

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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SUSPENSION AND ITS PENALTIES.

AS our readers are aware, the Board of General Purposes, at a meeting specially convened for dealing with the matter, not long since sentenced a brother to suspension from all his Masonic rights and privileges for a period of two years. The crime laid to his charge was that of having, in his capacity of Chairman of Scrutineers at the last Communication of Grand Lodge, permitted or connived at an erroneous return of the result of such scrutiny; and having heard the evidence and defence, the Board arrived unanimously at the conclusion that the charge was proved, and the sentence then and there passed was one of two years' suspension as just stated. This, as a matter of course, will form part of the Board's Report, which will be submitted to Grand Lodge on Wednesday next for confirmation, and as the verdict was unanimously given, there can be little doubt that Grand Lodge will endorse the sentence of what is virtually its Standing Committee on all matters affecting the welfare of the Craft. We may assume, therefore, that the brother in question will be shut out for the period named from all communication with his fellow Craftsmen—*quâ* fellow Craftsmen—and will not resume his Masonic status till the term for which his sentence holds good is complete. But several of our readers have asked us what the effect of this sentence will be, and as we rejoice to say that it but rarely happens there is any occasion for the infliction of punishment of this degree of severity within the jurisdiction of our Grand Lodge, we shall do our best to enlighten our readers on the subject.

The only two works on Masonic Jurisprudence to which we can refer for guidance with any feeling of confidence are those of Oliver and Paton, and the latter, as intended primarily as a text book for Scottish Freemasons, will be of service only in so far as its *dicta* consist generally with those of his English brother writer. In treating of Masonic punishments, Oliver includes that of suspension among the penalties intended for the graver class of offences. He distinguishes between that suspension which is definite, and that which is indefinite and may be intended to be indefinable. The former is for a fixed period, and when that is determined, the brother on whom it has been inflicted, *ipso facto*, resumes all those rights and privileges of which by sentence he had been deprived. The latter is for any period, and may be made longer or shorter according to the will of the Lodge or superior authority which inflicts it. It may terminate at the end of three or six months, or it may never come to any end at all. However, the following is the passage as quoted from Oliver's work, and our readers will be able to judge for themselves of the character of this particular punishment. At page 231, our late learned brother having defined definite suspension, proceeds as follows:—“And this frequently assumes the character of a milder phasis of expulsion; for the suspended brother very seldom renews his connection with the Craft, although his readmission could be effected, as a matter of course, without ceremony or inquiry.” With all due deference we cannot allow this view to pass unquestioned. One of those whom our American friends are wont to speak of as “real grit” would probably not renew his connection with the Fraternity; his sense of shame at having committed a crime worthy of severe punishment would be too great. In such cases definite suspension would be “a milder phasis of expulsion;” but in the case of a brazen-

faced and overbearing brother, having no sense of shame in his mental constitution, he would not, in our judgment, have the slightest hesitation in renewing his connection with the Society, or even in committing the same offence a second or third time, if he thought he could do so without discovery. But Dr. Oliver—kind-hearted, unworldly-minded man that he was—considered all Masons good men and true; the world knows otherwise. However, to return to the subject in question. Dr. Oliver then adds, “Suspension has placed him, for the time being, on a level with the cowan, or profane; divesting him of his Masonic privileges, incapacitating him from attending a Lodge, or being acknowledged in any shape as a Brother; for it is idle to argue, as some do, that his connection with the Lodge remains unbroken, and his Masonic rights only placed in abeyance. They are really and absolutely severed during the period of suspension, nor can any Lodge dues be demanded of him.”

How far Paton is in accord with his late English *confrère*, may be gathered from the following excerpt from his “Freemasonry and its Jurisprudence.” Having described this punishment as of two kinds, definite and indefinite, he writes in respect of the former: “By definite suspension is meant a deprivation of the rights and privileges of Masonry for a fixed period of time, which is always named in the sentence. By the operation of this penalty a Mason is for the time being prohibited from the exercise of all his Masonic privileges. His rights are placed in abeyance, and he can neither visit Lodges, hold Masonic communication, nor receive fraternal relief, during the period for which he has been suspended.” Of course, when the period has expired, then he “at once resumes his former position in the Order, and is reinvested with all his Masonic rights, whether these rights be of a private or of an official nature.” Indefinite suspension differs only in this respect from the former, that its term is not fixed, but the nature of the punishment, while it lasts, is exactly the same.

It will be seen from these extracts that there is a general and sufficient agreement between these two authorities—except, perhaps, in one respect, which, however, need not be noted here—and as there is no reason to imagine the sentence will not be confirmed at the Quarterly Communication on Wednesday next, it only remains for us to point out to our readers how the suspended brother stands in relation to his fellows, and how he will stand during the term of his punishment. As a Past Grand Officer, he will be unable to take his usual seat in Grand Lodge. He will cease to be a member of the Board of General Purposes and Colonial Board. His connection with the Committee of Management of the Royal Masonic Benevolent Institution will cease and determine. Any other position of trust or control to which he may have been elected in reference to our Schools must be forthwith vacated. Whatever office he may hold in any of the Lodges, of which he is a member, must be held by other brethren. He is ineligible to be received into any Lodge or Lodge of Instruction, on any pretext or under any circumstances, until the two years shall have elapsed, and then only will he be in a position to mingle again, as heretofore, among his brethren in full Lodge assembled. As regards his status in Royal Arch Masonry, no doubt the necessary steps have been, or will be, taken in order to ensure his suspension from all offices he may hold, and from all Chapters to which he may belong, for so long a time as he is suspended from Craft Masonry. This is only just and

expedient. Were it otherwise, it would be a grievous anomaly, and one that could not be too seriously condemned, for a brother to be deprived of his Craft status and yet retain his rights and privileges as a Royal Arch Mason. It is very possible for one who has been guilty of some dereliction of duty which has been deemed worthy of punishment in Craft Masonry, to have done so without having, in the slightest degree, committed an offence against the laws of Arch Masonry, and *vice versa*. There is, then, in those cases, no anomaly whatever in one suspended from the Craft still retaining his position in the Arch. But the offence for which this particular brother has been visited with so signal a punishment is not of this character, and it follows, that if the sentence is to be a real one, it must apply equally to his Arch status and functions as to his Craft. We will go further, and say that if he is a member of the Mark, Templar, and other Masonic degrees, it will be necessary he should be suspended from all these for the same term. It is no good being mealy-mouthed, and mincing matters. When a brother, told off to fulfil a duty of trust, is faithless to the trust reposed in him, he must be prepared to undergo the just consequences of his crime. Breaches of discipline are serious offences, and so is neglect of duty, still it is quite possible to explain and even palliate them in certain circumstances; but malfeasance in a post of honour and trust is a crime which admits of no palliation or excuse, and only those will sympathise with this class of wrong-doers, who are capable of committing a similar offence.

We have no personal feeling in this matter. We deeply regret its occurrence, and that chiefly because we are anxious to uphold Freemasonry in all its purity. There are plenty of places in this world where people, who are so minded, may earn for themselves an unenviable notoriety for sharp practice and malpractice of all kinds, but let them reserve all their misappreciations of duty for circles outside the pale of Masonry. We are anxious the Craft should retain its character for unsullied purity.

We may add that if any Lodge should be weak enough to receive this brother during his period of suspension, it will be guilty of contumacy, and will render itself liable to suspension, or even erasure, from the roll of Grand Lodge. And having said this, we dismiss this unpleasant subject accordingly.

RIVALRY — JEALOUSY.

WHEN we take into consideration the number of Lodges working under warrant from the Grand Lodge of England, and the greater number of brethren who acknowledge that body as their head, we cannot refrain from expressing our gratification at the general harmony which prevails, nor from referring to the pleasure it must afford our rulers that they are so seldom called upon to adjudicate on matters of an unpleasant nature between either brethren or Lodges. It appears to us an irrefutable argument in favour of Freemasonry that the Grand Lodge and Grand Chapter of English Freemasons are able to hold their Quarterly Meetings time after time without having anything of a disagreeable nature to refer to. A great part of this good feeling is, we believe, engendered by a species of emulative rivalry. The members of a Lodge are naturally jealous of those neighbours whose working may compare favourably with their own; or their friends may have performed some particular act of Masonic benevolence which at once arouses the spirit of emulation among the Lodges in the vicinity, and this frequently leads to the whole of a Masonic district advancing a long step in the march of improvement, which march affects our Lodges as it does most other institutions at the present time. Such is the general good feeling which characterises our meetings that this question is often referred to by visitors at the several Lodges, and is at all times a source of satisfaction to the Masters who frequently, during the evening's proceedings, comment on such expressions; in fact, it seems that each brother is jealous lest his neighbour should conduce more to the comfort of those assembled than himself. As regards our Charities, we have always considered that a great part of their success is due to a similar feeling, and that larger lists are obtained from those parts where pure rivalry exists. Time after time

we hear it remarked at Lodge meetings, where a large amount has been collected for a previous festival of one of the Charities, that the Steward who may be acting for the forthcoming one will not be content unless he far exceeds the amount realised by his predecessor, and thus, urged by a becoming jealousy of his brother's position, he often exerts himself to a greater extent than otherwise would have been the case. We could continue our remarks on this subject for an indefinite time, but our readers must be well aware of the benefits arising from a system of friendly competition, and we may content ourselves with what we have already urged, as being sufficient to defend the existence of rivalry in our Lodges. There is, however, a dark side to this as to all other worldly questions. Some time since a case came under our notice, which at the time we considered of so exceptionable a character that we did not think it advisable to refer to it in our pages; but, for some time past, we have been arriving at the conclusion that we were wrong in our surmise, and a passage in the short article which we last week reproduced from the *Masonic Review* convinces us. The passage referred to, bearing as it does on American Masonry, carries us yet further, and reminds us that not only English Masons, but Transatlantic brethren also, are but human, and that even in matters intimately connected with the Craft disagreeable rivalries do occur. The article containing this passage has reference to the question, "Have we too many Lodges?" In it the writer points out that it is much more desirable to have two or more "manageable" Lodges, than one with so many members as to render it impossible to carry on anything beyond the manufacture of Masons. He states that he knows of several immense Lodges, with memberships ranging from two to four hundred, who hold meetings every week, and yet are obliged to have emergencies to clear off the business which offers itself. In these it is natural that very little is known of Masonry beyond the ritual of the three degrees; hence it is the writer urges the advisability of forming new Lodges. He then points out various influences which tend to retard the formation of a second Lodge in any town or district, and among them classes jealousy. Our contemporary goes so far as to believe that this jealousy, in actual practice, falls to the ground; but on this point our experience induces us to disagree, at least in so far as English Masonry is concerned. The case to which we particularly refer occurred in a flourishing suburb of London, several of the residents of which were members of a certain London Lodge. Thinking they would prefer holding their meetings in the pure air of the country rather than in the close atmosphere of the City, they went to work to obtain the necessary sanction for removing their Lodge, and had, so we believe, all but succeeded, when a most unlooked-for opposition arose. Some of the members of the Lodge already established in the town it was intended to move to, held an unofficial meeting, and by a majority agreed to a proposition made by one of the number, that they should use every endeavour to prevent the London Lodge coming among them. They even went so far as to decide to petition the Prov. Grand Master to refuse to receive the new Lodge within his jurisdiction; but this step was unnecessary; the members of the London Lodge, hearing of the "fraternal" greeting which awaited them, decided to give up all idea of enjoying the company of such "brotherly" neighbours, and therefore let the matter drop. Since that time we have heard of other instances of such narrow-minded and un-Masonic behaviour, but hope that the cases which have come under our personal notice are all that have occurred in this country during the past three years. We think that such opposition is not only objectionable from a Masonic point of view, but is likely to tend to the disadvantage of the objecting Lodge, as it is now generally admitted that friendly competition is desirable if we wish to keep any business or society from falling into decay and eventual ruin.

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism and Rheumatic gout are the most dreaded of all diseases, because their victims know that they are safe at no season, and at no age secure. Holloway's Ointment, after fomentation of the painful parts, gives greater relief than any other application; but it must be diligently used to obtain this desirable result. It has been highly commended by rheumatic subjects of all ages and of both sexes, for rendering their attacks less frequent and less vigorous, and for repressing the sour perspirations and soothing the nerves. In many cases, Holloway's Ointment and Pills have proved the greatest blessings in removing rheumatism and rheumatic gout which has assailed persons previously and at the prime of life.

TEMPLARS OF CANADA.

REMARKS ON THE COMMENTS OF DR. ALBERT G. MACKAY, OF WASHINGTON, ON THE ADDRESS FOR 1875 OF THE GRAND PRIOR.

(Reprinted from the article in the February number of the "Craftsman," published at Hamilton, Ont., Canada, with a few Corrections and Additions.)

IN the "Voice of Masonry" for December 1875, published at Washington, the learned and accomplished Masonic writer, Bro. Dr. Albert Mackay, reviews the address of the Grand Prior of Canada for that year. While fully acknowledging his pre-eminent position as a Masonic authority, there are still some points in his comments that require explanation, if not correction. He says, in the first place, "The most important item alluded to in the address is that there exists a very strong disposition among the Canada Templars to dis sever their dependency on the Convent General, and to establish for themselves a National Grand Priory." This is entirely a mistake. It never was seriously thought of, and it is to be hoped that there never will be the least desire amongst the Canadian Templars to dis sever their connection with England; all that was asked or sought for was this, that the Grand Priory of Canada, a Provincial Priory under England, should be admitted into the Union of the Order of the Temple of England and Ireland, and erected into a National Great Priory, co-equal with those of England and Ireland, and the peer of all other Supreme National Grand bodies of the Temple, but still subject to H.R.H. the Prince of Wales as Grand Master, and the Convent General as the Parliament or General Convention of this Templar Union. The wish of the Canadian Fratres has been acceded to by the Convent General in the most cordial manner, and the Great Priory will shortly be established, thus at once allaying any feeling of discontent which may have heretofore existed in Canada. To establish an independent body of Knights Templar in Canada would be simply an act of the greatest folly; correctly speaking, there should not be any independent and separate bodies in the Templar Society, the Order is, or ought to be, one and indivisible; and, although want of knowledge of the correct principles of the Order in some cases, and political exigencies in others, have divided the Order into several branches, holding themselves independent of each other, still the tendency of the present day is to draw together, not to dis sever, and to unite the scattered elements of our ancient chivalry into one harmonious whole. It is, therefore, greatly to be desired and looked forward to, that the day may come when all Templars—at least, those of English-speaking nations—shall be firmly and indissolubly united under one Grand Master, and directed by one supreme representative authority, as was originally the rule of the Order.

