

THE

# Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

VOL. II.—No. 48. SATURDAY, 27th NOVEMBER 1875.

[PRICE THREEPENCE.  
Registered at the G.P.O. as a Newspaper.]

## PROVINCIAL GRAND LODGE OF NORFOLK.

SATURDAY will long be a memorable day in the history of Norfolk Masonry. Some time since, Bro. B. Bond Cabbell, one of the most eminent members of our Order, whose name will always be associated with the cause of Masonic Charity, and who had attained, some twenty years previously, the highest position in the Province of Norfolk, passed away at a ripe age, beloved of all men. Bro. the Hon. F. Walpole, M.P., on the recommendation of his brethren in the Province, having been recently nominated by the W.G.M., His Royal Highness the Prince of Wales, to succeed him, a meeting of the Provincial Grand Lodge was held at the Assembly Rooms, Norwich, for the purpose of installing the new Prov. G.M. The R.W.P.G.M. Designate presided. There were present the P.G. Officers, Bros. Colonel L'Estrange S.W., Colonel Duff J.W., A. M. F. Morgan Prov. G.S., H. J. Mason P.G.D.C., G. Baxter A.G.D.C., and George Brittain P.G.O., together with the following brothers, namely:—Lord Waveney, P.G.M. of Suffolk, Lord Henniker, the Right Hon. E. Knatchbull-Hugessen, Sir R. J. Buxton, M.P., Sir F. Boileau, W. A. Tyssen Amherst, Rev. C. J. Martyn P.G.C., J. Bond Cabbell, R. T. Gurdon, Rev. J. Cholmeley Prov. G.C., Rev. H. Evans Lombe, J. B. Graver Browne, Colonel Bignold, Major Penrice, Rev. J. Edmund Cox P.G.C., Captain Hastings Parker, F. Binckes P.G.S., J. Terry, Prov. G.D.C. Herts, &c. Altogether there were between four hundred and five hundred present, all the Lodges in the Province, with their banners, being represented. After the transaction of the usual routine business, Deputy Grand Master Lord Skelmersdale was introduced into the Lodge by the Prov. Grand Stewards, for the purpose of performing the ceremony of Installation. His Lordship accordingly occupied the chair, vacated for that purpose by the R.W. Prov. Grand Master Designate. The latter having retired from the Lodge, was then directed to send in his patent, which was taken as read; whereupon Right Worshipful Bro. Walpole was introduced into the Lodge, and conducted, amid enthusiastic applause, to the throne. D.G.M. Lord Skelmersdale then addressed Bro. Walpole as follows:—"I have come here to-day for the purpose of installing you as Grand Master of this Province. I am sure the brethren of the Province of Norfolk, and of the adjoining Provinces, in this part of the country, feel highly gratified the choice of His Royal Highness the Grand Master has fallen upon you. I will not dilate upon the duties you will have to perform, but I am sure you will most worthily perform them. Freemasonry has now made such strides throughout the world, and has become of such importance, that every brother must recognise the paramount necessity of having good and true men high in office. That we shall have such a man in you I have no doubt, and I now call upon you to say whether you can conscientiously perform the duties of Worshipful Grand Master of this Province." Having answered in the affirmative, the P.G.M. Designate was duly invested and installed, the ceremony being very impressively performed. The P.G.M. then said:—"Right Worshipful Grand Master and brethren all: I deeply appreciate the honour that has been done me, and I am very thoroughly conscious of the responsibilities that I have taken upon myself. I will endeavour faithfully to discharge them. Grateful to you, I am also deeply grateful that His Royal Highness the Grand Master should have thought me worthy of this

honour at your hands. I can only say that I will endeavour so to perform the duties of this high office that Masonry shall lose nothing by my being placed in this chair." In nominating Bro. A. M. F. Morgan as Prov. Grand Master, the G.M. stated it was only a just recognition of the eminent services he had rendered to the province of Norfolk as Prov. G.S. for many years. Bro. Morgan was then invested by D.G.M. Lord Skelmersdale. The other Grand Officers for the ensuing year were then appointed, as follow:—Bros. Colonel L'Estrange S.W., Colonel Duff J.W., J. Barwell Treasurer, Rev. J. Cholmeley Chaplain, C. Clarke Registrar, H. Barwell Secretary, J. H. Thouless S.D., J. B. Aldis J.D., H. J. Mason G.D.C., G. Baxter A.G.C.D., G. Brittain G.O., James Bond G.P., R. Gunn T.; Bros. Smart (W.M. Sodes), D. R. Fowler (Friendship), R. Baldry (Cabbell) and J. Commins (S.W. Social) Stewards. A vote of thanks was then passed to R.W.D.G.M. Lord Skelmersdale for his kindness in performing the installation ceremony, and to the visiting brethren of Suffolk and other parts, for their attendance on the occasion. Lords Skelmersdale and Waveney having briefly expressed their acknowledgments, the Provincial Grand Lodge was then closed. At 2.30 P.M. the brethren assembled at the Grammar School, whence they marched in procession to the Cathedral, for the purpose of attending divine service, the choir having been kindly set apart for their use. Service was intoned by the Dean, Precentor Medley, and Minor Canon Moore; and the lessons were read by the Dean and Canon Nisbet. The Provincial G.C., the Rev. J. Cholmeley, preached a sermon, his text being taken from Daniel vi. 23 "He believed in his God." The collection, which was devoted to local charities, amounted to £20. Great crowds of people were collected to witness the procession both to and from the Cathedral. In the evening a banquet at which some 300 of the brethren sat down, was held in St. Andrew's Hall, which had been specially decorated for the occasion, Bro. B. Aldis having rendered most valuable services. The banquet was served by Mr. Snelling, while the wines were supplied by Bro. Barwell. The P.G.M. presided, supported on his right and left by the D.G.M., Lord Skelmersdale; the Prov. G.M. Suffolk, Lord Waveney; Bros. Lord Henniker, Right Hon. E. Knatchbull-Hugessen, Sir R. J. Buxton, Bart., M.P., Sir F. Boileau, W. A. Tyssen-Amherst, Esq., Rev. H. Evans Lombe, Lieut.-Col. L'Estrange, Lieut.-Col. Duff, R. T. Gurdon, Esq., J. Bond Cabbell, Esq., Rev. J. Cholmeley, Major Penrice, J. B. Graver Browne, Esq., Lieut.-Col. Bignold, Rev. W. Vincent, Capt. Hastings Parker, Rev. Dr. Cox, P.G.C., Rev. C. J. Martyn, P.G.C., J. H. Bevan, Esq., Lieut.-Col. Boileau, G. F. Buxton, Esq., E. F. Edwards, Esq., Major J. Forster, R. Grey, Esq., J.G.D., Rev. C. Howes, Capt. Lacon, R. Kerrison, Esq., H. L'Estrange, Esq., Rev. E. J. Lockwood, Captain Oaks, &c., &c., together with the W.M.'s and most of the leading members of the Lodges in the Province. Bro. G. Baxter acted very efficiently as D.C., but it being impossible to tyle the Hall, the toasts were not given in the usual manner. We should also add that, at intervals, between the speeches, several songs and glees were sung by Bros. Minns, Smith, and Thouless, of the Cathedral Choir, and Bro. J. S. Offord, W.M. Perseverance, the P.G.O. presiding at the pianoforte. After the usual loyal toasts had been honoured, that of the D.G.M. of England was proposed, and enthusiastically received. Lord Skelmersdale, in returning thanks, said: He should always look back with pleasure to this day, and

with agreeable remembrances of the great kindness with which the brethren in this Province had received him. In accepting the office to which he had had the honour of being appointed, he determined to do the duty which belonged to it; and as he told them in Lodge, this was the first instalment of it out of London. They had placed him under an obligation to them, which would be further increased if they would have the kindness of meeting him in London on the 9th of February, when he should have the honour of presiding at the festival of the Benevolent Institution. (Hear, hear, and applause.) Having expressed a warm desire for the continuance of harmony in this Province, the noble lord gave "The health of the Most Worshipful Provincial Grand Master of Norfolk," remarking that the brethren were well aware of what a good appointment it was of his friend and brother Walpole, who took so warm an interest in Masonry, and all would join him in the hope that he would long live to occupy the chair into which he had the honour of installing him this day. (Loud cheers.) The Prov. G.M. (who was received with deafening cheers), in reply, said:—"Brethren, I thank you for the kindness of this reception. It encourages me. I was wishing rather to postpone the time of returning thanks, thinking to arrange my ideas, but finding no ideas really to arrange, I get up at your call. It is very difficult to speak on an occasion of this sort. I am sure that when, nearly one-and-thirty years ago, as a midshipman in Her Majesty's Navy, I entered into Masonry, I little thought that, in the Grand Hall of Norfolk, I should be installed as a Grand Master. The most Worshipful Brother on my right hand has spoken of the harmony existing among us. Why, Sir, most of the brethren about me, except our guests, they, at least, that are of Norfolk, I have known from my boyhood upwards. They are men that I meet in daily intercourse. They have been to me "A little more of kin, if less of kind," and I feel deeply grateful to them for recommending me to His Royal Highness. Whatever His Royal Highness's wishes had been, I should have rejoiced to obey them; but when I heard that it was almost the unanimous wish of those Masons, among whom I had worked for years, that I should take this place, I could not but immediately consent to take it. (Applause.) Having accepted it, I will engage truthfully and sincerely, to the best of my power, to do my duty in the office; so that when the time comes for it to be given to another, neither those who conferred the honour upon me, nor those who by their kindness and their wish had it conferred upon me, shall regret it. (Cheers.) Having again thanked the brethren, the Prov. Grand Master said he would now proceed to a livelier theme than speaking of himself, the toast of "The Visitors." Suffolk was hardly regarded as a "stranger" or a "foreigner"—(laughter)—it was a "shire"; but it was also a friend and relation. He was grateful to the Prov. Grand Master of Suffolk for the sacrifice he had made in coming to Norwich to the installation. Lord Waveney, whose health he asked them to drink, had been a hard working Mason, and deserved the heartiest reception at their hands. He also proposed, in connection with this toast, the health of Bro. Lord Henniker. Lords Waveney and Henniker responded, the former at some length, and very heartily, the latter more briefly. Bro. Bond Cabbell proposed the toast of the Prov. G. Officers, which was acknowledged by Bro. Morgan D. Prov. G.M., and Bros. Col. L'Estrange and Col. Duff. Bro. J. B. Aldis, W.M. of Union, No. 52, the highest Lodge in the Province, responded to the toast "Prosperity to the Lodges in the Provinces." Bros. Binckes, R.M.I. for Boys, and J. Terry, R.M.B.I., severally spoke to the Masonic Charities, the latter reminding those present of the near approach of the 9th of February, the day fixed for the Anniversary Festival of the Benevolent Institution, when Lord Skelmersdale would take the Chair. The toast of the Right Hon. E. K. Knatchbull-Hugessen was greeted very heartily, and very humourously acknowledged. After a few introductory observations, the honourable gentleman said: "I will not detain you by any long speech to-night. Suffice it for me to say that an Institution like that of Masonry, founded upon the great and inimitable principles of brotherly love and universal charity, must commend itself to the regard of every man who seeks to lead a Christian life according to those principles which are found in the Book of Holy Writ. (Cheers.) Brethren, satisfied that in Masonry is to be found one of the best supports of a Christian life, I for my part support Masonry, and glad I am to

see that it is so worthily supported in this county of Norfolk. (Applause.) Brethren, I am taken by surprise in being called upon my legs to-night, but I live in a county close by the sea, where we are never taken by surprise, or, if we are, we always endeavour to be equal to the emergency. Had I been called upon at an earlier part of the evening, I might, perhaps, have noticed at greater length the observations made by the Grand Master, and if I had done so, I should have reciprocated the kindly feeling which he had expressed towards myself as one of the Opposition, and also have expressed the hope that many years would not elapse before I could return the compliment—(laughter and cheers)—and recognise in friendly opposition a countenance which, whether by my side or opposite me, is always the countenance of an honest and faithful friend." (Great cheering.) The toast of "the Ladies" exhausted the list, and the brethren shortly afterwards went their several ways, highly gratified with the success of the day's proceedings.

## MASONIC PORTRAITS (No. 4).

### FATHER TIME.

"SPEECH is Silvern," says the proverb, "but Silence is Golden." Many a man, who has to lament wasted opportunities and wrecked hopes, secretly blames the license of his tongue for many, if not all, the adverse strokes of fortune. Yet nothing is more difficult than to convince an impetuous and, perhaps, frank and ingenuous person, that freedom of speech, although it is conceded by our laws, is virtually interdicted by society. If a man is seeking to get on in the world, he may achieve his purpose by dint of indomitable perseverance and pluck, no matter what his opinions may be. But if he aspire to be the mouth-piece of his fellow citizens, and to rise by the aid of their suffrages, he cannot keep too close a guard upon his tongue. Sober mediocrity is usually demanded of a candidate by public opinion. A fool, who has sense enough to hide his folly, may often succeed in passing for a man of parts and judgment; but a man of ability and original thought, who gives the rein to his opinions, may rest assured that when the time comes for him to demand the support of his fellows, those opinions will rise up in judgment against him. We have known men who have made serious things a jest, who have taken pleasure in covering the opinions of the majority with ridicule; they have had their due meed of praise in the society of the gay or the light hearted, but when the grave struggle in life came for them, as it comes once for us all, they were unpleasantly confronted with the grim phantom of their wit, and met black brows or bitter smiles and speeches where they had expected cordial support.

