

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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THE HOLIDAY SEASON.

IT is usual to regard this as the quiet season in Masonic circles, but the number of important gatherings which have been held during the past few weeks is evidence that even the intense heat, ranging in various places from 100 to 150 degrees in the sun, offers no insuperable obstacle to the success of our meetings. Kent, Surrey, Berks and Bucks, and other Provinces, have held their annual Grand Lodges, and in each and every case the event has passed off most successfully. Then there was the launching of the Masonic Lifeboat at Clacton-on-Sea, at which, by the way, the brethren seem to have been utilised, and then left to "shift for" themselves by the Local Committee, men of the parochial order of mind, who appear to have thought the Masonic show was got up specially for their pleasure. And now the American Knights Templar are being received in a fraternal spirit of hospitality, worthy of the society in the old country. But these *réunions*, agreeable, and indeed, necessary as they are, must hardly be taken to imply a very serious amount of labour, though at most of them certain business is transacted. The meetings of P. G. Lodges bring the members of the different subordinate Lodges together, so that they learn to know something of each other, and the banquets which follow the work of the Lodge still further promote this good fellowship. The chief evidence that we have, that now is the holiday season for Masons as for other folk, will be found in the numerous excursions which are made, when the brethren of this or that Lodge sally forth to some suburban or outlying resort, in company with the lady members of their families, and thoroughly enjoy themselves. We should like to see this wholesome custom more generally prevalent. We believe in these summer excursions, we know how "jolly" they are, how genial is the spirit which animates all present, how sincere is the regret when the inevitable time comes for the Lodge and its visitors to disperse. Moreover, the railway companies offer so many facilities for the conveyance of parties to those more distant country places, which it would be impossible to reach by any other less rapid mode of conveyance, and they so considerably watch over the comfort of their passengers, that we hope in time to find arrangements made by every Lodge for a summer meeting of this friendly and informal character. We have but to take up the time tables of the Midland, the Great Western, the London and South Western, or others of the principal companies, and we shall find every facility for travel inland or to the seaside; and when the goal of the journey is reached, the Lodge must be composed of strange members indeed, if they cannot find a convenient hostelry, or if they have not been able to, or cannot make arrangements for a pleasant dinner. It is this social aspect of the question which makes Freemasonry so intensely enjoyable and so thoroughly worthy of support and appreciation, and thanks are due to the enterprise of our principal railway managers, seeing that the opportunities in these days for out-door enjoyment of the character we have described are most numerous, and should be turned to account at all time. We commend these few remarks to the notice of those Lodges which indulge not in summer banquets. We think such meetings should be more general, and considering the conveniences of travel in these days we see no reason why they should not be held as regularly as the installation meetings. Not that we mean to place a dinner on the same level with an important Masonic ceremonial—far from it; but the meeting for pleasure will

supplement the good work done in the Lodge. It will strengthen the feelings of brotherhood among the members; and just as it is rightly held to be a necessity that the anniversary festival of one of our institutions should take the form of a banquet—for a good dinner and generous wines have a way of their own of opening men's hearts and loosening their purse strings—so we think that brethren will be more cordial when they meet in Lodge, if they occasionally fraternise at pic-nics and elsewhere outside it.

VISIT OF AMERICAN MASONIC PILGRIMS.

THE Mary Commandery Pilgrimage, with their ladies, arrived in York *via* Leeds on Wednesday evening, 24th July, and on Thursday were formally received and welcomed by their brethren of that city. Ever since their landing in Ireland, on the 15th inst., this "Pilgrim's Progress" has been of an almost triumphal character, the Masons everywhere greeting them in such a marked manner as to show the true fraternal spirit which animates the minds of the brethren of the mystic tie. At Londonderry they were welcomed by the Provincial Grand Lodge of Londonderry and Donegal, under the presidency of Sir Wm. Miller, and were entertained at supper. A number of ladies were present, who presented each guest with a bouquet of flowers, to which was attached a card bearing the Derry arms and the words *cead mille failthe*. Belfast and Dublin accorded equally hearty welcomes, and when Scotland was reached the brethren of Glasgow and Edinburgh held out the right hand of fellowship in a similar manner. In Freemasons' Hall, at Edinburgh, on the 23rd ult., they were received by the Deputy Grand Master and a number of the Officers of the Grand Lodge of Scotland, including the Grand Secretary, Bro. D. Murray Lyon, Col. Robeson U.S. Consul, and many others. A number of Masters and Past Masters of Lodges were also present. The American visitors were warmly welcomed, the D. Grand Master individually greeting each brother. After the closing of the Lodge refreshments were served. The toast of the evening, given from the chair, was "The Mary Commandery of Knights Templar," of which body most of the Pilgrims are members. Bro. C. E. Meyer P.E.C., Grand Recorder of the Grand Commandery of Pennsylvania, in responding, said, It was the first time, to his knowledge, that a Grand Lodge of Free and Accepted Masons had recognised a Commandery of Knights Templar, comprised altogether of Freemasons though it was. The party left Edinburgh for Abbotsford the following morning, and arrived in Leeds on Wednesday afternoon, where they were met on the platform by Bros. T. B. Whytehead, J. S. Cumberland and J. Welburn, of York, who had come over for the purpose, and after dinner at the Queen Hotel, and an inspection of the Masonic Hall, George-street, and the ruins of Kirkstall Abbey, the rail was resumed, and the journey to York made in saloon carriages, specially despatched from York by Bro. J. Welburn, Superintendent of the Passenger Department of the N.E. Railway, for their accommodation. On the platform they were met by a further party of Past Masters and brethren of the Eboracum Lodge, and at once took up their quarters at the New Station Hotel. On the following morning at 9-30, a start was made for the city, and, under the guidance of Bro. T. B. Whytehead, who was ably assisted by several other York brethren, the chief objects of Masonic and Archaeological interest were visited. The Bar Walls, the ruins of St. Mary's Abbey, and the Museum were inspected, after which a move was made to the Masonic Hall, Duncombe-street, where, by order of the W.M. of the York Lodge, No. 236, the old MSS., minute books, and other Masonic relics were laid out upon the table. Bro. Wm. Valentine W.M. was present, and was assisted by Bro. J. Todd P.M. in exhibiting the curiosities to the visitors. The Cathedral was the next point visited, and here, by permission of Bro. Dr. Monk, an organ recital from the Oratorio of Solomon was given by Mr. M. Monk, and the powers of the magnificent instrument were well displayed. In the vestry of the Minster the Saxon drinking-horn of Ulphus, the Saxon coronation chair, and other most valuable relics were seen, and then the old Crypt, the traditional scene of old Operative Masonic meetings, and the Chapter House, the most perfect specimen of Gothic work in the world, were viewed successively. This brought half the day to a close, and at one o'clock eight open carriages were in waiting to convey the Pilgrims to the Merchants' Hall, in Foss-gate, interesting as the place where Drake

gave his oration in 1726 as J.G. Warden of the Grand Lodge of All England. Driving thence through Walmgate Bar, which still possesses the barbican, the old gates and the portcullis, the walls were skirted, outside the ramparts, to Castle Mills Bridge, the site of the old corn mills of the Knight Templars, past York Castle and Clifford's Tower—where the Yorkshire Templars were immured at the suppression of the Order, and secretly examined by Archbishop Greenfield—and crossing Ouse Bridge, the travellers arrived at the Queen's Hotel, where the Eboracum Lodge, No. 1611, has its rooms, and here they were received by its members with all heartiness. A champagne luncheon was set out in the body of the Lodge room, and the Lodge having been opened by the W.M., Bro. T. B. Whytehead, the Senior and Junior Wardens, Bros. J. Spite Cumberland and C. G. Padel, and the rest of the Officers being in their places, the W.M. briefly expressed the deep pleasure experienced by himself and brethren at thus being able to extend the right hand of fraternal greeting to their Transatlantic visitors. The Lodge was then called off from labour to refreshment, and the ladies of the American party were introduced by the M.C. Bro. G. Simpson and several brethren, and all sat down to a most elaborate luncheon, provided by Bro. H. Churchill. Several objects of great Masonic interest were exhibited on a pedestal in the centre of the room, amongst them being the old silver loving cup of the Grand Lodge of all England, the Black Letter Bible used by the same body, with an inscription on the title page recording the fact; also the square and twenty-four inch gauge, the latter engraved with the names of the Master and Wardens, and the date 1663; also a very large powder flagon, formerly the property of a Dutch Lodge, and bearing the date 1694. Amongst the guests invited to meet the visitors were Bros. the Rev. Wm. Valentine W.M. 236, J. W. Woodall 31st P.M. 200, S. B. Ellis P.M. 1239, &c. At the conclusion of lunch the ladies retired, and the Lodge was called on again to labour, and duly closed. Several of the York brethren then escorted the ladies to afternoon cathedral service, whilst the American Knights Templar, of whom there were nineteen, mustered at the Masonic Hall, where an emergency meeting of the Ancient Ebor Preceptory, No. 101, of York, had been called for four o'clock. At that hour the Preceptory was opened by the E. P. Sir Knight Wm. Valentine, and immediately afterwards the American Sir Knights entered in full clothing, and were received under the Arch of Steel, and afterwards saluted. Companion Thos. Thompson, of the Humber Chapter 57, having been duly elected, was then admitted, received, and installed a Knight of the Order, the ceremonies being worked by E. Sir Knights T. B. Whytehead as E.P., J. W. Woodall P.E.P. as Prelate, W. Lawton P.E.P., T. Cooper P.E.P. as Sub-Marshal, and Sir Knights T. B. Prissick Constable, J. S. Cumberland Marshal, P. H. Rowland Chamberlain, J. G. Croft Herald, G. Simpson Capt. of Guards, G. H. Simpson Orgst., J. Ward Equerry. Before the conclusion of the ceremonies E. Sir Knight C. E. Meyer, G. Recorder of the Commandery of Pennsylvania, presented to the Preceptory, on behalf of Sir Knight John Dornan, a very beautiful and valuable Templar Sword, one of the first ever worn in the United States, and expressed a wish that it should be used in giving the accolade to candidates. E. Sir Knight T. B. Whytehead replied, thanking Sir Knight Dornan, in the name of the Preceptory, for a gift which would ever remind them of that day and of the guests whom they rejoiced to honour. Each of the English Knights was then invested by E. Sir Knight Meyer with a Pilgrim's jewel in bronze, specially struck for the occasion. Amongst the Visitors present were Sir Knights C. Jackson E.P., J. C. Martin, H. Maddison and T. Ness, of the St. Cuthbert's Preceptory, Darlington, W. Beanland P.E.P. Faith 13, S. Middleton and J. Winfindale Geoffrey de Bouillon 91, S. B. Ellis E.P. De Furnival 66, T. M. Richey Calpe 60, &c. The alms having been collected, the Preceptory was closed, and the installed Preceptors retired under the Arch of Steel. At seven o'clock a grand banquet was given by the members of the Ancient Ebor Preceptory and Priory of Malta to the American Visitors and their ladies, at the Station Hotel. A novel feature in the entertainment was the introduction of ladies by the brethren, and the consequence was that the whole of the available seats were taken up and the room was quite filled. Collars and jewels of the Christian degrees were worn by those present, and the room was tastefully decorated with suitable adornments. Behind the chair were the American and English ensigns crossed, the Beauseant and Vexillum Belli of the Ancient Ebor Preceptory, and the banners of several of the members, whilst in the centre was a large star of Templar swords, bearing in the centre the ancient motto of the Order—"Vent—Dieu—Saint—Amour." At the opposite end of the room were the two national flags and the banners of St. John of Jerusalem, Palestine, Rhodes, and Malta, with members' banners, whilst over the centre door were the Star and Cross of the Order, with the motto—"In hoc signo vinces." The banner of the Eboracum Conclave of the Red Cross of Constantine was also suspended behind the chair of the M.P.S. Bro. T. Cooper, and American and English National flags were grouped about the walls and pillars. The dinner was of a most excellent character, supplied by Bro. Duret, manager of the hotel. As the procession moved in to dinner the band of the 4th Royal Irish Dragoon Guards, who were present by kind permission of Bro. Major T. B. Shaw-Hellier, played a Grand March, founded on "Hail Columbia," and arranged by the bandmaster, Bro. W. S. Smith, and during dinner performed a beautiful selection of music. The chair was occupied by Bro. the Rev. W. Valentine E.P., and the vice-chairs by Bros. Major Prissick and J. S. Cumberland, Bro. T. B. Whytehead P.E.P. acting as Director of Ceremonies. The toasts of the "Queen, the Patroness of English Masonry," and "The Prince of Wales, Grand Master of the Temple," having been gracefully given from the chair and warmly received, Bro. J. W. Woodall, P.G. Constable of N. and E. Yorkshire, gave "The Great Prior of England Lord Skelmersdale, the Sub-Prior, and the Great Officers and Officers," coupled with the name of Bro. T. B. Whytehead, which was received with great applause, and responded to by Bro. T. B. Whytehead, G. Captain of Guards England. Bro. T. B. Prissick, Constable of the Ancient Ebor, then gave "The Provincial Prior

