

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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INDIVIDUAL EXERTION.

AMONG the greatest events of the world's history there are few that can be disassociated with the memory of an individual, around whom the whole interest seems to concentrate, and who in himself appears to have performed the task, merely using outside means in order the more readily to give effect to his ideas. Whether it be an invention, a discovery, a stratagem, or any other important undertaking, there is always traceable the master mind, which, by the slightest exercise of its power, is able to impede or advance the work in hand. If we inquire into the character of the men who thus rule, we find they are possessed of a quiet, calm disposition, and of a resolute and persistent nature; they are of the class who never allow the prospect of failure to retard them, and if in the course of their proceedings they find themselves stopped by unforeseen difficulties, they are aroused to increased efforts which in most cases overcome the obstacle. It is to these men we owe the majority of the great institutions and improvements that have from time to time grown up in our midst, and to similar individuals we look for further development of the gifts of nature or the advancement of civilization. These remarks apply with equal force to the Masonic Brotherhood in its various phases, the rise and development of which can be traced, as it were, to the efforts of a few prominent members—men who devote their minds and energies to the cause, and who are undismayed at any difficulty that may present itself. It may be the foundation of a Lodge, the concentration of a Province, the inauguration or the advancement of a new idea in the cause of charity that calls forth the exertion, but each scheme is entered upon with fixed determination, and most meet the success that is aimed at; indeed, the bulk of the failures that do occur are traceable to the death or withdrawal of the master mind before the work had taken root firmly enough to withstand the blasts of prejudice. On these occasions it frequently occurs that the ideas of the promoters prove so extensive that no one can be found with sufficient courage to continue the work; or the foundation laid may have been so slight that the first heavy pressure of adverse circumstances brings the structure to the ground. The danger of insufficient foundation is so frequently brought under our notice that it may seem somewhat out of place to mention it here, still, warnings cannot be repeated too often, nor can advice ever be too abundant.

Thus we realise that a new undertaking should never be entered upon until its promoters are in possession of a thoroughly firm and sound foundation to build upon, and have an ample supply of material at their command to continue the work when once it has been started. Even with these important accessories it must be borne in mind that it is unwise at any stage to discontinue active exertions; human institutions if left unaided must fall, with a little assistance they will maintain their position, while if any advancement is contemplated, strenuous and continued assistance will be needed. Our exertions, as well as the labours of those who in years to come may undertake the carrying on of the project, may be considerably lessened if precautions are taken at the outset to provide a firm basis for every advance that is made, which in case a misfortune does occur will be found to render material aid in remedying the mishap. Hence it is we devote so much time to the arrangement of what may be considered by some as mere trifles, but which afterwards prove to

have been the most important features of the whole superstructure.

Glancing at the more recent advances that have taken place in Freemasonry there are several which stand prominently forward in support of this theory, and perhaps the most successful among the number are those which still enjoy the assistance and counsel of the brethren who played a prominent part in their establishment, and who exhibit with pleasure the pride they feel in the success of their undertaking. It would be invidious for us to award the palm of perfection to any one of these brethren in particular, as it is difficult for us to form any general opinion of the obstacles that had to be surmounted by each, or to learn what amount of outside aid or opposition they experienced. If, however, we confine our remarks to a class or to one section of the brotherhood, it is no very difficult task to point to a brother who, though he may not be the first in the order of merit, may yet prove what can be done by individual exertion, and serve as a pattern to any who may contemplate similar measures to those he has brought to a successful issue. The great addition to the roll of our Lodges during the past few years, and the consequent vast increase in the number of those initiated into Freemasonry is one of the greatest advances we can boast of, and we may therefore take this fact as the basis of our remarks, and inquire how such increases have been brought about? As regards the new Lodges in the home district, or other large centres which have possessed a Lodge for years past, the advance may simply be regarded as the natural effect of the increase of population, but when we hear of a new Lodge being planted in some far off corner of the world, outside the influence of its nearest neighbour, it is there we look for the effect of individual exertion, and there we expect to find that success is, in a great measure, due to the working of a master mind. The present condition of Freemasonry in North Africa will serve as an example. There, we think, the success that has resulted from a very short period of labour is mainly due to the skill of one man, and his ability to direct the exertions of his friends into one channel. The first English official notice of the dawn of Masonic light in the northern part of the Continent of Africa appears in the agenda paper of Grand Lodge for the September meeting of 1877, where it is recorded that a warrant had been granted for the Lodge of Ancient Carthage No. 1717, a number corresponding to that of the year which witnessed the revival of our present Masonic system, and peculiarly appropriate in its connection with this Lodge, which, if not exactly a revival, has certainly proved itself to have been the precursor of great Masonic activity. The warrant was granted in answer to the prayer of nine worthy brethren who were resident in Tunis, among the number being Bro. A. M. Broadley, who was chosen as the first Master, and in due course was installed in that position on the 3rd October 1877. Six months later we recorded the fact that the Lodge had secured a membership of fifty brethren, twenty-eight of whom looked to it as their Masonic mother. Various other particulars of a personal nature were supplied at this time, and we refer the reader to our issue of 25th May 1878 should he care to become better acquainted with the inner working of the Lodge. From its peculiar position, this Lodge may be regarded as a most perfect illustration of the universality of Freemasonry, embracing as it does almost every creed and sect amongst its members. Even at the early date of its history to which we have already referred, we are told that "Moor and Maltese, Frenchman and German, Italian,

Spaniard and Greek, were here to be found working together in Masonic unity with the English brethren; whilst Hebrew and Mussulman, Roman Catholic, Protestant and Greek sank all differences of creed, and tried to square and regulate their every action by the implements of the Craft." On the 22nd of the June following an official visit was made by the D.G.M. of Malta, accompanied by several of the District Grand Officers. When it is remembered that this visit entailed a sea voyage of about 500 miles, it may be imagined with what pleasure the members of the new Lodge welcomed their guests. A meeting of the Lodge was held on the 24th June, at which several distinguished visitors were present, all of whom united with the D.G.M. in wishing "Prosperity to the Lodge of Ancient Carthage." The following day witnessed the inauguration of the Kingston Mark Lodge, No. 222, and the next the opening of the Ancient Carthage Royal Arch Chapter, a warrant for which was granted by the English governing body at the May meeting, although the Lodge to which it was attached had only then been in existence six months. We think the authorities have no cause to regret their departure from the usual course in recognising the Tunis Companions thus early. A fraternal visit to the Italian Lodge which had recently been established brought the round of Masonic duties to a close on the Thursday, and the Friday was occupied by the Tunis brethren in accompanying their visitors as far on the homeward journey as travelling arrangements would permit. Thus ended a week of Masonic work, the pleasurable memories of which must remain in the minds of all who took part in them, and there was laid a Masonic foundation which we hope will never be upset. At the September meeting of the Lodge Brother Broadley was re-elected to the post of Master, and thus he had an opportunity of continuing his exertions in the cause of Freemasonry. At his re-installation in October it was stated that the income of the Lodge for the first twelve months of its existence had been nearly £300, and when at the meeting in June of the present year, which was the last of the session, Bro. Broadley had an opportunity of addressing the brethren, he reviewed the work that had been accomplished during his two years of office. He had, he said, initiated 87 candidates, passed 72, and raised 65, while 26 foreign brethren had in the same space of time been enrolled on the list of members. He then proceeded to detail the financial position of the Lodge. It was in possession of a Hall, well furnished and replete with many comforts, they had published their bye-laws both in English and Italian, and had also issued in the latter language a translation of the bulk of the English Book of Constitutions. (This work has proved of great service to the Italian members of the Craft, and is at the present time being reproduced in the official Italian Masonic journal). Considerable progress had likewise been made by a committee appointed with a view to prepare an Arabic translation. But the point that strikes us as the most prominent is the way in which the funds of the Lodge have been dispensed. Relief has been afforded in many instances to needy brethren, and yet the members have been enabled to contribute liberally to the English Charities, while Bro. Broadley expresses a hope that a Masonic School and a Hospital will before long rise to prove that Freemasonry in Tunis is something more than a name. We shall be gratified to hear of such being established, and have no fear but that we shall be called upon to record the fact at no very distant date. For a Lodge to be able to announce, after fifteen months working, that only 15s of its funds had been spent in refreshment, is sufficient to justify a sanguine expectation that anything its members may contemplate will be carried out.

At the usual half-yearly meeting of the District Grand Lodge of Malta, held in April last, the labours of Bro. Broadley were recognised in a substantial manner; he was appointed to the position of Deputy District Grand Master. While on his visit to Malta our brother was installed as M.W.S. of the Rose of Sharon Rose Croix Chapter, and in acknowledging this compliment Bro. Broadley gave further evidence of his zeal in the cause by stating that he should endeavour to attend each of the meetings of the Chapter while it was under his rule, although—as we have before pointed out—a journey of 500 miles was entailed each time. Later on, we hear of Bro. Broadley receiving his appointment as Grand Mark Master of the Province of Tunis and Malta, and among his first acts in this new position is the warranting of the

Broadley Lodge No. 248, which it is to be hoped will be the means of handing his name down to posterity. The last item that has to be chronicled in connection with this spread of Freemasonry is that recorded on another page—the consecration of the William Kingston Lodge, at Galletta, which has been formed as an adjunct to the Ancient Carthage Lodge.

Reviewing the position of the Ancient Carthage Lodge at the close of its second session, Bro. Broadley gives us particulars which prove that he had secured ample material before he undertook the work, and the present position of the various Masonic bodies which have followed the establishment of this Lodge point to the solidity of the foundation that was laid.

We trust that this outline of what may be accomplished by individual exertion will stimulate those who may lately have flagged in their labours in the cause of Freemasonry, and that they and others will bear in mind that the secret of the success that has attended the efforts of Brother Broadley and his coadjutors is traceable to the care and attention those brethren have bestowed on minor details. Few men may have such opportunities as has had Bro. Broadley, and fewer still the ability to carry out the work; but all may copy his zeal and emulate his love for what he undertakes.

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

(Continued from page 51.)

THE GREAT FREE MASONIC SCHISM.

A.—CONCERNING THE FREE MASONIC FAITH.

"THE sun goes round the earth," said the Inquisition, so likewise said Galileo under the tutelage of that august Institution, which would otherwise have pronounced the cabalistic word "*Atheist*," and then have soothed his erring ears with the well known dirge—

"Sister, let thy sorrows cease;
Erring brother, part in peace."

Certain false things are true things, certain *formule* are the only true *formule*, say the English Freemasons under similar tuition; else in a similar kind and gentle manner against all recreants will this word "*Atheist*" be pronounced, and with a similar object, viz.: to enforce a dogma. Nay,—tell it not in Gath,—yes, by English Freemasons has the heretics' dirge been sung—

"Erring brother, part in peace."

Thus we see that whilst one Institution lifts up its hand to strike and destroy, the other, animated by the same spirit, lifts . . . but, no matter.

"Poor thing," said my uncle Toby, pityingly, "poor thing, it was all it could."

It also shows that extremes meet, and that English Freemasonry, like ultramontaniam, has no conscience clause.

Whilst, however, we know the penalty of official unbelief in Masonic dogma, we are nowhere favoured with definitions of what Masonic belief is, although practically we feel that the greater the charlatan the better the Mason.

Victor Hugo says of his good Bishop, "Poor man, he believed all he could, and the best can do no more." I have full faith, however, and firm belief in the dictum of a well-known and distinguished brother, that "So far as I can observe, Freemasons generally take their Masonic belief as they do an invitation to a good dinner, and swallow all." A paraphrase of the words of Butler—

"That a wide conscience is all one,
And signifies the same as none."

Behold then a "*tabula rasa*," and let us write.

It may be a loose syllogism, yet the logical inference will hold water, viz.: that English Freemasonry is the door, the adytum, the facile descensus, the knock and it shall be opened, of UNBELIEF.

B.—CONCERNING THE HONOURABLE HISTORIANS, AND ALSO ON THE CHARLATANS OF FREEMASONRY.

Firstly we have to consider the authentic History which our esteemed Bro. Hughan has recently published, giving an account of all the Lodges from their commencement, about the beginning of the last century, clear, true and authentic, undertaken with a definite aim—the research of truth. There is also the work of Bro. R. F. Gould, Barrister at Law, and every Mason should possess the two kindred works of Bros. Hughan and Gould. There are one or two other historical works of value, such as Bro. Findel's, but, as a rule, all such offer evidence that any judge would indignantly order out of court, and consign the witnesses to the perjurer's cell. I have passed my professional life in sifting evidence, and in association with others engaged in the research of truth; I have seen human nature in its higher and holier, as well as in its degraded forms, but never have I seen such charlatanism, such moral degradation both in the teacher and the taught, as Free Masonic teaching, countenanced by our Masonic authorities implies.

It is not, indeed, every Freemason who is responsible for the ill,

not the highest and ornamental members, who in general have little sympathy with what the learned and noble translator of Agamemnon satirically calls "*old fashion Masonry*." It is to the Polyphemi of the Board that we chiefly owe this degradation.

"Monstr: horrend: inform: ingens, cui lumen ademptum."

Let me recommend them, should by chance an Ulysses fall under their clutches, to leave their "conscience murdered vomit," and dreading the impending gong, gobble him at once.

The anatomy of the "Monstrum affords an interesting demonstration in physiology," said Il professore, as he called attention to the specimen exhibited on the dissecting table. "We will just give a few *touches* of the scalpel, and a few minims of *chloroformed enrage*," at the sound of a Latin word our clerical friend roused himself in the E . . . I chair from his slumber and dreams of Araby the blest, and uttered his usual exclamation *et hoc genus omne*, but which he generally pronounced in a kind of sacro-comic manner, something between a "Benedicite" and an Invocation to Bacchus. "Yes," continued "Il professore," "it is most interesting to observe the action, of this 'heart' which beats in unison with 'untrnth;' trace farther the current of the fluid as the ventricle contracts, and the black lothcal fluid is diffused over the entire system. Regard also the other blood-carrying tube, which in the higher orders of animal life carries the living fluid to the lungs, to be vitalized by the influence of day and the breezes of heaven. "Here," continued Il professore, "the tube expands into gills—the gills of the scorpion, which engender their poison in darkness and dust."

Some one is responsible for that present disgraceful condition of English Freemasonry, which revolts every right thinking man by its jargon of glibly oaths, blasphemy, and lies. To put down the signs of revolt, the word is passed round, "silence,"* and to enlist for the future only those recruits from whose consciences they may fear no revolt. The public, however, is getting inquisitive, the names of many have been misused in behalf of that with which they have shown but little sympathy, and the time may not be far distant when that inquietude may find a voice.

In the reckless historical insertions countenanced by our oath-loving Boards certain names are presented to us, such as King Solomon, St. James, and St. John, but these persons present no critical points of identification with the King Solomon of Holy Writ, nor with the Blessed Apostles St. John and St. James.

