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OUR RULERS.

IN all ages, and wherever communities of men have elected to dwell together, it has been the custom to choose from among the ranks some one with whom might be entrusted the reins of government; one who, either from personal distinction or administrative ability, has been held in high esteem, and to whom the rest gladly pay fealty and homage. It is, therefore, only in the natural order of things that, in an Institution such as Freemasonry, which is supposed to be an exemplification of all the virtues, certain brethren of distinction and of illustrious name should be sent to the forefront, to rule and guide the operations of the Craft. We are treading on delicate ground, we know, when we assert that those who accept the gladly proffered honours should be careful, ere they do so, to remember the grave responsibilities which are inseparably attached to such a position. If it be true that property has its duties as well as its rights, it is still more to be acknowledged that in entering upon the possession of honours and dignities conferred by such an Order as ours, the chosen ones should take care that they wisely wield the power, and manfully discharge the onerous duties which are entrusted to their care. When the Prince of Wales graciously consented to accept the office of Most Worshipful Grand Master, English Freemasons rejoiced that the key-stone of their popularity and prosperity had been fixed, and that our future King had, by his acceptance of the post, won for himself (on a minor scale, it might be, but still one of comparative significance) a sample of that loyalty and affection which will burst forth in its full glory only when he assumes the Sovereignty to which he is Heir Apparent. It was never to be anticipated that his Royal Highness could devote sufficient of his time to secure a practical acquirement of all the technical knowledge necessary to enable him personally to attend and preside over all the assemblages of Grand Lodge at which his illustrious presence might be desired. The attachment of his name was sufficient to give an impetus to Freemasonry, which had just previously recoiled under a series of heavy and embittered attacks, secessions, and excommunications, such as had never been contemplated; and the rapid strides which Masonry has since made is a solid proof of the benefit which the Order has received from the Prince's assumption of the reins of office. But though it was never intended, nor indeed perhaps desirable, that his Royal Highness should lend his personal aid, except on prominent or State occasions, he is supported by Officers in whose hands the whole interior economy and administration of the Craft are secure, and who have the ability to discern, and judgment to execute, all that is necessary for the safety and progress of the Institution. Coming further down the scale of precedence, the principle may be a little more crucially applied as to whether distinction of birth and social position entitle men to accept unhesitatingly positions of trust and responsibility. We refer, of course, to Grand Masters of Provinces who, without doubt, should be expected to exert themselves personally and industriously in the affairs of their respective Provinces. It is not saying too much when we contend that the Provinces themselves should have some voice in the selection of brethren for the office, for who are better able to judge the qualifications of men nominated for such offices as those who are hereafter to serve under their sway. And if such a participation were allowed there would, as a

matter of necessity, be considerably less risk of the duties being incompetently discharged, or shunted over altogether upon the shoulders of the Deputy Provincial Grand Master. This latter is by no means an uncommon event; and we can heartily sympathise with our brethren in some parts of England who know their Prov. Grand Master only by seeing his name upon a banquet *menu*, now and then, and hearing read from his Secretary a stereotyped letter of apology for non-attendance. Such men ought never to have accepted office; and unless they are prepared to devote a portion of their time and energy to the discharge of departmental duty, for the sake of decency let them retire and allow those more deserving to enjoy the sweets of official honour. Something more than a name is required in a Grand Master for a Province; and it is simply ridiculous for a man to hold such an office whilst he fails to show his face in Lodge and remains in obscurity--so far as the fraternal mingling with his brethren, either for business or amenity, is concerned. We recollect on one occasion the hint being ironically ventilated that the health of the Prov. Grand Master should be associated with the toast of "The Visitors;" and it was painful to hear the derisive laughter with which the joke was received. In such a case as a Grand Master failing systematically to take his due share of responsible duties, he should be reminded that it would be only a piece of good manners to retire from the companionship of those who by his studied avoidance are not congenial to his tastes and inclinations. And if he lacks the necessary courage or honesty, it should be within the power of the Province to depose him, and thus remove the obstacle by which their whole machinery is clogged. It is so managed in other spheres of society, and why not with us? We do not suppose the line of thought we are now pursuing will be universally popular, and we derive consolation from the fact that it does not everywhere apply. We know some of the most zealous, assiduous, and indefatigable men who shed lustre on the office of Prov. Grand Master; who are beloved by all their following, and who by their quiet and genial example infuse such a spirit of fraternal enjoyment into all the meetings they attend, that it is a real pleasure to mingle with those who "in jolliest friendship meet." It requires no extraordinary amount of personal application or intelligence to control the affairs of a Prov. Grand Lodge. There are always plenty of Past Masters and others well versed in the duties to be performed, ready to afford every counsel and assistance; and with the ordinary foresight and acumen of an educated English gentleman, the duties and the honours ought to sit lightly together. Only in a few exceptional cases do we hear of a contumacious disregard of functions which should never have been undertaken, and where the disparagement of Freemasonry is the inevitable result. It is to be hoped that in future appointments a judicious care might be exercised in the selection of men who will work with a will in the important offices they undertake, not merely usurp a position for the sake of the glory it reflects upon them, and who merely unfold their wings occasionally to display the glitter of the jewels with which they are undeservingly ornamented. Every one rejoices, not only in the Province of Essex, but throughout the realm, at the selection of Lord Tenterden as the successor to the Prov. Grand Master's chair in that county, for if his zeal in the past be any criterion of his love for Masonry, then we anticipate that his reign will introduce a new era of prosperity and advancement such as Essex has never before experienced. It is true that some men are born to greatness, others achieve it, whilst some have

honours thrust upon them. But we believe honestly that Lord Tenterden's acceptance of the office of Grand Master for the Province of Essex is merited, not merely by the position which the noble lord holds, but for his affection for the Craft and his zeal in the furtherance of its welfare. We would that in every case men so qualified to perpetuate the traditions of the Craft, and so eminently qualified to adorn the profession, were chosen: if it were so, there would be no need for the expression of that regret which has been but superficially alluded to in the lines which we now address to our numerous readers.

"IL TEGAME," OR A MASON'S HOLIDAY.

IT is a trial to take a last look of dear old Paris. Let any one before doing so mount at noon, say an omnibus, and as he descends or ascends the Boulevards, regard carefully around him. He will there nearly always see a lofty firmament, a clear sky, and feel a capability of freely breathing, which he may often try in vain to find in London. Should one who values these happy endowments analyse his feelings he will not fail to exclaim—

"Can I leave thee, Paradise?"

It is the exception, however, which proves a rule; for almost universally as Paris receives the homage of praise and flattery, she has been by no means destitute of severe and caustic censors. Two of the latest being men widely differing from each other—viz., Father Hyacinthe and Louis Veillot.

Those who think of the Rev. Mr. Loyson, the late meek Swiss pastor, now married to a quiet, lady-like wife, can have but an imperfect idea of his former self, when, as Père Hyacinthe, in friar's grey gown, he denounced with glowing and fiery eloquence the sensuous sins of the Empire in the cathedral of Notre Dame. It was after one of these crusading conferences against the profanation of the fine arts to unchaste statuary that the ink bottle was thrown at the celebrated sculpture of the then new opera house and, to erase which stain, the most celebrated chemists of Europe were consulted.

I had the satisfaction to hear some of these conferences. On one occasion when the Archbishop of Paris occupied in state his cathedral throne, the good Father, bending lowly forward, demanded the apostolic benediction. It was a touching sight, and one I shall never forget, as the now sainted D'Arbois with a look of angelic sweetness, stretching forth his pastoral staff, accorded the sought-for boon.

Such things may be trivial, yet for myself I have always thought the blessing of a good man not to be despised.

How sad has been the fate of the distinguished individuals here alluded to. Where is the now sainted Bishop? where the Father Hyacinthe? where the Empire whose imputed failings these men combined to condemn? victims, alas, are they of misfortune or of sorrow: and of the nil miserantis Orbi. What fiction can be more strange than truth?

The other censor, Louis Veillot, who is editor of the *Univers*, exceeds all past or existing clerical editors in violence of invective, and copious use of those phrases which among gentlemen and scholars are never applied save to the vilest of the vile.

He wrote first a book entitled the *Perfumes of Rome*, in which all within the eternal city was painted with those hues which we attribute to the Rose of Sharon and the Lily of the Valley. Soon afterwards he published the *Odeurs of Paris*. It probably contained some truths, certainly much coarse abuse. One charge, however, was that Paris had become a clean city in contradistinction to ancient Rome, which even at the zenith of its power indulged in the luxury of dirt, for in spite of the cloacas maximus each villa was more or less surrounded by a fermenting cesspool. His theory being that cleanliness, though reckoned next to godliness, tended to the decay of national strength. A new theory of the *Odeurs of Sanctity*.

The October morning rose brightly on which I left Paris, but a change came on as noon approached, and there was no cessation of rain, sleet, snow or hail, until the train reached the tunnel of Mount Cenis. As we left the plains and turned eastward at Grenoble, for Savoy and the Alps, the snow was seen to cover more and more persistently the nearer hills, and as we advanced, the higher and more distant soon showed their premature winter garb, of which only the month of May could divest them.

Oh, those rugged cloud-capped Alps, where is their beauty now? The poor people in the markets and autumnal fairs seemed miserable, poor little calves looking up so piteously in their faces as if asking to go home again, even pigs, tied by the heel, led their drivers straightly forth; one thought seemed to animate all, and that was homeward, for dreary and desolate was Nature's aspect. No sunny slopes now, no vine-clad *coteaux* in all these dreary regions. I had formerly been here, even in December, when all was still bright and gay; it was in such a season as this and in the same month, that Hannibal, the great and immortal Carthaginian general, traversed these self-same hills, rendered worse in his case, however, by the half melted snow of the preceding winter forming universal glaciers. On planting the foot of man or beast on the newly descended flakes, no foothold could be had, and elephants, horses, and men tumbled headlong down the vast abysses.

With varied feelings one passes these eternal Alpine barriers. How do they recall to mind incidents fraught with consequences which still influence our destinies, each step being sacred to historical recollection.

Hannibal was the first general known to history who crossed them,

and Livy tells us of the fear which even their sight caused to his army, already accustomed to the Pyrenees. "Hills piled on hills, the distant mountains covered with eternal snow, which confused their summits with the clouds, whilst their shades frowned horror. Assemblages of miserable huts, hanging as it were like limpets upon the rocks, cattle, and horses benumbed with the cold, all things stiffened with hoar frost and ice, whilst the peaks bristled with men clad in skins of animals, who rolled stones, ready to fall on and destroy the passers by.

For fifteen long days and nights did this war with man and nature continue; elephants, horses and men hurled down precipices, or dying miserably from hunger, cold, and wounds; such is hill warfare, and should recall to mind the trials of our armies lately fighting gloriously in Afghanistan.

Of the 80,000 men with whom Hannibal crossed the Ebro from Spain scarcely 26,000 arrived on the plains of Lombardy, and in what condition we may judge from the address of the Roman general to his soldiers. "Figure to yourselves," said he, "these phantoms and shadows; their bodies worn with hunger, cold and filth, wounded and bruised by the rocks, their joints diseased, their nerves stiffened by the cold, their weapons useless, their horses lame and unfit for use. It is not an army, it is a mob of broken men."

In this condition after passing the Alps did Hannibal present himself before a Roman general and a Roman army, fresh and unbroken. It was on the borders of the Ticino, near the River Po, and in a few days more did that Roman army repress the Po in headlong flight. For fifteen years did this man, by lake and river, by mountain and valley, on the plain and by the defile chain victory to his chariot wheels, whilst the frightened eagles of Rome fled, oft trembling and bloody, back to their Tarpeian eyrie.

Had Hannibal been duly succoured from home, the Roman Empire had succumbed, but divided councils ruined all. Carthage, a trading city, made war as though she loved it not; greedy only of gain, she sank in ruin, leaving only wherewith to point a moral or drop a tear, over genius foiled and a world lost.

As I walked along the banks of the Ticino, the scene of his first battle, Lamartine's verses on Thrasymene came forcibly to my mind:—

"Salut, trois fois, Salut, beau lac de Trasimène,
Toi qui vit d'Annibal, les triomphaux drapeaux,
Réflechir leur couleurs sur les cristaux de tes eaux,
Et l'aigle consulaire la proie à l'épouvanté,
Vers son roc Tarpeian s'enfuir tout sanglanté."

Hannibal may be said to have commenced the second Punic war by besieging Saguntum, a city of Spain near the mouth of the Ebro, and a Roman ally. The Romans however had already virtually done so, by hemming in the Punic possessions in such a manner that her existence was gradually becoming impossible. Hannibal's genius told him that Italy was the place to strike a fatal blow, and history tells us how nearly Rome then approached her fall. Thus a Fabian policy and Russian snows have equally accomplished a like end.

After Hannibal's time the passage of the Alps became easy, the inhabitants readily making terms for affording assistance to passing expeditions, since Asdrubal, bringing aid to his brother, soon after passed them with comparative ease. Less fortunate however than his kinsman, he was destroyed with his army on descending into the plain, a fatal blow to Hannibal and the hopes of Carthage.

Cæsar's transit is the next important recorded one (on his being appointed commander of Gaul), in his expedition against the Helvetii, a nation of Switzerland. The war arose in this manner.

The Helvetii, finding the limits of their Switzer home and holdings too narrow, resolved to emigrate into Gaul, with their families, to the number of 360,000. Having destroyed their houses, and burnt all food and stores which could not be carried away (much as did our Caffrés some years since), they set out. There were three passages by which they might pass into Gaul—one by the bridge at Geneva, easy, short, and convenient; secondly, a pass lower down the Rhone, now called the Pas de l'Enclus; and thirdly, a long and difficult *détour* by the Jura mountain.

The Allobrogi of Geneva, in great alarm, appealed unto Cæsar to protect them. He suddenly left Rome, and rapidly crossing the Alps gained a fortnight's time by pretended negotiations, during which he broke down the bridge, and built a dyke fifteen miles long, thus effectually blocking the first and second roads. Having done so, he declared for war. They knew the art of war against half civilized tribes in those days as well as now, this incident also proves the oft-stated fact that the Romans gained more by the spade than the sword. The wondrous remains of their ordinary encampments attest the same thing to the present day. Nothing remained now for the unfortunate Helvetii but the long and terrible Jura tract.

One best understands the Alps by studying, on the spot, their peculiarly whirled and curved extensions, and I well recollect how clear seemed to me the plan of Cæsar's campaign as I looked on the scene of his exploits. Standing on the heights above the Lake of Geneva one day, with my little boy who had recently read his Cæsar, "Ah, Papa," said he, "I see it all now, there is Mount Jura in front which the Helvetii wanted to cross, below is the bridge which Cæsar broke down, to the left is the stretch where Cæsar built his dyke, and behind is the place where Cæsar "conscriptis legiones." In vain did the Helvetii hurry on, Cæsar soon overtook and nearly destroyed them in the defiles. This is one of the earliest examples of that national emigration of barbarians which subsequently overrun and finally destroyed the Roman world after fifteen centuries of carnage. Let us stretch our eyes farther along the blue waters of Lake Lemano, and, at least in imagination, we shall see the prison of the Prisoner of Chillon with the dismal *oubliettes* of its tyrant lord.

Farther still is the islet sacred to his memory, which, "fancy free," he loved to contemplate—

"One little isle, I saw no more,
Scarce larger than my dungeon floor,
But on it there were three small trees,
And o'er it blew the mountain breeze."

Nearer also is the spot where Gibbon wrote, and Coligny where Byron sang. We thus see that this range of mountains, stretching in windings and whorls for nearly one hundred miles between the Lake of Geneva and the Gulf of Genoa, has not been without influence on the world's history and progress.

Geneva itself is a place of great interest when we reflect on its history. Originally seized upon by a wandering Celtic tribe, possibly identical with the Lake dwellers, that little isle on which now is erected a statue of J. J. Rousseau served as their fortress and citadel. Those interested may trace its existence through Gaulish and Roman periods to the time of Charlemagne, and thence to the epoch of Calvin. In doing so they will not fail to be struck with the marvellous manner in which it preserved its political and even ecclesiastical independence, and with what wisdom and tenacity its people guarded their privileges. Indeed some may rise from the study with a feeling that for good or for evil it was destined to some providential purpose in the world.

