

THE

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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OUR SCHOLARS IN AFTER LIFE.

WHAT is the present condition of the boys and girls who, in years past, were educated in the Masonic Schools? This is a question that may fairly be asked by those who have taken even the smallest part in providing the means for maintaining those Institutions, as well as by those who are solicited for subscriptions to enable them to be continued in their career of usefulness. We wonder that an answer to this interrogation is not more frequently demanded, but we feel assured that were such the case it would surprise many brethren to know how little information could be gathered on the subject. By this we do not mean to infer that our pupils are guilty of ingratitude; indeed, it may be that those who are really in need of assistance shrink from applying to their former benefactors lest they should offend by seeming to ask too much, while those who are more fortunately circumstanced frequently forget their school-days in the pleasures and labours of their every-day life. Then, again, it must not be forgotten that the old pupils are dispersed far and wide, over the length and breadth of the country, and in no few cases have placed a long sea voyage between the land of their childhood and their present abode. We doubt not that it would afford many members of the Craft infinite pleasure to have a few words from each of the old scholars of our schools; in some of whom they would recognise the names of those they had, in years gone by, striven hard to get elected to one or other of the Institutions; but anything like a regular record we fear is impossible, nor would it perhaps be desirable. We might regret to find that he or she, for whom we had worked so hard, had far from fulfilled our expectations; still would not a great part of such regret never be called for if we had taken some interest in the pupils after they left our School, and not have allowed them to be buffeted to and fro in the world—perhaps without a friend from whom to seek advice—at the most critical time of their life. It cannot for one moment be denied that such cases do occur, and that they are in themselves a source of great trouble to very many of our foremost brethren, some of whom, on various occasions, have striven to devise some means to reduce the evil to a minimum, if not to entirely stamp it out. Difficulties, however, present themselves; difficulties which appear all but insurmountable; in fact, they have hitherto proved to be quite so; and thus it is that, as scheme after scheme has been devised, and for a time supported, all have ended in an equally unsatisfactory manner. Their projectors find it impossible to carry them out. This is not wholly to be wondered at, nor should it debar others from trying; for it must be remembered that to found such a fund is in reality the establishment of another English Masonic Charity, and therefore no light undertaking, or a project that should be entered upon without the most serious consideration.

The men to undertake such a task, even if the smallest chance of success is to attend their efforts, must be well known as Masons throughout the country; must hold positions which will secure the respect and support of their fellows, and above all they must secure the services of brethren who are willing to devote time, labour and money to the routine work of the scheme; not merely for a day, or a month, but for two or three years; and we even go so far as to assure these, that they may labour night and day and yet find their task far from complete. Few have any idea of the amount of labour entailed, nor the number of questions that must necessarily arise,—in some cases of

such a nature as to require deep deliberation and ontail consultations with co-workers, at the same time calling for immediate attention, as in these matters delay will be looked upon as proof of incompetency to deal with the question, and will not unfrequently be used in a spirit of antagonism by those who may be opposed to the scheme. Another labour will be the consolidation of the various interests concerned; every Province which gives its support may be expected to offer suggestions, which for a time at least it will look upon as imperative, but which in the interests of others must be revised and altered so as to be equally beneficial to all; this is one of the greatest tasks we think the founders of a Fund for the assistance of those who leave our Schools will have to cope with, and unless the utmost care and discretion be used, it will prove the rock on which their destruction will be consummated. It must be clearly and distinctly understood that to warrant the smallest hope of ultimate success, the scheme must be started as a universal one, and not the mere effort of an individual Province, or of a section of the Craft. Some special branches of usefulness may, and doubtless will be, supported by various sections, but this idea, if undertaken, must be carried out in connection with the main scheme, and not separately, or in other words in opposition to it. Thus, one class may desire that the whole of their donations be devoted to apprenticing those pupils who it may be deemed expedient so to advance; others will stipulate that their money shall be spent in the purchase of outfits or tools, while others, again, will doubtless find some special object to which they desire the funds they provide shall be devoted, all of these suggestions can, by judicious management, be embodied in one system, and a means may thereby be created whereby assistance may be given to those who desire to further so desirable an object.

Among the latest who have brought this question under the notice of the Craft we may mention the R.W. Bro. Lord Rosslyn, whose remarks, in his capacity of chairman at the last Anniversary Festival of the Boys' School, will doubtless be in the minds of most of our readers. These remarks have since been especially referred to by Bro. Dick Radclyffe as will be apparent by reference to our issue of 5th July. Lord Rosslyn even went so far as to describe the absence of such a fund as the only "blot" he could find on our Institutions, and concluded his remarks thereon by appealing to the brethren to try and amend it, in order, as he put it, that the pupils might derive the full benefit of our bounty and our charity. After such an appeal it is not to be wondered at that his Lordship, finding his idea had taken some root,—and the efforts thus far of Bro. Dick Radclyffe to start the fund affirm such to be the case,—should now be anxious to see his proposed scheme started. We are pleased, therefore, to be in a position to announce that Lord Rosslyn has promised to use every exertion to make this project a reality; nay, he has even gone further, he has personally advocated the advantages of such a fund in a quarter where support means success, and has taken such an interest in the matter as can only emanate from a man hearted in the cause for which he labours. We think English Craftsmen are to be congratulated on having secured so able a brother to study their welfare, and we only hope the response will be as hearty as the appeal has been sincere. We know from his labours for Scotch Freemasonry what Lord Rosslyn's support means, and trust that he will meet with that hearty co-operation he deserves. Surely we cannot do better than aid a good cause under so good a leader.

In our present issue we publish a letter from Bro. Dick

Radclyffe, in which he gives details of what has been done thus far in response to the appeal of Lord Rosslyn. We publish also a letter from Bro. J. Jacobs, P. Prov. G. Reg. Staffordshire, with particulars of a scheme, all but started in that Province. Both of these communications point to the need of such a fund as these worthy brethren individually propose. Both bring forward credentials, which stamp their views as sound, worthy of support, and fairly promising; time alone can show how far these brethren will meet with the response they ask for.

In the case of the Staffordshire Masons, who propose to perpetuate the memory of him whom they justly describe as one of the most generous and popular G. Masters that ever ruled a Province, it is but natural to suppose that a comparatively limited sphere would be open for the display of their generosity. It would be unfair of other Provinces to expect the brethren of Staffordshire to watch over pupils other than their own, nor would it be possible for them so to do except perhaps in a few isolated cases. If it is their intention to ask for the support of the country, we hold they are wrong with their title; however much any man may be respected and esteemed in his own district we must not forget that after the lapse of a few years his name is hardly remembered, even in those parts to which he more particularly devoted his energies, much less in distant counties where it may be he was never seen, and but seldom referred to. Doubtless the promoters of the Shrewsbury Memorial Fund have really but one object in view, that of perpetuating and increasing the work of charity, of which their late Prov. Grand Master was at once the able exponent, and likewise a generous supporter. The question, then, that arises is, How can this desire best be gratified? would it be more advantageous to form a special fund, or to co-operate with others in raising such an amount as shall not only secure the desired results to a district, but will be the means of benefitting the class in every part of the country? This most important point will doubtless be fully discussed at the meeting of the Prov. Grand Lodge at which the subject is to be brought forward. Were the scheme taken up by every Province as heartily as from the letter of Bro. Jacobs we feel sure it has been in his county of Staffordshire, the labour of establishment would virtually be at an end, but the brethren of Staffordshire must know, as we do, that they are somewhat singular, and that they have no light task before them if they wish to secure the assistance of others. At the same time, we emphatically say such assistance must be obtained before anything like a fund worthy of the object contemplated can be raised. We are afraid our brethren are somewhat too sanguine when they reckon that a few years will supply enough capital to realize, in interest, sufficient for their wants. If they are not, they must contemplate, as we have before pointed out, confining their exertions within a very limited sphere. They must not, however, lose sight of the fact that in order to obtain subscriptions they must show immediate results, and these they can only achieve by heavy calls on their capital. With such brethren as those in Staffordshire who have taken this cause in hand, we may safely leave all these matters of detail; we feel assured they will not be above receiving suggestions, and that they will be among the first to support any scheme which may be put forward worthy of the name of our much respected and lamented Brother the Earl of Shrewsbury.

Bro. Radclyffe informs us that details of the scheme of Lord Rosslyn, which is promised the support of some of the most distinguished members of the Fraternity, are so far advanced as to warrant their being immediately laid before the Craft. From his letter we have additional evidence of the personal interest his Lordship takes in the welfare of our pupils. Bro. Radclyffe's arguments as to what means might be adopted to raise funds are generally known; from personal experience we think the reason they are not more universally adopted usually is, that one brother undertakes the work which should be left to a Committee of twelve or twenty, and as a consequence finds these extra duties interfere with his ordinary engagements, and, in not a few cases, he is obliged to relinquish his scheme. Bro. Radclyffe has had experience in this business, and so have many others; if such men would unite, and enlist a few untried brethren in the cause, they might secure a grand success. A result might be achieved that would realise a far greater sum than if such labours were devoted separately. We anxiously await the issue of the circular

promised by Bro. Radclyffe, as will likewise many of our readers who have allowed this project to exercise their minds. When details of the scheme are before us, we shall take the opportunity of commenting on its merits.

OLIVER CROMWELL AND THE FREEMASONS.

FROM THE "VOICE OF MASONRY."

THREE fables have been invented to establish a connection between Freemasonry and the dynasty of the Stuarts; one which made it the purpose of the adherents of James II. to use the Institution as the means of restoring that Monarch to the throne; a second, in which the Jesuits were to employ it for the same purpose, as well as for the re-establishment of the Roman Catholic religion in England; the third and most preposterous of these fables is that which attributes the invention of Freemasonry, as a secret society, to Oliver Cromwell, who is supposed to have employed it as a political engine to aid him in the dethronement of Charles I., in the abolition of the monarchy, and in the foundation of a republic on its ruins, with himself for its head.

The theory that Freemasonry was instituted by Oliver Cromwell was not at first received, like the other two, by any large portion of the Fraternity. It was the invention of a simple mind, and was first made public in the year 1846 by the Abbe Larndan, who presented his views in a work entitled *Les Franc Macons ecrasses*, a book, which Kloss, the bibliographer, says, is the armoury from which all the enemies of Masonry have since derived their weapons of abuse.

The propositions of Larndan are distinguished by their absolute independence of all historical authority, and for the bold assumptions which are presented to the reader, in the place of facts. His strongest argument for the truth of his theory is that the purposes of the Masonic Institution and of the political course of Cromwell are identical, namely to sustain the doctrines of liberty and equality among mankind.

Rejecting all the claims of antiquity that have been urged in behalf of the Order, he thinks it was in England where Freemasonry first saw the light of day, and that it is to Cromwell it owes its origin. And this theory he claims (with what truth we know not) to have received from a certain Grand Master with whose astuteness and sincerity he was well acquainted. But even this authority, he says, would not have been sufficient to secure his belief had it not afterwards been confirmed by his reading of the history of the English Protector and his mature reflections on the morals and the laws of the Order, where he detected at every step the presence of Cromwell. The object of Cromwell, as it has been already said, was by the organisation of a secret society, whose members would be bound by the most solemn vows of fraternity, to reconcile the various religions and political sects which prevailed in England in the reign of Charles I. to the prosecution of his views, which were equally opposed to the supremacy of the King and to the power of the Parliament, and by the distraction of both to the elevation of himself to the headship of affairs.

In the execution of this plan Cromwell proceeded with his usual caution and address. He first submitted the outline to several of his most intimate friends, such as Algernon Sidney, Harrington, Monk, and Fairfax, and he held with them several private meetings. But it was not until the year 1648, that he began to take the necessary steps for bringing it to maturity.

In that year, at a dinner which he gave to a number of his friends, he opened his designs to the company. When his guests, among whom were many members of Parliament, with both Presbyterians and Independents, the two rival religious sects of the day, had been well feasted, the host dexterously led the conversation to the subject of the unhappy condition of England. He showed in a pathetic manner, how the unfortunate nation had suffered distracting conflicts of politics, and he declared that it was a disgrace that men so intelligent as those who then heard him did not make an exertion to put an end to these distracting contests of party.

Scarcely had Cromwell ceased to speak when Ireton, his son-in-law, who had been prepared for the occasion, rose, and seconding the sentiments of his leader, proceeded to show the absolute necessity for the public good of a conciliation and union of many discordant parties that were then dividing the country. He exclaimed with fervour that he would not hesitate to sacrifice his fortune and his life to remedy such calamities, and to show to the people the road they ought to take to relieve themselves from the yoke which was oppressing them and to break the iron sceptre under which they were groaning. But to do this it was first necessary, he insisted, to destroy every power and influence which had betrayed the nation. Then, turning to Cromwell, he conjured him to explain his views on this important matter, and to suggest the cure for these evils.

Cromwell did not hesitate to accept the task which had, apparently without his previous concurrence, been assigned to him. Addressing his guests in that metaphorical style which he was accustomed to use, the object of which was to confuse their intellects and make them more ready to receive his boldest propositions, he explained the obligation of a worship of God, the necessity to repel force by force, and to deliver mankind from oppression and tyranny. He then concluded his speech by piquing the curiosity of his auditors, in telling them he knew a method by which they could succeed in this great enterprise, restore peace to England and rescue it from the depths of misery into which it was plunged. This method, he added, if communicated to the world would win the gratitude of mankind and secure a glorious memory for its authors to the latest posterity. The discourse was well managed and well received. All of his guests earnestly besought

him to make this admirable expedient known to them. But Cromwell would not yield at once to their importunities, but modestly replying that so important an enterprise was beyond the strength of any one man to accomplish, and that he would rather continue to endure the evils of a bad government than in seeking to remove them by the efforts of his friends subject them to dangers which they might be unwilling to encounter.

