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ACCUMULATION OF THE BENEVOLENT FUND.

COULD the honoured founders of this Institution, whose names are ever green in the memories of the Craft, have lived to see the grand results of their sagacity and forethought, there can be no question they would admit that they had more than cause to "rest and be thankful." Whilst at stated periods the chronicler is called upon with pride to record the extension of that charity which permeates through every fibre of the Order, culminating in those noble institutions to which we, as Masons, point as among the chief recommendations of our system to the admiration of the outer world, the Benevolent Fund works on its silent and beneficent course, gathering strength and stimulus as it goes, and scattering its benefits right and left amongst those who are most deservingly entitled to our humane consideration. The aged ones and children whom "unforeseen circumstances of calamity and misfortune" have rendered the objects of our tender solicitude are within our daily ken, and we rejoice, as we mingle with them, ever and anon, to hear their expressions of gratitude for benefits received, spoken in accents of thankful acknowledgment, or amidst rippling laughter and childish contentment. But while we congratulate ourselves and those who subscribe so cheerfully to the funds of the triumvirate of our Masonic Charities, there is yet another which, though farther removed from general notice, is nevertheless mutely speaking in eloquent language as to the boundless charity which forms the distinguishing characteristic of the Freemason's heart. Questions have, however, recently arisen in respect of the disbursement of this Fund, and to which we have taken occasion to allude; and we see no reason why any should shrink from the full ventilation of a subject which lies so close to the heart of all who are interested in the welfare and future management of this branch of our Charities. On the contrary, we hold that by the interchange of ideas, and the free expression of individual opinions on every matter connected with the Order, we are likely to arrive at a more satisfactory conclusion than if we persistently ignore the smolderings of dissatisfaction which are sure, sooner or later, to burst forth into a flame of opposition. Let us, therefore, take a calm and dispassionate view of the case as it now stands, and in view of the expressions bearing upon it made at the last Quarterly Communication of Grand Lodge. By reference to the Book of Constitutions it will be seen that the first great cardinal stipulation in regard to the Benevolent Fund is that it shall be "solely devoted to Charity." This benevolent intention of the founders has, we believe, been religiously adhered to by those who have been entrusted with the management of the Fund ever since it was started. Nothing has ever transpired, to our knowledge, of any deviation from this plainly-expressed aim of those who instituted the Fund, from which many a deserving brother has derived help and solace in the hour of his adversity. Charitable funds, we know, are at all times liable to be drawn upon unworthily, and their objects diverted into channels which were never remotely contemplated by the philanthropists who gave them birth. But we can safely say, for the Masonic Benevolent Fund, the executive has ever been so carefully held in rein by the brethren to whom the duty has been entrusted that attempted abuses, even of the most microscopic description, have been detected and frustrated. Thus the Fund has gone on