Some antiquarians indeed identify the Masonic Solomon with one of the Old King Cole dynasty, so much toasted formerly by our City companies, and

"That 'tis a name some valiant knight
To all his challenges did write."

This probability is also increased by his evident desire to attire all his followers and henchmen in City clothing, and from the fact of this Masonic Solomon having ordered "*white aprons and gloves all round*."

"For that's the reason so they say
We aprons wear at the present day."

Of all other histories than those above mentioned, we can only say as the lightest sentence, "fancy dipt her pen in dew," and fancy not being the muse of history, what she wrote the muse of history on descending blotted indignantly from her records.

Some years since I myself traced out the history of the ancient Roman trade companies or crafts, (the origin, see Blackstone, of all Corporate Institutions or Lodges), and also of the initiating associations of which we may yet speak more fully. The work I speak of was entitled the "Footsteps of Masonry" (not Freemasonry), "or Masonry in relation to authentic history." It was published in the *Freemason*, and I believe myself correct in stating that it was translated into different languages, and reprinted in nearly all the States of the American Union. I do not hold to all the inferences I then drew, but it further pointed out the impossibility of any connection of modern Masonry with the ancient Hebrew nation.

But on arriving at the early ages of the Christian era, and seeking honestly for authentic traces which should connect the past with the present, I suddenly found myself in the condition described by the immortal Harvey, who, when he had completed his proofs of the "Circulation of the Blood," essayed to discover the mystery of generation. "Here," said he, "I found myself face to face with an impenetrable and impassable barrier." In his case there was a mystery he could not unfold, in mine there was nothing whatever to unfold.

In this difficulty I wrote a very careful letter, and placed a statement of the subject before the great French historian (and I here call the special attention of any "true" historical brethren to the fact) Guizot, a man whose intimate knowledge of the internal history of municipal and corporate institutions, together with his candid character, render him an arbitrator from whom there can be no appeal. His virtual reply was that, "History knew nothing of any such institution." The letter is at the disposition of my brethren.

C.—CONCERNING THE HISTORY OF FREEMASONS.

I will, therefore, now, for the information of my younger brethren, who have been so sadly deluded, give a rational sketch of the most probable history of modern Freemasonry; there is no difficulty, no mystery; it is clear, plain and trustworthy.

The name of Sir Christopher Wren has always been connected, and properly so, with Freemasonry, and if my young friends will turn to Knight's "History of London" they will find an authentic statement which has the appearance of simple truth. It is to the effect that modern Freemasonry had its origin in a prolonged joke of Sir C. Wren; that on the days when Wren visited St. Paul's professionally, himself and some of his professional friends and their associates dined together in a house near the church, and that according to the habit then coming into use they formed a club, into which by degrees they,

as a sort of pleasantry, introduced formulae of initiation, taking trade tools as symbols, such as the Masons of that time and now carried in their trade processions, and inscribed on their trade banners and blazons. From this dates the "*Lodge of Antiquity*."

The real author of modern Freemasonry, excellent in its principle, was he who first conceived the idea of the affiliation of the clubs or Lodges. Whether this is due to Wren, does not seem clear; Wren, however, was a man of taste and a gentleman; there certainly is no evidence that he ever countenanced degrading charlatanism.

The biographers of Wren mention the attendance of his Club of Freemasonry at the ceremony of placing the highest stone on the lantern, but no mention is made of any club or Lodge at the ceremony of the foundation, a reasonable proof that it did not then exist. Here then is all the history and mystery of Freemasonic origin in a nutshell. As to the Charlatanism it would be a different thing—

"'Twere long to tell, and sad to trace,
The steps from honour to disgrace."

In looking over the History of the Royal College of Physicians of London, I find mention of an association which gave them some trouble about the epoch of Sir C. Wren. "They brag," says the record, "the Hebrew tongue to contain the fundamentals of all sciences, and the *grand secrets*." They often cite certain Rabbis, and quote the Little Key of King Solomon. Date 1681. It is singularly appropriate, and shows the current of belief in those days.

I do not, indeed, propose it as an authentic source; yet when erudite Cyclopedias are written to prove or disprove that Cagliostro and other rogues had, or had not a hand in making the "*secrets*" of Freemasonry,

"I can't help putting in my claim for praise,"

And suggesting as an addition to that illustrious list the name of *ikey* Solomon.

It is singular how general is the paltry Freemasonic desire to protect its antiquity, and to the disgrace of its authorities no argument has been too idle to support the claim. Assume a virtue though you have it not, is the motto, but when that false claim is supported by unlimited oaths, what are we to say of the morality? How dignified was the reply of the ennobled Napoleonic general to the herald when asked for his ancestry, "C'est moi même," replied he, "I am my own ancestor."

If we turn to old Stowe we shall find twelve old and recognised City companies, who as such had the right of electing the Lord Mayor. In reading their notices, nothing is said of any *impendent* claim to antiquity, for no one doubted it; their history, known to all, was stamped, signed, and sealed in their respective charters. Turn the page, and we come upon a series of unprivileged and half acknowledged companies, each claiming a coat of arms, whether registered in the Heralds' College or not, but each one *vaunting* its antiquity as half conscious of a bend sinister. Thus the *whit-bakers* claim *great antiquity*, as also do the *fallow-chandlers*; the *war-chandlers* claim ancient standing, but the shoemakers only long continuance, thus making a more modest claim, as shoes, it is presumed, were not worn in the garden of Eden.

The *Masons*, otherwise *Freemasons*, with whom were associated the "*marblers*" claim "*antiquity*" like the rest, although limiting it modestly to the time of Henry IV., who chartered so many City companies.

The most ancient of all was the Farriers' Company, which claimed to have derived the name and heritage of Henri de Ferrers, the Conqueror's head farrier, and a Frenchman.

This clearly defines what was meant by "*antiquity*" in those days, and is moreover still so defined by the City companies; with Freemasons it has merged into the much-abused phrase, "*Time immemorial*," a term of gross deception.

All these lesser companies, emulating the twelve greater ones, had, or claimed to have, armorial bearings, generally taking the emblems of their crafts, such as hammers, compasses, &c. for their blazons. The *carpenters* had three compasses, the joiners two compasses and a terrestrial globe, a thing so much vaunted in Masonry, as if they envied their luckier brethren. The *marblers*, allies of the Freemasons, had a large *mallet* and two pedestals, whilst the *Freemasons* emblazoned on a *fesse* a pair of compasses extended, with three towers or pedestals. Practically the Freemasons retain the same armorial bearings in the Lodges, viz., the compasses and pedestals, or towers, whilst they have even converted the *fesse* itself into a "*square*." The fact of the Grand Lodge retaining the coat of arms of the old Freemason City company heraldically and practically proves its origin and identity.

All these City Companies claimed likewise to have their "*Secret Mysteries*," which it was forbidden to tell to others, meaning of course such secrets as mixing mortar for the masons, or the secrets of hard brazing, &c., for the founders, and so on with the rest. They paid fees or dues to the Tolsey, or Tolboth, on being "*entered as apprentices*," and when made "*fellow crafts*" of their trade also, as it would seem, when, before setting up for themselves, they technically took up their freedom, and became masters. Whoever will look at a deed of apprenticeship of the last century will find it almost identical with, although less verbose than, our own entered indenture form; in each there is a promise of secrecy.

When they had become *Masters*, or became further distinguished, they loved "*good fellowship*;" thus the *Joiners* are described as a "*living society*;" the *Girdlers* had "*good correspondence with all the world*;" the *linholders* "*often meeting and conversing together*;" the *Curriers* "*a good community among themselves*;" the "*Freemasons*" had "*AFFABLE AND KIND MEETINGS*;" the *Plasterers* "*were ajable and loving brethren*."

We have, then, here the origin and original signification of most of the terms still used in Freemasonry, such as—

Antiquity, defined to be the time of Henry IV.

Mysteries were trade receipts, &c.

Fellowship meant as now, wine and wassail, and little else.

* Even little "*Which is correct*," hides in his little hole.

One thing further "our ancient brethren" did, viz., that in accordance with the bad, though general, habit of those days (but which modern legists and statesmen have striven so much to diminish) they swore. They swore as Apprentices, they swore as Craftsmen, they swore as Masters; and each time paid fees at the then "Grand Lodge" of the City—to which all City companies were affiliated—viz., the Tolsey.

"Our army swore terribly in Flanders," said my uncle Toby; so they did in the city in those basest of all days which our history records, viz., the early part of the last century, and unfortunately we have in some degree inherited our strange jargon of oaths from our city hodfellow sires, with this difference,—that they swore upon the gospels a Christian oath, we on the moral law the ghastly oaths of devils and of the Mafia.

What Deity, however, the G.A.O.T.U. represents it would puzzle philosophers and theologians to determine. It is most certainly a vital question, whether he can be considered in any way as the God of Revelation and of Providence.

Hence it is under this *Supreme doubt* that our oaths are valueless, as not being made to a god in whom any of us believe, but rather belonging to that category of gods of whom it is said there are gods many and lords many—that is gods spawned on the Darwinian principle, of which the race began with Saturn, and of which the Freemason God with his Thor club is the latest and most vigorous development.

As a believer in Revelation, I have, in common with our Israelitish brethren, no belief in any god unknown to Revelation, and as a Christian in none other than the Great Triune Deity as taught in the Christian Church, nor has in reality any other brother being a Christian. I repeat that I have no faith in the G.A.O.T.U. since if there be such a god he is unknown to Philosophy and Revelation; he may be a devil, he may be anti-Christ.

It is clear, then, that the obligation as an oath is nothing; it is like food offered to idols.

I speak not only of the Craft here, but I turn my memory to an institution claiming alliance with Freemasonry, of which I lately had question (which commenced this discussion), and to the idea of the false god, I add that of a lying priesthood, and of "THAT" in which "whatever maketh a lie shall have no part therein." Yes, a lying priesthood is the surest diagnosis of a false God.

Therefore, the god being of dubious reputation, there remains only the civil contract of our Italian and other brethren, who decline conscientiously to take oaths, as for them blasphemous and not binding on their consciences.

When last at my own Lodge I heard it remarked, but not during the time of business, "Oh, we don't think anything of these oaths, they are nothing." I dare say the speaker expressed the opinion of many others. Will my friends name any other institution, since the world began, where such principles have been confessed? Yet such is accepted English Masonry.

I know my younger brethren have not time to think out these things; their daily occupations absorb their energies and thought. It is only lately I have myself had time to think the subject through, and I offer them humbly my observations.

I know it will be said, "What of all this? we have the Bible and Testament in our Lodges."

The Mahomedan believes in the Old Testament much as we do, but that does not justify, in our eyes, his religion. The "Mormon" believes in both Old and New Testament, and even exceeds Freemasons in making his own additions to the sacred page.

"That plea, therefore, holds thee no remission."

A conscientious Israelitish brother told me, in moving terms, of the indignity shown him by causing him to swear on the New Testament, but of which he was not aware until long after.

Allow me now to offer the best practical solution. Let us resolve to get rid of these ghastly and blasphemous oaths; the rest will soon follow.

The feeling of brotherhood in the medical profession is perhaps as strong as it is in Freemasonry; yet we have no oaths, and the Royal College of Physicians would indignantly exclude the Fellow or Member who guarded a secret.

The total abolition of the ghastly oaths would be a first step to a higher, a happier—nay, a holier aim.

In my recent visit to Rome, being furnished with credentials from the Neapolitan Lodges, I had the honour of an interview with a distinguished Roman Freemason at the Via della Valle.

I had called the day previous, and finding him from home had written and left a letter explaining my object. On the following day I was so fortunate as to see him; he received me most courteously.

After the usual salutations we entered upon the subject of Masonry, the conversation may be fairly narrated as follows:—

Myself. It is with much pain, "*Mio caro fratello*," that I see this unfortunate schism in the Craft Masonry of Europe, and I should be happy to be able to explain your views to the English brethren, who as a body are just and honourable.

Il mio caro fratello. I feel equal regret with yourself at this schism, but the fault is not with us.

Myself. Of course you are aware of the allegation in England that you have denied God, and are Atheists, and it is asked,—How are true believers to agree and co-operate with you?

Il mio caro fratello. How can you affirm, my good brother, that I am an Atheist? I was born a Catholic, and hope to be so still; although I do not agree with all papal doctrines, such as the papal infallibility, and certain other points. I can safely affirm this of myself, and so far as I know, of all my Christian brethren. The Israelitish brethren also are certainly not Atheists.

Myself. My dear brother, you quite mistake me; such a thought never entered my mind as to accuse you yourself of such a moral crime. It is only in your collective, your official capacity, that the term Atheist is applied.

Il mio caro fratello. I quite understand, my brother, the dif-

ference you establish, especially as it implies that in your own official and collective capacity, you yourself, in common with all English Masons are a Deist. I do not feel just now called upon, or even able to enter on a theological or philosophical discussion, but it seems to me that the Existence or Being you call G.A.O.T.U. is only another name for Nature. Philosophically speaking, he is not even the equivalent of the moral God of Plato. His organisation is not so high. It is rather the Saturn from whom all things are fabled to proceed by the laws of nature. To him (if a him it can be called) there are no human attributes, there is no Providence with him, we are simply as atoms in his sight, and when we die we are as dust.

Talk as you will, such is the Bon Dieu, the Iddio for whom is demanded our allegiance and worship, that we should pray to him and should praise him.

We have great respect in Italy for liberty of conscience, and strive to impress it upon our re-organised institutions, and will, therefore, leave you to define your Masonic Godhead as you please, but such an idea of God does not meet our views, either as religious men, philosophers, or Masons. Further, such an idea of God has no hold upon our consciences, and whilst we desire to respect your belief, leave to us the same privilege. We are earnest Freemasons, and true, and avoiding idle fable believe in truth, and in truth alone.

Thus virtually terminated the interview with *Il mio caro fratello*. I felt towards him as a friend and brother, and had the doctrine he thus professed doomed him as an Atheist to the stake would have taken my place beside him. As the sound of his voice faded from my ear, it seemed to me that I had listened to the language of earnestness and truth, in terms and echoes differing little from the *bella lingua antica*, and the reasoning and eloquence of Cicero. His remarks deeply impressed me—

"And I recorded what I heard,
A lesson for mankind."

W. VINER B. BENOLFE, M.D., P.M. 1329.

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

(To be continued.)

THE ORDER OF MALTA.

From the Canadian Craftsman, 15th March 1878.

By COL. MACLEOD MOORE, GREAT PRIOR OF CANADA.

THE letters of an anonymous writer which lately appeared in the columns of the *Times* under the head "Pretenders," containing most unjustifiable remarks upon our late respected representative at the Great Priory of England, Bro. Richard Woolfe, in his position as Registrar of the Order of St. John in England, and the attack on the legitimacy of the Anglo-Catholic branch of the Order, having attracted the attention of members of the Great Priory of Canada, I have been requested to point out by what authority it exists, and the connection between it and the "United Orders."