Further on in his article Dr. Mackay expresses his opinion that "The Templar Order of the present day is not identical with the old Order of the Crusades," and as a reason for so believing cites the fact that the Order of the Temple was abolished by a Bull of Pope Clement V., bearing date 2nd May 1304—that as one Pope had authorised the formation of the Order another Pope could legally and effectually suppress it." Without discussing the question as to whether the Order was legally abolished, it appears to be of far greater interest to enquire whether the Order was effectually abolished at that time. If it was, then the Knights Templar of the present day are, to a certain extent, incorrect in calling themselves Knights Templar at all. If they are not successors of the ancient Knights who were, it is admitted, outwardly suppressed in the fourteenth century, then who and what are they? It is merely nonsensical for them to call themselves Masonic Knights Templar, for what authority had Freemasons ever to create either Knights or Templars? By the ancient laws of Chivalry none but Knights could give the accolade to perpetuate the knightly dignity. That the Order of Knights Templar of the present day is the same Order as the one which was outwardly suppressed in the fourteenth century is borne out, to a certain extent, by history; to the full extent by tradition. The argument that because the Order was abolished by the Bull of Pope Clement V., it was consequently annihilated, does not appear to be conclusive. The Jesuit Order was also suppressed by a Bull of Pope Clement XIV. in 1773, but can any one believe that that Society was, in consequence, extinguished. It was outwardly suppressed, as were the Templars; but, like the Templars, it continued in secret; and when, after the lapse of forty-one years, it was in 1814 again permitted by the Pope to openly exist, it sprung up at once into public view, not a weak, sickly remnant of an annihilated Order, but a powerful and vigorous organisation that, in spite of Papal Bulls and censures, had never lost its strength or vitality. This comparatively modern example effectually disposes of the notion that the power of either Pope, King, or Emperor can extinguish any society that has within itself the elements of life.

Dr. Mackay says: "There cannot now exist any kind of Templarism that is not Masonic in its character." It may be asked in what manner is the Templar Order Masonic? If it is Masonic, then all Freemasons should and must be eligible for admission into its ranks, and would have the right to apply for membership, of course submitting to the test of the ballot, as they do in passing from the Lodge to the Chapter. But have they this privilege? Every Freemason knows they have not. If they are Turks, Jews, Hindoos, or even Christian Unitarians, they cannot be admitted into the Temple Order. None but a firm believer in the doctrine of the Holy Trinity can be so admitted; consequently, should it not be considered altogether out of place to call a society Masonic the principles of which debarred a large proportion of Freemasons from joining it? The fundamental law of Masonry being, "that when the door of any degree is closed against him who believes in one God, and the soul's immortality, on account of other tenets of his faith, that degree is Masonry no longer." On the other hand, it is well known that it has not always been held necessary that an applicant for admission into the Templar Order

should be a Freemason. For several years the Chapter General of Scotland permitted Non-Masons to be made Knights Templar, although they have now again returned to the Masonic pre-qualification, and instances are on record during the last century in England where to gain admittance it was not a necessary qualification to be a Master or Royal Arch Mason.

The French "Ordre du Temple" (of which his late Royal Highness the Duke of Sussex, Grand Prior of the English Templars, and other prominent English subjects of high Masonic standing were members) did not exact the Masonic qualification, neither does the Order of Christ of Portugal; both these Orders are acknowledged to be true branches of the Templar Order. The Order in England, Ireland, Germany, Sweden, and the United States appear always to have required their aspirants to be Freemasons. As respects internal evidence of the identity in character between Templary and Freemasonry, it must be evident to all who belong to both Societies that there is no connection near or remote between the respective ceremonies of the Freemason and the Knights Templar. If there should be some seeming resemblance in mere words or phraseology it has been brought about by the misdirected efforts of those who believe Templary to be nothing more than a Masonic degree, one of the series of the York Rite of Masonry; but a careful study of the subject will readily show that the whole scope and object of the Templar novitiate ceremonies are entirely distinct and separate, and, indeed, in some degree in opposition to the Masonic initiation. There is nothing whatever in the history of the ancient Knights Templar to lead us to believe that they were allied to Freemasonry, although there is every reason to suppose that many of the Order were Freemasons initiated into the secrets of occult philosophy. Neither is there anything improbable in our traditions, and but little doubt exists that when the persecuted brotherhood were under the ban of Pope Clement V., and compelled to resign their Order and mingle in the world, some of them sought refuge and protection in the ranks of so peaceful and unsuspected an association, secretly seeking to preserve their Order, whilst a portion joined the Teutonic Order, and large numbers that of the Hospitallers, introducing, it may be presumed, many of the peculiar doctrines and ceremonies of their old Order, and perpetuating them throughout the north and south of Europe, as well as in England and Scotland, in which latter country the Templars were never suppressed, but absorbed into the Order of St. John, which thus came to represent both Orders; hence the title adopted by the Convent General of England of "The United Orders of the Temple and Hospital."

It was not until after the glorious Reformation in Europe and Britain, and the suppression of the monastic houses, when men's consciences and minds were relieved from the trammels of the power of Rome, and the exercise of free thought and discussion indulged in without dread of the terrors of her intolerant Church, that it was generally known the rites and dogmas of the Templars had been secretly preserved in the speculative philosophy of Freemasonry. From this time may be dated the gradually increasing close connection that now exists between the two Orders, but owing to the jealousy or over-caution of the ancient and accepted Masons, who burnt their few records in 1721, but little information is obtainable on the subject. In the seventeenth century the Masonic Lodges were patronised by James I. and Charles I. and II. of England, and frequented by men of learning. Towards the end of the century our traditions more particularly point to the revival, revision, and recognition of the Chivalric degrees in connection with Freemasonry, and at this revision the rituals of the Knights Templar, who adopted the Masonic degrees ceremonially, conveyed an allusion to the foundation of the Order in Palestine.

To the Freemasons the English Templars largely owe it that they were enabled to preserve their secret ceremonial, and it is as a mark of their grateful remembrance that they have required aspirants for the honour of their pure and ancient Chivalry should be Freemasons; this, and this only, is the connection that exists between the Templars and Freemasonry: protection on the one side, gratitude on the other. So far, then, Dr. Mackay and the Grand Prior agree that the Templars of to-day must be traced, and are traced, to the Knights who sought refuge and concealment amongst the Masonic brotherhood, and through and by means of that Society perpetuated the Order and handed down to the present time in spirit and meaning their ancient rites and ceremonies.

Dr. Mackay speaks of the old and new Orders, but surely this must have been an oversight on the part of the learned and talented Brother. If it is admitted that the Order can be traced to those Knights who brought it into the Masonic Society, it cannot consequently be a new Order. Even if it had been purely Masonic, which it is not, it would still be the ancient Order, for although laying claim to a knightly succession, not a vestige remains of the original military power and political influence of the early Order, now merged into a peaceful but powerful Christian Society closely allied to Freemasonry.

The Templar Constitution in England has always been Trinitarian, and in the Statutes recently adopted no severance whatever from Freemasonry has taken place, for the Masonic qualification and the Ritual remains as before, merely substituting and restoring the old names and titles of the Order founded upon historical authority.

In the United States it would appear that the originators of their Templar system chose to found it altogether upon Freemasonry, adopting the obsolete and mistaken theory that the original Order of the Templars was based on the Craft degrees, and the two have become so connected that they cannot be separated by any one who has been received into these Orders, Templary being there emphatically a Masonic Order of Knighthood, requiring the possession of Masonic degrees not now recognised by the Grand Lodge of England.

At the Union in 1813 of the English Grand Lodges it was declared that "pure and ancient Freemasonry consisted of three degrees and no more, including the Royal Arch," therefore English Craft Masonry knows nothing, and can know nothing, by her unchanging constitu-

tions, of any grades beyond the Royal Arch, or of any between it and the third or M.M. degree; at the same time the articles of union provided for, and did not interfere with, the Chivalric degrees continuing to be attached to Craft Lodges and Chapters.

TRADITION AND HISTORY IN MASONRY.

FROM THE "VOICE OF MASONRY."

IN the ritual and the usages of Freemasonry there are two kinds of statements which are continually presenting themselves to the enquiring student, and which sometimes are coincident, but much oftener conflicting in their character. These are the historical and the traditional, each of which belongs to Freemasonry as considered in a different aspect.

The historical statement relates to the Institution as we look at it in an esoteric or public point of view; the traditional refers only to its esoteric or secret character. Thus, when we are treating of Freemasonry as one of the social organizations of the world, as one of those institutions which have sprung up in the progress of society, and when we are considering what are or were the influences that the varying conditions of society produced upon it and what influences it has reciprocally produced on these varying conditions, we are then attempting to solve a historical problem, and we must arrive at the solution in a historical method, and not otherwise. We must discard all speculation, because history deals only in facts. If we were treating the history of a nation, we should assert nothing of it as historical that could not be traced to and verified by its written records. All that is conjectured of the events that may have occurred in the earlier times of such a nation, of which there is no record in contemporaneous or immediately subsequent times, is properly thrown into the dim era of the pre-historic age. It forms no part of the authentic history of the nation, and can be dignified, at its highest value, with the title of historic speculation only, which claims no other credence than that which its plausibility or its probability commands. Now, the possibility or the probability that a certain event may have occurred in the early days of a nation's existence, but of which event there is no record, will be great or little, as dependent on certain other events, which bear upon it and which come within the era of records. The event may have been possible but not probable, and then but very little or no importance would be given to it, and it must at once be relegated to the category of myths. Or it may have been both possible and highly probable, and we may be allowed to speculate upon it as something that had exerted an influence upon the primitive character or the subsequent progress of the nation. But even then, it would not altogether lose its mythical character. Whatever we might predicate of it would be only a plausible speculation. It would not be history, for that deals not in what may have been but only in that which actually has been.

The progress, in these latter days, of what are called the exact sciences has led, by the force of example and analogy, to a more critical examination of the facts, or rather the so-called facts of history.

Voltaire, in his *Life of Charles XII.*, said: "Incredulity was the foundation of history." Years passed before the axiom, in all its force, was accepted by the learned. But at length it has been adopted as the rule of all historical criticism. To be credulous is now to be unphilosophical, and scholars accept nothing as history that cannot be demonstrated with almost geometrical certainty.

Neibuhr began by shattering all faith in the story of Rhea Sylvia, of Romulus, and of the maternal wolf, which, with many other incidents of early Roman history, were consigned by him to the region of the mythical.

In later times, the patriotic heart of Switzerland has been made to mourn by the discovery that the story of William Tell and of the apple which he shot from the head of his son is nothing but a medieval fable, which was common to a great many other countries, and the circumstances of which, everywhere varying in details, still point to a common origin in some early myth.

It is thus that many narratives once accepted as voracious have been, by careful criticism, eliminated from the domain of history, and such works as Goldsmith's *Histories of Greece and Rome* are no longer deemed fitting text books for schools where nothing but truth should be taught.

The same rules of critical analysis which are pursued in the separation of what is true from what is false in the history of a nation should be applied to the determination of the character of all statements in Masonic history. This course, however, has not generally been pursued. Many of its legends are unquestionably founded on a historical basis; but quite as many are made up of a mixture of truth and fiction, the distinctive boundaries of which it is difficult to determine; while a still greater number are altogether mythical, with no appreciable element of truth in their composition. And yet, for nearly two centuries, all of these three classes of Masonic legendary lore have been accepted by the great body of the Fraternity, without any discrimination, as faithful narratives of undoubted authenticity. It is this liberal acceptance of the false for the true, and this ready recognition of fables for authentic narratives, which have encouraged imaginative writers to plunge into the realms of absurdity instead of confining themselves to the domain of legitimate history, which has cast over Masonic history an air of romance. Unjustly, but very naturally, some scholars have been led to reject all of our legends in every part as fabulous, because they found in some the elements of mendacity. But on the other hand the absurdities of legend makers and the credulity of legend believers have, by a healthy reaction, given rise to a school of iconoclasts to whom I shall directly have occasion to refer, and which sprang up from a laudable desire to conform the principles of criticism which are to govern all investigations into Masonic history to the rules which control profane writers in the examination of the history of nations.

As examples of the legends of Masonry which have tempted the credulity of many and excited the scepticism of others, I may cite that almost universally accepted legend—universal, except with the iconoclasts—which attributes the organization of Freemasonry, in its present form, to the era of the building of King Solomon's Temple—the story of Prince Edwin and the Grand Lodge congregated by him at the City of York, in the tenth century—and the theory that the three symbolic degrees were instituted as distinct Masonic grades at a period long anterior to the beginning of the eighteenth century. These statements, still believed in by all Masons who have not made the history of the Order an especial study, were, until recently, accepted by prominent scholars as veracious narratives. Even Dr. Oliver, one of the most learned as well as most prolific Masonic writers, has, in his numerous works, recognized them as historical truths without a word of protest or a sign of doubt, except, perhaps, with reference to the third legend above mentioned, of which he says with a cautious qualification, that he has "some doubts whether the Master's degree, as now given, can be traced three centuries backwards."*

But now comes a new school of Masonic students, to whom, borrowing a word formerly used in the history of religious strifes, has been given the name of "iconoclasts." The word is a good one. The old iconoclasts or image breakers of the eighth century demolished the images and defaced the pictures which they found in the churches, led away by erroneous but still conscientious views, because they thought the people were mistaking the shadow for the substance and were worshipping the image instead of the Divine Being whom it represented. And so, these Masonic iconoclasts, with better views, are proceeding to break down the intellectual images, which the old and unlearned Masons had erected for their veneration. They are pulling to pieces the myths and legends, whose fallacies and absurdities and anachronisms had so long cast a cloud upon what ought to be the clear sky of Masonic history. But they have tempered their zeal with a knowledge and a moderation that was unknown to the iconoclasts of religion. These shattered the images and scattered the fragments to the four winds of heaven, or they demolished the picture so that not even a remnant of the canvass was left. Whatever there was of beauty in the work of the sculptor or the painter was for ever destroyed. Every sentiment of æsthetic art was overcome by the violence of religious fanaticism. Had the destructive labors of these iconoclasts been universal, and not confined to certain unfortunate limits, no foundation would have been left for building that science of Cristian symbolism, which in this day has been so interesting and so instructive to the archæologist. †

Not so have the Masonic iconoclasts performed their task. They have shattered nothing, they have destroyed nothing. When, in the course of their investigations into true Masonic history, they encounter a myth or a legend, replete, apparently, with absurdities or contradictions, they do not consign it to oblivion, as something unworthy of consideration, but they dissect it into its various parts; they analyze it with critical acumen; they separate the chaff from the wheat; they accept the portion that is probable, and, perhaps, confirmed by other collective testimony as true, and as a legitimate contribution to history; what is undoubtedly fictitious they receive as a myth, and either reject it altogether as an unmeaning addition to a legend, or give it an interpretation as the expression of some symbolic idea, which is itself of value in a historical point of view.