Lord Loudesborough, the Sub-Prior, and the P.G. Officers and Officers," which, in the unavoidable absence of Bro. J. F. Holden, Sub-Prior, was responded to by Bro. J. W. Woodall P.G. Constable. Bro. T. B. Whytehead then gave the toast of the evening, "The Members of the Mary Commandery, No. 36, Philadelphia, and the rest of the American Visitors," a toast which was received with the greatest enthusiasm. Bro. Whytehead said he felt at that moment in the position of one who had achieved a great triumph. When six months ago Bro. C. E. Meyer had written, announcing the coming of the party, he made up his mind that York must take a prominent part in welcoming those western brethren who have always regarded with peculiar veneration "Ancient York Masonry." In carrying out his ideas, he had met with great difficulties, and even opposition, but on the other hand there were several true hearts who had well supported him, and when he looked around him and back upon the day they had spent, he had no feelings left but those of gratification, and he experienced the crowning pleasure of that day when he offered for their acceptance the toast of the members of the Mary Commandery and the rest of the American Visitors, and coupled with it the name of his friend Bro. C. E. Meyer. Bro. Meyer in responding, alluded to the prosperity of the Templar Order in America, and mentioned that in Philadelphia alone there were seven Commanderies, and that in the Mary Commandery alone there were 450 members. He, in return, proposed "Prosperity to the Ancient Ebor Preceptory," and prophesied for it every success under its present active and able management. He at the same time, in the name of the Mary Commandery, presented the Ancient Ebor Preceptory with a magnificent silk banner, richly embroidered with gold, and exquisitely finished. This toast was suitably replied to by Bro. W. Valentine E.P., and Bro. P. H. Rowland then gave "the English Visitors," who were very numerous, and Bro. Ellis E.P. of the De Furnival Preceptory, Sheffield, replied. "Prosperity to the City of York," was given by Bro. D. Sutter P.E.C., and responded to by the Right Hon. the Lord Mayor of York, Bro. Wm. Varey, who in return proposed "Prosperity to the City of Philadelphia," a toast which was received with great cheering. Bro. M. R. Muckle P.E.C., Grand Treasurer of the Grand Commandery of Pennsylvania, responded, very happily alluding to the cordial relations between the countries, and especially as exemplified in the noble reception they had met with that day. "The Ladies" were proposed by Bro. Ald. Terry, and responded for by Bro. C. D. Barstow, and after the toast of "Prosperity to Masonry throughout the World," given by Bro. J. S. Cumberland, Marshal of the Ancient Ebor Preceptory, Bro. J. Ward gave the Equerry's toast, and the formal proceedings were brought to a close in a most fraternal manner. Several additional toasts were afterwards proposed, amongst them being the health of the Lady Mayoress of York, who with many other York ladies, was present at the banquet. Bro. C. G. Padel presided at the piano, and between the toasts songs were given by Bros. J. S. Cumberland, J. E. Wilkinson, G. C. Lee and others. The following is a list of the American brethren present:—Bros. C. E. Meyer P.E.C. (Mary), D. Sutter P.E.C. (Mary), G. T. Conrade (Mary), C. Matthews (Mary), J. Borden (Mary), T. A. Harris (Mary), H. E. Wendel (Mary), C. W. Packer (Mary), C. W. Seary (Mary), J. Heiss (Mary), W. McCarter (Mary), J. Dornan (Kadosh), W. J. Norris (St. John's), C. Johnson (Morton), J. A. Bickel (Chasseur), J. S. McKinlay (Kensington), D. A. Davison (No. 2 New Haven), E. White (Chasseur), M. R. Muckle (Philadelphia), Thos. Kelsh, L. G. Drake, J. V. Gotwaltz, the party being conducted by Bro. W. E. Franklin P.M. P.P.G.D. Durham, agent to Messrs. Cook and Son. The following members of the Ancient Ebor Preceptory were present at the banquet:—Sir Knt. W. Valentine E.P. W.M. 236 and P.P.G. Chaplain, W. Lawton P.E.P. P.M. 236 and P.P.G. Registrar, Thomas Cooper P.E.P. P.M. 236 and 1611 and P.P.G.D.C., T. B. Whytehead P.E.P. and W.M. 1611, T. B. Prissick Constable, J. S. Cumberland Marshal, J. Godfrey Croft Herald P.M. 123 and P.J.G.W., P. H. Rowland Chamberlain P.M. 237 and P.P.G.D., Geo. Simpson C. of Lines and 236 and 1611, G. H. Simpson Organist and 236 and 1611, C. Palliser and P.M. 1337, J. Keswick and 236 and 1611, E. Houlden and 236, J. Terry and 236, J. Ward Equerry and 236; and the following Visitors, J. W. Woodall P.E.P. Geoffrey de Bonillon Preceptory, Scarborough P.M. 200 and P.P.G.W., S. Middleton Geoffrey de Bouillon, S. B. Ellis E.P. De Furnival, Sheffield, and P.M. Wentworth 1239, T. M. Richey Calpe Preceptory, Gibraltar, and 199 and 278, C. Jackson E.P. St. Cuthbert's, Darlington, T. Ness St. Cuthbert's, H. Maddison St. Cuthbert's, J. C. Martin St. Cuthbert's, Wm. Beanland P.E.P. Faith, Bradford, R. W. Hollon P.M. 236 P.G.S.B. Eng., E. T. Clark W.M. 910, G. Balmford 1611 and P.M. 236 P.P.G.O., C. Foster P.M. 1311, T. J. Wilkinson S.W. 1416, G. C. Lee 1611 and S.W. 1230, C. G. Padel J.W. 1611 and 236, Capt. L. Murphy J.W. 295 (I.C.), W. Varey 236 (Lord Mayor of York), H. Churchill 1611 and 236, W. T. Gowland 236, Robert Walker 1611, G. H. Hebblethwaite 1611, J. E. Wilkinson 1611, Geo. Cattell 236, C. D. Barstow 236, W. P. Husband 1611, F. Valentine 1593, J. Wilkinson (Town Clerk) 236, J. Welburn 236, J. Blenkin 1611, W. E. Clark 910, W. H. Sampson 236, J. R. Jackson 1611, R. H. Hartley 236, A. T. B. Turner 1611, J. Church 317, J. T. Wilson 236, T. D. Smith 1611, Captain A. T. S. Lowe 823, P. Matthews 1611 and 236, J. G. Turner 236, F. J. H. Bellringer 509, C. Blackstone 1611, J. Shilleto 236 and 1611, J. Kirby Sec. 236, S. Border 236, W. Hill 1611, G. Irving 1611, J. B. Somerset 295 (I.C.), Jas. Pedley 295 (I.C.), J. Tissiman 236, C. Walker 236, J. Ayre 236, T. Humphries Assist. Sec. 1611. The Lord Mayor attended the banquet in state, with his Sword and Mace Bearers; and the "Baubles," together with the ancient Cap of Maintenance, were objects of interest to the Visitors. Many letters of apology for non-attendance were received, and at the last moment several brethren who had accepted invitations were unable to be present, Bro. B. Wormald P.E.P. 101, York, being prevented by severe illness. Altogether the party consisted of 126. The Lord Mayor of York had invited the party to an early lunch at the Mansion House on Friday morning, but the arrangements of the Pilgrims did not admit of their accepting the invitation.

On Friday morning there was a good muster of York brethren on the railway platform to wish good speed to their parting guests, who were leaving for Sheffield. On arrival at that place they were entertained at luncheon at the railway station, and afterwards taken in carriages to see some of the most important local manufactories. In the evening there was a united meeting of the Britannia, Royal Brunswick and Wentworth Lodges, at the Surrey-street Masonic Hall, when a Lodge was opened and the visitors formally welcomed, and the ceremonies of the first degree worked for their benefit. Afterwards there was a very handsome supper in the banquetting room, at which the Americans were the guests. On Saturday the party visited Chatsworth, and in the evening proceeded on to London. Here on Wednesday the party were entertained at dinner, in company with many members of the English Grand Lodge, at Freemasons' Hall, Great Queens-street. The English brethren were represented by Sir John Bennett No. 1 Lodge, J. B. Monckton (Town Clerk of London) President of the Board of General Purposes, Colonel Creaton, F. A. Philbrick (Recorder of Colchester), Dr. Jabez Hogg, Rev. A. F. A. Woodford Past Grand Chaplain, Joshua Nunn, Colonel Peters, P. de Lande Long, J. Terry Grand Warden of Herts, Hyde Pullen, Magnus Ohren, John Boyd. Bro. Kenning presided. The toast of "The Queen" was greeted by the assembled company with enthusiasm, as was the toast of "The President of the American Republic." The Prince of Wales, as the Grand Master of the English Masons, and the Grand Masters of the American Grand Lodges were likewise toasted, and in the course of the speeches the warmest unity of feeling was expressed on the part of the American Masons towards the Mother Grand Lodge—that of England, and the Americans took the opportunity of testifying their sentiments of deep gratification at witnessing the work of ancient operative Masons in the land of their progenitors, some speaking most enthusiastically of the temples of religion and architectural art existing in the Abbeys of Westminster and St. Albans. The chairman was also toasted. The Americans paid a warm compliment to the organisation of the Masonic Charities of England. On Thursday morning the Pilgrims left for Brighton *en route* for Paris.

SOC: ROSICR: *in Angliâ.*

YORKSHIRE COLLEGE.

"ON ELEMENTAL MATTER."

A Paper Read before the Members of the College, at their Meeting, in Sheffield, on the 23rd April 1878, by Frater Thos. Blair, Herald.

"Non crux sed lux."

R. W. CH. ADEPT AND FRATRES,—

AMONGST the occult sciences practised by the old Rosicrucians, the chief was Alchemy—what we now call Chemistry, the study of the properties and relations of elemental matter.

Alchemy was practised by the Egyptians, Arabians, and Persians, long before the Christian era; indeed, we may claim old Tubal Cain himself as the pioneer of the science. Originally the ally of superstition, of magic and astrology, it became later in its career the associate of medicine, until in the vigour of its growth it became what it now is, one of the noblest of the physical sciences.

The first theory of elemental matter was the Aristotelian, which supposed all matter to be of one kind, but combined in varying proportions with either or any of the four elementary properties—Earth, Air, Water, and Fire. Later it was held that there were five elementary properties—Mercury or Spirit, Sulphur or Oil, Salt, Water, and Earth.

With such theories as guides, it is easy to see that the doctrine of transmutation of metals was one of great plausibility. It was supposed—nay, freely acknowledged—that there was in existence a virgin earth, the matrix of pure gold, from which could be obtained a spirit, oil, elixir, or stone, called the Philosopher's Stone, which should cleanse all base metals of their impurities or diseases, and thus transform them into their perfected state,—that of pure gold. It was held that gold was the perfect element, all others being gold diseased or contaminated with sulphur, water, or fire. So it followed that by the removal of certain matters, the base metals might acquire the properties of the noble metals, silver and gold.

"Since yeast," argued the ancients, "setteth in ferment, and changeth the juices of the plants into the youth-giving and life-invigorating *aqua vitæ*, expelling all impurities, so doth the Philosopher's Stone transmute many times its weight of base metal into the purest gold."

It is astonishing as well as amusing to find how much these old philosophers professed to know of the properties of that visionary substance for which they were ever seeking, but never finding.

"Lulley and Geber, and the learned crew,
That loved to talk of all they could *not* do."

One of the most accomplished of these dogmatic dreamers, Isaacus Hollandus, says:—"When once we have obtained (ah! when once he had!) the Adamic earth, whose discovery is dependent on certain conditions known to the initiated alone, *the rest is mere child's play*;" and this old sayer of that which is not goes on to tell exactly how it is done, in a jargon of symbols, of Latin terms and egotistical ravings, one of the most matter-of-fact falsehoods ever written.

The notion that the Philosopher's Stone purified and cured the baser metals of their diseases ultimately gave rise to the notion that it also possessed the power of healing all the diseases incidental to humanity, and of restoring youth to the aged. Raymond Lully, Arnold of Villanova, and Isaacus Hollandus, outdo each other in their praises of its healing virtues. Hollandus, in his "Opus Saturni" says, "a portion of

it, the size of a grain of wheat, should be laid in wine and then given to the patient. The action of the wine will penetrate to the heart, and spread itself through all the juices. The patient will sweat, and thereby become, not more weary, but even stronger and more cheerful. This dose should be repeated every ninth day, when the patient shall think he is no longer a man, but a spirit. He shall feel as if he were nine days in paradise, and living on its fruits."

But as a writer of "wilful misstatements," one Solomon Trismosin beats Hollandus easily. He maintains that when an old man he renewed his youth by means of one grain of the philosopher's stone. His yellow wrinkled skin became smooth and white; his cheeks rosy; his grey hair black; his back, bowed with age, became erect; and, as if this were not enough at once, he asserts that he restored perfect youthfulness to ladies ninety years of age. What a business Solomon could have done nowadays!

But out of evil good often comes. This supposition that the Philosopher's Stone possessed healing powers, brought about that inestimable alliance of chemistry and medicine which has been of incalculable good to both.

For fifteen centuries this quest for the Philosopher's Stone,—a myth,—was the means of promoting the progress of chemistry, in a manner which, perhaps, no other impulse could have effected. Strange how much mankind has benefitted by that sordid passion so deeply rooted in our nature,—the desire for gold—

"Saint seducing gold!"

How few, how very few, instincts are stronger; the desire is there, and to gratify it men are content to—

"Scorn delights and live laborious days,"

to brave dangers and difficulties, even death itself. For this quest was but the hankering after what has been called the possession of the three utmost desires of a refined sensuality—"Gold, health, and long life." To this sordid passion the exalted positions of medicine and chemistry among the sciences to-day are mainly due.

In their blind pursuit, these old Alchemists were but fact-accumulators; gropers in the dark, with no guide save their own fantastic theories. In their persevering, but always unsuccessful efforts, they stumbled on many a discovery which in its later fruits has benefitted mankind far more than ever could the attainment of their desires. In many similar pursuits of an imaginary good, the same fact holds—as witness the discovery of America in the attempt to find a Western passage to the Indies; some incidental discovery proves more valuable than ever the attainment of the original object could become.

We, in these later days, are possessed of the true Philosopher's Stone, the *elixir vitæ*, for which the ancients sought. It is the science of chemistry. By its aid we accomplish all for which they sought. We turn base earth, rubbish, refuse, filth, into valuable compounds, which, by the aid of commerce, do in very deed become changed into gold. By its means, too, we increase the fertility of our lands; we add to the comfort and felicity of mankind; we prolong life, and cure diseases, by studying the phenomena of health and disease. Thus in ample measure accomplishing all for which the old Alchemists hoped and dreamed.

In their search after gold the old Alchemists were alternately caressed and persecuted by the authorities. Henry VI. of England, in four decrees (1423), summoned all doctors, nobles, professors, and clergymen, to devote themselves to the art as a possible means of paying off the debts of the State, this they most loyally did, and with wonderful success. It is significant, however, that just at this time the Scottish Parliament found it necessary to organise a system of excise to guard against the importation of *base coinage from England*.

This branch of the art of transmutation is still practised, mainly in Birmingham, *not* by members of the Rosicrucian Society, *nor* by invitation of the Crown. We now call this art "Coining or Smashing!"

The discovery of the art of making porcelain, till then a secret known only to, and jealously guarded by the Chinese, was made by an adept at Dresden, who was imprisoned by Frederick, Elector Palatine, and ordered to convert a large quantity of lead into gold.

Many, if not all of the reputed cases of transmutation of base metals into gold must have been effected by the superficial deposition of gold, or similarly coloured metal, like gilding, or electroplating.

The ignorance and cupidity of people generally afforded a very wide field, and a very green field too, for these adventurers. They practised their mysteries at the various courts, and often carried off honours and riches as their reward; but like other "artful dodgers," they got caught at last, when, as a rule, they were handed over to the polite attentions of the Court Hangman, who practised *his* art of transmutation upon them, previously clothing his apparatus and his patient in tinsel. Others, who were believed to possess the secret, were imprisoned and tortured, to induce them to divulge, and here, as elsewhere, the making of martyrs was put forward as a strong argument in favour of the truth of their pretensions. It has been stated that to ensure the success of a faith, it is necessary to have "prophots, martyrs, and miracles;" these they had, or professed to have.

As these old philosophers went on accumulating their facts, it became inevitable that, sooner or later, a new theory of elemental matter must be originated. The earnestness of the quest for the philosopher's stone was the means by which was proved its utter futility, and it was reserved for one of our own countrymen to propound a new theory. This was Robert Boyle, who was described on his tombstone as "Father of Chemistry, and brother of the Earl of Cork." He pointed out that there were numerous elements, each separate, distinct, inconvertible, and intransmutable. He, too, pointed out that scientific investigations were valuable for their own sake, apart from any commercial or utilitarian object, and also that chemistry was too noble a science to be the handmaid even of medicine.

Here then started a new era. The discovery of oxygen in 1774,

and the brilliant researches of Sir Humphrey Davy, in the early part of the present century, on the dissociation of matters till then regarded as elements, advanced the science in an immeasurable degree. From Davy's time up to twenty years ago but few bodies were added to the list of elements, when the discovery of spectrum analysis added five to the list, a sixth was discovered by other means last year, making the number sixty-five at present.

By means of the spectroscope we are enabled to ascertain what elements are burning in the sun, the stars, and the nebulae. We are also able to extend our researches outside our own globe by examination of the meteorites which have fallen on the earth from time to time. It is a remarkable fact, that in no case has any element yet been even suspected to exist, which we do not find in our own planet.

Now, there is implanted in the mind of man a desire to systematize or classify all facts with which he becomes acquainted. This is the origin of scientific method, it is the scientific faculty. When we hit upon a new fact or idea, we immediately proceed to classify it, by connecting it with some other facts or ideas already in our possession. If, however, the new fact or idea is incapable of such classification, we regard it as anomalous, or wait for some connecting link to turn up. This is the instinct which leads us to classify individuals into families, families into nations, and nations into races.

Now the old exploded theory, which held all matter to be one, seems to me to have gratified this yearning for unity. But our modern theory, and our formidable list of sixty-five elements, seem to me a misfortune; and the trouble is, that like an increasing family, it gets worse year by year. And further, in nearly all other such cases we have been able to gratify our desires for unity. For instance, in the case of the physical forces, their oneness has long been conclusively proved; and not only their unity but their perfect correlation and transmutability. This fact, added to the recent discovery of the oneness, and transmutability of the three states of matter, viz., solid, liquid, and gaseous—proving that under certain circumstances all matter may be made to assume the solid state—seem to me very strong arguments that our sixty-five elements may some day be cut down to very few, if not to one. Added to this, we find that of the sixty-five, only eighteen or twenty are, so far as we know, of any utility in the economy of Nature. We find four of them in the air, thirty in the sea, all sixty-five in the solid mass of the globe, and some thirty of them have been found, or their probable existence has been demonstrated in the sun, stars, comets, and nebulae.

The examination of each has been so strict and exacting, that there are few grounds for doubting the elemental functions of each one, two of them indeed have never been seen, and many of them are only to be found in museums or laboratories. And every improvement in our methods of analysis usually brings new ones to light, but occasionally proves that one of the old ones is a compound.