year by year, meeting with liberality the many legitimate claims made upon it by the indigent members or connections of the Fraternity, whilst at the same time adding increasingly to its reserve, until we find it now with an invested capital of fifty thousand pounds. Unfortunately the Book of Constitutions does not set forth so plainly as many would wish the process by which the accumulated money should be kept within due limits; and thus, whilst we congratulate the executive upon resisting the often-attempted encroachments upon the surplus, for the objects which do not come strictly within legitimate range, the question is now more than ever forcing itself to the front as to the wisdom and policy of maintaining in idleness so large a sum of money as we have just named. This feeling is not merely confined to our "National" Benevolent Fund—if we may use the term advisedly; but we know of cases where similar funds, accumulated by individual Lodges, have formed the subject of like comment, and the inadvisability of keeping intact, or lying idle in the bank, large sums of money which could legitimately be applied to useful works of charity, have formed the subject of frequent discussions amongst the subscribing members. By some it is urged that the accumulated fund having now attained such satisfactory dimensions the time has arrived when the contributions by individual members might with safety be reduced. We fail to see the advantage of such an argument, or the benefit which would accrue were such a suggestion carried into effect. Indeed the amount of contribution is so trifling that its reduction would be as ridiculous as it would be scouted by the brethren to whom the matter was thus seriously submitted. The subscriptions by members of Lodges in the London district is only one shilling a quarter, or less than one penny per week; whilst our country and military brethren contribute just half that amount. We cannot conceive it possible that any London brother would like to give *less* than one penny per week towards the sustentation of this splendid Fund, or that the members in the Provinces would feel at all relieved by the reduction of their halfpenny weekly contribution. We believe they would vastly prefer doubling the insignificant amount than that the accumulation for benevolent purposes should be retarded by any curtailment of their privilege of giving. Besides, the trouble of altering the Constitutions in this respect would far outweigh any advantage which the advocates of such a reduction could point to as the result of this desire, even if such a wish is cherished at all, which we very much doubt. Seeing, therefore, that it would be undesirable to dam back the channels of generosity by any brake-power being applied to the source whence liberality flows, and also that it is unwise to hoard up, in miserly fashion, a vast sum of money which might be profitably and usefully employed, the question at once arises, "What shall be done with the surplus accruing from the accumulated fund?" There are, undeniably, many works of charity whose wheels drag heavily for want of support, and whose promoters would gladly draw much-needed assistance from this source, if once the flood-gates could be opened. But the utmost care must be exercised, as heretofore, in the admission of claims that are not strictly within the limits intended by the original founders of this Institution. For years it has been foreseen that the time must sooner or later come when the question would arise as to the amount at which this accumulated fund should stop. Some time ago the matter was brought on in Grand Lodge as to the best means of usefully employing this surplus money, when Bro. J. M. Clabon gave notice of a

motion, "That, considering the large amount which has been accumulated from the surplus income of the Fund of Benevolence, it is not expedient to continue the accumulation of the whole of that surplus." The brethren were reminded that in the year 1868 the accumulated fund amounted to twenty thousand pounds; and a committee was then appointed to consider the question to which we have alluded in this article. The result of their careful deliberation was a recommendation that one-third of the annual surplus should still be accumulated, and that the other two-thirds should be applied to apprenticing or otherwise advancing in life the sons and daughters of Freemasons on their leaving the Masonic Boys' and Girls' Schools. To our way of thinking a wiser suggestion, or one more identical with the spirit and intention of the founders, could not have emanated from a body of men to whose special consideration the matter had been entrusted. At that time—eleven years ago—Grand Lodge thought the time had not arrived for discontinuing the accumulation of the surplus. In 1873 we find the question again occupying the attention of Grand Lodge, and by this time the Fund had swollen to nearly forty thousand pounds. Still the conservative sentiments of our rulers—with which no one has any reason, under the circumstances, to find fault—went against any limitation of the income flowing in, and Grand Lodge adhered firmly to its former opinion. Six years more have now elapsed, and as a consequence of the continued prosperity of the Craft, the Fund has grown into the satisfactory dimensions of fifty thousand pounds, when we, amongst many more of the brethren, must share in the opinion that the time has at length arrived when the accumulation may with safety and with advantage be terminated. As was not long ago sensibly remarked by Bro. Clabon, "If not stopped at £50,000, it might not stop at £100,000, and the brethren might go on locking it up like a miser." Such a course is in direct opposition to the views of those who would desire to see the Masonic Charities fully employed in their benevolent enterprise; and "even from a commercial standpoint" the maintenance of so large an unemployed capital is unwise and impolitic. There can be no doubt that the subject was considered in all its bearings by the Committee appointed in 1868, and it must be admitted that their recommendation to apply any surplus money that might be at their disposal to the assistance of our "pupils" on leaving school was both laudable and disinterested. The only obstacle in the way then was, that the Fund was not sufficiently large to enable them to bestow any appreciable advantage upon those who might become the worthy recipients of help in after life. This impediment has been removed now by the vast addition to the Fund, which has been more than doubled within the past eleven years; and there can be no reason why the matter should not be again entrusted to the consideration of a similarly appointed committee. Certainly no harm could result from such a course of action; and very probably facts would be elicited which would strengthen the hands of such a committee in forcing home their previous recommendation upon the good sense and judgment of the Craft. The existence of such an enormous fund, lying at the bank, is not merely a drag upon the benevolent stimulus of the brethren; but, as we saw last week, it proves an incentive to bickerings and quarrels in the Board of Benevolence, such as are by no means pleasing to reflect upon. The course adopted by certain members to force on a discussion, by the proposal of "excessive" grants, is an undesirable one, and such as we hope not soon to see repeated. We require no brother to be brought to a certain line of thought by those "slants" which were adopted at the meeting to which we refer; but a calm and dispassionate deliberation of the whole question at issue, by which means only can a safe and judicious conclusion be arrived at. We hardly thought that an officer of Bro. Britten's calibre and position in the Craft would have resorted to such a device in order to elicit the information he desired; it must have been done upon the impulse of the moment, and without the remotest intention of doing anything derogatory to the position he holds in the respect of the brethren. But, seeing that this large sum of money remains in hand, whilst the question is ever recurring, "What shall we do with it?" some steps should be immediately taken with a view of satisfying the spirit of universal inquiry. It is by no means within the range of probability that—except we witness in this country a parallel to the late floods in Hungary, or some gigantic calamity of a