For my own part I shall never regret the time which, when suffering from injured feet, I gave to its study in Calvin's own library, surrounded with the recollections of that marvellous man. I am not a Calvinist, but can recognize genius and believe in truth and providence,—in this case shall I add predestination.

The mountainous space between Geneva and Genoa may be roughly considered as divided into four nearly equal parts, viz., the Penine, the Graian, the Cottian, and the Maritime Alps. The latter range running down to the sea divides into two spurs, between which is situated the martyr city "Nice."

Cæsar most probably passed by the most northerly passage, viz., the Little St. Bernard, Napoleon I. by the Great St. Bernard (his German contingent by the St. Gothard). Hannibal, as Arnold supposes, by the Mount Cenis route, for although Livy says he passed at the conjunction of the Arve and Rhone, which is near Geneva, his other description does not tally, whilst Polybus is still more obscure. Having myself wandered by the Arve on foot, from its union with the Rhone to its source, stood on the summit of Mount Cenis, and seen the plains of Lombardy spread out like a map before me, my own impression agrees with the description in Hannibal's address to the army from the same spot:—"Before you are the plains of Italy, bathed by the Po; we have already climbed the ramparts of Italy and Rome, the rest is easy."

As we have already remarked, the Maritime Alps may be said to approach the Mediterranean by two spurs, between which is the martyr town of Nice. Had Napoleon III. exacted for his services to Italy the western spur as a boundary, leaving Nice to the Italians, few could have blamed him, and but for Lord Russell's egotism, which scorned a transaction, it might have been preserved to them. It is a sore and sorry memory for the Italians, for as the bird yields itself to its captor, so did the Italians yield Nice, and the possession of that large and important town would have saved Italy from much of its financial embarrassment. As it is, the French fleet, stationed in the Bay, is in full possession of the Gulf of Genoa, and rides and rules at its will. I say it with friendly feelings for both nations, but how, after this cruel annexation, the French can complain of Alsace I cannot tell. The Plebiscite vote was a farce.

I was there not very long after, and talked with the people. "Yes, Signora, but you are a *Française* now," so I must say Madam, to which her blushes gave consent. One and another made excuses, or protested. An old gentleman gave the best reply, "*Ah, Monsieur, tout était arrangé, et el fallait dire, oui, par volonté ou par force.*" "Ah, sir, all was arranged, and we were obliged to yield by good will or by force." We might dwell long on this Alpine range of mountains did time permit, but it fills us with surprise that in modern times an idea of their impracticability should have returned. Thus Napoleon I. was allowed to accumulate, provide, and hide an entire army, and until his uniforms were discovered, descend unknown on the flanks of the Austrian forces without exciting even a suspicion—the avant herald of his own success. Thiers tells us how, whilst planning the campaign, he was heard to say, "Co pauvre Mons. Mélas (the Austrian general)—I shall cross the Alps and take him—there." Precisely as he indicated he fell on the flank of the Austrian line, fought the battle of Marengo, and in six weeks cleared Italy of the Austrians, and had possession of the Quadrilateral.

Such are some of the thoughts which arise in passing the battle field of Marengo, when the arrival of Massena restored a half lost battle, as did Blücher at Waterloo.

Such are, also, some of the deeds of great generals; but, alas, how wide is the gulf by which *genius* is often separated from wisdom! Hannibal in the art of war had no equal, yet he failed duly to estimate the Roman character. Napoleon, the grandest military genius of modern times, has been styled by his own chief worshipper, "a fool in politics," and he failed to realise the temper of Europe until he had defied it once too often.

In travelling in Italy one feels what opportunities these countries afford for the display of military genius. Valour is not the only requisite in an army; hills and rocks, nice calculations of time, of effect produced, of influences, may all in turn be pressed into the service, whilst leaving as little as possible to chance. The power to judge accurately of these things is the grand necessity, and when this power is possessed in a high degree, the leader can work out his plans with almost mathematical certainty. So thoroughly did Napoleon possess this power that he had never been known to countermand a regiment when once he had ordered its destination. He rigidly waited for an enemy to move, and divined their object, and then, how simple, how slight, seemed the means by which he attained his object?

The merest corporal can arrange a company, a regiment, perhaps an army; a tyro can paint a portraiture, or mould a statue, but it is the hand of genius alone, guided by knowledge, labour, and forethought, that can animate the statue, give sentiment to the picture, or snatch, under desperate conditions, the impending victory. On the other hand, history abundantly proves that what are called the mischances of war consist often only of that culpable negligence or

rashness which permits an enemy to surprise and destroy its prey.

W. VINER B. REDOLFE, M.D., P.M. 1829.

New Athenæum Club, Suffolk-street, Pall Mall, W.

(To be continued.)

WITH MASONS AT DINSDALE.

BY A MASTER MASON.

TUESDAY, 24th ult., the Nativity of St. John the Baptist, the Freemasons of Restoration Lodge, Darlington, at the suggestion of Bro. Babington Boulton, held High Festival in the beautiful little Church of St. John, Dinsdale, kindly placed at their disposal by the Rev. J. W. Smith, the rector. About two o'clock the brethren mustered in strong force in front of Bro. Bailey's house, and the public not in the secret speculated rather widely upon the phenomenon. The appearance of so many gentlemen in sober black suggested a funeral, or perhaps it was "a crowner's inquest, called in to sit upon a body." The festive character of the gathering, however, was speedily revealed as the brethren mounted Mrs. Wetherell's drags and turned their heads in the direction of that fashionable resort, Middleton-one-Row. The drive along the roads was most delightful. The heavy rain had ceased, and the sun shone brilliantly through the patches of fleecy clouds as they scudded across the sky. Vegetation on all sides was fresh and luxuriant, and the deep rich green of the foliage was ever and anon relieved by gleaming masses of laburnum. Alighting by the Tees, the Craft passed the pretty church where formerly an ascetic rector lived on his platter of peas, as he preached the gospel to the natives and wrought miracles for their conversion. An enjoyable walk through the woods brought the pious Masons to within sight of Dinsdale Church. How beautifully its red tower nestled amongst the trees, and how grandly the toll of the bell went ringing through the landscape which stretched mile after mile till terminated by the sharp sides of the Cleveland Hills, standing boldly out in the clear atmosphere. The villagers stood at the Church gate with their worthy rector, and no less worthy churchwarden, Dr. Eastwood, to receive the approaching visitors. The Doctor advanced and bade them welcome to the little village sanctuary. It was a treat, indeed, to have the privilege of worshipping in a building so comely and well cared for. Whether you walked in the churchyard outside or up the aisles within, you found the trace of loving hands that strove to express by the outward the inward beauty of holiness. The restoration has been carried out in a most conservative spirit; at the same time there has been no slavish clinging to the past. Anything that really disfigured has been removed. Over the doorway, as you enter, you perceive an arch formed one-half of a stone seven hundred years old, and the other of a stone removed from the quarry by the Fishlocks only a year or two ago. So on all through the building. How the doctor delights to tell you, forgetting he has made the same statement fifty times before, that in this junction of the old and the new you have a striking illustration of the continuity of the English Church. There are roguish people who believe that if the building were more compressible, he would sleep with it every night. All honour to men who so love the House of God!

After the Craft had taken their seats the service was said. A clerical brother intoned the prayers, Bro. Tovey took the organ; and three brethren from Durham Choir, Messrs. Nutton, Whitehead, and Walker, with Bros. F. and E. J. Martin, Bailey, Swales, &c., did duty for the choir. Purcell's anthem, "I was glad when they said unto me: we will go into the house of the Lord," was sung after the third collect; and Boyce's "I have surely built Thee an house," before the sermon. These were taken entirely by the Durham contingent. Were there ever such strains ringing through Dinsdale Church before? The fine voices of these Wearside brethren made one think of that heavenly choir whose songs, like the voice of the Son of Man, are "as the sound of many waters." The sermon was preached by Bro. Sheppard, vicar of Ingleton, and was a practical address upon the life of the Baptist. The Rev. J. Smith read the first lesson, and Bro. Harris, curate of Staindrop, the second. The rector closed the service by the benediction from the altar. When the "function" was concluded, Dr. Eastwood took the brethren round the building, and gave a short lecture upon the various features of the structure. In a sentence or two it is quite impossible to do justice to the doctor's essay; but it appears that there are in existence traces sufficiently authentic to show that on the site of the present church there once stood a Saxon place of worship, built probably in about the seventh century. Part, however, of the building now remaining is Norman, erected in the year 1196; whilst the main portion—being no doubt a restoration—was built in 1476. A restoration involving an addition has again taken place, and now the church stands almost as a new building. Various other archaeological facts and inferences were adduced by Dr. Eastwood, in all of which the brethren, as became their Craft, took an especial interest. The interesting monuments in the churchyard also received a passing description. There was a strong feeling of regret that the arrangements for the day did not allow the visitors to partake of the hospitality so genially offered by the rector. May he and his kindly churchwarden, like Nebuchadnezzar, "live for ever." A grateful feeling will be cherished for a long time by the brethren for the warm reception they met with from Teesside churchmen.

At five o'clock the Craft remounted the drags outside the churchyard, and made post haste for Croft, where a "cold collation" had been ordered. The country could not be seen to greater advantage, the woods of Dinsdale hugging the mansion on the summit of the cliff; the Church of St. Lawrence; the solitary row of houses winding with the Tees, where the good folks from Sunderland and Newcastle

come to bring back the roses to their cheeks; the Cleveland range framing the picture to the south; Neasham and Hurworth before us in the west, with the Yorkshire moors towering up against the sky-line; and the whole varied by the ample and many-coloured foliage. So inspiring was the scene, that Brother Barron nearly got up an impromptu exhibition of his waxworks, exhibited, as he recently declared, with such success before Cotewayo, that that amiable soul was anxious for him to remain in Zululand for ever! Another brother longed to tell the whole story of the organ over again; but the arrival at the Spa Hotel, and the more prosaic business of satisfying the inner man checked these rising inspirations. The feast was truly meet for a Master Mason, and never since the time of the first Grand Master, in the days of Solomon, was a repast eaten with greater zest. Fine-looking salmon were reduced to skeletons as by magic; veal pie left no vestige but the dish; cold lamb, pigeon pie, tongue, delicious salad, &c., all disappeared as if the fellow-craftsmen had been building Dinsdale Church instead of saying their prayers in it. Pipes and glasses succeeded the removal of the cloth, and ginger ale was in large request. The Worshipful Master being a teetotaler, nothing stronger was permitted, under pain of being sawn asunder by the Tyler. Then came songs and glees from the "Durham Three," choicely selected and exquisitely sung. How the table rattled under the influence of song and ginger! "My Pretty Jane;" "Mynheer Van Dunck;" "Home, Sweet Home;" "The Blue Alsatian Mountains;" Sir Henry Bishop's glees—surely old King Cole never listened to such minstrelsy. Local brethren of the Craft also discoursed sweet music, and Bro. Tovey kept them all in tune. P.M. Boulton varied the proceedings by reading an eloquent paper on the advantages of being a Master Mason. From Solomon he traced the descent of the Masonic body through William the Conqueror to the Prince of Wales. Respectable in pedigree, and moral in life, it stood, like the Church, "founded upon a rock," defying the assault of its innumerable foes. How the tones of the reader's voice deepened and rounded as he described the fulminations of the Vatican thundering in vain against its serried ranks. Your humble correspondent thought, as he listened, that it was the grandest thing in the universe to be a Master Mason. Oh, if that stirring paper should inspire the brethren to rush forth, trowel in hand, and complete unfinished churches, out of pure love; it would have a destiny!

Till 9.30 the feast was kept up. Then the approach of train time "sowed the seeds of dissolution," and the assembly dispersed with good wishes for the next merry meeting. A brighter festival had not been celebrated for many a day, and if the arrangements of the North-Eastern and the strict propriety of the brethren had permitted, it would have been impossible to have resisted the influence of the time-honoured strain, "We won't go home till morning—till daylight does appear."

The whole of the proceedings were admirably presided over and conducted by the W.M. Bro. Hobson, who expressed a hope that, as this celebration was the first after what some brother termed a "hiatus" in the history of the Craft, it might now become an annual gathering, and thus increase the good fellowship existing in the Order.—*Darlington and Richmond Herald.*

In Memoriam.

THE LATE BROTHER THOMAS COOPER.

THE York Masonic world has lately suffered a most severe loss in the death of Bro. Thomas Cooper, who for a number of years had been one of the chief ornaments of the Craft in the ancient capital of the North of England, and who at the time of his death was unquestionably the most popular Mason in York. For more than a year Bro. Cooper had been in failing health, but the end came somewhat suddenly, and he died on the evening of the 7th instant, aged 66 years. Our late Brother's Masonic career may be briefly sketched here. He was initiated in the Londesborough Lodge 734, at Bridlington, in the East Riding of Yorkshire, in 1858, and immediately afterwards joined the Union Lodge 287, at York (now known as the York Lodge 236). Here he soon made his mark, and was elected W.M. in 1865, and also for some time served the office of Secretary. In 1865 (the year of his Mastership), he was appointed Prov. G. Supt. of Works for North and East Yorkshire. In the years 1867, 1869, and 1872 he filled the chair of First Principal of the Zetland R.A. Chapter at York, and was appointed J. of the Prov. Grand Chapter. In 1868 he was elected W.M. of the York Mark Lodge (Time Immemorial), and also subsequently served that Lodge in the offices of Secretary and Treasurer. He was one of the founders of the Ancient Ebor Preceptory of Knight Templars in 1869, and occupied the Preceptor's chair for the two first years of its existence, and in 1875, and at the time of his death was its Treasurer, and was last year elected an honorary member of the Mary Commandery, Philadelphia, U.S. When the Hilda Rose Croix Chapter was removed from Whitby to York in 1878, he was unanimously elected to the chair of M.W.S. He was one of the founders of the Eboracum Conclave 137, of the Red Cross of Constantine at York, and filled the chair of M.P.S. last year. When the Eboracum Lodge was founded in 1876 he was one of the first originators, and was at once unanimously selected as the right man for the office of First Master, the duties of which he filled from the time of the consecration of the Lodge in August 1876 to November 1877, with the greatest success and ability. His popularity amongst the younger initiated brethren was so great that those admitted by him before the close of 1876 subscribed amongst themselves to endow the Master's chair with a charity vote in his honour, and at the close of his year of office the members of the Lodge privately subscribed to present him with a set of Provincial clothing and jewels. He was always regarded as the father and friend of the Lodge, and on Thursday, the

10th inst., the day of his funeral, a "Lodge of Sorrow" was called at the Eboracum Lodge rooms. The Lodge room was draped in black, the chairs, pedestals and candlesticks being covered with crape, tied with white ribbon, whilst in the centre of the room a lofty catafalque was erected, the curtains enclosing the third degree emblems, on which were placed the deceased brother's clothing, jewels and gloves and a large wreath of white flowers, the catafalque being guarded east and west by four stewards with crossed wands festooned with crape, and surmounted by the three large Lodge lights. At three o'clock, the room being darkened, the brethren assembled and took their places under the direction of Bro. T. B. Whythead P.M., Prov. G.D.C., who conducted the ceremonies throughout, whilst the Organist played the "Dead March," and the Lodge was then opened by the W.M. Bro. J. S. Cumberland, to the third degree. Having briefly stated the objects of the assembly, the W.M. proceeded with the Service, the brethren giving the responses. Then followed a brief opening address on the shortness of life, and the worth of the deceased; after which the Grand Honours were given five times. The Chaplain having offered up prayer, the brethren formed in procession, the youngest first, preceded by the Tyler with his sword drawn, the open Bible on a crape cushion, being carried before the W.M. by Bro. J. Hanly W.M. of the St. Patrick's Military Lodge (4th Dragoon Guards) and marched slowly three times round the catafalque, singing Luther's Hymn:—

"Great God, what do I see and hear?"

