact; free to go where his inclinations or judgment may lead him; free to judge for himself, to be master of

his own time, and to contract and bind himself in obligations to others. If he is not a free man he cannot be made a free Mason for he can take upon himself no responsibility.

*Fifth.* "No Woman." Strange, and various and fanciful, have been the reasons assigned for this prohibition; but to the considerate Craftsmen there is a sufficient reason in the nature of the institution and character of its rituals. It were enough to recall the fact that the Craft at first, and until a comparatively recent period, were engaged in an arduous mechanical employment. They were in the forest, felling, hewing, and preparing timber; in the quarries, digging out, squaring and fitting great stones. These again were to be transported a greater or lesser distance, and constructed into buildings—all requiring much rugged exposure and great physical labour. Would it be proper and suitable for women to engage in such a calling? They would be as much out of their natural sphere of action as rugged men would be in superintending the refined and delicate arrangements of the household. Hence, from regard for her natural physical weakness and refined sensibilities, she was exempted from the severe and laborious duties of the ancient Craftsmen.

Again: the rituals and ceremonies of the Order forbid the presence of woman. And though there be nothing in them improper for men of the most refined sensibilities, yet the nature of women, and the relation she sustains to the other sex, render it improper for her to mingle in the mystic labours of the Lodge room. Her relations to man, as wife, mother, sister or daughter, would forbid her presence. The place and the occupation are both unsuited to her nature. And as Masonry cannot be changed to accommodate itself to her condition, the law proclaiming her exclusion is as unrepalable as that of the Medes and Persians. If these reasons are not sufficient to satisfy the objection, we must recur to the fact that the law excludes her, and that of itself is enough. It may be retorted that the above reasons are not sufficient—that there is no reason for it; but the answer still holds good—the law forbids it. The law was made for us, not we for the law; we are compelled to take it as it is, and abide by it.

*Sixth.* They must not be "immoral or scandalous men, but of good report." This is a plain and sensible requirement, and one that commends itself to the judgment and approval of every well-meaning and reflecting man. To admit men who are immoral in their conduct, would be introducing antagonisms into the Lodge. It would bring together discordant principles, that, instead of perpetuating peace and harmony in the Craft, would produce confusion and discord. The Lodge is no place for an immoral man. The Holy Bible is there as the rule of faith and practice: the prayer is heard, and God is recognised there: the most important and sacred duties of life are inculcated; and the glorious doctrines of the resurrection by a redeeming power, and an immortal and ever blessed existence in a future world are taught and enforced there. The solemn responsibilities of man as a social being, and his still higher responsibilities to his Creator, are the themes of the Lodge room and the subjects of illustration. The spirit of purified affection and brotherly regard,—of charity in its broadest, deepest, highest sense, which ought always to pervade that sacred retreat of disinterested friendship, would repel immorality from its very threshold. Let it never be forgotten, then, that no immoral man must ever be admitted.

Nor "scandalous." This is simply a deeper degree of immorality. Men who are not only immoral, but who glory in it—make their boast of it—before the world, and thereby are properly termed "scandalous," should have no place in the Craft: they are intellectually, morally, and socially unfit for it. "Must be." Reader, the requirements and prohibitions in this Charge are not optional with us, to observe or violate them. They are imperative—they must be observed, for such is the language used.

*Of Masters, Wardens, Fellows, and Apprentices.*—All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised; therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity."

Only candidates may know that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's lord, and of being made a brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country direct; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honour of being the Warden, and then Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden; nor Grand Warden unless he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and more honourable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the brethren according to the old Charges and Regulations, with all humility, reverence, love, and alacrity.

Distinctions of birth and fortune are unknown in Masonry, for one of the first principles taught us is, that the internal and not the external qualifications of a man are what constitutes his fitness to be made a Mason. Is he a "good man and true," not "is he rich and honourable," is the question asked. It makes no difference whether

he is the son of a president or a peasant; whether he is robed in broadcloth, or clothed with homespun, so his heart and head be right.

So, too, in the selection of officers for a Lodge. Promotion is, or should be, the reward of merit, not the result of favoritism. The subjects of inquiry should be: has he the capacity for government; is he prudent, discreet, courteous, yet firm; does he understand the laws, usages, and customs of the fraternity; has he studied the ancient Charges and Constitutions; is he familiar with the rules and regulations of the Grand Lodge? Is he master of the work? Does he understand the use of the instruments, and has he a proper appreciation of their sublime teaching? Does he fully understand the spirit and genius of the Order; and has he illustrations and resources at command so to work that "the brethren may not be put to shame, nor the Royal Craft despised?" These are the questions that should be asked in searching for the best material to fill the several stations in a Lodge, and especially for the office of Master. These qualifications are a *sine qua non*; if they are found united with education, refinement, a good address, and suavity of manners, so much the better; but education and refinement alone, will not supply the place of these Masonic qualifications.

## ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREEMASONS.

BY special invitation of Bro. Terry, a few of the supporters of the above Institution repaired to Croydon on the 30th ultimo, for the purpose of affording the inmates a little amusement. The day being particularly fine, and the arrangements of the indefatigable Secretary perfect, full scope was given for consummating the pleasure anticipated by the annuitants and visitors. After ample justice had been done to the tea, superintended by Mrs. Terry, the party inspected the dwellings and grounds, and were particularly delighted with the improved condition and lovely aspect of the garden, by the recent addition of plants and trees, so profusely and graciously presented by Bro. Cutbush. The inmates and guests having assembled in the Lodge Room of the Institution, the amusements were enjoyed by the old folks with a heartiness gladdening to the contributors, amongst whom were Madame Thaddeus Wells, Mrs. Strong and lady friend (whose name we could not catch), the Misses Strong, Terry, Berry, Constable and Mrs. Webster; the brethren were Bros. Thaddeus Wells, John Stevens, Berry, and Constable. Madame Wells sung several songs, with her wonted ability and sweetness, whilst Bro. Stevens and his son contributed the comic portion of the entertainment, in songs, readings, and recitations, in fact, each individual succeeded in the attempt to amuse, to the intense satisfaction of the inmates, whose faces were radiant with joy. A vote of thanks was accorded to Bro. and Madame T. Wells for their kind assistance. One of the male annuitants proposed a vote of thanks to Bro. Terry, for the treat he had afforded them, both by the concert and the liberal supply of fruits and wines; this was promptly seconded by one of the sisters, and carried amidst acclamation. Bro. Terry briefly returned thanks, assuring the inmates and friends that no stone should remain unmoved to secure their comfort and appreciation of his exertions. Bro. Dr. Strong desired to convey the thanks of the annuitants to those ladies and brethren who had assisted in the evening's pleasure, and although they were amateurs their efforts were highly appreciated.

This, we understand, is the first anniversary of what we may term Bro. Terry's treat to the old folks, and we go heart and hand with him, hoping to see many such happy unions. They cannot fail to be productive of good in various ways. We congratulate Bro. Terry in holding the sincere affection and regard of the annuitants, and commend him for his genial kindness to those whose interests he serves so well. One circumstance was particularly noticeable; those who, from illness or age, could not attend the concert, were not overlooked. Bro. Terry tended them personally, with the wines and fruit provided. May he, in his declining years, surrounded with affluence, find a solace in the affection of his children, carrying out the example of their father. The party, numbering about forty, returned to town soon after nine p.m., highly gratified with the afternoon's proceedings.

## Obituary.

### BRO. DAVID BRANDWOOD.

ON Sunday afternoon the mortal remains of Bro. D. Brandwood, P.M. Lodge of Faith, No. 344, made life, near Manchester, were committed to their last resting-place, in St. Thomas's Churchyard, Tadcliffe. Preceding the horse a number of brethren marched to the churchyard, Bro. R. Whitaker (Farnworth), P.P.G.D.C. East Lancashire, officiating as director of ceremonies. Our late brother, up to twelve months ago, held the post of manager and secretary to the Radcliffe and Pilkington Gas Company, and failing health led to his resignation. He was in his 52nd year.

## CORRESPONDENCE.

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

We cannot undertake to return rejected communications.

All Letters must bear the name and address of the Writer, no necessarily for publication, but as a guarantee of good faith.

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## OUR FREEMASONRY—THE OLD HIGH GRADES.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In my first letter upon this subject I referred Bro. Buchan to two MSS., which themselves prove the antiquity of the system of the three degrees, and their identity with the present first three ceremonials; I cannot conceive what more he wants; and if he will not acknowledge evidence when he sees it, then it is useless to argue. The same may be said about his comments on the existence of the Royal Arch degree, which I showed to be alluded to by the 1721 Masonic Rosicrucians. The history of the so-called high grades is confessedly a very difficult subject, and I find, upon further reference to my papers, and to some recent private correspondence, that my memory has been a little treacherous upon some points of theory.

None of your correspondents have thought fit to attack my statements, that all ancient documentary evidence is opposed to the authenticity of the Mark degree in its present form as a degree; and equally so to the existence of any ancient historical connection between the Master Mason and the Royal Arch degree, and yet there is little doubt that the latter degree is Masonically of some considerable antiquity. As to the other two degrees, which were recognised by the Old York Masons, we have only the traditional teaching of the Templar Camps or Conclaves of Bath, Bristol, York, Manchester, and London, of which some were apparently not English, but of the Rite of Strict Observance, or the System of Baron Hunde. In Bath and Bristol we find the chief remains of this ancient teaching. Nearly all the ancient Rites were a System of Seven degrees; even the 32nd degree of the Ancient and Accepted Cumulative Scotch Rite makes admission of this fact. I was taught, many years ago, in these old conclaves, that it had always been considered there, that the Priestly Order of Holy Wisdom was the commander of the Templar, the Kadosh of the Knights *Rosa Crucis*, and the Prince of the Royal Secret of the Swedish Knights of Palestine. Therefore the principle of cumulation is bad, and destructive of ancient landmarks. Upon this evidence we may tabulate four Rites, as follows:—

Scotch Rite	Old York & English	French Rite	German & Swedish
4.	Past Master		
5. Heredom	Royal Arch	Red Cross	Novice
6. Rosy Cross	Heredom Templar	Rose Crucis	Knight of Palestine
7.	Templar Priest	Kadosh	Royal Secret

Moreover an examination of the Ritual, however much altered in transmission, will show that this is not mere theory. There is an identity of construction between them which indicates that they are not degrees which should be placed one upon another, but rites of one and the same derivation, altered by a transmission of some antiquity. The English Templar and Rose Croix had threefold trials of courage, constancy, and humility, whilst the Knights of Palestine is confessedly a Templar Order, and the Royal Order of H.R.M. Rosy Cross has made the same claim. In the Priest, Kadosh, and Royal Secret, there are many identical points; there are in each seven voyages, and seven pass-words, there are the same Templar claims, and the assertion that Masonry is a continuation of the Templar Order. In England the Arch, Templar and Priest were anciently presided over by a High Priest. Of all the Rites, that of the York and English Masons is the most decidedly trinitarian, and yet the Christianity of the "Holy Royal Arch Knight Templar Priest," is of a most philosophical kind, and was represented by the late Bro. Godfrey Higgins, in his *Anacalypsis*, to be of the most ancient derivation; it is, moreover, a degree of remarkable beauty and simplicity. The admission of a Past Master's degree in the Rite proves it not to be a very ancient system. Its certificate bears the formula: "Wisdom hath builded her house, she hath hewn out her seven pillars, the light that cometh from Wisdom shall never go out." The late Bro. William Carpenter some time ago called attention to the fact that the German Rosicrucians and the English brothers of the Rosie Cross of the seventeenth century were in all probability differing rites, holding opposing views on doctrine, and the relative value of revelation and scripture; which is saying precisely what we find to be the case in an examination of these rites.