The lamented archæologist, George Smith, late of the British Museum, in speaking of the cuneiform inscriptions excavated in Mesopotamia, and the legends which they contain, says: ‡ "With regard to the supernatural element introduced into the story, it is similar in nature to many such additions to historical narratives, especially in the East, but I would not reject those events which may have happened, because in order to illustrate a current belief, or add to the romance of the story, the writer has introduced the supernatural."

It is on this very principle that the iconoclastic Masonic writers, such as Hughan and Woodford, are pursuing their researches into the early history of Freemasonry. They do not reject the events recited in the old legends which have certainly happened, because in the same legends they find also mythical narratives. They do not yield to the tendency which Smith says is now too general, "to repudiate the earlier part of the history, because of its evident inaccuracies and the marvellous element generally combined with it." It is in this way, and in this way only, that early Masonic history can be written. Made up, as it has been for centuries past, of a commingled tissue of historical narrative and legendary invention, hitherto it has been read without judicious discrimination. Either the traditional account has been accepted as a whole as historical, and thus numerous errors have resulted, or it has been rejected as a whole as fabulous, and hence equally numerous errors have been the consequence.

As an example of the error which inevitably results from pursuing either of these two systems of interpretation, the one of which may be distinguished as the school of gross credulity, and the other as that of gross scepticism, let us take the legend known as the theory of the temple origin of Freemasonry, that is to say, the legend which places the organization of the Institution at the time of the building of the temple of Jerusalem.

Now, the former of these schools, implicitly receives the whole legend as true in all its parts, and recognizes King Solomon as the first Grand Master, with Hiram of Tyre and Hiram Abif as his Wardens, who presided over the Craft, divided into three degrees, the initiation into which was the same as that practised in the lodges of

* Dissertation on the State of Masonry in the 18th Century.

† Thus the Emperor Leo, the Isaurian, caused all images and pictures to be removed from the churches and publicly burnt, an act of vandalism scarcely surpassed by that Saracen despot who ruthlessly committed the books of the Alexandria library to the flames as fuel for the public baths.

‡ Chaldean account of Genesis, p 302.

the present day.* So firmly convinced are the believers in this theory of its truth, that the brand of heterodoxy is placed upon all who deny or doubt it.

The disciples of the latter school whose scepticism is as excessive as the credulity of the others, reject as fabulous everything that tends to connect Freemasonry with the Solomonic Temple. To the King of Israel, himself, they refuse all honor, and repudiate with contempt all his claims to the position of a Masonic dignitary. One of these Pyrrhonists has recently gone so far in his disdain for legendary lore as to load the Jewish monarch with unnecessary and unmerited abuse.

Between these two parties, each of which is actuated by an intemperate zeal, come the iconoclasts, scholars, who calmly and dispassionately seek for truth only. These disavow, it is true, the authenticity of the temple legend in its present form. They deny that there is any proof, which a historian could, by the rules of criticism, admit as evidence that Freemasonry was organized at the building of the temple, and hence they look for its origin at some other period and under different circumstances. But they do not reject the temple and the myth connected with it as wholly unworthy of consideration. On the contrary, they respect this legend as a symbol, and one whose importance cannot be over estimated. They trace its rise in the Old Constitutions; they find it plainly and significantly alluded to in the Legend of the Craft; and they follow it in its full development in the modern rituals. They thus recognize the influence that the story of the temple and its builders—feeble though it may be—has exerted in the construction of the Order, and thus they feel no disposition to treat the legend with contumely.

Knowing what an important part the legends and symbols of Masonry have played in the progress of the Institution, and how much its philosophic character is indebted to these myths and symbols for all that is peculiar to itself, they devote their literary energies, not to the expurgation of this legend of the temple, but to the investigation of how and when it arose, and to what is its real meaning as a symbol. And thus they are enabled to add an important item to the mass of true Masonic history which they have been accumulating.

How the researches of these iconoclastic scholars have been conducted, and to what results they have led, are matters not precisely germane to the present article, and which for their proper consideration would demand an independent essay.

So of the legend of Prince Edwin, whom the Old Constitutions make a son of King Athelstan, and the theory of a York Grand Lodge, each of which has been able considered by those true iconoclasts Woodford and Hughan. We may say that these laborious scholars have eliminated the fabulous from the true, and, without rejecting the whole of the legends, they have shown us how they have sprung up out of the true history of the Order, and how they may be explained without charging the framers of the old Masonic legends with any greater fault than that of a confusion of dates, of persons and of circumstances.

In short, the theory of the iconoclastic school, is that truth and authenticity must always and in the first place be sought; that nothing must be accepted as historical which has not the internal and external evidences of historical verity; and that, in treating legends, of almost every one of which we may say *se non e vero, e ben trovato*,—"if it is not true, at least it has been well invented"—we are not to reject them as altogether fabulous, but as having some hidden and occult meaning, which, as in the case of other symbols, we are diligently to seek to discover.

PROV. GRAND LODGE OF DEVONSHIRE.

OPENING OF A LODGE AT OKEHAMPTON.

THE Grand Lodge of Freemasons of the Province of Devon was held on the 26th inst. at Okehampton, and the feature of the meeting was the constitution and consecration of the Lodge of Obedience No. 1753. For some time past a number of Freemasons living in Okehampton and the neighbourhood, have felt the want of a Lodge for the district, and a few set about to get the desired object, the result being that a Lodge was opened with the usual ceremony and honours, and Bro. William Brodie P.M. 1254 was installed its first Master. The day was observed in Okehampton as a general holiday, and the pleasant festivities will live in the recollection of those who took a prominent part in the day's proceedings. Heavy showers fell during the day, but though it marred the enjoyment of individuals, it did not seriously interfere with the ceremonies. Brethren attended from great distances to take part in the duties of the Provincial Grand Lodge, and the procession was witnessed by a large number of inhabitants and visitors. Fortunately, no rain fell during the march of the procession, which was headed by the band of the First Devon Militia, under the conductorship of Bro. George James. The band also played during the banquet, between the showers, in the square in front of the White Hart Hotel.

The Committee of Petitions met at the Town Hall at 10.30, by the courtesy of the Mayor, W. Ponsford, Esq., and the representatives of the various Lodges attended for the purpose of discussing and deciding on the different claims upon the funds. £85 was voted, on

* See the 2d edition of Anderson's Constitutions (chap. III), where the theory is first promulgated, and where that writer says, Hiram Abif, "in Solomon's absence, filled the chair as Deputy Grand Master, and, in his presence, was the Senior Grand Warden" (page 12). And again, that "Solomon partitioned the Fellow Crafts into certain lodges, with a Master and Wardens in each" (p 13), and lastly, that "Solomon was Grand Master of all Masous at Jerusalem, King Hiram was Grand Master at Tyre, and Hiram Abif had been Master of work" (p 15). The modern rituals have made some changes, but we evidently see here the "fons et origo" of the legend as it is now believed by the masses of the Fraternity.

recommendation, for apportionment to Masonic Charities. On the motion of Bro. S. Jones P.M. 112 P.P.G.S.D, the sum of fifty guineas was granted from the funds of Provincial Grand Lodge to the Royal Masonic Institution for Girls, and it was agreed that the sum should be added to Bro. S. Jones's list, as Steward; and the sum of £50 was voted to the Fortescue Annuity Fund.

The Provincial Grand Lodge met at the Schoolroom, North-lane, at 12.30, and the following Provincial Grand Officers amongst others were present:—Bros. Rev. John Huyshe P.G.C. P.G.M., L. P. Metham D.P.G.M., Fredk. W. Williams P.S.G.W., Walter Hylton-Joliffe P.G.J.W. 1205, J. Edward Curteis P.M. 189 P. Prov. S.G.W., W. Hyne-Haycock P. Prov. G.S.D. P.M. 164, 109, 13, Samuel Jones P.P.G.S.D. St. George 112, John B. Gover P.P.G.A.D.C. St. John 70, Vincent Bird P.P.G. Treasurer 954, Leonard D. Westcott P.M. 70 P.P.G.S. Wks., W. Whittley W.M. 156 P.P.G.C., William Thomas Maynard P.P.G. Treasurer 106, John H. Tonkin P.M. 282 P.P.G.A.D.C., H. W. Hooper P.M. 444, 1254, P.P.G.R., J. F. Long P.M. 39 P.G.S., John R. Nankivell P.M. 1332 P.P.G.C., Philip Williams 112 P.G.C., J. H. Westlake P.M. 666 P.P.G.P., H. B. Stark 106 P.P.G.O., Thomas Dand P.M. 39 P.P.G.S.B., J. Reayatt 1212 P.P.G.A.D.C., George W. Smales 312 P.P.G.S.W., Dr. Henry Hopkins P.P.G.S.W. for Warwickshire 41 P.M. 43, 958, &c., &c.

The Lodges having been assembled under their respective banners, it was notified to the Provincial Grand Master and his Officers that the P.G. Lodge was duly formed, and, on his entering from the robing-room, the P.G.M. was received by the brethren with the customary Masonic honours. The Lodge having been opened, the P.G. Secretary announced to the P.G. Master that the W.M. and members of the Lodge of Obedience, No. 1753, desired to be constituted and consecrated in ancient form. The P.G. Secretary read the warrant from the Most Worshipful the Grand Master of England, H.R.H. Prince of Wales, by whom the warrant was signed, and the P.G.M. called on the brethren of the new Lodge to signify their assent to the Officers named in the warrant.

The Deputy Provincial Grand Master—Bro. L. P. Metham—delivered the usual oration:—Brethren,—The word "Oration," as applied to the address I am about, in obedience to the command of our revered Provincial Grand Master, to make, implies greater preparation and study than I have been able to devote to it. Neither do I propose to speak at all on the general question of Freemasonry, but to confine myself simply to consider the important duties and obligations which the founders of this Lodge will, from to-day, be called upon to discharge, if they are really and truly the sincere Masons they profess to be. We welcome our new sister, the Lodge of Obedience, into our family circle, and congratulate the brethren on the so far successful issue of their efforts. Brethren of Lodge Obedience,—The selection of the name by which your Lodge will hereafter be known to you foreshadows your desire and intention to obey the Constitutions of the Order, and to be guided by the principles so constantly poured into your ears and instilled into your minds by the pure teaching of Freemasonry. Be true to those principles, and we shall ever look back to the ceremony of to-day with pride and pleasure,—I leave you to consider what will be our feelings if you are unfaithful to them. Worshipful Master Elect,—On your selection to-day of officers to assist you in governing your Lodge, and on your own conduct, not only in the chair, but out of it, for the coming year depends its success or failure. You have no errors of predecessors to undo or to be the excuse for neglect or shortcoming. The first page of the minute-book will bear your signature; take care that nothing recorded there shall ever bring the blush of shame to your own cheeks, or those of your members and successors. To you is committed the guardianship of the honour of the Craft, not only in Devon, but throughout the world. See that you protect it, and hand it unsullied to your successors. Be careful—most careful—that your officers are men of probity, intelligence, and of true Masonic feeling. Admit none to participate in our secrets, whose antecedents will not bear the strictest investigation, or who are not of a genial, kindly disposition, so that no unseemly wrangles may be introduced into the Lodge. Take care that none are admitted who have only curiosity or a convivial spirit to plead as a reason. Take care, too, that every candidate is above the suspicion of being actuated by selfish or mercenary motives; that the initiation fee is truly his own after the payment of his just debts and due provision made for all who are dependent upon him. To do otherwise would be to connive at fraud, and also be a cruel robbery of defenceless women and children. In the decision of every trespass against our rules, you will remember that "it is not meet that every nice offence should bear its comment," therefore you will judge with candour, admonish with friendship, and reprehend with mercy. But you must be firm to mark what is done amiss in every matter which really merits reprobation, or which is likely to bring disgrace on your Lodge or the Craft at large. Be zealous to defend a brother if unjustly assailed, and consider the interests of the Craft to be inseparably connected with your own. "Whatever your hand findeth to do, do it with all your might;" be diligent and upright in business, and in all that concerns your duty as a citizen. Be prompt to obey the voice of charity, not only in alms-giving, but in extending comfort, counsel and consolation to every one of your fellow-creatures in the hour of need and affliction. Thus will you exact and receive from the outer world reverence and regard for our noble Institution, and furnish the best answer to those who question the need for its existence. Thus will you paraphrase the words of a great living statesman:—"Our Brotherhood is no mean heritage, but it is not an heritage that can only be enjoyed; it must be maintained, and it can only be maintained by the same qualities that created it—by courage, by discipline, by patience, by determination to do and to defend the right."

The P.G.M. pledged the Master and members of the new Lodge to obey the laws and constitution of the Grand Lodge, and the P.G.M. then declared the Lodge of Obedience, No. 1,753, to be a regular and duly constituted Lodge. Bro. Brooks R.A.M., Torquay, presided at the organ.