As each brother passed the opening of the curtains he deposited upon the emblems white flowers.

The W.M. then took his place at the east of the catafalque, and the I.P.M. Bro. T. B. Whythead gave an exhortation to the brethren to copy the virtues of their late brother, and to cherish his memory, at the conclusion of which the members joined hands in a circle, and renewed their pledges of fidelity. The W.M. then gave the invocations, which were responded to by the brethren, and the Chaplain (the Rev. R. P. Tennent, Vicar of Acomb) again offered up prayer. A charge followed by the I.P.M., and then the brethren once more formed in procession and marched three times round the catafalque, singing the Masonic Funeral Hymn,—

"Softly, sadly, bear him forth."

The catafalque was then closed by the Stewards, and the Lodge was called off by the W.M. Carriages in waiting conveyed the brethren to their late brother's residence, where they joined in the public cortege, which was very large, comprising nearly forty carriages. At the cemetery the pall was carried by the following Masters and Past Masters, the brethren of the York Lodge 236 having also attended in large numbers to pay their last tribute of respect and affection:—Bros. J. S. Cumberland W.M. 1611, J. Hanly W.M. St. Patrick's, Sir James Meek P.M. 236, Wm. Lawton P.M. 236 and 1611, T. B. Whythead P.M. 1611 and 236, J. Todd P.M. 236, Ald. March P.M. 236, G. Balmford P.M. 236 and Treasurer 1611. At the conclusion of the Church of England service, the brethren, circling the grave, dropped in the sprig of evergreen. The coffin was quite covered with floral wreaths, amongst them being one of white azalias, sent by the Eboracum Lodge. Returning to the Lodge room, the brethren reclined, the Lodge was resumed, and the "De Profundis" was sung:—

"Out of the deep I call."

The Stewards once more crossed their wands over the closed catafalque, the brethren stood to order, and the senior member of the Lodge, Bro. T. B. Whythead, gave the final and Farewell Apostrophe. The Lodge was then closed to the first degree, and a large number of letters (as well as a telegram from the D.P.G.M. Dr. J. P. Bell) were read from members of the Lodge and brethren from all parts of the Province and of England, who were unable to be present, all speaking in the highest terms of Bro. Cooper's geniality and goodness. The W.M. of the St. Patrick's Lodge, and the W.M. and I.P.M. of the Eboracum Lodge also spoke of the kindly reminiscences that would always dwell with the memory of Bro. Cooper, and the Lodge was closed, and so ended the most impressive Masonic ceremony that has probably ever been performed in York, at any rate within the memory of the present Masonic generation. The cemetery was crowded during the funeral, Bro. Cooper having been a prominent citizen, for many years a member of the City Council, and an active promoter of all public associations for the public weal.

Amongst the brethren present, besides those already mentioned, we noticed Bros. Alderman Terry 236 and 1611, J. Kay 1611, T. Humphries 1611, M. Millington 1611, T. D. Smith 1611, G. H. Hebblethwaite 1611, G. H. Simpson 236 and 1611, J. Blenkin 1611, Captain Murphy (St. Patrick's), W. T. Gowland 236, W. Battye 236, Lieut. Richey 199, W. H. Gainferth 236, G. Kirby 236, J. Tissiman 236, G. Garbutt 236, W. H. Sampson 236, Councillor Rymer 236, J. Ayre 236, S. Haley 236, J. Sampson 236, W. P. Husband 1611, O. Marshall 1611, W. M. Briggs 1611, W. W. York 1611, J. E. Wilkinson 1611, C. Blackstone 1611, G. C. Lee 1611, Tom Smith 1611, H. Churchill 1611, H. Jackson 1611, J. R. Jackson 1611, T. E. Abbey 1611, G. Irving 1611, J. Marshall 1611, P. Pearson 1611, M. Cooper 1611, T. Tuke 236, J. Keswick 236 and 1611, M. Rooke 236, J. T. Wilson 236, J. Redfare 236, J. Ward 236, W. Flint 236, and other brethren.

THE LATE SIR THOS. MYDDELTON BIDDULPH.—A Massive Brass Tablet, to the memory of General and Brother the Right Honorable Sir Thos. M. Biddulph, K.C.B., Keeper of Her Majesty's Privy Purse, has just been placed in Holy Trinity Church, Windsor. This well merited tribute has been subscribed for by the Officers of the 1st Life Guards, in which regiment the late General served for 26 years. It is mounted on Black Belgian Marble, and measures 6ft. 10 in. by 3ft. 4 in. The design has had the approval of Her Majesty, and the entire work has been entrusted to Messrs. Matthews and Sons, of 377 Oxford Street, London. Thus, appropriately, is the illustrious Officer's memory perpetuated as "a character of unimpeachable honour and sterling friendship never to be forgotten in the regiment which he loved, and which warmly responded to his affection."

CORRESPONDENCE.

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

We cannot undertake to return rejected communications.

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

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VIEWS ON CHARITY VOTING.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have read Bro. Binckes's letter, with regret, but not with surprise. As the "self-constituted champion" of the abuses of our Charity election system, he yet adroitly manages to write a letter which never touches one of these abuses. In fact, his epistle is merely itself a string of polite abuse from beginning to end. I assure my brother that his airy sarcasms and personal irony have no effect on me, unless it be to confirm me in my unalterable opinion that the "abuses" I speak of cannot be defended, and that when any one finds himself short of argument for this purpose he must adopt the well known maxim, "No case,—abuse the plaintiff's attorney."

That the reform which I humbly advocate may be "unpopular" with a certain section of Masons I do not deny, but even if it were so with a majority, I should still persevere in speaking my mind, and in opening my mouth boldly to advocate what I believe to be the truth, and I presume that my profession, my age, my experience, and, I will add, my Masonic standing of nearly thirty years, give me as much right to constitute myself a champion of any truth, especially in connection with Charity, as Bro. Binckes's antecedents, though he be the paid officer of a Charity.

Even Secretaries hold no patent of Charity, and have no right to claim a monopoly of charitable zeal or administration.

On the subject of "good taste," on which Bro. Binckes thinks it becoming to lecture me, I say nothing, save this, that I think it would be more in accordance with the canons of "good taste," good judgment, and good custom, if some Secretaries abstained from dispensing patronage in the shape of hundreds of votes within the Charity to which they are paid officers, and by way of exchange with other Charities!

In conclusion, Dear Sir and Brother, let me say I do not desire that the election of candidates should fall into "the hands" of any "clique," but that it should be taken out of the hands of one or more cliques of wire pullers, whose seat of government is London, whose machinery consists of canvass v. exchange, and whose field-day is the day of polling, and from such "vanes" and travesties of charity I too pray to be "preserved."

I am, Dear Sir and Brother,

Faternally yours,

R. J. SIMPSON.

THE MASONIC CHARITIES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In an analysis of the subscription list of the Boys' School Festival you refer to the "stinginess and apathy of the North and East Ridings, who are, as usual, merely the spectators of the good deeds of their brethren in the West," and I cannot but think you are somewhat too severe in your remarks. I do not intend to urge that this Province has done as much as it might for the Masonic Charities, and that this feeling is shared by the Province generally is proved by the fact that more than one of its Lodges is at this moment considering the expediency of raising the amount of its annual subscription, and appropriating the increase to a Charity Fund, as also that a Provincial Charity Organisation has this year been formed, with Bro. J. P. Bell D.P.G.M. at its head, but I am strongly of opinion that a great deal more has been done by the individual Lodges in the Province for the three Charities than the Province has had credit for. Unless a Lodge sends up a Charity Steward to a Festival, its name does not appear on the list, notwithstanding that it may have sent up monies that year, and I could instance the York Lodge, No. 236, as a case in point, as was stated by its Treasurer, Bro. Todd P.M., in your columns not long since. Moreover, it must not be lost sight of that great difference exists between the wealth of the North and East and West Provinces of Yorkshire. The West Riding is fortunate in numbering amongst its brethren many Masons to whom a cheque for a hundred guineas means a mere trifle unworthy of mention, whereas in the North and East the brethren are almost all men of very limited means, very few of whom could undertake a Stewardship in addition to a subscription. I do not think, therefore, that it is quite fair to pit the one against the other, and just at this time, when the Provincial Grand Master the Earl of Zetland has consented to preside at the next Benevolent Festival, when the Deputy Prov. Grand Master has announced his intention to act as Provincial Steward, when a Charity Association is in course of formation, and when the pressure of the times is severely felt in an agricultural district such as this, no less by landlord than by tenant, I do not think that severe scoldings are calculated to encourage the brethren in making an effort for next year.

I am, yours fraternally,

T. B. WHITEHEAD P.M. 1611, P.G.D.C.

WIMBLEDON MEETING.—The prize annually given by Messrs. Felton and Sons, proprietors of the "Spécialité" sherry, supplied to Royalty, of 27 Albemarle-street, Piccadilly, will be competed for on Tuesday next, the 22nd July.

ROYAL MASONIC INSTITUTION FOR BOYS.

ADDITIONS AND CORRECTIONS TO THE FESTIVAL LIST.

—:o:—

METROPOLITAN.

British Lodge	No. 8	Bro. Thos. Smith	
Middlesex	" 113	" J. H. Matthews	10 10 0
Chaucer	" 1540	" W. Klingenstein	21 0 0
Crichton	" 1641	" T. Griffiths	31 10 0
Kilburn	" 1608	" C. Brewer:—	
		Should have been	210 0 0
		Returned as	118 12 6
			91 7 6
Carnarvon	" 1642	Bro. Penn, additional	5 5 0

PROVINCIAL.

BERKS AND BUCKS.

Hope Lodge	No. 574	Bro. H. G. Hunt	21 0 0
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CHESHIRE.

Independence	No. 1721	Bro. J. J. Cunnah	10 10 0
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KENT.

Amherst	No. 1223	Bro. Rd. Durtuell	10 10 0
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LANCASHIRE, W.

Liverpool Dramatic	No. 1609	Bro. S. Mattison	10 10 0
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SUFFOLK.

Rt. Hon. Lord Henniker, additional	21 0 0
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£233 2 6

F. BINCKES, Secretary.

QUARTERLY COURT OF GIRLS' SCHOOL.

The July Quarterly Court of Subscribers and Governors of the Royal Masonic Institution for Girls was held last Saturday, at Freemasons' Hall, when there were present Bros. Col. Creaton (in the chair), the Rev. A. F. A. Woodford, J. G. Stevens, Thomas Meggy, E. Letchworth, James Terry, J. J. Berry and F. R. W. Hedges Secretary. On the motion of the chairman, seconded by Bro. J. G. Stevens, seven additional candidates were ordered to be taken on for election in October, thus increasing the number of elected candidates to 200. Bro. Meggy's motion for a Committee to enquire into the mode of scrutinising the votes at elections was postponed till next meeting. The Court then adjourned.

QUARTERLY MEETING OF THE BOYS' SCHOOL.

The July Quarterly meeting of the Subscribers and Governors of the Royal Masonic Institution for Boys was held on Monday, at Freemasons' Hall. There were present Bros. Col. Creaton (in the chair), the Rev. A. F. A. Woodford, W. H. Perryman, Thomas Meggy, A. E. Gladwell, Richard Tyrrell, S. Rawson, E. C. Massey and F. Binckes Secretary. The Court confirmed the settlement of the list of candidates for the October election, consisting of 77 candidates and 16 vacancies. Bro. Rawson brought forward a case from Hong Kong, in the presentation of which there had been an irregularity through misapprehension, and endeavoured to get it placed on the list. The chairman overruled Bro. Rawson's motion, on the ground that no notice of it had been given. Bro. Meggy postponed his motion "That a Committee be appointed to consider the manner in which the scrutiny of the votes shall be made both for the election of candidates and for other purposes." The Court then adjourned.

Messrs. Groombridge and Sons have lately started the issue of a serial which will be welcomed by every lover of the beauties of nature. Under the title of "Greenhouse Favourites," it is proposed to place in the hands of the public a good Practical Treatise in an attractive form on the management of Greenhouse plants. We have before us Parts I. and II. of this work, which for beauty of execution and general appearance promise a most enjoyable volume. Each part has two full page engravings, finely coloured, and the letter press is freely interspersed with wood cuts. The Editor of "The Floral World" is entrusted with the editing of this, the latest of Messrs. Groombridge's works, and he may be relied on for the publication of some useful and practical hints. The work is issued in 1s parts.

THE LATE PRINCESS ALICE.—The cast for the monument to the Princess Alice—commissioned by the Queen of Mr. Boehm for the mausoleum at Frogmore—promises well. The Princess lies as in sleep, her head thrown back on a high pillow, supported on either side by little angels, the lower part of the figure being draped and swathed by the heavy folds of a mantle bordered with ermine. With her left arm the Princess embraces her child, who is placed at her side resting her head on her mother's breast, and extending her left hand to meet the caress of her mother's right. This group, which is to be executed in marble, will be supported on a base enriched by a band of delicate Renaissance arabesque crowning the pedestal, which is divided by fluted pilasters into three compartments. The general effect of this part of the work will be much varied by the employment of coloured marbles.—*Academy*.

THE EARL OF CARNARVON LODGE, No. 1642.