It seems therefore, somewhat bold to allow one's imagination such a slight as to think of the unity of matter under such adverse circumstances. But it is perhaps only in a speculative society like this that one could venture on such ground, since here we are, fortunately, not bound by the hard matter-of-fact principles of experience and demonstrative proof, which prevail in other learned societies.

23rd April 1878.

THOMAS BLAIR.

PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.

MEETING AT SHEFFIELD.

THE Quarterly Meeting of Provincial Grand Lodge was held in the Masonic Hall, on 24th July. The Preliminary Lodge was opened by Bro. Dr. Thomas W.M., of Wentworth Lodge. The Provincial Lodge was under the presidency of Sir H. Edwards, Bart., who, in reply to the usual salutation, said:—You may well imagine I find it far from easy, in any corresponding language, to express my deep and grateful sense of the kind and hearty salutation with which, for the third time, you have greeted me in Sheffield. I thank you, Officers and Brethren of the Province of West Yorkshire, for this cordial welcome to Provincial Grand Lodge. It affords me the liveliest satisfaction personally to be again invited to preside at these quarterly gatherings. Provincial Grand Lodge has always been received with open arms by the Sheffield and Rotherham Lodges, and our obligations are due to the W.M., Officers and Brethren of the Wentworth Lodge, under whose banner we are now marshalled, for the excellence of their arrangements for the summer meeting of the Craft. The Wentworth Lodge is, I believe, an offspring of Britannia, and was consecrated on the 7th December 1868, by our lamented Past D. Prov. G.M. Bro. Bentley Shaw. It has, year by year, gone on steadily increasing its numbers, until it has now 76 members on its roll. The brethren of this Lodge have most creditably exerted themselves. During the past three years they have secured a Life Governorship in each of the Masonic Charities. (Applause.) So much interest has been taken in the Sheffield Masonic Hall that all the present available capital of the Wentworth Lodge has been appropriated towards the cost of this handsome edifice. Moreover, many of its members have become R.A. Masons. Brethren, I have accepted, what I consider virtually a command from H.R.H. the Prince of Wales, the office of Prov. Grand Supt. of R.A. Masons for West Yorkshire, rendered vacant by the death of Comp. Bentley Shaw, and I hope to have the honour of meeting the Companions of this Province in R.A. Chapter assembled in this Hall some time during the months of October or November. I am glad to be informed that, despite the general depression of trade, on looking over our charity contributions, this lassitude in commercial matters has not had

a corresponding depression in your voluntary contributions to the Masonic institutions. This Province, through the energy of its Charity Committee, has still been able to maintain, at the April election of candidates, its old successful prestige. I commend to the consideration of the Lodges the circular of the Charity Committee to raise the sum of £1,050 for a presentation in perpetuity to the Royal Masonic Institution for Girls, and to be called the "Bentley Shaw Presentation." I have headed this subscription with a donation of £50. You are aware this Committee has carried out the munificent project of my Deputy Bro. Tew, and that the West Yorkshire chair is endowed for the annuitants' fund with 40 votes, and for the Gills' School with 25 votes, in lieu of the votes lost by the death of Bro. Shaw. My Deputy informs me he will be shortly called upon to establish another Lodge in Sheffield, which is to be presided over by that veteran P.M. Bro. Hay, and that two other Past Masters from each of the other two Lodges have been invited to become Hon. Past Masters of this 4th Lodge in Sheffield. This is presumptive evidence that perfect harmony prevails between the several Lodges here, and which is further consolidated by the frequent interchanges of visits paid by the respective Lodges to one another. May the four Lodges maintain this old and beautiful spirit of the Craft by perpetuating this identical concord, the very bond of peace and brotherly love, in having identical bye-laws, identical fees, and identical fellowship. I cannot pass on to another topic without alluding to the death of that lady, whose hospitality, at Stanton-in-Peak, the brethren in Sheffield have frequently enjoyed; and glad this Provincial Grand Lodge is not deprived of the presence of the Senior Grand Warden to-day. There is just another allusion I wish to make which must, I think, be gratifying to the Freemasons of West Yorkshire; it is the creditable display which this Province makes in the Universal Exposition of the French at Paris; and that the British exhibitors were the first in readiness to display their contributions on the day of opening, 1st May. This circumstance must have been gratifying to our Royal Grand Master the President of the English Section. Perhaps that which most touched the hearts of the French people was to see at their third Exhibition not only the representatives of all that was eminent in art, science, industry, commerce, banking, diplomacy and politics present at its inauguration, and of all that the human mind had produced that was best and illustrious, but also the scions of the great royal races of the world. Of these illustrious personages none worked with greater zeal, none made himself a more universal favourite than our Royal Grand Master the Prince of Wales. (Cheers.) Within the last few years an intellectual intercourse has grown up between France and England. The two countries have the same commercial aspirations, we represent the same humanitarian principles which are our joint patrimony, and this Exhibition, in which England displays to great advantage, must be productive of much good to both countries, and lead to the consolidation of a union of interests. This Exhibition, which the French describe as the "feast of concord," may it, I say, Brethren, be the feast of labour and of peace, and pave the way for the "kiss of peace" between the nations of the earth. I hope the era of amelioration by warfare has closed with the conclusions of the labours of the Congress at Berlin. I hope the world, in our time at least, will see no more of those dreadful crusades which blaspheme the symbols of Freemasonry they have employed, and which work more evil in a year than statesmen can remedy in a generation. Brethren, peace has been restored to the south-east of Europe. This event will be joyfully greeted as the starting point of a new era of development and revival of friendly relations and of trade. A new period of economical and intellectual resurrection will be inaugurated in the East, supported by all the mental and material resources of our time, so full of energetic enterprises. I trust we shall have no further need of Congresses save those like this Universal Exposition of the arts and sciences, extending commerce and universal Masonic concord. From my heart I wish that the West Riding, and this Sheffield portion of it, may very largely share in all the glory and in all the blessedness on which our Masonic edifice is built, of brotherly love and harmony, and of a peaceful and improving era. It only remains for me to repeat, Brethren, that you have again in Sheffield given your Provincial Grand Master and Provincial Grand Lodge a reception for which I am extremely grateful. (Applause.)

The Deputy Prov. Grand Master, in returning thanks for the salutation to himself, took occasion to mention that he had received petitions in favour of the establishment of new Lodges in Sheffield and Huddersfield, and he hoped the promoters would do the Registrar for the time being the kindness and the favour of submitting a copy of their proposed bye-laws. This he asked in accordance with a custom which had been carefully observed prior to his own appointment to the office he had now the honour of holding, and he should not feel at liberty to depart from the custom, as the rule was a very wholesome one, and any neglect might tend to seriously hamper his successors in office. If this usual custom were followed, and the promoters would be good enough to let the Prov. Grand Secretary have the papers in due form, he would take care that the petitions were put forward at once with his cordial recommendation, and would take the very earliest opportunity of consecrating the new Lodges when duly authorised.

The D.P.G.M. also referred to the importance of each Lodge sending to the Prov. Grand Secretary the returns required by Grand Lodge of the number of subscribing members, up to the 30th June 1878, with the utmost promptitude. In conclusion, he referred to the proposed Memorial Presentation in memory of the late Bro. Bentley Shaw, and said he hoped that desirable movement would be furthered by what took place at that meeting.

A resolution of some interest, adjourned from last meeting, was withdrawn, amid applause.

The next meeting was appointed for the 16th October, at Halifax, under the banner of the Lodge Probity.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

A QUARTERLY Convocation of the Supreme Grand Chapter will be held at Freemasons' Hall, London, on Wednesday, the 7th of August, at seven o'clock in the evening.

The Minutes of the last Quarterly Convocation will be read, and the report of the Committee of General Purposes (as follows) will be submitted to the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to report that they have examined the accounts from the 16th April to the 16th July 1878, both inclusive, which they find to be as follows:—

£	s	d		£	s	d
Balance Grand Chapter	204	13	10	Disbursements during		
„ Unappropriated				the quarter - - -	194	19 0
Account - - -	219	15	11	Balance - - - - -	452	1 4
Subsequent Receipts -	425	16	0	„ in Unappropriated		
				Account - - - - -	203	5 5
	£850	5	9		£850	5 9

of which balances there is in the hands of the Grand Treasurer a sum of £388 17s 4d, and in the London and Westminster Bank £266 9s 5d.

The Committee have likewise to report that they have received the following petitions:—

1st. From Companions Southwell George Theobald Bourke as Z., Henry William Townsend as H., John Lind as J., and six others for a Chapter to be attached to the United Service Lodge, No. 1428, Portsmouth, to be called "The United Service Chapter," and to meet at the Freemasons' Hall, Highbury-street, Portsmouth, in the County of Hants.

2nd. From Companions George Benjamin Wolseley as Z., Daniel Charles Grose as H., James Gibbons Smyth as J., and six others for a Chapter to be attached to the Rock of Gwalior Lodge, No. 1066, Morar, Bengal, to be called "The Star of Gwalior Chapter," and to meet at Morar, Bengal, in the East Indies.

3rd. From Companions Thomas Blakeman Brown as Z., Henry Williams as H., James Long as J., and seven others for a Chapter to be attached to the Marlborough Lodge, No. 1399, Woodstock, to be called "The Marlborough Chapter," and to meet at the Lodge room, Woodstock, County of Oxford.

4th. From Companions Charles William Gray as Z., Henry Robert Jones as H., George Phythian as J., and seven others for a Chapter to be attached to the Wandsworth Lodge, No. 1014, Wandsworth, to be called "The Mid-Surrey Chapter," and to meet at the Surrey Masonic Hall, Camberwell, in the County of Surrey.

5th. From Companions Robert George Clutton as Z., William Alexander Barrett as H., Herbert Thomas Steward as J., and six others for a Chapter to be attached to the St. Peter, Westminster, Lodge, No. 1537, London, to be called "The St. Peter, Westminster, Chapter," and to meet at the Freemasons' Hall, Great Queen-street, London.

6th. From Companions Henry Charles Levander as Z., George Arthur Rooks as H., James William Lambert as J., and nine others for a Chapter to be attached to the St. Thomas's Lodge, No. 142, London, to be called "The St. Thomas's Chapter," and to meet at the City Terminus Hotel, Cannon-street, in the City of London.

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

(Signed) JOHN CREATON,
President.

Freemasons' Hall, London, W.C.
17th July 1878.

CONSECRATION OF THE WEST SMITHFIELD MARK LODGE, No. 223.

On Friday, the 26th ult., this new Mark Lodge was consecrated by Bro. Frederick Binckes, Grand Secretary, assisted by the following brethren, namely, Bros. James Stevens S.W., S. C. Dibdin as J.W., and D. M. Dewar as D.C. Having solemnly consecrated the Lodge, Bro. Binckes made a brief address to those present on the importance of the work which had been that day achieved, and then proceeded to instal the W.M. designate, Bro. Edward Gilbert, in the chair of the Lodge. This done, Bro. Gilbert appointed and invested Bro. Adams as Senior Warden, the appointment of the rest of the Officers being postponed till the next meeting. The W.M. then rose, and in a brief speech, proposed that a vote of thanks be passed to Bro. Binckes for the kind and valuable services he had rendered as Consecrating Officer, and to Bros. Stevens, Dibdin and Dewar for the assistance they had given on the occasion, and to this was added the further proposition that the thanks be supplemented by a vote of honorary membership. The motion having been carried unanimously, was cordially acknowledged by Bro. Binckes and his worthy coadjutors, and after the remaining business, including sundry propositions for joining, &c., had been disposed of, the Lodge was closed, and the brethren sat down to banquet. The usual toasts followed, the most prominent among them being that of the Consecrating Officers, proposed by the W.M., and most warmly responded to by Bro. Binckes, and that of the W.M., Bro. Gilbert, proposed by Bro. Binckes, to which Bro. Gilbert replied in suitable terms.

CORRESPONDENCE.

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

We cannot undertake to return rejected communications.

All Letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

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THE LATE CONTEST FOR THE SECRETARYSHIP R.M.I.G.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have gone through the published List of Governors, &c., of the Girls' School and the rough estimate you have given of the number of voters, though accurate in the case of Provincial brethren and Lodges, is somewhat in excess in the case of the London brethren and Lodges. An erroneous estimate, as you very properly remark, in no wise affects the justice of your argument; still, there are many well-disposed but weak-minded critics, persons who think that criticism and mere senseless fault-finding are one and the same thing—that an estimate which is not within a score or two of the right number is of little or no account. I therefore send you the numbers of London and Provincial voters respectively, in the hope that it may strengthen the cause you are advocating, namely, the substitution of proxy for personal voting. Errors excepted, the number of London voters—individuals and Lodges, &c., included—is between 2,000 and 2,100; that of Provincial ditto 1,500, a few more or less. Hence the former stand to the latter in the ratio of 4 to 3 (about) and about two-fifths of the former actually polled their votes, and but one-sixth of the latter. Or to put the matter in another and a stronger light, the total number of voters being between 3,500 and 3,600, 30 per cent. of them voted, and of these 30 per cent., between 22 and 23 per cent. were London, and between 7 and 8 per cent. Provincial. It may be regarded as a certainty that had the proxy system of voting been in force, the number of votes polled would have been largely in excess of what it was, and though it is in the power of no one to say that the result would have been different, seeing that proxy voting is beneficial in an equal degree to all candidates, still the successful candidate would have been the choice of a majority of the elective body.

I beg it may be understood that I am not questioning the result of the recent election. I congratulate Bro. Hedges on his success, and have every confidence that his future career will justify in every respect the choice of the electors. My object in writing these few lines is simply to confirm, and, if possible, strengthen your views on the superiority of proxy over personal voting.

Fraternally yours,

COMMUNITY OF INTEREST.

LODGE VICTORIA IN BURMAH.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—It is no doubt a painful duty to censure, as you have done so vigorously and with so much justice, any members of the Masonic body, but a duty must none the less be fulfilled, because it is painful. For my part, I do not see how it is possible for the Master of this distant Lodge, to offer a satisfactory apology for the disobedience, of which he has been guilty. He has deliberately, though it may be owing to entire ignorance of his duties, set at naught the authority of Grand Lodge. He has, so to speak, been guilty of that most heinous of all offences—contempt of court, and in order to be quit of the inevitable consequences of such outrageous conduct, he must yield at once and unhesitatingly to the behests of Grand Lodge. If he refuse to make this, the only reparation in his power, then I say the Board of General Purposes will fail in their duty if they do not exclude him from all further enjoyment of his Masonic rights and privileges.

Fraternally yours,

COMMON SENSE.

SIR CHRISTOPHER WREN'S CONNECTION WITH FREEMASONRY.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—May I ask your worthy correspondent, Bro. Jacob Norton, apropos of his letter which appeared in your columns last week, what object can be gained by running his head against the assertions and assumptions of early Masonic writers? *Cui bono?* Whom will it advantage, or in what respect and to what extent? The unenlightened Mason may take for "gospel truth" the fancies and assertions of the erudite Dr. Anderson, but there are few brethren of understanding who are not perfectly well aware that the Modern and Speculative system of Freemasonry pure and simple dates from 1717. For some fourscore years and more previous to that date, it was partly Operative and partly Speculative, or at least non-Operative, as is shown by the admission into the Lodge of Edinburgh, No. 1, St. Mary's Chapel, of Lord Alexander, Sir Antony Alexander, and others in 1634, and that of Elias Ashmole and Colonel Mainwaring into the Lodge at Warrington, Lancashire, in 1646. Prior to these dates, we may take it that Freemasonry was wholly Operative. Of course, at this distance of time it is impossible to say what Anderson really meant when he wrote his History of the Craft, and furnished a long and circumstantial list of those who

had been what in his day were called Grand Masters of Masonry; but I think we may charitably assume that in calling them Grand Masters he merely wished to imply that either as architects or grand patrons of architecture they were friends of the guild of Freemasons. I see nothing out of place in designating William of Wykeham Grand Master of Masons. Before his appointment as keeper of the Privy Seal to Edward III., his election as Bishop of Winchester, and his promotion to the office of Lord High Chancellor of England, he had been Surveyor of Works at Windsor Castle, and it was under his superintendence that the Castle was rebuilt. He became subsequently Chief Warden and Surveyor of the King's Castles of Windsor, Leeds, Dover, and Hadham, and other castles and manors. The only art or science he cultivated to any extent is supposed to have been that of architecture, and we are indebted to him for the foundation and erection of Winchester College and New College, Oxford. I do not imagine that any but an ignorant brother would take this to mean that William of Wykeham was Grand Master in the same sense as the Prince of Wales is. It means that in his day he was the Grand Patron of Architecture, and in his official capacity as Surveyor of Works to the King he would necessarily have under his control, or be brought into contact with, the chief Masonic bodies. So with Inigo Jones, who was first architect to the Queen of James I. and the Prince of Wales, and then Surveyor-General of the Royal Buildings, I consider him to have been Grand Master in a like sense, and so, too, Sir Christopher Wren, who held similar offices. I see nothing incongruous in calling them Grand Masters in the sense of official patrons of the guild of Masons. As to the charge that Wren neglected the Lodge in London, we must remember that, in 1710, when the last stone was laid of the lantern of the cupola of St. Paul's, Sir Christopher was seventy-eight years of age, and, therefore, it cannot be wondered at that he should take little or no part in the work of the Lodges. And as the speculative system was then beginning to prevail in the Lodges—it is evident this must have been the case; for we cannot imagine that the Lodges met in 1717, and agreed upon a new system without some previous consideration of the subject—there is nothing strange in the election of Mr. Anthony Sayer, Gentleman, as Grand Master, when the most distinguished brother, then eighty-five years of age, was probably too feeble to take an active part in their work.