The ceremony of consecration was next proceeded with. The ode, "Hail, Universal Lord!" was sung, and the P.G. Chaplain delivered the opening invocation, and afterwards read a portion of Holy Scripture. The first prayer was said by the P.G. Master, all the brethren kneeling and chanting, "So mote it be." Amidst solemn music the Lodge was uncovered, and the second prayer was said, during which the P.G. Chaplain placed the sacred name upon the Lodge. Next followed the ceremony of consecrating the Lodge with corn, wine, and oil by the P.G. Master and his Grand Wardens, the P.G. Chaplain reading portions of Holy Scripture during the three perambulations. During the offering up of the Prayer of Consecration by the P.G.M., the W.M. and Wardens of the "Lodge of Obedience" deposited the working tools of the three degrees upon the Lodge. The chants "Glory to Thee, most High God," "The Father Everlasting," "As it was in the beginning," &c., followed, and the P.G. Chaplain offered up the Prayer of Dedication. The P.G.M. then seasoned the Lodge with salt, and P.G. Chaplain preceding him with burning incense and reading from the Bible. The final benediction was delivered by the P.G.M., and the brethren gave the "Grand Honours." At the end of the consecration, Bro. William Brodie, P.M. of No. 1244, the Master Designate of the "Lodge of Obedience," was duly installed as its first W.M., and he appointed and invested his Officers for the ensuing twelvemonths as follows:—Bros. B. Barber I.P.M., W. Pidsley S.W., J. W. Boon J.W., the Rev. C. W. H. Holley Chaplain, R. T. Relf Treasurer, G. W. Gould Secretary, A. J. G. Waters S.D., J. J. Ball J.D., A. Paddon I.G., J. Coombe Tyler. The appointment of Stewards and other minor Officers was postponed to the next Lodge. Bro. Samuel Jones P.P.G.S.D. was the Installing Master. The other business of the P.G. Lodge was then proceeded with. On the motion of Bro. J. E. Curteis P.P.G.S.W., the following resolution, passed at the Provincial Grand Lodge held at Exeter on the 29th of January 1874, was rescinded, viz.:—

"That in the opinion of this Provincial Grand Lodge it is not advisable to increase the number of Masonic Charitable Institutions for the following reasons:—

(a) The existing Charities are very far from being adequately supplied with funds.

(b) The means of particular Lodges in this Province are already taxed to the highest extent sanctioned by the Constitutions, and the revenues of the Provincial Grand Lodge admit of no material augmentation.

(c) Though it is perfectly consistent with the principles of Masonry that means should be provided for the relief of brethren who have fallen into unmerited misfortune, yet is by no means consistent with those principles that the Order should assume the form or the attributes of a Benefit Society."

The reports of the Secretary, Treasurer, Treasurer of the Fortescue Annuity Fund, and the Committee of Petitions, were received and adopted, and the P.G.M. appointed the following brethren the Prov. Grand Officers for the next twelvemonths, viz.:—The Hon. Walter Hylton Jolliffe P.M. 1285 G.S. Warden, Samuel Jones P.P.S.G.D. G.J. Warden, the Rev. R. Thornton W.M. 164, and the Rev. R. Swansborough W.M. 1181 G. Chaplains, Robert Bishop Twose P.M. of Lodge Fortitude G. Treas., P. Stewart Kersteman P.M. 251 Grand Registrar, W. G. Rogers P.P.S.G.W. G. Secretary, Henry Woodgates P.M. 847 G.S. Deacon, William Brodie W.M. 1254 Grand J. Deacon, Edgar Tozer P.M. 1443 G. Supt. Works, Samuel Loram P.M. 1443, G.D. of Ceremonies, J. F. Long P.M. 39 G. Assist. D. of Ceremonies, George John Bishop P.M. 106 G. Sword Bearer, James Ellis P.M. 1212 G. Organist, A. W. Wolf P.M. 223 G. Pursuivant, — Box P.M. 156, — Andrews P.M. 70, A. Bodley, P.M. 39, H. D. Thomas P.M. 444, B. Barber P.M. 1251, and J. B. Patterson P.M. 1125 G. Stewards, P. L. Blanchard G. Tyler, J. Rogers G. Assist. Tyler. Bros. J. Way and V. Bird were appointed auditors for the ensuing year.

A procession was formed after the Provincial Grand Lodge closed, and the brethren walked from the school-room to the White Hart Hotel, where the meetings of the new Lodges will be held, in the following order:—

The band of the First Devon Militia. A Tyler with a drawn sword. Brethren, not members of any Lodge in the Province, two and two, Juniors preceding. The Brethren of the Lodges in the Province, two and two, the Junior Lodge preceding, each Lodge following its banner. The Provincial G. Tylers with drawn swords. Four Worshipful Masters of Lodges bearing Cornucopia with corn, and three vessels containing wine, oil, and salt. P.G. Pursuivants. The Grand Pursuivant. Past Grand Organists. The Grand Organist. Past Grand Sword Bearers. The Grand Sword Bearer. P.G. Directors of Ceremonies. The G. Director of Ceremonies and the Assistant G. Director of Ceremonies. P.G. Supts. of Works. The G. Supts. of Works. P.G. Deacons. The G. Secretary. Past Grand Registrars. The Grand Registrar. Past Grand Treasurers. The G. Treasurer. Past Grand Chaplains. Past Grand Wardens. The Corinthian Light borne by the W.M. of a Lodge. The Junior Grand Warden with the Plumb Rule. The Doric Light borne by the W.M. of a Lodge. The Senior Grand Warden with the Level. The Junior Grand Deacon. The Grand Chaplains bearing the Volume of the Sacred Law with the Square and compasses thereon, with a G. Steward on either side. The Deputy P. G. Master with the Square, preceded by his banner, borne by the W.M. of a Lodge. The Ionic Light borne by the Worshipful Master of a Lodge. A Past Provincial Grand Officer bearing the Mallet. The Banner of the Right Worshipful Provincial G. Master with a G. Steward on either side. The Grand Sword Bearer, bearing the Sword of State, the R.W. Prov. Grand Master, the Senior Grand Deacon, two Grand Stewards. On arriving at the portico of the hotel, the procession halted, the brethren opening to the right and left, facing inwards, leaving room for the Provincial Grand Master to pass up the centre, preceded by his banner and Grand Sword Bearer; the Grand Officers and brethren followed in succession from the rear.

A noticeable feature in the decoration of the school-room and in the procession was the beautiful hand-worked silk banner, belonging

to Semper Fedelis Lodge, Exeter, which was given by Bro. J. Horswell. The banquet was held at the White Hart Hotel, the Provincial Grand Master presiding, and there were about 120 brethren present. The catering of Bro. John Ball was perfect in every way, and gave entire satisfaction. The tables were adorned with roses and other flowers, kindly sent by Mr. James Walters, of the Mount Radford Nursery.—*Exeter and Plymouth Gazette.*

MASONIC MYSTERIES.

By BRO. JACOB NORTON.

WHEN I was very young I heard a sermon preached from a Rabbinical text, viz., "Sin begets sin, and error begets error." The lecturer forcibly demonstrated the necessity of destroying every error before it can become the parent of other errors. Among other arguments he gave the following apt illustration:—

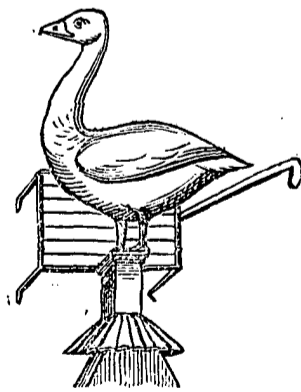
"The caterpillar (said he), which is so destructive to vegetation, if not destroyed in time, will become developed into a butterfly, and this butterfly will become the parents of a large number of caterpillars; hence the industrious farmer, by his destruction of these pests, not only stops their doing further mischief, but he also prevents their reproduction a thousandfold for the next year, and in a like manner by destroying one error, you prevent the production of a large progeny of errors which this error would have given birth to."

The above sketch of a sermon will, I trust, be sufficient answer to our self-appointed *Masonic watchmen of Zion*, who are opposed to my constant efforts to solve Masonic puzzles, and whose greatest argument against me is, "What object can be gained by running his head against the assertions of the early Masonic writers?" &c.

Freemasonry is a mystery. It is a mystery of mysteries. It is a mystery to the uninitiated as well as to the initiated. It is a mystery in its entirety, as well as in its numerous parts and details. Its name is a mystery; its antiquity is a mystery; its "landmarks" are mysteries. It is a mystery to me, that although Masons are taught that "truth is a divine attribute and the foundation of every virtue," that so many of the orthodox professional Masonic writers should either have promulgated errors, or should try to stifle discussion under the plea, "What object can be gained?" &c. The ritual itself is a great mystery. It professes Masonry to be unsectarian, but by hook or by crook, sectarianism was forced everywhere more or less into the Masonic rituals.

Appropos about the ritual, all my readers will probably recollect the following part, viz.:—"In all regular and well formed Lodges, there is a point within a circle," or in other words, that all regular well formed Lodges deduce instruction from a symbol known as the "parallel lines." I have lately, however, ascertained that in Pennsylvania Lodges, that symbol is entirely unknown, and I have also been informed that the "parallel lines" are unknown in Scotch Lodges. The question therefore is, whether the Pennsylvania and Scotch Lodges can possibly be regarded as regular and well formed Lodges?

Among the numerous Masonic mysteries and puzzles over which I pondered, the mystery to which I shall now direct the reader's attention is certainly not the least curious. It is well known to every reader of the FREEMASON'S CHRONICLE that the English Grand Lodge was organized in 1717 at the *Goose and Gridiron* in Saint Paul's Churchyard. Now would any one believe (for it seems scarcely credible) that two distinct geese, accompanied by distinct gridirons, which are as unlike as the two accounts about Thomas Dunckerley, which I communicated in a former number, should now, in 1878, be in the field, and each of these geese claim to be the genuine orthodox goose attached to the ale house in St. Paul's Churchyard in 1717? Here are the two geese with the gridirons, and the question is, which is the pretender, and which is the orthodox goose?



In 1876, Bro. Mac Calla, the editor of the *Keystone* at Philadelphia, obtained one of the above geese. I mean the larger goose standing upon a chimney pot, partly obscuring the gridiron. That goose was presented to Bro. MacCalla by P.G.M. Bro. John T. Heard of Boston. Our Bro. MacCalla of course wrote an article, and placed his goose and gridiron at the top of it. Our friend Bro. Woodford, after passing some very fine compliments to the editor of the *Keystone*, reprinted the said article (goose and all), in the September number of the *Masonic Magazine*. Of course, every zealous Mason has so far feasted his eyes on what he supposed to be the identical goose and gridiron of the St. Paul's Churchyard alehouse of 24th June 1717, and as far as I know they might have gone on feasting their eyes—I don't know how long. But I happened to see a reprint by Bro. Albert Pike of Pine's engraved Lodge list of 1725, and from thence I copied the other *Goose and Gridiron*, which seems to be as lively as a kitten, striking its leg against the wires of the gridiron, as if it was

amused with the musical sound produced by the vibration of the wires. And who knows whether it had reference to music? for, according to the able Reviewer of Bro. Hughan's reprint of Pine's list, the alehouse in St. Paul's had formerly been devoted to music. But be that as it may, as the subject about the "Four Old Lodges" now discussed in the FREEMASON'S CHRONICLE, which discussion I sincerely appreciate, and which seems to be equally appreciated by others, is now attracting general attention, I therefore deemed it just the right nick of time to introduce the two rival Geese and Gridirons to the attention of the English brethren. There is an error somewhere, and if the error is not at once removed, Masonic geese will multiply almost as fast as caterpillars. I hope, therefore, and trust, that some authority will decide as to which goose is the real *Simon pure*.

COMMITTEE MEETING—GIRLS' SCHOOL.

THE monthly meeting of the General Committee of the Royal Masonic Institution for Girls was held on Thursday, at Freemasons' Hall. There were present Bros. Col. Creaton (in the chair), A. H. Tattershall, E. H. Finney, R. B. Webster, James E. Peters, Thomas W. White, G. R. Shervill, H. Massey, Arthur E. Gladwell, H. Browse, Thomas Massa and F. R. W. Hedges. Notice of motion was given for confirming the recommendation of the House Committee to increase the annual donation to the Chaplain to £25, and to the local Charities at St. John's Hill to ten guineas. The Committee having accepted the Guarantee Society as surety for the Secretary, Bro. Browse gave notice of motion that the Institution pay the necessary premiums. Two little girls were accepted as candidates for election in April. The chairman gave two notices of motion, one for electing four girls in October, and the other for appointing a sub-Committee for revising the laws of the Institution.

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.

CHARITY STEWARDS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The correspondence which appeared in your columns of last week with reference to your article on this subject will, I should think, be the means of inducing several past Stewards to give their personal experiences, and I hope may produce some benefit to the Charities. Your correspondent, "A STEWARD WHO HAS SERVED ONCE," has, I consider, hit the right nail on the head, when he states that brethren object to repeat their Stewardship in consequence of the expenses which it entails, although I hardly think he expresses the matter correctly. I consider that the real objection in our neighbourhood is, not so much that the work is expensive, but that it is really money wasted, and that some means might be devised for the expense of the Festivals being borne by those who take part in them, and not make those who may be many miles away pay just the same as those who are present. Take my own case, I have served four Stewardships; well, on the first occasion I of course went up to the Festival, just to see what was done, but since then certainly should not have attended only I hardly liked giving the fee for nothing; consequently I have gone to the additional expense of railway fare, accommodation in London, &c., thereby making the—*unnecessary* expense of each Stewardship amount to about £4. As to the expense of your correspondent's wife accompanying him, I consider that entirely a separate matter, although, as he states, if it had not been the custom for Stewards to attend he would not have spent that money on her visit. The question has been under discussion for some time past among those who work for the Charities in this district, and one brother of a neighbouring Lodge has told me that he has decided not to again put his name down as a Steward, but to send the subscriptions which he intends to continue to collect as from his Lodge. He has served eight Stewardships, and states that on each occasion he has become more and more convinced that the fees and expenses of attending the Festival are a waste, and therefore he has decided to act differently for the future. At no very distant date I believe the matter will be brought under the notice of our Prov. Grand Lodge, whose assistance in all questions connected with Masonic Charity matters we are in the habit of soliciting, and should they advise any alteration, you may rely that it will be carried out throughout the Province, and this will be quickly followed by some neighbouring ones.