THE members met for the transaction of the business of their Lodge on Thursday, the 10th inst., at the Ladbroke Hall, Notting Hill. The W.M. Bro. Samuel Parkhouse presided, and he was supported by Bros. E. M. Lander and Samuel Smout his Wardens, W. J. Murlis P.M. Secretary, George Penn P.M. Treasurer, and a large attendance of members and visitors. Lodge was formally opened, and the minutes were read and confirmed. A heavy agenda was presented, and the W.M. lost no time in advancing his Lodge to the third degree. The first ceremonial business was the raising of Bros. Robson, Cowland, and Rusdale. There was a fourth candidate for the third—Bro. Smith—but he was not able to attend on this occasion. So soon as these brethren had taken their seats, the candidates for passing were introduced for examination. Four brethren were ready to sustain their claim for preferment to the second degree, Bros. Burgess, Foskett, Huish and Taylor, and the W.M. worked the degree much to their satisfaction. The ballot was now brought into requisition for Mr. John French, proposed by Bro. S. H. Parkhouse W.M., seconded by Bro. W. H. Backland; for Mr. Edward Frederick Tanner, proposed by Bro. W. J. Murlis P.M. Sec., seconded by Bro. G. Penn P.M. Treasurer; and for Mr. William Hill Wadhwa, proposed by Bro. S. H. Parkhouse W.M., seconded by Bro. S. Smout J.W., as candidates for initiation; while the following desired to enter the Lodge as joining members:—Bro. William Richard Hatton (Lodge 358), proposed by Bro. G. Penn P.M. Treas., seconded by Bro. S. H. Parkhouse W.M.; and Bro. Joseph D. Adkins (J.W. of Lodge 990) 733, 1637, proposed by Bro. J. Bartle D.C., seconded by Bro. E. M. Lander S.W. The result in each case was satisfactory, and the two brethren were welcomed as members of the Lodge, while the four gentlemen were introduced and initiated, the W.M. performing his work in this degree, as in the two others, most impressively. The notice of motion to raise the fees for initiation and joining, which stood in the name of the Junior Warden, was then brought on, and, after consideration, received the sanction of the Lodge, which shortly afterwards was closed. The I.P.M. Bro. George Penn had invited the brethren to a Summer Banquet, at his residence, Castlebar, Ealing, and had made arrangements that saloon carriages should be provided for their conveyance. Accordingly, Bro. Murlis, who for the nonce acted as "whip," collected his forces, and the journey was most pleasantly made. On reaching Bro. Penn's residence, we found a large accession made to the party, and every arrangement provided for the entertainment. A substantial marquee had been erected, and tables were spread with an abundance of delicacies that presented a most tempting appearance after the somewhat heavy work of the day. Bro. Parkhouse presided, and he was supported on his left by Bro. Penn, while Bros. Lander and Smout respectively filled the chairs west and south. Amongst the Visitors we recognised Bros. E. G. Mau D.G.S.W. Rampore, Burmah, H. L. Gill P.M. 196, H. Manchester 120, W. Grist S.D. 1489, S. Dyer 780, E. Hopwood P.M. 916, E. Arrowsmith J.D. 733, Rajah Rampal Singh (Prince of Rampore), G. H. Stayton P.M. 795, Isaacs P.M. St. John's, J. Deacon 1382, G. N. Watts P.M. 191, G. C. Harding S.D. Gooch 1238, W. Weaver I.G. Gooch 1238, Wm. Bontcher P.M. 558, T. Jones 72, J. Rutter 1585, Gooderham 177, T. Fisher 783, Morgan Sec. 211, H. Tucker Treas. 1612, H. Stephens 73, E. J. Acworth 1612, R. W. Atlee 780, G. H. Parsons 780, T. Brown P.M. 780, A. Beasley P.M. 1612, &c. The post-prandial proceedings were of an exceptionally interesting character. Bro. Parkhouse, in offering his remarks, comes well to the point, and commands the attention of his audience. In speaking of the Pro Grand Master, with whom this Lodge was so closely allied in name, he could but refer with satisfaction to the brilliant gathering Lord Carnarvon had taken part in at Chelmsford,—the installation of Lord Teuterdon as Prov. G. Master of Essex. It was a matter for congratulation when we find a nobleman with the enormous demands on his time which Lord Carnarvon undoubtedly has devoting almost an entire day to the duties of Freemasonry. Bro. Penn in proposing the health of the W.M., descanted on the many qualities of Bro. Parkhouse; those all fully recognised, and no better evidence could be offered than that presented by the success that was attending the Lodge. After a graceful reply from Bro. Parkhouse, the Initiates were honoured, and those brethren acknowledged the compliment. For the toast of the Visitors, able replies were made by several of those present. Prince Rajah Rampal Sing made a most effective and telling speech. Our foreign brother commenced his remarks by expressing a hope that his limited knowledge of the English language would not be a bar to his making himself intelligible to his English auditors. This was but the second occasion he had had an opportunity of addressing his Masonic brethren, but he could assure them he felt it a great happiness his being permitted to join the Order. He spoke eloquently of the evil effects of a too hard and fast laying down of the principles of caste, which were, he thought, somewhat too rigidly enforced by men of his own race. He justly appreciated the spirit of freedom and equality engendered by the practice of Freemasonry. He felt, so soon as he entered the precincts of an English Lodge, that he was perfectly at home. The present Lodge meeting was but the second he had attended, but he assured the brethren he had an ardent desire to visit more. A well known Persian proverb says, you may take a handful of corn to test the bulk; this he felt he had done, and he now desired to make better acquaintance with the parcel. Our distinguished visitor closed his discourse by thanking the brethren for the attention they had paid to his somewhat incomplete remarks. Bros. Beasley, Isaacs, Brown, and others briefly addressed the brethren, and the health of the Past Masters was next offered for acceptance. Special mention, of course, was made to the generous hospitality of the I.P.M., Bro. George Penn, who in acknowledgment expressed the great pleasure it gave him to see so many esteemed guests. He trusted that in future years he might experience a repetition of the pleasure he felt at seeing so

many kind friends at Castlebar. The charitable proclivities of the members of the Earl of Carnarvon Lodge were referred to during the evening by several of those present, and splendid headway was made with the list of Bro. Parkhouse, who will represent the Lodge at the Festival of the Royal Masonic Benevolent Institution which will take place in February next. The Lodge has voted fifty guineas, and, in addition, promises to the extent of eighty guineas were made at this meeting. Several other toasts were given, and during the evening some capital songs were sung, and musical selections played. Bro. P. M. Holden contributed two very effective recitations. At a late hour the brethren returned to town in the saloon carriages provided expressly for them.

On Saturday, Bro. Penn extended his hospitality to the sons and daughters of those he had entertained the previous Thursday, and numerous were the young folks who accepted his kind invite. A very pleasant afternoon and evening was spent, but the continued down-pour of rain cast a damper on the proceedings which it required the most strenuous efforts of the host and his coadjutors to dispel. Dinner was provided in the marquee, the tables being there very artistically set out, and presenting a most inviting appearance. The heartiness of the reception could but ensure a thorough enjoyment of the repast. After a brief interval, which, but for the "beauties" of our present summer would have afforded an opportunity for a ramble round the grounds of our worthy brother, the guests again assembled in the marquee, where dancing and singing were continued without interruption until the time for departure brought the proceedings to a close. Bro. Murlis throughout this part of the day's festivities acted efficiently as Master of Ceremonies, a not very light task we are convinced when indoor amusements have to be provided for a large party who, hoping against hope, had prepared for outdoor festivities. The whole of the guests seemed to thoroughly enjoy themselves, and it certainly was not the fault of Bro. or Mrs. Penn, or any members of their family, if they did not. We had an opportunity of inspecting, with Bro. Murlis, a very curious flagon; we were unable to obtain an exact idea of its antiquity, but doubt not the vessel in question is of great age. The style is unique, and in most respects novel. We feel assured this relic must be treasured by the family in which, doubtless, it has passed from father to son as an heirloom for unknown ages, and we hope on some future occasion to have further opportunity of enjoying with our entertainers a draught from its enticing neck.

HELP TO BEAR THY BROTHER'S BURDEN.

—:—

"And now remaineth these three—Faith, Hope, and Charity, but the greatest of these is Charity."

—:—

"Help to bear thy Brother's burden," and Christ's behests fulfil,
He sent not man to live alone—alone, the ground to till,
Nor yet alone to gather in, the fruit His Mercy gives,
'Tis "Union" alone that's blest—through "Unity" man lives.

"Help to bear thy Brother's burden," and lighten thus thine own.
A fault confessed is half atoned,—the burden lighter grown,
And why? Because the heart's wild quest, of sympathetic aid,
Has met with that for which it sought,—on others strength is stayed.

"Help to bear thy Brother's burden," he's weary, sad and lone,
The world has clogged his path with thorns, for "bread" has given
a "stone,"—
His heart is faint with hope deferred, his garments soiled and rent,
He's lost if none will give him aid—his strength is well nigh spent.

"Help to bear thy Brother's burden," his joys have fled away,
Fell death has robbed his happy home, 'tis night with him, not day;
Be with him in his sore distress,—the words of comfort pour,
Point up to that blest Land above, where's Life for evermore.

"Help to bear thy Brother's burden," he's wounded in the strife,—
His home is stripped of earthly goods—the savings of a life,
Of anxious worldly struggles, borne, his family to keep
From killing care—have closed in nought;—and canst thou see him weep?

"Help to bear thy Brother's burden," his feet have gone astray,—
He's wandered from the Shepherd's fold—he's groping far away,
Do thou thy Master's work, and seek, to bring him back again,
Where suffering is, thy Master's there, and thou shouldst be the same.

"Help to bear thy Brother's burden," to him a "neighbour" be,
Thou'lt live, in loving, past all time,—e'en to Eternity.
In doing thus a neighbour's part—God helps both him and thee,
His Blessing on thee's twice conferred,—from sin He sets thee free.

"Help to bear thy Brother's burden." Our Lord bore all for thee,
E'en shelterless became that thou, in His own Home might be.
Forget not then thy Brethren's need,—God's children here who
roam—
Turn not from these, lest God should thee, turn from His heavenly
Home.

W. WIGGINTON, P.M., P.Z., &c.

MASONIC WRITERS OF LEARNED TWADDLE.

By Bro. JACOB NORTON.

SOON after my initiation, in 1839. I inquired of a Preceptor in a Lodge of Instruction, about what kind of Masonic History I ought to peruse, &c. The brother recommended the *Freemason's Quarterly Magazine*, Preston's history, and Dr. Oliver's "Antiquities of Freemasonry." The word "antiquities" charmed me greatly, and as soon as I got a loan of that work, I made ready to devour it at one meal. But, alas! I found it too tough for my power of mastication, and the more I tried to swallow it, the more nauseous it became to my taste. When the owner of the book afterwards asked how I liked Dr. Oliver's writings, I really dared not utter my true sentiments. So I modestly answered, that I had not sufficient acquaintance with classical, theological, and historical literature to enable me to appreciate the merits of the book.

In 1866 I was invited by the publisher of the *Masonic Monthly*, Boston, to communicate my views about the prevailing sectarianism in the Masonic ritual; and as Oliver's "Mirror of a Johannite Mason," was the principal armoury which supplied my opponents with weapons, I was of course compelled to examine the said "Mirror," and soon detected its fallacies and sophistries. I then ventured once more to master the "Antiquities of Freemasonry," which did not, however, change my former opinion about its merits. But what I did not dare to do in 1839 I was emboldened to do in 1846. I actually told a P.G.M. that Dr. Oliver's "Antiquities" was mere learned Masonic twaddle, and to my no small surprise the said P.G.M. concurred in my views. He frankly told me that he had no patience to dive deep into it, and I have never yet met with an extoller of Oliver's Antiquities who did have patience to read it through. Indeed, Dr. Oliver himself informs us:—

"Although (he says) every member of my own Lodge subscribed to all my earliest productions, I cannot lay the flattering unction to my soul that a tithe of them, popular as I was, ever read the books."

"Here is to be seen a horse with the head where the tail should be," shouted a showman at St. Bartholomew's Fair, and every one who paid for the sight told the remaining sight-seekers that it was a wonderful sight to behold; and so, in a great measure, it was with the early purchasers of Oliver's "Antiquities;" they were fooled, and they enjoyed to see others equally fooled, and hence they praised the book up. Others really imagined that it was wonderful, because they did not understand it; and others again admired it on account of the marvellous revelation it made, that Masonry, ever since the days of Adam, always predicated the Christian religion; and when once the author was regarded as a great authority, no one afterwards dared to disparage his works.

The June number of the "Masonic Magazine," London, opened with an article from the Philadelphia *Keystone*, written by Bro. Geo. F. Fort, headed, "Transmission of Masonic Art and Symbolism in the Fourth Century," which article brought vividly to my recollection the impression made upon my mind forty years ago when I tried to read Oliver's "Antiquities." And with all due respect to Bro. Fort's scholarship, I must candidly say that this article is a mere *hotch-potch medley*; he made therein many assertions, but proved nothing; that the reader may form a correct idea thereof, I shall here give some specimens from it.

"As early as the age of Numa (says Bro. Fort) the builders or architects were already in Greece associated in guilds or colleges, and shared the building art with the sacerdotal order, and evidently were under ecclesiastical discipline, as it uniformly existed throughout the subsequent government of the Christian Church till the close of the eleventh century."

Bro. Fort, in a certain rambling way, peculiar to the *Oliverian* school, introduced Pythagoras, who formed a secret religious society, based on geometry, mathematics, &c.; and this union, says Bro. Fort, "was certainly maintained during the subjection of our mediæval precursors to the Romish Church."

And after rushing through various periods of history, where there happened to be some mysticisms—such, for instance, as the age of the Ptolemies, the spread of Christianity, its division into sects, such as Manichæans, Gnostics, Basilidiens, &c.; the Norse and Egyptian secrets, the Mithradite rites, the Emperor Commodus, the Emperor Tiberius killing a man for inventing a method of making glass pliable; Sesostrius King of Egypt, Solomon, &c.,—our Bro. Fort brings up, or down, to Moses. Moses, he says, whispered into the ear of the Egyptian ruler a mystic word, which was endowed with "omnific and irresistible power." Having done with Moses, our versatile brother gives us another roundabout; introducing St. Paul, Josephus, Philo Judæus, the Essenes; he informs us about a five-pointed star, or *pentalpha*, of Pythagoras, which was handed down to the Druids, who marked it upon the soles of their shoes, and this symbol (he says) was extensively used by the mediæval Masons as Masons' marks; and, furthermore, that the early Christians borrowed the symbol of the mystic ladder from the old pagans, which mystic ladder is still used by Masons. And, after touching many other topics, our Bro. Fort wound up thus:—

"In this grouping of emblems, it may be added that a heart was the universally accepted type of Egypt, and evidently found its way into the ritualism of the *Disciplina Archana*, or secret discipline of the Pagan and Christian sects, together with others whose significance has remained in their original allusions without alteration through the lapse of time, and still continue as well recognised symbols among Freemasons."

"An ounce of commonsense is worth more than a pound of learning," says an adage. There is any amount of learning in Bro. Fort's article; but I cannot discover it in any commonsense. I do not, and cannot believe that because Pythagoras, Sesostrius, the Essenes, the

Druids, &c., had mysteries, and kept secrets, that those very secrets and mysteries came down to the mediæval Masous; nor do I believe that the Masous were more subject to ecclesiastical discipline in the middle ages, or that they were more religious, or more learned, than the Craftsmen of other guilds were in those days. And with regard to Moses having whispered a mystic word into Pharaoh's ear, thus implying, that Moses and Pharaoh were brother Masons, I ask, in the name of commonsense, who but a downright credulous fool can believe it? I am astonished that Bro. Fort should profess to believe in the third degree legend, when even Dr. Oliver discarded it as a fiction introduced for the first time into the Masonic ceremony by Anderson, Desaguliers, and their compeers. And I am sure that if Bro. Fort had read Bro. David Murray Lyon's *History of the Edinburgh Lodge*, especially the 12th chapter, he would never have introduced the Moses cock and bull story into his article.

Bro. Fort lays great stress upon certain emblems used in olden times by religious or philosophical societies. It is generally believed that emblems are older than letters. Indeed, it is said that letters were an outgrowth of emblems, emblems having been used extensively when the masses could not read, and they are still used by our tradespeople. In Larwood and Hutton's "History of Signboards" may be seen the picture of a cow, copied from a signboard of a dairy at Pompeii; and the figure of an angel holding up a shoe, copied from a signboard of a shoemaker's shop at Herculaneum. The London Masons' guild has, on its coat-of-arms, a hand holding up a trowel. The mediæval Freemasons may, in a like manner, have displayed, when marching in public processions, some tool or instrument used in their workshops. But we have no more knowledge that the mediæval Masous were *speculative* Masons than we have of the Pompeii dairyman, or of the Herculaneum shoemaker having been either a speculative dairyman or a speculative shoemaker. The mere fact then of societies or individuals in olden times having displayed emblems does not necessarily prove that there was any mystic significance attached to those emblems. As an instance, the London Masons' guild, I venture to state, have no lecture, and make no talk about the hand holding up a trowel on their shield. Besides which, I have carefully perused all the printed pre 1717 MSS., including the German Constitution of 1462, printed in Bro. Fort's "History of Freemasonry," and I could nowhere find any indication of speculative Masonry, nor did Bro. D. M. Lyon find mention of speculative Masonry in the old Masons' records in Scotland.

Masons' marks in old buildings Bro. Fort calls *emblems*. The five pointed star of Pythagoras, he says, was extensively used as a Mason's mark. But first, there is no five pointed star among the 152 Masons' marks in Bro. Lyon's history. Second, there is no evidence that the said star was adopted as a Masonic emblem even as late as 1724. But suppose some Masous did mark stones with a five pointed star, how do we know that they attached more importance to the said mark than they did to other marks? Stone-cutters even to-day mark the stones they operate on, but they attach no mysticisms to those marks, and how do we know that the mediæval masons did attach mystic notions to their marks? Fifty years ago the fur-sewers in London had to put a mark on each article, and some of our luminaries would doubtless rack their brains if they knew that the girls who sew furs in America, on chow or other, make very similar marks to what the London girls did fifty years ago; but, nevertheless, neither the London nor the American fur-sewers ever dreamed of symbolising. The Masons' marks therefore furnish no evidence of either symbols or symbolisms.

Bro. Fort imagines that the mystic ladder was handed down to us in a straight line from the Pagan religion through the early Christians; but, in the first place, we have no evidence that the pre 1717 Masons knew anything about a mystic ladder. And secondly, even the modern Masons had no mystic ladder as late as 1762.