Although the allusions of which I have made mention in 1721 and 1725 may only apply to the degree of Royal Arch, yet the variation in the four rites which I have mentioned seems to have been so marked between 1740 and 1750 that we must necessarily give them some number of years in which to arrive at this varying position. There can be no doubt that the speculative Masonry of the 1717 Grand Lodge was at some short distance of time of an operative character, the operations in the South, which had been going on for about a century, had not play in the North, and we must not therefore be met with Scotch Minutes, we must be faced with South of England's Minutes, and these, if found, would confirm the 1717 Masons. Rosicrucianism then all at once disappears, and Freemasonry takes its place. Whilst "Eugenius Philalethes jun" was dedicating "Long Livers," in Alchemical language, to the Grand Lodge of England in 1721, the German Masonic Rosicrucians, still holding different views upon Christian teaching, were asserting, in 1745, in their three degrees that the original "Philalethes" was still living, and presiding over the Rosicrucian Colleges. All this is too remarkable to be passed over carelessly. Indeed, it is not at all unlikely that all through the latter half of the seventeenth century, the English Rosicrucians were specu-

lative Masons, and vice versa, and, therefore, the ancient Masonic boast that Freemasonry originated the Templars, Knights of Malta, and Rosicrucians, may not be such an idle one as many believe. Although the Antient and Primitive Rite of Masonry derives from the Primitive Rite of Philalethes, yet it is no more free from the evils of a cumulative system than that of Lacorne's, now called the Ancient and Accepted Scottish Rite. It is formed of the Rose Croix Rite, the Rosy Cross, the Rosicrucian, and Lacorne's, with extracts from all others, supplemented by an Egyptian system of philosophy, such as you are now so interestingly developing, in the FREEMASON'S CHRONICLE, in the translations from Bro. J. L. Laurens, and a system of lectures, which give considerable information upon the old rites, and are of a most interesting nature. The object of the old Encampments of the three English high grades, in heaping up rites was, at first, probably to give their members what they had a right to expect, namely, admission to the same system of degrees, as they were practised in foreign countries; but they ended by adopting the cumulation of Lacorne, and in many cases forgot the true origin of their own customs. The old Camps have an unquestionable right to give everything, but in giving an Ancient and Accepted Scottish Rite certificate they do themselves an injustice, by adopting a system without truth. They had only three Craft Grades, Past Master, the (place of which the Mark might fill), and three Rosicrucian Grades, and various synonymous ceremonies of other countries.

I remain, yours truly and fraternally,

JOHN YARKER, P.E.C. and Pt. R.G.C. of all the High Grades.

Manchester 31st July 1875.

## ANSWERS TO CORRESPONDENTS.

ALPHA.—The brother is not entitled to be addressed as a P.M. of the Lodge where he may have acted occasionally for an absentee. A P.M. can only retain his status in the Lodge where he has served the office of W.M.

## 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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## MAGAZINES OF THE MONTH.

"THE State of the French Army" forms the subject of the leading article in *Blackwood*. The writer has clearly mastered all the details, so far as it was possible to do so, and the result is an able and succinct sketch of the military strength of France under the new law. Our readers will probably read with some surprise that the peace strength is less than a quarter of a million, and that in spite of all her efforts since the late war, that country has done so little in the way of reorganization. The general belief, undoubtedly, is, that our neighbour is far stronger now than when, goaded by the nation he had ruled so long, Napoleon III. plunged into that unhappy struggle which cost him his throne and his country two fair provinces. But the picture drawn in this article places the matter in a different light, to that extent that we almost wonder how it was there could have been so terrible a scare in the spring of this year, lest war should again break out between the two great continental rivals. Part IV. of "The Dilemma" brings us into the full excitement of the mutiny, and the Residency of Mustaphabad, with Colonel and Mrs. Falkland, Brigadier and Mrs. Polwheadle, Yorke, Captain Sparrow and others within its limits, is formally besieged by the mutineers. The native regiments mutiny, of course, and Yorke, being popular with his company, escapes with his life, but all are not so fortunate. "My Swan Song," we take leave to quote, it reads so prettily:—

To—

I.

Sing? How should I sing,  
Maiden, for thy pleasure?  
My harp hath many a broken string,  
And few that keep the measure.

II.

Of its olden tones,  
Should some faint chords linger,  
Waking, ghost-like, in response  
To a straying finger,—

III.

Blent, like sun and shower,  
In false April weather,  
Forth at once would pour  
Tears and song together.

IV.

Defter hands fit lay  
For thine ear must borrow;  
Mine are weak and chill to-day,  
And will be cold to-morrow.

There are two other contributions, one by the same pen as the above, which we strongly recommend to our readers' notice. The political article, which is a retrospect at the work of the Session, is well written, and, of course, favourable to the conduct of public affairs by the Conservative Ministry, but politics are no concern of ours,

We should like to see less serial fiction in *Tinsley's*. We have not a word to say against the three stories which have been current now for some months, indeed, we have expressed ourselves most favourably of all these, and this has been only a bare act of justice. But four, or even three novels are too many for any one to follow month by month. There is a tolerably certain prospect of the reader confounding them, and this sorry chance is the more to be avoided when, as in the case of these, each is so well worth following. We cannot say we welcome the appearance of the new serial, "A Star and a Heart," by Florence Marryat. It may suit some tastes perhaps, but we can feel but little sympathy with a vulgar heroine and a sapient hero. As for "Magdalen Rochford," by Mrs. Alexander Fraser, we have tried very hard to reconcile the incidents of this tale with anything like the semblance of real life, but owing to our native obtuseness, to our general ignorance of men and things, or to some other cause, we have failed to trace her ideal to any basis of reality. Dr. Maurice Davies is perhaps less successful than usual in his "Social Status Quo," but his Troubadour Song, "Catalonia the Gay," is equal to any that have preceded it. The last stanza runs thus:

This alone I seek to know,  
Why in love I sometimes fail?  
Though no treacherous breezes blow  
Through my heart in envious gale.  
I would not with methods low  
Her I dearly love assail,  
Yet, a meek disciple, go  
Where love's arts do still avail.  
All is joy and glorious there,  
'Mid brave knights and ladies fair.

*Baily* contains, among other entertaining matter, a brief memoir of Sir Henry Tufton, accompanying his portrait; a sketch by Amphion of the career of that fine old turfite, Mr. Merry, under the title of "Finis Coronat Opus;" a neatly written description of "Slapton Lea," and chapter xviii of "Frank Raleigh of Watercombe," who is again in disgrace with the terrible Dr. Twigg, and is expelled the school in consequence. The following, from "Our Van," is too good to leave unquoted:—

"*Les enfants terribles* have been a fruitful theme for many a year, but we think they increase and multiply. What said a young woman of tender years to her spiritual guide, the other day, on his questioning her as to her religious knowledge, the basis of which, of course, lay in the Catechism? Everything went on swimmingly until the question as to how many commandments there were elicited for answer a prompt 'nine.' The good priest smiled, as he patted the respondent's head, and told her she had forgotten—there were ten. 'Oh, yes!' gravely replied the young lady, 'I know there were ten, but there are only *nine* now.' This was rather awful, and the astonished divine could only find breath to say, 'My dear child, what do you mean?' 'I mean, father, that there really are only nine; for I heard cook say, yesterday, that when mamma went to town, on Wednesday, with Captain Douglas, *she broke one!*' The reverend gentleman means to give up catechising, or, at all events, restrict himself to the boy classes."

There is also a good story, connected with the late Government, as illustrating its economical tendencies, of a troop horse, which, on the petition of the officers and men of the Dragoon Guards, was, after twenty-six years' faithful service, allowed to be shot, instead of being sold into slavery. But the petition was only granted by "the Right Honorable E. Cardwell, on condition that credit be given to the country for the value of his hide!!" And credit for three half-crowns was absolutely given to you, my British tax-payer, for the skin of your old servant."

We cannot speak too highly of the illustrations in *Belgravia*, nor are we less content with the literary matter. Mr. Sala suggests the execution of Major André as a fitting subject for Miss Thompson to pourtray. The reasons he urges are sensible enough, and will, doubtless, commend themselves to most readers as sufficient. Nor is there any reason why, as Mr. Sala urges, the treatment of such a subject should be repulsive. A true artist will introduce into his picture nothing that will not bear criticism. We cannot say we feel any great enthusiasm about the subject, but we agree with Mr. Sala that, if properly handled by a talented painter, it might make a good picture. "From Paddington to Land's End," by the Editor, is a pleasantly written sketch, and so is Mr. William O'Brien's paper, headed "The Man of Speech." "Mr. Jangleby Dundrum" is the life-like sketch of a class of people whom we frequently meet in all parts of the country. "Our Home among the Vikings" is, we imagine, the first of a series of sketches of Norse life. But what has pleased us most in this number are the concluding chapters of "Sea-Bank Farm." The tale is not too long, so that the reader runs little chance of getting bewildered as to the principal personages. But it is a well-drawn story. The characters are natural, the incidents probable, and the *dénouement* equally so. The tale might have been prolonged, perhaps, but we question if, in such case, it would not, have lost in force. "A Bad Black Dog" shows how they manage these animals in France.

There is, as usual, plenty of sound, sensible matter in *Temple Bar*. Of "Leah, a Woman of Fashion," we need say little, it has already earned for itself a high reputation among serial literature. Of the other contributions, however, there are several which are worthy of high commendation. Such are a description of "The Days of Henri Quatre," "Through the Canal,"—Suez Canal of course,—and "Laughing Madness." "Bitter Fruit," which is commenced this month, looks as though it would prove an attractive story. While, "Her Dearest Foe" is developing into a capital serial.

*Colburn's New Monthly* is noticeable for the commencement of two new tales, "Mary Burroughes" and "Master Martin," but as yet it were unjust to offer any opinion as to their merits or demerits. "To India and Back" is lively, if now and again somewhat mysterious,

and no doubt, H.R.H. the Prince of Wales will appreciate the writer's advice so freely tendered. "Calais Fair" is a well-drawn sketch, and so is that of the Triton River. The following is worth quoting:

## AUGUST.

A ll Nature now is radiant, and gives forth  
U nsparing treasures in a bounteous mood,  
G reat blessings to the land in fruits and grain.  
U ngrateful he who lightly passes by  
S uch gifts, unmindful of that heavenly source:  
T each us, O God, to love Thee thro' thy works!

We hope the author may prove a prophet, but thus far the season has not been very attractive.

We are getting on famously with "The Manchester Man," in *Cassell's Family Magazine*. Jabez Clegg is out of his apprenticeship, but is still retained in the service of, and remains under the same roof with Mr. Ashton, his employer. Moreover, but mainly at the intercession of Miss Ashton, he is instrumental in saving the life of his old rival, Laurence Aspinall, who, while showing off before the ladies, falls through the ice, and is within an ace of being drowned. There is a fully detailed account of "Education at Owen's College, Manchester," well worth looking into, for the institution has been steadily acquiring a sound reputation even from the very outset. "The Emigrant Ship's Matron" is also well written, and Phillis Brown conveys some excellent advice in "How to Nurse the Sick." "A Night's Work in the Crimean War" and "Hard Pressed—a Wolf Story" are exciting stories, especially the latter, in which Edgar Marston has a narrow shave for his life "The next Public House" is, unhappily, too realistic. The unfortunate people who figure most prominently are to be seen in well nigh every part of London. "The Gatherer" has collected some excellent and most instructive notes, and Mr. Payne, who latterly has been favouring the readers of this periodical with his views on eating and drinking, throws out some valuable hints respecting the proper "Food for hot weather." We should not wish for a safer guide, in the matter of feeding, than Mr. Payne, and we trust he will add to the already considerable number of excellent hints for which we are indebted to him. We had almost forgotten to call attention to a paper on "Seal Hunting in Greenland North" which, short as it is, we feel sure will find many delighted readers. The other contributions are well worth reading, indeed, the whole number is to be commended.