like nature—there will be anything like a "run" upon the charity of the Order that shall exhaust this large sum of fifty thousand pounds. And, even were such a catastrophe to happen, the doubling of the nominal sums paid by way of contribution would speedily resuscitate the fund so absorbed. To reduce the whole matter to a focus, we contend that a portion of the income of this Fund might be advantageously set aside for some good and beneficial purpose without running the slightest risk of impeding the progress of the Fund, or encroaching beyond the limits of charity for which that Fund was originally designed. And what better object could the brethren set before them to achieve than to place in the hands of our young students, after they quit our respective Schools, some means whereby they might make a start in life, and which without extraneous aid they are frequently unable to do? We have recently descanted upon this subject rather fully in our columns, and the more we ponder the matter the more firmly are we convinced that this would form the great crowning point of our Masonic charity. It means, in fact, the creation of a new and extended sphere of usefulness, the value of which we are at present totally unable to fathom. It must be borne in mind that the education imparted to our boys and girls is of a character which fits them to assume superior positions in life. Very often the parents of such children—grateful as they may be, and are, for the priceless benefits secured to their offspring through the liberality of the brethren—are unable to provide them with the means of placing themselves in the positions for which, by their education and training, they have become qualified; and in such cases there is reason to fear they relapse into inferior stations, and one great object of our Masonic aim is neutralised. By the establishment of a fund by which these young people could be aided in the race of life, a splendid object would be achieved, and one which is intimately bound up with that for which the Benevolent Fund was at first designed. We are so convinced of the vital importance of this scheme that we commend it to all who take a calm view of the matter under consideration, and who think with us that some more profitable means are to be devised for employing the accumulating surplus of that Fund than by allowing it to idly remain in the bank. At all events, the whole question could again be entrusted to the hands of an intelligent and competent committee, who might, by their verdict, so place the matter before Grand Lodge as to induce them to set it at rest for some time to come. By so doing not only would it inspire satisfaction, and promote a healthy stimulus to increased support on the part of those who subscribe, and who like to know that their money is being usefully employed, but it would also allay that irritation which is so continually cropping up, as we have lately seen, resulting from those who would, if they could, nibble at the tempting bait which is thus offered them, and to touch which, but for the objects originally intended, would be an act of sacrilege never to be tolerated by those who are entrusted with the responsible duty of keeping watch and guard over a fund subscribed, freely and gladly, to be "solely devoted to charity."