That a good deal of nonsense has been written about Freemasonry is beyond question, but Wren is rightly an honoured name among Masons. Let Bro. Norton turn his attention to such so-called Grand Masters as St. Albans, St. Augustine, St. Dunstan, and others, and the more he belabours the Masonic myths of which they are the heroes the better work he will be doing.

Faternally yours,

A LOVER OF HISTORY.

A PUZZLE SOLVED.

BY BRO. JACOB NORTON.

IN 1757, P.D.G.M. Dr. Manningham wrote to Bro. Saur, Grand Warden of the G.L. of Holland, in which letter he denounced the imposture of the so called Scotch Rite Masonry, Templar Masonry, and other Masonic moonshine, which came into vogue a few years before the date of the said letter. After apologising for not having answered Bro. Saur's letter before, Dr. Manningham went on to state as follows:—

"I was determined to consult brethren in Scotland, particularly our Bro. Lord Aberdour, who is son and heir to the Earl of Morton, and an exceeding good Mason, and as such he has filled the chair in Scotland, and his Lordship is now elected Grand Master of England."

The above plainly implies, that the same Lord Aberdour, who served as G.M. of Scotland, was elected in 1757 G.M. of England. Guess, then, my surprise, when I learned from Bro. Kenning's or Bro. Woodford's Cyclopaedia, that G.M. Lord Aberdour of England was a different person from the Grand Master of Scotland; thus on the 1st page you will find the following paragraphs:—

"Aberdour, Sholto Charles, Lord, Grand Master of the Scottish Grand Lodge for 1755 and 1756." And again,—

"Aberdour, Sholto Douglas, Lord, Grand Master of the English Grand Lodge from May 18th 1756, until 3rd May 1762." And still again, on page 273, you will find in the list of Scotch Grand Masters the following:—

"Sholto Charles, Lord Aberdour (16th Earl of Heaton), 1755-56."

The last quotation proves that the two Lord Aberdours were not even related to each other, for according to Dr. Manningham, the English G.M. Aberdour was the son of the Earl of Morton, while according to Bro. Woodford, the Scotch G.M. of 1755-56 was the 16th Earl of Heaton. The puzzle then is, which of the two statements is true?

I am aware that our Masonic authorities of the last century were great blunders, and such being the case, Dr. Manningham may have been misinformed. But I also know that Masonic writers of this century are likewise apt to blunder; and although the Craft is greatly indebted to Bro. Woodford for his archaeological researches, yet, with all due respect to that distinguished brother, I have no hesitation in saying, that Bro. W. is not only liable to jump to wrong conclusions, but that he would even dogmatically defend those conclusions as long as he possibly could do so.

This characteristic is not, indeed, peculiar to Bro. W., but it is the prevailing weakness of professional Masonic writers generally, and of Masonic editors particularly; and in justice to Bro. Woodford, I must concede that he is by no means the worst of his class in that

respect. But as already said, Bro. W. is liable to make mistakes, and I need not go out of the way to prove it; for instance, he says that Lord Aberdour was elected 18th May 1756 G.M. of England, but Lord Aberdour was not so elected before 1757. So, looking at the question on both sides, I thought at first that the puzzle could not be solved even by a Philadelphia lawyer. I tried, however, to find a book on the Scotch Peerage; but, unfortunately, the book I saw was very meagre, it did not even refer to an Earl of Heaton.

I next consulted Bro. Mackenzie's Masonic Cyclopaedia, and found that it agreed with Bro. Woodford's, but Bro. Mackenzie made an addition that I must call attention to, for, according to Bro. Mackenzie, the English G.M. of 1757 was the 16th Earl of Morton (16th?)

I next happened to recollect that in 1756, Lord Aberdour, the Scotch Grand Master, granted a Charter to St. Andrews Lodge in Boston. The original copy is still preserved, indeed, I saw it more than once; the Charter, however, was printed in St. Andrew's Centennial Memorial, a copy of which was then presented to me by the compiler thereof, and here is the name as written on the said charter:—

"Sholto Charles Douglas, Lord Aberdour, Grand Master of Free and Accepted Masons of Scotland."

Here then, it would seem, that two Scotch noblemen, not related to each other, lived at the same time. Each of them was a Lord Aberdour; each was christened Sholto Douglas, each was a member of the Masonic fraternity, and each was a 16th; one was the 16th Earl of Heaton, and the other the 16th Earl of Morton!

This coincidence seemed to me too wonderful to be true, and I, therefore, came to the conclusion that Dr. Manningham was right, and our cyclopedists were wrong. I did not, indeed, for a moment suppose that either of these editors was guilty of knowingly and intentionally splitting Lord Aberdour into two; but I imagined that some careless scribbler had omitted one of his lordships given names here, and another omitted another name there, and that some Masonic luminary, therefore, jumped to the conclusion that there were two Lord Aberdours, and so he named one Sholto Charles, and the other Sholto Douglas; and that our Bro Woodford copied from that source without investigation.

This induced me to consult other works, among which I hunted up Entick's Constitution of 1767, and Laurie's History of Freemasonry in Scotland, and, sure enough, I became satisfied that these worthies were the originators of the blunder. Laurie clipped the name of Douglas, and Entick clipped the name of Charles from his Lordship's Christian names. Now, with regard to Laurie, St. Andrew's Charter, above quoted, demonstrates his shortcoming; and as to Entick, it is well known that he caused me once a great deal of trouble to find out the name or title of the English G.M. of 1732-33. Entick called him "Viscount Montacute," but in reality his title was proved to have been "Viscount Montague." With all these facts before us, ordinary writers would probably concede that there was but one Lord Aberdour. But in this case I had to deal with Masonic editors, who, as already intimated, are extremely reluctant to give up their notions; they might, perhaps, acknowledge that Laurie misled them about the Scotch Grand Master's name, but they would still challenge me to prove that the Rev. Bro. Entick was wrong.

In this dilemma, I thought of writing to the R.W. Bro. Hervey, also to Bro. Hughs, and others; when all at once, I happened to recollect that we had here, in the Masonic Temple, Cole's Engraved List of English Lodges for 1761, with the name of Lord Aberdour on its front page; and, without further circumlocution, here is his Lordship's name as on the said Lodge List, viz.:—

"The Right Honourable Sholto Charles Douglas, Lord Aberdour, Grand Master, 1761."

Further comment is unnecessary. But I shall only add, that this Aberdour puzzle resembles strongly the puzzles in the well-known Comedy of Errors, but with this difference: in the comedy two persons are mistaken for one, but here one person was mistaken for two.

Boston, 21st June 1878.

REVIEWS.

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

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American and other Drinks.—Upwards of Two Hundred of the most approved Recipes, for making the Principal Beverages used in the United States and elsewhere. By Leo Engel, of the Criterion, late of New York City, U.S.A. London: Tinsley Brothers, 8 Catherine-street, Strand.

We are still in the dog days, and may anticipate a return of the hot weather which was prevalent till a few days since. Any work, therefore, which initiates us into the mysteries of compounding cooling and refreshing drinks, will be of great service. This little work, however, takes a wider range, and contains recipes for every description of drink, as well those which are suitable as a beverage in the winter, as those which are so eagerly sought after, and imbibed with so much zest, in the height of summer. A mere hurried glance at the contents of this useful book, a study of one or more recipes taken at hazard, is enough to make the month water, and given the implements and materials for a few experiments, to test instantly the merits of Mr. Engel's experienced advice. Being, ourselves, of the Epicurean school of philosophy, we have an abiding faith in the necessity of employing all possible skill and care in the preparation of food of every description, be it solid or fluid. We believe in gastronomy, and consider that a study of, at all events, its general principles, by all classes of people is desirable, if not absolutely necessary. To practise even fairly well the art of eating and drink,

ingrequires great delicacy, no small amount of originality, and, above all things, considerable fertility of invention, and readiness in adapting means to ends. Indeed, a great cook is a great genius, and he who invents a new and toothsome compound, whether food or drink, deserves to rank among the benefactors of mankind. But our enthusiasm for the art generally must not divert us from our present purpose, which is to note the contents of this volume, and the manner in which it is compiled. Taking the latter first, we may say at once that the arrangement leaves nothing to be desired. The several classes of drinks are grouped together methodically. The different kinds of punch, to between fifty and sixty in number, come first. Then follow in the order given:—Egg Noggs, Juleps, Smashes, Cobbler's Cocktails and Crustas, Muls and Sangarees, Fixes and Sours, Flip, Negus, and Shrubs, Fancy Drinks, Temperance Drinks, and Leo's Specialities. Each number has its recipe, and there is a Table of Contents, alphabetically arranged, so that the reader can have no difficulty in turning to his "particular vanity." As to the matter, it comprises a selection of over two hundred out of the mass of recipes which Mr. Engel collected during his sojourn in America. The writer of the preface claims for him that by reason of his great experience, and the skill which he employs, Mr. Engel has become "a benefactor to the British nation," and he remarks that while "Parr or Morrison may have contributed by their skill to health," it has been "reserved for Leo to look after both health and spirits." Morrison we have read of as the compounder of a pill of much virtue, and Parr, we presume, must be taken to mean the Life Pills he did not compound, but which bear his name; while some—and among the number must be included Sir Wilfred Lawson and his following—will shudder at the association of "health and spirits"—in the event of the latter being alcoholic—and declare that such a conjunction is utterly impossible. Be this as it may, a study of the recipes is almost as exhilarating as would be a practical test of their merits, though if the truth must be told, we candidly confess we should prefer the test that is practical to the study which is only theoretical. Both, however, have their value, and he who would fully appreciate the composition will be all the better if he knows how to compound it.

We have said that punch takes the place of honour, and that there are between fifty and sixty kinds of which recipes are given. Our idea of this famous compound—which by the way was a favourite with the immortal Pickwick—has always been that it is a most insinuating liquor—we are not intruding on the notice of our readers any of our own practical experiences. We have heard of the potent influence it occasionally exerts over its worshippers. We are not surprised at this after a careful perusal of the various recipes. We will take take No. 15—"Curacao Punch"—as a case in point. The preliminary direction is "Use large tumbler," and then follow the all-important instructions as to material and quantity, and general treatment. "One teaspoonful of sugar; one wine glass of brandy; half a wine glass of Jamaica rum; one wine glass of water; half liqueur glass of curacao; and the juice of half a lemon. Fill the tumbler with chipped ice, shake well, and ornament with fruits in season. Sip through a straw and sigh!" *De-sigh-dedly* good advice—a composition, to be sipped most pathetically! And right worthy, say we, of being so sipped. We will take an opportunity the next time we are in the neighbourhood of Piccadilly of comparing our own criterion of Curacao Punch with that of Mr. Engel, with whose clear and simple behests we sympathise most cordially. No. 32 is a recipe for "Philadelphia Fish House Punch," and is as follows: "Half-pint of lemon juice, three-quarters of a pound of white sugar, one pint of mixture"—to make which we are told we must take "a quarter of a pint of peach brandy, half a pint of Cognac, and a quarter of a pint of Jamaica rum,"—and "two and a half pints of cold water." A remark is added to the effect that "the above is generally enough for one person!!!" We think it most probable; indeed we will almost venture to affirm that this estimate of the author is as nearly accurate as it can be, though we confess with sorrow that our acquaintance with "Philadelphia Fish House Punch" has yet to be made. However, we have no space to quote other recipes of Punch, while as regards the juleps, the smashes, the cobbler's, &c., &c. we must refer our readers to the book itself. But we must not omit to give the following selected from "Leo's Specialities." The first is named "Ladies Blush," and is said to be a "favourite drink among the fair sex." After a preliminary caution to "use a small tumbler," we are told, "To a wine-glass of Old Tom Gin, add one tea-spoonful of Noyeau and five drops of Absinthe; sweeten to taste, about one tea-spoonful of white sugar. Shake up well with shaven ice, strain, and pour into a coloured glass, the rim of which has already been damped with lemon juice and dipped in white sugar." The other is called "Leo's Knickebein," and is the most elaborate in the whole collection of recipes. First it is laid down, that we should "keep a mixture, ready made to hand, thoroughly combined of the following, in the proportions given:—One-third each of Curacao, Noyeau, and Maraschino. When mixing a drink, fill a straw-stem port-wine glass two-thirds full of the above mixture, float the unbroken yolk of a new laid egg on the surface of the liquor, then build up a kind of pyramid with the whisked white of the same egg on the surface of the latter; dash a few drops of Angostura bitters, and drink as directed." Then follow the "Directions for taking the Knickebein," which are said to be registered, and read as follow:—

"1. Pass the glass under the nostrils and inhale the flavour.—Pause.

"2. Hold the glass perpendicularly close under your mouth, open it wide, and suck the froth by drawing a deep breath.—Pause again.

"3. Point the lips and take one-third of the liquid contents remaining in the glass without touching the yolk.—Pause once more.

"4. Straighten the body, throw the head backward, swallow contents remaining in the glass all at once, at the same time breaking the yolk in your mouth."

We confess this is one of the most elaborately-artistic compounds we have heard of, and the directions are in every respect worthy of so excellent a recipe. It appropriately closes a most admirable series of drinks, and those among our readers who believe in that combination of "health and spirits" which Mr. Engel has laboured so zealously, and, we feel justified in adding, so successfully, to promote, will doubtless derive much pleasure from practically testing the virtues of his instructions.

UNSEEN.

FROM THE KEYSTONE.

THE Universe possesses its secrets, as well as Masonry, and all of those secrets until they are learned are unseen. The great Unseen is the great Unknown.

Man, from the cradle to the grave, is an adventurer, a discoverer—he is feeling after good, and God,—his own good and his Maker. In the eyes of his brother man he appears literally as the finite in the presence of the Infinite, although in truth, he is as infinite as the Grand Architect of the Universe Himself, for he possesses his gift of immortality. It is written that he shall one day comprehend the meaning of eternity, for his soul's life shall span it. He shall also solve all mysteries, including the greater mysteries of the grave, the resurrection and the final examination; and the Freemason in heart and life shall find an entrance into the presence of Him who is enthroned in Light—that Light which makes all truth clear, all knowledge known, and discovers for ever the entire Unseen.

Carlyle says, "Man's unhappiness comes of his greatness; it is because there is an Infinite in him, which, with all his cunning, he cannot quite bury under the Finite." This world is too narrow for the exercise of our faculties; time is too short for the development of our powers; death, at one fell blow, paralyzes the body and clouds the mind, but it cannot destroy. There comes a time, we know not when, a place we know not where, and then and there the Grand Master of the Universe shall grasp us by the hand, and raise us to new and unending life. Then the Unseen shall be unveiled, and revealed for ever to our miraculously endowed perceptions. This final lifting of the veil will be the token of the banishment of unhappiness from the Universe. The body will no longer be the grave of the soul, densely enveloping it; but the soul shall have the mastery, and be raised and clothed anew, and speak a new language for it shall be possessed of the long-lost Word.