I have had my say, and it now remains for Bro. Fort to prove the continuous connection of the thousand and one mysteries which he connected with such assiduity with the mysteries of our own Freemasonry, or even with the mysteries of the mediæval Masons (that is if he knows what their mysteries were). I want him to demonstrate, as all history should be demonstrated, how the mysteries of Sesostrius, of Moses, of Pythagoras, of the Essenes and Druids, of the Basilidiens, Gnostics, and so many other distantly located mysteries to which he refers, happened to be the very same and identical mysteries, and to furnish reasonable evidence that all those ancient and wide-spread mysteries have all centred, as it were, in the building guilds of the Middle Ages. If Bro. Fort can do so, he will render most important service to the Craft in general and to Masonic students in particular. But should he be unable to prove all the said topics, then his "Transmission of Masonic art and symbolism in the fourth century," must be added to the accumulated heap of useless, worthless, and pernicious rubbish which will hereafter be known among Masous as a mere pile of learned Masonic twaddle.

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PROVINCE OF SURREY.

The R.W. Bro. Gen. STENHOLME BROWNRIGG, C.B. Provincial Grand Master.

NOTICE IS HEREBY GIVEN, that a **PROVINCIAL GRAND LODGE** will be held on Tuesday, the 22nd day of July, 1879, at One o'clock in the Afternoon punctually, at the Public Hall, Redhill, in the County of Surrey, when the Members of the Provincial Grand Lodge, and the other brethren of the Province, are requested to attend.

By command of the R.W. Prov. G. Master,

CHARLES GREENWOOD,

Provincial Grand Secretary.

61 Nelson Sq., Blackfriars Road.
23rd June 1879.

The Banquet will take place at Four o'clock precisely, Tickets for which (price 15s) may be had of Bro. Major Gant, P.M., at the Mount, Reigate, or of the Provincial Grand Secretary.

The R.W. P.G. Master requests the attendance of the Brethren at Divine Service at St. Matthew's Church, Redhill, at 2.30 p.m. A Sermon will be preached by the Provincial Grand Chaplain. Brethren not to appear in Masonic costume at Divine Service.

FREEMASONRY.

CLARE, SUFFOLK.

CONSECRATION OF ROYAL CLARENCE LODGE, No. 1823.

THE CONSECRATION of the above Lodge will take place at the Half Moon Hotel, on Wednesday, 23rd July,

THE RT. WORSHIPFUL BRO. LORD WAVENEY,

PROVINCIAL GRAND MASTER SUFFOLK,

Has consented to attend and perform the ceremony.

The installation of the W.M. designate, Bro. Cooke will be by the Deputy Provincial Grand Master of Suffolk, the Rev. C. J. Martyn, Past Grand Chaplain of the Grand Lodge of England.

Lodge will be opened at One o'clock.

THOS. STOKOE, Hon. Sec.

PROVINCIAL.

GRAND LODGE OF MARK MASTER MASONS OF MIDDLESEX AND SURREY.

THE RT. WORSHIPFUL BRO. COL. FRANCIS BURDETT, PROV. G.M.

THE PROVINCIAL GRAND LODGE of MARK MASTER MASONS of the Province of Middlesex and Surrey will be held at the Greyhound Hotel, Richmond, on Thursday, 24th July 1879, when all Present and Past Provincial Grand Officers, together with the Worshipful Masters, Past Masters, and Acting Wardens of Lodges in the Province, are hereby summoned to attend, and all Mark Master Masons are invited to be present.

The PROVINCIAL GRAND LODGE will be opened at Six o'clock.

By command of the R.W. Prov. G.M.M.,

WM. G. BRIGHTEN, P.M., &c.,

4 Bishopsgate-street-without, E.C.
9th July 1879.

Provincial Grand Mark Secretary.

Banquet at Seven o'clock. Tickets One Guinea each, including wine.

Brethren intending to be present should notify their intention to the Provincial Grand Secretary on or before the 20th July.

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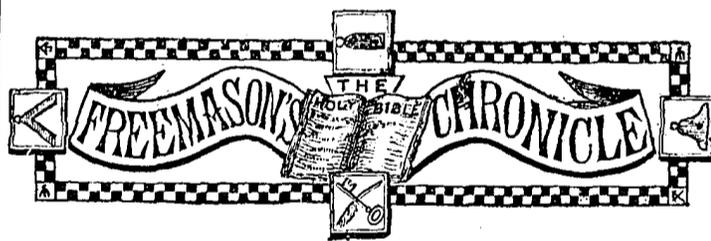
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GRAND LODGE OF IOWA, 1879.

Address of Grand Master Bro. J. W. Wilson.

BRETHREN of the Grand Lodge of Iowa:—We are permitted to assemble, my brethren, under favourable circumstances, at this the thirty-sixth Grand Annual Communication of our Grand Lodge, to transact the business pertaining to our cherished institution in this jurisdiction. General health and returning prosperity seem to prevail, and we may reasonably hope for success to follow our efforts to secure the general good.

Death, during the past year, has been less sparing of our numbers than during former periods of our history. A Past Grand Master, a Past Senior Grand Warden, and two Past Junior Grand Wardens are for ever called from their labours with and among us. These have come with the natural course of human events; while, in some of our sister jurisdictions in the South, the grim tyrant has stricken large numbers from the roll of human existence, and brought sorrow to many a home before happy in the enjoyment of health and life.

Let us, while we invoke the blessing of the Supreme Architect upon our labours, give Him thanks for the manifold favours He has bestowed upon us during the year that is now past; and may harmony pervade all our proceedings, and brotherly feeling and fraternal affection strengthen the cords that bind us together; and, when this communication is closed, may we be able to say that great good has resulted from our labours.

It is my pleasure as well as duty now to lay before you what has

transpired within the last year pertaining to the Craft in this jurisdiction, and notice briefly such matters as have occurred abroad in which we, in common with our state, should feel an interest.

I am pleased to inform you that the fraternal relations existing between our Grand Lodge and her sister Grand Lodges remain unbroken and unchanged.

I regret to have to report that the Grand Lodge of Scotland, with which this Grand Lodge has recently opened up more cordial relations by the interchange of representatives, has again transgressed the cherished American doctrine of Grand Lodge jurisdiction. That Grand Lodge has been creating Lodges within the territorial limits of the Grand Lodge of Quebec, and declared its determination to disregard the law of jurisdiction as observed and practised on this continent. The Grand Lodge of Quebec, of course, resists this encroachment upon its vested rights, and calls upon the American Grand Lodges to sustain her, as they have ever sustained such as have been in like circumstances interfered with. I present the case to the Grand Lodge, and invite such action as may tend to uphold the right of our sister Grand Lodge of Quebec, and, if possible, restore the harmony now unfortunately broken.

The Grand Lodge of Manitoba, recently recognized by this and all the Grand Lodges, has been disturbed by a seditious element within itself, which has resulted in the organisation of a separate Grand Lodge by the rebellious spirits, who seem to have forgotten the great lessons taught and cardinal virtues enforced. With such we can hold no Masonic intercourse.

During the year I have ordered several commissions to be issued from the office of the Grand Secretary, appointing Grand Representatives near other Grand Lodges, where vacancies have occurred by death or otherwise. Some commissions have been received through the same office, and will no doubt be presented during the present session. A list of both, with the dates of appointment, will be given in the Grand Secretary's report.

On the 12th day of December 1878, I granted a special dispensation to Antiquity Lodge, No. 252, at Moravia, to dedicate their new hall; and being unable to accept their urgent invitation to be present on that occasion, I appointed W. Brother B. F. Elbert, Worshipful Master of Albia Lodge, No. 76, to officiate in my stead. The official report of Brother Elbert made to me shows that his work was well and faithfully done, and that the Lodge is in a prosperous condition, and has secured a pleasant and comfortable home.

On 27th July 1878, I issued my special dispensation to the Craft at Wapello, authorising Wapello Lodge, No. 5, to appear in public procession and participate in the ceremonies of laying the corner-stone of a public school-house in the city of Wapello; and I authorised W. Brother John Hale, Past Master of Wapello Lodge, No. 5, to act as my special deputy. I have his very full and able report, showing that he discharged his duties with credit to himself and honour to the fraternity.

During the thirty days succeeding the close of the last Communication of the Grand Lodge, my time in a great measure was occupied in granting dispensations to elect and instal officers of Lodges. I am convinced that, in many instances, this was caused by the neglect of the officers of Lodges to hold their elections at the proper time. In order to avoid this necessity, and for the benefit of Lodges that fail to hold their elections at the proper time, I recommend that a resolution be passed by the Grand Lodge to meet such cases.

A great many applications have been made to me during the year for permission to confer degrees at irregular times, and as many reasons given why the rule should be varied as there have been applications made; but, adhering to the rule adopted by my predecessors, I have in but few instances deemed the reasons sufficient and granted such permission; and in no case have I given permission to ballot for a candidate and confer a degree until the applicant was thoroughly posted in the lectures in the preceding degrees, and passed an examination in open Lodge.

During the year I have had the honor to occupy the Grand East, I have granted dispensations for the formation of nine new Lodges in this jurisdiction, and have refused applications for nearly double that number. The location, name, and date of dispensation of the Lodges so formed will be found in the report of the R.W. Grand Secretary.

In exercising the right to grant dispensations for the formation of new Lodges, I have, in some instances, disregarded what is known as the "ten-mile law," and granted dispensation for the formation of Lodges within ten miles of Lodges already established; but in no case have I done this until I was fully satisfied that it was for the general good of the Craft. I felt myself justified in this course by the decisive action the Grand Lodge took at the last Grand Annual Communication in adopting the very able report of the Committee on Jurisprudence.

In obedience to a resolution of this Grand Lodge adopted at its last Grand Annual Communication (see Proceedings 1878, page 255), I have received from Instruction Lodge, No. 157, fifty dollars, the amount expended by the Grand Lodge on account of the late Adams Lodge, and paid the same to the Grand Secretary. I have turned over to Instruction Lodge, No. 157, all the property left by Adams Lodge which the Grand Lodge directed to be delivered to said Lodge.

At the last Communication of this Grand Lodge (see Proceedings, page 292), it was ordered that the Grand Master arrest the charter of Good Will Lodge, No. 246. On the 1st day of July, 1878, I directed my Deputy, R.W. William G. Donnan, to go to Bassett and take up the charter as directed by the Grand Lodge. By reference to his report on file in the Grand Secretary's office, it is shown that on the 8th day of July 1878, he performed that duty and discharged the trust imposed upon him, and his report is submitted for the action of the Grand Lodge.

On the 20th of August 1878, I received a communication signed by sixteen members of Nishnabotany Lodge, No. 153, located at Sidney, informing me that for some time peace and harmony had ceased to prevail in their Lodge; and by reason thereof a resolution had been introduced, and was pending before the Lodge, to surrender

their charter, and that action would be taken on it on the 7th day of September, and urging me to be present at that time. At my request, R.W. Brothers W. E. Webster, Senior Grand Warden, and Alfred Wingate, Past Junior Grand Warden, met me at Sidney on the 7th of September. After making inquiry and investigation, we found that the cause of the difficulty and trouble in the Lodge was of long standing, and that there was but little, if any, hopes of restoring harmony among the Craft. We, however, thought it best to submit the question of the surrender of the charter to the Lodge, and upon doing so found seven votes in favour of retaining the charter. No further action was taken at that time, but I was satisfied that the difficulty was not at an end, and, upon consultation with Brothers Webster and Wingate, we deemed it best to give the brothers another trial, and, giving them such counsel and advice as we deemed for their good, we left them. Within a short time after our visit I received bad reports from the Lodge, and these reports continued until I became satisfied that harmony could never be restored, and that it was for the best interest of the Craft in general, and that Lodge in particular, to arrest the charter, and on the 10th day of January 1879 I issued a special dispensation authorising R. W. Brother Alf. Wingate, Past Junior Grand Warden, to arrest the charter of said Lodge, which he did, and the report of his action, with the letters and correspondence in relation to this matter, are on file in the Grand Secretary's office, and are respectfully submitted for the action of the Grand Lodge. I desire to say, in justice to a large majority of the brothers of that Lodge, that, in my judgment, they are not in fault; that while they desired to surrender their charter, it was for the purpose of getting rid of a few members who seemed to be the cause of all the difficulty; and that the lack of harmony was caused by but a few members; and if a petition is presented to the Grand Lodge for a restoration of the charter by a majority of the members, and those included in the report of Brother Wingate, in justice to them it should be restored, and I recommend that it be done.

On the 3rd day of April 1879, I received from Brother J. R. Bufington, Junior Warden of Mt. Carmel Lodge, No. 295, at Derby, a communication charging Brother John E. Carlton, the Worshipful Master of said Lodge, with gross unmasonic conduct, and being convinced that the matter required prompt action, I telegraphed R.W. Brother J. N. McClanahan to go at once to Derby and investigate the charges, and, if true, to arrest the jewel of Brother John E. Carlton and place the Lodge in charge of the Senior Warden. This order was promptly obeyed, and the jewel arrested, and the report of Brother McClanahan, together with the charges and the evidence to sustain the same, are on file in the Grand Secretary's office, and are submitted for the action of the Grand Lodge.

On June 27th 1878, I sanctioned the removal of Unity Lodge, No. 212, from Ottawa to Woodburn. This was done after the question of removal had been submitted to a vote of the Lodge, and the unanimous consent of the members had, under the provision of the law.

In the early part of March 1879, Waterloo Lodge, No. 105, and Victory Lodge, No. 296, both located in the city of Waterloo, were consolidated under my direction and approval, the matter having been submitted to the Lodges and acquiesced in by the consent of the members. The result of the consolidation is that Waterloo Lodge, No. 105, retains its charter and takes the membership of Victory Lodge, and Victory Lodge, No. 296, surrenders its charter to the Grand Lodge.

On the night of 23rd March 1879, Hebron Lodge, No. 374, at Oelwein, lost its furniture, jewels, and charter, by fire. In order that the brethren might continue the work they had on hand, I issued them a special dispensation empowering them to continue their work, this authority to remain in force until the meeting of the Grand Lodge. I recommend that a duplicate charter be issued, to supply the place of the one destroyed.

In several instances, which I deem it not essential to bring before you, disturbing causes, for the time being, destroyed the unity of feeling which ought always to exist among Masons, in some of the Lodges, but in all cases reformations were effected and harmony restored, by correspondence, visitations in person, or by special deputy; and I am pleased to inform you that, at this time, peace and harmony prevail throughout the length and breadth of the entire jurisdiction.

Owing to my business relations, and the time taken in attending to the duties of the office of Grand Master, I have been able to visit but few Lodges. On all occasions where I have had the pleasure of visiting, I am happy to report that I found the Craft ready and willing to obey the instructions and requests of their superior officers, and the authority of the Grand Lodge.

I received, 24th February 1878, a communication from Brother C.W. Jones, who resides at Emmet, Emmet county, in this state. He holds a dimitt from Twilight Lodge, No. 329, located at Spirit Lake, and has made application to join Good Faith Lodge, No. 90, at Jackson, Jackson county, under the jurisdiction of the Grand Lodge of Minnesota, and is informed that, in order to enable him to join that Lodge, or a Lodge under the jurisdiction of the Grand Lodge of Minnesota, he must first obtain a dispensation from the Grand Master of this state, and asking me for such dispensation. I can find no legislation on this subject, and respectfully refer the letter of Brother Jones to the Grand Lodge, that it may take such action as will govern cases of that character that may hereafter arise.

In response to the calls made upon us for funds for the relief of our brethren in the South who were suffering on account of the yellow fever, I, on the 31st day of August 1878, issued a circular letter to the Lodges asking for contributions in aid of the sufferers. The prompt response and liberal contributions received convinces me that the Craft in this jurisdiction are alive to their duty and obligations, and ever ready and willing to fly to the relief of the destitute, and aid and assist the needy.

There was forwarded to me by the different Lodges, for distribution, dolls. 2,578.72. I have filed in the Grand Secretary's office a report, showing the names and numbers of the Lodges contributing, and the date and amount contributed by each Lodge. Of the amount thus received, I distributed as follows:

September 10, 1878. To M.W. C. T. Murphy, Grand Master Mississippi	400.00
September 10, 1878. To M.W. A. V. Ware, Grand Master Tennessee	200.00
September 10, 1878. To M.W. S. J. Powell, Grand Master Louisiana	100.00
September 19, 1878. To R.W. J. L. Power, Grand Secretary Mississippi	200.00
September 19, 1878. To R.W. John Frizzell, Grand Secretary Tennessee	400.00
I have on hand, undistributed	1,278.72
Total	2,578.72

After making the remittances above stated, I was notified that no more funds were needed.