I do so the more willingly, being in possession of numerous letters from our late talented Bro. Woolfe and other competent authorities on the subject; and having myself the honour to be an Honorary Associate Chevalier.

The gratuitous and vindictive attacks from time to time, of late years, by the Roman Council of the Order of Malta, upon the English Protestant section, are most unwarrantable. The English, or sixth Langue, was an original division of the Order, and had not been suppressed by English Law, since its revival on the 2nd of April 1567, but always treated as existent at Malta, and when the Government of the Order was finally removed from that Island after its conquest by the French Republic, it was deemed imperative to restore the sixth Langue to a state of activity in its own country, which was effected after the downfall of Napoleon, by the Chapter General of the French Knights assembling at Paris in 1814, under the presidency of the Prince Camille de Rohan, Grand Prior of Aquitaine, who elected a permanent commission to restore the position of the Order. This convention was confirmed by a Pontifical Bull on the 18th August 1814, and was recognised as representative by the whole Order. It is incorrect to suppose that members of the reformed religion were denied the privilege of joining the Order. History shows that such was not the case, and one of the latest acts at Malta was to admit Protestant into the Order as integral members. The Knights of the Convention at Paris were of the Roman faith, and were well aware that the revived Langue of England would be mostly composed of members of the Church of England, and they provided for it accordingly in the Articles of Convention. The present Order in England, of which the Duke of Manchester is Lord Prior, composed of members mostly belonging to the National Church, is a legitimate branch of the genuine Order, revived by the convention entered into with the Three French Langues, the Spanish and Portuguese also concurring, thus forming a majority of five out of the seven then actual divisions of the Order. The deeds of this convention, now in the Chancery of the Order, at St. John's Gate, Clerkenwell, London, are dated 11th June 1826, and 24th August 1827, and have been verified by the signature and seal of the Secretary General of the French Langues in 1841. During a period of 32 years not a syllable was said against the lawful revival of the English Order by the Roman Council, but when all hope of converting it into a Roman Catholic branch had failed, then the Roman Council which had corresponded for years with the French Langues as well as with the Order in England, having thus full opportunity to dispute the legality of the latter branch, if they had thought the action of the Order was not perfectly legal, turned round upon the English

Protestant Brethren and have repudiated the Order on all possible occasions, denying its validity, and calumniating its founders, French and English; although a letter is extant and in possession of the Secretary of the English Langue, written on the 17th August 1843, by the Head of the Roman Knights, offering an alliance if the English Order cease to admit Protestants, the difference in religious faith being the only reason assigned by them for declining recognition. But such alliance is not necessary to the validity of the English Order, or any other lawful branch. The Roman Council derives its only title through the Emperor Paul of Russia, whose election (whilst the lawful Grand Master, "Hompesch," was in life) to preside over the whole Order, by refugee knights who went to Russia after the capitulation of Malta, is well known to have been illegal, not on the ground of his religious faith, but of the informality of his election, and the Roman, or Sacred Council as they call themselves, had no existence until after 1806. All the branches of the genuine Order since the fall of Malta are, and have been independent institutions, not requiring in any country to profess obedience to the Roman Council. The English Order being lawfully revived is in the same position as the Priories of Austria, Russia, Poland, &c., but is not in connection with any foreign body, excepting that of amity with Brandenburg. That the Roman Council have established a separate Roman Catholic branch for England, in London, will account for the jealousy and bitterness shown to the existing Anglican one. The plea set up by the Roman Council that schismatics and heretics (as they designate the members of the Protestant faith) are ineligible to become members of the true Order, is purely an objection of the ultramontane advocates, and it only requires explanation to disprove the assertions willfully made to ignore the true position of the Protestant Order in England, which is one of the two branches devoted to its real purposes. During the Franco-Prussian war, many of its members did most valuable service, both at home and abroad, and their services and the stores furnished were so highly approved of, that several of them were decorated by Prussia, Bohemia, and France; amongst the number our late Bro. Woolfe received from the French War Department the decoration of the *bronze cross*; and in his diploma, which accompanied the cross, he was recognised as an English Knight of St. John. I may here, I think, with propriety copy an extract from one of Bro. Woolfe's letters to me, of date 12th of October 1874, in which he says:—"I do not know if all the papers relating to the Langue were placed before Sir Bernard Burke, but in one of his Knightages (1842, I think) he refers to the Order as legitimate. The Queen and her Government are well aware of the existence of the Order. We annually have Royal Permission to hold our anniversary services in the Chapel Royal Savoy. The War Office gave us permission to use the illustration of the ambulance litters from the official publication of Surgeon-General Longmore, C.B. (one of our honorary associates). We are in occasional friendly official correspondence with the Prussian Johanniter, and have had their permission to reprint publications of theirs, and they have reprinted ours. When we addressed H.R.H. the Prince of Wales on his recovery from illness, his courteous reply was given to the Prior and Brethren of the Hospitaliers of St. John. Years since, when an address was laid before the Queen and Prince Albert, the Order received the same courteous recognition: this is, of course not an official public recognition, but it is a private concurrence in the existence of the Order and private admission of its claims, otherwise it would have been said that Her Majesty was not aware that an association of persons in her dominions made such claim, and that she could only reply to the address as that of a private body of gentlemen and ladies. The works we are endeavouring to carry out, are of high public importance, and in the end may have the effect of inducing a more public acknowledgment of our position. We have a very distinguished list of commoners as well as nobles." In concluding this extract, I may add, that the Order has been lately honoured and graced by H.R.H. the Princess of Wales becoming one of the Dames Chevaliers, and also the reigning Grand Duchess of Baden elected to the honorary rank.

With reference to the Masonic Order of Malta, it must be borne in mind that when the Order of the Temple was first publicly attached to the Masonic body in England, during the last century, it was combined with that of St. John,—for the purpose, it is presumed, of commemorating the amalgamation of the two chivalric orders (after the political suppression of the Templars) which continued in Scotland up to the period of the Reformation. This union of two distinct Orders led to the mistake of Masonic writers in disseminating through magazines and monitors the great historical error, that the two Orders were one and the same—hence arose the confusion of name and title—"Knights Templars of St. John of Jerusalem." For several years before the expulsion of the Sovereign Order of St. John from the Island of Malta, the Masonic combined order was in existence, and if there had been any connection between them, copies of correspondence with allusions to, or observance of statutes, would be forthcoming; but as nothing of the kind has ever been produced, and no reference at any time made to such connection in the Proceedings of Masonic bodies, it is quite evident that none existed, in fact the Order of St. John, whilst it occupied the Island of Malta, was totally unconnected with, and indeed opposed to Freemasonry. The Masonic Order of Malta being at its first introduction entirely combined with the Templar, there was no separate ritual or badge used,—Malta being only the name in latter times for the Order of St. John. This continued for some years, when a brief and simple ritual was added at the conclusion of the authorized Templar ceremony of reception, as an explanation and historical record, consequent on the establishment of the seat of government of the Order of St. John at the Island of Malta, A.D. 1530. The Cross of Malta as a separate badge was also adopted, and this continued until 1853, when both were discontinued and the Order called "Masonic Knights Templar" alone, but in 1862 the Grand Conclave of Knights Templars again revived the Malta degree, but separate and distinct from that of the Templar. The ritual was compiled principally from one, it is said, long used in Scotland, and which was introduced by me into Canada with the

Templar Order in 1854. The ritual of 1862 being revised 1st December 1866, is the one now used, but it appears to me that the original simple Masonic Malta ritual is more in accordance with the origin of the degree than the present one, which has no connection or alliance with any of the branches of the old Order of St. John or Malta. In conclusion, I should say to all who seek for information about the Order,—Read the valuable and instructive history of the Knights of Malta, by Col. Whitworth Porter, Royal Engineers, who is himself a Chevalier of the English Order of St. John.

Laprarie, Q., 21st Feb. 1878.

CONSECRATION OF DUKE OF CONNAUGHT LODGE, No. 1834.

THE Consecration of this Lodge, for which a warrant has been granted under the signature of His Royal Highness the Prince of Wales, Grand Master of England, took place in the handsome Assembly Room at Cawte's Hotel, Southsea, on Saturday afternoon, in the presence of a large number of members of the Craft, including a strong muster of past and present Provincial Officers, W.M.'s and P.M.'s. The ceremony was impressively performed, and the P.G.M. expressed the great pleasure which he experienced in taking part in the constitution of the new Lodge, as it showed the extent to which Freemasonry was spreading in the province, and particularly in that locality. It was by no means satisfactory to found a new Lodge when there were grave doubts as to its success. In this instance, however, they need not entertain any such apprehension, but they might rest perfectly certain that under the auspices of the present Worshipful Master (Bro. Henry Cawte), who had had so much experience in Freemasonry, and others who would assist him, the Lodge would attain a very good position in the Craft. After referring to the impetus which a new Lodge often gave to Freemasonry, the P.G.M. said it was very gratifying to him to see the way in which Freemasonry was thriving. He reminded the W.M. and the brethren of the new Lodge that considerable responsibility rested upon them, and it was for them to show that they were worthy of the confidence which was placed in them, and that they were determined to make the Lodge worthy of the locality, of the province, and of the Craft. No doubt, actuated by these sentiments, they would achieve success, and that when he had the pleasure of attending the Lodge again he should find not only his anticipations realised, but exceeded. The musical portion of the ceremony was ably performed. Bro. F. Wilton presided at the harmonium, and the vocalists consisted of Bros. G. Pearman 487, G. Grant S.W. 1705, J. W. Strand J.W. 1705, Batchelor 1705 Prov. G. Organist, and G. F. Lancaster Prov. G. Deacon and P.M. 903. An appropriate oration was delivered by the Prov. G. Chaplain (Bro. the Rev. S. Scott). The plate used in the consecration of the Lodge was lent by Bros. H. M. Emanuel and Sons. The W.M. Designate (Bro. H. Cawte) was installed by the P.G.M., who referred to the deep interest which he had for many years taken in Freemasonry. The W.M. appointed his Officers as follows:—Bros. Thomas Good S.W., George Mason J.W., S. R. Ellis Treas., W. D. Parkhouse Sec., G. F. Brown S.D., Geo. Banning J.D., J. W. Willmott Dir. of Cer., T. Lavcom I.G., Trivess Steward.

A cold collation was afterwards served in the corridor adjoining the Assembly Room, the Mayor presiding, supported by the P.G.M. and the present and past Provincial Officers. On the conclusion of the repast, the Mayor gave the usual Loyal and Masonic toasts. In proposing "The E.W. the P.G.M. of Hauts and the Isle of Wight (Bro. W. B. Beach, Constituting and Installing Officer), the V.W. the D.G.P.M. Bro. Hickman, and the Officers of the P.G. Lodge (Present and Past)," the Mayor thanked the P.G.M. for his presence at the laying of the foundation stone of the Hall and Club, thus showing his desire for the success of the undertaking. He spoke in eulogistic terms of the services rendered to Freemasonry by Bros. Hickman and Le Fenetre, and other Officers of the Grand Lodge. The P.G.M., in responding, referred to his devotion to Freemasonry, and to the gratification which he experienced in opening new Lodges, and mentioned that in the ensuing week he should be called upon to install the Prov. G.M. Elect of Devonshire. He had been asked to attend the laying the foundation stone of a new hall and club. That was a work in which Freemasons must take a warm interest. They were in the present day speculative Freemasons, but they could not be insensible to the fact that their ancestors who laid the foundations of the Order were operative Freemasons, and as such won fame, and handed down that fame to future ages. He could not, therefore, but take the warmest interest in the work of operative Freemasonry, and he was pleased to stand by and see the Mayor perform the work he was called upon to do. It was not surprising that the directors of the new company, which would conduce to the prosperity of Portsmouth, inasmuch as it would afford accommodation for some of its inhabitants, should ask the chief magistrate to lay the foundation stone, and he had pleasure in being present to afford him the sanction which the head of the Freemasons of this Province could afford to the good work. He proposed "The Chairman of the Freemasons' Hall and Club Company (the Worshipful the Mayor of Portsmouth Bro. Alderman W. D. King, J.P.), the Directors, and Success to the Undertaking." The toast was received with great enthusiasm, and the Mayor, in reply, referred to the successful manner in which the preliminaries connected with the Company had been carried out, and predicted that the undertaking would prove remunerative to the shareholders and give an impetus to Freemasonry in the neighbourhood. The other toasts were "The W.M. Bro. Henry Cawte, P.P.G.W.), and Success to the Duke of Connaught Lodge," "The W.M.'s and Representatives of Neighbouring Lodges," "The Visitors," and "The Officers of the Lodge."—*Portsmouth Times*.

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.

WHICH IS CORRECT?

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR,—Amongst the several "points" which, pending the preparation and publication of my work on "Uniformity of Masonic Ritual and Observance," I had reserved for future discussion is one relating especially to the article "Authority" which appears in your impression of last Saturday. That article has evident reference to a letter in the same number of the CHRONICLE headed, "The Unpleasant Affair at Kew Bridge," the insertion of which—forgive me for so saying—I regret that you have permitted. It is a departure from your usual carefulness to avoid giving offence, or continuing what might cause dissension, and I feel certain "A Visitor" would better have shown his gratitude to his entertainers, and his appreciation of our Masonic teaching, by adopting "that excellent virtue" silence, than by intruding on your pages, and, as it were, making you a party to a probably only temporary difficulty in the Lodge referred to. It was his duty as a guest to have observed to its fullest extent the motto of our Order, "Audi, vide, tace," and not to have called attention to what after all had nothing to do with Lodge working.

That's it,—Lodge working, not Lodge banquetting! And this brings me to the "point" and the question, "What authority has the Master of a Lodge over his brethren after he has closed his Lodge?" In my opinion none whatever, beyond that which the courtesy and willingness of those present may extend to him in the capacity of chairman. No doubt there may be considerable diversity of opinion on this subject, and that many amongst us would not care to change the existing practice. It is worth while, therefore, to endeavour to ascertain what arguments can be adduced for and against the proposition.

"For aught that ever I could read, could ever hear by tale or history," the invariable practice of our brethren in former years was to "call off" for refreshment in the Lodge, and to "call on" for further labour, and to close the business of Freemasonry; and I know of many W.M.'s who have, as well as myself, on occasions, adopted that practice. The submission of the members of a Lodge to the authority of the Master is to my mind only required and demanded from the moment of opening the Lodge to that of closing. When the Lodge is closed and the members have dispersed, each individual member is "free to" and "free from," and can act perfectly independent of any obligation to the ruling or direction of the W.M. *qua* W.M. The elements which form the Lodge have resolved themselves into a private gathering of friends, equal as Masons, the one with the other, and wherein no Masonic rank or title whatever gives precedence to individuals as a right, although it may be extended to them as a courtesy. It may be at once admitted that if this courtesy is extended, and the relative positions held in the Lodge are maintained at the subsequent entertainment, it should be continued by affording the utmost support and deference to the chairman, but that is not, I conceive, a Masonic obligation, although essentially that of a gentleman.