Yours fraternally,

Deal, 29th August 1878.

INVICTA.

HAVE WE TOO MANY LODGES?

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Under this heading you last week reprinted an article from the *Masonic Review*, which has in it some very good points, but there is a feature in connection with the question to which I should like to call attention. As a rule big Lodges are a mistake, no doubt, except in the case of "seafaring" Lodges, where a large proportion of the members are birds of passage. It is very discouraging to young members when their early zeal is nipped in the bud by their failure to obtain office, and it should be the ambition of every brother to take some active part in the work of his Lodge. But still it is not given to every brother to have the qualifications necessary for ruling a Lodge, and I think promoters of new

Lodges, as well as those who are responsible for the granting of Warrants, should take early steps to ascertain whether there is a probability of a succession of suitable brethren to fill the chair of K.S. I think if any of us reflect for a few minutes, we shall find our experience telling us that a very small proportion of brethren are in any sense qualified to preside over the affairs of a Lodge, and I feel sure that the "weakness" of many a country Lodge arises from this very cause. The first W.M. is probably chosen because he seems especially qualified for the post, but there is most likely little thought as to his successor, and the consequence of this is that after a brilliant first year the Lodge dwindles down (not in numbers, but in influence and reputation), and becomes one of that too numerous section of Lodges, to visit any of which is not a pleasure, but a task, both painful and saddening. To multiply Lodges in small centres where there is no probability of an adequate supply of good Masters, is to strike a blow at the well-being of the Order generally, and I, for one, should be very glad to see the process of procuring a Warrant made more difficult than at present, by the raising of the fee to £50.

I am, yours fraternally,

T. B. W.

VOTING ORGANIZATION.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I can fully endorse the statements of your correspondent, "A CONSTANT READER," and like him, I trust that Bro. Lacey will persevere in his efforts. As to the second Society of which "A CONSTANT READER" refers, it is as well it should be generally known that the proposal, or rather the idea of such a proposal, is obviously borrowed from that which induced the former, made in accordance with sundry recommendations contained in the columns of your esteemed journal. Judging, as I do, from the known lack of originality invariably exhibited by the weightier among those brethren who "assisted" at the second meeting, I should, if I were called upon to argue the matter, have no hesitation in affirming that the second idea is derived from the first, and that in the hurry of taking the initiatory steps for the proposed organisation, the mover and his supporters have forgotten to acknowledge, with that uniform kindness and consideration by which they are distinguished, the source of their inspiration. This is by no means the first time I have seen this kind of thing has been done, and I rejoice that "A CONSTANT READER" has drawn attention to it.

I remain, fraternally yours,

P. ORGAN.

QUARTERLY COMMUNICATION OF THE PROVINCIAL GRAND LODGE OF ARMAGH.

CLONES, CO. MONAGHAN, THURSDAY.

Yesterday, pursuant to due notice, the Quarterly Meeting of the Provincial Grand Lodge of Armagh, which embraces the Counties of Armagh, Louth, and Monaghan, was held at the Court House, Clones. In the absence of the Right Worshipful the Provincial Grand Master Maxwell C. Close M.P., D.L., &c., &c., the chair was taken by V.W. Bro. Dr. Scott P.G.S.W., supported by—

V.W. Bro. F. E. Clarke LL.D. G.S.W.

V.W. Bro. Andrew K. Young J.P. P.J.G.W.

V.W. Bro. James Hesse P.P.G.S.

V.W. Bro. Rev. Aug. R. Young, Rector of Ballyhay, Chaplain.

Bro. Elliott P.J.G.D.

Bro. Sydney Jackson P.G.I.G.

V.W. Bro. Geo. Hill Smith Provincial Grand Secretary.

The minutes of former meeting at Armagh having been confirmed, Bro. Hesse P.P.G. Secretary, carried a resolution of which he had given notice, viz.:—"That a Provincial Grand Lodge Benevolent Fund be established for affording aid and relief to members (or relatives of members) of the subordinate Lodges in the Province." A limitation that, except in special cases, the fund should be allowed to accumulate for two years before being drawn upon was added as a rider.

The V.W. Francis E. Clarke LL.D. carried a resolution of which he had given notice, that the Prov. Grand Lodge do subscribe to the funds of the Male and Female Orphan Schools annually such an amount as will eventually qualify the several chairs of the Grand Officers with Life Governorships in the several schools.

Some alterations in Prov. Lodge Rules, for the better governing of the Institution, were agreed to, after which proceeded the election of Officers, the following result being received with the utmost unanimity:—

V.W. Bro. Andrew K. Young, J.P., P.G.S.W.

V.W. Bro. Robert Heron, Castleblane, P.G.J.W.

V.W. Bro. Richard Harvey, Drogheda, P.G. Treasurer.

V.W. Bro. Geo. H. Smith, Armagh, P.G. Secretary.

W. Bro. Rev. Augustus R. Young, and W. Bro. Rev. E. M. Holden, Chaplains.

W. Bro. J. Rutherford, P.S.G.D.

W. Bro. Arthur Wynne Horan, P.G. Organist.

W. Bro. C. M. Trantor, P.G. Inner Guard.

Bros. Richard Harvey and Hugh Leonard were re-elected as representatives of the Board of General Purposes of the Grand Lodge of Ireland, and Bros. J. Hesse and Robert Turner on the Board of Instruction. After transaction of some routine business, the Lodge adjourned to next meeting, at Dundalk, in peace, love and harmony. After which the brethren dined together in the evening, Bro. Dr. Scott presiding, when the usual Loyal and Masonic toasts were given and responded to.

PROVINCE OF NORTHS AND HUNTS.

HIS GRACE THE DUKE OF MANCHESTER, K.T., &c., R.W.P.G.M.
BUTLER WILKINS, ESQUIRE, D.P.G.M.

Consecration of the Eleanor Cross Lodge, No. 1764,
ON TUESDAY, 17TH SEPTEMBER 1878.

A SPECIAL LODGE will be opened at the Masonic Hall,
Abington Street, Northampton, at TWELVE O'CLOCK precisely.
There will be Choral Service, at All Saints' Church, at half-past Two o'clock.
Sermon by the

V. W. REVEREND R. P. BENT,
PAST GRAND CHAPLAIN OF ENGLAND.

The Offertory will be collected on behalf of the Northampton General Infirmary
and the Masonic Charities.

A Banquet will be served at the Town Hall at Four o'clock.
Tickets, 6s 6d each (including dessert), to be obtained of

HENRY BROWN,
Secretary pro tem,
18 Gold Street, Northampton

PROVINCE OF NORTH AND EAST YORKSHIRE.

THE RIGHT HON. THE EARL OF ZETLAND, R.W.P.G.M.
J. PEARSON BELL, ESQ., M.D., J.P., D.P.G.M.

CONSECRATION OF THE LEOPOLD LODGE, No. 1760,
ON THURSDAY, THE 12th SEPTEMBER 1878,

Bro. G. H. WALSHAW, P.M., P.P.G.D.C., W.M. (Designate.)

A SPECIAL LODGE will be opened at the Old Globe Lodge,
at Twelve o'clock precisely.

A Banquet will be served at the Royal Hotel, at 3.30. Tickets 5s each, may be
obtained from

W. FRASER, Secretary pro tem,
6 Cliff Bridge Place, Scarborough.

The Annual Masonic Ball will be held the same evening. Tickets 7s 6d and 13s 6d
may be had of Bro. W. Fraser.

LONDON MASONIC CLUB,

101 QUEEN VICTORIA STREET, E.C.

Bro. ALDERMAN HADLEY Chairman.

NOTICE TO MEMBERS.—The Subscription from 31st July 1878
to 31st July 1879 is now payable.

It is intended to admit a few more members without Entrance Fee at the
present rate of Subscription, viz. £5 0s for Town Members, and £3 3s for
Country Members. The Club premises are being improved so as to increase
the accommodation already afforded to members and to Masonic Lodges.

Full particulars can be obtained of the Honorary Secretary at the Club.

THE MASONIC QUARTETTE.

BROS. BURGESS PERRY, ARTHUR THOMAS, EDWIN MOSS,
and GEORGE MUSGRAVE undertake the Musical arrangements of the
Ceremonies and Banquets.

For Terms:—Address, BRO. E. MOSS, 147 Aldersgate-Street, E.C.

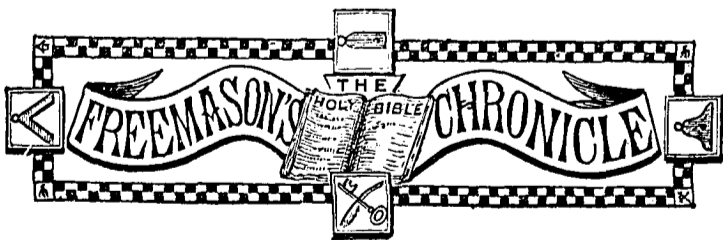
FISH DINNERS IN PERFECTION

2S EACH, including entrées, Poultry, Joints, Cheese, and Salad
Served from 12 to 4 daily.—GEORGE TAVERN, Billingsgate Market.

Sole Proprietor, GEORGE SMITH, from Anderton's Hotel.

ROYAL POLYTECHNIC.—CYPRUS, its history and characteristics.

THE MICROPHONE AND TELEPHONE. THE GIANT PLATE
MACHINE. DUBOSCQ'S CHROMATIC FOUNTAIN. TELEPHONIC
COMMUNICATION with the DIVER, &c. THE PARIS EXHIBITION.
THE KAFFIR WAR. PROF. PEPPER'S interesting and instructive
Sanitary Lectures, entitled PURE AIR, PURE FOOD and PURE
WATER. EVOLUTION OF SPECIES.—Concluding daily, at 4 and 9,
with a MUSICAL JUMBLE and THE BABES IN THE WOOD, by
Mr. Seymour Smith.—Admission to the whole, 1s; Open at 12 and 7,
Carriages at 5 and 10.



67 BARBICAN, E.C.

OUR WEEKLY BUDGET.

ON Friday last the Queen, accompanied by Princess
Beatrice and Prince Leopold, left Osborne for Scot-
land. Her Majesty reached Broxmouth House, the seat of
the Duke of Roxburgh, on Saturday morning, and re-
mained there on a visit until Monday evening, when she
started for Balmoral, which place was reached early on
Tuesday morning. H.R.H. the Prince of Wales accom-
panied the King of Denmark on a visit to Portsmouth on

Monday last; they also inspected several of the ships which
were anchored in the harbour.

A court martial for inquiring into the circumstances
attending the loss of Her Majesty's ship Eurydice was
opened on Tuesday last, on board the flagship at Ports-
mouth the Duke of Wellington. As may naturally be
expected a considerable amount of evidence will be adduced,
but whether any good will arise from the inquiry it is
impossible to say; we fear that, as the bulk of the evidence
will bear upon technicalities only, no satisfactory report
will be forthcoming. Still we suppose the nation would
hardly like so unfortunate an occurrence to pass without
the strictest investigation.

During the week we have had some very heavy thunder-
storms, not, however, marked by the extreme violence of
those of last week. The South of England particularly
seems to have experienced their effects. About ten minutes
past eight a.m. on Thursday the wife of J. Sharman, gar-
dener to Mr. Christopher Lethbridge, of Elmsdale, Black-
heath Park, was struck by lightning whilst dressing in her
bedroom, and killed instantaneously. Her infant, lying in
a cot in the same room, escaped. Her husband, who was in
a room below, was uninjured. The deceased had been
married but two years. A very severe thunderstorm burst
over Brighton. The thunder was loud and continuous, and
the lightning exceedingly brilliant, while the rain fell in a
perfect deluge. At Canterbury the electric current struck
a large chimney at the Kent and Canterbury Hospital,
doing considerable damage. The débris knocked down a
man who was passing at the time. He was picked up in
an insensible condition. At Chatham the lightning was
very vivid and the thunder heavy. The rain came down
in torrents, flooding some of the thoroughfares. A man at
Rochester driving a locomotive engine was struck by light-
ning and rendered temporarily unconscious, but he appears
to have received no permanent injury. At East Grinstead
three valuable horses belonging to Mr. George Brand, of
Goodwin's Farm, were killed by lightning. A boy who
was feeding them was unhurt. At Abingdon two valuable
cows were struck while grazing on the bank of the river
below Nuneham House, and killed instantaneously. In
Essex much inconvenience and mischief has been caused.
In several towns and villages houses have been damaged
by the lightning and flooded by the rains; while crops
have been sadly beaten down, especially by hail. In many
places the roads have been two feet and three feet under
water. Altogether the disasters during the week from
tempestuous causes have been of a serious character.

During the week two fatal fires have occurred—one at
Birmingham on Monday last, by which four persons lost
their lives, and three others were seriously injured, and the
other at Hackney, where two children, who were playing
with lucifer matches, set fire to the house and were suffo-
cated before assistance could reach them. At the former
the scene is described as very distressing, the fatalities
being witnessed by a large crowd, who were, however,
unable to prevent their occurrence. Certain parts of the
fire escape caught fire, which rendered it necessary to relax
the efforts which were being made by its means to rescue
the inmates of the house. We should think in these days
of advancement some method could be devised to render it
impossible that such an event should occur; we find iron
used now for what a few years since would have been con-
sidered impossibilities, and surely such an article as a fire
escape could either be built of that metal, or in some other
way rendered fireproof. We hope some steps will be taken
before long with this object in view.