The gentleman who is now sitting within easy reach of our literary studio might tell us, if it so pleased him, something anent the ingratitude of mankind. He is as generous as he is gay, and as eccentric as he is generous. His hand has never been withdrawn when the tale of woe has been told. He has not lacked public spirit, nor does he want talent. As a public man, he is fitted to shine, and in the House of Commons, if it should ever be his fortune to sit for a constituency, he would be popular. Yet, in the sphere where one would think he might have been understood, he has been passed by, and has learned, by bitter experience, that a prophet is without honour in his own city, if not in his own country. A very different verdict may yet be pronounced by men who have not approached near enough to mark the vagaries of his genius, and who, at a distance, see the man in all his just and admirable proportions. Some people require a large stage on which to exhibit themselves, and do not show to advantage when they are compelled to pose themselves before the audience in the full glare of the "foot-lights." Our hero, Father Time, as we choose to call him, for lack of a better name, has found mere commercial success easy of achievement. His fame, as a tradesman, has been carried to the ends of the earth, and instruments from the cunning hands of his workmen are measuring out the sands in the hour-glass of Time in every civilised country in the globe. We can remember his first attempt to take his namesake by the forelock, when the first dawning desire for a conspicuous public career entered his mind. It is some years since that early contest, in which the

prize was the Shrievalty, which he failed to win. Yet right royally did he do battle for the robe and chain; gallantly, during a seven-days' contest, did he struggle against powerful opponents. Sparkling, indeed, were the witticisms which he let fall on the day of his nomination, and not less brilliant were his words when he had to stand before his fellow citizens and acknowledge defeat. The courage and talent of the man won him many friends during that memorable week, yet it was years before his just ambition was gratified. The day, indeed, came when the honourable office which he sought was bestowed upon him with acclamation, and before he threw off its trappings and its responsibilities the Accolade of the sovereign was laid upon his neck, and Father Time retired from her presence with a handle to his name. It was honourably won, and it has been honourably worn. Some asserted that it was for his horsemanship that he was thus distinguished. It is, indeed, true that the Civic magnates did escort the Chariot of Her Majesty, when she came in state to return thanks, at the great Metropolitan Cathedral, for the life of her son. It is true also that, of all that brilliant train of Civic functionaries, Father Time alone sat his steed with the ease of an accomplished equestrian. We speak of what we know, for that brilliant State progress along Fleet Street lives in our memory, and our genial guardian of the horologe won golden opinions. He was no less famed for hospitality during his year of office, and, to use his own words, which were uttered when he resigned his gown, "he filled the poor with good things, and the rich he did not send empty away." The sterner duties of his office were no less faithfully performed. He was at home everywhere; at the Old Bailey; at Newgate, when villains were flogged for robbery and violence, or when performing the last sad duties of his office to a wretch whose life had been forfeited to appease outraged justice. It was said, indeed, that Father Time had too many press friends, and that those wretched parasites blew his trumpet rather loudly, because he filled their hungry maws with an occasional dinner. Anyhow the press were constantly sounding the praises of "the genial" Father Time, and perhaps he has now learned that it is not good for a public man to have too many friends in Fleet Street. Such fame as a journalist can give is not worth much. If a man's work is of sterling quality, it will live. but the mere lip homage of the curs who cater for the public dies with the day that gave it birth. We read the fulsome flattery in the morning, and the next day our servants light the fire with the wretched trash. Father Time, indeed, might well have dispensed with the wonderful trumpeting of the newspapers. We have spoken of his genial disposition, but only those who know him can understand how much he might do for himself if he could manage to use his gifts discreetly. As an orator, he has no mean repute, and he can make a hustings speech as effectively as the most experienced parliamentary speaker. His very gestures on the platform are effective; there is fire in the very turn of his head, hidden drollery in the very toss of his curling locks, and wit drops like manna from his fluent tongue. He can say wise as well as witty things, and as a lecturer he is popular with all classes. Father Time, indeed, usually lectures upon his own Horologe, but the history of that marvellous specimen of human ingenuity affords a theme which is worthy of the eloquence of a Demosthenes. In all the fables of ancient story—in all the wonders of the Arabian Nights—is there anything so wonderful as that reality of modern science and skill—the Chronometer Balance, and detached lever escapement? The art which enables the Mariner to find his longitude by the aid of that little glittering piece of metal, is almost akin to the Divine. Father Time need not be ashamed of his lectures, although, perhaps, they served, honourably served, the purposes of his trade. The history of the "Nuremburg Egg," from its first rudimentary form to its present perfection, is a history of the grandest achievements of the human intellect. Astronomy would still be in its infancy but for the telescope, but it could never have been raised to the dignity of a science without the aid of an accurate instrument for the measurement of time.

We have said nothing of Father Time as a Mason, because his career as a citizen has, in truth, overshadowed his Masonic achievements. Yet he is well known and greatly valued as a good and true brother, and stands high in the estimation of the Order. His ever open hand has never been restrained when the claims of charity were pressed upon his attention; his tongue has never been

silent when a good cause needed an advocate. Zealous in Masonry, and careful of its good name, he has never descended to use it for the purposes of business. He cares little indeed for Masonic jewellery, or the trappings of the Order, though, like a wise man, he may indifferently wear ornaments when custom commands. At the Table he is a jovial companion, and can tell a good story with the true zest of a man of wit. A tithe of the *bon mots* he carelessly flings around him would make the reputation of a comic writer, and the vein of satire in his nature, if turned to account, might do good service if it were ever his fate to sit in judgment upon society and administer the lash to the shoulders of those who are the slaves of fashion. Father Time, indeed, would make a good professional satirist, if real satire were in demand in the literary market. Our comic journals are all mealy mouthed, and have not courage to say true and bitter things. A turn for satire is, however, a weakness and a temptation to a public man; he may, indeed, try to temper the vinegar and gall with honey, but the bitter things sink deep into the memory, and the garnish of sweets seldom heals the wound. If we might venture to counsel so brave a man as Father Time, we should urge him to study the humours of the public, and keep a careful guard upon his tongue. We need scarcely advise him to be of good cheer. His motto has ever been *Nil desperandum*, and he still looks forward to the distant future in which he sees dimly the Civic Sword flashing before his eyes, and the chair of State made vacant for him to fill. But we advise him to look yet further afield, and perhaps to a less remote future, when he may be called by his fellow subjects, though not by his fellow citizens, to take his place on the Great Council of the Nation. That day may not be far distant. The darkest hour is just before the dawn. Father Time has his fate in his own hands. Discretion and silence now may prepare him for action when the moment of conflict comes.

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## MASONIC STUDIES.

THERE are plenty of people in this world who consider they have satisfied all the requirements of cleanliness when they have washed their hands and faces, or so much of their bodies as is ordinarily exposed to view. Not a few there are who think they are far from indifferent French scholars when they can guess the meaning of a few sentences, or, because they have once or twice visited Paris, and contrived to expound their wants to the *garçon* in Anglo-French. There are even those who set themselves down as sound English scholars, nor hesitate to interpret the meaning of some obscure passage in Shakespeare or Milton, on the strength of having mastered Lindley Murray and a spelling-book or two. Similarly, there is a considerable number of what may be called Holiday masons, who fancy, when having passed with more or less—generally more than less—prompting the earlier stages of their career, they at length obtain the dignity of a full-blown M.M., that it only remains for them to rise to the position of a W.M., and the cycle of their Masonic knowledge is complete. How many M.M.'s are there who can explain a Tracing-Board? How many who can work even the first section? much less go through, unfalteringly, the first lecture? There are regular Lodges of Instruction, yet comparatively how few there are who think of attending them, and how few of those who attend who are not almost wholly dependent on the preceptor or their next door neighbour for the answers they give to the simplest question. Are there many W.M.'s who can open and close a Lodge in the three degrees without the friendly aid of a more than usually learned P.M.? We are sure it is in the experience of most of our readers that the working of our ritual is too often the reverse of perfect, and this is due principally to the fact that so many brethren are content to believe that Masonry is simply a few signs and tokens, or rather that familiar acquaintance with certain signs and words is a perfect knowledge of Masonry.

Considering we have only the good of Masonry in view, we feel sure that our readers will forgive us for drawing attention to the too prevailing carelessness in the pursuit of Masonic knowledge. What we say, we say in sorrow rather than in anger. From one point of view, the idea that brethren who have reached the sublime degree and eat so many Lodges per annum, as the Law students

are said to eat their terms, are even fairly versed in the mysteries of the Craft, is very laughable; but, from a Masonic point of view, it is very much to be deplored. Yet, a remedy is at hand, if only brethren will avail themselves of it. We have said there are regular Lodges of Instruction, where the whole of our beautiful ritual may be learnt, where there are skilful professors, able, and only too willing to explain the beauties of that ritual. Many Lodges, particularly in the country, fix one day in the week, and then resolve themselves *pro temp* into Lodges of Instruction, just as the House of Commons is said to resolve itself into Committee of Supply: or, to put the matter in a simple form, Lodge Excelsior, No. 20,415, held in the good old town of Rumpingford, has a Lodge of Instruction every Wednesday evening, at 7.30 P.M., when the members are invited to be present, and will learn, in a conversational kind of way, just a few scraps of knowledge, enough, perhaps, to enable them to recognise a brother, by day or by night, to salute the W.M. in due form, or, at all events, take part audibly and faultlessly in the ceremony of closing. But, if members do not attend—and there is no law to compel them—of what avail are these Lodges? As we began with a few illustrations from everyday life, let us return thither once again. Is there a single brother who, in his own private domicile, would accept a he-person or a she-person as cook, merely because the said he or she had once or twice boiled a potato inartistically, or toasted a few muffins, and burned them in the toasting? We shall be told, You are taking an absurdly extreme case. Not so: are there not brethren, unfortunately innumerable, who have never, in the whole course of their career, done more than exchange signs, salute, stand to order in this or that degree, and possibly mumble out a few words just before the Lodge adjourns to refreshment. We have attended Lodges of Instruction not unfrequently, though not as frequently as we desired. We have seldom come away without duly appreciating the learning and ability of the preceptor, or letter-perfect and heart-perfect exposition of some learned brother. Equally true is it, however, that we have never quitted a Lodge of Instruction without feeling that many, far too many, of those present were in a lamentable state of ignorance.

Masonry has made wonderful strides of late years. Its numbers in its ranks the great, the good, the mighty in the land. It is universally popular—at least in the United Kingdom and the United States, where men enjoy perfect freedom of thought as of action—not only by reason of the good it does to indigent brethren, or their widows and their orphan children, but also because it is ever ready and willing to take part in works of beneficence. But Masonry is something beyond a charity organisation. Masonry is a religion, and just as the sacred truths of Christianity are not learned merely by attending periodically at Church, making the responses formally, and dozing languidly through the Sermon; so the great truths of Masonry cannot be learned by simply attending Lodge a given number of times, observing a few outward forms and ceremonies, and eating a certain number of dinners. Masonic study is necessary, if we wish to become real Masons.

### CONSECRATION OF THE STOCKWELL ROYAL ARCH CHAPTER.

THE great success that has attended the Stockwell Lodge, No. 1339, has stimulated the brethren still further to make an effort to establish a Royal Arch Chapter in connection with their Lodge, and a warrant has been recently granted by Grand Chapter. A meeting of the founders was convened on the 18th September 1875, at the Tulse Hill Hotel, for the purpose of consecrating the new Chapter. There were present the following Companions, viz.:—H. E. Frances P.Z. P.M. P.G.D. for Surrey, W. G. Brighten M.E.Z. designate, C. Hammerton H. designate, C. H. Benham J. designate, Barnett, Turquand and Pullman; also visitors—Companions Nunn P.Z. 720, Brant P.Z. 514, and Jones 720. The ceremony of consecration was very ably and impressively rendered by Comp. Frances, as Installing M.E.Z., who delivered a very effective oration, setting forth the grand principles of the Order, and explaining the varied symbols employed in the ceremonies, with the various useful and important lessons taught therein, which was highly appreciated. Appropriate music was introduced at intervals, under the conduct of Comp. Turquand, who was ably assisted by Comp. Brighten.

The three principals were also installed by Comp. Frances, with his usual ability, and the M.E.Z. then appointed the officers.

A vote of thanks was unanimously passed to Comp. Frances for his valuable services on the occasion, and he was duly elected as an Hon. Member of the Chapter. The Companions adjourned to a banquet, when the usual toasts were given and responded to.

### QUARTERLY COMMUNICATION OF GRAND LODGE.

THE following is the business to be transacted on Wednesday, 1st December 1875:—

1. The minutes of the Quarterly Communication of the 1st September 1875 for confirmation.
2. Nomination of a Grand Master for the ensuing year.
3. Appointment of a President of the Lodge of Benevolence.
4. Election of a Senior and Junior Vice-President of the Lodge of Benevolence.
5. Election of twelve Past Masters to serve on the Lodge of Benevolence for the year ensuing.
6. Report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following Grants, viz.:—

The Widow of a Brother of the St. John's Lodge, No. 70, Plymouth ... ..	£70	0	0
A Brother of the Witham Lodge, No. 297, Lincoln .. .. .	50	0	0
A Brother of the Cosmopolitan Lodge, No. 917, London ... ..	75	0	0
A Brother of the Lodge of Peace and Harmony, No. 199, Dover ... ..	75	0	0
The Widow of a Brother of the Lodge of Fidelity, No. 230, Devonport ... ..	50	0	0
A Brother of the Hertford Lodge, No. 403, Hertford ... ..	100	0	0
<i>This Brother received £10 on account of this grant, but he died on the 1st of November.</i>			
A Brother of the Robert Burns Lodge, No. 25, London ... ..	£250	0	0
A Brother of the Lily Lodge of Richmond, No. 820, Richmond ... ..	50	0	0
The widow of a Brother of the Lodge St. John of Wapping, No. 1306, Wapping ... ..	50	0	0
The widow of a Brother of the Hertford Lodge, No. 403, Hertford ... ..	100	0	0
A Brother of the St. James Union Lodge, No. 180, London ... ..	50	0	0
The widow of a Brother of the Strong Man Lodge, No. 45, London ... ..	50	0	0

### 7. THE REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England:

The Board of General Purposes have to report that they have taken into consideration a complaint of two members of the Blackheath Lodge, No. 1320, Blackheath, to the effect that on the 17th day of June last the W.M. elect was installed without the previous confirmation of the minutes. And farther, that on the 15th day of July the Lodge was opened before the time named in the summons. After a long investigation of the facts of the case, and hearing the evidence, the Board decided that the specific charges made were not proved. As however great laxity appeared to have prevailed in recording the minutes of the Lodge, the Board admonished the Master to be more careful in future in seeing that the proceedings of the Lodge were duly and properly recorded, reminding him that although the Secretary was the proper person to take the minutes, the Master was at all times responsible for their being correctly entered.