If therefore by the act of closing his Lodge the authority of the W.M. ceases until he shall have again re-opened it, he can have no Masonic power at the banquet table, and the gavel is no more an implement of power to the sound of which the assemblage are bound to give attention as Freemasons. But, as it is quite in the province of the W.M. to extend his period of rule during the entire day of meeting (but for that day only, unless under very exceptional circumstances), the difficulty in respect of presiding at refreshment can easily be obviated. Let him carry out in the Lodge-room all the business of the Lodge up to the final question, and then "call off" in the ordinary manner. Certain furniture, in charge of presiding officers, should be present during refreshment, and at a reasonable hour the "call on" should take place, and the Lodge be closed with the then still more appropriate response to the Tyler's appeal for "poor and distressed brethren."

By such means the authority of the W.M. would remain undisturbed and unchallenged throughout the meeting; whilst, as I have often experienced, the brethren's sense of Masonic propriety would be increased, and an elevated tone given to the proceedings, the beneficial effect of which it would be impossible to exaggerate.

Further argument as to the advisability of adopting this plan (it is no innovation) would perhaps only tend to weaken what it must be apparent to all is strong enough in itself, and I shall therefore refrain from enlarging on the subject for the present. Perhaps some of your readers may be disposed to express their opinion. But I must say that if such a mode of conducting the business (and pleasure) of his Lodge had been adopted by the W.M. of No. 780, with whom I deeply sympathise on the occasion referred to, there would have been no opportunity for the letter of "A Visitor," which nevertheless I not only cannot excuse, but thoroughly condemn as a needless expense, and detrimental to the general good and welfare of our Order.

I shall have more to say on this subject when I again take up the thread of my correspondence, and repeat the oft-reiterated inquiry, "Which is Correct?"

Yours very truly and fraternally,

JAS. SIMONS, P.M., P.Z.

112 High-street, Clapham,
11th August 1879.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Will you kindly allow me space for a few words in reference to "the Unpleasant Affair at Kew Bridge?"

I have read the letter from "A Visitor," published in your issue of the 9th, and I must thank him for the compliment he has paid the Lily Lodge. Truly, as he says, our Lodge was suspended, in consequence of one of our P.M.'s calling the attention of the Board of General Purposes to an infringement of a "point of order," but of that the members generally have little to be ashamed. This matter, however, occurred some time ago. As the brother to whom the remark in question was made was a member of the Lily Lodge, I think it most unmasonic—not to say unbecoming—to bring this grievance forward, and cast the stone at him. I cannot but think that the brother who made the remark—doubtless in a moment of irritation—must deeply regret it. Moreover, I feel assured he has never visited our Lodge, or he would have seen that the members now work together in a manner not only creditable to themselves, but such as might be an example to many other Lodges. As W.M. of the Lily Lodge, I shall be proud to remember that I presided over a Lodge where the brethren did their utmost to assist me, and strove to promote the comfort and welfare of each other. I sincerely regret any unpleasantness should have occurred at the Royal Alfred Lodge, as I have frequently had much pleasure in meeting some of its members, and I trust this will not be the cause of preventing our meeting again.

I am, Dear Sir and Brother,

Yours fraternally,

CHARLES HUBBARD,

W.M. Lily Lodge of Richmond.

BRO. S. B. WILSON AND THE GENERAL COMMITTEE OF THE R.M.I.B.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—A more disingenuous answer could scarcely have been made to a plain and simple question than that given by Bro. Moutrie in answer to Bro. R. B. Webster, at the last General Committee of the Royal Masonic Institution for Boys. Bro. Webster asked, "Whether it was true that the House Committee had refused to accept Sir Henry Arthur Hunt, C.B., as Arbitrator in the dispute between them and Bro. S. B. Wilson?" and if it was true, what was the reason of such refusal?" Bro. Moutrie replied: "That it did not appear upon the minutes which had been read that any such proposition as that referred to had been refused." Now, it can hardly be conceived that Bro. Moutrie, being a member of the House Committee, could be ignorant of the fact that my proposition to refer the matter to Sir H. A. Hunt had been declined, as the following letter, sent by Bro. Binckes to my Solicitors, clearly shows:—

ROYAL MASONIC INSTITUTION FOR BOYS,

Office: 5 Freemasons' Hall, Great Queen Street, W.C.
19th July 1879.

MESSRS. BAYLIS AND PEARCE.

DEAR SIRS, *re* Mr. S. B. WILSON.—Yours of the 26th June was submitted to, and considered by the House Committee, at their meeting yesterday.

The Committee decline to accept Sir H. A. Hunt as referee.

I am instructed to refer you further in this matter to Mr. J. Stanley, Solicitor, 22A Austin Friars, with whom I hope to communicate personally on Monday next.

I am, Dear Sirs,

Yours faithfully,

FREDK. BINCKES, Secretary.

I am very much mistaken if the great majority of the General Committee will allow the matter to be treated in this hole and corner fashion.

I am at a loss to imagine why the House Committee are acting to me in a spirit of hostility, as I can hardly suppose that my refusal to support the penny wise and pound foolish ideas that some of the members entertain for the sustentation of the buildings and grounds of the Institution can influence them, and it must be apparent to any unprejudiced person who looks over my account against the Institution that the charges I have made are fair and reasonable, in which opinion I am supported by two eminent architects of large practice, who gave me independent valuations of the proper charges for the work that I had done, and who will both give evidence to this effect should the House Committee drive the case to trial.

I am, Dear Sir and Brother,

Yours faithfully,

S. B. WILSON.

26 Wallbrook, E.C.

9th August 1879.

"ASSISTANCE FUND."

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am pleased to see that the suggestions I have made are so warmly supported by you, and that you have undertaken to work with me. With such valuable assistance I have no doubt my efforts will be simplified. I am glad Bro. Jacobs and the Staffordshire brethren will join our ranks, which now increase daily, as you are aware. I should be glad if you could send "PATER" a circular. I admire his reticence, and cannot but admit he has ground for caution. I agree with him fully; it would be disastrous to allow boys and girls to grow up with the feeling they are sure to be

provided for. If I thought this would be the result of my efforts I would relinquish them to-morrow. God forbid any such result. I propose assistance be given only to deserving applicants, and see no reason why scholars should not *earn* the privilege as a prize—the value of such prizes to be handed to them at the end of their school career. Any scholar applying for the benefits of the Assistance Fund to be *denied* if his conduct in the school has not been satisfactory. If such a feeling were to come from this fund, I feel sure it would emanate from bad management of the Committee. I do not think "PATER'S" fears will be verified. To save further inquiry will you please publish the enclosed prospectus.

I am, Dear Sir and Brother,

Yours fraternally,

DICK RADCLYFFE.

P. S.—I hope next week to be able to publish a long list of names, I have already a goodly number, but prefer waiting till the list is more complete.

I should also be glad to publish the names of any brethren willing to join me in undertaking to collect £100 in two years. The names of those also willing to guarantee smaller sums in a given period will be thankfully received.

THE ROYAL MASONIC PUPILS' ASSISTANCE FUND.

The course of training followed by the Masonic Educational Charities, in common with many similar institutions in various parts of the country, is looked upon as more or less successful in proportion to the results that can be shown as emanating from the pupils themselves. It is not only necessary that a Girl or Boy should receive a good education, but it is likewise desirable that they should prove that such education has been of service to them in after life. Indeed, that it has been the means of their securing a position which without such education they could not have attained. With a view to assist in this object the committees of very many of the English Charities make it a part of their duty to interest themselves in the future of the pupils who have been educated under their care. This they do by obtaining for those whom they deem deserving situations in offices presided over or belonging to one of their number, who they are assured will act as parent or guardian to their charge, and by apprenticing or otherwise starting in life those who, being orphans or from other causes, may need more aid than is forthcoming from relatives generally. The practicability and success of such a scheme can be vouched for in numerous instances where it has been in work for years past; and were it necessary the records of some of our largest Charities would give ample evidence of the satisfaction derived from keeping an account of each scholar's proceedings in after life. It has frequently been found that a little advice, counsel or help has proved to be the starting point of success.

With regard to the Masonic Institutions, it has often been regretted that some further surveillance has not been exercised over those who have been so fortunate as to receive therein education and early training; and it is felt that without something be done to watch the future of those who leave the Schools, and, if need be, lend them a helping hand, the work of Masonic Charity is incomplete. This want may perhaps best be expressed in the words of the Right Hon. Bro. the Earl of Rosslyn, K.T., Past Grand Master of Scotland, who, as President at the Eighty-first Anniversary Festival of the Royal Masonic Institution for Boys, brought the question particularly before the Craft. The Right Worshipful Brother, in proposing prosperity to the Institution, after detailing the advantages and benefits which were derived from the School, said:—

I will tell you a little fault, and I am sure I need only mention it to find it immediately corrected; and the fault that I am going to find is this—that it is not impossible that at the end of their schooling career some of these boys may leave the School homeless and in need. It may be that the good seed sown may bear fruit during their scholastic career, but it may also be that the fruit will perish for want of cultivation at a later period. It may be that having derived all the advantage that they could from their study, and from their religious training in your Institution, they may leave it to fall into evil courses and evil ways, or even to suffer penury and poverty. I would appeal to you once more, as that is the only blot I can find in your excellent Institution, to try and amend it, that the pupils may derive the full benefit of your bounty and your charity.

It is now proposed to raise a fund which shall act as an adjunct to the two Masonic Schools, and be the means of supplying the want set forth above; and for this purpose your support and aid are earnestly solicited.

It is proposed that an early date shall be fixed for a meeting of those who may express approval of the scheme, and thereat the various rules for the government and conduct of affairs shall be discussed, Committees appointed, and general arrangements made.

It is hoped that the fund when once established will grow from year to year, and that the dividends of the subscriptions—which will be invested in approved securities—may in themselves prove sufficient for the various objects aimed at.

Further particulars of the scheme will be announced as they are arranged; but in the meantime we ask you fraternally to lend your aid to the furtherance of the desired object, by making it known to your friends, offering suggestions, or in any other way you may deem desirable.

The main objects of the fund will be—

To provide situations for the pupils on their leaving the Masonic Schools.

To watch their progress and offer aid and advice where needful.

To advance small amounts to aid in the purchase of tools, outfits, and, later in life, goodwills of businesses, &c.

To assist pupils who may have gained scholarships at the Universities, or boys who may desire to enter the Army or Navy, and aid them in obtaining commissions.

And generally to watch over the future of the pupils, and help them in securing success in life.

Should you approve of the scheme, please sign and return the enclosed form, in order that further particulars may be sent you.

Communications may be addressed to either of the Secretaries of the Fund, as under,

DICK RADCLYFFE,
129 High Holborn, London, W.C.

W. W. MORGAN Jun.
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MASONIC INSTITUTION FOR THE AGED.

A GENERAL Committee Meeting was held at Freemasons' Hall, on Wednesday last, at three o'clock, when Col. Creaton was voted to the chair. The minutes of last meeting having been read and confirmed, the death of four annuitants were reported by the Secretary. A statement of moneys payable at this date was read by Bro. Terry, and a vote authorising the chairman to sign the necessary cheques was passed. Two widows of deceased annuitants applied for the moiety of their late husband's annuities, which were granted. The petitions of four candidates (one male and three female) were examined and accepted, and the names placed on the list of candidates for next election. Present—Col. Creaton, C. G. Dilley, J. M. Case, W. Clarke, J. H. Leggatt, J. G. Stevens, J. Newton, W. Stephens, E. Bowyer, G. Penn, J. Brett, C. F. Hogard, T. Goode and Wm. Hilton.

Those who watch the progress made in after life by "our boys" will be pleased to hear that C. D. Green, who left the Masonic Boys' School in June 1878, last week passed a most successful Preliminary M.B. Examination, London University. This early success must be intensely gratifying to the friends of this young scholar.

You say a member of your Lodge has black-balled an applicant without sufficient cause for the act, and you ask me if there is not some way to remedy this great wrong done to a worthy man. I reply that you have entirely mistaken the position the applicant occupies. It is no wrong to a man, not a Mason, to refuse him admission into Masonry. No man has a right to become a Mason; the right is vested in the Lodge. Were it not so, the whole theory of Freemasonry would be changed. Neither has any one member, or a majority of all the members any right in the premises. It is well known (you must know it yourself) that every member of the Lodge has unlimited power of rejection. Lay aside, then, all notion that the applicant has been unjustly dealt with. Again; your letter is written under the assumption that you *know* who cast the black ball, and you know the motives which prompted the act. But in fact, you do not, you can not (lawfully) designate the person. For if he acknowledges it, he does it in contravention of his pledge to observe all the lawful rules and regulations of Masonry, and these expressly forbid such declaration. While if he has *not* confessed it, you certainly do not know that he cast the black ball. In conclusion, accept the inevitable. Give every member of the Lodge the same right of private judgment that you claim for yourself, and whenever an application goes into the Lodge, take it as a matter of course that some brother may cast a black ball.—*Rob Morris.*

As to paying funeral honors to unworthy Masons, it is a hard thing to do, but often harder to refrain from doing. The trouble is that you let your unworthy brother go on and get hardened in sin, *without discipline*, and when he died, and was past hope of repentance, you had nothing for it but to extend the honors which were only intended for the worthy dead. It is not fair to the living to praise the dead more than he merited; and it cheapens Masonic honors to bestow them upon the drunkard, the licentious, and the law breaker of any class.—*Masonic Review.*

Tuesday, the 5th August, being the 100th Night of Mr. George R. Sims' Comedy, "Crutch and Toothpick" at the Royalty Theatre, Mr. Edgar Bruce invited a large number of friends to celebrate the occasion; after referring to the great success of the Comedy, and thanking all concerned for their co-operation, he made Mr. Augustus Harris a handsome presentation, which was followed by Mr. C. Groves presenting Mr. Bruce, on behalf of the Company, with a very handsome Silver Fitted Travelling Bag. Dancing was kept up until 7 a.m. and every thing passed off brilliantly.

MARRIAGE.

EVERETT-FISHER.—On 6th inst., at St. James, Clapham Park, by the Rev. Charles Aubrey Price, George FAYN, eldest son of George Everett, Esq., of Clapham-road, to MARY, youngest daughter of the late Henry Fisher, Esq., of Brooklands, Wandsworth-road.