The amount remaining in my hands—1,278.72—I recommend be placed in charge of the Grand Lodge as a charity fund.

No request has been made by the Lodges for "Schools of Instruction," and, so far as I have been informed, uniformity of the work prevails. I made an attempt to call the Board of Custodians together, but, owing to circumstances over which I had no control, I failed to secure a meeting.

During the last year I have had the pleasure of visiting the Grand Secretary's office and Grand Lodge Library, and obtaining from among the many valuable treasures there information that I could find in no other place; and I take this opportunity thus publicly to express my entire satisfaction with the condition of the library, and my thanks for the kindness shown me by the Grand Secretary and his efficient deputy while at his office.

The angel of death has been more than usually frequent in visitations the past Masonic year. The Craft abroad and at home have been called to mourn a large number of brethren among the honoured of our numbers, who have been cut off from their active labours among us since we last met in council.

Of those more directly connected with this Grand Lodge, are Thomas Hart Benton, Past Grand Master, 1860-61; William H. Wallace, Past Senior Grand Warden, 1849; Mortimer E. Gillette, Past Junior Grand Warden, 1867; Edward M. Laws, Past Junior Grand Warden, 1873; Ezekiel Robinson, Grand Representative near the Grand Lodge of Maine; George Rex, Grand Representative near the Grand Lodge of Ohio; and Thomas J. Corson, M.D., Grand Representative near the Grand Lodge of New Jersey. Among those the most distinguished abroad, not before named, we mention the names of Past Grand Master Joseph Foster, of Missouri; Past Grand Master Renben H. Robertson, of Utah; Past Grand Master Frank Welch, of Nebraska; Past Grand Master George E. Lounsbury, of Illinois; Grand Secretary Rev. Charles H. Titus, of Massachusetts; Past Grand Secretary Robert Boyd, of New York; A. J. Wheeler, editor of the *Jewel*, Memphis, Tennessee; Leon Hyneman, former editor of the *Masonic Mirror*, of Philadelphia.

Of most of these we shall have to look to others to speak; and, like my predecessors, I shall devolve this duty upon our Grand Secretary, who has not only been a contemporary with, but personally and intimately acquainted with most, if not all, of them. His long associations with the distinguished Masons of the greater part of the past half century, eminently qualifies him to supply the omissions of those of us who have only in late years come to glean in the field where he has reaped.

Of Past Grand Master Benton we have some personal knowledge. It was when he was at his prime, and in the full career of his Grand Mastership, that we made our debut in Masonry, and in the outset of our career we were taught to look to him as one of the wise men of the Grand East.

This Grand Body has before it for its adoption or rejection a Constitution and Statutes, prepared with a great deal of care and research by a committee selected by this body, and consisting of the ablest and wisest jurists in this jurisdiction. A copy of this Constitution and Statutes was distributed to each delegate to the Grand Lodge at the last Communication, in order that the Lodges should have ample time and opportunity to examine the same, and that the delegates coming to this Communication might be fully informed and ready to act.

I am informed that another Constitution and Statutes, within the last thirty days, has been sent, with a circular letter, to the Masters of Lodges in this jurisdiction. This last Constitution and Statutes is *unauthorised by the Grand Lodge or its officers*. The only one authorised by the Grand Lodge is the one submitted at the last Communication at Cedar Rapids. I mention this fact at this time that the delegates will not be misled by the Constitution and Statutes lately sent to the Lodges by some one without authority or sanction of this body.

I will not assume to make any suggestions to this Grand Body in reference to legislation. If the Constitution and Statutes laid over for action at this session should not be acted upon, perhaps I might consider it within my province respectfully to recommend some measures which my own experience and observation have taught me would be of benefit to the Craft.

While I have answered hundreds of questions on Masonic law, and given construction to rulings made by my predecessors and the Grand Lodge, I have not found it necessary to make any new decisions. I regard it the prerogative of the Grand Master to administer, and not make law. I find that almost every conceivable question has been passed upon by the Grand Lodge in its approval of the decisions made by my predecessors and the adoption of the reports of its Committees on Jurisprudence. This law is contained in the compilation of the decisions of the Grand Lodge made in 1866, and the proceedings of the Grand Lodge for the twelve succeeding years, and is in such condition that it requires a great deal of labour and research to find it. In view of this fact, I respectfully recommend that if the new Constitution and Statutes is not adopted at this Communication, a competent committee be appointed to prepare a "*Digest of Masonic Law*" as contained in the Proceedings of the Grand Lodge, and that the same be published for the benefit of the Craft.

I have, in as brief and concise a manner as possible, laid before you the result of the work you assigned me one year ago. In the discharge of my duties I have had what was, in my judgment, the good of the Craft always in view. If I have erred, it was under the clear conviction that I was doing that which would most promote the present and future peace, stability, and advancement of our Order.

That your deliberations may conduce to the building up of all the best interests of our institution, and that you may all enjoy a full portion of Masonic and social happiness, is my sincere and earnest wish and desire.

J. W. WILSON, *Grand Master*.

JAMAICA.

AS we stated some time since that on the return of the Right Worshipful Hon. Dr. Hamilton, District Grand Master for Jamaica, to this island, we were quite sure that Freemasonry would again take a start, we have now to state that another new Lodge has been formed, and opened by Dispensation, called "Collegium Falorum," and met on 12th June, at Sussex Hall, having as their Master Worshipful Maynier Ross, a Past Master of the Friendly, Bro. E. Finzi Senior Warden, and Bro. Dr. Cotter Junior Warden. The other Officers were duly installed the same evening.

The "Union et Concordia," which we stated some time ago was in abeyance for many years, and it being the special wish of some of the old members to revive the ashes, the same was formally opened, having the Worshipful H. W. Da Costa, a Past Master of the Phoenix and Glenlyon Lodges. An election took place; the candidates were Wor. A. N. Cardozo Senior Warden, and Bro. W. Andrews Junior Warden, who served in the Royal Lodge. The choice fell on Bro. Cardozo. The usual ordinary meeting was held at Sussex Hall on 16th June, and on account of the absence of Wor. H. W. Da Costa, who was gone on a visit to Europe, Wor. S. Hart, a Past Master of that Lodge, presided, when the minutes with regard to the election of Worshipful Master were non-confirmed. It is stated that some irregularity occurred, which will be submitted to the proper authorities. It is to be pitied that on their first installation of a Master, after having been in abeyance for so many years, that such a feeling should exist, and it is hoped that oil will be thrown on the troubled waters, and everything will work shortly in peace and harmony.

The brethren of the Eastern Counties have a busy time before them next week. On Tuesday the Prov. G. Master of Essex, Lord Tenterden, will consecrate the St. Andrew's Lodge, at Shoeburyness, Bro. Lucking, the Prov. G. Director of Ceremonies, being the Installing Master. On Wednesday, at Clare, the Prov. Grand Master of Suffolk, assisted by his Deputy, Bro. Rev. C. J. Martyn, will perform the inaugural ceremonies in connection with the Royal Clarence Lodge, No. 1823, while at Walton-on-the-Naze, it has been found necessary to call emergency meetings of the Arnold Lodge for Wednesday, Thursday, Friday, and Saturday. The W.M. of this latter has, we understand, retained the services of an army of Past Masters, but with such an agenda paper as is presented we think strong reinforcements will be necessary.

The Provincial Grand Lodge of Surrey will hold its annual meeting on Tuesday next at the Public Hall, Redhill, at one o'clock. Banquet will follow at four o'clock, tickets for same, 15s each, may be obtained of the Prov. Grand Sec., Bro. C. Greenwood, 61 Nelson-square, Blackfriars-road.

The annual meeting of the Prov. Grand Lodge of Hertfordshire will be held at the Town Hall, Berkhamstead, on Wednesday, the 23rd of July, at 3 o'clock. A banquet will follow, at the King's Arms Hotel, at 5 o'clock. Tickets for same, 21s each, can be had of the Prov. G. Sec. Bro. F. H. Wilson Esq., M.D., Watford. Special arrangements have been made by the London and North-Western Railway Company, who will issue special cheap return tickets from Euston, Willesden, or Broad Street, on production of the Lodge summons or a banquet ticket.

The Provincial Grand Lodge of Mark Master Masons of Middlesex and Surrey will assemble at the Greyhound Hotel, Richmond, at six o'clock on Thursday next, for the transaction of the regular business of the Province. Banquet will follow at seven o'clock p.m. Tickets, 21s each, may be had of the Prov. Grand Sec. Bro. W. G. Brighton, 4 Bishopsgate-street-without, E.C.

We have pleasure in reminding our readers that the Summer Festival of the Metropolitan and Royal Savoy Lodges will take place at the Rye House on Thursday next. The tickets for the banquet are fixed at 7s 6d each, and may be had of Bro. Stiles the Secretary. The Banquet will take place at 3.30.

TORTURED BY DEGREES.

FOUR hundred years ago men were tortured by degrees—but not for the first time, nor for the last. The "good" Queen Isabella was then on the Spanish throne, with Ferdinand of Arragon for her consort, and Torquemunda for Inquisitor-General. Then of all other times in the world, men—aye, and women and children too—were tortured by degrees. The thumb-screw, the rack, and the pulley deprived them slowly of life, and fire, faggot, and stake often ended their torments. An Innocent Pope (the Eighth)—innocent in name only, but thrice guilty in deed—inaugurated the horrors of the Spanish Inquisition, and thus made it possible for such a heart-rending book to be written as "Fox's Book of Martyrs." It is fortunate for us that those days are past. No one finds it a pleasure, even for conscience sake, to enlighten the world at the stake. But ours is a liberal age—too liberal, perhaps, when, in this country at least, one may say and do pretty much as he pleases. Our liberty reaches license, and hence, although the punishments of the nineteenth century are different from those of the fifteenth, we yet are, in a certain sense, tortured by degrees. Our rules have been changed, but our burdens are still upon us. Thus, the so-called Holy Office is without business, and its inquisitors can no longer enforce their saying, "Believe as I believe, or I'll roast you," yet any man may now be a sort of "Holy office," and still torture us by degrees.

All our troubles flow from the vanity of men who assume to be wiser than Solomon. We are taught in the Craft that King Solomon, in his supreme wisdom, established but three degrees among the Craftsmen of Jerusalem who were builders of the Temple—viz., Entered Apprentices, Fellow Crafts, and Masters. Now according to recently published accounts, there are two hundred and eighty-two degrees that claim to be Masonic! Could Beaumont and Fletcher have had prophetic reference to this mushroom growth, when they wrote:—

"There is a method in man's wickedness—It grows up by degrees."

Surely the world would not suffer if, say two hundred and fifty of these degrees, were to be buried out of sight and hearing! Let us consider this somewhat.

Degrees, when multiplied by hundreds, and costly in money, unduly absorb a man's time from himself and his legitimate business, to say nothing of his family, and fill his head with a lot of verbiage, which likely crowds out knowledge that would be more profitable to him, if not more pleasant.

Jack Kitchener is one of those who is tortured by the numerosity of his degrees. Monday night comes. Supper is just over. Jack jumps up, with the remark,—“Wife, I've a Lodge meeting to attend this evening.” “Pray, what Lodge?” she asks. “Oh!” he replies, “the A. B. and C. Rite holds one of its meetings to-night.” Tuesday evening arrives. Supper is hurriedly despatched, and Jack is up and going. “And whither to-night?” the wife inquires. “The D. E. F. Rite holds an important Communication to-night.” Wednesday comes. The G. and H. Rite meets in high carnival then. Thursday brings with it a Lodge meeting in the “L. J. and K. Rite.” Friday is illustrated by a cut from supper to attend a meeting in the “J. and M. Rite,” and poor Saturday is crowded also with the “O. P. and Q. Rite.” The following week is also full, to the end of the alphabet of rites. And so on from week to week, and month to month, and year to year. Thus, as Dryden says, are—

“Ill habits gathered by unseen degrees.”

This multitude of degrees that requires a man with a head for figures to number, is an inverted pyramid, unnaturally based upon a point that is a very diamond for endurance. This pivot-point is composed of the degrees of Ancient Craft Masonry. These all men (who can) may take with benefit to themselves, and without detriment to their families; but the large majority of the degrees beyond them grow—

“Fine by degrees and beautifully less.”

The Scriptures appear to be uniform in their testimony on this point. Men of “high degree” are by no means commended, while men of “low degree” are often praised. In Chronicles we read of “brethren of the second degree,” who chanted songs of praise when the Ark of the Covenant was carried up to Zion; and St. Luke says: “He hath put down the mighty from their seats, and exalted them of low degree.” It is true David wrote, in the Psalms, that “men of low degree are vanity,” but then he added, “men of high degree are altogether lighter than vanity!” We do well to be faithful with our first love. Let no one ever

“Look in the clouds, scorning the bare degrees
By which he did ascend.”

By base degrees he meant (whatever Shakespeare meant) the foundation degrees of Ancient Craft Masonry, on which all other Masonry, or alleged Masonry is built. There are in Masonry degrees useful and ornamental, and in mis-called Masonry degrees that are neither one or the other. We should class the degrees of the Lodge and Chapter as useful, and those of the Commandery and Ancient and Accepted Rite as ornamental. Some brethren of course will differ from us, but with the majority we are in accord. As to what may be termed the Alphabet Rites, there is no Masonry in them but the name.

What shall we say then of the mills and millers that grind out the multitudinous modern degrees, which promise to outnumber Abraham's seed? The millers are doubtless Masons, ingenious men, ambitious men, presumptuous men, and sometimes successful men; but they cannot make any of their modern rites right. They are not Masonry, and they overlay and tend to obscure Masonry. Think of any one assuming to overtop King Solomon!

“Angels and ministers of grace defend us!”

—Keystone.

MADAME TUSSAUD'S EXHIBITION.

TO cater successfully for the million is a heavy task, and when achieved must be gratifying to those who have accomplished it. The conductors of this Exhibition are to be ranked amongst the most successful of caterers, as no matter at what time of the year our readers may be minded to visit Baker-street to inspect the wax work, they will be sure to find a good company of sightseers eager to join them. This happy result is doubtless due to a variety of causes, not the least being the tenacity with which the taste of the day is studied. If a political Conference is sitting, to discuss the affairs of nations, we immediately have portrait models of the distinguished statesmen who compose it, habited as they live. If a gallant naval or military officer distinguishes himself in the cause of his country, the public at large may soon make acquaintance with his lineaments and personal appearance. No expense is spared, no demand for costly dresses and surroundings is left unconsidered, and as a consequence, an air of comfort and prosperity pervades the entire scene. We dropped in casually the other evening, and were immediately accosted by a musical brother who has been associated with this establishment for upwards of twenty years. He took us in tow, and pointed out, with evident pride, that he had some talented *confrères*, who would be sure to gratify us with a taste of their quality. This indeed they did, as the symphonies and selections they played were executed faultlessly. The principal features of this well known resort have been so frequently described in press notices, that we scarcely deem it necessary here to recount them in *extenso*. However, we will not omit to mention the successful arrangement of the new group of the Napoleon Family, from the First Napoleon to the late ill-starred Prince Imperial. Those who desire to become better acquainted with notorious characters will here find life-like figures of such individuals as Kate Webster, Peace of Banner Cross, Benson, Kurr, &c. &c.

The Consecration of the Victoria Park Lodge, No. 1816, will take place on Friday, 25th inst., at the Queen's Hotel, Victoria Park-road, South Hackney, at two o'clock. Bro. James Terry, Prov. J.G. Warden Herts, will perform the ceremony. The Officers designate are Bros. Carter W.M., G. Edwards S.W., and W. Snellgrove J.W.