(Signed) JOHN B. MONCKTON,

FREEMASONS' HALL, LONDON, W.C.,  
16th November 1875.

President.

To the Report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 12th day of November instant, shewing a balance in the hands of the Grand Treasurer of £3,436 19s 2d; and in the hands of the Grand Secretary, for petty cash, £75; and for servants' wages, £96 15s.

8. The appeal of Brother Robert Livingstone, of the Lodge Orion in the West, No. 415, Poona, against the decision of the District Grand Master of Bombay, that Brother Braine was eligible to be elected the Master of Lodge No. 415.

N.B.—The papers relating to this appeal will be in the Grand Secretary's office till the meeting of Grand Lodge, and open for the inspection of the brethren during office hours.

9. Report of a Special Meeting of the Governors and Subscribers of the Royal Masonic Benevolent Institution for Aged Freemasons, and Widows of Freemasons, held at Freemasons' Hall, on Wednesday, the 10th day of November 1875, will be laid before Grand Lodge, and the following proposed alterations of the Rules, which were then agreed to, will, in accordance with the Laws of the Institution, be submitted for the approval of Grand Lodge, viz.:—

To add to clause 19, page 10 of the Rules and Regulations after the words "Serving the Stewardship," and as a new paragraph, the following:—

"Every Steward at the Anniversary Festival who shall procure Donations or Subscriptions to the extent of not less than £50, in addition to his personal Donation, shall receive two additional votes at each election, and two further extra votes for every additional sum of not less than £50."

And also to expunge from the same clause the following:—

"If accompanied with a personal donation, but by

means of his services not less than £20 shall be paid to the funds, he shall be entitled to one additional vote for every subsequent Stewardship."

That the Law as altered now read thus:—

"A Life Governor who has served the office of Steward at the Anniversary Festival and subscribed £10 or upwards shall, on every occasion of subsequent service of such office, if accompanied with a similar donation, be entitled to four extra votes; if accompanied with a donation of £5, to two extra votes. A donor who has qualified as a Life Governor and afterwards served the office of Steward at the Anniversary Festival and qualifies again as a Life Governor, shall be entitled to the same number of votes as if he had paid both at the time of serving the Stewardship.

"Every Steward at the Anniversary Festival who shall procure Donations or Subscriptions to the extent of not less than £50, in addition to his personal Donation, shall receive two additional votes at each Election, and two further extra votes for every additional sum of not less than £50."

#### 10. Notice of Motion:—

By Bro. the Rev. R. J. Simpson, P.G. Chaplain:—

That the sum of One Hundred Guineas be granted by this Grand Lodge in aid of the Palestine Exploration Fund, with the view of promoting the continued prosecution of the interesting and important work of exploring the ancient landmarks of the Holy Land.

List of Lodges for which warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge:—

- 1563.—City of Westminster Lodge, Regent Street.
- 1564.—Saint John's Lodge, Knaphill, Surrey.
- 1565.—Earl of Chester Lodge, Lymm, Cheshire.
- 1566.—Ellington Lodge, Maidenhead.
- 1567.—Elliot Lodge, Feltham, Middlesex.
- 1568.—Cumberland Lodge, Liverpool, Cumberland, N.S.W.
- 1569.—Glen Innes Lodge, Glen Innes, N.S.W.
- 1570.—Prince Arthur Lodge, Liverpool.
- 1571.—Leopold Lodge, Bermondsey.
- 1572.—Carnarvon Lodge, Aldersgate Street.
- 1573.—Caradoc Lodge, Swansea.
- 1574.—Richard Giddy Lodge, Kimberley, South Africa.
- 1575.—Clive Lodge, Market Drayton, Salop.
- 1576.—Dee Lodge, Parkgate, Cheshire.
- 1577.—Victoria Lodge, Napier, New Zealand.
- 1578.—Merlin Lodge, Pontypridd.
- 1579.—St. James' Lodge, Enfield Highway.

### GRAND LODGE OF MARK MASTER MASONS, ENGLAND AND WALES, &c.

THE half-yearly meeting will be held on Tuesday, the 30th instant. The following is the business on the agenda paper:—

1. Read and Confirm Minutes of Grand Lodge of 1st June 1875.
2. Nomination of M.W.G.M.
3. Election of Grand Treasurer.
4. Report of the General Board, which includes the following recommendations:—
  - A.—"That the existing Treaty with the Supreme Council 33°, and the Grand Master of the Temple, requires modification in the following sense:—
  - B.—"That no Sentence shall be carried out in the Mark Degree, unless with the unanimous consent of the Representatives of the Mark Degree present at the Meeting of the Judicial Council (on Appeal), Two Representatives being a quorum.
  - C.—"That an appeal be in all cases allowed to Grand Lodge.
  - D.—"That the Grand Stewards' Contributions towards expenses of Grand Festival be fixed at Two Guineas (£2 2s).
  - E.—"That the Sum of £25 be granted from the Fund of Benevolence, to Bro. \* \* \* \*. That the sum of £5 per annum be granted from the Fund of Benevolence, to Mrs. S \* \* \* \*, widow of the late Bro. J. R. S \* \* \* \*."

FREDERICK BINCKES,  
Grand Secretary.

Retort Dignified, by a Freemason, to the Pope and his Ultramontane supporters:—

Procul o procul este, profani!

The same in English, expanded, in accordance with the well-known licence of the poet, may be expressed thus:—

Away, profane revilers of our holy rite!  
The darkness of your ignorance shall ne'er avail  
The ever-brilliant light of Masonry to pale.

### CHARGES OF A FREEMASON.

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

WHILE the Master must be faithful both to the employer and employed, the workmen are required to discharge their duty faithfully, and "honestly finish their work." They must not only complete their work, but they must complete it agreeably to the designs laid down upon the trestle board by the Master—"honestly finish" it; and that work which is usually done by journeymen, that is, expert and well-instructed workmen, must not be entrusted to inexperienced apprentices. Each man should fill that place in the Lodge for which he is qualified, and discharge those duties only which his attainments and proficiency enable him to perform with fidelity and skill.

The reference is still to operative Masonry, and in that application is simple, plain and reasonable. Envy at the success or prosperity of another is a very foolish and very hurtful passion, and should never be indulged. Prosperity is generally the result of a judicious and energetic application of these powers with which man has been endowed by his Creator, and instead of indulging envy at the success of another, the upright and well-instructed Mason will endeavour by similar industry to realize a similar prosperity. No one should be supplanted in his work, or "put out" of it, unless he is found incompetent to perform it. It is presumed that he understands the drafts, and fully comprehends the designs, or he would not have been put in charge of the work; and, other things being equal, he is more likely to succeed than one who should take charge of it when partly finished. These directions are all practical, and have a common sense application; the intelligent Mason will see their original appropriateness, and readily apply them, where applicable, to symbolic Masonry.

The Warden, both in operative and speculative Masonry, is the assistant of the Master in the discharge of his duties as overseer of the work. In the absence of the Master, the Warden succeeds to his duties, and then incurs all the responsibilities which rested upon his superior. He stands between the lord, or proprietor, and the workmen, and must do justice to, and deal honestly with, both. He is presumed to be competent to discharge these higher duties, or he would not have been appointed as Warden, in which capacity he is liable at any time to succeed to the Master's chair. And that he may be able to discharge those duties properly the workmen are bound to render him the same prompt and willing obedience they owe to the Master when he is present and superintending in person. In the absence of the Master, the Warden fills the place, discharges the duties, exercises the prerogatives, and has a right to the same homage and obedience as the superior officer; he is then Master for the time being.

There are two important duties required in this sentence, as indicated by the use of the word "shall." 1. They shall not desert the Master until the work, on which they are engaged, is fully completed. How often, in conferring degrees, do brethren embrace an opportunity during a temporary pause in the work, perhaps at the close of a section, rise and ask leave to retire; and this is continued until scarcely enough are left to assist the Master in closing the Lodge. This practice is very objectionable; it produces "confusion among the workmen;" is uncourteous to the Master; detracts from the solemnity and impressiveness of the work; and is expressly forbidden by the supreme law of the Order. Permission to retire at such times should not be requested without an urgent necessity; and if the request is made in the absence of such necessity, it should not be granted. *The Master should never give his consent for the members to disobey the law.* In cities and large towns this objectionable practice is much more common than in rural districts, and much of the work is injured, if not entirely ruined, by the non-observance of this wholesome regulation.

The other duty enjoined in this sentence is this:—that Masons should "meekly receive their wages, without murmur or mutiny." Order and harmony must be preserved; and though we may not always receive the reward we conceive due our merits, yet we shall receive *what was promised*, and with that we must be content. We may have done more than others; we may have laboured longer; perhaps have "borne the burden and heat of the day," and conceive ourselves entitled to an extra reward. But we should never forget that we engaged "for a penny," and having received that, we should neither "murmur" nor "mutiny." We have received our "wages"—that for which we stipulated; and if the Master should bestow an equal reward upon those who have done less, we have no right to complain; he has done us no injustice, and he has a perfect right to "do what he pleases with his own."

"A younger brother shall be instructed in working" by the Master, or by some one selected for that purpose because of his competence and his aptitude in teaching. Indeed, it is the duty of every Mason to instruct, as occasion may offer, his less informed brethren. The younger members are enjoined to diligence in the study of the art, and to "improve in Masonic knowledge" by conversation with older and better informed brethren, who will be always "as ready to give as he will be to receive instruction." The best evidence that a young Mason can give of his fitness for the Order, will be his diligence in the pursuit of Masonic knowledge. If he sits down contented, as soon as his curiosity is gratified, it is a sure indication that an error was committed by admitting him. He may be a very worthy citizen, but he will add neither strength nor ornament to our mystic building.

The duty of instructing a younger brother is enjoined for two reasons:—to prevent spoiling the work, and to preserve and increase brotherly love, which is the "cement which unites the building into one common mass." These are two very important considerations, and should have their proper influence in securing the observance of this important duty.

A description of the tools—the rituals—our mystical implements

—cannot be reduced to writing, but a knowledge of their character and use must be communicated by oral instruction. The Charges, therefore, have very wisely committed this matter to the keeping of the Grand Lodge. That body is composed of the Masters and Wardens of all the subordinate Lodges—the oldest and most experienced of the workmen, as it is to be presumed, and therefore the best judges of what the tools should be, and how they should be used. If any discrepancies arise in the work, or any doubts exist as to the proper tools, the Grand Lodge is the proper tribunal to determine the matter, and the decision of that body should quiet all caviling upon the subject.

The secrets of Masonry are the exclusive property of the Craft, and can never be communicated to one who is a mere labourer and not an accepted Mason. Hence, no "labourer," that is, one who has not been regularly initiated in a legal Lodge, must "be employed in the proper work of Masonry," or permitted to be present when and where the Craft are engaged in their peculiar labours. A sentinel is therefore placed at the door of every well governed Lodge to keep at a distance all such as are not entitled to enter it, that the secrets of Masonry may not be obtained by the "profane."

"Without an urgent necessity"—This had exclusive reference to operative Masonry in ancient times: when portions of the work had to be done outside the Lodge, and when "unaccepted Masons" were sometimes required to aid in particular portions of the work. It can have no reference to symbolic Masonry, for no necessity can arise to require the "work" to be performed in the presence of those who have not been initiated. A Mason should never forget the charges to "keep sacred and inviolable the mysteries of the Order," for by these he is to be distinguished from the rest of the community, and their preservation will convince the Craft of his integrity.

VI. "Of Behavior, viz.: I. In the Lodge while constituted.—You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master, or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly, while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a *lord's* work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

II. Behaviour after the Lodge is over, and the Brethren not gone.—You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasion calls him, doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion or nations, or state policy; we being only, as Masons, of the Catholic religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome."

III. Behaviour when Brethren meet without strangers, but not in a Lodge formed.—You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother; freely giving mutual instruction as shall be thought expedient, without being over-seen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honour from a man that he had before; nay, it rather adds to his honour, especially if he has deserved well of the Brotherhood, who must give honour to whom it is due, and avoid ill manners.

IV. Behaviour in presence of strangers not Masons.—You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honour of the worshipful Fraternity.

V. Behaviour at home and in your neighbourhood.—You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbours know the concerns of the Lodge, &c.; but wisely to consult your own honour, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

VI. Behaviour toward a strange Brother.—You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints or knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly, and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: you must employ him some days, or else recommend him to be employed: but you are not charged to do beyond your ability, only to prefer a poor brother that is a good man and true, before any other poor people in the same circumstances.

Finally, all these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly

love, the foundation and cap-stone, the cement and glory of this antient Fraternity; avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honour and safety, and no farther. And if any of them do you injury you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellow, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law suits, that so you may mind the affairs of Masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their present process or law suit without wrath or rancore (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

AMEN, SO MOTE IT BE.