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ments of this Lodge, begs to announce that he has obtained permission
for the removal of his license to the Belvedere-road, and that he is about to erect
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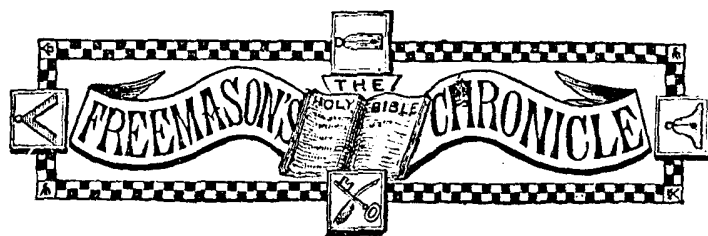
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**AN ENGLISH LODGE ON THE SITE OF
ANCIENT CARTHAGE.**

THE town of Goletta is situated to the south-west of the most central portions of the ruins of Carthage, and about a mile and a half from the Phœnician and Roman harbours of the once famous city. The town is built on the shores of the Mediterranean, and bears precisely the same relation to the Tunisian capital as the Piræus does to Athens. Commanding as it does the outlet of the canal which unites the open sea and the salt-lake, on the western extremity of which the "white-walled" city of Tunis is placed, it has always been strongly fortified by the rulers of the Regency, and during the middle ages many a stirring conflict has occurred under its walls. These bastions and ramparts are now slowly falling into decay, and the chief danger to them arises from the firing of salutes, which invariably contributes to the destruction of these curious and time-honoured memorials of corsairs and pirates, of barbaric splendour and Christian chivalry. Louis of France landed in the vicinity of Goletta. In 1535 the united forces of Charles V. and the Knights of Malta appeared before it. We know that the latter claimed the honour of leading the attack on the seaward beach. Headed by the Chevalier Copier, with the standard of the Order in hand, they leaped into the waves, and in an hour victory was theirs. Many brave knights perished in the attack, and scarcely one escaped without a wound. The Goletta became a Spanish fortress for half a century. Again in 1610, the Knights of Malta, under the command of the Prince d'Osia, made a second descent on Goletta, now once more in the hands of the Moslem, and succeeded in burning the Tunisian fleet under the shelter of its fortifications. For another century and a half Goletta was destined to protect the corsairs of its rulers; but on the 17th of April 1816, three salvos of its even then formidable artillery announced the moral victory of Lord Exmouth, who had that morning induced the Bey to sign a treaty abolishing slavery for ever throughout his dominions, and releasing several hundred European prisoners undergoing captivity in the Regency. The bristling guns of the Admiral's fleet echoed a response, and Goletta from that day forth has merged its military associations with those of one of the most beautiful and picturesque of watering-places. Its resident population consists of about four thousand souls, almost wholly Europeans. In summer it is the royal residence, and nearly half the upper class of Tunisian society migrates thither to enjoy the cool breezes and unrivalled bathing in the blue waves of the Mediterranean. All vessels load and unload at Goletta, and an English railroad, ten miles in length, places it in almost hourly communication with Tunis.

Several of the residents in Goletta belonged to the Ancient Carthage Lodge, No. 1717 E.C., at Tunis, and when the number of its members exceeded one hundred, they determined to apply for a warrant of their own, and this with the full consent and approbation of the W.M., Officers and brethren of the former Lodge. An application was duly signed and transmitted to Bro. Kingston, the R.W. D.D.G.M. who issued a Provisional Warrant to the brethren, empowering them to work pending the receipt of the charter from Grand Lodge. The brethren received this document on the 1st June, and succeeded in obtaining the lease of the palace of one of the former governors of Goletta, which they expeditiously converted into a Masonic Hall, complete even in the most minute details, and appropriately furnished throughout. On the 21st June 1879, the first meeting of the William Kingston Lodge was held, under the presidency of W. Bro. A. M. Broadley D.D.G.M. Malta. The following P.M.'s assisted at the ceremony:—W. Bros. Fumaro, Vais 33°, Salema, Baron Castellnuovo and Morpurgo, together with the principal officers of No. 1717 E.C. and the founders of the new Lodge. The D.D.G.M. having read the warrant proceeded to install Bro. John Edmund Lancaster Barker (Past J.W. 1717 E.C.) as W.M., according to ancient form. The W.M. then invested the following Officers:—Bros. W. Broadley (D.D.G.M.) Hon. P.M. and Treasurer, Edward Thay S.W., Laurence Curletto J.W., O. Enger Secretary, B. Padua D. of C., A. Attard S.D., A. A. Romiau J.D., and A. Ronzetti I.G. The other founders are Bros. S. Marana, A. Villareale, and L. Coppi. At the request of the W.M., the D.D.G.M. assumed the gavel, and initiated into Freemasonry Mr. Walter Vaux, locomotive Superintendent of the Tunisian Railways Company Limited. This ceremony being concluded, W. Bro. Broadley delivered an address. He alluded to the fact that the Lodge was, by the unanimous desire of the brethren, named the William Kingston, as a slight mark of their recognition of the services rendered to English Masonry in Tunis by their deservedly popular D.G.M., Bro. Kingston. He read a letter from that brother, now in England, containing his kindly greetings to the brethren, and informing them he had already despatched the collars and jewels of the Officers as an offering to the new Lodge. The reading of Bro. Kingston's letter produced enthusiastic applause. The D.D.G.M. gave a short sketch of the classical and mediæval associations connected with the site of the Lodge, and after giving some practical advice to the members,

returned the gavel to Bro. Barker, who thanked the D.D.M.G. for his remarks. He said it was useless for them to disguise the fact that they owed the existence of the William Kingston to the zeal and energy of Bro. Broadley, who was now residing amongst them, and in whom Bro. Kingston had so active and untiring a Deputy. He would try to do his duty, and he considered it as his best recommendation that he had served for a year under the D.D.G.M. as J.W. of 1717 E.C. He sincerely thanked the brethren for the honour they had done him. W. Bro. Finaro, W.M. of the Italian Lodge Risorgimento, addressed the brethren, and offered the congratulations of the Italian Masons over whom he presided. Bro. Professor Vais (33° Italy) made an elaborate speech on the duties of a Freemason, and ended by paying to the D.D.G.M. a very high compliment, in the name of Italian Masonry. Bro. Professor Souiller (1717 E.C.) having tendered the congratulations of his Lodge, and the charitable collection having been made, the Lodge was closed and adjourned. The work was followed by an elaborate banquet, at which the usual Masonic and Loyal toasts were enthusiastically honoured. Since this date the Lodge has held weekly meetings, both for current business and instruction. On the 3rd July the M.W.G.M. was pleased to grant a Warrant for the Constitution of the William Kingston Lodge, No. 1835, to meet at the Goletta, in the Regency of Tunis, and the Provisional Warrant was forthwith surrendered. The new Lodge now numbers twenty-two members, and the rulers of the Craft in Malta have reason to hope that this last interesting addition to the strength of the District Grand Lodge will prove a great and lasting success.

MARK MASONRY IN MALTA.

Broadley Lodge, No. 248.—This Lodge—which has been recently founded by a number of influential and well-known Mark Masters in this island—held its first meeting on Tuesday, 29th July, at the Masonic Hall, No. 27 Strada Stretta, La Valletta; Bro. C. E. Coffey W.M.—who had been previously installed at a meeting of the Keystone Mark Lodge, under a Provisional Warrant from Bro. A. M. Broadley, P.G.M.M. of the Province of Tunis and Malta—in the chair. After the Warrant of Constitution had been read by the Secretary, a ballot was taken for two joining members and six candidates for advancement, which proved unanimous. The joining members were then admitted, and five of the six candidates being present, were, after due preparation, advanced to the rank of Mark Masters. Lodge having been closed, the brethren adjourned to the refreshment room. After the usual Masonic toasts had been given, "The Success and Prosperity of the new Lodge" was given, and received with enthusiasm. The health of the W.M. and Officers was afterwards proposed, and the joining members congratulated them warmly on the excellent manner in which the ceremony of advancement had been carried out.

PROVINCIAL GRAND LODGE OF MARK MASTER MASONS OF DEVONSHIRE.

THE annual meeting was held on Tuesday at the Huyshe Masonic Temple, Plymouth. The proceedings commenced by the meeting of the Committee of General Purposes at two p.m. Col. J. Tanner Davy R.W. P.G. Master presided. The members present were:—The Hon. W. Hilton-Jolliffe P.G.S.W., Charles Godtschalk P.G.M.O., V. Bird P.G.M.O. England P.G.S., W. Vicary P.G.T., Samuel Jew P.P.G.M.O., J. B. Gover P.P.G.M.O., L. D. Westcott P.P.G.T. After auditing the accounts there was an available balance of £41, and it was resolved that the sum of forty guineas be recommended to be given to the Devon Educational Fund, and that this sum be given in the name of the Right Worshipful Provincial Grand Master for the time being, giving him fifty votes for twenty years. The Provincial Grand Lodge was opened at three p.m., when in addition to the Committee there were present:—V.W. and W. Bros. B. B. S. Richard W.M. 23, John Ingle J.O. 215, J. Allen W.M. 96 P.G.S., H. Miller W.M. 91, Lieut.-Col. Fitzgerald P.P.G.M.O., Admiral Glasse C.B. 66, Henry Bridgeman M.O. 91, James H. Toms P.P.G.S.B., John R. Lord 50, William James Hughan P.G.W. Eng. P.M. 78 P.P.G.S. Cornwall, G. H. E. Vans P.P.G.D.C. M.O. 35, Rev. W. Whitley P.P.G.C., Rev. T. W. Lemon, M.A., W.M. 35 P.P.G.C., R. C. Uglow 50, J. Rogers P.M. P.G.T., J. Gidley S.D., Nicholls I.P.M. 23, H. G. Beachy S.W. 215, W. Harris W.M. 215, Henry H. Arnold P.P.G.O., Charles Croydon J.W. 35 P.P.G.S.B., John W. Collins S.W. 16, E. Binding W.M. 16 P.G.O., J. M. Hiffley P.M. 76 P.P.G.J.D., J. H. Stephens W.M. 48 P.G.S.B., W. Collins J.W. 48 J.S., George R. Barrett J.S., L. D. Westcott P.M. 66 P.P.G.T., E. A. Davies P.P.G.J.D., John Horswell J.O. 15, Richard Lose P.M. 48 P.P.G.D.C., Edwin Roseveare P.M. P.P.G.S.B., I. Latimer P.M. P.P.G.S.O., T. C. Lewarn W.M. 76, I. Griffin S.O. 50, Henry Horton M.O. 35 P.G.J.W., J. W. Stanbury 50, R. B. Twose P.M. 50 P.G.T., R. G. Bird M.O. 50 P.P.G.O., E. Tout 50 J.O., J. Barons 16, John D. Barker O. 50, J. E. Curteis P.M. 35 P.G.D. England P.P.G.J.W., John Lynn P.M. 91 P.P.G.O., Thomas H. Bayley P.P.G.J.W., E. D. Parnell P.M. P.P.G.B.B., T. H. May 96, Samuel Martin W.M. 57, W. C. Ferriss 58, A. R. Lethbridge P.M. 48 P.P.G.M.O., J. R. H. Harris S.W. 91, George Mitchell I.G. 70, R. Pengelly I.P.M. 50, P.P.G.S.B., W. B. Elston 18, Dr. George Jackson S.W. 25, T. Glidon 76, John James J.W. 50.

The Secretary reported that all the Lodges in the Province, except one, had made the usual returns.

The Treasurer reported that all the Lodges, except one, had paid

their contributions, and that all the fees of honour had been paid. He had a satisfactory balance—£44 11s 10d.

The report of the Board of General Purposes having then been read,—which contained the recommendation that forty guineas should be given to the Devon Educational Fund,—Bro. Charles Godtschalk rose to ask if it was the intention of the P.G. Master to put that recommendation to the Prov. Grand Lodge and take their opinion upon it, as in that case he intended to move an amendment.

Bro. J. B. Gover hereupon formally moved forty guineas be voted to the Devon Educational Fund.

Bro. Charles Godtschalk, rising to move the amendment, said it was well known that he had taken a deep and sincere interest in founding the Devon Educational Fund, and having well thought out its best interests, had every wish to see it successful in the future. One of the great interests of this local fund was, that it should be self-supporting; in this sense self-supporting,—that the annual subscriptions of individual brethren of 5s, 10s and guineas throughout the Province would produce ample funds for the surplus orphans of the Province. By the word surplus was meant those orphans who could never hope to be elected into the great National Masonic Charities, the Boys' and Girls' Schools. Another interest of this local fund was, that it should never interfere or clash with the interests of those great Charities. Neither should this local fund compete for monies from the governing bodies of Masons in the province—by governing bodies in the province he meant Prov. Grand Lodge,—no matter whether Craft, Arch, or Mark. The monies from these bodies naturally belonged to the great Charities to which we, as a province, stand deeply indebted. He saw many brethren around him who were present when the Devon fund was established early this year; it was then clearly understood, and that by speaker after speaker, that the real element of success for this local fund would be its power of self-support by the individual subscriptions of brethren; also that Provincial Grand Lodge should not be appealed to for funds that should go in another direction. And what do we find? Why, the very first Provincial Grand Lodge held after this local fund is founded two or three brethren coming forward to ask—for what? not a few pounds; but every penny possessed by the Prov. Grand Lodge for this local fund, which are the earnings of two years of the Mark degree of the Province. The Prov. Grand Lodge having voted nothing in 1878, but keeping all in hand, now adds to it the income of 1879, and endeavours to vote all away to a local fund that at least in a great measure should be self-supporting, and to the detriment of the great Charities to which the Province is deeply indebted. He therefore said, if this custom was to be followed up, he, as their representative at the great Charities warned them that their power of electing candidates at the great Charities would be weakened, and if they decided to keep their money at home, so must they keep their poor with it. Trusting the brethren would see, not alone the justice of his remarks, but also the policy of them, he would move the following amendment:—

"That the forty guineas recommended by the Board of General Purposes to be voted to the Devon Educational Fund be reduced to twenty guineas, that sum giving the qualification of a Vice Patron, with 25 votes at each election. The same be presented as a mark of respect and esteem to the Provincial Grand Mark Master, Colonel Tanner Davy."

The amendment of Bro. Godtschalk being seconded by Bro. A. R. Lethbridge P.M. P.P.G.M.O. No. 48, it was put to the Provincial Grand Lodge and lost, the numbers being 21 for, and 27 against.

Bros. T. H. Bayley, C. Godtschalk, R. Loos, and S. Jew were elected the additional members of the Board of General Purposes. Bro. J. Ingle was unanimously elected the Treasurer.