Cromwell well understood the character of every man who sat at the table with him, and he knew that by this artful address he should still further excite their curiosity and awaken their enthusiasm. And so it was that after a repetition of importunities, he finally consented to develop his plan on the condition that all the guests should take a solemn oath to reveal the plan to no one and to consider it after it had been proposed with an absolutely unprejudiced mind. This was unanimously assented to, and the oath of secrecy having been taken, Cromwell threw himself on his knees and, extending his hands towards heaven, called on God and all the Celestial Powers to witness the innocence of his heart and the purity of his intentions. All this the Abbe Larudan relates with a minuteness of detail which we could expect only from an eye-witness of the scene. Having thus made a deep impression on the spectators, Cromwell said that the precise moment for disclosing the plan had not arrived and that an inspiration from heaven, which he had just received, instructed him not to divulge the plan until four days had elapsed.

The company, though impatient to receive a knowledge of the important secret, were compelled to restrain their desires, and to agree to meet again at the appointed time and at a place which was designated. On the fourth day all the guests repaired to a house in King's street, where the meeting took place, and Cromwell proceeded to develop his plan. And here the Abbe Larudan becomes fervid and diffuse in the minuteness with which he describes what must have been a wholly imaginary scene.

He commenced by conducting the visitors into a dark room, where he prepared their minds for what was to occur by a long prayer, in the course of which he gave them to understand he was in communion with the spirits of the blessed. After this he told them his design was to found a society whose only object would be to render due worship to God and to restore to England the peace for which it so ardently longed. But this project, he added, required consummate prudence and infinite address to secure its success. Then taking a censer in his hands, he filled the apartment with the most subtle fumes so as to produce a favourable disposition in the company to hear what he had further to say. He informed them that at the reception of a new adherent it was necessary he should undergo a certain ceremony, to which all of them would have to submit. He asked them whether they were willing to pass through this ceremony? to which proposition unanimous consent was given. He then chose from the company five assistants to occupy appropriate places and to perform prescribed functions. These assistants were a Master, two Wardens, a Secretary and an Orator.

Having made these preparations, the visitors were removed to another apartment which had been prepared for the purpose, and in which was a picture representing the ruins of King Solomon's Temple. From this apartment they were removed into another, and being blindfolded were finally invested with the secrets of initiation. Cromwell delivered a discourse on religion and politics, the purport of which was to show to the contending sects of Presbyterians and Independents, representatives of both being present, the necessity, for the public good, of abandoning all their frivolous disputes, of becoming reconciled, and of changing the bitter hatred which then inspired them for a tender love and charity towards each other.

The eloquence of their artful leader had the desired effect, and both sects united with the army in the establishment of a secret association, grounded on the professed principles of love of God and the maintenance of liberty and equality among men, but whose real design was to advance the projects of Cromwell by the abolition of the monarchy and the establishment of a commonwealth of which he should be the head.

It is unfortunate for the completed symmetry of this rather interesting fable, that the Abbe has refrained from indulging his imagination by giving us the full details of the form of initiation. He has, however, in various parts of his book alluded to so much of it as to enable us to learn that the instructions were of a symbolic character, and that the Temple of Solomon constituted the most prominent symbol.

This Temple had been built by Divine command, to be the sanctuary of religion and as a place peculiarly consecrated to the performance of its august ceremonies. After several years of glory and magnificence, it had been destroyed by a formidable army, and the people who had been there accustomed to worship were loaded with chains and carried in captivity to Babylon. After years of servitude an idolatrous prince, chosen as the instrument of Divine clemency, had permitted the captives to return to Jerusalem and to rebuild the Temple in its primitive splendour.

It was in this allegory, says the Abbe, that the Freemasons of Cromwell found the exact analogy of their society. The Temple in its first splendour is figurative of the primitive state of man. The religion and the ceremonies which were there practised are nothing else than that universal law engraved on every heart whose principles are found in the ideas of equity and charity to which all men are obliged. The destruction of this Temple, and the captivity and slavery of its worshippers, symbolised the pride and ambition which have produced political subjection among men. The un pitying hosts of Assyrians who destroyed the Temple and led the people into captivity are the Kings, Princes and Magistrates whose power has overwhelmed oppressed nations with innumerable evils. And finally the chosen people, charged with the duty of rebuilding the Temple, are the Freemasons, who are to restore men to their original dignity.

Cromwell had divided the Order which he founded into three classes or degrees. The third or Master's degree was of course not without its Hiram legend, but the interpretation of its symbolism was very different from that which is given at the present day.

The Abbe thus explains it. The disorder of the workman and the confusion at the Temple were intended to make a profound impression upon the mind of the candidate, and to show him that the loss of liberty and equality represented by the death of Hiram is the cause of all the evils which affect mankind. While men lived in tranquillity in the asylum of the Temple of Liberty they enjoyed perpetual happiness. But they have been surprised and attacked by tyrants, who have reduced them to a state of slavery. All this is symbolised by the destruction of the Temple, which it is the duty of the Master Mason to rebuild, that is, to restore that liberty and equality which had been lost.

Cromwell appointed missionaries or emissaries, says Larudan, who propagated the Order, not only over all England but even into Scotland and Ireland, where many Lodges were established.

The members of the Order were first called Freemasons; afterwards the name was repeatedly changed to suit the political circumstances of the times, and they were called Lovellers, then Independents, afterwards the Fifth Monarchy Men, and finally resumed their original title, which they have retained to the present day.

Such is the fable of the Cromwellian origin of Freemasonry, which we owe entirely to the inventive genius of the Abbe Larudan. And yet it is not wholly a story of the imagination, but is really founded on an extraordinary distortion of the facts of history.

Edmund Ludlow was an honest and honourable man, who took at first a prominent part in the civil war which ended in the decapitation of Charles I., the dissolution of the monarchy and the establishment of the commonwealth. He was throughout his whole life a consistent and unswerving republican, and was as much opposed to the political schemes of Cromwell for his own advancement to power as he was to the usurpation of unconstitutional power by the king. In the language of the editor of his memoirs: "He was enemy to all arbitrary government though gilded over with the most specious pretences; and not only disappointed the usurpation of Cromwell, but would have opposed him with as much vigour as he had done the king, if all occasions of that nature had not been cut off by the extraordinary jealousy or vigilance of the usurpers." Having unsuccessfully laboured to counteract the influence of Cromwell with the army, he abandoned public affairs and returned to his home in Essex, where he remained in seclusion until the restoration of Charles II., when he fled to Switzerland, where he resided until his death.

During his exile Ludlow occupied his leisure hours in the composition of his *Memoirs*, a work of great value, as a faithful record of the troublous period in which he lived, and of which he was himself a great part. In these memoirs he has given a copious narrative of the intrigues by which Cromwell secured the alliance of the army and destroyed the influence of the Parliament. The work was published at Vevay, Switzerland, under the title "Memoirs of Edmund Ludlow, Esq., Lieutenant General of the Forces in Ireland, one of the Council of the State and a Member of the Parliament which began November 3rd, 1640." It is in two volumes, with a supplementary one containing copies of important papers. The edition from which I cite bears the date of 1698. There may have been an earlier one. With these *Memoirs* the Abbe Larudan appears to have been well acquainted. He had undoubtedly read them carefully, for he has made many quotations and has repeatedly referred to Ludlow as his authority.

But, unfortunately for the Abbe's intelligence, or far more probably for his honesty, he has always applied what Ludlow said of the intrigues of Cromwell for the organisation of a new party as if it were meant to describe the formation of a new and secret society.

Neither Ludlow nor any other writer refers to the existence of Freemasonry as we now have it, and as it is described by the Abbe Larudan in the time of the civil wars. Even the Operative Masons were not at that period greatly encouraged, for, says Northonck, "no regard to science and elegance was to be expected from the sour minds of the puritanical masters of the nation, between the fall of Charles I. and the restoration of his son."

The Guild of Freemasons, the only form in which the Order was known until the eighteenth century, was, during the Commonwealth, discouraged and architecture was neglected. In the tumult of war the arts of peace are silent. Cromwell was, it is true, engaged in many political intrigues, but he had other and more effective means to effect his ends than those of Freemasonry, of whose existence at that time, except as a Guild of Workmen, we have no historical evidence, but many facts to contradict its probability.

The theory, therefore, that Freemasonry owes its origin to Oliver Cromwell, who invented it as a means of forwarding his designs toward obtaining the supreme power of the State, is simply a fable, the invention of a clerical adversary of the Institution, and devised by him plainly to give it a political character, by which, like his successors Barruel and Robinson, he sought to injure it.

At the last meeting of the Sphinx Lodge it was proposed—

"That a petition to the Grand Lodge be presented for the purpose of advocating the entire abolition of the oaths at present so freely administered in Craft Masonry, and for the substitution in place thereof of a solemn affirmation, as more consistent with the true objects and best interests of English Freemasonry."

One brother suggested, as the better course, to bring forward the subject at the usual meeting of the Grand Lodge. It was ultimately withdrawn on the understanding that the W.M. would communicate with the Grand Secretary upon the subject.

After nearly two years spent in its preparation, a new work on ferns, written by Mr. James Britten, F.L.S., with fac-simile coloured plates, painted from Nature by Mr. D. Blair, F.L.S., will be published shortly in monthly parts by Messrs. Cassell, Petter, Galpin & Co., under the title of "European Ferns."

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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"ASSISTANCE" FUND.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Following up my letter in your issue of 5th July, I have much pleasure in informing you that the scheme therein contained will be laid before the Craft almost immediately, and that it is supported by some of the leading and most distinguished members of the Fraternity. R.W. P.G.M. the Earl of Rosslyn has personally undertaken to support the appeal, and the prospectus will be issued shortly, with a long list of influential supporters. In the meantime, I think it desirable to give publicity to the scheme, as possibly there are numbers of your readers who would like to join and have their names on the list as patrons and supporters. I may mention, it is not necessary for a brother to undertake a Stewardship or to have a long pocket. As it is a well known fact that the result of the Steward's appeal who raises, say £50 from 100 subscribers, does infinitely more good for the Charities generally than the rich Steward who simply writes his cheque for 100 guineas, and does no more. I mention this as I know there are many who feel they cannot undertake Stewardships, to work for the Charities, on the ground they feel they are not rich enough. Personally I cannot give the Institutions as much as I desire, still I do not hesitate to undertake a Stewardship, give my mite, and induce others to do the same. By this means I feel I more than compensate the Institution. There are thousands of brethren who could not afford more than a few guineas, but are, at the same time, in a position to induce others to do likewise, and also richer brethren might do the same. (The rich are frequently apathetic, and although they give freely, they do not want the work). There are many in a position to raise £100 in two years. I trust therefore I may induce 99 to join me. This alone would give the nucleus to the fund we are about to start. As an idea of how simple matters lead to big results, I would call your attention to the following:—If every W.M. for the next year were to give up his jewel, £6,000 would be raised. To forego one banquet in every Lodge, at least double this sum. A £5 subscription from every Lodge would realise £6,000. One guinea from every initiation fee would give a good round sum. 5s from every name on Grand Lodge Register over £25,000. Stewards for the Festivals of the Institutions have a very good opportunity to raise subscriptions, and they could easily do so without in any way interfering with the working funds required for the Institutions. If every subscriber would add one guinea to the "Assistance" Fund, what a large sum could be raised. Money could be raised by means of balls, picnics and bazaars, and if every Lodge will put a collecting box in its ante-room, as well as permit a subscription list to lie on the Secretary's table, and Stewards would not let their brethren remain in ignorance of the whereabouts, many small sums would be secured, to grow into a large total. To conclude, I shall be glad to receive the names of any brethren wishing to act as Stewards, or support the scheme as patrons, and a rough proof of the prospectus shall be forwarded for their approval.

Suggestions will be received by,

Dear Sir and Brother,

Yours fraternally,

DICK RADCLYFFE.

129 High Holborn, London, W.C.
29th July 1879.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—My attention has only just been called to the remarks of Lord Rosslyn at the Boys' Festival, and of a letter in your journal of 5th July, from Bro. Radclyffe, on the proposed scheme for assisting the Boys and Girls on leaving our Schools. May I be permitted to inform these brethren and the Craft generally, through you, that the Province of Stafford will, I hope, in a very few weeks inaugurate a fund which will meet these wants, and I hope the brethren will give it such support that in a few years we may have a fund at our command, the interest of which will suffice for all our wants. A couple of years ago we had the misfortune to lose one of the most generous and popular Pr. G. Masters that ever ruled a Province—the late Earl of Shrewsbury. At our next P.G. meeting I proposed that something should be done to perpetuate his name in our Province, which was carried unanimously, and a Committee appointed to report at our next meeting. I was one of this committee, and consulted Bro. Fredk. Binckes and Bro. Hedges as to what would be the best way of associating Lord Shrewsbury's name with some of those charities he had so nobly assisted, and after feeling quite sure, from personal enquiries, that a fund was urgently needed to assist some of the Boys and Girls on leaving our Schools, I proposed to our Committee, and it was adopted, and will be brought before our next P.G. meeting, that a fund, to be called the "Shrewsbury Memorial Fund," be established, to assist, in after life, deserving Boys and Girls on leaving the Masonic Schools. I may say that, with one or two exceptions, it has received general support in Staffordshire, and some Lodges have voted very handsome sums for its adoption. At

our next Grand meeting, which we hope will be soon (but having no P.G. Master appointed yet, it is uncertain when) it will be brought forward, and doubtless adopted. When the "Shrewsbury Fund" is once launched, I trust the liberality of the Staffordshire Masons, and the Craft generally, will be such that will do credit to a name which will long be remembered, not only in this Province but throughout the Craft, for generosity and true Masonic feeling.