The Lodge is no place for conviviality, jesting or trifling and ludicrous conduct. We should go to the Lodge as Masons, and attend to no other business while there but Masonry. Order must be observed; the officers must not be interrupted in the discharge of their duty, nor any brother while speaking on a subject under consideration in the Lodge. A well governed Lodge should be, and is, a perfect model of order and regularity. Everything is done at the right time, in the right way, and with propriety and dignity. There should be no jesting, especially while the Lodge is engaged in the solemn labours of the Craft. When the degrees are conferred with proper solemnity, they will make an impression that will favourably affect the whole future life of the novice; but mingle our solemn rites with laughing and jesting, and the whole affair becomes ludicrous in the estimation of the candidate. Masons should never forget that the Lodge room is dedicated to the holiest principles,—that it is a temple erected to God, whose awful presence is over there. They should also remember the reverence and respect due from each brother, however exalted his station in life may be, to the officers and brethren while engaged in the labours of the Lodge room. Quiet, order, and decorum should reign, and dignity and respect should be seen in the deportment of each individual brother. This would make the Lodge, as a place of resort, instructive and pleasant, where heart, and life, and manners, may all be improved.—*The Masonic Review.*

Macmillan for October, contains chapters 8-10 of Mrs. Oliphant's admirable serial story, "The Curate in Charge," Part II. of Mr. R. L. Stevenson's paper on "John Knox and his relations to women," "The American Heroine," as depicted by different authors, some pretty verses, by M. B. Smedley, on "Snowdrops," and what, perhaps, will be chiefly interesting at this moment, an account, by Dr. Anderson, of "The Exploring Expeditions to Western Yanna of 1868 and 1875." It was in the latter of these that Mr. Margary was so treacherously murdered, with the connivance, it has been reported, of the Chinese authorities. "Snowdrops" we take leave to quote:—

"O, snowdrops, do not rise,  
Because the happy eyes  
That loved you once, now underneath you lie;  
Let not your buds appear,  
Each seems a frozen tear,  
That never drops, and yet is never dry.  
Such useless tears they seem,  
As in a heavy dream  
We pour about our griefs to make them grow;  
When all the lights are pale,  
And all the senses fail,  
And all the flowers are underneath the snow."

The Voice of Masonry contains an article, by Dr. Mackey, on the "Fate of Morgan," the man who so mysteriously disappeared many years since, and whose death was attributed to the Freemasons. He fairly meets the arguments adduced at the time in favour of this theory, pointing out the complete absence of evidence as to any murder having been committed, and, in the next place, that neither at the time referred to nor now, was any other penalty inflicted on a recreant Mason than that of expulsion from the Order. We have noticed, also, No. 1 of what we doubt not, to judge from the evidence it contains, will prove a most valuable series of papers, by Bro. W. James Hughan, on "Masonic Bibliography." We have further from the pen of the same writer an interesting account of "The Trades' Shields of Aberdeen." Of the other contributions, two deserve to be noticed. These are "Masonic Legends," by W. S. Hooper, and "What is Dropping from the Roll," by Geo. Frank Gouley.

HOLLOWAY'S OINTMENT AND PILLS.—HEALTH'S DEFENCE.—None save the strongest can with impunity pass through the sudden transitions from wet to dry, from cold to muggy weather, so prevalent during the late autumn and early winter months. Influenza, bronchitis, cough, sore throat, diphtheria, or quinsy will attack these most watchful of their health; but they can readily arrest any of these complaints by rubbing Holloway's Ointment twice a day upon the skin, adjacent to the affected part, and by assisting its corrective action with appropriate doses of his Pills. This well-known safe and easy mode of treatment efficiently protects the invalid both from present and future danger, without weakening or even depressing the system in the slightest degree.

## REVIEWS.

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

—:o:—

*The Land of the Pharaohs—Egypt and Sinai.* Illustrated, by Pen and Pencil, by the Rev. Samuel Manning, LL.D. London: Religious Tract Society.

THIS is a very elegant and beautiful record of travel. The author, who can use the pencil as cleverly as the pen, has given us a very graphic description of his journey from Alexandria, up the Nile, to Nubia, with a sketch of his route through the Suez Canal, and across the great wilderness of Sinai. The book is beautifully illustrated, and most of the engravings appear to have been specially prepared from his original sketches. Some of the Egyptian wall sculptures appear to have been copied from Sir Gardiner Wilkinson's great work on the "Antiquities of Egypt," but we can scarcely expect the flying tourist to notice for himself all the details of the archæology of the land of the Nile. Dr. Manning is an enlightened traveller, and his ideas of the theology of Egypt are worthy of a cultivated mind. We notice, indeed, with some amusement, that he regards the symbol of the circle and the cross, which occurs so frequently in the sculptures, as having some prophetic reference to Christianity. A further reference to Bunsen, whose great work he quotes, will, we hope, enlighten his mind as to its true meaning. We need scarcely say that it has nothing to do with Christian philosophy, and might seem rather heathenish to those readers who are accustomed to regard Egyptian theology from the standpoint of the modern Philistine. We notice, further, that there are several vague references to the prophetic books of the Bible scattered through the work. We are glad these references are vague. Dr. Manning shows both his liberalism and his learning by refusing to dwell upon the stock quotations of ignorant commentators. Egypt was in the days of its decline and fall when the poems were written which bear the name of Isaiah, and we know enough of the Hebrew literature to be aware that the Hebrews invariably fulminated the most splenetic and impotent threats against all the nations by whom they were surrounded. One of the prophecies which is quoted as bearing upon Egypt has been shown by no less an authority than Bishop Louth, to refer to Nebuchadnezzar. Some orthodox writers upon Egypt have expressed surprise that there is little or no reference upon the monuments to the kingdom of Judah, but the reason of this is obvious. Judah was too insignificant for notice. Dr. Manning very properly questions the dictum of those sanguine people who see in the wall sculptures evidences of the labours of the children of Israel when in captivity. It is not at all likely that the Egyptians, the proudest people on earth, would thus distinguish the men whom Manetho styles "a band of leperous slaves," besides the so-called Israelish sculptures are in the region of the Upper Nile, and we have good reason to suppose that the captives were located in a region not more than a few days' march from the Gulf of Suez. Dr. Manning finds comfort in the fact, established beyond all controversy, that the Temple of Denderah, which was once supposed to rejoice in an antiquity beyond that of the creation of man, is now proved to be comparatively modern. He does not, however, make any reference to Mr. Horner's researches in the Nile Valley, nor to the astounding conclusions which have been drawn from them. Champollion, indeed, attempted to dogmatise upon the supposed antiquity of the monuments of Egypt, but modern Egyptologists happily know more about the matter than the great French explorer. The vast antiquity of some of the monuments is conceded, but apart from, and beyond the visible evidences of the great duration of civilisation in the Nile Valley, which the architectural remains afford, Mr. Horner's researches prove that, ages prior to the colonisation of Egypt by the people we call Egyptians, primitive man, sufficiently civilised to be in possession of pottery hardened by fire, had lived on the banks of the mysterious river. We do not care to mention Mr. Horner's figures, it is sufficient for us to say that he throws this savage period back far beyond the beginning of the commonly received Biblical chronology.

Having said thus much of the slighter faults of Dr. Manning's book, we cannot speak too highly of its general tone, of its illustrations, or of the elegance of its style. It is a sign of the times when the Tract Society, which has been accustomed to place works relating to Egyptology and kindred sciences upon its own Protestant *Index Expurgatorius*, publishes such a volume. There are some people who dare not approach the study of ancient civilisation without the authority of the Church, and to such people the present volume will be useful, if not welcome. They may learn much from it, and it will instil no prejudices into their minds. Perhaps they may rise from its perusal convinced that the Egyptians were not such dark heathens as they had imagined. We heartily commend Dr. Manning's book to the notice of our readers.

*The Royal Masonic Cyclopædia of History, Rites, Symbolism, and Biography.* Edited by KENNETH R. H. MACKENZIE XI<sup>o</sup>. ("Cryptonymus"). London: Bro. John Hogg, 15A Paternoster-row, E.C.

WE have received Part II., which, from the cursory examination we have so far had time to give it, appears to bear out the impression we formed from a careful study of the first number. There can be no question the work, when complete, will be a valuable addition to every Masonic library.

*The Freemason's Repository* (Providence, R.I.) contains two very capital articles, one entitled "Knowledge is Power," the other, "The Ideal Mason," besides a full account of the various proceedings during the month of October.

*Streaked with Gold* is the title of the Christmas number of the *Gentleman's*. The number, which consists of a tale, or series of tales, with one connecting link, is excellently written. The incidents are very skilfully interwoven, and most, if not all, of the characters, are admirably drawn. Dr. Philip Thornfield is, indeed, very finely conceived; and, among the best writing in the book, are the three chapters, in which is described "Philip Thornfield's folly."

The *Belgravia Annual* opens with a well told story, entitled "Sir Luke's Return." Samuel Grynde and Walter Carlyon are very natural, and the device employed by Sir Luke to test the reality of the feelings displayed towards him by his kindred on returning to England a wealthy man, if not possessing any great degree of novelty, is very well contrived. "The Pride of the Corbys" is also a tale that will bear reading more than once, and so too, will "The Secret of the Stair." The engravings, particularly that of "Afternoon Tea," are admirably drawn. In short, this Christmas number is a famous specimen of the art and literature usually to be found in the magazine district of *Belgravia*.

The serials in *Tinsleys'* call for no particular comment, but Dr. Davies, while giving some prominence to clerical matters, in his "Social Status Quo," is not unmindful of other matters, and discusses the weather, Mr. Irving's impersonation of *Macbeth*, the Railway Jubilee at Darlington, total abstinence, and Dr. Richardson's paper at the recent Social Science Congress at Brighton, in lively vein. This chatty kind of article on general questions is, in our opinion, preferable to a single theme, with even the most brilliant variations. His Troubadour Song, "Reason and Folly," is admirable. If we remember rightly, the friend of a certain Capen Cuttle was "Entrapped" in a similar, though less elaborate, fashion than is Captain Denham, in the short tale of Mrs. Alexander Fraser. However, Captain Denham fares better in the long run. We ask no apology for quoting the following stanzas on

## AUTUMNTIDE.

I am pacing the lovely gardens—  
Thou art not by my side,  
In the blended summer and winter,  
In the golden autumntide.  
For the withered leaves are falling  
Amid surrounding sheen;  
And the long bare trunks stand naked,  
With sunlight glinting between.  
'Which things are an allegory,'  
With beauty and wisdom rife;  
Emblem of our affection,  
Type of a blessed life.  
Thine absence would be winter,  
Mirrored in leafless bole,  
But thy deathless love is the sunshine  
Of summer to my soul.

## CORRESPONDENCE.

—:o:—

## MASONIC BOYS' SCHOOL.

To the Editor of THE FREEMASON'S CHRONICLE.

SIR,—Although you have, very properly, pending the Report of the Committee of Enquiry, stopped all further discussion, in your columns, of the Management of the Boys' School, you will, no doubt, be glad to correct an error of fact into which you have inadvertently fallen.

In the leader of last Saturday's "CHRONICLE" you speak of the late Head Master as having been deprived of his office. He resigned his appointment.

23rd November 1875.

Your obedient Servant,

V. P. T.

## GRAND LODGE, CALIFORNIA, U.S.

THE following are the recently elected Grand Officers for the year 1875-6.

Joh<sup>n</sup> Mills Browne—Grand Master.  
Charles L. Wiggin—Deputy Grand Master.  
Willey J. Tinnin—Senior Grand Warden.  
Jacob H. Neff—Junior Grand Warden.  
James Laidley—Grand Treasurer.  
Alex. G. Abell—Grand Secretary.  
Henry Cox—Grand Chaplain.  
William E. Moody—Assistant Grand Secretary.  
J. W. Shaeffer—Grand Lecturer.  
M. S. Thresher—Grand Marshal.  
Samuel Grey—Grand Bible Bearer.  
Hiram Denning—Grand Standard Bearer.  
George Hinds—Grand Sword Bearer.  
Sol. Kohlman—Senior Grand Deacon.  
Wm. H. Crane—Junior Grand Deacon.  
Hiram F. Taft—Senior Grand Steward.  
Wm. Vanderhurst—Junior Grand Steward.  
John Pashbury—Grand Pursivant.  
Samuel D. Meycr—Grand Organist.  
James Oglesby—Grand Tyler.

# INSTALLATION OF H. R. H. THE PRINCE OF WALES.



HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G.,  
Most Worshipful Grand Master, &c., &c., having been graciously  
pleased to accept the special Dedication,

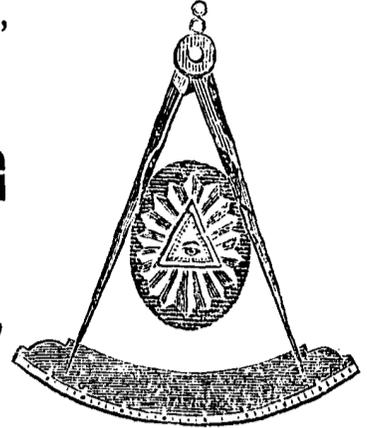
## A SPLENDID HISTORICAL STEEL ENGRAVING

WILL SHORTLY BE PUBLISHED,

OF THE

ROYAL INSTALLATION ON THE 28<sup>TH</sup> OF APRIL LAST,  
IN THE ROYAL ALBERT HALL,

By BRO. EDWARD JAMES HARTY, S.D. No. 1201.



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**GAIETY.**—OFF THE LINE, OUR CLERKS, and ICI ON PARLE FRANCAIS.  
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**GLOBE.**—At 7.30, MAN IS NOT PERFECT, BLUE BEARD, and CRY- PHOCONCHOIDSYPHONOTOMATO.  
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**ROYALTY.**—At 7.30, THE DUMB BELLE. At 8.15, LA PERICHOLM, and TRIAL BY JURY. On Monday, LA FILLE DE MADAME ANGOT.  
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**OPERA COMIQUE.**—At 7.0, PROOF POSITIVE, BLACK EYED SUSAN, and A TEMPTING BAIT.  
**COURT.**—At 7.30 A MORNING CALL, A NINE DAYS' WONDER, and UNCLE'S WILL. On Thursday, BROKEN HEART'S.  
**CRITERION.**—At 8, FLEUR DE THE, and A TRIP TO INDIA.  
**PHILARMONIC.**—At 7.30, TWO TO ONE, and LA FILLE DE MADAME ANGOT.  
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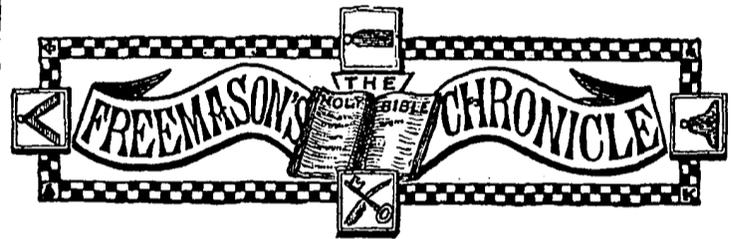
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67 BARBICAN, E.C.