The following brethren were then appointed and invested as the Officers for the ensuing year:—Rev. P. H. Newnham D.P.G.M., Admiral F. H. H. Glasse 66 S.G.W., Rickard 9 J.G.W., John James 50 M.O., George Jackson 35 S.O., Henry Cole 100 J.O., Rev. G. Warner 215 Chaplain, John Ingle 215 Treasurer, Henry G. Beachy 215 Registrar, Vincent Bird 66 Secretary, J. E. Galliford 9 S.D., William Harris 215 J.D., Henry Miller 91 Sup. Works, John Horswill 15 D.C., F. Littleton 48 A.D.C., John Allen 91 S.B., Samuel D. Nicholls 23 S.B., John D. Barker 50 O., H. R. Langmead 16 P., J. C. Lowarne 76 S.B., Richards 23, George Mitchell 50 Stewards, James Gidley T. The dinner was held at Bro. Walters' Farley Hotel. About forty were present. The health of Bro. Colonel Tanner Davy was received with enthusiasm. In reply, the R.W. Master expressed the pleasure he had always experienced in presiding over the large and important province of Devon, and his gratification that the Order was in a flourishing condition. Bro. Admiral Glasse responded for the P.G. Officers in his usual happy manner.

To the toast of Prosperity to the Fortitude Mark Lodge, No. 66, under whose banner the Provincial Grand Mark Lodge was held, Br. Chas. Godtschalk P.M. P.G.M.O. responded. As Past Master of the Lodge, for his colleagues and himself, he tendered his sincere thanks, adding the honour was to the Lodge, in its being in a position to entertain the Provincial Grand Mark Lodge. Alluding to the business that had taken place that day—he was fully convinced that the amendment proposed by him was for the future welfare of the Devon Educational Fund. He now acquiesced in the result, and with all his heart trusted it would benefit those interested.

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THE MISSION OF FREEMASONRY.

FROM "THE MASONIC REVIEW."

THE mission of Freemasonry is so slightly understood by so many members of the Craft, that we venture, even by appearing presumptuous, to give our views relative to the same. It appears to us that there are thousands of young men, who really ally themselves with the Fraternity, not probably from mercenary motives, but still with very crude ideas of the actual practical mission of Freemasonry. Numbers we repeat have passed our portals, and are daily doing so, who fancy that the social characteristics of the Order are its chief ornaments, and that a parrot-like knowledge of ritual is the acme of Masonic skill. We propose to show that it is not, and that although our Society has spread its branches into every quarter of the habitable globe, still it has not by any means accomplished its true mission.

We take it for granted that Freemasonry is the offspring of those ancient mysteries that were objects of interest in the days of Plato and Socrates; we are inclined to believe that it is more immediately connected with those gangs of workmen, who year after year, and decade after decade, and century after century, toiled at those mighty castles and gigantic edifices that are to be found, in some instances, still standing in all their antiqu grandeur, and in others, still frowning down upon the visitor in huge masses of ruin throughout England and Continental Europe. We repeat, we believe we are the direct descendants of these men, but after our society was transformed in 1717 from a purely operative into a purely speculative institution then the true mission of the Fraternity commenced dimly to dawn upon minds of its members. At first, doubtless its convivial features were its chief attraction amongst a class of men who gloried in strong port and stronger brandy; but with the march of civilization and the gradual development of a purer atmosphere a change took place, and from a convivial club the Lodge became the home of those who sought to do their duty to God and man. Then the true mission of Freemasonry commenced, although even now it is barely understood and will doubtless not be thoroughly developed for many years to come—we fear not within the present century.

Our theory is that although our code of moral ethics is excellent, and our teachings as explained by our mystic symbolism as nearly perfect as any thing human can be, that still *we fail in our mission*, since we do not render practical that which we so glibly theorize upon in the Lodge-room. It is very easy to talk charity, especially when the phraseology is the same, night after night; but it is a very different thing to go forth and practise it. What a mummery a Lodge teaching the neophyte that charity is one of the principal objects of the Institution yet spending its funds in banquets *et hoc omne genus!* What a screaming farce it becomes when Grand Lodges give away about ten cents per head, more likely five, to impoverished widows and orphans of their deceased brethren, and pay away thousands of dollars for *per diem* expenses and Grand Officials' salaries! Still such is the case, and we defy any brother to deny it. The plain unvarnished fact stands forth that the Masonic mind of the day is carried away with the pomp and glitter of Knights Templarism, the gorgeous and imposing ceremonials of the Ancient and Accepted Rite, and a general love and eager desire for degreism. This we take it, is *not* the true mission of Freemasonry.

We have recently read, we will not say with disgust, but with a feeling closely akin to it, many of the addresses of Grand Masters, Grand High Priests, and Grand Commanders, all after very properly giving due thanks to the Great I Am for the blessings of the past year, branch off into platitudes as to the greatness and beauty of our Institution. All true enough, but, in the name of Freemasonry, is that the mission of the Craft? Our brethren point with proper pride to the thousands they sent to the South, when grim death stalked through her sunny fields, and robbed us of some of the best and noblest of the Sons of Light; they allude also to the Fires of Chicago and St. John. True, in these cases, and in hundreds of others, Freemasonry has amply fulfilled her mission; but we think her mission lies nearer home; of what class of men should the Fraternity be composed? Is the scoffer at religion a fit man to become a participant in our ceremonies? Is the profane and obscene libertine a proper person to enter our portals? Is the habitual drunkard such an one as the Sons of Light should associate with? In answer to all these questions—"No." Yet what is the true state of the case? In our very midst, we have many revilers at religion; profane and obscene libertines, and habitual drunkards—*before the mission of Freemasonry can be accomplished, these rotten limbs of the Giant Oak must be lopped unsparingly off*, then the glorious old tree having been properly pruned, will have a fresh lease of life and shoot forth branches green with the freshness of spring and the sweet-smelling flowers of May. The mission of Freemasonry, then, can only be accomplished by first driving from our midst those who are untrue to those principles which we inculcate, and once having accomplished that, we must set to work to guard our portals with a tenfold zealous care. We must not permit our Lodge-rooms to become mere convivial gatherings, or places for ritualistic dramas, but rather let them be the home of the Craftsman, where, after the due observance of our ancient ceremonies, we would have our brethren discuss not only the scientific and philosophic features of our Institution, but also the *practical work to be accomplished*. Hundreds of Lodges on this Continent do not give anything away in charity for months at a time, and there are few Lodges that give anything worthy of the name. We number about six hundred thousand affiliated members on this Continent; surely we could afford six hundred thousand dollars per annum in aid of our widows, our orphans, our sick and our dying. We receive hundreds of thousands of dollars per annum for degrees, could we not devote one-tenth, *yes, one-fourth* to worthy objects of charity? The writer, in a previous article, alluded to the fact, that probably twenty thousand Sir Knights would assemble in Chicago in 1880; how much will each Frater spend? Fifty dollars. Let him add ten more, and make up

a fund of two hundred thousand dollars as a nucleus for the widows and orphans of Templars, then the Soldiers of the Cross would set an example to their Masonic brethren, which would do much to advance the mission of Freemasonry.

But the mission of Freemasonry is not all dollars and cents, though we tell you, brethren, we want to see your purse strings open with a more liberal hand. There are men now in our Order, and no State knows it better than Ohio, who are in the sear and yellow leaf of old age, and who have fought our battles well, yet they are permitted to sink to the grave in poverty and distress. Freemasonry, to perform her mission properly, should prevent this. But to return to the point: we repeat the mission of Freemasonry is not all dollars and cents; we want more kindly deeds, more generous actions, more brotherly love. We desire to see brethren have greater confidence in each other. We wish to see a higher moral tone inculcated, a greater reverence for the Deity exhibited, and to accomplish such we must practise the cardinal virtues, and by our course of life prove to the world that the mission of Freemasonry is a living, practical thing, humanised by the efforts of man and vitalised by the breath of God.

We maintain, therefore, that to fulfil the Mission of Freemasonry, is to practise that we teach; to make our lessons practical; to exemplify by our lives, our belief in the wisdom of the omnific ways of the Creator, the beauty of His holiness, and the strength of His majesty and glory, and in order to do that, we must not only aid those in distress by our gold and our silver, but we must go to their houses, we must read to them, we must talk to them, we must cheer and aid them by kindly advice. We must snatch the erring ones from "the path that leadeth to destruction." We must take the drunkard by the hand, and save him, at every cost, and at every price; we must waylay the erring sister, and restore her to her home, we must go forth to comfort and to save. We must show to the world that the mission of Freemasonry is a great, a glorious, and a noble one, worthy the attention of all good and philanthropic men, who believe in the honour of man, the purity of woman, and the goodness of God.

Old Warrants.

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No. 126.

No. 259, "Ancients;" No. 327 (at the Union) A.D. 1813, No. 228 from A.D. 1832, and No. 193 from A.D. 1863.

TO ALL AND EVERY OUR RIGHT WORSHIPFUL, WORSHIPFUL AND LOVING BRETHREN.

WE, HIS ROYAL HIGHNESS ALBERT EDWARD PRINCE OF WALES, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, &c. &c., &c.

GRAND MASTER

OF THE MOST ANCIENT AND HONOURABLE FRATERNITY OF FREE AND ACCEPTED MASONS OF ENGLAND,

SEND GREETING.

WHEREAS, It appears by the Records of the Athol Grand Lodge, or old Institutions, that on the 15th day of February 1790, a Warrant of Constitution was granted to certain brethren therein named, authorising them to form and hold a Lodge of Free and Accepted Masons, at the Dolphin, Red Lion Street, Holborn, London, and which Lodge was then registered in the books of the said Grand Lodge as No. 259, and whereas by the Union of the two Grand Lodges on the 27th December 1813 the said Lodge became No. 327, by the closing up of the numbers in the year 1832 it became No. 228, and by the general alteration of the numbers in the year 1863 it became, and is now registered in the Grand Books as No. 193, meeting at Anderton's Hotel, Fleet Street, in the City of London, under the title of and denomination of

No. 193

THE LODGE OF CONFIDENCE.

And whereas the brethren composing the said Lodge have, by their memorial represented to us that their Warrant hath been accidentally destroyed by fire, and they have prayed us to grant them a Warrant of Confirmation. Now know ye, that we, being satisfied of the reasonableness of the said request, and from the confidence reposed in the brethren, do hereby grant this our Warrant of Confirmation unto our right Trusty and Well-beloved brethren Thomas Bradford Biddle, Robert Footitt, Walter James, Henry James Leah, John B. King, Barrough D. Kershaw, Joseph Shackell, and the other Brethren composing the said Lodge, authorising and empowering them and their Successors to continue to assemble and hold a Lodge of Free and Accepted Masons at Anderton's Hotel, Fleet Street aforesaid, on the Second Monday in the months of January, February, March, April, May, October, November and December, or at such times as to the brethren thereof may appear necessary, and to be regulated by their Bye-laws in conformity with the General Laws of the Craft, and then and there when duly congregated, to make, pass, and raise Freemasons according to the ancient custom of the Craft in all ages and nations throughout the known world. And farther, at the Petition of the said Brethren, we do appoint the said Thomas Bradford Biddle to be the Master, the said Robert Footitt to be the Senior Warden, and the said Walter James to be the Junior Warden, for continuing to hold the said Lodge, until such time as another Master shall be regularly elected and installed, strictly charging that every Member who shall be elected to preside over the said Lodge, and who must previously have duly served as Warden in a Warranted Lodge, shall be installed in Ancient form, and according to the laws of the Grand Lodge, that he may thereby be fully invested with the dignities and powers of his office. And we do

require you the said Thomas Bradford Biddle to take special care that all and every the said brethren are or have been regularly made Masons, and that you and they and all other the members of the said Lodge do observe, perform and keep the laws, rules and orders contained in the Book of Constitutions, and all others which may from time to time be made by our Grand Lodge, or transmitted by us or our successors Grand Masters, or by our Deputy Grand Master for the time being. And we do enjoin you to make such Bye-laws for the government of your Lodge as shall to the majority of the Members appear proper and necessary, the same not being contrary to or inconsistent with the General Laws and Regulations of the Craft, a copy whereof you are to transmit to us. And we do require you to cause all such Bye-laws and Regulations, and also an account of the proceedings in your Lodge, to be entered in a Book to be kept for that purpose. And you are in nowise to omit to send to us or our successors Grand Masters, or to our Deputy Grand Master for the time being, at least once in every year, a list of the Members of your Lodge, and the names and descriptions of all Masons initiated therein, and Brethren who shall have joined the same, with the fees and monies payable thereon. It being our will and intention that this our Warrant of Confirmation shall continue in force so long only as you shall conform to the laws and regulations of our Grand Lodge. And you the said Thomas Bradford Biddle are further required as soon as conveniently may be to send us an account in writing of what shall be done by virtue of these presents.

Given under our Hands and the Seal of Grand Lodge at London, this 24th day of February A.L. 5879, A.D. 1879.

By command of the M.W. Grand Master,

SKELMERSDALE, D.G.M.

JOHN HERVEY, G.S.

The present title, No., &c. are, The Lodge of Confidence, No. 193, Anderton's Hotel, Fleet Street, London, E.C.

INSTALLATION MEETING OF THE LEWIS CHAPTER, No. 1185.