We have remarked in the *Leisure Hour* as among the most interesting papers, that on "The Birds of London," by Henry Walker, F.G.S., the Rev. F. Arnold's account of "Port Royal," and Mr. Kingston's "Bristol: Now, and in the Olden Time." Nor must we pass unnoticed the sketch of Gillray in the series, now current, of papers on "Caricature and Caricaturists." Dr. Rimbauld contributes another musical article, this time on "Welsh National Music." In its companion publication, *Sunday at Home*, we have read with pleasure the continuation of Dr. Eberheim's "Jewish life in the Time of our Lord," and Dr. Stoughton's "The Town and League of Schmal-kalden."

## THE DRAMA.

## Recent Revivals.

NO novelty calling for notice at our hands has been produced recently, with the exception, perhaps, of *Salhhello Omini*, at the HAYMARKET, the noticeable point of which piece was its deserved and utter failure. English taste in burlesque has no doubt sunk to a low ebb; but it is still difficult to find a public fitted for the appreciation of a stupid piece of vulgar buffoonery, the fun of which was supposed to lie in a burlesque of the style, and an exaggeration of the manner of one who is probably the greatest actor of our time. The fact that Signor Salvini is a stranger should have protected him from insult of this kind; and no worse treatment could be offered to any man than to make him the theme of probably the worst burlesque ever written. It is annoying in the extreme to see a man of talent wasting his time on unworthy objects, and Mr. W. J. Hill striving to extract fun from this ponderous piece of dulness, was a sight for gods and men. The one consoling feature of the piece, was that its length of run was limited to two night.

Summer is naturally an idle time in the theatrical world. No man of sense who can avoid it will sit baking slowly in a theatre, amid the combined smells of gas and orange peel. It is therefore unreasonable to expect any manager to spend his time and money on the production of novelties which have no chance of attracting an audience, but as change is still necessary, recourse is had to the stock pieces in the repertoire of the theatre, and for some weeks in the year play-goers are regaled on the stale pieces of the year, or the ten years before. There is one exception to this rule, at the GAIETY no sameness is ever permitted, and by frequent change of programme Mr. Hollingshead keeps up the attraction of his pretty theatre, at present devoted to English opera, with Miss Blanche Cole as Larline. Changes have been frequent at the HAYMARKET. After a short season of the pieces, which went so well under Miss Litton's leadership at the COURT THEATRE, *The Rivals* and *As You Like It* have been played, with casts comprising the honoured names of Mr. and Mrs. Vezin, Mr. and Mrs. Chippendale, Mr. Compton, and a lady whose reappearance in London we are glad to welcome—Miss Caroline Hill. At the QUEEN'S, Mr. Rignold has already thought it necessary to make some alteration, and *Amos Clarke*, instead of *Clancarty*, forms the chief dish of the evening's entertainment. It is needless to say that Mr. Rignold still fills the part which he first created. The revivals of *Money* and the *Ticket of Leave*, unhappily rendered necessary by previous failures, have been noticed in these columns. *Nemesis*, at the STRAND, completes our list of réchauffés: but that list is sufficiently long to show that the inveterate theatre-goer must be sadly hungering for new pieces, and he would probably welcome even the productions of Dr. Yellue.

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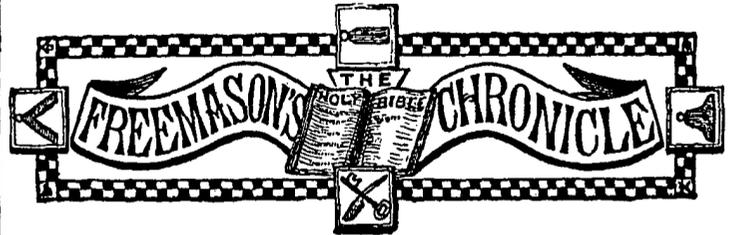
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**OUR WEEKLY BUDGET.**

**T**HE only subject to which the House of Lords devoted  
its attention on Friday, was one introduced by the  
Earl of Shaftesbury relative to Cotton Factory Labour in  
Bombay. To this the Marquis of Salisbury gave a satis-  
factory reply, and the subject then dropped. On Monday,  
the sitting was still shorter, but certain bills of importance  
were advanced, notably the Conspiracy and Protection of  
Property Bill, and the Employers and Workmen's Bill.  
On Tuesday, the sitting was equally short, but a consider-  
able amount of business was done. The questions to which  
attention was drawn were the state of affairs on the West  
Coast of Africa, by the Earl of Carnarvon, and Un-  
seaworthy Ships, by Earl Russell. There was also a  
short discussion on the Importation of Coolies, after which  
the House rose. On Thursday, the Conspiracy and Pro-  
tection of Property Bill, with a new clause inserted, at the  
instance of the Lord Chancellor, and the Employers and  
Workmen's Bill were read a third time, and passed. The  
Militia Laws Consolidated Bill passed through Committee,  
and other measures were advanced a stage.

On Friday, in the House of Commons, a long debate  
ensued on the new Bill on Unseaworthy Ships, introduced  
by the Government. Among the speakers were Mr. Bates  
and Mr. Plimsoll, as well as the Chancellor of the  
Exchequer. The second reading was carried. At the evening  
sitting, a debate ensued on various subjects, after which  
the House went into Committee of Supply, and rose at  
two o'clock. There was an early sitting on Saturday, as  
the recess is advancing. The important business was  
again Supply, after which the case of Plimsoll and Bates  
was again discussed. A long and wordy warfare was the  
result, and after settling this the House rose at eight  
o'clock. On Monday, the new Bill of the Government on  
Unseaworthy Ships occupied the attention of the House in  
Committee. Sundry amendments were proposed, but the  
most important met with little favour in the House. After  
this there was an adjournment. On Tuesday, the subject  
of the Navy Estimates was discussed, and the various sums  
asked for were voted. On Wednesday, a long discussion,  
in which Messrs. Dodson and Gladstone took an important  
part, ensued on Supply, but what was required for the  
public service was voted, and, on the whole, we think the  
Government had the best of the fight. On Thursday, a  
considerable period of time was wasted, notably by Dr.  
Kenealy, who brought under notice the recent trial of  
Colonel Baker, and the sentence passed by Judge Brett.  
Then certain resolutions in Committee of Supply were  
agreed to, the Report on Ways and Means was brought up,  
and Mr. Smith introduced the Appropriation Act, which  
was read a first time immediately afterwards. On the  
Report on Unseaworthy Ships Bill, certain clauses were  
added at the instance of the Government, and the third  
reading will have been passed before these pages meet the  
eye of our readers. The same was done with the Agri-  
cultural Holdings Bill, and this, too, will have left the  
Commons before to-day.

The great event of the week has been the extension, by  
the Lord Mayor, of the usual civic hospitality, to the  
Ministers, towards the end of the Session. The Premier  
was present in person, as were also all the most important  
members of the Cabinet. The Civic Ruler offered his  
congratulations on the progress of public business, and Mr.  
Disraeli replied in his happiest vein, descanting at some  
length on what his Ministry had done, and the general  
prosperity of the country. It is needless to add that his

remarks were well received, and that the speeches of the other ministers, Mr. G. Hardy, Mr. Ward Hunt and others were applauded by both sides. The Premier's exposition was very simple, but his record of the past year was highly satisfactory. Some mistakes may have been made by Government in the management of public business, but they seem to be immaterial, and the country generally appears to be satisfied with the working of the Ministry thus far.

Next week will be the festival of St. Grouse, and we look forward to hearing shortly of wonderful bags in different parts of the country. We trust the season will be considerably better than those of the last year or two. There has been time for the disease to die out, and reports are favourable as to the state of the birds.

The annual meeting at Shoeburyness of the National Artillery Association attracts far less notice than its sister institution at Wimbledon. There are many reasons why this should be so. Shoeburyness is not within walking distance of the West End. There are no International matches to watch, and, more important still, perhaps, individual skill and precision do not stand out so prominently in handling a cannon as in the use of firearms. But there is good steady work done by our Volunteer Artillerists, and this year, at least, if the work is harder, they can boast of having had finer weather than the Rifles. The principal prizes have yet to be shot for, but we note that the 1st detachment of the 1st Cinque Ports has won the Prince of Wales's prize.

Following the grand banquet at the Mansion House to the foreign Mayors, burgomasters and others, who have come over to London to honour the Lord Mayor with their presence, and to which we referred last week, we note that on last Friday there was an International Municipal Ball, and that on Saturday there was a grand meet of all these very illustrious personages at the Alexandra Palace, there being a considerable number of people present, a somewhat indifferent concert to listen to, and a guard of honour from the Honourable Artillery Company to look at and admire. The day passed off most agreeably, and in the evening there was a reception at the Mansion House, at which everybody saw everybody enjoying himself or trying to do so. We vastly admire the hospitality of the present Lord Mayor, who every week seems to find out some new batch of guests to entertain.

Monday was a Bank Holiday, and the clerk of the weather must have thought he had spoiled sufficient of our outdoor pleasure this year to justify him in being somewhat more favourably disposed on this occasion to the seekers after pleasure. Accordingly, those for whom the holiday was not intended came out in their noisy thousands, making every green spot within a few miles of Charing Cross ring again with their very over-boisterous merriment. The Alexandra Palace secured the patronage of some seventy thousand, while over fifty thousand favoured the older palace at Sydenham. Hampstead Heath was, of course, thronged, while numerous excursion trains to Margate, Ramsgate, Dover, Brighton, and other well known watering places, accessible in two or three hours from London, carried off whole multitudes besides. The day, in fact, was one of unbroken pleasure, albeit rough generally, and at times uproarious. As for the bank clerks, &c., for whose behoof these holidays were chiefly intended, they had a day's rest from labour, no doubt, but unless they got away into some quiet country lanes, far from the tumult of Park and Palace, we question if they found much "pleasure."