I am, yours fraternally,

J. JACOBS P.M. 482,

P.P.G. Reg. Staffordshire.

The Rookery, Handsworth, Birmingham,
29th July 1879.

The following is a copy of a circular sent out to the brethren of Staffordshire:—

HANDSWORTH,

28th March 1879.

DEAR SIR AND BROTHER,—I beg to send you copy of a letter I have received from Bro. Binckes, Secretary of the Masonic School for Boys, from which you will see how necessary it is that we should establish the "Shrewsbury Fund" as early as we possibly can. May I ask you to communicate, at your early convenience, to Bro. Cartrigert P.G. Sec. the amount your Lodge purposes giving, so that at our next P.G. Meeting we can see how much money may be collected in the Province. I may remind you the money can be given in one or more years. With kind regards,

I am, yours fraternally,

J. JACOBS P.M. 482, P.P.G. Reg.

ROYAL MASONIC INSTITUTION FOR BOYS,
WOOD GREEN, LONDON, N.

Offices—6 Freemasons' Hall, W.C.

14th March 1879.

DEAR BROTHER JACOBS,—I have been, and am, anxiously waiting further tidings of the—as I hope I may term it—success of the movement in providing a Fund for furthering the advancement of Boys and Girls in life after leaving our Institutions, which Fund, as I understand it, is proposed as a Memorial of the Masonic services of the late Prov. G. Master of Staffordshire, the Earl of Shrewsbury.

Two prominent instances of the urgent need of such a Fund are now at this present before me: one—the case of a lad of good connection, but without means, who distinguished himself very highly in an examination for the New Class of Engineer Studentships for I.M. Navy, 6th January, out of 150 successful from a very large number of Candidates. Government requires an allowance of £25 per annum for three years to each successful Candidate as he is elected, and in December 1877 we found the amount for the first year, 1878. I have been called upon to find the amount for 1879, and failing a Fund to assist, was compelled to advance the £25 myself on 1st January last, to secure the young man's retention in his present most eligible position. The kindness of a few friends has recouped me the larger portion of the sum, but I am still out of pocket £10. This should not be; but what is to be done for the third year, 1880? With a Fund such as that under consideration, there would be no anxiety. Take another case: a lad, situated as the former, full of promise and ability, is desirous of entering Sandhurst or Woolwich, to study for a Commission in the Army. His friends can raise but a moderate sum, and this we can supplement from our "General Fund" with £20 only! Now, it is truly a laudable ambition in these youths to serve their country in I.M. Service, and I, for one, should be proud in after years to see two—or more—Officers of distinction who had acquired their position through the means of Masonic Institutions.

Such a Fund of Assistance is our great crying want, and I feel sure would have met with the concurrence of your late excellent Prov. G. Master. Every precaution would be taken to guard its distribution from abuse, and its founders could always have a share in its management under provisions, that of the Trustees; at least two should be appointed by the Province.

I must apologise for the length of this letter, though I have not half exhausted the arguments I could urge in favor of the desirability of the establishment of this "Advancement" Fund. My anxiety must be pleaded in excuse, and that anxiety is based on a large experience of the need of the Fund, and of my knowledge of the services that would be rendered to our Educational Institutions by its successful organisation, and prudently administered distribution.

Believe me,

Very faithfully and fraternally yours,

FREDERICK BINCKES, Sec.

W. BRO. J. JACOBS.

NON-AFFILIATION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—One of the strongest points I have ever urged in favour of Freemasonry is that it is universal; it is the same in England, America, on the Continent, or indeed anywhere where civilisation is known; and this, too, in the face of opposition, sometimes from without and sometimes from within. By universal, I do not wish to say that Freemasonry in England is an exact counterpart of Freemasonry in a far distant State of America, or any other portion of the world, where it may be the Lodge is formed of brethren as unlike ourselves as it is possible for men to be—the natural differences of society in different countries would not permit such to be the case; but the principles and the main ideas are

the same. It is impossible for a good English Mason to teach a strange brother aught wrong in the groundwork of the Order, or for a foreigner to lay down Masonic precepts which would lead an English brother into difficulties. Still there are some very peculiar Masonic laws and usages in various parts of the world which, if they could be more widely known, would supply material for reflection, and I doubt not, in most cases, food for improvement. You, Brother Editor, have done good service in the past, and can still further assist us in this respect by reproducing articles from the various foreign Masonic papers which from time to time reach you. To many it may be thought that articles bearing somewhat a local significance are not interesting to the large body of your readers, but I think this is an error. We all enjoy the perusal of details of our own individual schemes, and hope by widely circulating our ideas to bring others to our way of thinking, or convince us we ourselves are wrong. If no one outside our circle took any notice of our remarks, which to strangers may be of very little importance, we should not know when we were right and when wrong, for as a rule friendly critics too often hope to please by passing over the faults they discover. I look upon the man who warns me if he sees me drifting on to the rocks or quicksands of life as my best friend, and care not for him who, when misfortune occurs, tells me he saw I was wrong but did not like to point out my mistake for fear of displeasing me. By a knowledge of the private life and work of an individual we are often able to avoid errors ourselves, and, in many cases, by friendly advice, remedy failings in others, it may be in time to effect a change, and thereby earn for ourselves a debt of gratitude. So it is with Lodges and bodies of men generally.

I was extremely pleased to have the opportunity of perusing the article on non-affiliation, from the *Masonic Newspaper*, which appeared in your last issue. The remarks therein, based as they are on the rules of the State of New York, are of course very different to what could be written of English Non-Affiliation, such a penalty, as far as "non-payment of dues" is concerned, being virtually unknown in this country; still they possess a great deal in common with what might be written of the English Craft, which from some cause or other, like its trans-Atlantic sister, annually loses a great number of brethren who joined with the strongest recommendations, and for the few years of their Masonic career showed unmistakable signs of true heartedness and zeal for the brotherhood. Cannot the cause be traced in some measure to "non-affiliation for non-payment of dues," which, although an almost unregarded English law, is none the less binding on those who from misfortune are the very ones least able to bear the brunt. When a brother joins a Lodge it is usually with every prospect of maintaining his then social position, but who can for one moment foresee the troubles and misfortunes which lie in our path. As your American contemporary observes, "in the midst of domestic misfortune or financial oppression comes additional adversity," and then, as he further remarks, the question arises, Which shall be paid first? Lodge dues or demands for household necessities? Of course every right-minded brother will say the latter, but does the individual who thus answers reflect for one moment what this entails. The brother's subscription to his Lodge may be one year in arrear, and he does not like to send in his resignation in consequence of being thus behind; it therefore goes on, and twelve months hence an increased amount is due, with perhaps less chance of its being cleared off, and so it goes on until the brother's name is removed from the Lodge records, and it may be he is returned to Grand Lodge as a defaulter. Surely, as this American writer says, "this is making a crime of poverty, and convicting a brother for having done his duty." In after years the sufferer may desire to return to the Lodge, when the first thing that greets him is the long standing "arrears" and re-joining fees which, although not quite so accumulative as in the case of New York Lodges, may be sufficient to debar him from ever entertaining the possibility of again enjoying his Masonic privileges. And yet this is a debt, not incurred in return for any benefits derived from the Lodge, but due in consequence of a brother's not taking part in its proceedings. It is unjust, and as your contemporary remarks, that is a very mild form of putting it. Could not some law be introduced to enable a brother to rejoin without such payments where it could be shown that the inability to continue in the ordinary course was no fault of the applicant. I am sure it would prove a benefit to the Craft, as we should thereby be enabled to receive into our ranks many of the tried and zealous brethren who have experienced a rather large share of the misfortunes of this life.

Hoping you will excuse the length of this epistle, and wishing you success in your undertaking,

I remain,

Fraternally yours,

AN OLD PAST MASTER.

LAUGHTON CHURCH TOWER RESTORATION FUND.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Would you kindly insert the accompanying Appeal, and urge every brother Mason whose heart is influenced by the impulse of charity to send me a subscription, to resist a cruel impost of nearly £400, for the repairs of my Church Tower? It is most unjustly, if not disgracefully, thrown on me by the withdrawal of those individuals whose duty it was, and on whose fidelity and honour I relied to discharge the debt.

Do, my dear brother, help me, as the case is urgent; and thus I shall obviate the evil design of those who would damage my reputation and means; and to whom I have done no harm, but have acted with fidelity and truth.

Any small subscription will be gladly received, and faithfully acknowledged by,

Yours sincerely,

DANIEL ACE, D.D.,

Vicar of Laughton.

Laughton Vicarage, near Gainsborough.

30th July 1879.

P.S.—In a few days I have received £20 from friends.

APPEAL.

The Rev. Daniel Ace, D.D., the Vicar of Laughton, in Lincolnshire, is under the necessity of making an appeal to all Members of the Church of England to enable him to defray the expenses incurred for the Restoration of the Tower of the Parish Church of Laughton, for which Dr. Ace, who is the Vicar of the Parish, has been held personally liable.

The income of the Vicarage is but very small, and the amount of the liability now thrown upon Dr. Ace amounts to a very large sum, which he is totally unable to pay, and the enforcement of payment must necessarily lead to his utter ruin.

The repairs of the Tower were such as were absolutely needed to preserve the Tower and fabric of the Church from complete destruction.

As in the present state of the law Church Rates are not in existence, there is no possibility of obtaining any part whatever of the amount by Church Rate.

Dr. Ace feels confident that a Clergyman of the Church of England will not be abandoned in his hour of need, or allowed to suffer utter pecuniary ruin through his having (in his anxiety to preserve the ancient and venerable edifice in which he ministers) incurred a debt, not for anything in any way for his own personal benefit, but wholly for the benefit and preservation of the House of the Lord.

The following gentlemen have consented to receive Donations towards "The Laughton Church Tower Restoration Fund."

The Rev. J. C. K. SAUNDERS, M.A., Friesthorpe Rectory, Market Rasen.

T. OLDBAM, Churchwarden, Laughton, Gainsborough.

J. HANNAM, Bookseller, Gainsborough.

KNIGHTS AND NYMPHS OF THE ROSE.

THIS was an Order of Adoptive or Androgynous Masonry, invented in France towards the close of the eighteenth century. M. de Chaumont, the Masonic secretary of the Duc de Chartres, was its author. The principal seat of the Order was at Paris. The hall of meeting was called the Temple of Love. It was ornamented with garlands of flowers, and hung around with escutcheons on which were painted various devices and emblems of gallantry. There were two presiding officers, a male and female, who were styled the Hierophant and the High Priestess. The former initiated men, and the latter women. In the initiations the Hierophant was assisted by a conductor or deacon, called Sentiment, and the High Priestess by a conductress or deaconess, called Discretion. The members received the title of Knights and Nymphs. The Knights wore a crown of myrtle, the Nymphs a crown of roses. The Hierophant and High Priestess wore, in addition, a rose-coloured scarf, on which were embroidered two doves within a wreath of myrtle. During the time of initiation, the hall was lit with a single dull taper, but afterwards it was brilliantly illuminated with numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the conductor or conductress, divested of all weapons, jewels or money, hoodwinked, loaded with chains, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Bro. Sentiment then introduced the candidate by order of the Hierophant or High Priestess, and he or she was asked his or her name, country, condition of life, and lastly, what he or she was seeking. To this the answer was "Happiness."

The next question proposed was, "What is your age?" The candidate, if a male, replied, "The age to love;" if a female, "The age to please and to be loved."

The candidates were then interrogated concerning their private opinions and conduct in relation to matters of gallantry. The chains were then taken from them, and they were invested with garlands of flowers which were called "the chains of love." In this condition they were made to traverse the apartment from one extremity to another, and then back in a contrary direction, over a path inscribed with love knots. The following obligation was then administered:

"I promise and swear by the Grand Master of the Universe never to reveal the secrets of the Order of the Rose, and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the roses of happiness may I find nothing but the thorns of repentance."

The candidates were then conducted to the mysterious groves in the neighbourhood of the Temple of Love, where the Knights received a crown of myrtle, and the Nymphs a simple rose. During this time a soft melodious march was played by the orchestra. After this the candidates were conducted to the altar of mystery, placed at the foot of the Hierophant throne, and there incense was offered up to Venus and her son. If it was a knight who had been initiated, he now exchanged his crown of myrtle for the rose of the last initiated nymph; and if a nymph, she exchanged her rose for the myrtle crown of Brother Sentiment. The Hierophant now read a copy of verses in honour of the God of Mystery, and the bandage was at length taken from the eyes of the candidate. Delicious music and brilliant lights now added to the charms of this enchanting scene, in the midst of which the Hierophant communicated to the candidate the modes of recognition peculiar to the Order.—*Mackey's Lectures*.

SUMMER BANQUET OF LODGES Nos. 1507 AND 1744.