INCOMPLETE CEREMONIES.

THE amount of work which arises, month by month, at the regular assemblies of our Lodges precludes the possibility of the Master undertaking, at the stated meetings, any system of instruction in the ritual, or other important points of Freemasonry; his time mainly being taken up in conferring degrees on those eligible, or conducting the routine business of his Lodge. The press of "work" is so great in the Lodges of London, and other large towns, that no time is allowed even for the lecture on the tracing board, or the charge after each degree being given at the time the candidate is advanced. To such an extent have these omissions been carried of late that we question whether one-half of the brethren who have been introduced within the past ten years have ever heard, in a regular Lodge, either the one or the other. This is very much to be regretted, and the frequent repetition of the promise we are all familiar with is now almost treated as a joke. We are aware that a Master has his powers fully taxed when he is called upon to work the three degrees in one evening, and many brethren may urge that it is too much to expect him to give the lecture or the charge after each,

but we would remind these that the two Wardens are available for the purpose, and that if they are competent, the recital by them of these portions of the ritual not only adds to the interest of the ceremony, but gives the Master a rest, which is very acceptable to him. If it is worth a brother's while to accept a Warden's collar, it is not too much to ask him to make himself proficient in these small parts of our ritual, which really play an important part in the ceremony, and the omission of which tends to make the conference of a degree incomplete.

The establishment of Lodges of Instruction has, in a great measure, provided the means for obtaining a better knowledge of the ceremonial portion of our proceedings, but the tuition there afforded falls far short of what is required, or what, from the constitution of these Lodges, might fairly be expected. The great aim of the conductors of many of the Lodges of Instruction seems to be to get through as much as possible—we will not say of bodily pain, but certainly, in many cases, of mental infliction—without any regard being paid to the impression made on the audience, or the instruction afforded the members. We have frequently urged that the proper rehearsal of one ceremony, with an explanation, and it may be repetition of a few parts, is far better than crowding the three ceremonies, or a number of the sections into the work of one evening in such a jumbled manner as to be alike uninteresting and uninteresting to those assembled. But even the best of the Lodges of Instruction omit the two points to which we have already referred—the lectures on the tracing boards, and the charges after each degree. Is it the Preceptors themselves are unaware of their existence, or is it that they are beginning to treat these parts of the ritual as unnecessary? The sections are in themselves most instructive, and we are of opinion they should occasionally be rehearsed, but we consider the first thing our brethren should be taught are the ceremonies, and these not in their mutilated, but in their complete form, which result can only be achieved by including the charge and explanation of the tracing board in each degree. We are convinced that if once the subject was taken in hand at the Lodges of Instruction, it would soon become the rule in the regular Lodges, where in a very short time there would be found several members competent to assist the Master in this part of the ceremony should the Wardens be unable or unwilling to perform what we consider a part of their duty to each candidate. If it was found that time would not allow of the charge and explanation of the tracing board being given the same night the degree was conferred, it would be easy to postpone them until the next meeting, when proper allowance could be made; but in no case should another degree be conferred without the ritual of the previous one being completed. By the time a candidate has been passed he begins to see, if these parts are omitted, that the promise made by the Worshipful Master is a farce, and thus receives an unfavourable opinion of the institution from the commencement. It is matters such as these, trivial as they seem, which form the foundation on which a newly-made brother's opinion of the Order rests. If, on his admission, a gentleman is favourably impressed with the solemnity of the ceremony and general deportment of the Master and brethren while the degree is being conferred, his first idea of Freemasonry can but be a credit to the Institution; and when later on he has the symbols further explained, and their moral advantages pointed out, he must respect the society which propounds such principles as are taught in our Lodges. To ensure respect any little item which may cast a slur on the Order should be studiously avoided, and when the ruler of a Lodge makes a promise to a candidate which he never intends to fulfil, we think a very great slur does arise. It is not so much at the time that the brother doubts the fulfilment of the promise—although the tone of voice in which it is made sometimes implies that it is a mere expression without any meaning—as it is afterwards, when he has had time to reflect on the ceremony, or perhaps on the first occasion he is present when a degree is conferred on another; then it is that he remembers the same promise being made to him; if he looks back he may think that no effort has been made to redeem this promise, or to complete the ceremony, although, perhaps, he may consider there has been ample opportunity to have done so.