The Cricket Week at Canterbury appears, thus far, to have been a great success. The first match, All England v. Kent and Gloucestershire, ended in a victory for the latter by six wickets. In their first attempt, England amassed 220 runs, the principal contributors being Messrs. A. J. Webbe (30), I. D. Walker (38), A. Greenwood (54), R. H. A. Mitchell (22), and A. Ridley (13), with E. Pooley not out (31). In their second innings, however, they collapsed for 68; A. Shaw (21), E. Pooley (14), and Mr. I. D. Walker (15) being the chief scorers. For the allied counties, Mr. W. G. Grace made 19 and not out 12, Lord Harris (38), Mr. G. F. Grace (10), Mr. Yardley (51), F. Penn (48 and 0), and Mr. H. Renny-Tailyour (54 and not out 6). The second match M.C.C. v. Kent is, at the time of writing, yet unfinished, but the latter, so far, has the best of it, having made 262—W. Penn (39), W. Yardley (28), Lord Harris (53), and F. Penn (101). M.C.C. were all out for 103 in their first innings, and have lost five wickets for 161 runs in their second essay. The "leviathan"

made 0 in his first, and 35 in his second innings, Mr. Wyatt (13 and 17), Mr. I. D. Walker (31 and 21), and Mr. Fryer (18 and not out 37), being the other principal contributors. It will be noticed that Mr. Gilbert Grace has, this year, made fewer three figure scores than in previous years, and this will, doubtless, affect his average. As a bowler, however, he appears to have been even more successful than formerly. There is little else to record in the way of cricket. Indeed, August is the close of the legitimate season, and there remains now only a few important county matches to play. Yachting, however, is in full swing. The Royal Yacht Squadron Regatta has been held this week, while those of the Royal Victoria Y.C. and Royal Albert Y.C. will follow next week and the week after. Brighton Race Meeting passed off pleasantly, and, so too, the International Polo and Pigeon Meeting, held at the same place.

The death of Hans Christian Andersen, the great Danish writer, is not only a loss to the country of which he was so conspicuous a literary ornament, but to the whole civilised world. As a writer of tales for the young of all ages, we shall be puzzled to find his equal. We have said "young of all ages" advisedly, for though his tales are designed especially for the young, they are almost as delightful to adults. We have devoted many a leisure hour to Andersen, and we can conscientiously say that we have never risen from such brief studies of his pages without feeling the most profound delight.

Ireland is now in the thick of the O'Connell Centenary celebration. Dublin especially is in a grand fever of excitement, all parties vying with each other in doing honour to the mighty dead. Nor is the Lord Mayor behind his fellow countrymen. The first of a series of banquets to be held in connection with this fête was given in the King's Room, at the Mansion House, on Thursday, and must have been a grand success. Among the most distinguished guests were Cardinal Cullen, Prince Radzivil, the Earl of Granard, and a considerable number of Roman Catholic prelates, both Irish and foreign. The toast "to the memory of O'Connell," was drunk in solemn silence, the other leading toasts being the healths of the Pope, the Queen, and the Prince and Princess of Wales. There was held, on the same evening, a grand concert, at which Mr. D. F. McCarthy's National Ode, composed for the occasion, and giving a sketch of O'Connell's life, was read amid many expressions of pleasure. The songs that were sung were chiefly selected from Moore's Melodies, and were received most enthusiastically.

We allude to the trial of Colonel Baker, only for the purpose of expressing our surprise that any of the female sex, whom the papers think may rightly be described as "ladies," should have shown anxiety to be present. We have read of two ladies having forced an entrance to the Court through the windows. It is only a sense of decency which can exclude women from a public court of justice, and it is among ladies that we expect to find the sense of decency most developed. Such is our view, at least, though it may, perhaps, be an absurdly old-fashioned one. We suppose the evidence was expected to be somewhat of what is commonly called a "spicier" kind than usual, and the "ladies" went accordingly; but we should be sorry to number any such among our female, much less among our lady, acquaintances.

What is a vegetable? Our readers will look, perhaps, with amazement at our propounding so absurd a question. Yet certain articles have lately been described as vegetables which, within our experience, at least, have never been so described before. Two gentlemen, Messrs. W. J. Hurlstone and J. Francis, amateur comedians, very kindly agreed to give their services in a farce on the occasion of the benefit of the acting manager of the Greenwich Theatre, Mr. Crofton. When they appeared on the stage, however, they were saluted, from the neighbourhood of the boxes and dress circle, with, firstly, a cauliflower, which struck Mr. Hurlstone on the shoulder, and then with a shower of "other vegetables," these "other vegetables" being out to be pigs' trotters and saveloys, one of which struck Mr. Francis on the right foot. This seems to us to be a most unfortunate confusion between certain highly respectable representatives of the animal and vegetable worlds, and has led us to ask the question, in all sober seriousness, "What is a vegetable?" Saveloys are popularly supposed to be made of—well, we must not be too ready to describe the several component parts of these attractive "vegetables." As for

pigs' trotters, they are *glutinous*, and as there may be, for aught we know to the contrary, a vegetable *glue*, it is possible, perhaps, to see a connection between a cauliflower, or a cabbage, and a pig's foot. This is the only solution we have to offer in answer to our own question, and we fear this is but a lame one.

The sale by auction of a collection of wild beasts is a novelty but seldom met with, yet Mander's well-known collection was brought to the hammer on Wednesday, at the Agricultural Hall, Islington. The brutes went, in most cases, for next to nothing, the bidding being very slack, and the prices realised far below what might have been expected. The collection was a very good one, and included lions and lionesses, a gnu or "horned horse," a pair of Tasmanian "devils," a red and blue faced gorilla from Abyssinia, camels, bears, birds, &c. A pair of lion cats fetched one hundred and fifty pounds, a lioness in cub a hundred and fifteen, a blue faced mandril, which had cost one hundred and ninety pounds, realised only one hundred and five, while the gnu fetched fifty. On the other hand, one bear went for twenty-six, and another for only twenty, shillings, and one fine camel was knocked down for four pounds ten shillings. As the sale was an unreserved one, there was no help for it, and thus many a splendid specimen was allowed to go dirt cheap. The buyers, however, have no reason to grumble at the good bargains they made.

From abroad, the news as regards the Herzegovina is far from reassuring. When we see it announced by telegram that the Ambassadors of England and Russia at Vienna have interrupted their leave of absence, and have returned to their post, in order to the better watch the progress of events, and that Prince Milan of Servia has held a conference with the German and Russian Ambassadors, we may be sure it is a case of no smoke without fire. The trouble may be promptly suppressed, especially if the Great Powers adopt a common course of action. But if differences arise, if the ill-conditioned Montenegrins, the Servians and others in the neighbourhood are allowed directly or indirectly to send aid to the insurgents, the Eastern question will come forward with all its terrible difficulties. We may anticipate, however, that the Earl of Derby will do all he can to allay the storm without sacrificing one jot of the dignity of Great Britain. If the Turks are left to themselves, and recruiting abroad is promptly put an end to, probably the insurrection will be put down, and the storm will blow over. As for the Carlists, there is little doubt that they have been dealt some tremendous blows of late, but they are still strong enough to keep their enemies at bay. They can still bear a good many more defeats before they are ultimately and decisively overthrown, if, indeed, that consummation, so devoutly to be wished by the Alphonists, shall ever be arrived at. There has been a little excitement in the Paris Municipal Council, but there is little else to record.

CLOSING.—In the performance of a ceremony so solemn and momentous as the closing of a Masons' Lodge, every member has a lively interest. At the usual report, preceded by an inquiry involving the best interests of Masonry, the Brethren are again reminded what is the chief care of a Mason. The avenues to the Lodge are carefully inspected by the meridian officer, whose knowledge and fidelity have entitled him to the confidence of the Brethren, and after he has publicly proclaimed the security of the Lodge, the business of closing proceeds. The particular duties of the leaders of the respective bands of Craftsmen are rehearsed. At the command of the Worshipful Master, The Senior Warden performs his duty, after seeing that the Brethren have received their due proportion of Masonic instruction and improvement; and the whole concludes with an impressive address to the Brethren on their respective duties as men and Masons, when pursuing their accustomed avocations in the world; and with a fervent petition to the Deity, supplicating his blessing on the Fraternity, wheresoever dispersed under the wide canopy of Heaven. Such is the high ground which Masonry assumes from the extreme purity of the system. We are bound, therefore, to reflect that as our station is exalted, so ought our conduct to be exemplary; for the world regards us with a scrutinizing eye; and, which is of more consequence, we are under the constant inspection of the All-Seeing Eye of God. If we would adorn the system which is our pride and boast, nay, if we would not expose it to contempt, we must discharge the relative and social duties of life with a precision at least equal to the most virtuous of our fellow-men; for as the science we profess may be ornamented by our rectitude of demeanour, so will it infallibly be disgraced should we be found deficient in any of the obligations which are incumbent on us, in our respective characters of husband and father, citizen and subject, neighbour and friend.—*Hebrew Leader.*

Bro. Maclagan has been drawing crowded audiences at the Brighton Aquarium during the past week.

## MASONIC HALL AT GRIMSBY.

THE following particulars of laying the foundation stone of the new Masonic Hall at Grimsby, are gathered from *The Grimsby Observer and Humber News*, of 4th August:—

Last Monday was probably the most important, and more deserving to be remembered, of any day in the modern history of Grimsby Freemasonry, for seldom indeed is it that a public demonstration of the character and ceremonial surrounding the proceedings that then took place is witnessed in this town; and though much of the extraordinary interest manifested in the events of the day arose from curiosity, yet the magnificence, combined with the solemnity of the display, lent its peculiar attractiveness to the occasion. The "Pelham Pillar" Lodge was established, at Chapman's Hotel, in September 1859, and having been for three years conducted at that house, the Lodge was for various reasons, and during the Mastership of Bro. Whalley, removed to premises in Bullring Lane, where it is still held. It was in 1867, when Bro. Copeland was W.M., that the necessity for having a Masonic Hall was first mooted, but at that time the site required could not be obtained and the question laid dormant until a fresh movement was started in 1873 by Bro. Hadfield, who was then W.M., and who manifested a special interest in the matter. Since then the proposal has gained in strength, until a few months ago the "Pelham Pillar" Masonic Hall Company was formed, the chief promoters being Bro. Hadfield and the other P.M.'s. The site of the proposed hall is at the junction of George-street and Osborne-street. On this site, as many old inhabitants of Grimsby will remember, stood a hawthorn tree, in whose branches the school boys of bygone years have sported themselves. Additional historic celebrity will attach to the whitethorn tree, now removed, in the fact that the working tools, and the box containing them, used in the stone-laying ceremony on Monday last were manufactured out of it. The brethren on this occasion permitted the uninitiated in Masonic mysteries to be present, and for the especial convenience and accommodation of ladies a platform was kindly provided, from which about 300 fashionably attired ladies viewed the proceedings, adding a charm to their picturesqueness and brilliancy. A profuse display of flags also enlivened the scene. The hall is estimated to cost £2,835. Mr. T. G. Barker is the architect, and Mr. Thomas Drew the builder. Mr. Haston Clark has been appointed secretary to the company, and Mr. A. Bates solicitor. A glass jar, deposited in a cavity cut in the stone, contained copies of the *Grimsby Observer*, *News* and *Herald*, a memorandum of the articles of the company, a programme of the day's proceedings, a scroll giving a brief history of the company, and some current coins of the realm.

After a Provincial Grand Lodge of Emergency had been opened at the Mechanic's-hall, the brethren formed and marched to the site of the proposed building in procession.

Arrived at the entrance to the site, the brethren divided to the right and left, facing inwards, leaving an avenue for the Prov. Grand Standard Bearer, the Prov. Grand Sword Bearer, Bro. Sutcliffe, and the deputy of R.W. Prov. G.M., who passed up to the foundation stone, followed by the officers of Prov. Grand Lodge and other acting officers. The inscription is as follows:—"This stone was laid by Bro. John Sutcliffe P.M. P.P.S.G.W., 2nd August 1875." The officiating brethren having duly taken their positions round the stone, the Prov. Grand Chaplain invoked a blessing on the undertaking, the Chaplain and brethren alternately reciting the psalm, "Except the Lord build the house," &c. The R.W.D.P.S.M., Bro. W. H. Smyth, having read his dispensation appointing Bro. John Sutcliffe to officiate in laying the stone according to ancient Masonic custom, Bro. Sutcliffe stated that they were assembled to lay the corner or foundation stone of a building to be hereafter erected, and which was specially intended to accommodate Masons, the Craft in Grimsby having made great progress, and their numbers and importance now rendered a Masonic Hall desirable and necessary. The Superintendent of Works then presented the plans of the proposed edifice to the officiating officer, who, after examining, approved and returned them to the Superintendent. The Secretary (Bro. H. Clark) next read a copy of the document placed in the phial deposited in the cavity of the stone.