THE brethren of the Metropolitan Lodge No. 1507, and of the Royal Savoy Lodge No. 1744, held a joint Summer Festival on the 24th ult., at the Rye House, Hoddesden, under the presidency of the respective W.M.'s, Bros. J. Douglass 1507, and J. Willing jun. 1744. A numerous company assembled at the London station, and on reaching Hoddesden enjoyed a short ramble in the grounds of the famous hostelry there. At four o'clock they proceeded to the banquet-hall, where a most enjoyable repast was provided, and which was heartily enjoyed by those present. At the conclusion thereof a few toasts were proposed by Bro. Willing, who fulfilled his task in a manner deserving of praise. He confined his remarks to a few words complimentary to those whose health he called on the party to drink. Bro. Willing, in hearty terms, proposed success to the Metropolitan Lodge, coupling with the toast the health of its W.M., Bro. Douglass, and that brother, after a brief reply, paid a like compliment to the Royal Savoy Lodge and its Master. With the toast of the Past Masters and Secretary of the two Lodges was coupled the name of Bro. Stiles, who occupies the latter position in each. The health of the ladies was proposed from the chair, and acknowledged by Bros. Everett and Stiles, while various of the Officers acknowledged the remarks Bro. Willing made in their praise. The company spent the remainder of the evening in dancing and other enjoyments, returning to town at an early hour. The thanks of those present are due to the brethren who undertook the various arrangements in connection with this holiday. The proceedings throughout were all that could be desired.

CONSECRATION OF THE VICTORIA PARK LODGE, No. 1816.

THE inaugural ceremonies of this Lodge took place on Friday the 25th ult., at the Queen's Hotel, Victoria Park-road, South Hackney. The ceremonies of Consecration and Installation of Officers were most efficiently and admirably carried out by Bro. James Terry P.P.J.G.W. Herts, assisted by Bro. C. Grey Hill P.M. 1366 as Director of Ceremonies. The programme of the proceedings was fully carried out, with solemn and appropriate effect. The remarkable ability displayed by brother Terry during the proceedings was attended with the most gratifying results, and the highest appreciation was accorded them by all the brethren present.

The following were duly invested as the principal Officers:— Bro. Benjamin Carter W.M., George Edwards S.W., William Snellgrove J.W. The appointment of the minor Officers, with the reception of propositions for initiation and joining members, concluded this portion of the proceedings. Preparatory to the partaking of refreshments the various brethren engaged themselves by perambulating the beautiful walks laid out in Victoria Park, the weather being in every sense most auspicious for the occasion. The banquet, which followed, was somewhat delayed through a sad accident occurring to a child of one of the brethren living in the locality, who was suffocated from a cherry accidentally slipping into its throat, which could not be extracted before death took place. This sad incident caused a considerable delay in the holding of the banquet, from the absence of several prominent brethren who had adjourned to the house of sorrow and mourning, to condole with the bereaved parents. The banquet, which proved one of the very best of its kind, was numerously attended, for, besides the Consecrating and Lodge Officers already named, there were about fifty brethren seated around the beautifully decorated tables, amongst whom were the following:— Bros. L. Stean W.M., G. T. Barr S.W., J. A. Jones J.D., of St. Leonard's Lodge 1766; J. Harrison, C. R. Cronch, G. H. Barking and H. Lloyd P.M. of the Burdett Coutts Lodge No. 1278; Stoke P.M. Finsbury Lodge 861, E. M. Adams Guelph Lodge 1685, A. J. Manning P.M. Henley Lodge 1472, A. Angliss Upton Lodge 1227, H. Rogers P.M., C. H. Smith P.M., John Saunders W.M., George Grunday J.D. of Temperance in the East Lodge 898, H. J. Dobbs Beacontree Lodge 1228, J. H. Cambridge Kent Lodge 15, H. Sherwin Organist, &c., &c., &c. The usual Loyal and Craft toasts were given by the W.M. and loyally responded to. Bro. Terry in felicitous terms proposed the health of the W.M., Bro. Benj. Carter; who briefly and appropriately returned thanks, expressing the utmost confidence in the Officers he had appointed to assist him during the coming year in upholding the constitution of their noble Order, and doing their best to further its various institutions. The name of the Consecrating Officer was next submitted to the brethren, Bro. Terry responded in a lengthy and eloquent speech. He said that he had acted as a substitute in the capacity of Consecrating Officer for the Grand Master 118 times, in opening new Lodges, and at the present time he stood second only in that respect to their Grand Secretary. He had won his spurs as a young Mason, being the first W.M. of the Burdett Coutts Lodge. The ceremony in opening this new Lodge that day had been superlatively good. From the fact of there being so many valued brothers of his own Lodge present, he could not help trying to do his best. Freemasonry was not a mere plaything, it embodied great principles, that were not to be treated lightly. The studying of sections, nor the rendering of ceremonies, did not constitute the principles of Masonry, it existed in the brotherly sympathy they evinced towards each other, and in the feeling of brotherly love created in the warm and manly pressure of the hand when they met each other in the street or in the Lodge. In calling a man a brother it signified more than the mere sound of the lip word, it came from the heart, in all sincerity and truth, and whenever they heard an absent brother traduced, their principles would dispose them to wait and learn the true character of the man before their confidence and love would be withdrawn from

him. Brother Terry also gave wise counsel to the Lodge on the admission of members. It required great care to consolidate the Lodge, and admit only those persons who would do them credit, and give honour to them with their presence. It was not quantity they wanted, but quality, there was a good wholesome rule they might observe, that was, rather reject five persons whose character would not bear the closest scrutiny than lose one good and valued candidate who could not associate with the five persons had they been admitted. Bro. Terry resumed his seat amidst a hearty expression of Masonic applause. The health of the S.W. and J.W., Bros. George Edwards and Wm. Snellgrove, were proposed by the W.M., and enthusiastically responded to by the company. Bro. George Edwards S.W., in replying, expressed some degree of diffidence in thanking the brethren for placing him in so distinguished a position as he then occupied. He averred that it would be his pride to do his utmost in promoting the best interests of the Lodge in every conceivable way, and hoped a similar feeling animated them one and all; if so, it augured well for their future success. He thanked the brethren for the kind manner they had responded to the toast. Bro. Snellgrove replied in somewhat similar terms. The Visitors were heartily drunk to. Bro. L. Stean, W.M. St. Leonard's Lodge, briefly and in a very happy and appropriate manner responded to the toast, concluding by wishing every success possible to the new Lodge, and long life and health to its founders and its Officers. Several excellent ballads were sung at intervals, accompanied very cleverly by Bro. M. H. W. Sherwin, Organist. The latter proceedings ended at an early hour, the utmost satisfaction being expressed with the arrangements of the caterers, and with the generous hospitality of the members of the new Lodge. —*Shoreditch Chronicle.*

THE KISS OF DEATH.*

THE great Earl stood in his place of power,
And told the tale how a Princess died;
While many a silent tear was shed,
And many a haughty noble sighed.

For she was dear to the English heart,
Who tended her father's dying hours;
Always ready to take her part,
And always welcome as fragrant flowers.

As the gentle nurse, we knew her well,
Who sat by the bed of England's Heir;
In all those grave and terrible days,
When he was saved by her loving care.

When England's prayer of might went up,
To the King of Heaven to save our Prince,
And the throb of sorrow from every heart,
Did our love to the Throne and Him convince.

And the prayer was answered, and he was saved,
To show the power of the mighty God;
And the Princess Alice we loved so well,
Is dead, and buried beneath the sod.

We heard the pitiful tale he told,
To the Peers assembled to hear him speak;
How the weary mother, who nursed her child,
In her warm embrace had kissed his cheek.

In that dreadful passage of fell disease,
"Kiss me, mother," the child had cried;
Though she had been warned of the danger there,
She kissed her boy, and sickened, and died.

She could not resist the pleading voice,
The eloquent glance in the wonderful eyes;
So she had given the kiss of death,
And followed her bright one to the skies.

Was ever a story so sad as this,
Of one who could not her love suppress;
The mother was killed by the young lad's kiss,
And died through giving her soft caress.

The mothers of England all mourn her loss,
And Englishmen ever will sing her praise;
For she was gracious, and good, and sweet,
We loved her all for her winsome ways.

Oh! widowed mother, Oh! gracious Queen,
Who rulest over this Empire vast,
Remember in all thy sorrows now,
As in thy joys that are gone and past.

My children ever will share with thee,
In joy or sorrow, come weal or woe;
For thou hast won thy people's hearts,
And reverent love to thee we show.

EMMA HOLMES,
Author of "Amabel Vaughan."

Fowey, Cornwall, June 1879.

* The Earl of Beaconsfield, in announcing in the House of Lords the decease of H.R.H. the Princess Louis of Hesse, in his capacity as Prime Minister, in an eloquent and touching speech spoke of the Grand Duchess as embracing her sick child, to whom she had just communicated the melancholy news of the death of his favourite sister, and in embracing the poor little afflicted Prince, and soothing his grief, received herself "the kiss of death."

Old Warrants.

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No. 125.

No. 302, "Ancients;" No. 385 (at the Union) A.D. 1813, No. 267 A.D. 1832, and No. 220 from A.D. 1863.

ATHOLL, GRAND MASTER.

ROBT. GILL S.G.W.

WM. DICKEY Deputy Grand Master.

JOS. BROWNE J.G.W.

To all whom it may concern.

WE, the GRAND LODGE of the most Antient and Honourable Fraternity of Free and Accepted Masons (according to the Old Constitution granted by H.R.H. Prince EDWIN, at York, in the year of our Lord Nine hundred and twenty and six, and in the Year of Masonry Four thousand Nine hundred and twenty and six), in ample form assembled, viz., The R.W. and Most Noble and Puissant Prince John, Duke, Marquis and Earl of Atholl, Marquis and Earl of Tullibardine, Earl Strathray and Strathardle, Viscount Balquider Glonalmund and Glenlyon, Lord Murray, Belveney and Gask, Heritable Constable of the Castle of Kinclaven, Lord of Man and the Isles, and Earl Strange and Baron Murray of Stanley, in the county of Gloucester, &c., &c. Grand Master of Masons; The R.W. Wm. Dickey Esq. D.G.M., The R.W. Robert Gill Esq. S.G.W. and the R.W. Jos. Browne Esq. J.G.W. (with the approbation and consent of

No. 302 the Warranted Lodges within the Cities and Suburbs of London and Westminster, Do hereby authorise and empower our Trusty and Well-beloved Brethren, viz., The Worshipful Robt. Ferguson one of our Master Masons, The Worshipful Ed. Patten, his Senior Warden, and the Worshipful Robt. Simpson, his Junior Warden, to Form and Hold a Lodge of Free and Accepted Masons aforesaid, at some convenient place in Liverpool, upon the 1st and 3rd Monday in every Month and on all seasonable times and lawful occasions: And in the said Lodge (when duly congregated) to admit and make Free Masons, according to the most Antient and Honourable Custom of the Royal Craft, in all Ages and Nations throughout the known world. And we do hereby further authorise and empower our said Trusty and Well-beloved Brethren, Robt. Ferguson, Ed. Patten and Robt. Simpson (with the Consent of the Members of the Lodge), to nominate, chuse, and install their Successors, to whom they shall deliver this Warrant, and invest them with their Powers and Dignities as Free Masons, &c. And such Successors shall in like manner nominate, chuse, and install their Successors, &c., &c., &c. Such installations to be upon (or near) every ST. JOHN'S DAY, during the continuance of the Lodge, for ever. Providing the above named Brethren and all their Successors always pay due respect to the Right Worshipful Grand Lodge, otherwise this Warrant to be of no Force nor Virtue.

Given under our Hands and the Seal of our Grand Lodge in London, this 27th day of December, in the Year of our Lord One thousand Seven hundred and Ninety and Six, and in the Year of Masonry Five thousand Seven hundred and Ninety and Six.

ROBERT LESLIE,

Grand Secretary.

Note.—This Warrant is Registered
in the Grand Lodge, Vol. 10, Letter
K, page 84.

The present title, No., &c. are, The Lodge of Harmony No. 220, Garston, near Liverpool.

DISSAPPOINTED BRETHREN.

OCCASIONALLY we meet with brethren who do not hesitate to own that they are disappointed in their experience of Masonry. It does not realize their expectations. They thought the Institution to be something quite different from what it proves to be. They are disappointed that they have taken membership in a society so little in accord with their thoughts and habits of life. One of the disappointed class became a Mason because he was impressed with the idea that the Fraternity was a sort of free and easy club, whose members devoted themselves to eating and drinking, and having a good time generally. He is wearied by the precise regulations of the Lodge. He is disgusted with so much reiteration of the truths and duties that are bound up in the Masonic system, and by his actions and his words alike he reveals the fact that he is not satisfied with Masonry. He goes elsewhere for the license and free companionship which he fails to find under the auspices of the Craft.

Another is disappointed because he gets no direct returns for the money he has invested in obtaining the degrees and in payment of dues. A brother of this class says, "what has Masonry ever done for me? What benefit have I received from all my outlay of time and money?" Disappointment arises in this case because of the non-realization of the selfish purpose that led to Masonic affiliation. The brother had no proper appreciation of the character of the society which he entered, and it is no cause of wonder that he is disappointed at what he finds to be its purpose and work. Had the complainor been better informed he would never have sought admission. Had the brethren of the Lodge to which he applied read his heart and understood his motives they would never have allowed him admission.

Sometimes the disappointed brother is one who has been checked in his ambitious schemes. He joined the brotherhood that he might be a leader and ruler. He covets high places, and aspires to the honors and distinctions which Masonry confers upon the distinguished few. If he is held back from these places of rank and authority his disappointment shows itself in criticisms and denunciations of his brethren. He loses his interest in Masonry, and sometimes turns his hand against the Institution which once he professed to love and respect.