THE meeting for Installation of Principals of this successful Chapter was held on Saturday, the 9th inst., at the Kings Arms Hotel, Wood Green. Considering that the numerical strength of this Chapter is not large, there was a fair attendance of Companions. The Chapter was opened in due form by the M.E.Z. Comp. A. Durrant, and after observance of preliminaries, Comp. E. Garrod P.Z. 507 proceeded to instal the Principals for the ensuing twelve months:—Comp. G. Newman M.E.Z., J. W. Berrie H., and E. B. Grabham J.; Comp. H. Thompson was appointed S.N., G. J. Row P.Z. S.E., A. Durrant I.P.Z. Treasurer, Crowther P.S., Wm. Sayer 1st Assistant, Bone (who was unavoidably absent) named as 2nd Assistant, and T. C. Speight Janitor. After routine business, Chapter was closed, and the Companions partook of a capital banquet. There were several Visitors, among whom we may notice Comps. H. G. Bass P.G.S.B., C. R. Entwistle 766, H. Garrod P.Z. 507, W. Worrell P.Z. 766, W. W. Morgan 141, Seymour Smith 1269, F. G. Barnes 766. After ample justice had been done the good things supplied by Bro. Greenslade, grace was sung, by Madame Worrell, Miss Marion Burton, and Companion Seymour Smith. Comp. Newman is well known to most of our readers, and on this occasion he presided with his wonted geniality. The toasts were introduced with a brevity that all agreed was commendable, as a capital programme was before the guests, and the well-known ability of those engaged rendered the wish that it should be carried out without curtailment very desirable. With the toast of the Pro G.Z., the Grand H., the Grand J., and the Officers of Grand Chapter, the president coupled the name of Comp. Bass, of whom he spoke in highly eulogistic terms. All present regretted to hear of the illness of Comp. John Hervey. Comp. Bass, in reply, said he felt deeply sensible of the honour always conferred upon the Grand Officers at these assemblies. For himself, he especially desired to thank the M.E.Z. and Companions. He trusted the present happy feeling that existed in the Chapter would continue. He referred to the great increase that was being made in the number of Lodges and Chapters. He urged all, as far as possible, to steer clear of the acerbities that arose more or less in all societies, and was much pleased to bear witness to the happy feeling that pervaded the Chapter. Bro. Bass then referred to the illness of Comp. Hervey, and thanked all for the kind sympathy they had expressed. The next toast Comp. Newman offered for the acceptance of those present was the health of the I.P.Z. Comp. A. Durrant, who he stated was exalted in the William Preston Chapter. He spoke of the energy displayed by Comp. Durrant in all matters pertaining both to Craft and Royal Arch Masonry; he was assured he had the best wishes of all assembled round that board, and trusted he might continue to hold the post of Treasurer to the Chapter for many years. Comp. Durrant, in replying, remarked he scarcely knew what he had done to merit the kind things that had been said of him. It was a well recognised fact that all who were appointed to office in the Lewis Chapter must be able competently to fulfil their duties, consequently all who aspired to office felt this an incentive to exert themselves. He had received much advice and instruction from Comp. Newman, and he was much indebted for the consideration the Companions one and all had shown him. He thanked them sincerely for the jewel they had presented him, and trusted his successor might receive the same consideration. After a song by Miss Burton, Comp. Durrant proposed the health of the M.E.Z. All knew the great services he had rendered to the Chapter—services to which its success was mainly due. Comp. Newman was a competent instructor, and had admirably carried out the duties

he had undertaken. Comp. Newman briefly replied, assuring all no effort on his part should be wanting to promote their welfare and comfort. To the toast of the Visitors, which was next given, each of those present briefly replied, and then the M.E.Z. proposed the health of the H. and J. Comp. Berrie remarked it was the hope of reward that sweetened labour, and from the time of his entrance to the Lewis Lodge he had been amply rewarded, inasmuch as he had been placed in such a position as warranted the belief that he might, in course of time, attain the summit of his ambition. Comp. Grabham also acknowledged the compliment. The remaining toasts comprised the health of the Scribe E. and the Officers, and replies were made by Comps. Rowe, Thompson, Crowther, Sayer, &c. The summons was then given for the Janitor, who closed the proceedings. The singing of Madame Worrell and Miss Burton was greatly applauded, while the versatile Seymour Smith was as amusing as ever. The musical arrangements of the evening were conducted by Comp. Worrell, and gave unqualified satisfaction. We append the programme:—

National Anthem—"God Save the Queen," Dr. John Bull.

Song—"The worker," Gounod—Madame Worrell.

Musical Sketch—"The Brown's Dinner Party"—Comp. Seymour Smith.

Song—"The Better Land," Cowen—Miss Marion Burton.

Trio—"The Troubadour," G. A. Macfarren—Madame Worrell, Miss Burton and Comp. S. Smith.

Song—"The maiden's rose," Hatton—Madame Worrell.

Humorous Song—"Bill Craven"—Comp. Seymour Smith.

Song—"The old, old story," Blumenthal—Miss Marion Burton.

Duet—"Old love," Marriott—Madame Worrell and Miss Burton.

ASHLARS.

IN the vast quarries of Jerusalem situated near the Damascus gate—where the Masons of King Solomon wrought, and extracted the massive stones, some of them cyclopean in size, which went into the composition of the Temple and its surrounding walls, there still exist Ashlars beyond number. So every mountain and vale in the world, where the freestone lies, is rich in material that yields in the Craftsman's hands, finished forms of architectural beauty. Embellished in the solid mass, and hidden under the earth, it is often long undiscovered. When taken in its rude and natural state from the quarry, it is the Rough Ashlar, not yet having received the impress of man's genius—hewn, but as yet unmarked, unsquared, and unnumbered. The visitor to the Holy City may, to-day, see just such stones in the great Solomonic quarries, stones half-quarried, with the clippings around them—Rough Ashlars, not yet ready for the builder's use. Three thousand years have elapsed since the Masons of Jerusalem laboured there, as we learn from both the teachings of Masonic tradition and the facts of history. The Temple was completed, and no further Ashlars were needed, but all that were, had been wrought and prepared in those vast quarries before being brought to the Temple, so that the sound of axe, hammer or any tool of iron, was not heard among the workmen. The stones were all perfect Ashlars, ready to be adjusted in their places by the skill of the Fellow-crafts.

A perfect Ashlar is a part of the furniture of every Lodge. This Ashlar is a stone that will bear the test of the plumb, the level and the square, a typical stone, full of meaning to the Craftsman. Well did Shakespeare say, there are

"Tongues in trees, books in the rambling brooks,
Sermons in stones, and good in everything."

Neither is such a sermon a dry discourse; but rather a pithy, earnest and eloquent appeal, ringing, as the stone itself does under the hammer, and emitting the voice of truth—the truth of Freemasonry.

The word Ashlar is itself an ancient one, as ancient in our historical records as the word Freemasonry itself. The earliest present mention of it, in an authentic instrument, is in an Indenture, dated 1389, cited by Poole, in his *Ecclesiastical Architecture of England*. Ever since then, we know positively, and long before that, we know traditionally, the Craft has been familiar with the use and symbolism of the Ashlar.

An able and brilliant Mason, Bro. Giles F. Yates, once said: "Like the Christians, Freemasons are stones of darkness, dug out of the quarry of mankind, wrought and polished, compact among themselves, fitly joined together, without jar or division, upon the foundation of the Temple, in which they are built up as lively stones, a spiritual house, members of an invisible association, an invisible Lodge." This is suggestive truth. Freemasons are like Christians in that they are all professors; but whether they practise what they profess, their lives must demonstrate. Every Freemason is, or should be a learner. When he joins the Lodge, and for long afterwards, he is, in truth, *in statu pupillari*. He has very much to learn.

He is a student of the mystery of Freemasonry. By too many Masons this mystery is never understood. They, individually, are always, in fact, Rough Ashlars. They are shells without a kernel; ships sailing through the world in ballast; dummies in the library, lettered without, but unlettered within; decoy ducks floating on the sea of life, wooden all through! Such men require to be shaped for the Great Builder's use, to be hewn, marked, squared and numbered, without which they will never find a place in the great Temple not made with hands, eternal in the heavens.

What a shame it is for any Freemason to remain for ever a Rough Ashlar! Think of what he in essence is—the masterpiece of Creation, the image of the Great Architect of the Universe, and animated with His breath! For such an one to remain unpolished, undressed by the gavel, and rejected by the unanimous verdict of the plumb, the level and the square, is to be degraded to the level of material things, to be as a part of a mountain of the earth—buried underground, unquarried, or at best a rough and ragged Ashlar.

Keystone.

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, 16th AUGUST.

1624—Eccleston, Grosvenor Club, Blury-square, Pimlico, at 7. (Instruction.)
1641—Crichton, Surrey Masonic Hall, Camberwell.
Sinnai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
R. A. 308.—Affability, Station House Hotel, Bottoms, Stansfield.

MONDAY, 18th AUGUST.

174—Sincerity, Railway Tavern, London-street, E.C., at 7. (Instruction.)
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction.)
548—Wellington, White Swan, High-street, Deptford, at 8. (Instruction.)
704—Camden, Red Cap, Camden Town, at 8. (Instruction.)
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8. (Instruction.)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8. (Instruction.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30. (In.)
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8. (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)
77—Freedom, Clarendon Hotel, Gravesend.
236—York, Masonic Hall, York.
331—Phoenix of Honour and Prudence, Public Rooms, Truro.
359—Peace and Harmony, Freemasons' Hall, Southampton.
424—Borough, Half Moon Hotel, Gt. St. Andrew.
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction.)
925—Bedford, Masonic Hall, New-street, Birmingham.
934—Merit, Derby Hotel, Whitefield.
1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport.
1037—Portland, Portland Hall, Portland.
1141—Mid Sussex, Assembly Rooms, Horsham.
1199—Agriculture, Honey Hall, Congresbury.
1208—Corinthian, Royal Hotel, Pier, Dover.
1238—Goole, Albany Hotel, Twickenham.
1502—Israel, Masonic Hall, Liverpool.
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Inst.)
R. A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
R. A. 1051—Rowley, Masonic Rooms, Atheneum, Lancaster.

TUESDAY, 19th AUGUST.

Board of General Purposes, 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—Domatie, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
654—Yarborough, Green Dragon, Stepney. (Instruction.)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
460—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8. (Instruction.)
1339—Stockwell, Surrey Masonic Hall, Camberwell.
1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction.)
1360—Royal Arthur, Prince's Head, Battersea Park, at 8. (Instruction.)
1420—Earl Spencer, Swan Hotel, Battersea Old Bridge, S.W.
1446—Mount Edgecumbe, 19 Jermyn-street, S.W., at 8. (Instruction.)
1471—Islington, Three Bucks, 23 Gresham-street, E.C., at 7. (Instruction.)
1472—Hendon, Three Crowns, North Woolwich, at 7.30. (Instruction.)
1507—Metropolitan, 269 Pentonville-road. (Instruction.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8. (In.)
1707—Eleonor, Treaders, Broad-street-buildings, Liverpool-street, 6.30. (Inst.)
R. A. 1363—Clapton, White Hart Tavern, Clapton, at 8. (Instruction.)
213—Perseverance, Masonic Hall, Theatre-street, Norwich.
241—Merchants, Masonic Hall, Liverpool, at 6.30. (Instruction.)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon.
418—Abundantia, Mechanics' Institute, Banley.
667—Alliance, Masonic Hall, Liverpool.
1036—Fregulio, Masonic Rooms, St. Day, Seerrier, Cornwall.
1052—Callender, Freemasons' Hall, Manchester.
1276—Warren, Stanley Arms Hotel, Seacombe, Cheshire.
1325—Stanley, Masonic Hall, Liverpool.
1427—Perey, Masonic Hall, Maple-street, Newcastle.
1470—Chiltern, Town Hall, Dunstable.
1473—Bootle, 146 Berry-street, Bootle, at 6. (Instruction.)
1534—Concord, George Hotel, Frestwich.
1551—Charity, Masonic Hall, New-street, Birmingham.
1570—Prince Arthur, 140 North Hill-street, Liverpool.
1764—Eleonor Cross, Masonic Hall, Abington-street, Northampton.

WEDNESDAY, 20th AUGUST.

General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 6.
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)
223—United Strength, Hope and Anchor, Crowndale-rd., Camden Town, S. (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45. (Inst.)
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30. (Instruction.)
813—New Concord, Jolly Farmers, Southgate-road, N. at 8. (Instruction.)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8. (Instruction.)
1278—Burdett Counts, Salmon and Ball, Bethnal Green-road, at 8. (Inst.)
1288—Finbury 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, Watworth, at 8. (In.)
R. A. 177—Domatie, Union Tavern, Air-street, Regent-st., at 8. (Instruction.)
29—Royal Kent of Antiquity, Sun Hotel, Chatham.
121—Mount Sinai, Public-buildings, Penzance.
200—Old Globe, Private Rooms, Globe-street, Scarborough.
325—St. John, Freemasons' Hall, Islington-square, Salford.
381—Faith, Drover's Inn, Openshaw.
391—Buckingham, George Hotel, Aylesbury.
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction.)
633—Yarborough, Freemasons' Hall, Manchester.
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction.)
823—Everton, Masonic Hall, Liverpool.
969—Sun and Sector, Assembly Rooms, Worthington.
972—St. Augustine, Masonic Hall, Canterbury. (Inst.)
1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield.
1040—Sykes, Masonic Hall, Driffield, Yorks.
1086—Wilton, Skehnersdale Masonic Hall, Kirkdale, Liverpool.
1161—De Grey and Ripon, Denmark Hotel, Lloyd-street, Greenheys, Manchester.
1164—Eliot, Private Rooms, St. Germain's, Cornwall.
1321—Brigthouse, Masonic Room, Bradford-road, Brighouse.
1337—Anchor, Masonic Rooms, Durham House, Northcote.
1353—Duke of Lancaster, Atheneum, Lancaster.
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
1443—Salern, Town Hall, Dawlish, Devon.
1501—Wycombe, Town Hall, High Wycombe.
1511—Alexandra, Masonic Hall, Hornsea, Hull.
1634—Starke, Railway Hotel, Ramsbottom.
R. A. 151—St. Peter, Masonic Hall, Maple-street, Newcastle.

THURSDAY, 21st AUGUST.

House Committee, Girls' School, at 4.
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.)
751—High Cross, Coach and Horses, Lower Tottenham, at 8. (Instruction.)
1227—Upton, Spotted Dog, Upton, E.
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (In.)
R. A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
M. M.—Duke of Connaught, Havelock, Albion-road, Dalston, at 8.30. (Inst.)
56—Howard, High-street, Arundel.
98—St. Martin, Town Hall, Burslem.
203—Ancient Union, Masonic Hall, Liverpool.
268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne.
343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston.
345—Perseverance, Old Bull Hotel, Church-street, Blackburn.
367—Probity and Freedom, Red Lion Inn, Smallbridge.
600—Harmony, Freemasons' Hall, Salem-street, Bradford.
1011—Richmond, Crown Hotel, Blackfriars-street, Salford.
1042—Excelsior, Masonic Hall, Great George-street, Leeds.
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction.)
1299—Pembroke, West Derby Hotel, West Derby, near Liverpool.
1320—Blackheath, Green Man, Blackheath.
1327—King Harold, Britannia Hotel, Waltham New Town.
1332—Unity, Masonic Hall, Crediton, Devon.

FRIDAY, 22nd AUGUST.

House Committee, Boys' School, at 4.
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—Finbury Park M.M., Earl Russell, Isledon-road, N. at 8. (Instruction.)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction.)
1642—E. Carnarvon, Mitre Hotel, Goulborne-rd. N. Kensington, at 8.0. (Inst.)
London Masonic Club Lodge of Instruction, 101 Queen Victoria-street, E.C., at 6.
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)
R. A. 147—North London, Crown and Woolpack, St. John-st.-rd., at 8. (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction.)
1393—Hamer, Masonic Hall, Liverpool.
1712—St. John, Freemasons' Hall, Grainger-st., Newcastle.
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7.
R. A. 61—Sincerity, Freemasons' Hall, St. John's-place, Halifax.
R. A. 680—Sefton, Masonic Hall, Liverpool.

SATURDAY, 23rd AUGUST.

Sinnai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
1541—Alexandra Palace, Alexandra Palace, Muswell Hill, N.
1624—Eccleston, Grosvenor Club, Blury-square, Pimlico, at 7.

NOTICES OF MEETINGS.