But we are still here—in darkness, in ignorance, in want, feeling where we shall go, doubting how we shall reach the end, and needing almost everything. What little knowledge we have borders upon ignorance. Dickens asks, and in asking implies the answer, "In any of the burial places of this city through which I pass, is there a sleeper more inscrutable than its busy inhabitants are, in their innermost personality, to me, or than I am to them?" Well does the Preacher also ask, in *Ecclesiastes*, "Who knoweth the spirit of man?" Yet, such as we are, we are unique, each differing in some degree from all others. Our bodies are more or less alike; our clothes are usually cut after the same fashion, so that the races of mankind are in uniform; but our spirits are diverse.—"Clothe me as you will," said Sancho Panza, "I shall be Sancho Panza still."

There is a mysterious power possessed by some persons, it is claimed, to peer into another's mind to read his thoughts, and to mould his will. Before this clairvoyant faculty the Unseen, it is alleged, becomes the seen. But if this power exist, it is exceptional, the result of wonderful perception, and of electrical communion of spirit with spirit. Have you read of the maid who lost her reason in the presence of the Apollo Belvidere? She was a French girl, emotional, unusually gifted, loving the Fine Arts better than she loved her soul, or her Maker. At the sight of the matchless Apollo, who looks like a god—who stands on the earth, but whose home appears to be in heaven—she lost at once her heart and her intellect. Hour after hour and day after day she gazed in wonder, she wept, she enthusiastically admired, until she became as pale as the marble, and almost as dead. She seemed eager to "forget herself to stone," hoping that she might then stand for ever in the presence of her loved one; but this could not be, and the maiden's weird passion caused her death. What, in one word, was the explanation of this madness? The Unseen. She beheld the soul of an immortal in that statue. It was instinct with life to her, about to move, to speak, to bless her. She worshipped it—it was her god—not the seen statue, but the Unseen spirit that the marble veiled to her.

The entire realms of the Unseen, and hence unknown in nature, while they are narrowing every year, through the progress of discovery in the natural sciences, it would seem will never, in this life, become subject to man. The conquest of the universe is reserved for the great hereafter. "We cannot say of a single plant or animal, a single leaf or flower, a single insect's eye or wing, that we have learned all that is to be learned, or know all that can be known, about it. The correspondence in this respect between the Holy Scriptures and the works of God shows them to be of the same Authorship." Happy thought of King David's—"The earth is the Lord's, and the fullness thereof: the world and they that dwell therein."

Some one has finely said that Westminster Abbey is a symbol of both worlds—the seen and the Unseen. Do you remember who were its architects and builders? Masons, Freemasons, our forefathers in the Craft. We are their lineal descendants.

Freemasons still build for time—the seen, and also for eternity—the Unseen. The work of Masonry points to both worlds. It spans the grave. It bids us look both ways, down and up, behind and before, ever remembering, however, that "the things that are seen are temporal; but the things that are unseen are eternal."

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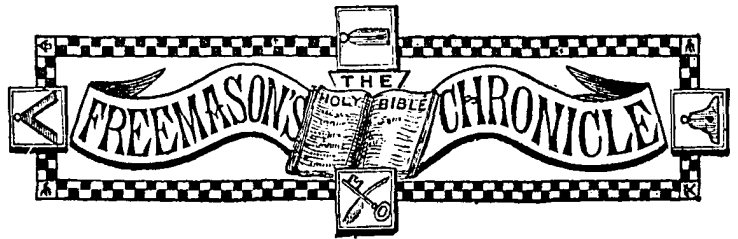
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OUR WEEKLY BUDGET.

ON Thursday last, in the House of Lords, the Earl of Beaconsfield moved an address of thanks in acknowledgment of Her Majesty's gracious message to Parliament respecting an increase to the Duke of Connaught's income on the occasion of his marriage with the Princess Louise Margaret of Germany. Coupled with the address was a resolution promising on their Lordships' part, that they would concur in the measures that might be proposed. Earl Granville supported the address, as did Lord Napier of Magdala, and it was carried unanimously. On Friday, Earl Granville adduced the testimony of Hobert Pacha in support of his view of the capabilities of Batoum as a harbour, but the statement of the worthy Pacha bore out that of the Royal Hydrographer, on which was based the view of the Prime Minister. After this a long and unprofitable debate followed on the Schouvaloff-Salisbury Memorandum. The Earl of Rosebery initiated it, and Lords Salisbury, Carnarvon, Morley, Bath, and Granville took part in it, the last-mentioned, in the course of his speech, being rebuked by Lord Redesdale for speaking of the Prime Minister as the Earl of Beaconsfield, instead of as the "noble Lord," or "noble Earl." But Lord Granville justified his doing so on the ground of the Premier's absence from the House. On Monday another long debate took place on the Eastern settlement, on a motion by Lord Stratheden and Campbell, for any further diplomatic correspondence which might have taken place since the cessation of hostilities. Earl Granville was the next speaker, and took the opportunity of referring to some remarks of the Earl of Beaconsfield's, offered in an after-dinner speech on Saturday, when the latter justified the statement he had made. Lord Napier and Ettrick, the Marquises of Ripon and Salisbury, and Viscounts Cardwell and Cranbrook, likewise spoke, after which the motion was withdrawn. On Tuesday a motion of Lord Truro, on the subject of the Metropolitan Police, was negatived after a short debate.

In the House of Commons a motion was made on Thursday last that the House should resolve itself into a Committee of Ways and Means for the purpose of considering the Queen's Message above referred to. This was met by an amendment proposed by Sir Charles Dilke, that the consideration of the Message should be deferred till certain returns for which he called had been made. The amendment was defeated by 320 to 33, whereupon the House went into Committee and agreed to certain resolutions by which the Duke of Connaught will receive £25,000 a year on the occasion of his marriage. On Friday after the usual Minister-badgering to which the House is now treated at well nigh

every sitting, the report on the resolutions respecting the Duke of Connaught's Marriage Grant was agreed to, and a Bill giving effect thereto was brought in and read a first time. The House then went into Committee on the Contagious Diseases (Animals) Bill, and made very considerable progress. The Highways Bill was read a third time, as was the Admiralty and War Office (Retirement of Officers) Bill. On the House meeting again at nine o'clock, shortly after a debate on a motion by Mr. McArthur on the Natal Local Government, which in the end was withdrawn, the House was counted out. On Monday and Tuesday, the House was chiefly occupied with the debate on the Vote of Censure proposed by the Marquis of Hartington. At the sitting on the former day the principal speakers, in addition to his Lordship, were Mr. D. Plunket, Sir Charles Dilke, Messrs. Baillie Cochrane, Ashley, R. Plunkett, and Bourke; at the latter, Lord Sandon, Mr. Gladstone, Mr. Sidebottom, and Messrs. Birley, Gourley, Stansfeld, and Cross. The debate was resumed on Thursday, and it was expected the division would be taken early this morning. On Wednesday, the Duke of Connaught's Establishment Bill was read a third time, only thirteen members voting against it, while 151 supported it. The Contagious Diseases (Animals) Bill passed through Committee amid loud cheers, and was reported to the House. The Bishops Bill was talked out.

Among the Queen's guests at Osborne on Saturday were Lord Sandon, the Dean of Westminster, and Miss Victoria Baillie, who had the honour of being included in the Royal Dinner Party. On Tuesday, the Prince and Princess of Wales's children, with the Rev. J. N. Dalton in attendance on them, arrived at Osborne. After luncheon, Her Majesty, who was accompanied by the Princess Beatrice, invested the Marquis of Salisbury with the insignia of the Garter. His Lordship, preceded by Sir Albert Woods, Garter, was introduced by Sir John Cowell, when the Queen having conferred on the noble Lord the honour of Knighthood, invested him with the Riband and George of the Order, and then delivered to him the Garter. The Marquis then kissed hands and retired. A private investiture of the Order of the Bath was subsequently held and Sir J. Lintorn Simmons was invested with the Riband and Badge of the Military Division of the First Class of the Order, and Lieut.-Gen. Sir A. B. Kemball (military) and Lord Tenterden (civil) with the insignia of their respective divisions of the Second Class, the honour of Knighthood having been previously conferred upon them. Mr. Edward Hertslet, Librarian of the Foreign Office, was knighted. Sir Augustus Paget, our Ambassador at Rome, Mr. Thomson, our Minister in Persia, and Mr. Locock, our Minister in Guatemala, had audiences of Her Majesty. The Marquis of Salisbury, K.G., was present as Secretary of State.

The Grand Duke and Hereditary Grand Duke of Mecklenburgh-Strelitz dined with the Prince and Princess of Wales on Thursday last, and again on Monday, the former, as well as the Prince and Princess Christian, visited their Royal Highnesses and stayed to luncheon. In the afternoon the Prince and Princess, with the Duchess of Teck, left London by special train from the Victoria Station to Chichester, on a visit to the Duke of Richmond and Gordon at Goodwood during the race week. The Duke of Connaught was present at the distribution of prizes to the cadets of the Royal Military Academy, Woolwich. The Marquis of Lorne has been appointed Viceroy of the Dominion of Canada in succession to Lord Dufferin, whose term of office has expired. No doubt the appointment of the Queen's son-in-law will be cordially welcomed by the loyal Canadians, and the presence of the Marchioness of Lorne (Princess Louise) will strengthen—if such, at least, be possible—the loyalty of all classes of her mother's subjects in British North America. It is another link in the chain of Imperial Government which the present Ministry has done so much to promote.

Several events of interest in the Masonic world have happened since we wrote last. The Provincial Gathering in Hertfordshire passed off satisfactorily. On Wednesday the Provincial Grand Chapter of Kent held its first meeting since its constitution during the summer of last year, and the muster of Companions at Dover, where the P.G. Chapter met, was worthy of the occasion, and showed the increasing interest which is taken in this Province in R.A. Masonry. We must also mention that on Friday a new Mark Lodge, the West Smithfield, No. 223, was consecrated, the

duty of performing the ceremony being entrusted to Bro. Frederick Binckes, Grand Secretary of the Mark Grand Lodge. On Wednesday a grand banquet was given at Freemasons' Tavern to the American Knights Templar of the Mary Commandery, No. 36, Philadelphia, who were in London during their visit to Europe. Next week will be held the Provincial Grand Lodge of Worcestershire.

The banquet given by the members of the Conservative party to the Earl of Beaconsfield and the Marquis of Salisbury came off on Saturday last in the Duke of Wellington's Riding House at Knightsbridge, which his Grace had considerably offered for the purpose. The room was beautifully decorated for the occasion, and the guests, who numbered some five hundred, included all the most distinguished members of the Conservative party. The Duke of Buccleugh presided, and was supported right and left by the guests of the evening. The toasts of the distinguished Ministers, given separately, were cheered to the echo, and the Earl and the Marquis were very eloquent in acknowledging the great honour which had been paid them. To-day (Saturday) each of them will receive the Freedom of the City of London presented in a gold box, when the ceremony will take place in the Guildhall, and will be presided over by the Lord Mayor. In the evening Her Majesty's Ministers will be entertained at a grand banquet at the Mansion House. The banquet will be held in the Egyptian Hall, and covers will be laid for 320. On Monday the Premier and his colleague will receive a number of addresses, which will be presented by Provincial Delegations, in token of the eminent services rendered at the Berlin Congress.

It is satisfactory to know that the measures taken for raising the unfortunate Eurydice have been successful, and that she has at length been beached in Sandown Bay. By the time these lines are published it is most probable the ship will be in Portsmouth harbour, when, of course, the inevitable inquiry into the circumstances of the loss will be commenced.

The First Lord of the Admiralty presided on Wednesday afternoon at the distribution of prizes to the successful pupils of the Royal Naval Hospital School, Greenwich, among those present being Admiral Wellesley, Lord Gifford, Admiral Hood, Admiral Hall, Sir Massey Lopez, M.P., Captain Codrington, R.N., General Walker, &c., &c. After the ceremony had taken place the right honourable gentleman delivered a short address on the highly successful manner in which the school was conducted.

Among those on whom the Civil List Pensions for the present year have been bestowed by the Queen will be found the names of Mrs. Wornum, who receives £100 in recognition of the services to art of her late husband, Mr. Ralph N. Wornum, keeper and secretary of the National Gallery; Mrs. Cruikshank, widow of George Cruikshank, the artist, who receives £100 per annum in consideration of her straitened circumstances; and Lady Creasy, who is awarded £150 per annum, in recognition of the literary services of her late husband Sir Edward Creasy, author of *The Fifteen Decisive Battles of the World*, and other valuable works.

Since Sir Garnet Wolseley has landed and formally taken possession of Cyprus in behalf of Queen Victoria, the work of administration has been begun in earnest. The troops, too, have arrived, and for the present are camping out, as there is not sufficient barrack accommodation for them. The Duke of Edinburgh has particularly distinguished himself by the zeal and energy with which he works in order to get things straight. At the same time there is no harrying the natives, and consequently the people take very kindly to the new government. As a matter of course there is, and for some time will be, a considerable influx of people on the look out to make fortunes, and no doubt there will be excellent opportunities for men of enterprise to win a handsome return for their venture, but there are certain to be a far greater number who will come to grief.

The Berlin Treaty is being gradually carried out, and soon the different powers who are parties to it will have ratified it. The Crown Prince of Germany has recently done this on behalf of the Emperor, and the President of the French Republic had affixed his signature last week. The Austrian army of occupation has entered Bosnia, and, in the main, the reception accorded to it has been of a cordial character. Some difficulties appear to have arisen between Greece and Turkey, but these, no doubt, will be overcome, though Turkey seems anxious to

delay till the last moment her ratification of the Treaty. As to the Czar, there is said to be some hesitation on his part in signing the Treaty, owing to efforts made by the so-called "patriotic" party to induce him to reject it, but it is hoped and believed that the peaceful inclinations of His Majesty will prevail. Meantime, we hear of General Kauffman, of Khiva fame, undertaking a new expedition in Central Asia, Balk being the object this time of his amiable intentions. This, if successful, will bring the Russians close to the frontiers of Afghanistan, and looks as though it were intended as a counter-move to our defensive treaty with Turkey in respect of her Asiatic territories.

The Provincial Grand Lodge of Worcester will be held on Wednesday, 7th August, at the College Hall, Worcester, under the Banner of the Worcester Lodge No. 280. Prov. Grand Lodge will be opened at twelve o'clock at noon and the Right Worshipful Deputy Grand Master of England, Lord Skelmersdale, will instal Right W. Bro. Sir E. A. H. Lechmere as Grand Master of the Province. The banquet will be served at the Shire Hall, at 5 p.m., for which tickets may be procured from the Prov. Grand Stewards, or from Bro. H. Oram, Hon. Sec. of the Worcester Lodge.

The annual Provincial Grand Lodge of Hampshire and the Isle of Wight will be held at the Philharmonic Hall, Southampton, on Tuesday, the 13th of August, for the transaction of the ordinary business of the Province.

We understand that a third Lodge, of which Bro. Walshaw P.M. is to be the first Master, will be consecrated in Scarborough on the 12th September, by Dr. J. P. Bell, D.P.G.M. for North and East Yorkshire.

A Musical and Dramatic Entertainment will be given at the Surrey Masonic Club, Camberwell-new-road, S.E., under the direction of Bro. G. S. Graham, on Saturday evening, 3rd August 1878, at eight o'clock precisely. Brethren desirous of becoming members of the Club, may obtain particulars of the Honorary Secretary, Bro. James Stevens, at the Hall on any evening.

ROYAL MASONIC INSTITUTION FOR BOYS.

THE final meeting of the Board of Stewards for the late Festival was held on Monday, the 29th ult., at the Freemasons' Hall, Great Queen-street. Bro. R. B. Webster in the chair. The Hon. Sec., Bro. F. Binckes, read the report relating to the Festival, which was adopted. There were present at the Alexandra Palace—147 Stewards, and the total number was 599. Bro. H. M. Levy proposed, and Bro. C. F. Hogard seconded, that in recognition of the valuable services of Bro. F. Binckes, Hon. Sec., he be presented with the balance resulting from the Stewards' fees, and that the sum of five guineas be presented to Bro. Taylor for his services in connexion with the Festival. After suitable reply from Bro. Binckes, cordial votes of thanks were recorded to Bros. T. Cubitt (Hon. Treasurer), J. H. Mapleson (for providing the artistes), and to Bro. R. B. Webster (acting Chairman). There were present Bros. C. F. Hogard, Murray, Winter, Jardine, F. Adlard, R. B. Webster, J. W. Garrod, McIlwham, T. Cubitt, Land and H. M. Levy.