But there are other types of disappointed brethren; some of them of worthier character than those already sketched. A man of pure thought becomes a Mason, and is instructed in the reverence due to the great and sacred name of Deity. The lessons around the Lodge altar are deeply impressive to the candidate, and he is delighted with the moral elements that are presented in Masonic teachings. How great his disappointment if he finds that those who give these teachings are profane swearers—that they are without any real respect for God, and religion! He is made sad if it shall appear that the theory of Masonry is one thing and the practice quite another.

It is a like kind of disappointment that effects the man who has connected himself with the Craft expecting to find brotherly love illustrated among Masons to an extraordinary degree; but who is forced to acknowledge that there is no such large expression of this virtue as he had anticipated would be the case. He does not see close fellowship, that spirit of willing helpfulness, that manifestation of sympathy and affection among brethren, which he had supposed it was the peculiar office of Masonry to produce in the hearts of its followers. He is disappointed that there is so much of hardness, bitterness and strife all the time coming to the surface even within the lines of the great brotherhood itself. Alas! that there should be a reason for this worst kind of disappointment—a disappointment occasioned by the fact that Masonry only poorly realizes its grand ideals, and that its followers are so imperfectly affected by the sublime principles that are interwoven with the system! Alas for perverse human nature which so often fails to represent in actual performance the truth that has received the assent of the lips! Truly there are spots on all our feasts of charity.—*Repository*.

West Smithfield Lodge of Instruction, No. 1623.—

The members met on Monday, 28th July, at Bro. Butt's, New Market Hotel, West Smithfield, when there were present Bros. W. Stuart (P.M. 1st) W.M., R. Greenwood S.W., D. Moss J.W., W. Butt S.D., S. Renault J.D., W. Smyth I.G., E. Mallett Secretary; Bros. J. King, James Stevens, W. W. Morgan, and Danker. After preliminaries, the ceremony of initiation was rehearsed, Bro. King candidate. The W.M. then worked the first and fourth sections of the lecture, Bro. James Stevens dictating the answers. On the W.M. rising, Bros. James Stevens P.M. 720 and W. W. Morgan were duly elected members of the Lodge, and they thanked the brethren for the honour conferred on them. The W.M. then received the congratulations of the brethren, and afterwards closed his Lodge in due form.

Royal Hanover Lodge, No. 1777, Hounslow.—

A meeting of this Lodge was held at the Town Hall, Hounslow, on the 26th July. The W.M. was unable to attend, and several of the Officers likewise were absent. The chair was taken by Bro. M. S. Larham P.M., supported by Bros. H. Lovegrove S.W., G. Clark J.W., W. Ramsey Hon. I.P.M., H. B. Marshall Treasurer, H. Clark S.D., F. J. Perks D.C., Dunkley Organist, and J. Daly Tyler. After the opening of the Lodge and the confirmation of the minutes, no candidates being in attendance, the business on the summons was proceeded with. The ballot was taken for the election of W.M. for the ensuing year, and was declared unanimous in favour of Bro. H. Lovegrove S.W. Bro. H. B. Marshall (C.C., F.R.G.S.), who has been Steward for the three Charities during the present year, was unanimously re-elected Treasurer. Bro. J. Daly was re-elected Tyler, and Bros. Wood, W. S. Dunkley and Heelis were appointed as Audit Committee. Bro. White, a candidate for passing, now answered the usual questions, and was passed to the second degree. The S.W. announced the appointment of the W.M. as Prov. Grand J.W. Several names of brethren were handed in for joining the Lodge, and after the transaction of some routine business, the Lodge was closed. The brethren assembled at 6.30 p.m., at the Red Lion Hotel, the W.M. elect Bro. H. Lovegrove in the chair, when the usual Loyal and Masonic toasts were given. In proposing the health of the Prov. G.M. Col. F. Burdett, the S.W. referred to the flourishing condition of the Province under his rule, and remarked that the Royal Hanover had especial reasons for being grateful to the Prov. G.M., as for services in the Province generally the W.M. Bro. Dabois had been appointed to the important position of Prov. Grand Junior Warden, and he himself (the S.W.) had received purple in the Mark Degree. The toast of the W.M. elect and the Officers was proposed by Bro. Larham, Hon. Member, and responded to by Bros. Lovegrove, G. Clark, H. Clark, Perks and Dunkley. The Tyler's toast was given, and the brethren left for town at 9 o'clock.

BIRTH.

At 11 p.m., on Tuesday, 29th July 1879, at Mount Cottage, Military-road, Colchester, the wife of THOS. J. RALLING—a Daughter.

HOLLOWAY'S PILLS.—Invalids distracted by indigestion and discouraged in their search for its remedy should make the trial of this never-failing medicine. A lady, long a martyr to dyspeptic torments, writes that Holloway's Pills made her feel as if a burden had been taken off her. Her spirits, formerly low, have greatly improved; her capricious appetite has given place to healthy hunger; her dull, sick headache has departed, and gradually so marvellous a change has been effected, that she is altogether a new creature, and again fit for her duties. These Pills may be administered with safety to the most delicate. They never act harshly, nor do they ever induce weakness; they rightly direct, debrigate, and control excessive action.

GRAND LODGE

OF
THE PROVINCE OF HAMPSHIRE AND THE
ISLE OF WIGHT.

THE R.W. BRO. W. W. B. BEACH, PROV. GRAND MASTER.
THE W. BRO. W. HICKMAN, D. PROV. GRAND MASTER.

THE Grand Lodge of this Province will assemble, by command of the R.W.P.G. Master, at Ventnor, on Monday, the 11th day of August, at One p.m., and be close tiled punctually at 1.30 p.m. The Brethren will meet at the Undercliffe Assembly Rooms, Albert Street, where the Provincial business will be transacted.

The Banquet (a cold collation) will take place at 3.30 p.m. precisely, at the Literary Institute, High Street. The Tickets will be 7s 6d each, including a pint of Wine.

The attendance of visiting Brethren is particularly invited.

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

J. E. LE FEUVRE, P.M.,

Southampton, 25th July 1879.

P.G.S.

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VITRUVIAN LODGE, No. 87.

BRO. ISAAC, who has for some time past provided for the requirements of this Lodge, begs to announce that he has obtained permission for the removal of his license to the Belyedere-road, and that he is about to erect commodious premises there. These will comprise

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UNIFORMITY OF WORKING, and
WHICH IS CORRECT?

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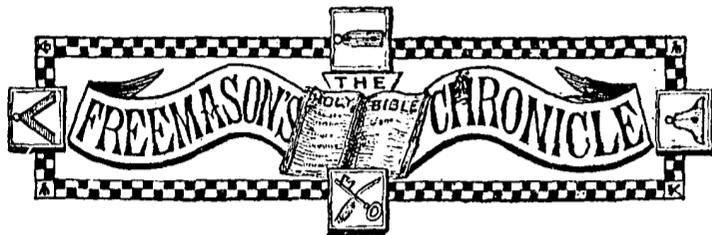
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PROV. GRAND LODGE OF MARK MASTERS OF MIDDLESEX AND SURREY.

THE annual meeting of this Provincial Grand Mark Lodge was held at the Greyhound Hotel, Richmond, on the 24th ult., and favoured by an almost unanticipated break in the disastrous weather of the previous months, was largely attended, there being representatives present from every Lodge connected with the Province. The Hiram Mark Lodge, No. 13, had, on this occasion, the honour of arranging for the reception of the Prov. Grand Lodge, and carried out the entire proceedings in a manner which reflects great credit on all its members. Pending the arrival of the Rt. Worshipful the Provincial Grand Master Col. Francis Burdett and his Officers, the Hiram Lodge was opened at 5 p.m. by the V.W. Bro. Raymond H. Thrupp in the regretted, but unavoidable, absence of Bro. G. J. Brownlow the W.M., the W. Bro. W. G. Brighton Prov. G. Sec. acting as S.W., the V.W. Dr. A. Clarke S.G.W. J.W., the V.W. Bro. James Stevens P.G.J.O. M.O., O. H. Pearson S.O., O. H. Knaggs J.O., H. A. Cooper Smith S.D., and a large number of members of the Lodge were also present. Bro. John Eustace Anderson of the Old Dandee and Harmony Lodges, having been approved by ballot, was advanced to the Mark degree in most perfect manner. The election of W.M. for the ensuing year was unanimously in favour of Bro. Littor, and Bro. Thrupp was also unanimously elected Treasurer. On his election, that worthy brother announced to the Lodge that after all liabilities discharged there remained in his hands the very substantial balance of £108, and he proposed that nearly the whole amount should now be invested to provide for possible, though hardly probable, contingencies. This proposal met with general approval, and will be carried out on confirmation of the minutes. Bro. Harrison was re-elected Tyler, and after a few matters of routine business had been disposed of, the Lodge was closed in good time to prepare for the reception of the Provincial Grand Lodge. Precisely at the appointed hour, six p.m., the Provincial Grand Master's procession was formed, and entered the Lodge-room in due order, the Prov. Grand Master Col. Francis Burdett being received with much enthusiasm. The Provincial Grand Lodge was then opened by Col. Burdett and his Officers. Amongst the brethren who were present, in addition to those already named, were the V.W. Bro. F. Davison Deputy Provincial Grand Master, W. Bro. A. Clarke Prov. G.S.W., R. P. Spice Prov. G.J.W., Ambrose Hall Prov. Grand Chaplain, C. Hamerton Prov. Grand Treasurer, J. Mason M.O., J. B. Shackleton Prov. D.C., A. W. Hamo Prov. Grand Standard Bearer, H. J. Court jun. Prov. Grand Org., E. Passawar Prov. I.G., Edwin Gilbert and R. W. Brown Prov. Grand Stowards, John Gilbert Prov. Grand Tyler; also W. Bro. J. Tomlinson P.G.M.O., C. H. Harrison P.G.W., Charles Palmer P.G.J.O., D. M. Dewar P.G.M.O., Frederick Binckes P.G.W. and Grand Secretary, J. M. Klenck P.G.R., E. B. Bright P.G.S.W., J. B. Baker P.G.S.B., J. H. Knaggs P.G.O. W.M. 181, Dr. Ramsay W.M. 13, D. P. Cama, A. H. Pearson P.M. 7, M. A. Caffé Sec. 244, F. Lawrence M.O. 13, B. H. Paul 13, Rev. H. B. Hunt, K. R. Marchison, C. Gooden, H. Lovegrove, R. T. Hill, Clayton Palmer, H. J. Sturk, B. H. Ridge, C. Palmer, W. Stephens, J. de Orrelanda, J. L. Syms, W. H. Smith, G. Harrison, and a considerable number of brethren whose names we were unable to ascertain consequent upon their signatures not being placed in the attendance book until after the Prov. Grand Lodge had been closed. The minutes of the previous Provincial Grand Lodge meeting, held at the Bridge House Hotel, on the 24th March last, having been read and confirmed, the roll of Lodges was called over, and in every instance these were found to be well represented. The Provincial G. Sec. then gave a very favourable report as to the increase of Lodges and the number of brethren advanced into the Order during the past year. A financial statement was circulated, and was approved of and ordered to be recorded on the minutes. This being the period for

A Memorial has also been received from the St. Anne's Chapter, No. 970, East Looc,—a Charter for which was granted by Grand Chapter on the 6th November last,—praying that Comp. John Snell Tucker may be appointed to fill the office of the 3rd Principal J., in lieu of Comp. William Fenwick resigned. It being shown that Comp. Fenwick had permanently left the neighbourhood, and consequently could not act in the above capacity, the Committee recommend that the prayer of the Memorial be granted.

(Signed) JOHN CREATON, G. Treas., President.

Freemasons' Hall, London, W.C.
16th July 1879.

JAMAICA.

Sussex Chapter, Kingston.—This Chapter has not assembled for some years, but we are glad to be able to state the Companions have resumed work, and from the young and new blood it is hoped that prosperity will now attend the Chapter, which it may be observed was once flourishing and prosperous. A Convocation was lately held, when Companion Tait was elected Z., Comp. Dr. Allen H., Comp. Mudon J. A dispensation being granted by the Most Excellent Grand Superintendent for Jamaica, Hon. Dr. R. Hamilton, to instal the Z. and H., a convocation was held at the rooms, on 26th June, presided over by Most Ex. Comp. S. E. Pierto P.Z., M.E. Comps. J. W. Whitebourne P.D.G.S. H., G. J. Peynado P.Z. J., R. Langley P.Z. S.E., C. H. Davis P.Z. S.N., when M.E. Comp. C. W. Tait was installed as Z., M.E. Comp. Dr. J. Allen as H., M.E. Comp. W. C. Mudon as J.; after which the Z. installed the following Officers:—Comps. E. Melville S.E., P. Carlon S.N., J. Harris P.S., Dr. Tompsett 1st Assist., H. Davis 2nd Assist., A. H. Jones Treasurer, George Magnus Janitor. A letter, regretting his non-attendance, from indisposition, was received from the Grand Superintendent for Jamaica Hon. Dr. Hamilton. The following Principals were present and rendered assistance:—M.E. Comps. S. E. Pierto P.Z., J. W. Whitebourne P.Z. P.G.D.S., G. J. Peynado P.Z. of Sussex, E. Brandon H. of Friendly, C. Davis P.Z. Royal, R. Langley P.Z. Phoenix.

Phoenix Lodge, Port Royal.—At the ordinary meeting, held on 1st July, Present—W. Bro. G. P. Myers W.M., Bros. Dr. J. Tyndall S.W., J. Hanna J.W. and other Officers. The following Past Masters of the Lodge were present:—W. Bros. P. J. Lenon, J. De Pass, D. Barned, J. Alvanya, H. Barned and L. C. Hollar. Two candidates were passed, and two raised. According to Bye-law an election took place, when Bro. Dr. J. Tyndall, R.N., was elected Master. Bro. Anderson, R.N., Treasurer, and Bro. Hanna now J.W. as Tyler. There were over forty members present, and several visitors.