The efforts of Bro. George Smith of Coalville, which resulted, first, in the passing of the Brickyard Children's Act in 1871, and next in the Enactment in 1877 of the Canal Boats Act, having occupied a large part of his energies during the past sixteen years, it has been felt that some recognition, in the shape of a provision for his future needs, should be accorded him, sufficient, if possible, to enable him to devote the remainder of his life to philanthropic work. Accordingly, a very influential committee has been formed for the purpose of carrying out this object. Subscriptions may be sent to either the Treasurer (F. A. Bevan Esq., 54 Lombard Street, London, E.C.) or the Secretary (P. W. Clayden Esq., 13 Tavistock Square, London, W.C.)

MASONIC ELECTIONS.—I desire to call your attention to one evil that too often enters into the Government of Masonic bodies, both supreme and subordinate, a disposition of well-meaning but ambitious brethren to enter into combinations to secure rank and preferment. It may be pardonable for the citizen to adopt the usual methods of politicians as a means to securing place and emoluments in the government of the State; but such methods are reprehensible in the highest degree in a Masonic Lodge. The highest trust committed to you, as the representatives of our Order in this jurisdiction, is the choice of Grand Officers for the ensuing year. These Officers should be chosen for their meritorious worth, and the fact that a brother wishes the post of honour, or that he resides in some supposed favourable locality, should not influence a single vote. I have been impressed with the conviction that it is always a safe rule, in choosing Officers, to vote against Masonic politicians. The brethren of a Lodge, unembarrassed by the importunities of ambitious candidates, will usually make a wise choice in the selection of Officers. And the brother, who by his industry serves the Craft well and faithfully, will finally secure his reward. The great principles of our Order, and the laws laid down in our ancient Constitutions in regard to these practices, are so well understood by the older and more experienced members of the Craft, that there is need only of calling your attention to them to be appreciated and faithfully practised by our brethren. Our Order is designed for higher and nobler purposes than that of gratifying the ambition of men, and the Mason who would prostitute the Order to promote his business, or gratify his ambition is unworthy the fraternal regard of the Craft.—M.W. JOHN GUTHRIE, G.M. Kansas.

The Freemasons of Portland, Maine, on the 24th ult., indulged in a grand procession through the chief streets of the city, and then in an excursion to “Little Hog Island,” in the Bay, where an old-time clam-bake was enjoyed. The celebration was very imposing. Portland Lodge, for 110 years past, has been accustomed to eat a big dinner on St. John's Day. The first dinner was sat down to at Daniel Isley's tavern, Deering, in 1769. The old custom is still joyfully kept up.—Keystone.

HOLLOWAY'S PILLS.—The chief wonder of modern times.—This incomparable medicine increases the appetite, strengthens the stomach, cleanses the liver, corrects biliousness, prevents flatulency, purifies the system, invigorates the nerves, and re-instates sound health. The enormous demand for these Pills throughout the globe astonishes everybody, and a single trial convinces the most sceptical that no medicine equals Holloway's Pills in its ability to remove all complaints incidental to the human race. They are a blessing to the afflicted, and a boon to all that labour under internal or external disease. The purification of the blood, removal of all restraint from the secretory organs, and gentle operative action are the prolific sources of the extensive curative range of Holloway's Pills.

DIARY FOR THE WEEK.

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

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SATURDAY, 19th JULY.

1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
1624—Eccleston, Grosvenor Club, Ebury-square, Piccadilly, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
R. A. 308—Affability, Station House Hotel, Bottoms, Stansfield.

MONDAY, 21st JULY.

174—Sincerity, Railway Tavern, London-street, E.C., at 7. (Instruction.)
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction.)
514—Wellington, White Swan, High-street, Deptford, at 8. (Instruction.)
701—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.)
1489—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.)
77—Freedom, Clarendon Hotel, Gravesend.
236—York, Masonic Hall, York.
331—Phoenix of Honour and Prudence, Public Rooms, Truro.
359—Peace and Harmony, Freemasons' Hall, Southampton.
382—Royal Union, Belmont Hall, Uxbridge.
424—Borough, Half Moon Hotel, Gateshead.
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction.)
925—Bedford, Masonic Hall, New-street, Birmingham.
931—Merit, Derby Hotel, Whitefield.
1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport.
1037—Portland, Portland Hall, Portland.
1141—Mid Sussex, Assembly Rooms, Horsham.
1199—Agriculture, Honey Hall, Congressbury.
1208—Corinthian, Royal Hotel, Pier, Dover.
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction.)
1502—Israel, Masonic Hall, Liverpool.
R. A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
R. A. 210—Faith, Bowling Green Hotel, Denton.
K. T.—Edmund Plantagenet, Knowsley Hotel, Haymarket-street, Bury.
K. T.—Prince of Peace, Bull Hotel, Preston.

TUESDAY, 22nd JULY.

PROVINCIAL GRAND LODGE SURREY, Public Hall, Redhill, at 1.
14—Tuscan, Freemasons' Hall, W.C.
65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7. (Inst.)
65—Prosperity, Hercules Tavern, Londonhall-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, Powvall-road, Dalston, at 8. (Instruction.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction.)
1380—Royal Arthur, Prince's Head, Battersea Park, at 8. (Instruction.)
1446—Mount Edgecombe, 19 Ferny-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-st.-rd., at 8. (In.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30. (Inst.)
21—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle, 7.30. (In.)
24—Merchants, Masonic Hall, Liverpool, at 6.30. (Instruction.)
253—Tyrian, Masonic Hall, Gower-street, Derby.
1016—Elkington, Masonic Rooms, New-street, Birmingham.
1609—Dramatic, Masonic Hall, Liverpool.
1675—Ancient Briton, Masonic Hall, Liverpool.
1817—St. Andrew, Shoeburyness. (Consecration.)
R. A. 199—Peace and Harmony, Royal Oak Hotel, Dover.
R. A. 1094—Temple, Masonic Hall, Liverpool.
K. T.—Fidelity, Masonic Hall, Carlton-hill, Leeds.

WEDNESDAY, 23rd JULY.

PROVINCIAL GRAND LODGE HERTFORDSHIRE, Town Hall, Berkhamstead, 3.15.
Lodge of Benevolence, Freemasons' Hall, W.C. at 6.
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)
212—Euphrates, Masons' Hall, Basinghall-street, E.C.
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town, 8. (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45. (Inst.)
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30. (Instruction.)
813—New Concord, Jolly Farmers, Southgate-road, N. at 8. (Instruction.)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8. (Instruction.)
1278—Burdett Courts, Salmon and Ball, Bethnal Green-road, at 8. (Inst.)
1288—Finsbury Park, Earl Russell, Isledon-road, Holloway, at 8. (Instruction.)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8. (Instruction.)
1558—Duke of Connaught, Class Room, Sutherland Chapel, Walworth, at 8. (In.)
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction.)
220—Harmony, Wellington Hotel, Garston, Lancashire.
721—Derby, Masonic Hall, Liverpool.
972—St. Augustine, Masonic Hall, Canterbury. (Instruction.)
1039—St. John, George Hotel, Lichfield.
1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction.)
1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire.
1511—Alexandra, Masonic Hall, Horsea, at 7. (Instruction.)
1633—Avon, Freemasons' Hall, Manchester.
1799—Arnold, Marine Hotel, Walton on the Naze. (Emergency.)
1823—Royal Clarence, Half Moon Hotel, Clare, Suffolk. (Consecration, at 10.)
R. A. 1593—Francis Burdett, Albany Hotel, Twickenham.

THURSDAY, 24th JULY.

PROVINCIAL GRAND LODGE, MARK MASTER MASTERS, MIDDLESEX AND SURREY, Greyhound Hotel, Richmond, at 6.
House Committee, Girls' School, at 4.
Sun. Festival Metropolitan and Royal Savoy Lodges, Rye House, Hoddeston.
3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8. (Instruction.)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30. (Instruction.)
27—Egyptian, Hercules Tavern, Leadenhall-street E.C., at 7.30. (Instruction.)
211—St. Michael, George, Australian Avenue, Barbican, E.C., at 8. (Inst.)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
754—High Cross, Coach and Horses, Lower Tottenham, at 8. (Instruction.)
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (In.)
R. A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
203—Ancient Union, Masonic Hall, Liverpool, at 7.30. (Instruction.)
214—Hope and Unity, White Hart Hotel, Brentwood, Essex.
348—St. John, Bull's Head Inn, Bradshawgate, Bolton.
591—Downshire, Masonic Hall, Liverpool.
781—Wellington, Public Rooms, Park-street, Deal.
935—Harmony, Freemasons' Hall, Islington-square, Salford.

1325—Stanley, 214 Gt. Homer-street, Liverpool, at 8. (Instruction.)
1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, near Manchester.
1505—Emulation, Masonic Hall, Liverpool.
1626—Hotspur, Masonic Hall, Maple-street, Newcastle.
1799—Arnold, Marine Hotel, Walton on the Naze. (Emergency.)
R. A. 292—Liverpool, Masonic Hall, Liverpool.
R. A. 424—De Burgh, 34 Denmark-street, Gateshead.
R. A. 1036—Wilton, Skelmersdale Masonic Hall, Kirkdale, Liverpool.
K. T.—Plains of Maure, Bull Hotel, Burnley.

FRIDAY, 25th JULY.

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, Peathers Tavern, Up. George-st., Edgware-rd. 8. (Inst.)
902—Burgoyne, Red Cap, Camden Town, at 8. (Instruction.)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction.)
1054—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7. (Instruction.)
1159—Belgrave, Jermyn-street, S.W., at 8. (Instruction.)
1288—Finsbury Park M.M., Earl Russell, Isledon-road, N. at 8. (Instruction.)
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 8.0. (Inst.)
London Masonic Club Lodge of Instruction, 101 Queen Victoria-street, E.C., at 6.
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)
R. A. 1471—North London, Crown and Woolpack, St. John-st.-rd., at 8. (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge.
810—Craven, Devonshire Hotel, Skipton.
1393—Hamer, Masonic Hall, Liverpool.
1712—St. John, Freemasons' Hall, Grainger-st., Newcastle.
1799—Arnold, Marine Hotel, Walton on the Naze. (Emergency.)
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7.
R. A. 152—Virtue, Freemasons' Hall, Cooper-street, Manchester.
R. A. 242—Magdalen, Guildhall, Doncaster.
K. T. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle.

SATURDAY, 26th JULY.

1541—Alexandra Palace, Alexandra Palace, Muswell Hill, N.
1624—Eccleston, Grosvenor Club, Ebury-square, Piccadilly, at 7. (Instruction.)
R. A. 1044—Mid Surrey, Surrey Masonic Hall, Camberwell, S.E.
R. A. 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W. at 8.
1462—Wharfedale, Rose and Crown Hotel, Ponistone
1461—Erasmus Wilson, Pier Hotel, Greenhithe.
1531—Chislehurst, Bull's Head Hotel, Chislehurst.
1799—Arnold, Marine Hotel, Walton on the Naze. (Emergency.)

NOTICES OF MEETINGS.

York Mark Lodge (T.I.)—The regular meeting of this Lodge was held at the Masonic Hall, York, on Tuesday evening. Present—Bros. the Hon W. T. Orde-Powlett W.M., T. B. Whytehead P.M. and Secretary, G. Balmford P.M. as S.W., J. Hollins J.W., W. P. Husband as M.O., C. G. Padel S.O., G. Garbutt J.O., M. Millington S.D., A. T. B. Turner J.D., T. Humphries as I.G., G. Hodgson Organist, P. Pearson Tyler, with many other brethren. A successful ballot having been taken for Bro. W. M. Briggs of the Eboracum Lodge, No. 1611, he was advanced to the honourable degree of M.M.M. by the W.M., the tools and charge being given by the J.W. The W.M. made some feeling remarks on the loss sustained by the Lodge by the death of their Treasurer, Bro. T. Cooper P.M., and it was determined that the Secretary should address a letter of condolence to the widow and family. At the close of the Lodge the brethren sat down to an excellent supper which had been prepared under the able superintendence of Bro. T. Humphries, the Lodge Steward. Bro. T. B. Whytehead gave the toast of Prosperity to the York Mark Lodge, and in a short address spoke of the history of the Lodge and its progress and present condition, saying that it was his great ambition to see the Lodge in a position to grant votes of money to the Masonic Charities, and he hoped that it would not be long before this would be the case, though there were great difficulties to contend with. He coupled with the toast the name of their W.M., who had shown them that evening, by his good working, that Masonry with him was no nominal thing, and when they considered that he was involved in a journey of nearly eighty miles every time he attended the Lodge, he thought that they really owed him a debt of gratitude. In response, the W.M. said he considered that no Mason had a right to accept office unless he fully intended to perform its duties faithfully, and it was always his pleasure to be amongst them and receive the generous support he had done throughout. Other toasts followed, as well as songs, &c. by Bros. Humphries, Turner and others.

York Lodge of Royal Ark Mariners (attached to the York Mark Lodge T.I.)—A meeting of this Lodge was held at York on Thursday afternoon, when Bro. T. B. Whytehead occupied the chair of N., Bro. the Hon. W. T. Orde-Powlett that of J., and Bro. W. P. Husband that of S., Bro. Millington Scribe and Treasurer, Bro. A. T. B. Turner Conductor, &c. The minutes of the last meeting having been read and confirmed, the Lodge proceeded to elect its W.C.N. for the ensuing year, when the suffrages fell upon Bro. the Hon. W. T. Orde-Powlett. Bro. Millington was re-elected Treasurer. The W.C.N. made some remarks on the lamented death of Bro. Thomas Cooper, who was so worthily occupying the chair of S., and a resolution was passed expressive of the sense of loss the Lodge had sustained. The Lodge was then closed in the usual manner.

St. Michael's Lodge of Instruction, No. 211.—On Thursday Bro. Jaques presided, at the George Hotel, Australian Avenue. The Wardens' chairs were filled respectively by Bros. W. E. Young and W. Radcliffe, W. W. Morgan Sec., and Bros. Brasted and Prince acted as Deacons, Bro. Woodrow I.G., and Alfred Withers as Preceptor. After preliminaries, the W.M. rehearsed the ceremony of initiation, Bro. F. Brasted candidate. Bro. Gladwell offered himself as a candidate for the second degree, underwent examination, and was entrusted. Lodge was opened in the second, and the W.M. rehearsed the ceremony. Bro. Woodrow, of No. 1300, was elected a member. Bro. Young was appointed W.M. for next meeting.

St. Patrick's Lodge, No. 295 (I.C.)—This Lodge, attached to the 4th Dragoon Guards, held a meeting on the 9th inst., at the Masonic Hall, York. The W.M. Bro. J. Hanly V.S. presided, supported by Bros. Capt. Murphy S.W., W. P. Husband 1611 as J.W., T. B. Whytehead P.M. 1611, Sergt.-Major Harris Secretary, Quarter-Master-Serget. Somerset S.D., J. Battye 236, and other brethren and visitors. The W.M. opened the Lodge in the third degree, and three brethren were presented to be raised. The ceremonies were then taken by Bro. T. B. Whytehead P.M., and the three brethren were successively raised to the sublime degree. We are pleased to hear that this very old military Lodge (lately revived) is making good progress, and has done good work since the Regiment has been stationed in York.

St. John's Lodge, No. 673.—This Lodge held its regular meeting on Tuesday, the 1st of July 1879, at the Masonic Hall, 22 Hope-street, Liverpool. Present—Bros. David Jackson W.M., W. Brackenbury S.W., L. Herman J.W., Wm. Thomas May P.M. Sec., Thos. Clark P.M. Treas., J. Seddon S.D., J. T. Callow P.G.T. P.M. D.C., Marsh, Leitch and Marshall Stowards, T. Smyth I.G., W. H. Ball Tyler. Past Masters Bros. T. Roberts, E. Kyle, H. Burrows, J. Hocken, M. Carless, J. B. Bunting, R. Pearson, H. Nelson. Visitors—Bros. T. Davies W.M. 1182, J. Ellis I.P.M. 667, A. D. Hesketh J.W. 1182, T. Boswell W.M. 594, R. P. France P.M. 594, J. Houghton I.P.M. 594, R. Brown P.M. 241, J. Skeaf P.G.O., and many others. The business comprised one initiation, this was followed by the installation of W.M., Bro. Brackenbury, by Bro. Thos. Roberts P.M., and the presentation of a P.M.'s jewel to the retiring W.M. There was also a proposition. After Lodge closed, the brethren, with ladies, to the number of 200, proceeded by special train to Frodsham for Orerton Hills, to hold their annual picnic, and after dining together, and spending a most enjoyable day, returned home at an early hour.