### OUR WEEKLY BUDGET.

EARLY on Wednesday morning the Queen reached Windsor Castle, on her return from Balmoral. The Princess of Wales is still doing the honours of Marlborough House to the King and Queen of Denmark and her sister. The visits of the Royal party to the theatres are of almost daily occurrence. On Tuesday the Queen of Denmark and her daughter paid a visit to the Empress Eugénie at Chiselhurst, where they were received by the Prince Imperial and the Count de Cléry. After a short stay the Queen returned to town. The same day a visit was paid to Messrs. Phillips and Pearce's Art Pottery Galleries, 155 New Bond Street, and on Wednesday visits were paid to the French and Doré Galleries. Her Royal Highness Princess Louise, Marchioness of Lorne, and the Marquis of Lorne have returned to Kensington Palace, from a visit to the Duke and Duchess of Edinburgh.

The Prince of Wales has been visiting the Guicowar of Baroda, by whom he was received in great state. The Prince, with the Guicowar and his minister, rode the same elephant, the houdah being gold, and the animal fantastically painted, after the manner of Baroda. There were in all some fifteen elephants forming the State procession, and the reception must have been in the highest degree, satisfactory to His Royal Highness. It is, no doubt, within the recollection of our readers that, not long since, the present Guicowar was placed in power by the British Government in succession to the ex-Guicowar, whom, owing to his gross misgovernment, we dethroned. When this visit was over, the Prince returned to Bombay, and went on board the Serapis. According to the latest advices he is now on his way to Colombo in Ceylon, where it is proposed he should spend some days for the purpose of enjoying the sport for which the island is famous. The visit to the Madras Presidency appears to have been definitively struck out of the programme, owing to the prevalence of cholera. It would seem as though there had been some little hitch in reference to the newspaper correspondents, who, for a time at least, appear to have been deprived of the opportunity of recording in full detail the progress of the Prince's journey. Arrangements, however, are said to have been made of a nature entirely satisfactory to the correspondents. We trust, for the honour of English journalism, there has been no undue intrusion on His Royal Highness's privacy.

The more we hear of the extent of the recent floods, the greater appears to be the amount of damage done. It is stated that, in one district in Norfolk, three thousand acres, mostly in the occupation of small farmers, are under water.

The Mansion House Fund, for the relief of the sufferers by these terrible inundations, is already assuming very respectable dimensions, about £8,200 having been collected up to Thursday evening. No doubt the Grand Lodge will not be behindhand in voting its quota towards the relief of the sufferers.

There has been a marked change in the weather during the last few days, and things have assumed quite a wintry aspect. We know not if a severe winter, supervening on a miserable autumn and an indifferent summer, is before us. If so, the prospect for the very poorest classes is far from being encouraging. There is, however, this consolation, the wealthy section of the community never fails in its duty towards its less fortunate brethren, and least of all at Christmas tide, the period of universal rejoicing.

The great St. Leonards' Will case is nearly concluded, the Judge, Sir James Hannen, holding that the will and eight codicils had been duly executed, but he has not yet pronounced for them. Dr. Deane's theory as to the disappearance of the will was, that the late Lord St. Leonards himself destroyed it, with the intention of making a new one, and Sir H. James followed his learned friend, and adopted the same line of argument. The Lord Chief Justice has been occupied the whole of this week in the Wainwright case. One matter in connection with the case is most objectionable—that any woman of respectability should have been induced by morbid curiosity to seek admission into the court during the trial. No doubt women inherit from our common mother Eve the vice of over-curiosity, but a regard for the outward forms of decency is expected of those whom the papers describe as well dressed ladies. For ourselves, we only refer to the trial at all, because it forms a principal item in the news of the week.

"Larking" and practical "joking" are too often attended with unpleasant consequences. On Tuesday, the Maidenhead magistrates committed for trial a man named Joseph Garrett, for causing grievous bodily harm to a boy, Henry Emm. It seems the man and boy in question were both employed at the Temple Paper Mills, Bisham, and the former was carrying a basket of rags to a vat of boiling lime water. "Larking" had been going on between the two, and, at length, Emm, threw the basket from Garrett's shoulder. The latter thereupon flung the boy into the vat, but Emm, clutching to the side, got out, with one leg badly scalded. The defence offered was, that it was only meant to stop the boy's "larking." We are not in the confidence of Mr. Garrett, but we presume he is aware what usually follows when human flesh and boiling water come into contact with each other. It is evidently high time he learned that people who are dipped into boiling water, invariably suffer the most excruciating agonies. If the facts of the case, as described, are brought home to him, we trust Mr. Garrett will be duly taught that throwing boys into boiling lime water, whether for a lark, or to stop larking, cannot be done with impunity.

Our first idea, when we saw the paragraph in Thursday's papers, headed "A Spelling Bee," was that some ingenious person had found out a method of teaching bees to spell. We have all heard, of course, of the marvellous doings of sundry performing dogs, monkeys, learned pigs, as well as of the industrious flea, but a spelling bee was something quite out of the common. We not unnaturally began to think the "little busy bee" had been taught some other way of improving "each shining hour" than the one so pathetically described by Dr. Watts. It turns out, however, that "A Spelling Bee" is an American "notion," imported into London, for the first time, on Wednesday, and tested as to its merits at the Agricultural Hall under the auspices of Ex-Lord Mayor Lusk, Mr. Waddy M.P., and other gentlemen. A "Spelling Bee" is simply a "Spelling bout," in which those of the contestants who spell the most words correctly carry off the prizes. The "notion" is not a bad one, especially as a considerable number of English men and women take very great liberties with the spelling of their native language. There are many who allow themselves great latitude in describing literally the words they utter. Even words in every day use, such as "practice," "practise," "expense," "skilful," &c., &c., are too often misspelt, while the havoc that is made with words like "unparalleled" is dreadful to contemplate. We wish every success to the experiment, which cannot but be productive of good. We agree, however, with the *Standard* that the questioner must be careful in his orthoëpy. How can people be ex-

pected to spell properly if the words are inandibly or improperly pronounced? Again, we quite endorse the opinion of the same journal that an American Dictionary of the English language should not be taken as the standard of correct spelling, at all events in England. It were better to take Latham than Webster, though the merits of the latter are by no means to be denied.

Mr. Peter Paul McSwiney and sundry Irish M.P.'s do not show to great advantage in the disputes that have arisen over the O'Connell Centenary Fund. When men of different shades of opinion combine to honour the memory of some eminent personage, they should sink all personal and private differences. But in this case a most undignified squabble has arisen. Could the late Dan O'Connell rise from the grave, and be present at another such Committee meeting, he would probably exclaim, with all his native vehemence, "Save me from my friends."

Archbishop Trench has met with an accident. In stepping ashore, at Kingstown, from one of the Holland steamers, his Grace fell, and severely strained the muscles of one of his legs. He was conveyed at once to an hotel, and, according to latest accounts, is progressing very favourably.

The stoppage, under orders of the Privy Council, of a number of Irish cattle, at Silloth, in Cumberland, owing to the prevalence of foot and mouth disease among the herd, has been magnified by Mr. Isaac Butt, M.P., into an Irish grievance. We are fully alive to the inconvenience and loss that must result from the stoppage of cattle, whether Irish, English, or foreign; but there is a still greater evil to be feared if, when contagious diseases are raging among our flocks and herds, the unrestricted movements of the cattle trade were permitted. The cattle plague of 1865-6 was only stamped out, at the last, by wholesale slaughter, and the most complete isolation of any stock among which the disease had broken out. Had these severe measures been adopted at the outset, instead of at the last, it is very probable Cheshire would not have had to deplore the loss of some 80,000 head of cattle. It is hard enough to bear the present high prices of meat, but were the movements of cattle wholly unrestricted, the disease might spread everywhere. However, the subject has been referred to the Royal Dublin Society, who will at once send over an influential deputation to the Duke of Richmond, President of the Council.

The Theatres and Concert Rooms are in full activity. Among the most enjoyable of the latter, are the Monday and Saturday Popular Concerts, at St. James's Hall, which have now become quite an annual institution. The second Monday "Pop" came off this week, and was honoured by the presence of the Queen of Denmark, the Princess of Wales, and the Princess Thyra. Then there are the Oratorio Concerts at the Royal Albert Hall, and at the Crystal and Alexandra Palaces. The Promenade Concerts, at Covent Garden, will shortly come to an end, in view of the preparations necessary for the production of the Christmas Pantomime.

The Chrysanthemum Show of Messrs. W. Cutbush and Sons, at the Alexandra Palace, will close to-day. The attractions at Muswell Hill are now, almost of necessity, limited to the concerts and theatrical representations; and these are certainly well supported. Next month we are promised a Dog Show, on a grand scale; an Exhibition of Dolls, and on the 1st proximo, which is the anniversary of the Princess of Wales's birthday, there will be a special programme in honour of the occasion. To-day, at the Crystal Palace, the Annual Presentation of Prizes to the London Rifle Brigade will take place; the Lord Mayor and Sheriffs will attend in State, and the Lady Mayoress will perform the ceremony of distribution.

The winter meeting of the London Athletic Club was held last Saturday at Lillie Bridge. The attendance, considering the time of the year and the extreme rawness of the weather, was very considerable, there being some four thousand people present. Everything passed off well, as is usually the case at these deservedly popular meetings; the more so, that a new feature, only introduced of late, was among the principal attractions. We allude to what, in our younger days and by readers of the *Boys' Own Book*, is no doubt familiar to our readers as French and English. Two teams, as nearly equal weight and strength as possible, take each an end of a long rope, and the struggle is which team shall pull its opponents over a mark. On Wednesday the same club held its annual assault of arms in the big room at St. James's Hall. The events were numerous and

very varied in character, consisting of bouts at single stick, and with the gloves, sabre v. bayonet, fencing, Indian club exercise, in which one of the performers handled 40 lb clubs with singular ease, Cumberland wrestling, feats of swordsmanship, such as cutting an apple in two on a man's hand, cleaving a bar of lead, &c., &c. The attendance was considerable, and the success of the meeting undoubted.

At Versailles, the third reading of the Electoral Bill makes somewhat slow progress. However, the principle of the Bill has been accepted, and, in a short time, no doubt, it will become the law of the land. M. Paul de Cassagnac, on Tuesday evening, addressed a private meeting of Buonapartists, who were present to the number of three thousand, at—of all quarters of Paris—Belleville. The meeting, according to all accounts, appears to have been very successful, and M. Paul de Cassagnac was very happy in some of the blows he delivered at the Republican party. There is a Press Bill to be discussed in the Legislative Assembly, and this, no doubt, will give rise to many exciting debates. From Vienna we hear that Cardinal Rauscher, Prince Archbishop of that See, died on Wednesday. The news from Spain resembles much the news received for some weeks past. The final campaign against the Carlism is *about to be* undertaken, and, of course, Carlism is *on the point of being* annihilated. But the event that inspires pretty general distrust throughout Europe is the critical state of things in Turkey. The insurgents in the Herzegovina appear to have gained one or two pretty substantial successes over the Turks. We hear rumours of Servia preparing for war in the coming spring, and of the assembling of six thousand Montenegrins, with a view, no doubt, of having a finger in the present troubles. No doubt the Great Powers are earnest in their endeavours to maintain the peace, and the Sultan may possibly be induced to grant the desired reforms, provided, of course, there is no appearance of external pressure having been brought to bear on His Majesty. If concerted action is taken, we may anticipate that peace will be preserved; but the present aspect of things is, to say the least, ticklish. The situation of affairs at Perak, in the Malayan Peninsula, has not materially altered. The Malays, it is true, have been driven out of one or more stockades, but the murder of the British Resident, Mr. Birch, is very far from being avenged. However, troops are being sent to the seat of disturbance, and no doubt we shall soon hear that a just retribution has overtaken the offenders. Another of those notabilities, who have played no despicable part in the world's history, has passed away. The ex-Duke of Modena, who was expelled his Duchy by the events that followed the war of 1859, died last Saturday. Up to the very last moment of his life the Duke looked forward to being restored to power, but this was not to be. He was possessed of great wealth, and it is said he supplied a great part of the money which has enabled the Carlism and the French Legitimists to play so considerable a part during the last few years. There is a talk, by the way, of the Ex-Queen of Spain returning to Madrid, but we imagine this will hardly strengthen the throne of her son, King Alphonso.

The regular meeting of the General Committee of the Royal Masonic Institution for Girls was held on Thursday, the 25th instant, at Freemasons' Hall, Great Queen Street, Bro. Lieutenant Colonel Creaton, V.P., in the Chair. Bro. Robert Wentworth Little, Secretary, read the minutes of the various special reports of the several Committees, and of the General Quarterly Court, which were confirmed. Bro. Benjamin Head proposed that the special report of the House Committee be adopted, which was carried. Four petitions were accepted for children to be placed on the list of candidates, while one was deferred. A sum of £10 was collected to give Miss Giller for her outfit. The meeting was then adjourned. There were present Bros. Hyde Pullen, A. H. Tattershall, B. Head, Griffith Smith, R. B. Webster, W. Wellsman, H. Massey, W. Paas, F. Massa, L. Ruf, Dr. Ramsey Kenyon, W. Jones, H. A. Dubois, H. Diaper, H. M. Levy.

Bro. J. L. Toole, on his return from America, has, at the Gaiety Theatre, been received nightly with a perfect ovation. His success in America is well known; there he has been received with tokens of esteem from our American friends, and also by the President of the United States.

The highest officials in Canada have also accorded him the right hand of fellowship, with expressions of personal regard as a friend and talented actor. A Canadian contemporary has the following passage, "Mr. Toole, who has won such fame on both sides of the Atlantic, by his performances, has been the delight of thousands of the best classes of our citizens. Accomplished artists like Mr. Toole are not like blackberries, found in every hedge, and with this conviction, only too forcibly impressed on us, we cannot but lament the early departure of this brilliant and accomplished comedian."

We are gratified in being able to report the initiation of Capt. Matthew Webb, in the Neptune Lodge, No. 22, at Guildhall Tavern, on Thursday.