The Treasurer (Bro. M. Dawson) placed some current coins of the realm in the phial, which he deposited in the cavity of the stone, which the officiating officer saw properly secured with cement. Bro. Acey's band was in attendance, and played a solemn dirge whilst the stone was being lowered by three distinct drops, the last leaving it suspended about 10 inches from its bed.

Bro. John Hadfield, advancing to the officiating officer and presenting him with a beautiful silver trowel, said: Right Worshipful Sir, you are very well aware that the room in the old Masonic Lodge in Grimsby has now become far too small to accommodate the brethren; therefore we propose to erect this building in order to make room for more gentlemen who wish to become members; and I, being chairman of the company who are about to erect this hall, have been requested by my brother directors to present you with this trowel for the purpose of laying the foundation stone. In presenting you with this trowel I am simply paying you the compliment which the brethren of the province think you deserve, knowing, as they do, how long you have been a good and faithful Freemason—(hear, hear)—how long you have fought the battles of the Craft, and how long you have always done your best to assist the suffering widows and orphans. In presenting you with this trowel, and in wishing you health, long life, and prosperity, I am sure a responsive throb of joy will emanate from every Mason in this assembly. (Applause.)

The trowel, which was supplied by Mrs. Webber, widow of Bro. Webber, bore the inscription—"Presented to Bro. John Sutcliffe P.M. P.P.S.G.W. on the occasion of laying the foundation stone of the new Masonic Hall, Grimsby. Monday, August 2nd, 1875."

The Officiating Officer having spread the cement, the stone was slowly lowered to its bed, the band playing "Rule Britannia." A flourish of trumpets then indicated that the stone was placed

on its base. "God Bless the Prince of Wales" was then played. The Officiating Officer then directed the bearers of the plumb rule, the level, and the square to the performance of their respective duties. The first declared the stone to be perfect and trustworthy, the second well founded, and the third that it was true. The O. O., "having full confidence in their skill in the Royal art," proceeded to complete the work, knocking the stone thrice with a mallet, and declaring it properly laid in accordance with the ancient rules of architecture. After a performance by the band, corn in a cornucopia, wine in a ewer, and oil and salt in vessels, were handed in turn to the O. O., and poured by him on the stone. In doing so he said:—"I scatter corn upon this stone as an emblem of plenty, and may the blessings of bounteous Heaven be showered upon us, and may our hearts be filled with gratitude to the Giver of all good gifts."—"I pour wine upon this stone, the emblem of joy and gladness. May our hearts be made glad with the influence of divine truth, and may virtue flourish as a vine."—"I pour oil as an emblem of peace. May peace and harmony, goodwill and brotherly love, abound amongst us all."—"I scatter salt, the emblem of purity, of hospitality, of fidelity, and of friendship; and I dedicate this building to the peaceful pursuits of Freemasonry."—After each of these formalities the Chaplin read an appropriate text of scripture, and concluded with a brief prayer.

Bro. Sutcliffe then addressed the assembly, saying: Brethren, ladies and gentlemen,—We have met here to-day for the purpose of laying the foundation-stone of a new house in which the Freemasons of this town and ancient port may assemble. It has devolved upon me—unworthy though I am—as the oldest Freemason in the town, to discharge this duty. This must be to me a very proud day, and one which I shall ever remember with gratitude to my brethren for their selection of me to perform this office. In the outer world the principles of Freemasonry are a good deal criticised by men who do not thoroughly understand, or even know, our precepts or our practices. We are generally described as a party of men who meet together for social enjoyments. Admitted, admitted we do, is there anything improper in that? I say no. But we have higher, higher motives than that of occasionally meeting together for social pleasure. We meet for the promotion amongst ourselves of brotherly love and charity, and assistance to all—more especially our brethren perhaps—but to all who may require it outside the pale of our association. (Hear, hear.) I think I may safely say there is never any great national calamity arises but you see the Masons assisting the helpless and the sufferers. (Hear, hear.) We have amongst us high educational institutions. We care for the aged and infirm brethren and their widows, and find a home, education, and clothing for the orphans of our deceased brethren and sisters. In many places schools are maintained by the Masons of a province. In addition to them we have those grand institutions—an asylum for aged and infirm brethren, and our magnificent and splendid schools for boys and girls. Upwards of 200 aged Freemasons, and the widows of brethren, now receive very handsome annuities from the fund which is devoted to that purpose. In this province there are several widows—I don't know exactly how many—who receive an annuity of £26 per annum, and brethren who receive an annuity of £36 per annum. These allowances must be a great assistance and comfort to them in their old age. Then we have a school for girls, in which 150 daughters of decayed Freemasons are taught, educated, and clothed, and after they leave school respectable positions are found for them. At present, this province of Lincolnshire has 4 children in the Girls' School. But we have another institution of which we all feel proud—prouder almost than of any other institution connected with the Craft—I mean the Boys' School. (Hear, hear.) In it 178 orphan boys—children of deceased Masons—are educated and clothed, and a very excellent and superior education is given to them. These three institutions are supported by the voluntary contributions of the Masons of England, and during the past year no less a sum than £27,000 has been subscribed towards their maintenance. (Applause.) There is not another order, I believe, in this country that can boast such noble subscriptions. To the Boys' School alone the subscription was nearly £13,000, and that is unprecedented I believe, in the annals of almost any charitable institution. (Hear, hear.) The outer world has thought proper within the last two or three years to attack us, more especially one class or clique of men, who charge us with being irreligious and disloyal. This charge is made against us by a leading member of that party who said his second loyalty is due to the Queen of this country, but his first loyalty is due to the potentate of a foreign land. I leave you to judge whether that charge of disloyalty comes with good grace from men of that character. As to our being irreligious, why whenever we assemble the volume of Sacred Law is laid open, and it guides and rules all our actions and proceedings. (Hear, hear.) Thus much for their charge of religion. I think the public do not think we are such great hypocrites as to meet in this manner, if we were not really sincere in our principles. As to the charge of disloyalty coming from a class of men who say their second loyalty only is due to this country, and that their loyalty is firstly due to a foreign potentate, I think the lie has been crammed down their throats, by our Heir Apparent to the Throne having taken the office of Grand Master. (Applause.) But before he came into that position he knew and had studied the principles of Freemasonry. He came to the fore, and gave the lie to scandalous libellous fellows. (Hear, hear.) I have now only to say that we have placed this stone here to-day for the erection of a Masonic Hall for the purpose of affording more accommodation to the members who are crowding to our Craft. I have been a Mason over twenty-three years. At that time we had only 600 Lodges on the Grand Roll of England. Now the number has greatly increased, and we can count 1,500 Lodges, showing that in twenty years the number has more than doubled. The increase has been going on more rapidly during the past three years than during any previous period. We do not go hawking about the streets, in all the highways and byways what we do, but our principles only want to be known, I am quite sure, to be admired. (Applause.) Turning to the ladies'

platform, Bro. Sutcliffe said: I thank you for the great compliment you have paid me and the Craft by gracing with your presence the ceremonial of to-day. (Applause.)

The Masonic version of the National Anthem was then sung, the air being taken by Bro. Copeland. With this the ceremony terminated, and the procession re-formed in inverted order. The brethren walked back to the Mechanics' Institute, where Grand Lodge was formally closed.

The banquet held in the evening in the large room at the Town Hall was presided over by Bro. John Hadfield P.M. P.P.G.J.D. for Lincoln, as chairman of the Masonic Hall Company, Bro. and Mrs. Sutcliffe occupying the post of honour. There was a large attendance of Masons, the board being graced by the presence of their wives and daughters. Amongst the brethren present were the following guests of Bro. Sutcliffe:—W. H. Radley, Boston; Wm. Watkins, Lincoln; Rev. Dr. Ace, Loughton; W. J. Bland, Boston; W. G. Moore, Grimsby; E. J. Cullen, Lincoln; A. Kirk, Gainsborough; R. Goodmann, Gainsborough; Thos. Slator, jun., Boston; J. A. Thomas, Boston; Rev. J. C. K. Saunders, Thornton-le-moor; C. M. Nesbitt, Louth; F. O. Marsden, Louth; T. W. Thimbleby, Spilsby; A. Parkin, Doncaster; W. Pooles, Boston; Geo. Nelson, Limber; Wm. Swallow, Barton; Jno. Barrnclough, Lincoln; J. W. Palmer, Boston; W. B. Bratley, Boston; Wm. Sissons, Barton; Thos. Fryer, Brigg; G. G. Birkett, Louth; H. C. Chambers, Market Rasen; Rev. R. T. Ward, Salmonby; Martin Kemp, Hull; R. W. Vivian, Hull; F. Binckes, London; W. Pallitt, Manchester; J. Spink, F. Phillipson, Smith, Terry, and Little, Grimsby. A sumptuous repast was provided by Bro. W. H. Roberts, of the Yarborough Hotel. Mr. O'Conner, fruiterer, of Victoria-street, supplied the excellent dessert, and tastefully adorned the tables with flowers and plants.

The Chairman gave the three loyal toasts in enthusiastic terms; followed by Brother Radley (Boston) with "the Bishop and Clergy," to which Bro. the Rev. J. C. K. Saunders P.G.C. responded. Bro. Thomas proposed the patriotic toast, coupled with the name of Capt. Garvey, who returned thanks for the three services; after which several official healths were honoured.

The Chairman then proposed the health of "Bro. John Sutcliffe P.M. P.P.S.G.W. and acting D.S.G.M. on laying the foundation-stone." (Applause.) He invited the company to drink the health of Bro. Sutcliffe in a bumper, observing that it was needless for him to dilate on the many excellencies of that gentleman, many of which, however, he dwelt upon, and thus called forth an exuberance of cheering.

Bro. Sutcliffe thanked the company most sincerely and heartily. He felt that he should retire from the position he held in Masonry, and make room for a younger man. ("No.") There were as good fish in the sea as ever were caught. He had taken a prominent position in Masonry because he loved it, and because he thought it was the finest institution in the world. It inculcated brotherly love, and they were enabled to look more generously upon the little failings of a brother than upon those of the outer world. He then alluded to the charities which the brethren upheld, and proceeded to remark upon the growth of the Craft in numbers and strength.

The Chairman next proposed "The Visiting Brethren," for whom Bro. McMurchie, Bro. Swallow, and Bro. Nelson responded.

Bro. Sutcliffe proposed "The Chairman and Directors of the Pelham Pillar Masonic Hall Company Limited, and success to the undertaking." In doing so he remarked that the perseverance which their chairman had displayed in the matter was admirable—(hear, hear)—and he was to be congratulated upon the result of his exertions.

The Chairman, in responding, stated that the total cost of the building would be £3,000, towards which not a single gift would be received. The capital would be subscribed by Masons in £1 shares, and £1,700 worth had been applied for.