Royal Alfred Lodge of Instruction, No. 780.—A meeting was held at the Star and Garter Hotel, Kew Bridge, on 11th July, at half-past seven. Bros. Gomm W.M., F. Botley S.W., Tucker J.W., Gunner S.D., Talbot J.D., Blasby I.G.; Bros. J. C. Roe P.M. and Preceptor, Goss I.P.M. 780, Kyezor, Talbot, Pearson, Skinner, &c. Lodge opened, and the minutes were read, confirmed, and signed. Bro. C. E. Botley offered himself as candidate, and the ceremony of initiation was rehearsed. Bro. C. E. Botley answered the questions leading to the second degree, and retired. Lodge opened up, and Bro. Goss was passed. Lodge opened to third, and closed to first, when meeting adjourned till 18th inst., at half-past seven.

Dalhousie Lodge of Instruction, No. 860.—Held its weekly meeting on Tuesday evening last, at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston. Bros. Polak W.M., Forss S.W., Williams J.W., Clark S.D., J. Lorkin J.D., Greenwood I.G., Dallas Sec., Smyth Treas., P.M. Wallington Preceptor; Bros. Wyman, Wardell, Brasted, C. Lorkin, Collins, Darnell, Davis, Moss, Christian, and others. The Lodge was opened, and the minutes of last meeting were read and confirmed. Bro. Hand answered the necessary questions, and the ceremony of raising was rehearsed, Bro. Hand as candidate. The Preceptor gave the traditional history. Bro. C. Lorkin worked the first, and Bro. Moss worked the third section, assisted by the brethren. The Lodge was resumed to the first degree. Bro. Quay, of Lodge 94, and Bro. Roberts, of Lodge 65, were elected members. Bro. Forss was appointed W.M. for the next Tuesday's meeting.

Royal Standard Lodge of Instruction, 1298.—A meeting was held on Friday, 11th July, at the Alwyno Castle, Canonbury, N. Present—Bros. Rowley W.M., Mendelsohn S.W., Bantie J.W., Cull Preceptor, G. H. Hunter Sec. *pro tem*, Ager S.D., Chant J.D., Potter I.G.; Bros. Eldridge, Yeomans, Field, Shackell. The minutes were read and confirmed, and the ceremony of passing was rehearsed, Bro. Hunter candidate. Bro. Yeomans worked the first, and Bro. Cull the second and third sections of the second Lecture. The Lecture on the Tracing Board was also given. The Secretary read a letter from Bro. Lardner, on behalf of the West Smithfield Lodge of Instruction, accepting the invitation to work the Fifteen Sections on Friday, 25th inst. Bro. Mendelsohn was appointed W.M. for the ensuing week. Lodge was closed in ancient form with solemn prayer.

Friars Lodge of Instruction, No. 1349.—On Tuesday, 15th July, the brethren met at Bro. Pavitt's, Liverpool Arms, Canning Town. Bros. Lloyd W.M., Pavitt S.W., Glaspool J.W., Smith S.D., Barker J.D., Spencer I.G., Worsley Secretary, Musto P.M. Preceptor; also Bros. Johnson, Dixon, Dunsmore, Shepherd W.M. 1349, Ellis 124, Ellis 860, Andrews, Rawe, Keable, and Watkins. Lodge was opened with due observance of all ceremonial, and minutes of last meeting were read and confirmed. Bro. Johnson answered the necessary questions, and the Lodge opened in the third degree, when the ceremony of raising was rehearsed, Bro. Johnson candidate. Bro. Worsley worked the first section of the lecture, assisted by the brethren, and the Lodge was closed to the first degree. Bro. Pavitt was unanimously elected W.M. for the ensuing week. A vote of thanks was ordered to be recorded on the minutes for the excellent way in which the W.M. worked the ceremony, the whole having been done in a pleasing manner, and without any dictation. Nearly all the members in this Lodge are good workers, and enter thoroughly into the spirit of what they undertake; as a consequence, good attendances are the rule, some come a considerable distance. The Lodge room is pleasantly situated, and every attention is paid

those who attend. On Tuesday next, in accordance with the by-laws, sections only will be worked. The Lodge will be presided over by P.M. Musto the Preceptor, P.M. Cundick S.W., and Bro. Shepherd the W.M. of 1349 J.W. Business will be commenced at seven o'clock, when the following brethren will work the sections:—1st, Bro. Spencer; 2nd, Watkins; 3rd, Lloyd; 4th, Johnson; 5th, Shepherd; 6th, Cundick; 7th, Andrews; 8th, Rawe; 9th, Keable; 10th, Pavitt; 11th, Smith; 12th, Worsley; 13th, Barker; 14th, Ellis; 15th, Musto. This array of talent we hope will induce a good attendance; we are sure a pleasant evening may be anticipated.

United Service Lodge, No. 1428.—The installation of the W.M. elect (Bro. James Johns) took place on Friday afternoon at the Masonic Hall, Highbury-street, Portsmouth, in the presence of a large number of brethren, including several W.M.'s and P.M.'s. The ceremony of installation was impressively performed by Bro. H. W. Townsend, P.M., to whom a cordial vote of thanks was subsequently awarded. The W.M. invested the Officers as follow:—Bros. Leggatt I.P.M., G. R. Stricks S.W., Woodward J.W., T. Mares Treasurer, Arnold Secretary, Laverty S.D., Walton J.D., Elverston I.G., Wilton Organist, H. Burke and Quinn P.M., Stewards. Nearly a hundred were present at the installation banquet, which was admirably served by Bro. Shepherd, of the United Service Lodge. After the cloth had been cleared the usual Loyal and Masonic toasts were honoured, the post-prandial proceedings being interspersed with harmony, and a pleasant evening was passed. This Lodge, which is confined to members of the services, is in a highly satisfactory state. It has 164 subscribing members; during the past year £90 was voted to the Masonic Charities, and it has a balance in hand of £220.

Eboracum Lodge, No. 1611.—A regular meeting of this Lodge was held on Monday evening, at York. Present:—Bros. J. S. Cumberland W.M., T. B. Whytehead I.P.M., George Balmford P.M. and Treasurer, J. Moss P.M. Lion Lodge, Whitby, G. Ayre P.M. Falcon Lodge, Thirsk, C. G. Padel S.W., J. T. Seller J.W., J. Kay Secretary, T. Humphries Asst. Secretary, M. Millington S.D., W. P. Husband as S.D., J. Blenkin I.G., G. H. Simpson Organist, A. T. B. Turner Asst. M.C., with many brethren and other Visitors from the York and St. Patrick's Lodges. The Lodge having been opened, the I.P.M. retired with four Stewards, and having formed a procession, introduced the Deputy Prov. G.M. Bro. J. P. Bell P.G.D. England, who was saluted by the brethren. A successful ballot was then taken for a candidate, and the Lodge was opened in the third degree, and Bro. Dyson was raised to the sublime degree of a Master Mason by the W.M., the traditional history being given by the I.P.M. The Lodge being again lowered, the W.M. addressed a few words to the D.P.G.M., welcoming him, in the name of the members of the Lodge, and expressing the pleasure it gave them to see him amongst them. The D.P.G.M., in replying, said that it had given him the very greatest pleasure to witness the perfect working of the ritual, and he complimented the W.M. and members on the way in which their affairs were managed. He then presented to the Lodge a curious cup, carved out of Dead Sea bitumen, and engraved with a representation of the foundation of Solomon's Temple, and also a photograph of an elaborate drawing of Masonic emblems, by Bro. Dr. Hooper, for both of which gifts the hearty thanks of the Lodge were given. The W.M. then presented to the Lodge, on behalf of Bro. Mason, of the Royal Lodge, Filey, now resident in York, an old snuff box, bearing on its lid a mass of embossed Masonic emblems, which also called forth a vote of thanks. Bro. Husband then presented a curious jug of old Staffordshire ware, bearing on one side the arms of the Ancients and the inscription "Lodge 225, London," and on the other a representation of St. George and the Dragon. In the course of the evening Bro. Husband read a short paper, in which he endeavoured to identify the Lodge to whom the relic had once belonged. The W.M. then alluded to the loss the Lodge had sustained in the death of their late P.M. Bro. T. Cooper, and ended by proposing that a letter of condolence should be prepared and sent to the widow and family, which was seconded by the S.W. and carried in mournful silence. The D.P.G.M. also made some remarks on Bro. Cooper, speaking of him in the highest terms as a man and a Mason. After the singing of a Masonic hymn the Lodge was closed and the brethren adjourned to refreshment. The toast of the Prov. Grand Lodge having been duly honoured, the health of the W.M. was proposed by the D.P.G.M. and that of the I.P.M. by the W.M. "The Visitors" being ably undertaken by the S.W. The I.P.M. in responding said, that in conducting the arrangements for the Lodge of Sorrow the previous week he had experienced a sad kind of pleasure, for he was sure that if anything could have consoled their late dear brother for a separation from his Masonic friends, it would have been the knowledge that his memory would have been so deeply honoured, revered and cherished. The proceedings of the evening were made the more pleasant by the splendid glee singing of the Lodge quartette—Bros. J. S. Cumberland, J. E. Wilkinson, T. Humphries and O. Marshall; and Bro. J. E. Wilkinson elicited great commendation by his beautiful rendering of "Phyllis is my only joy."

West Middlesex Lodge of Instruction, No. 1612.—On Thursday, 3rd July, the usual fortnightly meeting of this Lodge of Instruction was held, at the Feathers, Ealing, and proved one of the most successful that has yet been attended. Bros. E. J. Acworth W.M., Seward S.W., Blasby J.W. 780 J.W., J. W. Rickwood S.D., Costelow S.D. 780 J.D., Fisher I.G., H. E. Tucker Preceptor. The following brethren were also present:—Bros. Goss I.P.M. 780, J. C. Roe P.M. 780, Gardiner P.M. 780, Gomm S.W. 780, Sumner I.G. 780, Talbot 780, Botley 780, Kyezor S.W. 820, Jones, Porter, Wright, Yewens, and Coope of 1612; Stephens, Woolmer, &c. Minutes of last Lodge meeting having been read and confirmed, the W.M. rehearsed

the ceremony of initiation, with Bro. Woolmer as candidate, and afterwards delivered the charge. Bro. Yewens answered the questions leading to the second, and the Lodge being opened in that degree, the ceremony of passing was gone through. We are given to understand that this was the first time the W.M. had worked this ceremony, and it is only paying the Royal Alfred Lodge of Instruction (where the W.M. regularly attends) well deserved credit to say that the ritual is evidently rehearsed there and imparted to its members with every care. Lodge was then opened in the third degree, and closed down, when some routine business was disensed. It was decided to hold the usual Lodge of Instruction Banquet on 31st July. Bro. Tucker then drew the attention of the brethren to a very handsome cushion which he stated Bro. Acworth wished the Lodge to accept. He (Bro. Tucker) said that it had been a great eyesore to him for some time past, that the volume of the Sacred Law should have rested where it did, and he was sure the brethren would accept the gift with great pleasure, and accord to Bro. Acworth their appreciation of his kindness. This having been formally done, the W.M. said it was always pleasing for him to render any assistance he could to the Lodge of Instruction, and thanked the brethren for the honour they had conferred on him by accepting the cushion. He also expressed his thanks to the brethren, especially from Lodge 780, for the large support he had received that evening. Bro. Soward was elected W.M. for the next meeting.

Egyptian Lodge of Instruction, No. 27.—This Lodge held its usual weekly meeting at Bro. Maidwell's, the Heracles Tavern, 119 Leadenhall-street, E.C., on Thursday evening 17th July, at 7.30. Present—Bros. Gunningham W.M., Moss S.W., Beedell J.W., Grammer S.D., Maidwell J.D., Caton I.G., and other brethren. The ceremony of the third degree was rehearsed, Bro. Silvestre acting as candidate. The second and third sections of the lecture were worked by Bro. Moss, assisted by the brethren. Bro. Caton 65 and Bro. Silvestre 1381 were elected members of this Lodge of Instruction. After other business, the Lodge was closed.

THE THEATRES, &c.

ROYAL ITALIAN OPERA, COVENT GARDEN.—This Evening, JOHENGREN. On Monday, AIDA. On Tuesday, IL RE DI LAHORE. On Thursday, IL BARBIERE DI SIVIGLIA. On Saturday, L'ETOILE DU NORD. At 8.30 each evening.

HER MAJESTY'S THEATRE.—This Morning, CARMEN. This Evening, LUCIA DI LAMMERMOOR. On Monday, MIGNON. On Tuesday, RIGOLETTO. On Wednesday, CARMEN. On Thursday, LINDA DI CHAMOUNI. On Friday, AIDA. At 8.30 each evening.

GLOBE.—At 7.15, DON QUIXOTE JUNIOR. At 8.5, LES CLOCHES DE CORNEVILLE.

HAYMARKET.—ROMEO AND JULIET, or AS YOU LIKE IT.

STRAND.—At 7.15, RUTH'S ROMANCE. At 8.0, MADAME FAVART.

GAIETY.—At 7.30, OPERETTA. At 8.15, STAGE STRUCK. At 9.15, PRETTY ESMERALDA.

VADEVILLE.—At 7.30, ONCE AGAIN. At 8.0, THE GIRLS, and A HIGHLAND FLING.

PRINCE OF WALES'S.—At 8.0, HEADS OR TAILS. At 8.45, SWEETHEARTS and GOOD FOR NOTHING.

ADELPHI.—At 7.30, No. 1 ROUND THE CORNER. At 8.0, AMY ROBSART.

OLYMPIC.—At 7.45, EAST LYNNE, &c. (Last Night.) On Monday, THE WORSHIP OF BACCHUS.

LYCEUM.—LADY OF LYONS, HAMLET, THE BELLS, RICHELIEU, or CHARLES I.

PRINCESS'S.—At 7.45, DRINK.

COURT.—At 7.45, COUSIN DICK. At 8.15, THE LADIES' BATTLE, &c. (Last Night.)

OPERA COMIQUE.—At 7.15, CUPS AND SAUCERS. At 8.30 H.M.S. PINAFORE, &c.

ROYALTY.—At 8.0, CRUTON AND TOOTHPICK. At 10, VENUS.

FOLLY.—At 7.45, FARCE. At 8.20, THE FIRST NIGHT. At 9.30, ANOTHER DRINK.

CRITERION.—At 7.30, MEG'S DIVERSION. At 9.0, TRUTH.

IMPERIAL.—At 7.10, SHE STOOPS TO CONQUER. At 10.10, LADY OF LYONS.

ALHAMBRA.—At 7.40, FARCE. At 8.15, VENICE.

STANDARD.—At 7.15, EAST LYNNE and THE OSTLER'S VISION.

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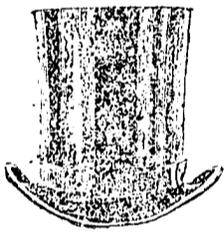
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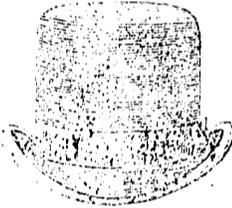
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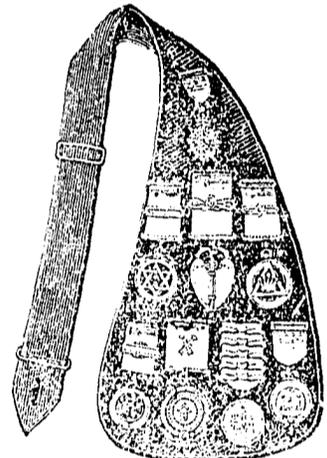
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