Bro. Sheriff Breffit has been elected on the Court of Assistants of the Coopers' Company.

Bro. Henry Gabb P.M. New Concord Lodge, 813, of the Rosemary Branch Tavern, Hoxton, Past Governor of the Incorporated Society of Licensed Victuallers, and Past Chairman of the Licensed Victuallers' Protection Society, has been elected as Chairman for the ensuing year of the Licensed Victuallers' Asylum.

Bro. Geo. Abbott, Past Master of the Lion and Lamb Lodge, has been presented with a very valuable gold watch and chain, and a very elegantly emblazoned testimonial, on vellum, by the members of the Railway Guards' Universal Friendly Society, as a token of respect, and also for his ability in discharging his duties as chairman for five years.

#### NEW FREEMASONS' HALL FOR STOCKTON.

THE usual ceremony of laying the foundation-stone of a Freemasons' Hall, in Wellington-street, almost immediately opposite the Hall at present used by that body, was conducted with Masonic honours. Not having been publicly announced, there was not a large assembly; but, nevertheless, a goodly company, of which the fair sex formed the larger portion, and they were accommodated with a platform overlooking the proceedings. The duty of laying the stone devolved upon the Worshipful Master, Bro. James Usher, assisted by the Wardens and Brethren of the Lodge of Philanthropy, No. 940; Bro. C. E. Naish W.M., and brethren of the Tees Lodge, No. 509; Bro. R. S. Hopper W.M., and brethren of the Lodge of Fraternity No. 1418; and other brethren from Lodges in the Provinces of Durham and Yorkshire. The architects are Bros. Wetherall and Moses; the builders, Bros. J. F. Craggs and Mr. Benson; the director of ceremonies, Bro. A. S. Fowler P.M. P.S.G.D.; Secretary, Bro. I. H. Hart. The procession having arrived at a proper distance from the site, it halted, the brethren opening out right and left, leaving room for the Master to pass up the centre, Preceded by the Inner Guard and brethren following in succession from the rear, thus inverting the order of procession. On the Worshipful Master arriving at the stone the upper portion was raised, whereupon the Chaplain (the Rev. Bro. Trotter, of Haverton Hill), repeated a prayer.

The Mayor of Stockton (Bro. John Hunton), Treasurer of the Lodge, then deposited in the cavity of the stone a phial, containing various coins of her Majesty the Queen Victoria's reign, copies of the newspapers of the day, and a parchment scroll containing a record of the ceremony. After making a few remarks on the necessity for the new building, the trowel was then handed to the Worshipful Master by Bro. A. C. Knowles P.M. P.P.S.G.D., and the former then spread the cement on the lower stone, when the upper one was immediately put down upon it. The stone was then adjusted by Bro. A. S. Fowler with the plumb rule, Bro. T. Bradley using the level, and Bro. Smith the square. The Worshipful Master having given the three taps with the mallet, poured the wine and oil and strewed the corn over the stone, the Chaplain repeating a prayer. The implements were next delivered by the Worshipful Master to the builder for his use, and the plan and elevation of the building being presented to the Worshipful Master for his inspection, after approving of the same, delivered them to the architect (Bro. Moses) for his guidance.—Bro. J. Usher W.M., then addressed the assembly, and three cheers were given, on the call of the Worshipful Master, for "The Queen," "The Grand Master of England," "Bro. John Fawcett, Provincial Grand Master," "The Ladies," &c. A collection, according to ancient custom, having been made for the workmen, the procession re-formed and returned to the Freemasons' Hall, and sat down to a banquet.

CLUB HOUSE PLAYING CARDS.—Mogul Quality, picked 1s 3d per pack, 14s per dozen packs. Do. seconds 1s per pack, 11s per dozen packs. If by post 1½d per pack extra. Cards for Piquet, Béziqne, Écarté, &c., Mogul Quality 10d per pack. 9s per dozen packs.—London: W. W. Morgan, 67, Barbican, E.C.

## THE PRINCIPLES OF FREEMASONRY— THEIR ORIGIN.

FROM THE "CANADIAN MASONIC NEWS."

**FREEMASONRY**, at this time the most permanent and widely extended association on the globe, undoubtedly had its origin in a remote antiquity, and embraces among its membership men of all classes and conditions, from the humble artisan to the very king on the throne, and men of every variety of political opinions and of every shade of religion founded upon a belief and adoration of the great I AM.

Although the origin of Freemasonry has been considered a mystery by the many, its foot-prints are visible in every age, and its records traced through all the distant past. The original basis of Freemasonry was, doubtless, a compact or solemn agreement entered into between its originators to worship the one living and true God, the Creator of all worlds, at a time when the crudest notions prevailed in regard to Deity; when a multiplicity of Gods were worshipped, and the most degraded observances in the name of religion were practised. This compact may, with a great deal of certainty, be traced to have originated with Joseph and his brethren in Egypt, as at no other period of the world's history does there appear to have existed a necessity for a mutual agreement of such a nature. The beginning of Freemasonry was the administering an obligation by Joseph to his brethren after the decease of their father, Jacob, binding them to continue steadfast in their belief in the Creator of the Universe and to deal justly with their fellow-men. The diversity of individual character, and the difference in the moral status of the human family necessitated, however, in time, additional obligations to the original compact, and also additional qualifications, and thus Freemasonry gradually developed, until it matured into a perfect organization at the building of the Temple by Solomon. As the Children of Israel were in constant intercourse with the Egyptians, some fell into their habits and customs, and in a measure departed from the faith of their fathers, and thus the moral qualifications, as an additional prerequisite to a belief in the Deity, was rendered essential, to be admitted into the covenanted brotherhood. Thus the developments of the moral elements of Freemasonry grew out of the frailty of the human heart and the desire manifested for the "flesh pots of Egypt." Moses, in early life, entered into the covenant, and while in the land of Midian, where he lived a life of seclusion for a period of forty years, inspired by divine wisdom, he elaborated his excellent code of laws, embracing every duty that man owes to God, and to his fellow-man, and every essential to his happiness in this and the future life. The Decalogue, which forms the basis of the moral law of every people, was, soon after it was promulgated, adopted as the standard of qualifications of those who sought to be, and were considered worthy of being received into the covenant; and it was during the sojourn of the Children of Israel in the wilderness that the humanizing principles were adopted, which form the crowning glory of Freemasonry, exalting it for its expansive love and practical sympathy far above all other institutions. At the building of the Tabernacle, Moses arranged and classified those who were engaged in its construction according to their capacities, and there originated that symbolic instruction which Solomon, some centuries afterwards, adopted at the building of the Temple.

It was at this period that the working tools, which form a peculiar characteristic of Freemasonry, with their monitorial instructions and illustrations, were introduced. These symbols were used for a twofold purpose: one to remind the Children of Israel of the bondage from which they had just been liberated, and the other for the purpose of imparting moral instruction. The working tools with which they had become familiar were thus invested with an interest which made their labours light, and evoked thought. They were no longer the simple implements of labour, but stern, earnest, solemn teachers, speaking to the heart, and impressing on the mind lessons of the highest import. The duties of life, for the proper development of the physical man, and the intellectual faculties, were taught by these quiet instructors. They taught the government of the passions, the regulation and proper appropriation of time, the necessary observances for the preservation of health, sympathy for the poor and unfortunate, practical benevolence, charity in its most extended signification, man's duties to his family, his neighbour, his country and his God. And to render their teachings more imperative and effectual, they were first placed upon an ALTAR consecrated to Deity; a simple altar, upon which no metallic tool had been lifted, about which nothing offensive or defensive could appear, around which all in humble position bent the knee to one common Father, and there the solemn and all important lessons were communicated by authorized teachers. The fundamental principles which constitute the landmarks of Freemasonry, its moral teaching, its symbolic illustrations, were all engrafted by Moses upon the organization formed by those admitted into the covenant; and in all the course of time, the ages through which the institution has passed, no principle of moral ethics has been added to the original code; it culminated in its highest, under the Grand Mastership of Moses. The Temple of Freemasonry rests upon solemn covenants obligatory on all who have voluntarily assumed its obligations. The original covenant of a belief in Deity, imposed by Joseph upon his brethren in Egypt, forms the first requirement of Freemasonry, at this time, and ever has been a primary and necessary qualification. It is not possible to conceive of a purer, or nobler, or more stable foundation than that upon which the Temple of Freemasonry is constructed. No other institution can claim an origin so exalted.

There are some writers who absurdly claim that Freemasonry originated with the Adam of Moses, the first man; others that it originated with the priests of Egypt; some find a resemblance in the religious rites of the worship of the heathen deities; and others,

again, ascribe its origin to a body of operative masons, who, for their mutual protection, established signs and symbols, by which they could recognise each other. Freemasonry had no other origin than the assuming of a covenant to continue steadfast in the belief of the only one living and true God, the Creator of Heaven and earth; and the Masonic institution could not have originated in any other way than as we have stated, as its requirements, symbolism, teachings, and ceremonials plainly prove.

As the Children of Israel had been held in a state of bondage by the Egyptians, they being originally freemen, freeborn, after their exodus from Egypt, the principle was adopted as a fundamental law of the covenanted brotherhood, that no *Bondmen*, only those who were freeborn, freemen, should be received into the covenant; and through all the intervening ages down to the present time, this has constituted a landmark of Freemasonry.

The physical qualifications which in later times have been regarded as relating solely to the limbs and physical senses of the outward man, had a more extended application when they were first considered necessary as prerequisites to admission into the covenant. The object was to admit those only who had not violated the laws of their own natures, those only who had lived regularly, were temperate in all things, had not indulged vitiated or depraved appetites, had not impaired their mental or physical organisms, so that the soul or spirit could act with perfect freedom in the fulfilment of its mission, in its progress onward and upward, developing fully its strength and majesty through all the eternal ages of its immortality. Thus the qualification hale and sound, not deformed or dismembered, perfect and upright, are not only based upon the soundest philosophy, but their object was the perfection of the being created in the image and likeness of God.

It may reasonably be inferred that in the early ages, when our institution first had birth, that the time devoted for the assemblies of the brotherhood was wholly taken up with solemn and serious instruction, with the labours necessary to receive the neophyte into the covenant, with teaching the fundamental principles of the association, its symbolism, &c., and for these reasons the gentler sex were excluded, as the natural endearments of husband and wife, of brother and sister, of affianced loved ones, would in a great degree attract the attention away from the high and holy purposes in which they were engaged.

The elective franchise, which is the charter of liberty, was instituted in the early organization of the covenanted brotherhood, and through all the dark ages, in all despotic governments, the brethren in their mystic associations, as well as in all the Masonic Lodges at the present time, in all countries, monarchical or otherwise, preserved and maintained the very principles of free Democratic institutions, and not only was the elective franchise exercised in the voluntary choice of officers to preside, rule, and govern, but also as to the reception of those desiring to be admitted into the fraternity.

The landmarks of Freemasonry, recognised as such at the present day, were established at the remote periods referred to, and the system, as regards its principles, philosophy, and morality, embrace the whole of man's duties to God, his neighbour, his family, himself, and his country.

The relations which Freemasons sustain toward each other render necessary that the duties illustrated in the points of fellowship, should be the rule and standard to govern the fraternity in their intercourse with each other. These duties bind in the closest friendship the members of the Masonic Society, and its obligations unite them in the chain of brotherhood. Within the mystic sanctums, brother meets brother in fond embrace, and vows of fidelity are registered on the heart which neither flint nor steel can erase.

The pulse of affection beats strong, as hand grasped in hand, the mystery is communicated which binds in an adamant chain the members of the mystic tie. A Mason's feet will not grow weary in a brother's cause, although the way be long and rough; the voice of a brother in distress, a brother's cry for assistance, finds a responsive echo in a Freemason's breast, and with alacrity he will fly to his relief, and cheerfully perform those duties which sympathy and humanity require.

A Freemason's duties toward his brethren do not cease with rendering those services which our common humanity demands—nay, there are others equally binding, of the most sacred nature. In the silent hour of the night, in the secret chamber, in his devotions to the Merciful Father, on bended knees, he will always remember his brethren of the mystic tie.

St. John's Lodge, Montreal, held the first meeting in its rooms on St. Catherine-street, on Monday evening, 6th June, for the purpose of formal organization and preliminary arrangements. The dues to the Lodge were fixed as follows: initiation 50 dols.; joining fee, 25 dols.; annual subscription, 12 dols. No expense has been spared by the founders in decorating and furnishing the rooms, the expense of which, with the Lodge regalia and a year's rent, we understand will cost about 3,000 dols. The floor under the Lodge Rooms will be appropriated as a club for the members, and a billiard table is proposed to be furnished. A Janitor resides on the premises, and the arrangements are complete in every respect.

The corner stone of the new Masonic Hall in Halifax, was recently laid by J. W. Laurie, Esq., G.M., with considerable *clat*. Grand Chaplain Townsend delivered the oration. About a thousand brethren formed the procession, and nearly six hundred ladies occupied seats which had been erected for their accommodation.

A Masonic Lodge in any community, if the Fraternity be true to its code of morals, and perform with fidelity the moral duties, as enjoined in the Lodge, cannot fail to prove a blessing to that community.—*Freemason's Repository*.

## DIARY FOR THE WEEK.

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

## SATURDAY, 27th NOVEMBER.

R. A.—Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street, at 8.

## MONDAY, 29th NOVEMBER.

45—Strong Man, Old Jerusalem Tavern, St. John's Square, Clerkenwell, at 8. (Instruction.)

377—Hope and Charity, Lion Hotel, High-street, Kidderminster.  
737—Wentworth, Town Hall, Wellingborough, Northampton.

## TUESDAY, 30th NOVEMBER.

Metropolitan Chapter of Instruction, Jamaica Coffee House, St. Michael's-alley, Cornhill, at 6.30.

Half-Yearly Communication, Grand Lodge of Mark Master Masons of England and Wales, Freemasons' Tavern, W.C., at 5.0.

299—Emulation, Bull Hotel, Dartford, Kent.  
357—Apollo University, Masonic Hall, Oxford.  
573—Perseverance, Shenstone House, Hales Owen, Worcester.  
1228—Beacontree, Red Lion, Leytonstone, at 8. (Instruction.)