When we have decided where we shall spend our holi-
day, we are sometimes assailed by difficulties as to how we
shall get to our destination. A case is in our mind where
the children of a friend are suffering from that interest-
ing complaint the whooping cough, and the railway com-
pany refuse to carry the sufferers unless Paterfamilias
engages an entire compartment. At the Mansion House
Justice-room, on Thursday, Bro. Henry Whittingham, the
captain of the Rhine steamer, belonging to the General
Steam Navigation Company, attended before Ald. Phillips
to answer a summons which charged him with having, on
3rd August, carried on board that steamer, on a voyage
from London to Yarmouth, 259 passengers in excess of the
number specified in the Certificate of the Board of Trade,
contrary to the provisions of the Merchant Shipping Act,
and for which offence he had incurred a penalty of £20
and a fine of 5s for every passenger carried in excess of the
number for which the vessel had a certificate. It appeared

from a statement made by Mr. Straight that the occurrence took place on the Saturday previous to Bank Holiday. He said there was a good deal of pressure upon the company to provide accommodation for persons desirous to avail themselves of the holiday, and three steamers belonging to the company—the Rhine, the Albion, and the Seine—were at Fresh Wharf for the purpose of conveying passengers to Yarmouth. The Rhine was only licensed to carry 363 passengers, but on this day 622 passengers were allowed to go on board the vessel, and were conveyed to Yarmouth, the excess on the number being 259. The learned gentleman urged that though the journey was performed by daylight, the admission of such a large excess in the number of passengers might have been attended with most serious consequences, and that the defendant, although an excellent seaman, and fully competent to take charge of his vessel, had been several times before convicted of a similar offence. Two witnesses were called on behalf of the company, who showed that although the larger number of passengers was carried on board the Rhine, she was not in any way crowded, and all were safely conveyed to their destination without suffering any inconvenience. Sir. B. Phillips considered the question was one of considerable importance, and the public were indebted to the Treasury authorities for having taken up the matter. He regarded it as a very serious thing for a steamboat company to allow such a large number of passengers to be conveyed on board one of their vessels in excess of the number she was authorised to carry. He ordered the defendant to pay a fine of £20, and 2s 6d for every passenger carried in excess, and the costs, amounting altogether to £52 10s, which amounts were at once paid.

The various questions presumably settled by the Berlin Congress still appear to give considerable trouble to those interested in their definite adjustment. The resistance to the Austrians, both in Bosnia and Herzegovina, is not overcome, and it has been deemed desirable that large reinforcements should be sent in order to complete the occupation. It is even reported from Belgrade that General Szaparay has been forced back and compelled to retire across the river Bosna, but this news needs confirmation. The Vienna papers are very strong in their condemnation of the Porte, which they state is secretly urging the inhabitants of Bosnia and Herzegovina to oppose the advance of the Austrian troops. The withdrawal of the English Fleet from Turkish waters has not yet taken place, in consequence of the Russians not having completed their retirement from San Stefano. As this work is being carried on, although very slowly, we may expect to hear in a few days of the movement of the English Fleet, and thereby the removal of the last of the precautionary measures it was deemed desirable to take during the recent conflict. The Russians seem very undecided how to act with regard to the occupation of Batoum; it appears certain were they to enter by force, considerable disturbance would occur; and to avoid this, they have now consented not to advance any further for a fortnight. The Turks have promised during that time to use every endeavour to induce the armed tribes to abstain from opposition, which, we trust, they will be able successfully to accomplish, if once force of arms has to be resorted to it is impossible to say when or where the matter will be settled. Certain of the Turks, now that they are released from the pressure of their enemy, are urging the Sultan to refuse to surrender any territory, and although at present the party who advocate such measures are in the minority, it is questionable whether the feeling will not spread, and that some difficulty may yet arise. The Russians with a view of providing for the cost of their late expedition, have announced a new loan of 300,000,000 roubles, which they offer at 93 per 100, to bear interest at the rate of 5 per cent. There has been some rumour of Marshal MacMahon resigning his position as President of the French after the close of the Exhibition at Paris, but nothing definite has been announced. Considerable discussion has occurred respecting such an event, but it is generally believed the rumour is entirely unfounded. The *Jetes* which we last week announced as being held in Belgium in commemoration of the marriage of the King and Queen have continued, but have been greatly marred by bad weather. The report of Mr. Wilson as to the Egyptian finances has been accepted as a correct statement by the Khedive, who expresses his willingness that his own private estates, as well as those of his relatives, shall be given up

for the public benefit. Fearful accounts of the ravages of yellow fever are daily received from the various towns and villages on the Mississippi, the infection this year being worse than that known for some time past, many of the negro inhabitants being attacked as well as Europeans. Intelligence from the Cape is satisfactory, the native insurrection being reported as subsiding.

VILLAINY DEFEATED!

The Lodge was dim, and dusk, and grim;
The lights were lit, but they had mostly
Been turn'd low—too low—and so
The place look'd very blue and ghostly.

No sound was heard, and nothing stirr'd
The hush that made the place so mystic,
Until the door, full slow and sure,
Was opened in a way mephistic!

And, lo! a head, all shock and red,
Into the room with care intruded;
With hollow eyes it quickly spies
That no one's there—itself excluded!

Then, gaunt and thin, a man comes in—
He shuts the door and turns the handle,
Darts thro' the gloom across the room,
And near upsets the Master's candle!

Not long he thinks, but quickly sinks
Upon all fours, in manner able;
Then off he glides, and softly hides
Beneath the Secretary's table!

In folds around unto the ground
The cover falls so very neatly,
That 'neath its lid the wretch is hid,
All safely, surely, and completely!

* * * * *

Anon, a noisy neighb'ring clock
Distinctly tells the hour of eight,
And with the last decided knock
Comes ev'ry mighty potentate.

Each settles quickly in the Lodge,
For business must be set about;
Around the Guard and Tyler dodge
To keep all interlopers out.

The Secretary sagely sits,
And coughs a cough quite grandly gruff;
And then, to brighten up his wits,
He takes a mighty pinch of snuff.

As always is the case with such,
One half the pinch he tries to taste
Soon proves to be—a half too much,
And so it all is lost in waste,
For little clouds in mid air hover,
That settle on the table cover;
And when the Secretary shakes it,
The hidden man unkindly takes it,
As clouds of dust and snuff arise,
That fill his mouth, his nose, his eyes,
And make him very ill at ease,
For, oh! he wants—he wants—to sneeze!

Oh, dear! oh, lor! how snuff is curst!
He feels as tho' he'll choke or burst!
He struggles, gasps, and pants, and wheezes,
Until, oh, woe! he loudly sneezes!

"S'death!" The Lodge is all confusion!
Each one dashes from his seat,
Eager to resent intrusion,
And aid in wreaking vengeance meet.

But quick to the foe man leaves the floor,
And quicker still undoes the door;
And then—oh, black and base defiler,
He doubles up the poor old Tyler!

But tho' he's free, and now can dash on,
And so escape their righteous passion,
A cloud of cubes, and plumbs, and gavel,
Assist the villain on his travels.

The moral of this short narration
Is worthy great consideration—
For should mean spies admission get,
You'd fair remove each knavish duffer:
To PUT OUT WICKED men, why, let
Your Secretary be—A SNUFFER!

QUARTERLY COMMUNICATION OF GRAND LODGE.

THE following is the business to be transacted in Grand Lodge on Wednesday next, the 4th September 1878:—

1. The Minutes of the Quarterly Communication of the 5th June for confirmation.

2. In consequence of the Resolutions passed at the last Quarterly Communication for keeping Banking Account of the Grand Lodge, in future, at the Bank of England, certain alterations in the Book of Constitutions are rendered necessary.

The M.W. Grand Master will therefore move—

1st. To repeal Articles 2 and 3, page 35, of the Book of Constitutions.

2nd. To substitute for them the following: viz.:—“All monies belonging to the Grand Lodge shall be deposited in the Bank of England in the names of the Grand or Pro Grand Master, the Deputy G. Master, and the Grand Treasurer. The duties of the Grand Treasurer shall be to keep a general supervision of the accounts, to sign cheques, which must be countersigned by the Grand Secretary, for all monies duly voted by the Grand Lodge, and generally to assist and advise the Trustees and Executive Officers in the due and faithful administration of the funds of the Fraternity. The accounts shall be annually audited by the professional auditor to be appointed by the Grand Master pursuant to a Resolution passed in Grand Lodge on the 23rd June 1859.”

3. The M.W. Pro Grand Master will make a communication to Grand Lodge with regard to the scrutiny for the election of members of the Board of General Purposes at the Quarterly Communication on the 5th of June last; and a Resolution will be proposed approving the action of the Pro Grand Master in the matter.

4. Report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following Grants, viz.:—

A Brother of the Lodge of Sympathy, No. 483, Gravesend	£50 0 0
The Widow of a Brother, of the Hartington Lodge, No. 1021, Barrow-in-Furness	£50 0 0
A Brother of the Lion Lodge, No. 312, Whitby	£50 0 0

5. REPORT OF THE BOARD OF GENERAL PURPOSES.

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

The Board of General Purposes beg to report to Grand Lodge as follows:—

At a Special meeting of the Board held on Tuesday, the 2nd July 1878, by direction of the Pro Grand Master, to consider the matters relative to the election of Members of the Board by Grand Lodge on the 5th June 1878, the several papers (five in number) containing the summary of the votes were produced, and the scrutineers (who had been summoned to attend the Board) were called upon to identify their respective papers.

Upon investigation only one paper appeared to the Board to require positive explanation, in consequence of there being recorded upon the face of it 113 votes in favour of a brother whose correct grand total of votes, as ascertained by examination of the whole of the voting papers, by order of the Pro Grand Master, amounted to only 59.

The entire number of brethren in Grand Lodge at the Quarterly Communication referred to was 404, and the voting papers examined and retained in the hands of the Grand Secretary amount to 374, so that no more than 30 could by any possibility be missing, even supposing that every brother present voted.

The Scrutineers' paper containing the said discrepant record was identified by Bro. Joseph Smith, Past Grand Pursuivant, and by Bro. William Hilton P.M. of the Royal Alfred Lodge, No. 780, as the paper recording the votes examined by them, and upon these brethren alone of the whole body of Scrutineers the Board thought it necessary to call for explanation.

It was stated by them that Bro. Joseph Smith performed the part of calling out the several votes on the balloting papers, and that Bro. William Hilton marked down upon the Scrutineers' paper the votes so called out.

Bro. Joseph Smith was called upon to explain the palpable discrepancy between the number of votes actually recorded for the Brother in question, and the number called out by him to Bro. Hilton as having been so recorded, and the explanation offered by him was, in the opinion of the Board, most unsatisfactory, and could not by any possibility be reconciled with the facts as ascertained by the Board, who reported accordingly to the Pro Grand Master.

At a Special Meeting of the Board of General Purposes, held on Tuesday, the 30th day of July 1878, by direction of the Pro Grand Master, the Board arrived unanimously at the following conclusions:—

That Bro. Joseph Smith wilfully misrepresented the votes on the balloting papers examined by him.

That in consequence the return made to Grand Lodge by Bro. Joseph Smith, as Chairman of the Scrutineers, was false, and that Bro. Joseph Smith, when making such return, must have known and did know that the same was false.

That in addition to being guilty of a grave Masonic offence in misrepresenting the number of votes given, Bro. Joseph Smith

violated his solemn pledge as Scrutineer, under the provisions of Article 3, page 108, of the Book of Constitutions, and thereby rendered himself amenable to Masonic punishment under Article 8, page 109.

And it was thereupon unanimously resolved:—

“1st. That Bro. Joseph Smith be suspended from all his Masonic functions and privileges for a period of two years.”

“2nd. That it has not been proved to the satisfaction of the Board that Bro. William Hilton was in complicity with Bro. Joseph Smith, but that it has been established that Bro. William Hilton was negligent in the discharge of his duties as Scrutineer.”

“3rd. That Bro. William Hilton be admonished for the above mentioned neglect of his duties as Scrutineer.”

The Board have further to report that they have appointed a Committee to enquire and report whether any better mode can be devised than that specified in the Book of Constitutions, which may ensure greater accuracy in conducting the elections by Grand Lodge of Members for the several Boards and Committees.

(Signed) JOHN B. MONCKTON,

FREEMASONS' HALL, LONDON,
20th August 1878.

President.

To the Report is subjoined a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on Friday, the 17th May, showing a balance in the hands of the Trustees of the late Grand Treasurer of £3,542 18s 9d; in the London and Westminster Bank, £1,925 5s 5d; and in the hands of the Grand Secretary, for petty cash, £75; and for servants' wages, £96 15s.

6. The Report of a Special General Meeting of the Governors and Subscribers of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, held at Freemasons' Hall, on Wednesday, the 10th July 1878, will be laid before Grand Lodge, and the following proposed alterations in the Rules which were then agreed to will, in accordance with the laws of the Institution, be submitted for the approval of Grand Lodge:—

To alter law 19, page 9, and laws 22, 23, 24, 25 and 26, page 10, of the Rules and Regulations, by substituting the words “Guineas” for “Pounds.”

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

- No. 1755.—Eldon Lodge, Portishead, Somersetshire.
1756.—Kirkdale Lodge, Liverpool.
1757.—King Henry the Eighth Lodge, Hemel Hempstead, Herts.
1758.—Southern Cross Lodge, Palamcottah, Madras.
1759.—Areas Lodge, Laura, South Australia.
1760.—Leopold Lodge, Scarborough, Yorkshire.
1761.—Empress of India Lodge, Woollahra, Sydney, N.S.W.
1762.—Goulburn Lodge of Australia, Goulburn, New South Wales.
1763.—Saint Mary's Lodge, Thame, Oxfordshire.
1764.—Eleanor Cross Lodge, Northampton.
1765.—Trinity College Lodge, Weymouth Street, London.
1766.—Saint Leonard Lodge, Shoreditch.
1767.—Kensington Lodge, Kensington.
1768.—Lodge of Progress, Freemasons' Hall.
1769.—Clarendon Lodge, Gresham Street.
1770.—Vale of White Horse Lodge, Farringdon, Berkshire.
1771.—Jamaica Lodge, Kingston, Jamaica.
1772.—Pimlico Lodge, Millbank, Westminster.
1773.—Albert Victor Lodge, Pendleton, Lancashire.
1774.—Mellor Lodge, Guide Bridge, Lancashire.
1775.—Leopold Lodge, Church, near Accrington, Lancashire.
1776.—Landport Lodge, Portsmouth.
1777.—Royal Hanover Lodge, Hounslow.
1778.—Southern Cross Lodge, Harrismith, Orange Free State, South Africa.
1779.—Ivanhoe Lodge, Sheffield, Yorkshire.

NOTE.—“The Freemasons' Calendar and Pocket Book” for 1879 will be published early in November next. Secretaries of Lodges willing to subscribe for copies of the Calendar are requested to notify to the Grand Secretary the number they will respectively require.