We regret to announce the death of Bro. Edward Bolton, which took place at Port Royal, Jamaica, on the 4th July. He was one of the founders of the Phoenix Lodge of that town, and was elected an honorary member. His remains were followed to their last resting place by the members of the Phoenix, and several brethren of sister Lodges. Bro. Bolton has left a widow and several children to mourn his loss.

The R.W. Bro. W. W. Beach, M.P., Provincial Grand Master for Hampshire and the Isle of Wight, will preside at the annual meeting of the Grand Lodge of the Province on Monday, the 11th inst., at Ventnor, where the Lodge will be opened at 1 p.m., at the Undercliffe Assembly Rooms, Albert Street. At the conclusion of the business of the day, which is of the usual character, a banquet will be served at the Literary Institute, High Street. In order to ensure ample accommodation for all who attend, the Prov. G. Sec. requests that the names of those intending to take part in the banquet may be sent him not later than the 7th inst. We hope to give a report of the proceedings in due course.

In our report of the meeting of Prov. Grand Lodge of Mark Master Masons of Hampshire and the Isle of Wight, which appeared in our last issue, we omitted to mention that Bro. G. C. Adames, of Phoenix Lodge, No. 2, was appointed Prov. G. Standard Bearer.

ANONYMOUS MUNIFICENCE.—At the recent meeting of the Governors of the Chelsea Hospital for Women, the Earl of St. Germans (the President) received at the hands of the Rev. Canon Fleming (one of the Board of Management) an anonymous donation of £1,000 towards providing furniture for the new Hospital. In the spirit of true charity it is given on the express condition "That no name is mentioned," it being simply acknowledged as "From a Friend per Rev. Canon Fleming." We know not which to admire the more,—the munificence of the gift, or the manner of bestowment.

Signor Lombardi, of the firm of Lombardi and Co., photographic artists and publishers, of 13 and 14 Pall Mall East, has secured the Egyptian Hall, Piccadilly, for the exhibition of his poikilographic paintings. M. Gustave Doré has written some very complimentary remarks as to the ability displayed in the production of these paintings.

THE MODERN ORDER OF KNIGHTS TEMPLAR.

From the Canadian Craftsman, of July 1878, with some Alterations and Additions.

BY COL. MACLEOD MOORE, GREAT PRIOR OF CANADA.

THE great interest evinced of late years by the Masonic body of the United States and Canada in the Order of Knights Templar induces me to enter into some particulars relative to its origin and modern practices, explicitly pointing out my own long-formed impressions, as also the views entertained by others, and to correct, if possible, errors, which many Masonic writers have fallen into whilst explaining the significance of its ceremonies, but who, evidently, ignorant of the true history and character of the Order, have, by misrepresentations, caused it to be vilified by those unacquainted with its objects and origin.

The Order holds the most conspicuous place in the History of the Crusades, where they fought in Palestine to vindicate and further the Christian religion, and regain possession from the Saracens of the holy places of our Faith. Although from their original poverty called "Poor fellow Soldiers of Jesus Christ," they, in course of time, amassed great wealth, and became possessed of extensive estates in Europe, having Preceptory Houses scattered all over Christendom, owing allegiance to but one Supreme Head, and becoming so powerful as to excite the fears of the Popes as an ecclesiastical, and of kings as a military body. At length Philip, King of France, at the commencement of the 14th century, coveting their possessions, and fearing their influence, persuaded the then Pope, Clement V., to join with him in suppressing the Order, and seizing their estates, most of which Philip subsequently appropriated to his own use.

The proceedings taken against the Templars for their suppression, are matters of history. The Order was annihilated, and everywhere deprived of their property, and the members reduced to poverty. A great number were received into the Order of St. John [afterwards called Knights of Malta] on the same footing as they stood in their own Order—strong evidence that the guilt of the Templars was not substantiated. The greater part of them, however, were dispersed over all parts of the world, driven here and there, by persecution and distress, and gradually, as the members died off, or merged into other Orders, the name of Templars fell into oblivion, or was only remembered with pity for their unmerited fate. Some of them are supposed to have found refuge amongst the ancient Society of Freemasons. The Masonic tradition being, that a connection had existed before the suppression, and that when the suppression had taken place, some of the persecuted Knights sought life, liberty, and protection in the silence and secrecy of Masonry, and therein propagated the Order, which has been by the Freemasons preserved and handed down to the present day. Such is the record of the rise and fall of this once famous institution, and the popular legend and belief of its connection with Freemasonry.

Much diversity of opinion has been expressed and many conflicting statements advanced in the discussions entered into, as to the origin of the modern Order, which originally formed no part of Freemasonry, but as now constituted, is undoubtedly one of the Masonic degrees, fully recognised at the Union of the English Craft in 1813, as a distinct body, governed by its own laws and constitutions, attached to Craft Lodges and Royal Arch Chapters, having nothing mystical in its ceremonial, its members being strictly confined to Freemasons professing and practising the Christian religion.

The necessity no longer existing for which the Templar Order was originally founded, it now confines itself to inculcate the practices of Christianity, to aid and succour the distressed and destitute in the land, and war against vice, infidelity and superstition, and raise the standard of moral rectitude.

The precise date when, and by whom, it was first introduced and adopted by the English Craft, has not been clearly ascertained, there being no trace, or a very faint one, of its connection with Freemasonry in England prior to the middle of the last century, about the period when "Laurence Dermott" re-organized the York Rite, working out, it is said, the English Royal Arch from a previous system, as the completion of the original second part of the Master's degree. It is not impossible that he may also have introduced from France the Templar system where it formed part of the higher Masonic degrees, as practised in Europe, claiming to be the successors of, and a continuation of the ancient Chivalry of the Crusades, but like many other matters connected with Freemasonry, this connection has been asserted, taught, believed, and handed down from one generation to another, without any very critical examination, for notwithstanding the strong arguments, and circumstantial evidence employed, it has never been satisfactorily shown how the connection was brought about, and, unfortunately, there are no records to show or direct proof, that the present Modern or Masonic Templars are the lineal and actual descendants of the early Chivalric body. Masonic authorities have therefore, now, generally arrived at the conclusion that modern Templary is an adaptation of the mediæval Order, introduced into the Masonic Body after the establishment of the present symbolic system, the object being to complete and cement the moral code of Freemasonry with the pure teachings of Christianity, exemplified by the doctrines of the early knightly fraternity of the Templars. It is well to recollect that up to the Union of the Grand Lodges in 1813, English, or St. John's Masonry was virtually Christian, as not until that date did it avowedly become *universal*, tolerating the Christian chivalric degrees.

Some Templars, no doubt, might have learned the principles on which Masonry as now existing was founded, but it would seem more practical, that Freemasons on the Continent of Europe, who wished to introduce some novelty into the pure and simple Craft system, re-

vived, and attached the Templar Order to it, because it was not known what the Templars practised in secret, and no one could tell how much or how little of the charges against them were true, but all could see that there was a mystery, and interest about that famous body; the very circumstance of the name "Knights of the Temple of Solomon" may also have led the Masonic body to claim a direct connection.

The origin of all Masonic degrees is enveloped and shrouded in mystery, the fraternity being always averse to publicity, handing down their peculiar secrets *viva voce* , to future generations, with the same caution that the philosophers of old displayed in perpetuating their symbols and mysteries. The Templars also, like the Jesuits, never communicated their secrets to strangers, and some even were concealed from the greater part of their own members. It is, therefore, not likely the Order ceased to exist after its political suppression, but more probable that small organisations were kept up in many places, and the hope cherished that it would some day be possible to revive it. A great and extensive organisation could not utterly have lost all cohesion and died without a struggle, but it is equally unreasonable to believe that the fragments here and there, entered into any association of working men, such as that of "The Corporation of Builders, or Freemasons," then were, who could not have been expected to devote themselves to the restoration of the Templar Order, in direct opposition to the ban of the Church; even personal safety would not have been secured, and there is no proof that the Knights ever joined the German building sodalities; besides, if it had been seriously intended publicly to restore the Order, there would have been no difficulty in doing so after the Reformation; therefore no valid reason exists why they should conceal their organisation under the mask of Freemasonry. Remnants of the Order, to perpetuate the memory of their glory and wrongs, may, however, have assumed some of the higher degrees,* and formed bodies consisting of themselves alone. The A. and A. S. Rite would appear to throw some light on the matter, and I think I may adduce without any infringement on the esoteric history of the degrees some allusion to this connection.

One of these degrees, in which the numbers *eight* and *one*, are indicated by the position of the hands as a mode of recognition, would seem to refer to the eight knights who founded the Order of the Temple, and the ninth who entered with them afterwards, then again the nine Elus may also represent these founders. Another and stronger fact is shown in the degree, where the word "Libertas" occurs, which is the key to its meaning; the letters L. D. P. mean "Liberté de Penser," and the words "Shalal Gratin Abi," literally means "The Pope [Father Papa] shall restore the spoil." The Knights of the "East and West" may mean the Order of the Temple created in the East, and afterwards having Preceptorics in Europe. The word Kadosh (holy), indicates a Templar, "Haikal Kadosh," meant holy house of the Temple. In fact, see how the degrees 15th, 16th and 17th, are entitled in succession, Knights of the East or Sword.—Creation and first period of the Temple Order in Palestine.—Prince of Jerusalem,—[Knights of the Haikal Kadosh at Jerusalem] and Knights of the East and West. The re-building of the Temple may have been meant for the re-establishment hoped for of the Templar Order, other examples might be quoted intelligible to the initiated alone, and in one of the highest degrees of the Rite will be found corroborative evidence implying a common origin with Templary.

That some of these degrees bear affinity to the Templar system, and were framed on the history of the Templars is evident, being formerly in England always given under sanction of a Templar warrant, which was considered the guardian of these high degrees, until of late years when they were resigned to the A. and A. S. Rite, but the original connection with Freemasonry as an inherent part of it is a mystery, and likely still to remain so, for the Templar Order has not in its ceremonies any resemblance, even the most remote, to Craft Masonry, and is intensely *Trinitarian*. The probability is, that the connection was first entertained and brought about by individual knights joining the fraternity of Masons, and it is quite possible, when the Masonic houses and fraternities were broken up at the Reformation that some of the dispersed members, attaching themselves to the Masonic Body, concluded to perpetuate the ceremonies of the ancient Templars, preserved from the time of the persecution in the monastic establishments, in which many of the unfortunate knights were condemned to do penance and employed in menial offices, but had been treated with consideration and sympathy, for it is difficult to believe that men of probity in the Masonic society of the last century deliberately *invented* the Templar degree, introducing it as the true Order long secretly attached to Freemasonry, unless they had strong grounds to believe that *actual* Knights of the Temple had formerly entered it for the purpose of preserving their old Order from utter extinction.

It is a mistake to suppose that the existence of the Order depends on the favour of Pope or Sovereign, or the possession of lands, as in ancient times one private knight could communicate knighthood to another. So one private Templar [after the suppression] could confer the knighthood of the Temple on another as his successor, down to the present time. This is the manner in which, to our contention, justified by our traditions that Templary came into Masonry, and has thus been preserved intact as a true, just, and lawful succession. Taking this view, I am still impressed with the belief that our modern or Masonic Templar has a right to be considered as perpetuating the chivalric Order of the Crusades, and in consequence, I have from time to time in my addresses to the Great Priory of Canada endeavoured to point out inconsistencies and

* The term "high degree" in Masonry simply means those beyond or after the Craft, which is the pre-requisite of all others. Some of them no doubt derive their origin from the "secret fraternities" that existed in the 14th, 15th and 16th centuries, and have thus been perpetuated by grafting on the Masonic system.

inaccuracies in our forms and practices, but I fear my object and meaning have in many instances been greatly misunderstood, attributing a desire on my part to advocate a total separation from Freemasonry, to admit of its assuming a more exclusive character, in accordance with its presumed chivalric origin and constitution. This is entirely a mistake, for to sever the connection to which it owes its present existence would take away its claim to be considered as legally perpetuating the Order of the Crusades. The attempt was made some years back by the Scottish branch, but utterly failed, and they were obliged to resume the Masonic qualification. My whole object has been to endeavour to point out the anomalies of the present system, and, if possible, prevent the farther perpetuation of errors palpable to the historic student. Admitting that the modern or Masonic Templar Order is but an imitation of the old Knightly Fraternity, there surely can be no question that it should be historically correct, and as nearly as possible follow the original in preference to mere fancy ceremonial inventions.

A re-organisation of the Order in England, changing the names and title to that of the original nomenclature of the ancient Templars, with a careful revision of the statutes, took place in 1873, the object being to unite and place all the different sections in the British dominions under the Grand Mastership of I.L.R.H. the Prince of Wales, adopting a common code of laws and ceremonies, dividing the Order into Nationalities, or Great Priorities, each being governed by a Great Prior, these Great Priorities making their own laws. The affairs of the whole Order being managed and regulated by a body termed the "Convent General," composed of the Great Priorities sitting in common, presided over by the Grand Master, who has also a Council especially constituted under statutes, so that he may be advised by a body in which all the nationalities are equally represented. This federal scheme of organisation, following the practice of the early Order, originated with the learned and zealous (then Grand Chancellor) Sir Patrick Colquhoun, M.A., Q.C., LL.D., late Chief Justice of the Ionian Islands, ably supported in skilfully carrying it into effect by the highly esteemed and well-known Masonic authority, the Hon. Judge FitzHenry Townshend, Q.C., LL.D., of the High Court of Admiralty, Dublin—Grand Commander Sup. Grand Council 33° for Ireland, &c., based on the original and existing principle that the Order, having a chivalric origin, was not in itself Masonic, but had a Masonic basis and qualification, requiring that its members could only be taken from the Masonic fraternity. The intention was also to form a cosmopolitan chivalric body, regulated by the customs and usages of the present century, having but one Grand Master, as of old, under whom different nationalities divided into Langues or Tongues could assemble without any interference with their individual political allegiance.