Bro. Vivian proposed "The W.M. of the Pelham Pillar Lodge, and the W.M.'s of our Lodges present." Bro. W. Marshall (Vice-Chairman), acknowledged the compliment paid him. Bro. A. Bates gave "The Masonic Charities," in a speech full of kindly sympathy. The remaining toasts were "The ladies," and "all poor and distressed Masons throughout the world," responded to by Bro. Collinson.

ROBIN HOOD.—As the hero of old popular tales and ballads, Robin Hood is supposed to have been formed by the gathering of later traditions about the memory of Robert Fitzooth, reputed Earl of Huntingdon, who was born at Loxley Chase, near Sheffield, in Yorkshire (by the river Loxley), perhaps at the close of the reign of Henry II., but more probably in the reign of Henry III., towards the year 1230. He was outlawed and lived in war against authority; eating the king's deer, defying the oppressive game laws, and all those of the king's officers who represented the hard hand of power that was used often oppressively against the poor. He scorned bishops and archbishops, who grew fat on the goods of the people. He was generous to the poor, and he was religious in the poor man's fashion, by devotion to the Virgin; for in her the mistaught and oppressed of the Middle Ages—forced to fear power in this world and in the next—found the lost spirit of love within an image of mild, womanly tenderness; and to her, therefore, they prayed for shelter from the wrath of God and man. Robin Hood personified to thousands in England the spirit of liberty in arms against the cruel forest laws, against all tyrannies of the strong in church and state, against all luxury fed on the spoils of labour. From the old days when Hereward the Saxon held the woods in defiance of the Norman kings, there had been stories of bold outlaws who through songs and tales of the country side became heroes to the labouring men with more freedom in their souls than in their lives. They were heroes full of wild energy, with roughness of the times in much of the adventure set down to them; but they represented not an inspiration only, for there was also the vigour of a shrewd practical humour that would in good time refine and raise, and realise all that was best in the ideal of the men who wrote such ballads as that of Robin Hood.—From "Cassell's Library of English Literature," edited by Professor Henry Morley, for July.

## 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.

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## SATURDAY, 7th AUGUST.

General Committee Boys' School, Freemasons' Hall, at 4.  
1458—Truth, Royal Archer Inn, Manchester.

## MONDAY, 9th AUGUST.

45—Strong Man, Crown Tavern, Clerkenwell Green, at 8. (Instruction.)  
40—Derwent, Castle Hotel, High Street, Hastings.  
68—Royal Clarence, Freemasons' Hall, Bristol.  
75—Love and Honour, Royal Hotel, Falmouth.  
105—Fortitude, Huyshe Masonic Temple, Plymouth.  
151—Albany, Masonic Hall, Newport, I.W.  
189—Sincerity, St. George's Hall, East Stonehouse.  
240—St. Hilda, Freemasons' Hall, South Shields.  
314—Peace and Unity, Militia Mess Rooms, Preston.  
650—Star in the East, Pier Hotel, Harwich.  
665—Montagu, Royal Lion, Lyme Regis.  
893—Meridian, National School Room, Millbrook, Cornwall.  
941—De Tabley, Royal George Hotel, Knutsford.  
949—Williamson, Royal Hotel, Monkwearmouth, Sunderland.  
1396—Morning Star, Queen's Hotel, Newton Abbot.  
1486—Duncombe, King's Arms Hotel, Kingsbridge, Devon.

## TUESDAY, 10th AUGUST.

167—St. John's, Holly Bush Tavern, Hampstead.  
131—Fortitude, Masonic Rooms, Truro.  
241—Merchants, Masonic Temple, Liverpool.  
371—Perseverance, Freemasons' Hall, Maryport.  
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne. (Instruction.)  
484—Faith, Gerard's Arms Inn, Ashton-in-Makerfield, Newton-in-the-Willows.  
496—Peace and Harmony, Masonic Rooms, St. Austell, Cornwall.  
503—Belvidere, Star Hotel, Maidstone.  
626—Lansdowne Lodge of Unity, New Hall, Chippenham.  
723—Panmure, Wellington Hotel, Aldershot.  
814—Parrett and Axe, George Hotel, Crowkerne.  
903—Gosport, India Arms Hotel, Gosport.  
1269—Stanhope, Thicket Hotel, Anerley, Surrey.  
1402—Jordan, Masonic Hall, Torquay.

## WEDNESDAY, 11th AUGUST.

Committee, Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.  
193—Confidence, White Hart, Abchurch Lane, E.C., at 7.30. (Instruction.)  
51—Hope, Spread Eagle Inn, Rochdale.  
81—Doyle's Lodge of Fellowship, Masonic Hall, Guernsey.  
116—Royal Lancashire, Swan Hotel, Colne.  
146—Antiquity, Bull's Head Inn, Bolton.  
187—Royal Sussex Lodge of Hospitality, Freemasons' Hall, Bristol.  
204—Caledonian, Freemasons' Hall, Manchester.  
277—Friendship, Freemasons' Hall, Oldham.  
323—Concord, Golden Ball Inn, Stockport.  
325—St. John, Freemasons' Hall, Salford.  
329—Brotherly Love, Chough's Inn, Yeovil.  
368—Samaritan, George Hotel, Sandbach, Cheshire.  
380—Integrity, Masonic Temple, Morley, Yorks.  
661—Fawcett, New Masonic Hall, Seaham Harbour.  
666—Benevolence, Prince Town, Dartmoor, Devon.  
731—Arboretum, Arboretum Hotel, Derby.  
851—Worthing Lodge of Friendship, Steyne Hotel, Worthing.  
852—Zetland, Albert Hotel, Salford.  
906—Royal Albert Edward, Crown and Anchor Inn, Weston, near Bath.  
910—St. Oswald, Masonic Hall, Pontefract.  
1018—Shakespeare, Freemasons' Hall, Bradford.  
1060—Marmion, Private Rooms, Tamworth.  
1416—Falcon, Kirkgate, Thirsk.  
R. A. 298—Unity, Masonic Rooms, Rochdale.  
M.M. 142—Wike, Church Inn, Whitefield, near Manchester.

## THURSDAY, 12th AUGUST.

71—Unity, Masonic Hall, Lowestoft.  
97—Palatine, Masonic Hall, Sunderland.  
130—Royal Gloucester, Freemasons' Hall, Southampton.  
199—Britannia, Freemasons' Hall, Surrey-street, Sheffield.  
195—Hengist, Belle Vue House, Bournemouth.  
283—Amity, Swan Inn, Haslingden.  
333—Royal Preston, Victoria's Garrison House, Fulwood, Lancashire.  
341—Wellington, Cinque Ports Hotel, Rye, Sussex.  
426—Shakespeare, Town Hall, Spilsby, Lincolnshire.  
477—Mersey, 55 Argyle-street, Birkenhead.  
497—Portsmouth, Masonic Hall, Highbury-street, Portsmouth.  
596—Elias de Derham, Masonic Hall, The Canal, Salisbury.  
630—St. Cuthbert's, Parson Lane, Howden.  
636—Lodge de Ogle, Black Bull Hotel, Morpeth.  
659—Blagdon, Ridley Arms Hotel, Blyth, Northumberland.  
732—Royal Brunswick, Royal Pavilion, Brighton.  
787—Beaureper, Lion Hotel, Bridge-street, Belper.  
816—Royds, Spring Gardens Inn, Wardle, near Rochdale.  
851—Albert, Duke of York Inn, Shaw, near Oldham.  
1055—Derby, Knowsley Hotel, Cheetham, Manchester.  
1204—Royd, Belle Vue Hotel, Malvern.  
1223—Amherst, King's Arms Hotel, Westerham, Kent.  
1227—Upton, Spotted Dog Tavern, Upton, Essex. (Emergency.)  
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.  
R. A. 51—Patriotic, Three Cups Hotel, Colchester.

## FRIDAY, 13th AUGUST.

177—Domatic, Anderton's Hotel, Fleet-street.  
1278—Burdett Cutts, Approach Tavern, Victoria Park, at 8. (Instruction.)  
1507—Metropolitan, 269 Pentonville-road. (Instruction.)  
36—Glamorgan, Freemasons' Hall, Arcade, St. Mary-street, Cardiff.  
170—All Souls, Masonic Hall, Melcombe Regis, Weymouth.  
313—True and Faithful, Masonic Rooms, Helston, Cornwall.  
445—Fidelity, Pomfret Arms Hotel, Worcester.  
697—Union, George Hotel, Colchester.  
815—Blair, Town Hall, Hulme, Manchester.  
1087—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard.

## SATURDAY, 14th AUGUST.

453—Chigwell, Castle Hotel Woodford.  
149—Peace, Masonic Rooms, Meltham.  
308—Prince George, Bottoms, Eastwood, Yorks.  
444—Union, Courteay Arms Inn, Star Cross, Devon.  
1391—Commercial, Freemasons' Hall, Leicester.

## IRELAND.

MONDAY—154—Prince of Wales' Own Lodge, Masonic Hall, Belfast.  
" 270—St. George's, Enniscorthy, Wexford.  
" 297—Abercorn, Masonic Hall, Waterford.  
" 321—Tullamore, Court House, Tullamore, King's County.  
" 431—Prince Frederick William of Prussia, Masonic Hall, Ballymena.  
TUESDAY—8—St. Patrick, Masonic Hall, Cork.  
" 22—Truth, Masonic Hall, Arthur Place, Belfast.  
WEDNESDAY—217—Tyrawley, 4 Dillon Terrace, Ballina.  
THURSDAY—20—Light of the West, Grand Jury Room, Sligo.  
" 138—Londonderry, Londonderry.  
" 248—Roscommon, Court House, Roscommon.  
" 352—Castleblaney, Castleblaney, Monaghan.  
" 411—Drogheda, Masonic Hall, Drogheda, co. Louth.  
FRIDAY—178—St. John, Castle-street, Lisburn, co. Antrim.  
" 211—Magherafelt, Court House, Magherafelt, co. Derry.  
SATURDAY—13—Antient Union, Masonic Hall, Glentworth-street, Limerick.  
" 66—Star of Kilmartin, Masonic Rooms, Hillsborough, Down.

## EDINBURGH DISTRICT.

MONDAY—145—St. Stephen, St. James's Hall, Writer's-court.  
TUESDAY—1—Mary's Chapel, Waterloo Hotel, Waterloo-place.  
WEDNESDAY—2—Canongate Kilwinning, St. John's Chapel, St. John's-street, R. A. 1—Edinburgh, Freemasons' Hall.  
THURSDAY—8—Journeyman, Blackfriars-street, High-street.  
FRIDAY—58—Canongate Kilwinning, St. John's Chapel, St. John's-street.

## NOTICES OF MEETINGS.

**Confidence Lodge of Instruction, No. 193.**—This Lodge held its weekly meeting on the 4th August, at the White Hart Tavern, Abchurch-lane, E.C. Present—Bros. Abell W.M., Woodward S.W., Turquand J.W., Constable Treas., Blackhall S.D., Corner J.D., Gomm I.G., Christopher Tyler. P.M. Bro. E. Gottheil Preceptor, and several other brethren. Business—The W.M. rehearsed the ceremony of initiation, Bro. Croaker being the candidate. The 4th and 5th sections of the lecture were worked by Bro. Gottheil, assisted by the brethren. Bro. Woodward was elected W.M. for the ensuing week. A proposition to subscribe for the First Volume of the FREEMASON'S CHRONICLE was carried unanimously. All business being ended the Lodge was closed, and adjourned until Wednesday, the 11th inst., 7.30 p.m. We take this opportunity of congratulating Bro. Gottheil as Preceptor, and admire his painstaking labour to impart Masonic instruction, and venture to remark further, that brethren should make themselves competent to fill any office to which they may be appointed with a fair amount of proficiency, constant and repeated corrections tend materially to obstruct the knowledge of patient and persevering listeners.