## WEDNESDAY, 1st DECEMBER.

Quarterly Communication of Grand Lodge, Freemasons' Hall, at 6 for 7.0.

193—Confidence, White Hart, Abchurch-lane, E.C., at 7.30. (Instruction.)

1524—Duke of Connaught, Havelock Tavern, Albion-road, Dalston, at 8.0. (Instruction.)

74—Athol, Masonic Hall, Severn-street, Birmingham.  
81—Doric, Private Room, Woodbridge, Suffolk.  
137—Amity, Masonic Hall, Thames-street, Poole.  
164—Perseverance, Masonic Hall, London Hotel, Sidmouth.  
168—Mariners, Masonic Hall, Guernsey.  
279—St. John's, Masonic Hall, Halford-street, Leicester.  
282—Bedford, Private Rooms, Abbey, Tavistock.  
299—Emulation, Bull Hotel, Dartford. (Instruction.)  
327—St. John's, Lamb and Lion, Wigton, Cumberland.  
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne.  
428—Sincerity, Angel Hotel, Northwich, Che-hire.  
503—Belvidere, Star Hotel, High-street, Maidstone. (Instruction.)  
588—Franklin, Peacock Hotel, Boston.  
1010—Kingston, Masonic Hall, Worship-street, Hull.  
1085—Hartington, Masonic Hall, Gower-street, Derby.  
1206—Cinque Ports, Bell Hotel, Strand-street, Sandwich.  
R. A. 236—Zetland, Masonic Hall, Duncombe-place, York.  
R. A. 304—Philanthropic, Masonic Hall, St. George's-street, Leeds.

## THURSDAY, 2nd DECEMBER.

10—Westminster and Keystone, Freemasons' Hall, Great Queen-street.  
27—Egyptian, Hercules Tavern, Leadonhall-street, E.C. (Instruction.)

45—Strong Man, Masons' Arms, Masons'-avenue, Basinghall-street, E.C.  
435—Salisbury, Union Tavern, Air-street, Regent-street, W.  
822—Victoria Rifles, Freemasons' Hall, W.C.  
1260—Hervey, 152 Fulham-road, at 8. (Instruction.)  
24—Newcastle-upon-Tyne, Freemasons' Hall, Newcastle-upon-Tyne.  
31—United Industrious, Guildhall Concert Room, High-street, Canterbury.  
38—Union, Council Chambers, Chichester.  
41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath.  
110—Loyal Cambrian, Bush Hotel, Merthyr Tydfil.  
254—Trinity, Castle Hotel, Coventry.  
280—Worcester, Bell Hotel, Worcester.  
289—Fidelity, Masonic Hall, Carlton-hill, Leeds.  
300—Minerva, Pitt and Nelson Hotel, Ashton-under-Lyne.  
360—Pomfret, George Hotel, Northampton.  
362—Doric, Private Rooms, St. Peter-street, Grantham.  
442—St. Peter's, Masonic Hall, Boroughbury, Peterborough.  
509—Tees, Freemasons' Hall, Wellington-street, Stockton-on-Tees.  
511—St. Helen's, Masonic Hall, Hartlepool.  
637—Portland, Town Hall, Stoke-on-Trent.  
1072—Aberystwith, Belle Vue, Royal Hotel, Aberystwith.  
1074—Underley, Masonic Room, Market-place, Kirby Lonsdale.  
1282—Ancholme, Forester's Hall, Brigg, Lincolnshire.  
1284—Brent, Masonic Hall, Globe Hotel, Topsham.  
1304—Olive Union, Masonic Hall, Banks-street, Horncastle.  
M.M. 20—Faith, Spread Eagle Inn, Rochdale.

## FRIDAY, 3rd DECEMBER.

1278—Burdett Cutts, Approach Tavern, Victoria Park, at 8. (Instruction.)  
1507—Metropolitan, 269 Pentonville-road. (Instruction.)  
44—Friendship, Freemasons' Hall, Manchester.  
127—Union, Freemasons' Hall, Margate.  
242—St. George's, Town Hall, Doncaster.  
306—Alfred, 23 Albion-street, Leeds.  
601—St. John's, Wrekin Hotel, Wellington, Salop.  
709—Invicta, Corn Exchange, Queen-street, Ashford.  
839—Royal Gloucestershire, Bell Hotel, Gloucester.  
1333—Athelstone, Town Hall, Athelstone, Warwickshire.

## SATURDAY, 4th DECEMBER.

General Committee, Boys' School, Freemasons' Hall, at 8.

R. A.—Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street, at 8.

## IRELAND.

TUESDAY—124—Seapatrik, Masonic Hall, High-street, Banbridge, Co. Down.  
51—Temple, Masonic Rooms, B. st.  
70—Waringsford, Tullyniskey, Co. Down.  
THURSDAY—32—Royal Shamrock, Lodge Room, Olaves-place, Waterford.  
111—Harmony, Masonic Hall, Belfast.  
372—Ulthal, Princes-street, Dromore, Co. Down.  
555—Harmony, Masonic Rooms, Francis-street, Fermoy.  
FRIDAY—97—Hibernians, Masonic Hall, Arthur-square, Belfast.  
110—Kilrea, Kilrea, Co. Derry.  
164—Commercial, Masonic Hall, Londonderry.  
228—Gorey, Gorey.  
891—St. John's, Town Hall, Enniskillen.

## EDINBURGH DISTRICT.

THURSDAY—97—St. James, St. James' Hall, Writer's-court.  
FRIDAY—291—Celtic of Edinburgh and Leith, Ship Hotel, E. Register-street.

## NOTICES OF MEETINGS.

**Lebanon Chapter, No. 73.**—The regular convocation and installation meeting of this Chapter was held on the 18th inst., at the Bridge House Hotel, Southwark, Comps. E. Harris Z. in the chair, J. H. Button H., J. W. Baldwin J., F. Walters P.Z. S.E., M. D. Loewenstark S.N., B. Isaacs P.S., W. Smeed P.Z., J. S. Sweasey jun., J. H. Spencer, &c. The Chapter was opened, and the minutes were confirmed. Bro. W. Smeed P.Z. then exalted Bro. T. W. Adams, Southwark Lodge, 889, working the duties of the three chairs, and afterwards installing Comp. J. H. Button, in his usual perfect manner, that elicited the encomiums of the brethren and visitors. A vote by the Chapter of a P.Z.'s jewel, of the value of five guineas, having been unanimously granted to Comp. Harris P.Z., for his ability in performing the duties of his office, Comp. F. W. Walters, in a very eloquent speech, presented him with the jewel. A suitable response for the valuable gift was given, and the brethren adjourned to slight refreshment, and then separated. The visitors were Comps. E. Gilbert P.S. 1326, and H. Cutress 1326.

**St. James's Union Chapter, No. 180.**—A Convocation of this Chapter was held on Tuesday, the 23rd inst., at Freemasons' Hall, Great Queen Street, Comps. L. Herf Z., Cameron P.Z. Treasurer as H., Smithett J., Reed P.Z., S. E. Knyvett as S.N., W. C. Parsons P.S., Pillin 1st Asst., Gillard 2nd Asst., and Comps. Staden, Smith, G. Bubb, Pink, Colvin, Layland, &c., and P.Z.'s Stonor, Hill, Stacey, Reed and Cameron. The Chapter was opened, and the minutes were confirmed. Bros. Stacey, Hobson, Cook, and Hearp were duly exalted into Royal Arch Masonry by the M.E.Z. and officers, Comp. W. C. Parsons doing the duties very carefully as P.S. The Chapter was then closed, and a very capital banquet followed, where the usual toasts were given. The visitors present were Comps. Baker P.Z., Allen P.Z., Rogers, Mander, W. C. Burrell and Levinson P.Z., Melbourne. The latter Comp., in the course of his speech, said how pleased he would be, on his return to Australia, to state how well the working of the Chapter was conducted, and how hospitably he, as well as the other visitors, had been received.

**Confidence Lodge of Instruction, No. 193.**—This Lodge held its weekly meeting on Wednesday, the 24th of November, at Bro. Chard's, White Hart Tavern, Abchurch Lane, E.C. Present—Bros. J. Tarquand W.M., Reed S.W., Ockendon J.W., Pitt Secretary, J. Constable Treasurer, Walker S.D., Tollis J.D., Biddell I.G., Christopher Tyler. Past Masters—Bros. E. Gottheil Preceptor, Bloomfield, and a very numerous attendance of brethren, upwards of thirty. The Lodge having been duly opened, the minutes of last meeting were read and confirmed, the W.M., in pursuance of the arrangement of the preceding week, which we notified in our last impression, rehearsed the three degrees of the Order. The onerous duty was performed, if not with the strictest accuracy, yet in a manner most fluently, and to the evident satisfaction of all present. Bro. Reed will preside on the next occasion. It is gratifying to perceive so many brethren crowd into a Lodge of Instruction, as it proves an eager desire to become efficient in the duties requisite for advancement. Such gatherings are not only pleasant and instructive, but tend to found and cement friendships amongst men of the most diverse opinions, political or religious, who might otherwise have never had the privilege of meeting and knowing each other. For the information of those who reside at a distance, we may state that this Lodge meets at 7.30, and closes at 9.30 precisely.

**Royal Arch Chapter, Yeovil, No. 329.**—At a Convocation held on Wednesday, 24th November, the minutes of the last Chapter was confirmed. The accounts for the past year were audited and found correct. The ballot was then taken for the officers for the ensuing year, and resulted as follows:—Comp. J. Chaffin M.E.Z., F. Cox E.H., J. Farley E.J., Wynn Wescott E., J. Emblin N., W. J. Nosworthy P.S., H. F. Edgar and A. Price Asst. Sojourners, F. Foan Treasurer, Harvey Janitor. The new Principals were installed by Comp. J. Jacobs P.Z., assisted by Comp. J. Budge P.Z., in a most solemn and impressive manner. The other companions present were Style P.H., Gillard P.H., J. Ryall, Ruegg, R. Damou, T. Sampson and Sharman.

**Merit Lodge, No. 466.**—This Lodge held its monthly meeting on the 15th inst., at the George Hotel, St. Martin's, Stamford. Present—Bros. J. C. Ducombe W.M., D. Bloodworth S.W., W. Ward J.W., H. Knott Sec., J. M. Heward P.M. Treas., H. Norton S.D., Thos. Hare J.D., Thos Booth I.G., A. Coulson Tyler. P.M.'s Bros. Peake, Wright, Oldham, Jones, and many of the brethren were present. Business—Lodge opened in due form with solemn prayer; Bro. Beddeson raised to the sublime degree of M.M.; three candidates proposed for initiation; several propositions were made for furthering the interests of the Lodge, and all business being ended Lodge closed in due form.

**St. John and St. Paul Lodge, No. 615.**—This Lodge held its meeting on Monday, the 10th of November, at the Pier Hotel, Erith. Present—Bros. T. W. Knight W.M. 1107, 913, P.P. G.D.C. Kent, W.M., G. Dyer S.W., Dr. F. Sparrell J.W., H. H. Poole Treas., G. W. Churchley J.D., J. Fletcher D.C., A. Gush Steward, A. Parish I.G., G. Martin Tyler. Visitors—Bros. J. Greig, District Grand Master of Pennsylvania U.S., Ralph P.M. 77, Denham and others. Business—Initiated Dr. Greig of Erith, &c.; raised Bro. Wood. Adjourned to a *recherché* banquet, provided by Bro. Wain of the Pier Hotel.

**Canonbury Chapter, No. 657.**—The ordinary meeting of

this Chapter was held on Thursday last, at Masons' Arms Tavern, Basinghall-street. There were present Comps. Reynolds M.E.Z., Bond J., Cox P.Z., Thomas S.E., Reed S.N., Vincent P.S., and several other members. The report of the audit committee, showing a continued improvement in the financial position of the Chapter, was received and unanimously adopted. There was little other business to transact, and at the close of the meeting the companions adjourned to banquet.

**Panmure Lodge, No. 720.**—This Lodge held its regular meeting on Monday, the 15th instant, at Balham Hotel, Balham. Present—Bros. C. Pulman W.M., Husler J.W., B. Richardson Secretary, Poore Treasurer, Burgess J.D., Steedman Tyler; P.M. Poore. Business—To consider proposition, by Bro. Richardson, which was seconded by Bro. McKay, that a Masonic ball, under the sanction of this Lodge, be given during the ensuing winter, at such time and place as may be appointed, on behalf of the Masonic Charities, and that the Lodge Funds shall not be liable for any payments on behalf of such ball.

**New Concord Lodge, No. 813.**—The regular meeting of this Lodge, proverbial for its perfect working, was held on Thursday, the 18th inst., at the Rosemary Branch Tavern, Hoxton. Present—Bros. H. J. Gabb W.M., Gallant S.W., Salisbury P.M. as J.W., G. Sinclair Treas., W. H. Main P.M. Sec., R. Harper S.D., Dunn as I.G., J. Walisby Organist, T. Bartlett P.M., &c. Business—The Lodge was opened, and the minutes were confirmed. Bros. A. Keast, Jameson, Weeden, and Tiddeman were passed to the 2nd degree. Bro. B. J. R. Keast was raised to the 3rd degree, and Bro. G. O. Webb was initiated, the W.M. rendering the various ceremonies. Bro. Spratt was elected an honorary member. The widow of a deceased brother was relieved to the sum of £10. Bro. Gallant, S.W., announced his intention of acting as Steward at the forthcoming Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons. The Lodge was then closed, and the brethren sat down to a very capital banquet, Bro. T. Bartlett P.M. presiding, and giving the usual loyal and Masonic toasts. Some very excellent singing emanated from Bros. Hicks and Jameson. The visitors were Bros. Petifer, No. 101, and Jones, No. 177.