ROYAL AND SELECT MASTERS.

A MEETING of the Grand Masters Council, No. 1, was held at the Masonic Rooms, 2 Red Lion-square, on Tuesday, the 30th of July. Present—Bros. Rev. G. R. Portal M.P.G.M., Hyde Pullen G.P.C.W., Frederick Davison G. Treasurer, S. Rosenthal T.J.M. No. 3, General J. S. Brownrigg, Rev. Ambrose W. Hall, Magnus Ohren, Dr. F. W. Ramsay, S. C. Dibdin, D. M. Dewar, and 14. Bro. Robert Morris, LL.D., of Kentucky. After the minutes of the previous meeting had been read and confirmed, Bros. T. C. Walls and E. B. Bright were introduced and received the various degrees of Most Excellent Master, Royal Master, Select Master and Super Excellent Master. The other business before the Council having been transacted, the Meeting was closed in ancient form, and adjourned to Wednesday the 30th of October.

HOLLOWAY'S PILLS.—In general debility, nervous tremor, and mental depression, these unrivalled Pills have a marvellous effect. They have won the confidence of millions in all parts of the civilised world. Constitutions shaken by sensual excesses, or by long residence in unwholesome climates, or by sedentary habits, are wonderfully renovated by a course of this extraordinary medicine, which, powerful as is its action on the whole system, is perfectly harmless to the tenderest frame. The Pills are composed of rare balsams, without the admixture of a grain of any mineral whatever, or of any other deleterious substance. They operate directly, powerfully, and beneficially upon the whole mass of blood; nor can we question the fact when we see indigestion cured, liver complaints arrested, the oppressed lungs brought into healthy play, and every physical function renewed and strengthened by their agency.

BOMBAY.

KURRACHEE witnessed on Monday, the 24th June, one of the greatest achievements recorded in the annals of Freemasonry in Sind. St. John's Day being recognised by all English Masons as one of high festival, the brethren of Lodge "Union" were determined to make it one of the most memorable, it being the installation to the chair of that Lodge for the second time of Wor. Bro. George C. Brayson. The entire credit and success of the undertaking is due to this brother, whose zeal for the Craft and admirable working are the admiration of his brethren.

The procession to Trinity Church was formed in the following order:—

Lodge Endeavour, Manora, represented by W. Bro. T. Ward W.M., W. A. Miles, W. R. Scroggie, D. D'Silva, J. Hughes, and W. S. Copo.

Lodge Hope, Kurrachee, represented by W. Bros. Adam Clark W.M., Thomas Cosser P.M., J. H. Duncan P.M.; H. F. Brayson, J. Davison, C. T. Edwards, E. King, A. McSween, G. Twells, W. Trevena, C. W. Rook, J. M. Horne, J. G. Quanbrough, and W. Bishop.

Lodge Industry, Hyderabad, represented by W. Bros. W. Wilson W.M., J. D. Wilson P.M.; W. Hoonahan S.W., A. Wiffin J.W., Brumby S.D., Mitchell J.D.

Lodge Union, Kurrachee, represented by W. Bros. George C. Brayson W.M., James Grant P.M., J. A. Hannah; J. Quinn, W. Aspinall, W. H. Miller, W. Cuzens, R. Allan, J. C. Elstone, T. Watson, W. H. Franklin, W. H. Bloss, H. S. Cocksedge, J. Collett, and E. Cardwell.

Visitor—W. Bro. Alexander Campbell, Lodge Felix, Aden.

Each Lodge, preceded by its Tyler and Banner Bearer, marched through the western entrance of the Lodge. On emerging therefrom it was met by an admiring crowd, amongst whom could be seen many of the chief residents of the Station. The scene throughout, variegated as it was by the different colours of each Lodge, was pretty in the extreme. The procession halted at the north door of Trinity Church, when the order of formation was reversed, Union being first, Hope second, followed by Endeavour and Industry. Entry into Trinity Church was made from the west door. The compound of the Church was fairly filled with "our gallant sons of Mars," belonging to H.M.'s 83rd and Royal Artillery.

At the west door stood Bro. the Rev. J. Higgins, in Masonic costume, who led the procession up the nave of the Church, when he retired and ascended the pulpit, and W. Bro. George Brayson led the brethren to the seats that had been specially reserved for them.

Every seat in that spacious Church was crowded with spectators. The Rev. D. Cotes from the reading desk gave out the hymn—

"Great Architect of earth and heaven,"—

which was sung by the full choir in attendance, accompanied by the sweet music of the organ, and followed by short prayers.

The sermon was preached by Bro. the Rev. J. Higgins, from 1 Kings vi. 7-8, "There was neither hammer, nor axe, nor any tool of iron, in the house while it was in building."

Reference is here made, as doubtless you all know, my Brothers, to one circumstance in the construction of that splendid Temple, which Solomon built to the Glory of Almighty God. Its stones were prepared and its timbers shaped at a distance from the spot where afterwards they were erected. In the distant quarries of Syenne; or in the Forests of Lebanon there was, doubtless, the sound of man's busy toil; but here on Mount Moriah, the jar and clang of labour was unheard. Tier upon tier, course above course, the Temple rose beneath the builder's hands, in stately and silent growth. In those explorations which are being carried on in the Holy City (under the auspices of the Palestine Exploration Society) we appear to have come upon the foundations of Solomon's Temple, and each great block of stone still shows the Mason's private mark designed to indicate its exact position in the building. In silence therefore the foundations were laid, in silence were the arches turned and fitted with their key-stones, in silence each pillar rose and was surmounted by its capital.

"No workman's axe, no ponderous hammer rung,
Like some tall palm, the mystic fabric sprung."

"Majestic silence!" exclaims the poet, and in that silence was prefigured one of the deepest truths of God's natural as well as moral Government; namely, that God ever works silently if not secretly. Thus gradual are all the hidden processes of Nature, thus slowly and in secret the seed germinates, the sprout puts forth its tender leaflets, the sap ebbs and flows beneath the bark. Everywhere, through all its myriad of hidden recesses, the busy workers of living nature complete their task, and the secret laws of inert nature develop their consequences,—step by step, stage after stage, unwatched save by the All-Seeing-Eye. Whether it be the worm weaving the shroud-like cocoon, that in due time shall give birth to the ephemera of a day; or the nebulous particles (star seed, as they have been called) which gathering through millions of ages and forming at last the revolving world which men call a star: in each and all we find the same law, silent growth, progressive development, continuously passing from one growth of glory to another. There is no sudden bound in nature, its changes may surprise men, but hidden laws have long been working for their development, whether in the meanest animalcula that crowds a water-drop or in the brightest of those created intelligences, that circle around the Throne of Thrones.

Let us contrast with the masons of Solomon's Temple another group of Temple Builders and we shall see the types of divine and of human work, the types of a debased masonry, discarding Faith in God and love to man, and masonry in its purer form, acknowledging and obedient to the rules of the Great Architect of the Universe.

The first are those gathered on the plains of Shinar. They would build a city and a tower whose top should reach unto heaven. Forgetful of the divine command, to go forth in every direction and colonize and possess the world; forgetful of the divine promise that

God would protect them and bless them wherever they might be; we see them herding together for mutual safety, filled with a slavish dread of the powers of nature (afraid that is, of another flood), and actuated by a selfish anxiety, which made them cling coward-like to one spot and to one another. What stir! and what commotion must have marked their efforts! Yet after all what result? So far from completing a common landmark and a rallying place for all, discussion and dispersion grew out of their very task, and doubtless for many an after age men pointed to those unfinished towers of Babel, and told from father to son how in the *babble* of divers tongues, in the strife of selfish and varying interests man's puny, ill-directed labour had come to nought.

Thus it may be said of much that man endeavours after and undertakes. There is confusion and turmoil, sound and strife, jarring interests, selfish struggles; he loves the roll of the drum and the fanfare of trumpets, nor is he deterred by garments rolled in blood.

God's work on the other hand is ever calm and peaceful. True power, true greatness is ever distinguished by repose and assured rest. Under a great variety of figures is this feature of Divine working inculcated in Scripture, but never more strikingly than in this instance when the Temple on Mount Moriah grew silently to its completion, scarce challenging man's notice or admiration, till it stood forth in all its finished beauty. As a ship's track upon the water, which no eye can trace—as a bird's path in air, which none can follow—as showers upon the tender herb, or dew upon the mown grass, thus does God reveal His presence and impart His influence, and thus peaceful and quiet growth are the distinguishing traits of His followers. God "hides them in His tabernacle secretly from the strife of tongues," they know nothing of the Babel warfare of the world. God teaches them the power of the still small voice "when the whirlwind, and the earthquake and the fire hath passed by: they are partakers of a kingdom that cometh not with observation, and ever, when weary with earthly toil, God speaks to them the words of comfort. In quietness and confidence shall be your strength."

Your predecessors, my Brothers in the Mystic Craft, were working Masons guided by divine wisdom. Both the Tabernacle and the Temple with their furniture were constructed after the pattern of heavenly things. But it is remarkable that our first Grand Master was of mixed birth—of a Gentile father though of a Jewish mother, one among many indications that God's gifts are not confined to any one race or people, and that Freemasonry especially is the heritage of the world. To the nations of Europe and the West, and even to the sea-girt home of the Anglo Saxon race, has passed by regular descent and transmission some share at least of that Masonic love. It has come now to be generally acknowledged that most of the Cathedrals of England, France and Germany were built by guilds or associations of Masons who passed from country to country and continent to continent and left behind them memorials of labour that have been ever since a world's wonder and a nation's pride.

Those days are past and gone! Not now, my Brothers, are you called upon to rear stately fanes consecrated to God's honor, or houses dedicated to the cause of Charity and Humanity. But other work lies before you. Still are you *builders*, collectively as well as individually, and Solomon's Temple remains an eternal type of what each Lodge and the united body of our order should be; and secondly what each separate and individual Mason should be. In "majestic silence the Temple rose;" so only in peace and order should and does Freemasonry work its quiet way; still it labours to leave behind monuments more enduring than those earthly piles that crumble to the touch of Time's "effacing fingers." Still secret and unostentatious is its working. It doth not "lift up its voice," or "cry aloud in the streets."

It seeks no addition to its members by argument or solicitation or proselytism. It seeks only that the Grand Master above may accept the work of Charity and Love with the approving sentence "well done! Good and faithful servant!"

Now, to accomplish such undertakings there must be unity of purpose, mutual endeavour, brotherly love and self-sacrifice. Dispute and contention never yet effected a good purpose. Axes and hammers cannot build up. "Now they *break down* all the carved-work thereof with axes and hammers." They can destroy but not build up. The best memorials a Lodge can rear are works of charity and piety such as that which claims your sympathies to-day. The alms-house which shelters four widows and their children has of late received but cold and insufficient support. I trust to your liberality to place it beyond the reach of want for many a day to come. Lastly, of that Temple who each man in himself is here too the law of its building, is identical with that enjoined on Mount Moriah. Slowly and gradually is each soul moulded to receive the most High. Secretly and silently does God reveal himself. Not in the noise and bustle of excited audiences, not in the passing emotions of a quasi religious fervor, is the heart of man prepared and edified. In all true religion is quietness and peace. Thus does God manifest Himself to His chosen ones. God is Love, and he that dwelleth in Love dwelleth in God, and God in Him.

And now, Brothers, in the words of the Apostle, "I commit you to God and to the word of His grace who is able to build you up" into the living temples of His Glory. *So mote it be.*

After the sermon a collection was made on behalf of the "Widows Home" by the Master and Senior Warden of "Union," when the Brethren responded most cordially.

After the business of the Lodge was completed the Brethren, numbering about 52, sat down to a most sumptuous Banquet, got up under the management of Brother Miller of H.M.'s 83rd Regiment; the full band of the 19th Regiment N.I. discoursed sweet music during the Banquet.

NATIONAL RIFLE ASSOCIATION, WIMBLEDON.—Lieut. G. Fenton, of H.M.'s 77th Regiment, was the winner of the Quarter Cask "Spécialité" Sherry given by Messrs. Felton and Sons, of Albemarle-street, W., which was shot for on the 16th July; and Major Burt, of the 1st Warwickshire, was the winner of the Three Dozen Cask "Spécialité" Saumur Champagne.

BADGE OF A MASON.

THE true and only badge of a Mason is a LAMBSKIN, not a piece of linen or muslin, or any other material, even though it be white. It must be a lambskin, and why? Because in all ages the lamb has been deemed an emblem of "innocence;" and in wearing it, the Mason is reminded of that purity of life which he is required to exhibit, and which is an essential prerequisite to his admission into "the Grand Lodge above."

The lambskin, therefore, is a very important Masonic emblem. It is a speaking, impressive, pleading emblem; always uttering its voice and eloquently urging its monitions upon him who wears it as a Mason. It not only pleads for, but demands, "purity of life," and he who will not hear and heed its pleadings, should lay it aside at once.

I confess to an admiration for the lambskin apron, not alone for its symbolic instruction, but for its inherent beauty. Purely white, in size about 14 by 16 inches, with a trimming of heavy sky-blue ribbon about an inch and three-fourths in width,—a Mason cannot wear anything more elegant and becoming, especially at a funeral, or other public Masonic procession. Indeed, I think there should be a prohibitory statute against permitting a Mason, when he appears in public as such, wearing an apron of any other material than the lambskin. And in addition to that, the Grand Lodge should prescribe the material, size, form and finish of a Masonic apron, and require that none other should be worn in public by Master Masons. The General Grand Chapter has described what the apron of a Royal Arch Mason is, and the Grand Encampment of the United States has prescribed the uniform of a Knight Templar, and permits none other to be worn. The symbolism of Ancient Freemasonry defines the material of the apron, or badge, of the Order, and every Grand Lodge should enact a law describing its form, size and finish, and then forbid Master Masons to wear any other in Masonic processions. The exhibition of material, size, style and finish of aprons worn, sometimes, in Masonic processions, is enough to make one shed tears of chagrin, or go off in convulsions of laughter: aprons of all sizes, materials and finish, and, if a novice, who had been told that a lambskin was the only badge of a Mason, were to see such a procession he would certainly discredit the information he had received, and, perhaps, concluded that all the instruction given him might as appropriately be disregarded.

Why the lambskin? It is not only its whiteness that is indicative of unstained purity; but the animal itself is the very personification of innocence. Some years ago, when I was dealing in Masonic clothing in connection with the publication of the *Masonic Review*, in Cincinnati, I received a letter from a Masonic acquaintance residing in central Pennsylvania. He was a very intelligent physician, as well as an earnest Mason, and one of those stern, honest, old-fashioned Presbyterians. He desired to wear "the badge of a Mason," and was told at his initiation that it was a lambskin. He had written to a dealer in Philadelphia for a Masonic apron, and a very beautiful apron was sent him, made from white satin, with the proper emblem of his rank upon it. He was greatly surprised, and immediately returned it to the manufacturer, with instructions to send him a *Masonic apron*. The dealer, concluding he would not be caught napping again, made and sent him a beautiful apron of the finest *goatskin*! This was too much for the stern old doctor, and he sent it back at once. "Why," said he, "the badge of a Mason is a lambskin, because of the purity and innocence of that animal; but you have sent me an apron made from the skin of one of the most repulsive, loathsome and beastly creatures in the land. I will not wear an apron from the back of such a creature; it is not a badge of innocence, but of everything low and sensual and disgusting!" I sent the good man an apron made from a lambskin—plain, white and neat; he was satisfied, and wore it with pride.