Lodge of Joppa, No. 138.—A Lodge of Emergency was held on Monday, the 11th inst., at the Albion Tavern, Aldersgate-street. Bros. M. Spiegel W.M., Hyman S.W., Campion J.W., E. P. Albert P.C.P. Sec.; P.M.'s L. Alexander and S. Hickman; and Bros. Davis, J. C. Walters, Ribold, Van Vollen, Brown, &c. The meeting had been convened for the purpose of sending a vote of condolence to the widow and family of the late respected Bro. L. M. Auerhahn Treas., who had been a member over thirty years. This proposal was unanimously adopted. The Lodge was then closed, and the brethren separated.

St. Michael's Lodge of Instruction, No. 211.—The members met at the George Tavern, Australian-avenue, Barbican, on Thursday evening. Bro. Withers presided; he was supported by Bros. Brasted and Young as Wardens. Bro. P.M. King was in his place as Preceptor; W. W. Morgan Secretary. After several matters in connection with Freemasonry had been discussed, some sections were worked. Satisfactory progress is reported as following the efforts of those brethren who have established the Charities Augmentation Society in connection with this Lodge of Instruction, which offers some special advantages, of which the Hon. Secretary will furnish particulars to any member of the Craft who may desire it. The members of this Lodge of Instruction request the attendance of brethren. The proceedings commence every Thursday evening at eight o'clock. Bro. F. Brasted will preside at the next meeting.

High Cross Lodge of Instruction, No. 754.—A meeting was held on Thursday, 7th August, at the Coach and Horses, Lower Tottenham. Present—Bros. A. G. Fidler W.M., Harris S.W., Tavernier J.W., Bradstock S.D., Noyes J.D., Thompson Preceptor, Tegg I.G., Garrod Sec.; also Bros. Robinson, Thorne, Jones, Bryant, Mattock, &c. The Lodge being opened in ancient form, the minutes read, and other preliminaries duly observed, the ceremony of initiation was rehearsed, Bro. Bryant acting as candidate. The questions leading to the second degree were answered, and the Lodge was opened in that degree, and the ceremony of passing rehearsed, Bro. Noyes acting as candidate. The W.M. then vacated the chair in favour of Bro. Thompson, who rehearsed the ceremony of the third degree in admirable style. Bro. Fidler resumed the chair, and the Lodge was closed to the first degree. Bros. J. Robinson, W. Bradstock and J. Noyes, all of the King Harold Lodge, No. 1927, were elected members. A hearty vote of thanks was unanimously recorded on the minutes to Bro. Fidler for the able manner in which he had conducted the business of the evening, it being the first time he had presided in any Lodge. Bro. Harris was elected W.M. for the next meeting.

Dalhousie Lodge of Instruction, No. 860.—At the weekly meeting on Tuesday, at Bro. Smyth's, the Sisters' Tavern, Pownall-road, Dalston, Bros. Christian W.M., Forss S.W., Polak J.W., Weigo S.D., J. Lorkin J.D., Greenwood I.G., Dallas Sec., Smyth Treas., P.M. Wallington Preceptor; Bros. Carr, Brasted, Moss, Williams, C. Lorkin, and others. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. Bro. Brasted answered the questions leading to the second degree. Lodge was advanced, and ceremony of passing was rehearsed. The Lodge was called from labour to refreshment, and after resuming its Masonic duties Bro. Moss worked the first section of the lecture, assisted by the brethren. Lodge was opened in the third degree and regularly closed to the first, when the W.M. worked the third and fourth sections of the lecture, assisted by the brethren. Bro. Forss W.M. was elected W.M. for next Tuesday evening.

Whittington Lodge of Instruction, No. 862.—A meeting was held on Wednesday, 13th August, at the Red Lion, Poppin's court, Fleet-street, E.C. Present—Bros. Abell W.M., Brown S.W., Hallam J.W., Long Preceptor, Tato S.D., Kearney I.G., Hyde, Parlett, Gladwell, and others. The Lodge was opened, and after the confirmation of the minutes, Bro. Parlett offered himself as a candidate for the second degree. The examination being satisfactory, he was entrusted; the Lodge was opened in the second degree, and the ceremony of passing was ably rehearsed by the W.M. The lecture of the degree having been worked in sections, the Lodge was resumed, and Bro. Brown S.W. elected W.M. for next meeting. Lodge was then closed.

Friars Lodge of Instruction, No. 1340.—Held at Bro. Pavitt's, Liverpool Arms, Canning-town, Tuesday 12th August. Bros. W. J. Smith W.M., Barker S.W., Andrews J.W., Johnson S.D., Pavitt J.D., Glasspool I.G., Worsley Sec.; also Bros. Ellis 124, Ellis 860, Richardson, Norman, Spencer, Sadler, White, &c. The warm weather has now unquestionably set in, we are realising what summer means, and those who can any way manage it are betaking themselves to cool retreats and shady nooks; however the attendance here on Tuesday was well up to the average. The Lodge opened in due form with prayer, when the minutes were read and confirmed. Bro. Richardson answered the necessary questions, and the Lodge opened in the second degree, when the ceremony of passing was rehearsed. Bro. Barker worked the first section of the lecture, Worsley the second, Andrews the third and fourth, assisted by the brethren. The Lodge then resumed to the first degree. Bro. Richardson of 47 was elected a member. Bro. Barker was appointed W.M. for the ensuing week. It was unanimously resolved that this Lodge of Instruction hold a summer banquet, and that the following brethren constitute the committee for carrying out the arrangements:—Bros. Smith, Andrews, Musto, Barker, and Pavitt; they will meet on Tuesday next, at six p.m., to determine when and where the banquet shall take place.

Sackville Lodge, No. 1619.—An emergency meeting was held on Tuesday, the 5th inst., at the Crown Hotel, East Grinstead. Present—Bros. John G. Horsey W.M., S. Davison S.W., E. A. Head J.W., W. Hale P.M. Treas., C. Sawyer I.P.M. Sec., W. Ridge S.D., Jas. E. Woodbridge Steward, F. Sargeant Tyler, Past Masters Bros. Jno. Noke and W. H. Hook; Bros. Jas. Cooper, John Woodbridge, C. T. Young, E. Dickman, Wm. Pile, J. H. Heckford. Visitors—Bros. W. C. Banks W.M. 1223, Babington, Hopkinson, and G. Trench of the Faversham Lodge. Business—After preliminaries the auditors' report was received and approved. Bro. Wm. Pile was raised to the third degree. Ballot was taken for the following candidates for initiation:—Messrs. C. Fairbank, Geo. W. Holmes and Mark Ovenden, who were initiated. The brethren afterwards adjourned to a substantial repast, when the usual loyal and other toasts were given. The excellent working of the first and third degrees by Bro. John G. Horsey W.M., who did them for the first time, was highly spoken of by several of the P.M.'s and Visitors. P.M. Hale said that during a long Masonic career he had never heard better working; it was most gratifying to him to be present.

PORTSMOUTH MASONIC HALL AND CLUB.

IN our last week's issue appeared the first report of the directors of "The Borough of Portsmouth Freemasons' Hall and Club Company," of which the Mayor (W. D. King Esq.) is chairman, Mr. Conneillor G. T. Cunningham vice-chairman, and Mr. E. S. Main Secretary. The shareholders held an extraordinary meeting at the offices of the Portsea Island Gas Company, Commercial-road, Landport, on Saturday morning, and after the business had been transacted an adjournment was made to the eligible site between the Gas Offices and the Theatre Royal, on which the Freemasons' Hall and Club is to be erected. The directors and a number of shareholders and other Freemasons, with several ladies, were present, and the Provincial Grand Lodge was represented by the Right Worshipful the Prov. G.M. Bro. W. W. B. Beach, M.P., the V.W. Deputy Prov. G.M. Bro. W. Hickman, the Prov. G. Secretary Bro. J. E. Le Feuvre, &c. The building will be in the plain Italian style of architecture, and the front, which will have a gable, with terra cotta terminals on either side, is to be constructed of red bricks, with Bath and Portland stone dressings with ornamental tile panels. On the upper floor there will be a bay window projecting on an ornamental corbel, and, in a circular panel immediately over the centre plate will be engraved a Masonic emblem. The building will have a frontage of 20ft., with a depth of 63ft., and its height to the extreme point of the gable will be 54ft. The ground floor is to be let off as offices, and the room on the first

floor, 30ft. 6in. long by 18 feet wide, will be appropriated to the Chamber of Commerce; while the upper story will have a Masonic club-room of equal dimensions, together with an ante-room 22ft. by 14ft. At the rear of the building are the Roman Catholic schools, which, having been included in the purchase, will be converted into a banqueting room and a Lodge room, with the requisite ante-rooms. The foundation stone was of Portland stone, and bore the following inscription:—"This foundation stone was laid by his Worship the Mayor of Portsmouth (Mr. Alderman W. D. King, J.P.), (Chairman of the Company, August 9, 1879. E. J. Smith, architect; W. D. Lewis, contractor." The trowel used for the occasion was of silver, elaborately chased, with an ornamental ivory handle, and had inscribed upon it, "Borough of Portsmouth Freemasons' Hall and Club Company. Presented to his Worship the Mayor (Mr. Alderman W. D. King, J.P.), on his laying the foundation stone of the Club House, Commercial-road. W. D. Lewis, contractor; Emmanuel J. Smith, architect. August 9th, 1879." The trowel was supplied by Bro. Abrahams, silversmith and jeweller, of High-street. The Mayor, in declaring the stone well and truly laid, alluded with satisfaction to the presence of the Right Worshipful Prov. Grand Master, and described the negotiations which had led to the purchase of the site. A few energetic Masons had recognised the necessity of establishing what had long been wanted in the borough, a central meeting place for the purpose of carrying out the principles of Masonry. They at once set to work, and the brethren generally cordially co-operated with them, with the result that they would shortly have a decent building, in which pleasure and instruction might be advantageously blended. If they were assembled that day merely as speculative Masons, his position could have been more fitly occupied by Mr. Beach; but they were there as operative Masons, and he could not, therefore, refuse to take part in the erection of a building which would be a credit to the borough, and reflect honour upon its designer and the contractor. (Hear, hear.) From his knowledge of the directors he had very little doubt that a few months hence they would again meet to celebrate the opening of the club, and they would then readily accord to one and all who had been associated with the erection of the building that meed of praise to which they were fairly entitled. (Hear, hear.) It was in contemplation to open another Masonic Lodge, and those outside the Craft would be glad to learn that Masonry was fast spreading in the borough, so that its principles were taking a firm hold upon those who came together to help each other not only while they were in health but, what was far more material, when they were in sickness. He was much obliged to the R.W. Prov. G.M. for his presence, and hoped to have the pleasure of again seeing him at no distant day to celebrate the opening of that building and the consecration of an appropriate Lodge room.

PROVINCIAL GRAND LODGE OF HAMPSHIRE AND THE ISLE OF WIGHT.

THE Prov. Grand Lodge was held at the Undercliff Assembly Rooms on Monday. The Right Worshipful Bro. W. W. B. Beach, M.P., Provincial Grand Master, presided, supported by the Worshipful Bro. W. Hickman D.P.G.M., and the Provincial Grand Officers; and there was a very large attendance of brethren, the various Lodges being well represented. The usual routine business was transacted. The statement of the Provincial Grand Treasurer Bro. M. E. Frost showed a very satisfactory balance, and having been adopted, Bro. Frost was unanimously re-elected Treasurer for the year ensuing. The committees for managing the funds of the Charities Committee having been selected, the Provincial Grand Master appointed his Officers for the year as follow:—

Bro. W. Hickman Royal Gloucester Lodge, No. 130, Deputy Provincial Grand Master.

Bro. F. Newman, Yarborough Lodge, No. 551, Provincial Senior Grand Warden.

Bro. W. Parsons, Oakley Lodge, Basingstoke, No. 694, Provincial Junior Grand Warden.

Bros. Rev. G. C. Browne, Unity Lodge, No. 132, Ringwood, and Rev. H. E. M. Hughes, Albany Lodge, No. 151, Newport, P.G. Chaplains.

Bro. E. D. Godwin, Lodge of Economy, No. 76, Winchester, P.G. Reg.

Bro. M. E. Frost, Portsmouth Lodge, No. 487, P.G. Treasurer.

Bro. J. E. Le Feuvre, Royal Gloucester Lodge, No. 130, P.G. Sec.

Bro. C. J. Phillips, Royal Gloucester Lodge, No. 130, P.G. Senior Deacon.

Bro. G. A. Green, Lodge of Harmony, No. 309, Fareham, P.G. Junior Deacon.

Bro. H. Threadingham, Portsmouth Lodge, No. 487, P.G. Superintendent of Works.

Bro. C. V. Helsdon, St. Hubert Lodge, No. 1373, Andover, P.G. Director of Ceremonies.

Bro. A. Honston, Yarborough Lodge, No. 551, Ventnor, P.G. Assist. Director of Ceremonies.

Bro. James Johns, United Service Lodge, No. 1428, Portsmouth, P.G. Sword Bearer.

Bro. J. Friedeberg, Royal Sussex Lodge, No. 342, Portsea, P.G. Pursuivant.

Bro. Thomas Wilton, United Service Lodge, No. 1428, P.G. Organist.

Bros. J. C. Holliday, Unity Lodge, No. 132, R. B. Chiverton, Albany, No. 151, J. W. Willmott, Royal Sussex, No. 342, Josiah Clay, Havant, No. 804, and C. B. Whitecomb, Prince of Wales' Lodge, 1705, Gosport, P.G. Stewards.

Bros. J. Riggs 130 and J. Exall P.G. Tylers.

The Lodge having been closed, the brethren adjourned to a banquet at the Literary Institute High-street, the P.G.M. presiding.

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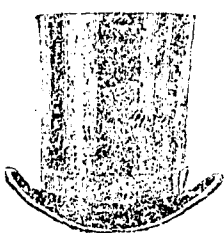
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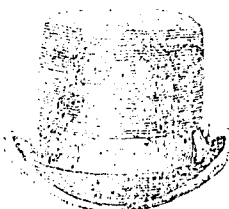
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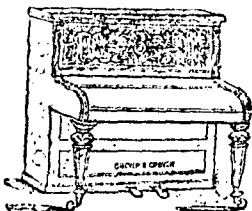
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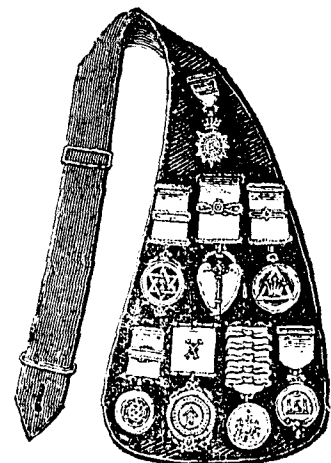
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