**Robert Burns Lodge, No. 999.**—This Lodge held its 123rd meeting on Monday, the 22nd of November, at Freemasons' Hall, Cooper-street, Manchester. Present—Bros. W. L. Chew W.M., E. H. Flower S.W., J. A. Infirba J.W., T. H. Jenkins P.M. Secretary and Treasurer, A. Bacon S.D., F. Cooper J.D., J. M. Cranswick P.M. D.C., J. McKinless I.G., J. Lawton Tyler. P.M.'s—Bros. W. S. Brown, W. Gibson, J. Prescott, W. Gouldthorp. Visitors—Bros. T. Hall 1052, C. H. Evans 1147. Business—The minutes were read and confirmed. Bro. Gustav Hersch was raised to degree of M.M., the ceremony being performed by the W.M.

**Burdett Coutts Lodge, No. 1278.**—This Lodge held its meeting on the 18th of November, at the Approach Tavern, Victoria Park. Present—Bros. W. J. Crutch W.M., Wm. Toye S.W., C. K. Cronch J.W., G. Ward Verry Secretary, A. Lazarus S.D., W. T. Christian J.D., C. Birchall D.C., C. Barker Steward, Marx Gross I.G., Grant Tyler; P.M.'s Bros. Ashburner and Hy. Lloyd. Visitors—Bros. R. Pearcey I.G. No. 228, J. Stock J.D. 1178, R. H. Halford J.D. 228, Chas. W. Latham P.M. 190. Business—The minutes having been read and confirmed, Bro. J. Terry was raised to the third degree, and Bro. Evans passed to the second degree. Bro. G. Ward Verry, Secretary, was chosen to represent this Lodge at the next Festival for aged Freemasons and their Widows. Two candidates were proposed, and the Lodge closed.

**Metropolitan Lodge, No. 1507.**—The regular meeting of this Lodge was held on Thursday, the 18th inst., at the Metropolitan Club, 269 Pentonville-road, Bros. Michael W.M. in the chair, Williams S.W., Kingham J.W., Jas. Willing jun. I.P.M., Rose Treasurer, Tims P.M. 177 Secretary, J. Douglas S.D., Scales J.D., Side I.G., Stiles D.C. and Assistant Secretary, Colls W.S., Daley Tyler, and Bros. Jones, Saintsbury, Rogers, Cheek, Gilbert, Rapkin, Hatton, Dunmore, Hipton, J. R. Rogers, Baron Von Tittenborn, J. Tims, Shand, Read, Cavett, Ormiston, &c. The Lodge having been opened, the Secretary read the minutes of the installation meeting, which were confirmed. The following brethren being in attendance, and having shown their proficiency, were raised to the 3rd degree, viz., Bros. Simond, Taylor, Dunmore, Levy, Erwood, Little, Rogers, and Fowler, No. 244, the latter brother by the courtesy of the W.M. Bros. H. Stiles, Solomon, G. Gilbert jun., and Swaagman were passed to the degree of Fellow Craft, and Messrs. E. J. Cave, J. F. Van Camp, H. Lovegrove, P. E. Vanderpump, and G. J. Vanderpump were initiated into the Order. Bro. E. J. Cain, No. 1475, was elected a joining member. Two gentlemen were placed on the agenda paper for initiation, but were, with others, deferred until the next meeting. Bros. Scales and Stiles were accorded votes of thanks for their zeal and assiduity in representing the committee, formed for the purpose of presenting the Lodge with a very faithful and artistic delineation of Bro. Jas. Willing's (I.P.M.) portrait, painted by Bro. Van Tittenborn. A vote of thanks was also unanimously given to Bro. Willing jun. for the very handsomely framed pictures of the Boys' and Girls' Schools he had so generously presented to the Lodge. The Lodge was then closed, and the brethren sat down, in the newly enlarged room, to a very capital banquet, the W.M. presiding, and proposing the usual loyal, Masonic, and other toasts. The visitors were Bros. Walford P.M. 177, Fowler 244, Morris 177, &c., and who, with the brethren, expressed their gratification at the working displayed, and the hospitality afforded them.

**Morecambe Lodge, No. 1561.**—The first meeting of this newly consecrated Lodge was held on Friday, the 5th inst., at the North Western Hotel, Morecambe, Lancaster, Bro. Dr. Moore

P.G.S.B. of Eng., the W.M., opening the Lodge in due form. Messrs. Ward and Bannister were initiated, the working being efficiently performed by the W.M. who was ably assisted by Bro. E. Airey the I.P.M., and Bro. H. Longman 1051 as S.W. Two joining members were proposed, and after a pleasant meeting the Lodge closed in ancient form.

## CONSECRATION OF A NEW MASONIC HALL AT RUTHERGLEN.

ON Friday, 12th November, St John's Operative Lodge, 347, held high festival, to celebrate the consecration of their new Hall, the foundation stone of which had been laid with Masonic honours by Bro. Cunningham in March last. The ceremony was performed by Colonel A. Campbell P.G.M. for Renfrewshire East. The Lodge was duly opened by the R.W.M. Bro. J. Cunningham, F. Murdoch S.W., T. Alston J.W., S. Abbot D.M., D. Smart S.M., Wm. Gardner I.P.M., A. Warnock Sec., Wm. Miller Treas., W. Young S.D., J. Brodie J.D., W. McKecknie I.G., and Bros. Abbot, Richie, Shield, Nichol, Crawford, Robertson and Smith as Stewards. The Hall was quite filled with deputations from the following Lodges: Mother Kilwinning No. 0, Glasgow Kilwinning No. 4, St. Mungo 27, Thistle and Rose 73, R.A. 116, St. Mary 117, Pollockshaws 153, Donny 176, Scotia 178, Star 219, Union 103, Thistle and Shamrock 275, Union 332, St. George 333, Paisley 370, Commercial 360, Clyde 408, Renfrew 426, St. Andrews 465, and the Clydesdale 556, in all above 300 brethren were present, and many Lodges would have sent larger deputations, but the Master wisely limited the issue of tickets to the capacity of the Hall. As soon as the Lodge was opened, the deputation from the P.G.L. were received upstanding; we noticed amongst them Colonel Colin Campbell P.G.M., Lieutenant Colonel Reid as D.P.G.M., J. Caldwell P.G.S.W., J. Gilmour P.G.J.W., Rev. J. Campbell of Eastwood acting as P.G. Chaplain, Bro. Scullard the Provost.

The usual consecration service was then gone through, the hymns and chants being very effectively rendered by the choir belonging to the Lodge, led by Bros. Stibo and Garon, while Bro. J. Miller P.G.D. of Music of the Province of Glasgow presided at the harmonium. The Oration was delivered at the close of the ceremony by the P.G.M., in which, after dwelling on the great antiquity of the Order, he spoke of the wonderful corroboration of our principles, and also of the authenticity of the early Bible records that have lately been furnished by the excavations in Egypt and Nineveh in the cuneiform chiselling impressed on the bricks, now, after the lapse of ages, brought to light. After speaking of the labours in this direction of Sir J. Smith and others, the Gallant Colonel spoke of his own researches in that direction some years ago, and also at the close of last year. Contending that science when rightly studied was not antagonistic to the truths of revealed religion, but was rather a hand-maid to it, and what was not now fully understood would all be made clear when we get to the Grand Lodge above, and to help in the cause of virtue, morality and religion. He had much pleasure in now consecrating this Hall. (Cheers.)

The R.W.M. then thanked the P.G.M. on behalf of Lodge 347 for the honour he had conferred on them in thus consecrating their Hall, he then proposed that Lieutenant Colonel Reid and the other Provincial Officers should be affiliated honorary members of St. John's. After which the Lodge was called from labour to refreshment. The Master gave the usual loyal and Masonic toasts. He then proposed the P.G.L. of Renfrewshire East, and Colonel Campbell. The Lodge had been highly honoured by their presence there on this occasion, more especially when they remember that the gallant Colonel has so lately had royalty for his guest. (Cheers.)

Colonel Campbell thanked the Lodge for the cordial way in which they had received the toast, on his own behalf and that of the P.G.L., all the officers of which he found at all times ready to support him, and it was always a source of gratification to him to attend and perform any of the duties of his office. Allusion had been made to the visit of Prince Leopold to his home, he would therefore take this opportunity of contradicting a rumour that had been spread that the visit had an ulterior view; he could assure it had nothing of the kind, but his younger brother had the honour of the Prince's friendship, and the Prince having expressed a desire to visit him at his home, when that request was made known to him, like a loyal subject, he could only give one answer, and he was glad to be able to inform them that he had the authority of Prince Leopold for saying that he was highly pleased with his visit to Renfrewshire. The next toast was "Prosperity to the Burgh of Rutherglen." Bro. Scullard, the Provost, in replying, congratulated the Lodge and especially its Master in having so successfully carried out their desire to obtain a suitable Hall of their own to meet in. He felt that Masonry was calculated to make men better citizens, and as the head of the municipals of that Burgh, as well as a brother Mason, he was glad to be able to be present to-night, as he believed the erection and consecration of that Hall was calculated to forward the prosperity of their ancient Burgh. The P.G.M. proposed prosperity to 347 and the R.W.M., on whom he passed some high but well deserved eulogiums. Bro. J. Cunningham, in reply, said he had done his best during his term of office to carry out his duties faithfully; in this he had been well seconded by his officers; true, he had had a great deal of extra work in getting shareholders in the Hall, and superintending its erection, but he felt fully repaid to-night when he saw the Hall completed and filled with so many of the most influential members of the Craft from all parts of their own Province and the neighbouring ones of Glasgow. He felt sure that the Hall, with shops below it, would not only give them a Lodge room second to none, but would also prove a financial success, his term of office was just up, but he was proud of the position in which he was able to hand it over to his successor.

Several other toasts were given, but the last train to the city compelled the departure of most of the Glasgow brethren, who returned highly pleased with the evening's proceedings.

## THE DRAMA.

## "Blue Beard" at the Globe.—Theatrical Changes.

AFTER an absence of some months, on their tour in the provinces, Miss Thompson and her company are once more delighting the eyes and raising the laughter of our jaded London audiences. That wonderful burlesque, with which, in September of last year, they opened a triumphant season, is still the chief item in their programme. The *Heathen Chinese*, with his pigeon-English, and his skilful play at euchre, is as amusing as ever in the hands of Mr. Edwin. Mr. Lionel Brough makes as much as ever out of the most terrible, and, at the same time, most contemptible despots. Miss Rachel Sanger and Miss Atherton lend the aid of their bright presence and graceful acting; and Miss Thompson, the most refined and most graceful of burlesque actresses, about whose style there is no vulgar loudness nor shadow of coarseness, is in herself a power sufficient to bear the weight of a much worse burlesque. The piece itself has been so much added to and altered since its production, that we should think very little of the original fabric can remain; but who will cavil at alterations which are for the better, or at additions which introduce the newest topics of interest—from rams and ironclads to Turkish and Egyptian bonds, or the Prince's visit to India, or Mrs. Giucometti Prodiges—there is nothing of public notoriety which escapes notice of some kind; and playgoers will not need to be told that a "topical song" is always very popular. *Blue Beard* is a somewhat curious piece, partly burlesque, partly extravaganza, generally undefinable; but it serves the purpose of keeping the public highly amused, and sending them away in hearty good humour.

The programme at the OLYMPIC has undergone a change during the past week. Will Mr. Neville forgive us if we express a feeling of great relief at the disappearance, we hope for a long period of time, of that eternal *Ticket-of-Leave-Man*? Miss Carlotta Leclercq has appeared as Madame Fontanges in *Plot and Passion*. On Monday next, for the benefit of the popular lessee, will be produced the play of *Buckingham*.

At the HAYMARKET, a new farce, entitled *A Happy Medium*, serves as a prelude to Mr. Byron's comedy, intended, apparently, to show how closely Mr. C. Warner can follow in the footsteps of Mr. Matthews. It has the effect of convincing us, to our sorrow, that there is but one Mr. Matthews on the stage, and that Mr. Warner has small claim to be considered even as his prophet. Mr. Everill plays a testy old gentleman with considerable breadth of humour.

The last ten nights are announced of *A Nine Days' Wonder*, at the COURT Theatre, and on Thursday, 9th December, will be produced Mr. Gilbert's new fancy play, in three acts, under the title of *Broken Hearts*. Mr. Gilbert is not only our best, but also our most promising writer of comedy; he is not afraid to bestow both time and trouble on the ideas of a mind rich in originality, and we are convinced that his best work has yet to come before the public.

*Black-Eyed Susan*, Mr. Burnand's best and most successful burlesque, now strengthens the programme at the OPERA COMIQUE. Fascinating Miss Oliver once more wins the affections of the most awe-inspiring of naval officers, Captain Crosstree Dewar, and Mr. Danvers exhibits his dry humour as Dame Hatley.

On Thursday next, Mr. Mayer will produce at the QUEEN'S a spectacle which was perhaps the most splendid ever seen on the Parisian stage. *The White Cat*, by dint of dresses, scenery, and legs, ran in Paris for over five hundred nights, and we believe that its attractions will, if possible, be augmented.

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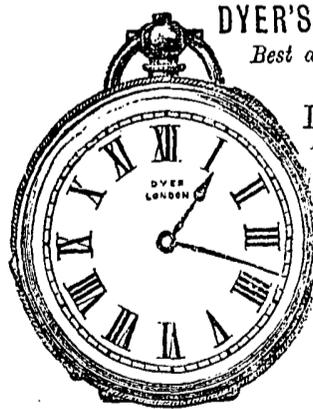
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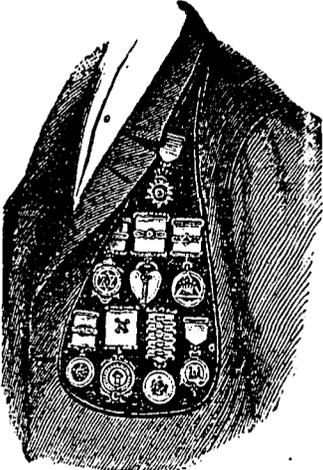
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Printed and Published for the FREEMASON'S CHRONICLE PUBLISHING COMPANY LIMITED, by BRO. WILLIAM WRAY MORGAN, at 67 Barbican, London, E.C. Saturday, 27th November 1875.