The Calendar Committee direct the attention of Masters of Lodges and Principals of Chapters to the necessity of communicating to the Grand Secretary any change in the day or place of meeting of Lodges or Chapters so soon as the resolution for effecting such change shall be confirmed.—Vide Book of Constitutions, pp 64, 92, 93.

DEATH.

SHAND.—On the 21st August 1878, ADA, aged seven years and ten months, eldest child, and only daughter of Bro. J. E. Shand, 2 Albert-mansions, Victoria street, S.W., deeply regretted. IN MEMORIAM.

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, 31st AUGUST.

House Committee, Royal Masonic Benevolent Institution, Croydon, at 3.
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.

MONDAY, 2nd SEPTEMBER.

45—Strong Man, Old Rodney's Head, 12 Old-st., near Goswell-rd., at 8.0. (In.)
174—Sincerity, Railway Tavern, London-street, E.C., at 7. (Instruction.)
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction.)
186—Industry, Bell Tavern, Carter-lane, Doctor's-commons, at 6.30. (Instr.)
548—Wellington, White Swan, High-street, Deptford, at 8. (Instruction.)
704—Camden, Red Cap, Camden Town, at 8. (Instruction.)
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8. (Instruction.)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8. (Instruction.)
1430—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30. (In.)
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8. (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)
37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors.
133—Harmony, Ship Hotel, Faversham.
156—Harmony, Huyshe Masonic Temple, Plymouth.
431—St. George, Masonic Hall, Norfolk-street, N. Shields.
432—St. James, New Inn, Handsworth, Staffordshire.
597—St. Cybi, Town Hall, Holyhead.
622—St. Cuthberga, Masonic Hall, Wimborne.
651—Brecknock, Castle Hotel, Brecon.
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction.)
850—St. Oswald, Assembly Rooms, Ashbourne, Derbyshire.
1045—Stamford, Town Hall, Altrincham, Cheshire.
1050—Gundulph, Kings' Head Hotel, Rochester.
1051—Rowley, Athenaeum, Lancaster.
1054—Southam, Railway Hotel, Wilmslow, Cheshire.
1077—Wilton, Red Lion Inn, Blackley, Lancashire.
1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction.)
1380—Skelmersdale, Queens Hotel, Waterloo, Liverpool.
1449—Royal Military, Masonic Hall, Canterbury, at 8 p.m. (Instruction.)
1573—Caradoc, Masonic Hall, Caer-street, Swansea.
1578—Merlin, New Inn Hotel, Pontypridd, South Wales.
1674—Caradoc, Town Hall, Rhyl.
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle.
R. A. 605—De Tabley, Seacombe Hotel, Seacombe.

TUESDAY, 3rd SEPTEMBER.

Colonial Board, Freemasons' Hall, at 4.
65—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.)
1383—Friends in Council, Masonic Hall, 33 Golden-square.
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8. (Instruction.)
1471—Islington, Three Bucks, 23 Gresham-street, E.C., at 7. (Instruction.)
1472—Henley, Three Crowns, North Woolwich, at 7.30. (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.
117—Wynstay, Raven Hotel, Shrewsbury, at 8. (Instruction.)
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Durham.
153—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness-on-Sea.
241—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.
493—Royal Lebanon, Spread Eagle, Gloucester.
558—Temple, Town Hall, Folkestone.
673—St. John, Masonic Temple, Hope-street, Liverpool.
685—Northumberland, Assembly Rooms, Westgate-road, Newcastle.
734—Londesborough, Masonic Hall, Brudlington.
804—Carnarvon, Lodge Rooms, Waterloo-road, Havant.
847—Fortescue, Manor House, Honiton, Devon.
928—Friendship, Masonic Hall, Petersfield, Hampshire.
948—St. Barnabas, Masonic Room, Lanslade, Leighton Buzzard.
960—Bute, Masonic Hall, 9 Woking-street, Cardiff.
1002—Skidaw, Lodge Room, Market-place, Cocker-mouth.
1244—Marwood, Freemasons' Hall, Redcar.
1322—Waverley, Caleuona Inn, Ashton-under-Lyne.
1336—Square and Compass, Corn Exchange, Wrexham.
1473—Bootle, 146 Berry-street, Bootle, at 8.0. (Instruction.)
R. A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
M. M. 11—Joppa, 55 Argyle-street, Birkenhead.

WEDNESDAY, 4th SEPTEMBER.

Quarterly Communication of Grand Lodge, Freemasons' Hall. At 6 for 7.
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town at 8. (In.)
538—La Tolerance, Horse and Groom, Wimsley-street, W., at 7.35. (Inst.)
781—Merchant Navy, Silver Tavern, Burdett-road, at 7.30. (Instruction.)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8. (Instruction.)
1196—Urban, The Three Bucks, Gresham-street, at 6.30. (Instruction.)
1278—Burdett Courts, Salmon and Ball, Bethnal Green-road, at 8.30. (Inst.)
1288—Finsbury Park, Finsbury Pk. Tav., Seven Sisters-rd., at 8.0. (Instruction.)
1624—Duke of Connaught, Havelock, Albion Road, Dalston, at 8.0. (Instruction.)
1707—Eleanor, Angel Hotel, Edmonton.
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—Moira, Freemasons' Hall, Park-street, Bristol.
327—Wigton St. John, Lion and Lamb, Wigton.
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne.
417—Faith and Unanimity, Masonic Hall, Dorchester.
428—Sincerity, Angel Inn, Northwich, Cheshire.
471—Silurian, Freemasons' Hall, Dock-street, Newport, Mon.
594—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.)
1010—Kingston, Masonic Hall, Worship-street, Hull.
1013—Royal Victoria, Masonic Hall, Liverpool.
1085—Hartington, Masonic Hall, Gower-street, Derby.
1091—Erme, Erme House, Ivy Bridge, Devon.
1107—Cornwallis, Masonic Hall, Erith.
1141—Milton, Commercial Hotel, Ashton-under-Lyne.
1167—Alnwick, Masonic Hall, Market-place, Alnwick.
1206—Cinque Ports, Bell Hotel, Sandwich.

1274—Earl of Durham, Freemasons' Hall, Chester-le-Street.
1323—Talbot, Masonic Rooms, Wind-street, Swansea.
1335—Lindsay, 20 King-street, Wigan.
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.
1479—Halsey, Town Hall, St. Albans.
1511—Alexandra, Masonic Hall, Hornsea, at 7.0. (Instruction.)
1620—Marlborough, Derby Hall, Tue Brook, Liverpool.
M. M. 65—West Lancashire, Masonic Hall, Liverpool.

THURSDAY, 5th SEPTEMBER.

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.)
1445—Prince Leopold, Lord Stanley Tavern, Sandringham-road, Kingsland.
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.)
M. M. —Duke of Connaught, Havelock, Albion-road, Dalston, at 8.30. (Inst.)
24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-street, Newcastle.
38—Union, Council Chamber, Chichester.
123—Lennox, Freemasons' Hall, Richmond, Yorkshire.
249—Mariners, Masonic Temple, 22 Hope-street, Liverpool.
294—Constitutional, Assembly Rooms, Beverley, Yorks.
295—Combermere Union, Macclesfield Arms, Macclesfield.
300—Minerva, Pitt and Nelson, Ashton-under-Lyne.
309—Harmony, Red Lion, Fareham.
317—Affability, Freemasons' Hall, Cooper-street, Manchester.
425—Cestrian, Grosvenor Hotel, Chester.
446—Benevolent, Town Hall, Wells, Somersetshire.
463—East Surrey of Concord, Greyhound, Croydon.
509—Tees, Freemasons' Hall, Stockton, Durham.
636—D'Ogile, Masonic Hall, Morpeth.
650—Star in the East, Pier Hotel, Harwich. (Instruction.)
659—Blagdon, Ridley Arms Hotel, Blyth.
792—Pelham Pillar, Masonic Hall, Bullring-lane, Grimsby.
1012—Prince of Wales, Derby Hotel, Bury, Lancashire.
1074—Underly, Masonic Room, Market-place, Kirkby Lonsdale.
1282—Anchorage, Foresters' Hall, Brigg, Lincolnshire.
1284—Brent, Globe Hotel, Topsham, Devonshire.
1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire.
1360—Royal Arthur, Village Club Lecture Hall, Wimbledon.
1473—Bootle, Town Hall, Bootle, Lancashire.
1500—Walpole, Bell Hotel, Norwich.
1576—Dee, Union Hotel, Parkgate.
1594—Cedewain, Public Rooms, Newtown, Montgomery.
1612—West Middlesex, Feathers Hotel, Ealing, at 7.30. (Instruction.)
R. A. 758—Bridgewater, Masonic Hall, Runcorn.

FRIDAY, 6th SEPTEMBER.

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.)
1280—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.)
1642—E. Carnarvon, Mitre Hotel, Goulborne-rd. N. Kensington, at 7.30. (Inst.)
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)
530—St. Matthew, Dragon Hotel, Walsall.
680—Sefton, Adelphi Hotel, Liverpool.
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30 (Instruction.)
839—Royal Gloucestershire, Bell Hotel, Gloucester.
1143—Royal Denbigh, Council Room, Denbigh.
1333—Atheletan, Town Hall, Atherstone, Warwick.
1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy.
1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction.)
1523—Fort, Red Lion Hotel, Newquay, Cornwall.
1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
1664—Gostorth, Freemasons' Hall, High-street, Gosforth.

SATURDAY, 7th SEPTEMBER.

General Committee Boys' School, Freemasons' Hall, at 4.
198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8. (Instruction.)
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W. at 8.
820—Lily of Richmond, Greyhound, Richmond, at 7.30. (Instruction.)
1223—Ainherst, Kings Arms Hotel, Westerham, Kent.
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester.

WEST YORKSHIRE.

SATURDAY.

1462—Wharnccliffe, Rose and Crown Hotel, Penistone.
R. A. 308—Affability, Station House Hotel, Bottoms, Stansfield.

MONDAY.

154—Unanimity, Masonic Hall, Zetland-street, Wakefield.
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, York.
1211—Goderich, Masonic Hall, Gt. George-street, Leeds.
1239—Wentworth, Freemasons' Hall, Sheffield.
1302—De Warren, Masonic Hall, White Swan, Halifax.
R. A. 390—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds.

TUESDAY.

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

WEDNESDAY.

R. A. 304—Philanthropic, Masonic Hall, Great George-street, Leeds.

THURSDAY.

208—Three Grand Principles, Masonic Hall, Dewsbury.
275—Harmony, Masonic Hall, South-parade, Huddersfield.
289—Fidelity, Masonic Hall, Carlton-hill, Leeds.
974—Pentalpha, New Masonic Hall, Darley-street, Bradford.
1231—Savile, Royal Hotel, Elland.
1513—Friendly, King's Head Hotel, Barnsley.
M.M. 53—Britannia, Freemasons' Hall, Sheffield.

FRIDAY.

242—St. George, Guildhall, Doncaster.
306—Alfred, Masonic Hall, Kelsall-street, Leeds.
521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
837—De Grey and Ripon, Town Hall, Ripon.
1648—Prince of Wales, 60 Little Horton-lane, Bradford.

SATURDAY.

308—Prince George, Private Rooms, Bottoms, Eastwood,

NOTICES OF MEETINGS.

Egyptian Lodge of Instruction, No. 27.—At Bro. Maidwell's, the Hercules Tavern, 119 Leadenhall-street, E.C., on Thursday evening, the 29th inst. Bros. Webb W.M., Maidwell S.D., Norden J.W., Da Silva S.D., Moss J.D., Hunter I.G., Grammer Hon. Sec., Webb Preceptor, and numerous other brethren. The Lodge having been opened in the usual manner, the ceremony of installation was efficiently rehearsed by Bro. F. Brown W.M. 174, assisted by Bro. Webb and the brethren. The ceremony of initiation was rehearsed, Bro. Grammer acting as candidate. Bro. Maidwell was elected W.M. for next Thursday, and the Lodge was closed.

Confidence Lodge of Instruction, No. 193.—Met on Wednesday, the 28th inst., at the Railway Tavern, London-street, E.C. There were present Bros. Moss W.M., Sayer S.W., Biddle J.W., Gottheil P.M., Brown S.D., Harris J.D., Bush I.G., Walker, Skelt, Webb, Bolman, and Brunet. The first ceremony was rehearsed. In accordance with previous arrangement, Bro. Moss vacated the chair in favour of Bro. Brown, for the purpose of working the ceremony of installation, a duty which that brother most successfully accomplished, and at the conclusion of the business in hand was rewarded with a very sincere and cordial vote of thanks. Bro. Sayer was elected W.M. for Wednesday next.

Alliance Lodge, No. 667.—A meeting was held on Tuesday, 20th August, at the Masonic Temple, Hope-street, Liverpool. Present—Bros. John Ellis W.M., Henry Firth S.W., J. H. Gregory J.W., Thos. Peake Secretary, T. Ockleshaw P.M. Treas., A. Bucknall J.D., Bailey and Craghill Stewards, R. Foulds I.G., P. Ball Tyler; P.M.'s Bros. Bitter, Devaynes, Jackson, and G. S. Willings; Visitors—Bros. Johnstone J.W. 786, Jones S.L., Canada, Langley, and Grundy 249, Leatham 823, Stubbs 1547, Massey 673. Lodge opened, and the minutes were read. Bros. Walker and Sefton were examined; Lodge opened in the second degree, and Bros. Walker and Sefton were passed, by Bro. John Ellis W.M. The lecture on the tracing board was very ably given by Bro. G. S. Willings I.P.M. The sum of five guineas was voted for charitable purposes, and the Lodge was closed. The brethren adjourned to banquet.