We shall have pleasure in recording that some of the Lodges of Instruction have acted on this suggestion. We feel assured that were such the case, additional interest

would be manifested in the ceremonies, and the candidates who in due course received the benefit of listening to the complete ceremony would become better Masons through having learned more of its symbolical lessons at the time of their introduction into the Order.

MASONICALLY DEAD

THIS expression has often been applied to those who have been expelled from all the rights and privileges of Masonry. We have now to apply it in another sense. A brother is in good standing in the Order, but says he has lost all his interest in Masonry. Why? Not because he is at fault, for he is an excellent man morally, intellectually and socially, but because of the inconsistencies of many who are members of the great Brotherhood. He has seen so much un-Masonic conduct that he has become disheartened and disgusted, and thus lost his interest in Masonry. Is there a remedy? It is human to err, and we are not to expect perfection in any one. Masons are human, and they err. We see their faults and foibles and we are grieved, or discouraged, or disgusted. Often their conduct is wilfully wrong. Admit that they all might be better than they are. What then? Are the principles of Masonry at fault, and should we lose our interest in them because there is a wide difference between theory and practice? Medicine, law, theology, are all good. Shall we ignore them because they are sometimes abused? Shall we have no doctors because quacks are around, and no lawyers because shysters abound, and no ministers because some wolves wear sheep's clothing? Not at all; we must uphold the good and reform the wrong whenever and wherever possible. We must not put our hands to the plough and then turn back, because it occasionally strikes an old corn stub, or a stone, or a stump, but must remember that the greater part of the field is free from such obstructions, and that no tillage no crop, no sowing no reaping. Whatever the errors of others, we are to go forward in the work of rebuilding the temple and house of the Lord. We are to continually exemplify Masonic principles, and so help onward and upward those less strong.—*Voice of Masonry.*

Obituary.

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The funeral of Bro. Seager, of the Marquis of Granby, New Cross-road, whose sudden death we recorded in our last impression, took place on Monday afternoon last, at Nunhead Cemetery. The *cortège* was joined *en route* by several of the brethren of the Chislehurst Lodge, of which the late Bro. Seager was a member, and of other Lodges in the neighbourhood, amongst whom we noticed Bros. Gloster W.M. 1531, G. Macdonald P.M. 1158, G. Andrews P.M. 841 and Preceptor of the Star Lodge of Instruction (held at the Marquis of Granby), Waterman P.M. 147, Hutchins J.W. 841, W. Fieldson S.D. 548, Lefevre, Godfrey, Hoskins, Redman, Kedgley, Wright, Pegg, J. A. Smith, and others. Amongst friends were Mr. Hobson late of the Marquis of Granby, and now of the Licensed Victuallers' Asylum, Messrs. Hubbard, Taylor, &c. On arriving at the Mortuary Chapel, the brethren formed in single file, the body and mourners passing through their ranks into the building, where the service was impressively read by the Rev. J. Merriott. At the grave a number of persons had also assembled, and here the burial service was concluded in the presence of a sorrowing concourse of friends. The coffin was of English oak, polished, and on the breast-plate was the inscription, "John Seager, died 3rd September 1879, in his 47th year." On the lid had also been placed, by Bro. Macdonald, on behalf of himself and Bros. Keeble and Andrews, a wreath of white dahlias, gardenias, jessamine, and fern, whilst some other sympathising friends had adorned the bier with handsome bouquets of white flowers and ferns. As the mourners were leaving the graveside P.M. Brother Andrews threw his sprig of acacia upon the coffin, reciting the words, "As this evergreen once marked the resting-place of the illustrious dead, so let it mark the resting-place of our departed brother." The remainder of the brethren followed this example, and thus testified their respect for one who had been so long and intimately associated with them in furthering the interests of the Craft. In tribute of respect also, a number of the tradespeople in the locality partially closed their shops during the time of the funeral.