It was confidently hoped and looked forward to, that this admirable organization, clearing away much of the unsatisfactory and incorrect practices of the modern system, would raise the Order to a more conspicuous and independent sphere of usefulness, uniting the different branches into one powerful and influential Christian confraternity, but this desirable result does not seem likely to be attained, and the time and labour bestowed by the erudite framers of the system are thus thrown away.

A majority of the English nationality, principally from Lancashire and West Yorkshire, being dissatisfied with the changes lately introduced, as in their opinion tending to separate the Order from Freemasonry, have ignored the federation and Articles of Convention which they are endeavouring to set aside, and resume their former anomalous position without reference to the wishes or opinions of the sister Great Priorities, or to the advantages held out by a uniform system, and have also objected to adopt one of the most important changes contemplated, viz.: the revival of the ritual in use; for this end a Ritual Commission had been appointed, who, after some years' careful consideration of the subject, submitted their report to Convent General in October 1876 [published in the Proceedings of the Great Priory of Canada last year], which commends itself, being a full exposition of the views taken by the Commissioners. The ritual recommended by them appears to me all that can be desired, and should be adopted intact, even if it is in parts objectionable, or imperfect, it would be unwise for the Order to have one ritual for England and Ireland and another for Canada. It has also the strong recommendation of assimilating with the Scottish ceremony, many years in use, and although Scotland has not joined the Union it would insure uniformity in all the branches under British rule.

The necessity for a revision of the ceremony of a reception may not have been generally entertained; it arose from the changes that have taken place from time to time since the introduction of the Order into English Freemasonry, and we find by reference to Masonic records that it was first conferred as an *honorary order*, given either before or after the Royal Arch, evidently with a very short ceremony, mention being made of the recipient receiving other degrees at the same meeting.

(To be continued.)

COMMITTEE MEETING OF THE GIRLS' SCHOOL.

THE General Committee of the Royal Masonic Institution for Girls met on Thursday, at Freemasons' Hall. There were present—Bros. Col. Creton (in the chair), R. B. Webster, A. H. Tattershall, H. A. Dubois, E. Letchworth, Col. James E. Peters, Henry Veau, James Moon, C. F. Matier, Thomas Cubitt, Herbert Dicketts, H. Massey, and F. R. W. Hedges (Secretary). One petition was received. The Committee resolved to invest £1500. The Audit Committee recommended the investment of £2000, but Col. Creton informed the brethren that it would be necessary to build a boundary wall at the Institution, in place of the present wooden fence, which was now worn out, and it would be prudent to retain sufficient funds to defray the cost. The Committee then adjourned.

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, 2nd AUGUST.

Prov. GRAND CHAPTER MIDDLESEX, Grammar School, Enfield Town, at 4 p.m.
General Committee Boys' School, Freemasons' Hall, at 4.
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
149—Peace, Private Rooms, Meltham.
308—Prince George, Private Rooms, Bottoms, Eastwood.
1223—Amherst, King's Arms Hotel, Westerham, Kent.
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester.

MONDAY, 4th AUGUST.

37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors.
133—Harmony, Ship Hotel, Faversham.
151—Unanimity, Masonic Hall, Zetland-street, Wakefield.
156—Harmony, Hayshe Masonic Temple, Plymouth.
302—Hope, New Masonic Hall, Darley-street, Bradford.
307—Prince Frederick, White Horse Hotel, Hebden Bridge.
381—Harmony and Industry, Smalley's Hotel, Market-street, Over Darwen.
431—St. George, Masonic Hall, Norfolk-street, N. Shields.
482—St. James, New Inn, Handsworth, Staffordshire.
597—St. Cybil, Town Hall, Holyhead.
651—Brecknock, Castle Hotel, Brecon.
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction.)
827—St. John, Masonic Temple, Halifax-road, Dewsbury.
850—St. Oswald, Assembly Room, Ashbourne, Derbyshire.
1015—Stamford, Town Hall, Altrincham, Cheshire.
1050—Gundulph, King's Head Hotel, Rochester.
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks.
1180—Forward, Masonic Rooms, New Hall-street, Birmingham.
1211—Goderich, Masonic Hall, Gt. George-street, Leeds.
1230—Wentworth, Freemasons' Hall, Sheffield.
1264—Neptune, Masonic Hall, Liverpool.
1302—Do Warren, Masonic Hall, White Swan Hotel, Halifax.
1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool.
1419—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction.)
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington.
1573—Caradoc, Masonic Hall, Caer-street, Swansea.
1578—Merlin, New Inn Hotel, Pontypridd, South Wales.
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle.
1798—Zion, Rutine Town Hall, Manchester.
R. A. 380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds.
R. C.—Skelmersdale, Masonic Hall, Liverpool.

TUESDAY, 5th AUGUST.

Colonial Board, Freemasons' Hall, at 4.
65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7. (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction.)
141—Faith, 2 Westminster-chambers, Victoria-street, S.W., at 8. (Instruction.)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
554—Yarborough, Green Dragon, Stepney. (Instruction.)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8. (Instruction.)
1319—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction.)
1360—Royal Arthur, Prince's Head, Battersea Park, at 8. (Instruction.)
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8. (Instruction.)
1471—Islington, Three Bucks, 23 Gresham-street, E.C., at 7. (Instruction.)
1507—Metropolitan, 269 Pentonville-road. (Instruction.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8. (Inst.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30. (Inst.)
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction.)
70—St. John, Hayshe Masonic Temple, Plymouth.
103—Beaufort, Freemasons' Hall, Bristol.
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham.
126—Silent Temple, Cross Keys Inn, Burnley.
153—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness.
178—Antiquity, Royal Hotel, Wigan.
226—Benevolence, Red Lion Hotel, Littleborough.
241—Merchants, Masonic Hall, Liverpool, at 6.30. (Instruction.)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon.
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley.
393—St. David, Freemasons' Hall, The Parade, Berwick-on-Tweed.
448—St. James, Freemasons' Hall, St. John's-place, Halifax.
510—St. Martin, Masonic Hall, Liskeard.
555—Temple, Town Hall, Folkestone.
673—St. John, Masonic Hall, Liverpool.
731—Londesborough, Masonic Hall, Bridlington Quay.
804—Carnarvon, Masonic Hall, Havant.
847—Fortescue, Manor House, Honiton, Devon.
928—Friendship, Masonic Hall, Petersfield, Hampshire.
948—St. Barnabas, Masonic Room, Inslade, Leighton Buzzard.
960—Eute, Masonic Hall, 9 Working-street, Cardiff.
1002—Skiddaw, Lodge Room, Market-place, Cockermouth.
1134—Newall, Freemasons' Hall, Salford.
1244—Marwood, Freemasons' Hall, Redcar.
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.
1437—Boothle, 136 Berry-street, Boothle, at 6. (Instruction.)
1537—St. Giles, Royal Oak Hotel, Cheadle.
R. A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
R. A. 296—Loyalty, Freemasons' Hall, Surrey-street, Sheffield.
R. A. 781—Wellington, Public Rooms, Park-street, Deal.
M. M. 161—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool.

WEDNESDAY, 6th AUGUST.

Grand Chapter, Freemasons' Hall, at 7.
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)
228—United Strength, Hope and Anchor, Crown-lane-rd., Camden-town, S. (Inst.)
638—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 Coutts, 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.)
1553—Duke of Connaught, Class Room, Sutherland Chapel, Walworth, at 8. (Inst.)
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction.)
74—Athol, Masonic Hall, Severn-street, Birmingham.
81—Doric, Private Room, Woodbridge, Suffolk.
210—Duke of Athol, Bowling Green Hotel, Denton.
274—Tranquillity, Bear's Head Inn, Newchurch, near Manchester.
290—Huddersfield, Masonic Hall, South Parade, Huddersfield.
298—Harmony, Masonic Rooms, Ann-street, Rochdale.
326—Moir, Freemasons' Hall, Park-street, Bristol.
327—Wigton St. John, Lion and Lamb, Wigton.
363—Keystone, New Inn, Whitworth.

406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne.
417—Faith and Unanimity, Masonic Hall, Dorchester.
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction.)
625—Devonshire, Norfolk Hotel, Glossop.
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction.)
678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.
750—Friendship, Freemasons' Hall, Railway-street, Cleckheaton.
972—St. Augustine, Masonic Hall, Canterbury. (Instruction.)
992—St. Thomas, Griffin Hotel, Lower Broughton.

1013—Royal Victoria, Masonic Hall, Liverpool.
1037—Portland, Portland Hall, Portland. (Instruction.)
1063—Malling Abbey, Bear Inn, West Malling, Kent.
1085—Hartington, Masonic Hall, Gower-street, Derby. (Instruction.)
1091—Erme, Erme House, Ivybridge, Devon.
1167—Alwark, Masonic Hall, Clayport-street, Alwark.
1200—Cinque Ports, Bell Hotel, Sandwich.
1274—Earl of Durham, Freemasons' Hall, Chester-la-Street.
1323—Talbot, Masonic Rooms, Wind-street, Swansea.
1335—Lindsay, 20 King-street, Wigan.
1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire.
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.
1403—West Lancashire, Commercial Hotel, Ormskirk.
1431—St. Alphege, George Hotel, Solihull.
1511—Alexandra, Masonic Hall, Hornsea, at 7. (Instruction.)
1549—Abercorn, Abercorn Hotel, Great Stanmore.
1620—Marlborough, Derby Hall, Tue Brook, Liverpool.
R. A. 86—Lebanon, Masonic Hall, Prescot.
R. A. 126—Nativity, Cross Keys Inn, Burnley.
R. A. 221—St. John, Commercial Hotel, Town Hall Square, Bolton.
R. A. 304—Philanthropic, Masonic Hall, Gt. George-street, Leeds.
R. A. 387—Moravian, Masonic Hall, Shipley.
M. M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness.

THURSDAY, 7th AUGUST.

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.)
742—Crystal Palace, Crystal Palace, Sydenham.
751—High Cross, Coach and Horses, Lower Tottenham, at 8. (Instruction.)
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (Inst.)
R. A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
M. M.—Duke of Connaught, Havelock, Albion-road, Dalston, at 8.30. (Inst.)
21—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle, 7.30. (Inst.)
125—Lennox, Freemasons' Hall, Richmond, Yorkshire.
215—Commerce, Commercial Hotel, Haslingden.
249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction.)
260—Naphthali, Masonic Hall, Market-place, Heywood.
260—Fidelity, White Bull Hotel, Blackburn.
280—Fidelity, Masonic Hall, Carlton-hill, Leeds.
291—Constitutional, Assembly Rooms, Beverley, Yorks.
295—Combe-mere Union, Macclesfield Arms, Macclesfield.
300—Minerva, Pitt and Nelson, Ashton-under-Lyne.
317—Affability, Freemasons' Hall, Cooper-street, Manchester.
419—St. Peter, Star and Garter Hotel, Wolverhampton.
446—Benevolent, Town Hall, Wells, Somersetshire.
509—Tees, Freemasons' Hall, Stockton, Durham.
637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby.
971—Trinfalgar, Private Room, Commercial-street, Batley.
974—Pentalpha, New Masonic Hall, Darley-street, Bradford.
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Inst.)
1231—Savile, Royal Hotel, Eland.
1282—Archohne, Foresters' Hall, Brigg, Lincolnshire.
1281—Brent, Globe Hotel, Topsham, Devonshire.
1301—Olive Union, Masonic Hall, Horncastle, Lincolnshire.
1384—Equity, Alford Chambers, Widnes.
1500—Walpole, Bell Hotel, Norwich.
1504—Red Rose of Lancaster, Starkies Arms Hotel, Padliham, near Burnley.
1514—Thornhill, Deana House, Lindley, Huddersfield.
1515—Friendly, King's Head Hotel, Barnsley.
R. A. 307—Good Intent, White Horse Hotel, Hebden Bridge.
R. A. 347—Confidence, Private Rooms, Commercial Inn, Uppermill.
R. A. 581—Rectitude, Corporation Hotel, Tipping-street, Ardwick, Manchester.
R. A. 758—Bridge-water, Masonic Hall, Runcorn, Cheshire.
M. M. 53—Britannia, Freemasons' Hall, Sheffield.

FRIDAY, 8th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8. (Instruction.)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
766—William Preston, Feathers Tavern, Up. George-st., Edgware-rd. S. (Inst.)
902—Burgoyne, Red Cap, Camden Town, at 8. (Instruction.)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction.)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7. (Instruction.)
1158—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. (Inst.)
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's-st.-rd., at 8. (Inst.)
36—Glamorgan, Freemasons' Hall, Arcade, St. Mary-street, Cardiff.
453—Aire and Calder, Private Rooms, Ouse-street, Goole.
526—Conour, Star and Garter Hotel, Wolverhampton.
662—Dartmouth, Dartmouth Hotel, West Bromwich.
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction.)
1102—Mirfield, Assembly-room, Easthorpe, Mirfield.
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7.
R. A. 406—De Sussex, Masonic Hall, Maple-street, Newcastle.
K. T.—Hope, Freemasons' Hall, Fitzwilliam-street, Huddersfield.