Royal Alfred Lodge of Instruction, No. 780.—At the Star and Garter Hotel, Kew Bridge, on 23rd August. Present Bros. Tucker (Treas.) W.M., Costelow S.W., Gomm J.W., Gunner Sec., Goss S.D., May J.D., Franckel I.G., Roe P.M. Preceptor, and Bros. Kyezor, Talbot, Botley, Wood, &c. Lodge was regularly opened, and the minutes read and confirmed. The W.M. ably rehearsed the ceremony of the third degree, Bro. Botley candidate. Lodge was resumed to first degree, and the call given to refreshment. Upon labour being resumed, Bro. Wood tendered himself as a candidate for Masonic light, and was impressively initiated. Upon the motion of Bro. Franckel, seconded by Bro. Goss, Bro. Wood was elected a member. The Sec. then proposed that bye-law 19 should be altered by omitting the word "September," and inserting "November" in lieu thereof. As the bye-law at present stands, it brings the Lodge of Instruction banquet into the same month as the gathering which concludes the season of the Mother Lodge. The proposition was seconded in a few pithy remarks by Bro. Roe, and carried unanimously. On the proposition of Bro. Roe, seconded by Bro. Gomm, Bro. Costelow was elected W.M. for next meeting; in acknowledging the honour, Bro. Costelow expressed his intention to do his best; but he could not promise the brethren anything like the intellectual treat they had had that evening. The Secretary announced that he had received a letter from Bro. Acworth (the W.M. of preceding Friday), stating that he was so indisposed as to be compelled to keep his room, but he sent hearty good wishes. Lodge was closed with due observance of ancient usage, and adjourned till 30th August at half-past seven p.m.

Dalhousie Lodge of Instruction, No. 860.—Held its weekly meeting on Tuesday evening last, at Bro. Smyth's Sisters' Tavern, Pownall-road, Dalston. Bros. Gilham W.M., Hunt S.W., Wardell J.W., Polak S.D., Weigo J.D., Forss I.G., Dallas Sec., Smyth Treas., P.M. Wallington Preceptor; Bros. Bessell, Gilham jun., J. Lorkin, Webb, Borer, Crouch, Finch, Allen, Kershaw, C. Lorkin, Masters, Brasted, Taylor, Chandler and others. After preliminaries, the ceremony of initiation was rehearsed, Bro. Davis candidate. The Preceptor in his usual excellent manner worked the installation ceremony, and placed Bro. Allen in the chair. The W.M. resumed the chair, and the Lodge was closed to the first degree. Bros. Martin of Lodge 212, Taylor and Chandler of Lodge 1677, and Kershaw of 773, were elected members. Bro. Hunt will preside at the next meeting. During the evening reference was made to the fact that this Lodge of Instruction, since its removal from the Triangle, Hackney, had held its meetings regularly each week, not a break having occurred during the twelve months. Brethren who desire instruction should pay this Lodge a visit. The Preceptor is a most competent instructor, and spares no pains to impart the knowledge he possesses. The worthy Sec. Bro. Richard Dallas is likewise most hearted in the cause, and seems to be in the height of his glory when the attendance of members is large. This, by the bye, is almost invariably the case.

Whittington Lodge of Instruction, No. 862.—On Wednesday, the 28th inst., at Bro. Hyde's, the Red Lion, Poppin's-court Fleet-street. Bro. Thompson W.M., Hallam S.W., Drury J.W., Lodge Preceptor, and a goodly number of brethren. The ceremony of initiation was performed by the W.M., after which he vacated the chair to Bro. Alcock, who then ably performed the ceremony of installation.

Bro. Collinson was elected a joining member, and Bro. Hallam W.M., for ensuing week. A vote of thanks was accorded to Bro. Alcock for his able working, and he was made an honorary member of the Lodge.

Upton Lodge of Instruction, No. 1227.—Held at the King and Queen, Norton Folgate, on Friday, the 23rd instant. Bros. Bolton W.M., Moss S.W., Richmond J.W., Hine S.D., Townsend I.G. Lodge being opened, the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Hine acting as candidate. This brother also proved his efficiency, and the ceremony of passing was rehearsed. Lodge resumed to the first degree, and Bro. Moss worked the second section of the lecture, assisted by the brethren. Notice of motion was given that the meetings nights of the Lodge be altered from Friday to Thursday evenings. Bro. Moss was elected to preside at the next meeting, after which Lodge was closed. We may state that the poor attendance of the brethren was owing to the stormy weather. Bro. Crouch had announced his intention to rehearse the ceremony of installation, but could not come; we also know that the Preceptor, Bro. Fenner, was prevented attending, owing to the flooded state of his neighbourhood, which is near Finsbury Park. We hope to see a better master of the brethren at future meetings.

Metropolitan Lodge of Instruction, No. 1507.—Held its usual weekly meeting at the Metropolitan Club, 269 Pentonville-road, King's Cross, on Tuesday, 28th August. Present—Bros. J. W. Smith W.M., T. C. Edmonds S.W., F. Pierdon J.W., F. W. Sillis S.D., L. Solomon I.G., W. M. Stiles (Sec.) in the absence of Bro. T. A. Adams P.G.P., who is enjoying a well-deserved rest at the sea side, acting Preceptor. The Lodge was opened in due form, with solemn prayer, and the ceremony of initiation rehearsed. The first and second sections of the first lecture were worked by Bros. Sillis and Stiles respectively. Bro. Edmonds elected W.M. for ensuing week; Officers appointed in rotation. All Masonic business being ended, the Lodge was closed in due form with solemn prayer and in perfect harmony. This Lodge, notwithstanding the hot weather and the absence from town of many of its members, continues to hold its meetings weekly during the summer months.

Duke of Connaught Lodge of Instruction, No. 1524.—Held at the Havelock Tavern, on Wednesday evening, 28th instant. Present—Bros. R. Olley W.M., C. Lorkin S.W., G. Ferrar J.W., — Francis S.D., Woolley J.D., McMillan I.G., Fieldwick Preceptor, E. Dietrich Secretary, McDowell, O. Dietrich, W. Ferrar, &c. The Lodge was opened in ancient form, and the minutes of the previous meeting confirmed. The ceremony of initiation was then rehearsed in a very able manner by the W.M., Bro. W. Ferrar being candidate. Bro. Lorkin, assisted by the brethren, worked the first, second, third and fourth sections of the lecture. A cordial vote of thanks was recorded on the minutes to Bro. C. Olley for the highly efficient manner in which he worked the ceremony, and conducted the proceedings, this being the first time he had occupied the chair. Bro. C. Lorkin was elected W.M. for the next meeting. It was resolved that the annual supper take place on the first Wednesday in October. An efficient board of Stewards was appointed.

Alexandra Palace Lodge, No. 1541.—On Saturday last this young but prosperous Lodge held a most interesting meeting, over which Bro. Haigh, the very efficient W.M. presided, assisted by his Officers, viz.:—Bros. Lee S.W., Daniel J.W., Larchin S.D., Kensington J.D., Denison I.G., and Palmer P.M. The Lodge was attended by a numerous and distinguished number of visitors and members. The initiation of Messrs. Jarman, Herridge, and Clark into Masonry was performed by the W.M. in his usual impressive manner, as was the passing of Bro. Boyle, and the raising of Bro. Burrow and Brookman; after the arduous labours of the Lodge, the W.M., his Officers, and the brethren adjourned to the banqueting hall to welcome about thirty ladies who had been specially invited to the banquet. At the conclusion of the dinner, provided in Bros. Bertram and Roberts's usual elegant style, Bro. Ward rendered grace, "For these and all thy mercies," in a most effective manner, his splendid voice and execution being highly appreciated by the company. The usual Loyal toasts were followed by that of the Grand Officers; this was appropriately responded to by Bro. Buss, Assistant Grand Sec.; Bro. Palmer P.M., in proposing the health of the W.M. took occasion to dilate upon the prosperous state of the Lodge, and to thank the W.M. and brethren who had been assiduous in promoting so agreeable and pleasurable a meeting. The W.M. strongly urged the cause of the several Masonic Charitable Institutions. Bro. Stacey, in proposing the toast of the Ladies felt convinced that this meeting argued well for an annual gathering of the ladies. Bro. Rubenstein replied on their behalf. The pleasures of the evening were much enhanced by the excellent singing of Miss Edith Daniel and Mrs. Shipway, as also by Bro. Ward; Miss Bennett and Mrs. Shipway gave some concerted pieces on the pianoforte. Bro. Dyte P.M. Treasurer, and Bro. Gusu rendered good service as Stewards.

Sir Hugh Myddelton Lodge of Instruction, No. 1602.—At Bro. Wood's, Crown and Woolpack, No. 162 St. John-street-road, on Tuesday, the 27th instant. Present—Bros. W. Rowley W.M., Trewinnard S.W., W. Payne J.W., T. Goode S.D., Hallam sen. J.D., Peary Preceptor, Fenner acting Secretary, Hurst I.G.; also Bros. T. Goode, S. Goode, E. Payne, Wood, Hallam jun., Isaac, Lyland, W. Cook, Green, Stock, &c. After the Lodge had been opened, and the minutes read and confirmed, the ceremony of initiation was rehearsed, Bro. E. Payne acting as candidate, Bro. Peary

worked the first, second, third, and fourth sections of the lecture, assisted by the brethren. Bro. Samuel Goode, of the Finsbury Park Lodge, No. 1288, was unanimously elected a member. Bro. Trewinard was appointed to preside at the next meeting, after which the Lodge was closed and adjourned. We are very pleased to see this Lodge is making progress. Many brethren, well known in Masonry, have recently joined. From what we have seen of their working, the conductors are animated by a spirit of emulation in obtaining a perfect knowledge of the ritual.

PHYSICAL DISQUALIFICATIONS.

IT is one of the lessons repeated over and over again to Brethren that they must not depart from the ancient Landmarks, and must not tolerate any innovation in the law of Masonry. In this way a strong feeling of conservatism is created amongst the Craft, so that it is not easy to change the character of the Institution, nor move it from the well established lines of procedure. It is a matter of rejoicing that this is the fact; that the Masonic organizations is planted somewhere and maintains fast hold of the ancient traditions and laws.

Very likely the best informed Brethren attached to the Institution, if they were beginning *de novo* to lay the foundations of Masonry, would arrange the system somewhat differently from the plan and method that are stamped upon the Order as it now exists. Doubtless they might introduce many things into such construction work that would be improvements over the ancient formulas—things that would seem to be more in accordance with the spirit and thought of the present age. But Masonry comes to us full shaped out of the past; and it is better that we should take it as it is, abiding by its ancient laws and regulations, even though some of these provisions are not precisely what we would have them, rather than to run the risk of changes and modifications which once introduced may lead to the entire disruption of the organization.

This is our thought respecting the subject of physical disqualifications. It has been put into the fundamental law of Masonry that a proper pre-requisite to the making a man a Mason is that he should be hale and sound of body, not deformed nor dismembered. Such a restriction was grafted upon those associations of the middle ages from which the Masonry of modern times has descended. In those ancient societies the protection of physical labor was the chief thing aimed at. Strength and perfectness of bodily condition were essential to doing the work required; and it was a wise enactment which provided that the assemblies of those old Fraternities should be sound in body and without the touch of any physical drawback.

That things have changed since those olden days is not to be questioned. Masonry has grown into a Fraternity that now exists chiefly for social and benevolent purposes. In view of these changes, this natural progress, there is opportunity for a strong argument in favour of "letting down the bars" in the matter of physical requirements. Brother Hughan presents this side of the case in an article we have copied, an article that will be sure to command attention.

Our opinion, however, is as stated above; we are disinclined to favor changes in the old and clearly defined provisions of Masonic law, notwithstanding some of these modifications seem to be recommended by many good reasons. There is danger in such a course, according to our thought; for once begin to strike down the landmarks, and there is no telling to what lengths the iconoclastic spirit of the age may proceed. It is better to err on the side of a prudent conservatism, rather than sanction changes in the name of progress that shall unsettle, perhaps, the whole fabric of the Institution.

Having said this much in the defining of the position, we only desire to add that in our opinion there is sometimes given a too arbitrary construction, a too harsh enforcement of the ancient law providing that candidates for Masonry shall be whole in body and physically sound. Is it not something of overscrupulousness when a distinguished Brother avows his belief that a woman or an atheist can just as properly be made a Mason as a man who is deprived of even the joint of his little finger? Is it not making rather too much of the landmark when a surgeon's examination is demanded, when a lost joint or some obscure physical weakness is held to be an insuperable objection to the reception of a candidate, while no such careful scrutiny is instituted respecting moral defects? Surely there is as much reason for a generous elasticity in the construction of the law respecting physical qualifications, as there is for a liberal application of the tests by which the mental and moral condition is to be tried. It is not well to strain at gnats and swallow camels.—*Freemasons' Repository*.

We have received a copy of the *Illustrated Australian News*. It contains a series of engravings representing the more important buildings, manufactures, and works at Melbourne, and some of the other towns of Victoria, Australia. Amongst them will be found a view of Melbourne, and of the buildings now in course of construction for the International Exhibition which is to be held at that city during 1880. The newspaper also contains an interesting account, in French and English, of the Colony, its history, its climate, its institutions, and the advantages which it offers to Colonists. The illustrations have been well executed, and the paper is full of interesting and highly instructive information. Messrs. David Syme and Co., of Elizabeth-street, Melbourne, Victoria, are the proprietors.

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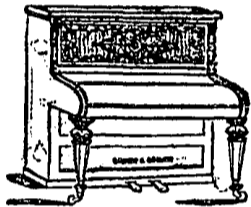
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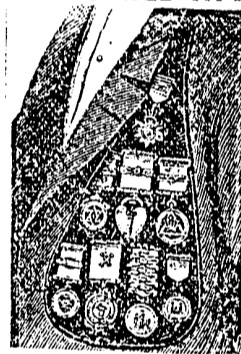
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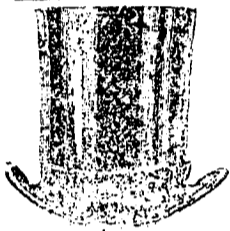
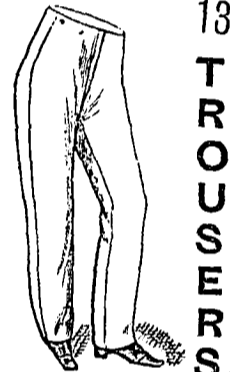
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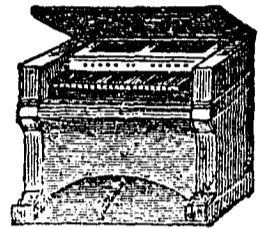
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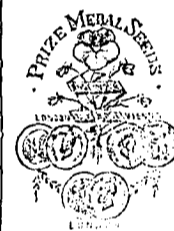
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