HOLLOWAY'S OINTMENT AND PILLS.—Bowel Complaints, Diarrhoea—When these diseases prevail immediate recourse should be had to this Ointment, which should be well rubbed two or three times a day upon the abdomen, and the intestinal irritation will gradually subside. All inflammation will be subdued and excessive action restrained. This treatment, assisted by judicious doses of Holloway's Pills; is applicable to all forms of diarrhoea and dysentery, attended by heart sickness, griping, flatulence, and other distressing and dangerous symptoms. After rubbing in the Ointment a flannel binder should be worn, and the patient should be restricted to a farinaceous diet for a few days till the urgency of the disease has been diminished by the preserving employment of these remedies.

SUMMER OUTING OF THE FRIARS LODGE OF INSTRUCTION, No. 1349.

THE members of this young and prosperous Lodge having determined to hold a summer outing on the 3rd inst., a committee under the acting superintendence of Bros. Musto Preceptor, Worsley Secretary, and Pavitt Treasurer, selected the Crown Gardens, Broxbourne, as the scene of their operations, and entered into arrangements with Bro. Benningfield, the host, to supply a banquet befitting so important an occasion. A more delightful spot could scarcely be found, and the brethren immediately upon their arrival devoted themselves with zest to the many healthy sports the grounds afforded. How some resorted to aquatic sports, others to archery, some to bowls, and others to lawn billiards, will be readily understood by those who have visited this famous hostelry. But the principal charm of the occasion (for what Mason can fail to be charmed with woman's grace and beauty?) was due to the presence of the ladies, whom the brethren had, according to express arrangements, brought with them to share the venal pleasures with their partners, and certainly the beautiful arrangement of the flowers and lawns was most enjoyable, and reflects much credit on the gardener, Mr. Scott, whose labour has been most successful in spite of the recent bad weather.

At the time appointed an excellent banquet was served, which did Bro. Benningfield great credit. Bro. Past Master Musto, by universal consent, acted as chairman, and Bros. J. Shepherd W.M. 1349 and Andrews W.M. 1227 occupied the S. and J. Warden's positions respectively. There were present the following ladies and brethren:—Bro. P.M. and Mrs. and Miss Musto, Bro. and Mrs. Fowler, Bro. Norman, Bro. and Mrs. Smith, Bro. and Mrs. Cull, Bro. and Mrs. Sadler, Bro. and Mrs. White, Bro. Shepherd, Bro. Barker, Bro. and Mrs. Rodham, Bro. Richardson, Bro. Cooper, Bro. and Miss Kidd, Bro. and Mrs. Andrews, Bro. Worsley, Bro. and Mrs. Taylor, Bro. and Mrs. Ellis, Bro. Stephens, Bro. and Mrs. Roberts, Bro. and Miss Blundell, Bro. and Mrs. Pavitt, Bro. Dunsmore and others, by whom ample justice was done to the good cheer. The scene at table was most charming, and reflected a pleasing variation on the prevailing black coat and white tie aspect of our more austere banquets. The desire, also, to have the pleasure of drinking Sister So and So's health was provocative of much amusement. After grace had been said, Bro. Musto rose and said:—Ladies and Gentlemen—On occasions of this kind it is the custom among gentlemen, and especially among Freemasons, to drink the health of Her Gracious Majesty. I feel sure the ladies will join us in this most pleasurable duty, for they can, like ourselves, fully appreciate the excellent qualities of the Queen, and rejoice at the manner in which she reigns over us. Therefore I invite you, ladies and gentlemen, to drink the health of the Queen.