SATURDAY, 9th AUGUST.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7.
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
R. A. 1185—Lewis, King's Arms Hotel, Wood Green.
615—St. John and St. Paul, Pier Hotel, Erith, Kent.
1637—Unity, Abercorn Hotel, Gt. Stanmore, Middlesex.

NOTICES OF MEETINGS.

Egyptian Lodge of Instruction, No. 27.—This Lodge held its usual weekly meeting at Bro. Maidwell's, the Hercules Tavern, 119 Leadenhall-street, E.C., on Thursday, 31st July. Present—Bros. L. Norden W.M., Woodward S.W., Forss J.W., Maidwell S.D., Moses J.D., Coton I.G., Norden Hon. Sec., Valentine, Fowler, and other brethren. The Lodge was opened in usual form. The ceremony of passing was rehearsed, Bro. Fowler candi-

date. The Lodge was resumed, and the ceremony of initiation was rehearsed, Bro. Caton acting as candidate. The first and second sections of the first lecture were worked by Bro. Moss, assisted by the brethren. Bro. Fowler 1728 was duly elected a member of this Lodge of Instruction. Bro. Woodward was appointed W.M. for ensuing week. The Lodge was then closed.

St. Michael's Lodge of Instruction, No. 211.—The meeting on Thursday, at the George Tavern, Australian-avenue, Barbican, was presided over by the W.M. of the mother Lodge, Bro. Alfred Withers, who was supported by his Officers and members of the Lodge. After due observance of preliminaries, some sections were worked, and the brethren proceeded to ballot for two Life Subscriberships in the Masonic Charities. The first of these fell to the Lodge of Instruction; and the second, to Bro. Charles Hubbard W.M. of the Lily Lodge of Richmond. A vote of thanks was passed to Bro. P.M. John Laver, who presided over this portion of the evening's proceedings. We regret to say there was but a poor attendance.

Zetland Chapter, No. 236.—A meeting of this Chapter (attached to the York Lodge, No. 236) was held on Wednesday evening. Present—Comps. Sir James Meek Kt. M.E.Z., Hon. W. T. Orde-Powlett H., G. Balmford J., R. W. Hollon P.Z., W. Lawton P.Z., J. Todd P.Z., Middleton P.Z., A. Buckle P.S., J. G. Turner S.E., J. M. Meek S.N., T. B. Whythead, T. M. Richey, T. S. Camidge, J. Blenkin, J. Hollins, &c. The business consisted in the exaltation of two candidates, which was performed by the M.E.Z.; the mystical lecture being delivered by Comp. J. Todd P.Z. The members afterwards met at an excellent supper, at the close of which the usual Loyal and Masonic toasts were duly honoured. A handsome plate of the Installation of the Prince of Wales as Grand Master, presented to the York Lodge, by Bro. Middleton, was much admired.

Royal Alfred Lodge, No. 780.—The brethren of this Lodge met in goodly numbers on Friday, 25th ult., at the Star and Garter, Kew Bridge. The Lodge was opened at two o'clock by Bro. Charles F. May, supported by Bros. W. Gomm S.W., B. Blasby J.W., Walter Goss P.M. Treasurer, W. Hilton P.M. Secretary, and the other Officers of the Lodge. The following Past Masters likewise were present—W. Hale, J. Chambers Roe, Thomas Brown, W. Gardiner, G. A. Littlewood, H. Potter, &c. Visitors—H. J. Dean J.D. 45, W. E. Haycock P.M., John Murch D.C. 27, J. Holloway 749, W. W. Morgan Sec. 211, E. Woodbridge 1612, J. H. Lee 1196, James Squires P.M. 3, S. J. Vaughan 193, E. Gladstone Phoenix, Fisher P.M. 831. After preliminaries had been observed, Bros. Alfred T. Secker and George Cumbers were raised, and Bros. George David Jones and Charles Edward Botley were passed. The ballot was taken for three candidates for our mysteries, and was declared favourable in each case. The three gentlemen were Messrs. William Pollok Meaden, Jonas Hole, and John Brill. The two latter were in attendance, and took their introductory step in Freemasonry. The election of Worshipful Master for the ensuing year was the next business that claimed the attention of the members. The result was in favour of the S.W.'s advancement, and Bro. Gomm received the congratulations of the brethren. Bro. Walter Goss P.M. was re-elected Treasurer, and Bro. John Gilbert (Prov. G.T. Middlesex) was re-elected Tyler. A discussion of a somewhat lengthy nature then took place on home matters, and the appointment of auditors was made, after which Lodge was closed. An opportunity was now afforded the new proprietor of the Star and Garter—Bro. John Brill—to display his abilities as caterer, and in justice we are bound to state he fully realised all that had been expected of him. The banquet was capitally served, and unqualified satisfaction was expressed by all who partook of it. On the removal of the cloth, Bro. May proceeded with the toast list; we regret, however, to be compelled to state the members did not extend to their Worshipful Master that obedience and courtesy he has a right to demand. The seeds of dissension so freely scattered during the discussion that had taken place in the Lodge had fallen on prolific soil, and now, in far too many places, seemed ready to burst forth. Consequently, the sound of the gavel calling to order was more frequent than desirable to those who desired that harmony should be maintained. We deeply regret this; it will be acceded by all that Bro. C. F. May has studied the welfare of his Lodge most assiduously, and hitherto his year of office has passed off most pleasantly. We trust ere the members meet again the evils that have caused this dissension will be remedied. During the evening Bro. May announced his intention to serve as Steward at the Festival of the Royal Masonic Institution for Boys, to be held in 1880, and a respected brother of the Lodge intimated that his name might be placed on Bro. May's list for £10 10s.

Dalhousie Lodge of Instruction, No. 860.—At the Sisters' Tavern, Pownall-road, Dalston, on Tuesday, Bros. Dallas W.M., Forss S.W., Clark J.W., C. Lorkin S.D., Moss J.D., Smyth I.G., Christian Sec., Smyth Treas., Brasted acting Preceptor; Bros. Christian, Quay, Greenwood, &c. The Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The W.M. announced that the ceremony of passing would be rehearsed, whereupon Bro. Quay answered the questions and was entrusted. The W.M. opened the Lodge in the second, and Bro. Quay was passed to the degree of Fellow Craft. Bro. Moss worked the first and second sections of the lecture, assisted by the brethren. The Lodge was closed to the first, and nothing further offering for the good of Freemasonry, the Lodge was closed.

Montefiore Lodge, No. 1017.—An emergency meeting was held on Thursday, 21st ult., at the Masonic Hall, Cafe Royal,

Air-street, Regent-street. There were present Bros. J. Lazarus W.M., L. J. Solomon S.W., W. H. Brall J.W., L. Jacobs Treas., E. P. Albert P.G.P. Sec., M. Levy J.D., J. Dyer I.G., Mann D.C.; Bros. E. Moses, C. Camoyans, Benjamin, L. A. Lazarus, H. Chandler, Lappert Leverton, Hochfield, &c. Lodge was opened, and the ballot was taken for the admission of Mr. P. Lombery, of Sierra Leone. The result was unanimous in his favour, and he was duly initiated into the Order by the W.M., who performed his duty in a very perfect manner. Bro. L. A. Lazarus (a son of the W.M.) answered the usual questions in a satisfactory manner, and was passed to the degree of Fellow Craft. The Lodge was then closed until October. The brethren adjourned to light refreshments and separated early. The following brethren were visitors:—Bros. M. P. Tench 511, B. Lyons W.M. 1227, A. Davis 188, Burrell 1310, and H. M. Levy P.M. 188.

Royal Standard Lodge of Instruction, No. 1298.—A meeting was held on Friday, 25th July, at the Alwyno Castle, Canonbury. Present—Bros. Pennefather W.M., G. H. Stephens S.W., H. J. Lardner J.W., J. Eldridge Treas., J. G. Chant Sec. *pro tem*, D. Moss S.D., W. Butt J.D., Beattie I.G. The Fifteen Sections were worked by the brethren of the West Smithfield Lodge, No. 1623, as follows:—1, R. Greenwood 1623; 2, Thos. Butt J.W. 907; 3, Davison P.M. 299; 4, Davis J.D. 879; 5, D. Moss 1275; 6, H. J. Lardner J.W. 1745; 7, G. H. Stephens W.S. 1623; 8, Hallam S.W. 1349; 9, D. Moss 1275; 10, Davison P.M. 299; 11, W. B. Kidder P.M. 12; 12, W. Butt 1623; 13, E. Mallett P.M. 141; 14, T. Mc. Butt I.G. 1623; 15, J. C. Perkins S.W. 795. A cordial vote of thanks was carried unanimously to the W.M. and brethren for their excellent working, and the Lodge was closed in ancient form with solemn prayer.

Friars Lodge of Instruction, No. 1349.—On Tuesday last Bro. W. Wallington P.M. 780, and Preceptor of the Dalhousie Lodge of Instruction, in fulfilment of the promise he had made, attended to rehearse the ceremony of installation. Accordingly Bro. Pavitt's cosy little room was well filled, and the attention paid to the ceremony by his old pupils and the other members of this Lodge of Instruction must have been eminently gratifying to Bro. Wallington. The chair was taken at 7.30 by Bro. Pavitt, who was supported by Bros. Smith S.W., Barker J.W., W. Musto P.M. Preceptor, E. T. Worsley Secretary, Spencer S.D., Johnson J.D., Roberts I.G.; Bros. Ellis, Glasspool, Norman, Wyman 1614, Still 1076, Power, Morgan, Ellis 860, Watkins, &c. The Lodge opened in due form, and the minutes were read and confirmed. Bro. Glasspool having answered the questions, the Lodge opened in the second degree, and the ceremony of passing was rehearsed. Bro. Wallington now took the chair, and Bro. Musto, as D. of C., introduced Bro. Worsley as W.M. elect, and Bro. Wallington proceeded with the ceremony. The excellence of Bro. Wallington's delivery of the various ceremonies of Craft Masonry has long been recognised, and on this occasion he well sustained his reputation. Bro. Worsley went through the formal initiation of Officers, and then the Installing Master gave the several addresses. Some of the sections of the second lecture were then worked by Bro. Worsley and the brethren, Bro. Musto dictating the answers. On the motion of Bro. Musto, a cordial vote of thanks was passed to Bro. Wallington for his services, and the degree of hon. membership was conferred upon him. After this mark of recognition had been suitably acknowledged, Bros. Wyman 1614 and Still 1076 were elected members. Bro. Worsley was appointed to preside at next meeting, and Lodge was closed. Several of the brethren remained for half an hour, and spent the time in social converse.

Sir Hugh Myddelton Lodge, No. 1,602.—An ordinary meeting of the brethren of this Lodge was held on Friday last, 25th July, at the Agricultural Hall, Islington, and, despite the words at the tail of the summons, "No Banquet," which were underlined, each officer was at his respective post in time to assist at the opening of the Lodge, as well as a large number of brethren and visitors, among the latter being Hugh Hunter W.M. 776 Antrim, Ireland, R. Percy W.M. 288, W. G. Kent J.W. 1297, E. W. Brassie W.M. 1471, W. G. Hunter W.M. 228, and J. Crosbie. The business consisted of initiating F. F. Ernest Heyse, passing Bros. C. Gwyn, P. J. S. Taylor, and G. W. Foster, and raising Bro. T. C. Duncan, each ceremony being performed by Bro. A. F. Rowley the W.M., Bro. Thomas officiated as Organist. The Lodge expressed its gratitude for the safe delivery of Bro. Percy, the Preceptor of the Lodge of Instruction, from a severe illness and restoration to health. This was ordered to be inscribed on vellum and presented to that brother.

Eboracum Lodge, No. 1611.—An emergency meeting of this Lodge was held on Monday, at York. In the unavoidable absence of the W.M. Bro. J. S. Cumberland, the I.P.M. Bro. T. R. Whythead occupied the chair. There were also present Bros. C. G. Padel S.W., W. P. Husband as J.W., T. Humphries assist. Sec., M. Millington S.D., T. D. Smith J.D., G. Simpson M.C., A. T. B. Turner Assist. M.C., G. H. Simpson Org., P. Pearson Tyler, T. Hill Steward; Bros. Atkinson, Dyson, York and others. The following Visitors were also present—Bros. Major T. B. Shaw-Hellier P.M., Capt. L. Murphy and H. E. Whythead. The business consisted in passing Bro. Oldfield to the second degree, which having been accomplished, the Lodge was lowered, and a Lodge of Instruction formed, the chair being occupied by Bro. Padel, who appointed his Officers, and worked the second degree with great excellence. During the after proceedings Bros. O. Marshall, Capt. Murphy, P. Pearson and other brethren enlivened the evening by singing. The S.W. proposed the health of the absent W.M., which was warmly accepted.

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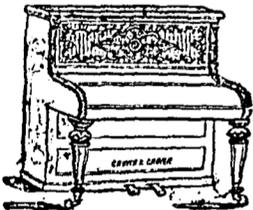
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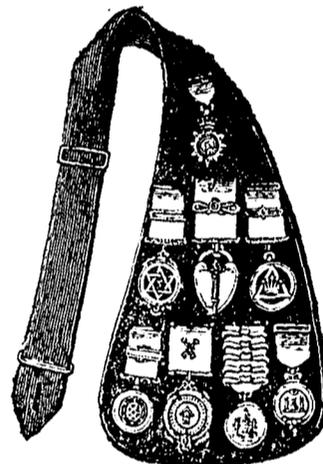
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