If there be anything in symbolism more than a name, why not apply it? If there be *only* a name, discard the whole system at once as a mockery and false pretence. For a man in mature years, as Master of a Lodge, to gravely inform the Neophyte that the badge a Mason should wear is a *lambskin*, and give him the reason in its impressive instruction as a symbol, and then invest him with an apron made from cotton or linen, is simply ridiculous. It is a warrant for discarding all other symbolic instruction, and will justify the young brother in neglecting the entire symbolic code. Indeed, is not Masonry suffering from that laxity in the *practical* exemplification of the instructions our symbols give? We *teach* one thing and *do* something else; we are taught to do or not to do thus and so, and promise to obey; and then, by example, we are instructed to regard this pledge as mere idle verbiage!

I once met an old Mason who must needs show me his apron as a curiosity, and it was a curious affair. It was made of heavy, coarse linen, and had *once* been nearly white. It was three and a half feet in length by two and a half in width, and would nearly cover a small man from his armpits to his ankles. On it was depicted almost every emblem known to Masonry, from those pertaining to the degree of Entered Apprentice up to those belonging to the orders of Christian Knighthood, not omitting the cock! It was a *wonderful apron*, and seeing I was greatly pleased with it, he presented it to me. I deposited it in the archives of my Lodge—Kilwinning—in Cincinnati, to be preserved for "future ages" to wonder at. The lambskin, brethren, the *lambskin*, is the badge a Mason should wear.

In conversing with a prominent and experienced Mason recently, on this matter, he referred to the practice of some Lodges where a piece of cotton was substituted for the lambskin as the badge of a Mason, and the use of jewels made of tin or pasteboard; said he, "Such Lodges never amount to anything, and such Masons are rare! an honour to the Craft." Was he not substantially correct?

Perhaps, however, I am pursuing this subject too far; but I wish I could see the teachings and injunctions of the Lodge-room exemplified outside of it, especially in the use of the plain, simple uniform and spotless lambskin as the true and legitimate badge of Masonry, with its eloquent and touching symbolism recognized everywhere and by every Mason.—"Voice of Masonry."

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, 3rd AUGUST.

General Committee Boys' School, Freemasons' Hall, at 4.
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
1223—Amherst, Kings Arms Hotel, Westerham, Kent.
1453—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester.

TUESDAY, 6th AUGUST.

Colonial Board, Freemasons' Hall, at 4.
Provincial Grand Lodge of Cornwall, Masonic Hall, Redruth, at 10 a.m.
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7. (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction.)
141—Faith, 2 Westminster-chambers, Victoria-street, S.W., at 8. (Instruction.)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
554—Yarborough, Green Dragon, Stepney. (Instruction.)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8.0. (Instruction.)
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8. (Instruction.)
1471—Islington, Three Bucks, Gresham-street, E.C., at 7. (Instruction.)
1507—Metropolitan, 269 Pentonville-road. (Instruction.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-street-rd. at 8. (In.)
70—St. John, Huyshe Masonic Temple, Plymouth.
103—Beaufort, Freemasons' Hall, Bristol.
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Durham.
159—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness-on-Sea.
211—Merchants, Masonic Hall, Liverpool, at 6.30. (Instruction.)
243—True Love and Unity, Freemasons' Hall, Brixham, Devon.
393—St. David, Freemasons' Hall, The Parade, Berwick-on-Tweed.
558—Temple, Town Hall, Folkestone.
673—St. John, Masonic Temple, Hope-street, Liverpool.
731—Londesborough, Masonic Hall, Bridlington.
804—Carnarvon, Lodge Rooms, Waterloo-road, Havant.
847—Fortescue, Manor House, Honiton, Devon.
928—Friendship, Masonic Hall, Petersfield, Hampshire.
948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard.
960—Bute, Masonic Hall, 9 Woking-street, Cardiff.
1002—Skiddaw, Lodge Room, Market-place, Cockermouth.
1244—Marwood, Freemasons' Hall, Redcar.
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.
1336—Square and Compass, Corn Exchange, Wrexham.
1472—Henley, Three Crowns, North Woolwich, at 7.30. (Instruction.)
1473—Bootle, 146 Berry-street, Bootle, at 6.0. (Instruction.)
1540—Abercorn, Abercorn Arms Hotel, Great Stanmore, Middlesex.
R. A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.

WEDNESDAY, 7th AUGUST.

Grand Chapter, Freemasons' Hall, at 7.
Provincial Grand Lodge of Worcestershire, College Hall, Worcester, at 12.
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)
223—United Strength, Hope and Anchor, Crowndale-rd., Camden-town at 8. (In.)
538—La Tolerance, Horse and Groom, Winsley-street, W., at 7.45. (Inst.)
781—Merchant Navy, Silver Tavern, Burdett-road, at 7.30. (Instruction.)
802—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8. (Instruction.)
1185—Lewis, King's Arms Hotel, Wood Green, at 7. (Instruction.)
1196—Urban, The Three Bucks, Gresham-street, at 6.30. (Instruction.)
1278—Burdett Coutts, Salmon and Ball, Bethnal Green-road, at 8.30. (Inst.)
1288—Finsbury Park, Finsbury Pk. Tav., Seven Sisters'-rd., at 8.0. (Instruction.)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8.0. (Instruction.)
1707—Eleanor, Angel Hotel, Edmonton, at 8. (Instruction.)
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8.0. (Instruction.)
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 7.30. (Instruction.)
81—Doric, Private Room, Woodbridge, Suffolk.
298—Harmony, Masonic Room, Ann-street, Rochdale.
326—Moir, Freemasons' Hall, Park-street, Bristol.
327—Wigton St. John, Lion and Lamb, Wigton.
408—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne.
417—Faith and Unanimity, Masonic Hall, Dorchester.
591—Downshire, Masonic Hall, Liverpool, at 7. (Instruction.)
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction.)
972—St. Augustine, Masonic Hall, Canterbury. (Instruction.)
1013—Royal Victoria, Masonic Hall, Liverpool.
1063—Malling Abbey, Bear Inn, West Malling, Kent.
1085—Hartington, Masonic Hall, Gower-street, Derby.
1091—Erme, Erme House, Ivy Bridge, Devon.
1144—Milton, Commercial Hotel, Ashton-under-Lyne.
1167—Alnwick, Masonic Hall, Market-place, Alnwick.
1206—Cinque Forts, Bell Hotel, Sandwich.
1274—Earl of Durham, Freemasons' Hall, Chester-le-Street.
1323—Talbot, Masonic Rooms, Wind-street, Swansea.
1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire.
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Instruction.)
1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.
1511—Alexandra, Masonic Hall, Hornsea, at 7. (Instruction.)
1620—Marlborough, Derby Hall, Tue Brook, Liverpool.
1692—Hervey, George Hotel, Hayes.

THURSDAY, 8th AUGUST.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 7. (Instruction.)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30. (Instruction.)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30. (Instruction.)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
720—Panmure General Lodge of Instruction, Antelope Tavern, Lorn-road, Brixton, at 8.
1426—The Great City, Masons' Hall, Masons'-avenue, E.C. at 6.30. (Instruction.)
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (In.)
R. A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
35—Medina, 85 High-street, Cowes.
97—Palatine, Masonic Hall, Toward-road, Sunderland.
203—Ancient Union, Masonic Hall, Liverpool, at 7.30. (Instruction.)
249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction.)
333—Royal Preston, Castle Hotel, Preston.
339—Unanimity, Crown Hotel, Penrith, Cumberland.
477—Mersey, 55 Argyle-street, Birkenhead.
546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
636—D'Ogle, Masonic Hall, Morpeth.
659—Blagdon, Ridley Arms Hotel, Blyth.
732—Royal Brunswick, Royal Pavilion, Brighton.
784—Wellington, Public Rooms, Park-street, Deal.
991—Tyne, Masonic Hall, Willington Quay, Northumberland.
1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
1055—Derby, Knowles' Hotel, Caeatham, Lancashire.
1093—St. George, Private Room, Temperance Hall, Tredegar, Mon.
1144—Milton, Commercial Hotel, Ashton-under-Lyne.

1182—Duke of Edinburgh, Masonic Hall, Liverpool.
1201—Royd's, Imperial Hotel, Malvern, Worcestershire.
1273—St. Michael, Free Church School-rooms, Sittingbourne.
1343—St. John, King's Arms Hotel, Grays, Essex.
1369—Bala, Plasgoch Hotel, Bala.
1416—Falcon, Masonic Hall, Castle Yard, Thirsk.
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
1533—Corbet, Corbet Arms, Towyn.

FRIDAY, 9th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8. (Instruction.)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
766—William Preston, Feathers Tavern, Up. George-st., Edgware-rd. (Inst.)
902—Burgoyne, Red Cap, Camden Town, at 8. (Instruction.)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction.)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7. (Instruction.)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
1260—Hervey, Punch's Tavern, 99 Fleet-street, E.C., at 8. (Instruction.)
1288—Finsbury Park Master Masons' Lodge of Inst. Finsbury Park Tavern, at 8.
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction.)
1612—E. Carnarvon, Mitro Hotel, Goulborne-rd, N. Kensington, at 7.30. (Inst.)
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)
36—Glamorgan, Freemasons' Hall, Arcade, St. Mary-street, Cardiff.
697—United, George Hotel, Colchester.
730—Royal Alfred, Star and Garter, Kew Bridge, at 7.30 (Instruction.)
1087—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard.
1536—United Military, Masonic Hall, Plumstead.
1621—Castle, Crown Hotel, Bridgnorth.
R. A. 406—De Sussex, Masonic Hall, Maple-street, Newcastle.

SATURDAY, 10th AUGUST.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W. at 8.
R. A. 1185—Lewis, King's Arms, Hotel, Wood Green.
869—Grosam, Cheshunt Great House, Cheshunt Park.
1391—Commercial, Freemasons' Hall, Leicester.
1637—Unity, De Burgh Hotel, West Drayton, Middlesex.

WEST YORKSHIRE.

TUESDAY.

265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley.
R. A. 296—Loyalty, Freemasons' Hall, Sheffield.

WEDNESDAY.

258—Amphibious, Freemasons' Hall, Heckmondwike.
380—Integrity, Masonic Temple, Commercial-street, Morley.
910—St. Oswald, Masonic Hall, Ropergate, Pontefract.
R. A. 304—Philanthropic, Masonic Hall, Great George-street, Leeds.

THURSDAY.

139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.
208—Three Grand Principles, Masonic Hall, Dewsbury.
275—Royal Yorkshire, Masonic Club, Hanover-street, Keighley.
337—Candour, Private Rooms, Commercial Inn, Uppermill.

FRIDAY.

453—Aire and Calder, Private Rooms, Ouse-street, Goolo.
1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate.

SATURDAY.

149—Peace, Private Rooms, Meltham.
309—Prince George, Private Rooms, Bottoms, Eastwood.

NOTICES OF MEETINGS.

Royal Alfred Lodge, No. 780.—The last gathering of the session, and meeting for election of W.M., &c., for the ensuing year was held on Friday last, the 26th ultimo. There was a very fair attendance of members, and the visitors on this occasion were represented by Bros. W. J. Kennaby 1420, E. J. Acworth 133, R. E. Clarke P.M. 1158, Charles Misselbrook 781, E. Benjamin P.M. 343, D. E. Bandmann 32, G. W. Lay 569, W. E. Haycock P.M. 1441, W. W. Morgan 211. The Lodge was opened at two o'clock by Bro. Walter Goss, who was supported by Bros. Charles May S.W., William Gomm J.W., J. Smith P.G.P. Treas., William Hilton P.M. Sec., B. Blaby S.D., Erwin J.D., Costelow I.G., Tarling W.S., Frauckel Assist. Steward. Gilbert Tyler. There were also present Past Masters Brown, Littlewood, Lloyd, Beasley, Gardiner, Potter, &c. The minutes of the last meeting having been read and declared correctly recorded, Bro. Fredorick Botley was examined, and duly raised to the sublime degree. There were three candidates on the list for passing, but two only were present; both these brethren, however, sustained their claim for advancement, and Bro. Walter Goss performed the ceremony, much to their edification and satisfaction. The ballot was taken for two gentlemen—Messrs Richard Wood and Robert Gifford. It resulted satisfactorily, and they, with Messrs. J. Snook and Edwin Eydmann, who were balloted for at the last meeting, were severally initiated into our mysteries. Bro. Walter Goss performed all the ceremonies with his wonted care, to the gratification of the members and visitors. The election of Worshipful Master resulted in Bro. Charles May being unanimously chosen to fill that important office, and he was cordially congratulated on the auspicious event, which congratulations he briefly but heartily acknowledged. The election of Treasurer resulted in the reappointment of Bro. Smith, while Bro. Gilbert again received the suffrages of the members for the post of Tyler. Bros. Gunner, Eydmann, and Becket were then appointed auditors, and a day was fixed for the audit to take place, the W.M. expressing a hope that all his Officers would endeavour to be present. Notice of motion was given that the customary P.M.'s jewel be provided out of the Lodge funds, and that it be presented to the retiring Master at the next meeting, and then a pleasing incident occurred. A request had been made by the Worshipful Master of a Bombay Lodge that the Master of the Royal Alfred would invest Bro. P.M. Beynon, who was now in this country, with a jewel which had been voted to him by the members of his own Lodge. The brethren of this Lodge were

desirous that Bro. Beynon should be able to exhibit, while he was in this country, the mark of esteem in which he is held by the members of his own Lodge, hence they preferred the request. Bro. Walter Goss, addressing Bro. Beynon, stated it afforded him much gratification in being the medium of conveying to a worthy brother this mark of respect in which he was held by the brethren of the Lodge to which he belonged, and trusted he might always bear in mind the Lodge where he first received the elegant gift. After an acknowledgment by Bro. Beynon, the Lodge was closed. The banquet was served in Bro. Staunbury's New Hall, and was placed on the table in that worthy brother's best style. On the removal of the cloth, the toasts were briefly introduced. Bro. J. Smith replied for the Grand Officers. Bro. J. Chambers Roe, in his customary hearty way, proposed the health of the W.M. He did so on this occasion with infinite pleasure; Bro. Goss had laboured now for nearly twelve months, and with great advantage to their Lodge. This would be the last occasion on which he (Bro. Roe) would have to propose the toast, and he was sure the members would heartily respond. After Bro. Ganner had favoured the company with one of his humorous songs, the W.M. replied. He briefly referred to the principal events of his year of office, and concluded by thanking all for the kindness and consideration he had always experienced. The next toast was the health of the four initiates, and each of these brethren acknowledged the compliment. Bro. Snook, kindly complying with the request of the W.M., sang "Have faith in one another." The P.M.'s next received their meed of praise from the W.M., and replies to the toast were made by all who were present. For the Visitors Bro. Morgan replied; he referred with satisfaction to the election of Bro. Charles May to fill the chair of the Lodge in which his father, the late Samuel May, had always occupied so distinguished a position. Bro. Bandmann followed; he also referred to the eminent qualities of our late Bro. May; qualities which had endeared him to all with whom he was brought into association. Bro. Samuel May was a Mason in the truest and best sense of the term, and he (Bro. Bandmann) was sure his son Charles would follow in the footsteps of so worthy a sire. Other visitors also addressed the members, and all expressed their pleasure at the hospitality displayed. Bro. Morgan here, by request, gave "the Balaclava Charge," after which Bro. Goss requested Bro. Bandmann to give the brethren a taste of his quality. Bro. Bandmann immediately rose; he thanked the W.M. for his kind remarks. He would gladly do anything he could to entertain the company, but he feared the piece he might select would prove somewhat heavy, and he had no desire to weary the brethren from whom he had received so much kindness. True, he could give them something from Shakspeare, but in this he should prefer a little help, and he would suggest that Brother Morgan might be induced to render the requisite assistance. Bro. Morgan having expressed his willingness, the last scene from Act I. of the Merchant of Venice was selected, in which the efforts of both brethren were highly appreciated. In reply to his health, which was given from the chair, Bro. May thanked the members for the confidence they had shown in electing him, and assured them he would exert himself to uphold the prestige of the Lodge, and advance the best interests of its member. He also thanked Bros. Morgan and Bandmann for the many pleasant things they had said of him. The remaining toasts comprised the Masonic Charities and the Press, replied to by Bro. Morgan; the Treasurer and Secretary; and the Officers; to each suitable replies were made, and then the Tyler was summoned, a heavy storm raging at the time making it desirable those present should not run the risk of missing their trains. Thus terminated one of the many pleasant evenings we have spent with the members of the Royal Alfred.