**Lodge of Harmony, No. 220, Liverpool.**—The annual installation meeting of this Lodge was held on Wednesday, 28th July, at the Garston Hotel, Garston, where there was a large attendance of the members and visitors. The chair, at the opening of the Lodge, was occupied by Bro. John Evans W.M., who was supported by a full complement of his officers. After two candidates had been initiated, the chair of installing master was taken by Bro. J. W. Baker P.M., to whom Bro. J. Evans I.P.M. and Bro. R. Jones P.M. presented Bro. John Hughes for installation as W.M. of the Lodge for the ensuing year. The ceremony was very ably performed, and the following brethren were subsequently invested by Bro. J. Hughes W.M. as his officers for the ensuing year:—Bros. J. Evans I.P.M., T. B. Tellett S.W., S. Tickle J.W., W. Vines Treasurer, C. Humphries P.M. 1013 Secretary, J. Tewksbury S.D., G. Price J.D., W. C. Lawson I.G., J. Robinson S.S., A. Sharples J.S., and J. Robinson Tyler. The brethren afterwards adjourned to banquet, and the usual loyal and Masonic toasts were proposed during the evening.

**Zetland Chapter, No. 236.**—This Chapter held its regular meeting on Wednesday, the 28th July, at the Masonic Hall, Duncombe Street, York. Present—Comp. Todd P.Z. as Z., Comp. Cowling P.Z. as H., Comp. Cooper P.Z. as J., Comp. T. B. Whythead S.E., Comp. G. Balmford S.N., Comp. W. Lawton P.Z. as P.S., Comp. Wilson 2nd Ass., Comp. Redfare J., Comps. W. Flint, F. M. Herring, G. Cattell, J. Ward, T. Bellerby, T. S. Camidge, B. Wormald, G. Simpson, &c. Visitor—Comp. J. Teale. Bros. James Wilson and Wm. Thompson, both of the York Lodge 236, were duly exalted to the Supreme Degree. This Chapter is in a most prosperous condition, numbering no less than 79 members.

**Harmony and Industry Lodge, No. 381.**—This Lodge held its monthly meeting on Monday, 2nd August, at the New Inn, Darwen, Lancashire. Present—Bros. John Wardley P.G.S. E.L. W.M., David Ainsworth S.W., W. H. Hargreaves J.W., Lawrence Roberts P.M. Secretary, Wm. Almond P.G.S.W. E.L. Treasurer, A. M. Briggs S.D., J. A. Tullis J.D., Henry Berry P.G.S. E.L. I.G., W. G. Hutchinson P.M. Tyler. P.M.'s Bros. Thos. Grime P.G.D.C. E.L., R. H. Smalley. Business—The minutes of the last meeting were read and confirmed. The evening's business was light. Four brethren ought to have come forward to be raised, but, being holiday time, many of them were away from home and did not put in an appearance, the consequence was the business was very short and consisted merely of the regular work. The Lodge was closed at 9 o'clock.

**Alliance Lodge, No. 667, Liverpool.**—The members of this Lodge held their annual summer reunion on Wednesday, the 28th ult. The locality chosen was the gardens attached to the Rock Ferry Hotel, and nothing could have been more enjoyable than this fête. Dancing to Martin's excellent band, croquet, bowling and other games, and a liberal supply of such accompaniments as excellent catering could afford, all tended to make the day's pleasure full and complete. In addition to the members of the Alliance Lodge, there were numerous visitors, including Bros. E. Nelson W.M.

1505 and P.M. 673, H. Pearson 249, Richard Brown W.M. 241, and Secretary Westham, Masonic Educational Institute, Skillicorn P.M. 667, Fabian P.M. 487, and P.P.S.G.W. of Hants, A. Strother 823, Nash 823, Gallagher P.M. 1011, Salford, Larsen P.M. 594, Widdows F.P. 673, &c. There were altogether 120 guests. The party returned to Liverpool, by special boat, at eleven o'clock.

**Robert Burns Lodge, No. 999.**—This Lodge held its 119th monthly meeting on Monday, the 26th of July, at Freemasons' Hall, Manchester. Present—Bros. W. L. Chew W.M., E. H. Flower S.W., J. A. Infesta J.W., T. H. Jenkins Secretary and Treasurer, A. Bacon S.D., F. Cooper J.D., J. C. Whittington P.M. D.C., J. Hart Steward, J. McKinless I.G., J. Lawton Tyler; P.M.'s Bros. J. Prescott, J. M. Cranswick Chaplain. Visitors—Bros. J. Walsh 1054, Castro Ruiz (Havana), J. P. Howarth 1147, B. Routley 37, W. S. Watson 1196, J. Hodgkinson 911. Business—Lodge opened in due form at 5.30 p.m., Mr. G. Hirsch and Mr. J. D. Brickles were duly initiated into Masonry by the W.M., Bro. T. A. Sutton was raised to M.M.

**Hervey Lodge, No. 1260.**—The summer banquet of this Lodge was held in the well known and beautiful gardens attached to the Crown Hotel, at Broxbourne Bridge, on Wednesday, 28th July. The banquet was under the presidency of the W.M. of the Lodge, W. Bro. Jabez Hogg P.G.D., and was attended by Bros. Harrison S.W., Southwood J.W., G. King jun. P.M. Secretary, Hollingsworth S.D., J. Sandilands Ward J.D., Burley, Herring, Mansell, J. R. Cox, Bywood, Vine, Hall, Butler and others. Among the visitors we noticed Bros. Baber P.M. 452 and 1238 P.P.G.S.D. Surrey, J. Wright P.M., Green S.W. 27, Fagg J.D. 30, Ballard 511, Saunders, Wesson, Williams and others, with a number of ladies. After the banquet, which was of the most recherché description, the W.M. proposed the health of the Queen, after which the health of the M.W.G.M. The gavel was then entrusted to Bro. G. King jun. P.M. and Secretary, who, in an eloquent speech, proposed the health of the W.M., Bro. Jabez Hogg, pointing out that notwithstanding the large and onerous professional avocations of the W.M., yet he never failed to attend to the duties and the interest of the Hervey Lodge. Bro. King said he was sure all the brethren would join him in the fervent hope that Bro. Hogg would have a happy and prosperous year of office, and that he might be spared to be amongst them as P.M. and Treasurer for many years to come. Bro. Jabez Hogg, in response, said he not only considered it was his duty, but he felt it was a happy privilege to attend constantly in Lodge, and also to partake with his brethren of the pleasures of the admirable summer banquet. He looked upon such a reunion as this as a most desirable mode of bringing the brethren more intimately and socially together, and, more than that, it gave them an opportunity of allowing the sisters to see somewhat of the Order, and so dispel erroneous ideas concerning it. The more they saw of it the more they would see that it was based on the purest principles of charity and brotherly love. The W.M. then proposed the health of the sisters and lady visitors, which was responded to by Bro. Ward. The next toast was that of the Visiting Brethren, acknowledged by Bro. Wright. The W.M. then proposed the Officers of the Lodge, especially eulogising the great services of their indefatigable Secretary, Bro. G. King jun., to whom they were all so much indebted for the pleasure they enjoyed that day. Bro. King, in returning thanks, spoke of the great assistance he had received from his colleagues, and dwelt warmly on that spirit of unity which now actuated all the brethren of the "Hervey Lodge" in promoting its welfare. He instanced the liberality of the Senior Warden, in presenting the Lodge with the beautiful menu cards, declared, by a competent judge, to be the perfection of art; and to the Junior Warden they were indebted for the lovely artificial bouquet which graced every lady in the room. The health of Miss Lincoln was then proposed by the W.M., who thanked her, in the name of the Lodge, for the kind and cordial manner in which she had exerted her great vocal talent to add to the charms of the day. The brethren, he said, would all join him in wishing her every prosperity, and he had no doubt but that Miss Lincoln would soon become a bright and shining star in the firmament of the musical world. After one or two other toasts the company adjourned to the ball room, and concluded a most agreeable day.

**Metropolitan Lodge, No. 1507.**—An emergency meeting of this flourishing and rapidly increasing Lodge was held on Thursday, at the Metropolitan Club, 269 Pentonville Road. Bros. Jas. Willing jun. W.M., Williams S.W., Berrie J.W., Rose Treasurer, Tims P.M. Secretary, Child S.D., Kingham J.D., J. Douglas I.G., Scales W.S., Furler D.C., Daley Tyler, and Bros. Stiles, Gilbert, Side, Brede, Saintsbury, &c. The Lodge was opened, and ballots were taken for the admission of Messrs. John Sayers, J. E. Erwood, F. H. Rogers, John Levy and M. Little, which was unanimously in their favor, and they were initiated. The working of the W.M. and officers deserves especial praise. Bro. Baron Von Tittenborn was elected a joining member. Bros. Read and Brumell were raised to the third degree. The bye-laws were read. Several propositions for initiation and joining were announced, and the Lodge was closed. The brethren then adjourned to a very capital banquet, provided by Bro. Cox. The W.M. gave the usual Loyal and Masonic toasts, and in proposing the health of H.R.H. the Prince of Wales M.W.G.M. alluded to his proposed visit to India. He wished him God speed, and a safe return to his native land, in renewed health and vigour. There was no doubt he would meet many distinguished in the Order in India, and it would be the means of further cementing that cordial feeling that exists between the two countries. (Cheers.) Bro. Tims P.M. and Secretary, in proposing the toast of the W.M., said he was proud of the success attending this young Lodge, not only in numbers, but in the knowledge that it had in its ranks gentlemen who would be an honour to the Craft; this was to be attributed to the exertions and geniality of the W.M., who was not only a good working Mason himself, but felt a pride in seeing Masonic duties carried out

by the brethren. The W.M. having returned thanks, the toast of the Visitors was responded to by Bros. Savage W.M. 1425, and Berrie J.W. 1293, those brethren referring, in the course of their speeches, to the excellent working of the W.M. and officers. The toast of the Initiates having been responded to, Bro. Williams S.W. returned thanks for the toast of the Wardens and Officers, stating that through the influx of members to the Lodge, they held this their second emergency meeting, and from the number of propositions, it was very possible they would have another before the next regular meeting. Bro. Tims P.M. and Secretary having also returned thanks, the Tyler's toast followed. The brethren were entertained by some very capital singing. The Visitors were Bros. Savage W.M. 1425, Berrie J.W. 1293, Buscall J.D. 177, Wicks 813, Musgrave Organist 1309, Ormiston 262, Graham 475, and Jordan 511. The brethren, previously to entering the Lodge, attended the concert and entertainment specially provided for the Grand International Fête at the Alexandra Palace, which was honoured by the presence of the Rt. Hon. the Lord Mayor Bro. D. H. Stone J.G.W., the Sheriffs, Prefect of the Seine, &c., and which reflected great credit on Bros. Sir Ed. Lee, J. R. S. Vine (Private Secretary to the Lord Mayor), and the Committee.