Bro. Stephens sang "The National Anthem."

The Chairman then said:—The next toast I have the honour to propose is one all Freemasons receive with enthusiasm. H.R.H. the Prince of Wales is justly a great favourite with the Craft. And, I may add, that he is also held in great favour by the ladies. As Freemasons we owe him a double tribute of respect, as our head and chief ruler. During the time he has governed the Craft in England we have been the recipients of many acts of kindness and consideration from our Grand Master, which we feel bound to acknowledge. In proposing the health of the Prince of Wales I ask you to drink a bumper, and with the toast I will include the rest of the Royal Family.

Bro. Stephens sang, "God Bless the Prince of Wales," which was heartily received.

After a humorous song by Bro. Worsley, the chairman said: I may inform you, ladies and gentlemen, that an outing of so delightful a character as the present, which is carried out so successfully, would be altogether impossible unless the arrangement of details were in the hands of able, energetic, and persevering stewards. Among those who have striven to this desirable end, I must name the two officers of the Friars Lodge of Instruction. To their untiring efforts this success is all due. We have, in Lodges of Instruction, but two officers, and it is necessary that they be good ones. The Secretary is the most important officer, and so is—the Treasurer (laughter), the one exerts himself to get the money, the other does his utmost to keep it. In our Bros. Pavitt and Worsley we have all we could wish, and I ask you to drink their health.

Bro. Smith sang the "Four Jolly Smiths," and

Bro. Worsley, in reply, said: Mr. Chairman, Ladies and Gentlemen—I thank you for drinking my health so heartily, and giving me my first opportunity of speaking of the Friars Lodge of Instruction. Although it has been established but twelve months we have reason to be very proud of it. I am afraid we have of late had a tendency in our Lodge matters to think only of ourselves, and am the more pleased that to-day, in coming here, we have the ladies with us. Bro. Pavitt and I thought we ought to be so honoured, and we hope they will on many occasions favour the brethren of the Friars Lodge at their summer festivals. We have a very successful Lodge, a Lodge of which we are proud. I am pleased to say that under the able supervision of Bro. Musto it has reached such a state of efficiency as to be known throughout London as a thorough working Lodge.

Bro. Pavitt said—After the able and interesting remarks of Bro. Worsley, little need be said by me. I am rather surprised we are honoured in this manner. We, as a Committee, endeavoured to arrange for our comforts, and I am sure we have had a most enjoyable day, a great part of the success being due to the presence of the ladies; and I hope we may all live to enjoy ourselves on similar happy occasions.

Bro. J. Fowler favoured the company with a fine rendering of the old song, "Who deeply drinks of Wine," which was greatly appreciated.

Mrs. Pavitt next obliged the company by singing the "Minstrel Boy." Bro. Musto then said—The next toast I have the privilege of proposing is one I consider to be the toast of the evening. I am sure every gentleman will join with me in drinking to the toast

of the Ladies. They are our partners in life, our comforters in distress; they are the sharers of our fortunes, whether it be for weal or for woe. I hope that on many future occasions we shall be similarly honoured with their company, and feel that we have no greater friends to Freemasonry than the ladies. Could we have them with us more frequently, I am sure much good would result from it. There are many of our secrets which could with advantage be shared by the ladies. I trust the success of this, the first summer outing of the Friars Lodge of Instruction, will be the means of introducing such happy occasions to other Lodges. That we may not incur, or deserve the charge of selfishness, I do trust the ladies may be induced to join our numbers on very many happy outings. I name Bro. Barker to respond for the ladies.

Bro. Barker: I am exceedingly surprised I am called upon on such an important occasion to do honour to this toast. I am sure there are others more qualified to speak of the merits of the ladies than I. I can only say we are only pleased to have the ladies here, and hope they are pleased in coming. It has long been a by-word that we, as a body, keep to ourselves. I hope I may in some measure prove such not to be universally the case. We read in sacred history that King Solomon, who, as everybody knows, took such great interest in Masonic labours, was far from being averse to the ladies, and I may assure them that of all men

No mortal can more

The ladies adore

Than a Free and an Accepted Mason.