Prosperity Lodge, No. 65.—This Lodge, for some years, has annually held a summer festival; the members determined this year to engage the *Maria Wood*. The ladies and brethren assembled early, and were received by the W.M., Bro. Brown. A substantial breakfast was provided, and the vessel was gently towed along the beautiful scenery, dancing being kept up to the strains of the Hon. Artillery Company's Band. The trip up the river was delightful. At 3 o'clock, the vessel was brought to a stand, and the ladies and brethren adjourned to the saloon, where a sumptuous and *vécherché* banquet and dessert was provided by Bros. Ritter and Clifford, of the Guildhall Tavern; Bro. Ritter personally superintending. Brother Brown occupied the chair, supported by Bros. Burge S.W. and Simm as J.W.; 138 guests were present. The W.M. proposed the toast of Her Majesty the Queen. He alluded to the Marquis of Lorne having been appointed Viceroy of Canada. The National Anthem was sung. After the toast of H.R.H. the Grand Master, Bro. Daniel I.P.M. had great pleasure in proposing the health of the W.M., who, since he had occupied the chair, had given them every satisfaction. Last year he (Bro. Daniel) thought he had done something for the Lodge, but the W.M. had fairly eclipsed him, and this trip in the *Maria Wood* would be long remembered by all. He would ask them to cordially drink the health of the W.M., his wife and family. (Cheers.) After Bro. James had given an excellent recitation, the W.M. thanked Bro. Daniel and the ladies and brethren for their enthusiastic reception of the toast; it was to him a day of great rejoicing to see so numerous an assemblage; it afforded him and his family great pleasure to be present on this occasion. There were over 100 members in the Lodge of Prosperity, and he, a young member, was proud to be its W.M. As long as he occupied the chair he would do all he could to make the Lodge prosperous. Before resuming his seat he would offer for their acceptance the toast of the Visitors; they were very numerous, and he would call on Bro. H. M. Levy to respond. Bro. Levy complimented the W.M. on his admirable arrangements, and the hospitality shown the Visitors. The efforts of the Stewards had resulted in the party spending a most enjoyable day. The next toast was that of the P.M.'s and Officers of the Lodge; without the working of the P.M.'s the Lodge could not have prospered so greatly, and the Officers were all worthy of esteem. He would

call on Bro. Goodwin P.M. and Treasurer to respond. Bro. Goodwin said all the efforts of the P.M.'s would be for the welfare of the Lodge. The toast of the Ladies was humorously proposed by the W.M. Bro. Burge S.W. responded. Bro. Speight officiously acted as Toast Master. After dinner dancing was resumed. Bro. L. A. Leins P.M. ably contributed to the enjoyment of the day, indeed nothing was wanting on the part of the W.M. and the Committee to ensure the enjoyment of the ladies.

Lodge of Lights, No. 148, Warrington.—The regular monthly meeting of this old Lodge was held on Monday. In the unavoidable absence of the W.M., Bro. Thomas Tanstall I.P.M. presided, assisted by the Wardens and a goodly number of members and visitors. The Lodge was opened in form, and the minutes read and confirmed. Bros. Dr. Mackie and G. F. Curzon, being candidates for preferment, were examined and entrusted. The Lodge was opened in the second degree, and the two brethren re-admitted and passed. The lecture peculiar to the Fellow Craft degree was delivered by Bro. John Bowes P.M. P.P.G.J.W. of Cumberland and Westmoreland. The Lodge having been closed down in solemn form, the brethren separated in harmony.

Confidence Lodge of Instruction, No. 193.—Met on Wednesday, the 31st July, at the Railway Tavern, London-street, E.C. Bro. Moss W.M., K. Harris S.W., Walker J.W., Gottheil P.M., J. K. Pitt Sec., Wharman S.D., Woodward I.G.; also Bros. Blinkhorn, &c. The ceremony of initiation was ably worked by the W.M. Three of the sections were also worked, the responses being given with gratifying efficiency. This being the first time Bro. Moss presided in this Lodge, Bro. Gottheil, in proposing the usual vote of thanks, remarked upon that brother's abilities as a working Mason, having watched with considerable interest the speedy progress he has made, and the intelligent manner in which he had performed the duties of the minor offices, and now, having reached the chair, the work, as has been seen, was done in a way second to none in any other Lodge. Bro. Moss gave every indication of becoming a valuable worker in the Craft, and the Lodge to which he belonged might justly be proud of having him as a member. Bro. Walker seconded the proposition, and stated that in his long experience he had never heard the initiation ceremony rendered with so much perfection. The vote was carried unanimously. Bro. Moss, in thanking the brethren for the compliment, said, he had only been a Mason eight months, but during the whole of that time, every evening, with scarcely an exception, he spent in either Lodge or Lodge of Instruction. That he thought was the only way of becoming efficient. He had been connected in official capacities with many other societies, but since his initiation such was his love of the Order, he neglected all of them for Masonry. Bro. Kennett Harris was elected W.M. for next Wednesday, when he proposes to rehearse the first ceremony. Lodge meets at 7 p.m.

Lodge of Harmony, No. 220, Garston.—The annual meeting of this Lodge was held at the Wellington Hotel, on Wednesday, the 24th July, at four o'clock in the afternoon. The W.M. Bro. Samuel Tickle presided, assisted by his Officers, and a large number of P.M.'s, members and visitors, including Bros. H. S. Alpass Prov. G. Sec., John Bowes P.P.G.J.W. Cumberland and Westmoreland, Vines Prov. G.D.C., &c., &c. The Lodge having been opened, and the minutes read and confirmed. Bros. Baker and Vines presented Bro. George Price S.W. and W.M. elect for the benefit of installation. The preliminaries having been completed, the W.M. invited Bro. John Bowes to instal Bro. Price, which he did with the aid of a Board of Installed Masters properly constituted. The charges to the Wardens and brethren were delivered by Bro. Baker P.M. After the transaction of some routine business the Lodge was closed, and the brethren sat down to an excellent banquet, well served by Bro. Wood, the host of the Wellington, and under the presidency of the newly installed W.M. The usual Loyal and Masonic toasts were duly cared for, and in the course of the evening the W.M. presented, on behalf of the Lodge, a costly Past Master's jewel to the I.P.M., Pro. Tickle.

Dalhousie Lodge of Instruction, No. 860.—On Tuesday evening, at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston. This being privilege night, Bro. Dallas, the worthy Secretary, occupied the chair; he was supported by Bros. J. Lorkin S.W., Slaughter J.W., C. Lorkin S.D., Gilham J.D., Davis I.G., Smyth Treasurer, Brasted Preceptor; also Bros. Harding, Polak, Hunt, Borer, Wardell, M. Christian, &c. After the Lodge had been opened, Bro. Carr answered the questions, and the ceremony of passing was rehearsed; the Lodge was closed to the 1st degree. Bro. C. Lorkin worked the 1st, 2nd, and 3rd sections of the lecture, assisted by the brethren. Bro. Trewinnard of Lodge 228 was elected a member. Bro. J. Lorkin will preside next Tuesday evening.

Whittington Lodge of Instruction, No. 862.—At the weekly meeting held on Wednesday, 31st July, at the Red Lion, Poppins-court, Fleet-street, Bros. Abell W.M., Gladwell S.W., Hallam jun. J.W., Pate S.D., Brown J.D., Cornu I.G., Long P.M. and many other brethren being present. After the confirmation of the minutes, the Lodge was opened in the second degree, and Bro. Thompson having offered himself as a candidate, was examined, entrusted and finally raised to the degree of M.M. The whole of the lecture was worked by the brethren, the questions being put by Bros. Tate and Brown. Bro. Gladwell was elected W.M. for the ensuing week. The Lodge was then closed.

Sir Hugh Myddelton Lodge of Instruction, No.

1602.—Held its meeting at Bro. Wood's, Crown and Woolpack, No. 162 St. John-street-road, Clerkenwell, on Tuesday, the 30th July, at 8 p.m. Present—Bros. W. Rowley W.M., H. P. Isaac S.W., Greenfield J.W., Hallam jun. S.D., Gibbs J.D., Pearcey Preceptor, Fenner acting Secretary, Arkell I.G.; also Bros. Hallam sen., Osborne, Wood, Mountstephen, H. Huggins, Hirst, Rimell, Green, Stock, Cook, Hyland, and F. Goode. Lodge regularly opened; the minutes of last meeting were read and confirmed. The ceremony of initiation was well rehearsed by the W.M., who then vacated the chair in favour of Bro. Pearcey, and the Lodge was advanced. Bro. Hirst gave proofs of his proficiency, and the ceremony of raising was rehearsed; Bro. Pearcey working in his usual earnest manner, and giving the traditional history. Bro. Rowley resumed the chair. Bro. Arkell of the Lion and Lamb Lodge 192, and H. Huggins of the Finsbury Park Lodge 1288, were elected members. Bro. H. P. Isaac was appointed W.M. for Tuesday next. After which Lodge was closed.

NEW ZEALAND.

THE LATE WILLIAM WESTBROOKE SQUIRES.

A VALUABLE member of the brotherhood has been snatched away, in the zenith of his working. Seldom has a more solemn scene been realised than that of Tuesday, 16th April, when a message came from Brother Squires, only recently stricken, conveying to the Master and Brethren of Lodge *Southern Star*, 735 E.C., "Heartly good wishes," and an eternal farewell, accompanied by a request that the Worshipful Master would visit him, as he lay on the bed of death. The visit was accordingly made, and the request preferred that the brethren should receive his mortal remains in the Lodge, and afterwards confer the rites of Masonic burial. The good brother lingered until the next Sabbath bell called together the worshippers of the great Father, and soon after its chime had ceased, the spirit took its flight.

The following obituary appeared in one of the Nelson papers, having been contributed by his friend and brother, W. M. Stanton.

Died, on Sunday, 21st April, aged 37, at his residence, Hardy-street, Nelson, after an illness of 12 days, WILLIAM WESTBROOKE SQUIRES, M.D., eldest son of the late Dr. William Westbrooke Squires, of Liverpool, England. Deceased was born at St. German-en-Laye, near Paris, 31st August 1840, and received his professional training at Liverpool, Edinburgh and Pisa. He was a M.R.C.S. England, and graduated as M.D. Edinburgh, 1864. His health being precarious, he sought to benefit it by a voyage to this country, and he arrived in Nelson by the ship "Magna Bona," in December 1864, and was induced to settle here in the practice of his profession, in which he continued until the time of his attack. Shortly after his arrival he was appointed Coroner, subsequently Public Health Officer, Consulting Surgeon to the Nelson Hospital, and he has filled other offices of importance in public matters, as well as being frequently elected to the Surgeonship of the Odd Fellows and other Friendly Societies. The lamented gentleman was also a distinguished member of the Masonic brotherhood, in whose active work he took an important and unflagging interest.

He preferred a request to the Worshipful Master of his Lodge for the right of Masonic burial according to ancient usage, as provided by the Constitution of the Grand Lodge of England, at the same time expressing a desire that the Independent Order of Odd Fellows, of which he was Past Provincial Grand Master, and the Foresters' Court, of which he was an Honorary Member, should also join in the funeral procession.

Deceased married on the 23rd of April 1872, Catherine J. C., daughter of Mr. John Simpson, of Monterey, by whom he has one son. He was presented with an affectionate address of condolence from the Southern Star Lodge on the death of his wife, which took place on the 20th August 1873. As a good Mason, a skilful physician, a useful citizen, and a warm friend, his loss will be deeply felt for a long time to come. He was tenderly cared for in the closing hours of his life, and fully realized and appreciated the watchful anxieties of his numerous sympathising acquaintance.

"On some fond breast the parting soul relies,
Some pious drops the closing eye requires,
E'en from the tomb the voice of nature cries,
E'en in our ashes live their wonted fires."

But five weeks ago, in apparent health, deceased followed the remains of his brother to his long home, in which he is now called to join him.

The day appointed for the funeral began with clouds, followed by unusual heavy rain; nevertheless, a large number of brethren, including eight Past Masters, assembled at the Masonic Hall, and at one o'clock Lodge was opened in the first degree, and ten of the brethren were told off to proceed to the house of the deceased, and accompany the hearse. Meanwhile, Lodge was formally opened to the third degree, and finally to the "Lodge of Sorrow," when the coffin was borne into the Lodge by six Past Masters, and placed on the bier in the centre, the organ playing a Dead March. The furniture was draped with black and white, and on the coffin lay a chaplet of acacia, with a beautifully-woven cross of immortelles and an illuminated scroll. The funeral procession was then formed, and proceeded to the New Cemetery, a distance of four miles. Arrived at the Cemetery, the burial service of the Church of England was read in the mortuary chapel, and at the grave, by Bro. the Ven. Archdeacon Thorpe, after which the Worshipful Master, Bro. Stanton, delivered the Masonic portion of the ritual. The hymns in the chapel and at the grave were accompanied on a cabinet organ by Bro. W. G. Sealy. The brethren afterwards returned to the hall, and the Lodge was closed.

THE THEATRES, &c.

THEATRE ROYAL, COVENT GARDEN.—PROMENADE CONCERT at 8.
PRINCESS'S.—At 7.30, LOVE IN HUMBLE LIFE AND QUEEN'S EVIDENCE.
STRAND.—At 7.30, OUR BITTEREST FOE. At 8.15, ENGAGED.
GAIETY.—On Monday, THE GRASSHOPPER and LITTLE DOCTOR FAUST.
VAUDEVILLE.—At 7.30, A WHIRLIGIG. At 9.0, OUR BOYS, and A FEARFUL FOG.
PRINCE OF WALES'S.—At 8.0, DIPLOMACY.
ADELPHI.—At 7.0, FARCE. At 7.45, PROOF, &c.
LYCEUM.—On Monday, MARY WARNER.
COURT.—At 8.0, OLIVIA.
OPERA COMIQUE.—At 7.45, THE SPECTRE KNIGHT. At 9.0, H.M.S. PINAFORE.
CRITERION.—At 7.30, THE PORTER'S KNOT. At 8.45, PINK DOMINOES.
FOLLY.—At 7.30, CRAZED. At 8.15, LES CLOCHES DE CORNEVILLE.
CRYSTAL PALACE.—This day, ENGAGED, CAT AND DOG SHOW, &c. On Monday, CONCERT, CIRCUS, OUR BOYS, CAPT. WRBB, &c. On Thursday, Firework Display, &c. Open daily, Aquarium, &c.
ALEXANDRA PALACE.—This day, FAUST, CONCERT, &c. On Monday, CONCERT, BALOON ASCENT, RACES, SHAM FIGHT, FIREWORKS, &c.
EGYPTIAN (LARGE HALL).—MASKELYNE AND COOKE. Daily at 3 and 8 o'clock.
ROYAL POLYTECHNIC.—THE SIEGE OF TROY. THE CHEMISTRY OF THE SUN. CLAY AND THE POTTER. MODERN GUNS AND PROJECTILES. CLEOPATRA'S NEEDLE. BULGARIA DR. SAMUEL JOHNSON AND HIS FRIENDS. THE TELEPHONE OXY-HYDROGEN MICROSCOPE, and TORPEDOES. HAYLING ISLAND, WHERE IT IS AND ALL ABOUT IT. Admission to the whole, 1s; Schools and Children under ten, 6d; Reserved Stalls, including admission, 2s 6d. Open at 12 and 7, Carriages at 5 and 10.

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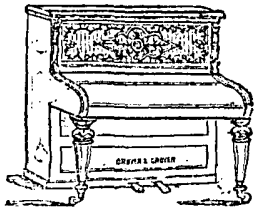
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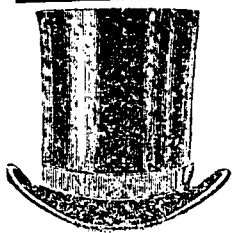
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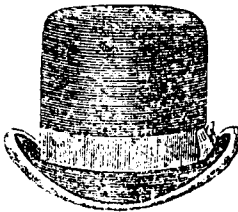
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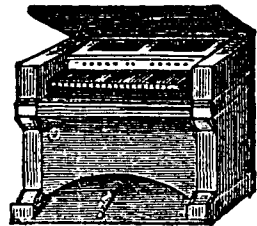
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