**Metropolitan Lodge of Instruction, 1507.**—The perfection many Lodges have attained in the working of the various ceremonies is due to their members attending Lodges of Instruction, under able Preceptors. This Lodge of Instruction, although but young, ranks high, as many of its members can work the various degrees perfectly, and we cordially recommend aspirants for office to pay it a visit. The members met at the Metropolitan Club, 269 Pentonville Road, on Friday, 30th ult., Bros. Jas. Willing jun. in the chair, Shand S.W., Scales J.W., W. M. Stiles Secretary, Yeomans S.D., Ormiston I.G., T. A. Adams Preceptor. The Lodge was opened, and the minutes were confirmed. The W.M. then rehearsed part of the ceremony of installation, Bro. Adams assisting with the ancient charges. The acting W.M. then rehearsed the ceremony of raising. Bro. Stiles acting as candidate. Bro. Shand S.W. was elected W.M. for the ensuing week. A cordial and unanimous vote of thanks was accorded to the W.M. for his efficient working. The Lodge was then adjourned to the following Friday.

**Chaucer Lodge, No. 1540.**—An emergency meeting of this Lodge, the first since the Consecration, was held on the 29th ult., at the Bridge House Hotel, London Bridge. Present—Bros. T. J. Sabine P.P.G.S.B. (Middlesex) W.M., J. C. Mason S.W., E. S. Stidolph J.W., Rev. H. J. Hatch Chaplain, F. Walters P.P.G.P. (Middlesex) P.M. Secretary, W. J. Kemp S.D., E. Hudson J.D., H. Faija I.G., A. J. Hawkes D.C., A. P. Steadman W.S., I. J. Hooper Wilkins as P.M. The Lodge was opened, and the following brethren were unanimously elected joining members—Bros. F. Walters P.G.P. (Middlesex) P.M. 73, Rev. H. J. Hatch M.A. S.W. 160, J. R. Webley 180, R. Boon 1306, W. J. Walsham 1491, J. H. Spencer 73, I. John Hooper Wilkins 73, W. Breton 315, G. H. Mason 753, A. Neville 615. Ballots were taken for the following gentlemen, who were initiated by the W.M. in a very careful and impressive manner, Messrs. J. Wooster, E. Emanuel, Joel Emanuel, R. H. Willats, and P. W. Crosbie. The Lodge was then closed, and slight refreshment followed.

**Alexandra Palace Lodge, No. 1541.**—The first meeting of this Lodge since its consecration was held on Saturday, the 31st ult., at the Alexandra Palace, Muswell Hill. Bro. J. K. King S.W. P.G.S. in the chair, G. J. Palmer J.W., J. R. Stacey Treas., Haigh Sec., J. Lee I.G., John Dvte D.C., and C. T. Speight Tyler. The Lodge was opened, and the minutes of the consecration meeting were read and confirmed. Ballots were taken for the admission of Bro. R. Rowland 1098, A. Smith No. 4, and F. H. Rooke P.M. 46 as joining members, and Messrs. R. Larchin, C. Chaplin, W. S. Daniels, E. Kensington, and J. Mathews were balloted for, unanimously accepted, and initiated into the Order. The Lodge was then closed, and the brethren sat down to a banquet and dessert that reflected great credit on Bros. Bertram and Roberts. Bro. J. C. Parkinson P.G.D. and P.P.G.M. for Middlesex, the W.M., genially presided. He proposed the toast of Her Majesty the Queen, also that of H.R.H. the Prince of Wales M.W.G.M., and alluded to the circumstance of the Lodge being named after H.R.H. the Princess, whom all classes throughout the realm respected. He was sure it would be an omen of its success. The toasts of the Pro Grand Master and the Deputy Grand Master followed. The W.M., in proposing the toast of the five newly initiated brethren, made a very eloquent speech, referring to the duties incumbent on brethren joining the Order. He was sure the impression made on them would never be effaced. Bro. J. Mathews in brief and appropriate terms responded. The W.M. now being obliged to leave the chair, it was occupied by Bro. John Kelly King P.G.S., who proposed the toast of the W.M. Brother Parkinson, who occupied the chair as the First Master of the Lodge, was one whom they were proud of; he was a distinguished member of Grand Lodge, and also of the province of Middlesex, and brethren did not get those honours without being worthy of them. (Cheers.) The Chairman then proposed the toast of the Visitors, who were Bros. Martin 188, J. H. Stacey 180, and H. M. Levy P.M. 188, the latter brother responding. The toasts of the Warden, Officers, and the Tyler, concluded a very agreeable and harmonious evening. Bro. Chaplin Henry delighting the brethren with his melodious voice.

**HOLLOWAY'S PILLS AND OINTMENT.**—The exceptional weather of the season indicates a disturbed state of the atmosphere, and causes a very great tendency to the development of epidemics. It is in such seasons that diarrhoea, dysentery, cholera, cramps, and fevers so frequently appear, and all should be on their guard against them. The consumption of uncooked or unripe fruit, or food not perfectly fresh, is a common exciting cause of these complaints, and if the early symptoms are not properly treated, very serious results may ensue. Holloway's Ointment rubbed briskly and efficiently into the stomach and surface of the bowels, relieves the cramp and vomiting very quickly, and the internal use of the Pills expels from the bowels the irritant matter.

## THE WORKSHOP OF EARTHQUAKES.

A FRAGMENT FROM THE ISLE OF MINDORO.

AFTER the chant was ended, as we steered  
By star and jelly-fish which floating glanced,  
The bamboo hut with nipa-thatch appeared  
Amidst a clump of coco-trees ensconced.  
Before its modest shade a yellow sand,  
Spangled with mica, sloped into the tide;  
Fantastic rocks around that fringed the strand  
Invited the unwilling surf inside  
To lave the bêche-le-mer and cuttle-fish which there did glide.

Then—ere we made for land—I begged Ismail  
Some other rhythmic legend to narrate,  
Or some tradition sacred to the Isle,  
Bearing some record of his nation's fate.  
Under our light canoe the smooth clear deep  
Moved gently, like a bosom breathing slow;  
He chanted and I listened, half asleep,  
Lulled by the cadence of the tidal flow  
Which there upon the sunny shore did fall in murmurs low.

Mandah the seer, in the undersphere, o'er the golden Jinns doth  
reign,  
With their ceaseless toil the rivers boil and the mountains rock with  
pain:

They must obey till he display, in fulness of time, his face,  
With a vengeance grand for his native land and the wrongs of our  
wasted race.

With iteration of dull vibration the blows of their labours sound,  
Whose echoes roll down each vaulted hall in the galleries underground;  
There the Jinns sit along ways dim-lit by the glitter of mineral star,  
And a silver wake as their flight they take, winds back through the  
caves afar;

There glist'ning points in the roof's rough joints emit a diamond  
sheen,  
Or ruby light glows in flashes bright upon patches of emerald green.

There the crystals wet of the cornice-fret in prisms refracting, shine  
And, darting rays, light the devious maze of earth's endless central  
mine

Which will prove the tomb of a fiery doom for our false and cruel  
foes—

The Spaniards vile, who every isle have plunged in endless woes;  
Whose chiefs unjust in pride and lust the Indians' land have won,  
From Zamboanga to Cagayan, from Sulu to Luzon.

The spoilers groan in their homes of stone when a roar is heard at  
night,

When the ground below sways to and fro in supernatural might;  
Pallid they leap from the midnight sleep and shriek o'er the rising  
din,

Down crash the walls of their lofty halls and roofs fall thundering in;  
Naked they rush in their terrors' flush to their Woman-God to kneel;  
Nor, by warning taught, do they give one thought to the wrongs the  
Indians feel;

Little they dream, as the death-lights gleam and ruins their temples  
mar,

How the Jinns have wrought the avenging thought of the Rajah  
Matandah.

WALTER SPENCER.

## MASONRY TWENTY-FIVE YEARS AGO.

THERE was a party of gentlemen travelling to the far West, not  
without gold in their pockets, at any time in sufficient supply in  
an inhabited country, but worthless where they then were to buy  
food. One morning eighteen pilgrims, all told, might have been seen  
to arise from their blankets on the ground, on the banks of Humboldt  
River, where its water was so impregnated with alkali that it had the  
colour of lye. The night previous they had eaten the last morsel of food  
in their possession. Four or five days' journey was ahead of them before  
they could reach the supplies sent out by the liberal-hearted Californians  
to meet the incoming immigration, which was very large. This  
party had been living on short rations of "jerked beef" for thirty  
days, without tasting bread in that time. Each one of them that  
morning, with a stick in hand, went frog-hunting, to obtain a break-  
fast before starting out. They succeeded in getting a pair of legs for  
each (one poor fellow could not eat them). They were cooked with-  
out grease or salt, and eaten with delight; the only fault found with  
them was, that there were not enough.

Ours was a "pack train"—no wagons. With this extra short  
allowance we started, hopeful that as there were hundreds of wagons  
on the route, certainly we could buy enough to keep soul and body  
together four or five days. Each person was appointed a committee  
of one, with gold in his pocket, and instructed to pay any exorbitant  
price they chose to ask. Some one hundred wagons, more or less,  
were overhauled by noon, without obtaining a mouthful. One party,  
sitting around a large tray of biscuits, were offered a dollar each for  
eighteen of them, but humanity nor gold could not move them.

We stopped as usual at noon to graze our wearied animals. Although  
feeling hunger sharply, we were undaunted, and laid ourselves down  
to rest in the sun, which we were accustomed to, there being no shade.  
The writer was sick, and had been so for several days. The doctor had  
just made a shade over me with a blanket, when up came the bright  
smiling face of one of the party, and he said he had gotten three  
pounds of flour, without money and without price, to feed eighteen  
hungry men! The doctor quickly, with his own hands, made up some  
"flap-jacks," and brought a portion to me, which I ate with more  
delight than any morsel ever eaten by me before or since. Remember,  
it was the first bread in thirty days. They acted like a charm.  
From that moment I speedily recovered.

The sequel to the three pounds of flour was Freemasonry, and that  
unmasked in that name; and therein lies the greatest beauty of it.  
The brother accosted the owner of a wagon to buy food, and was  
refused. The owner was from Illinois, and was a minister. The brother  
who belonged to my party, finding he could not get anything of him  
(he saying he was nearly out), passed on. A thought occurred to the  
man from Illinois, and he hailed our companion to stop and return.  
On his going back, the owner of the wagon asked him if he was a  
Freemason, and an affirmative reply being given, he stopped his team,  
stepped behind the wagon, and cautiously proved him to be such. He  
then said: "You can have half of what I have left, and when you  
have used that, I will divide as long as I have any," refusing the pro-  
ffered gold—five dollars per pound. The narration of this to me filled  
my heart with the deepest gratitude to the silent power of the mystic  
tie, over-riding human nature and Christian sympathy.

This is one of the many instances of true Masonic principle I have  
witnessed. The favour was not asked as Masonic, and refused. This  
true Mason, fearing that he might, perchance, be turning away a bro-  
ther, called him back and asked the question: "Are you a Mason?"

May all Masons thus act, and only such be admitted; for ten true  
Masons in a Lodge are more desirable than a thousand that are in-  
different.—Correspondent of Masonic Jewel.

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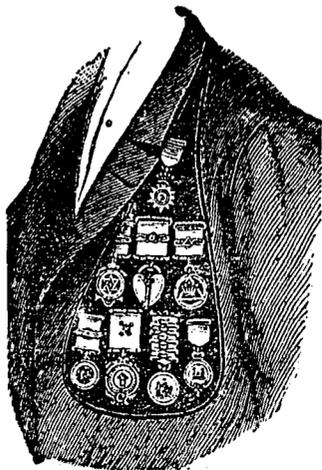
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