Bro. J. Shepherd, W.M. of the mother Lodge, next gave the health of Bro. Musto, expressing his appreciation of the able manner in which that Bro. had presided; to his genial influence much of the pleasure of the day was due. This was received with musical honours, which were most heartily taken up.

Bro. Musto, having regard to the rapid flight of time, briefly acknowledged the favour done him, and gave as his next toast the Senior and Junior Wardens. They had discharged their duty with great credit. Bro. Shepherd, their W.M., was well known to them all, and appreciated; Bro. Andrews W.M. 1227, Upton Lodge, was also a great favourite. This was cordially received, and thanks returned by the brethren complimented.

The proceedings throughout were interspersed with songs; besides those already noticed must be mentioned a charming rendering of an old ballad by Miss Musto; while

"In happy moments day by day,"

Bro. Fowler had another opportunity of displaying the qualities of a fine voice.

After several other songs, the ladies and brethren dispersed to again enjoy the beauties of the gardens. In our rambles around we discovered a brother who had brought a party down to enjoy themselves; he, in a truly fraternal spirit, invited as many of our party as desired to join him in the pleasures of the mazy dance, and we have to thank Bro. Watkins of the Lebanon Lodge for some excellent dancing, to a splendid band. This was so much enjoyed that the company determined to stay till the last train, to avail themselves to the uttermost of the opportunity. Whilst some were dancing, others were enjoying the scenery, which was now lit up by the moon, whose autumnal rays cast their mild and beautiful light over the flower beds and walks, investing them with additional charm.

There must be an end to all things, however agreeable; so, despite the many attractions of the hour, the inexorable necessity of catching the last train to town caused us, most unwillingly, to leave the scene of so much pleasure, seeking some consolation from the thought that "as happy we had met, so happy we would part, and—happy meet again." So mote it be.

PROVINCE OF NORTH AND EAST YORKSHIRE.

We have received a copy of the programme of the proceedings to be observed on Wednesday next at the meeting of this P.G. Lodge, held under the banner of Eboracum Lodge, No. 1611, at York. The Lord Mayor of York has lent the Guildhall and Mansion House for the occasion; the Dean of York has given permission for a special service in the cathedral, and accordingly a procession in full regalia will take place in the afternoon from the Guildhall to the glorious old Minster of York. A banquet is to take place in the evening at the De Grey rooms, and later there will be a conversazione, with music, &c., at which ladies will be present. The entire arrangements seem very perfect, as might have been expected from the brethren of a Lodge so favourably known as the Eboracum.

MARK MASONRY IN PLUMSTEAD.

The "Excelsior" Lodge, No. 226, of Mark Master Masons, held their regular meeting at the "Lord Raglan," Plumstead, on Tuesday evening last. Bro. John G. Holmes P.M., &c., in the chair, supported by the following brethren, viz., Smyth, Weston, Tolbé, Penfold, Keys, Palmer, Sculley, Moulds, Kennedy, Wilson, Tappenden, Deeves, Ovenden, Chamberlin, Hepburn, &c. The routine business having been disposed of, Bro. W. A. Tucker, of Lodge 913, was admitted with the usual formalities to the degree of Mark Master Mason. Several grants for charitable purposes having been made, the Lodge adjourned at an early hour.

The installation meeting of the Lodge of Loyalty, No. 1607, will take place this day (Saturday), at the Alexandra Palace, Wood Green. Bro. C. J. Perceval is the W.M. elect.

CORRESPONDENCE.

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

We cannot undertake to return rejected communications.

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

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THINGS ONE WOULD LIKE TO KNOW.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I notice in your columns an advertisement, headed "London Masonic Charity Association," wherein it is stated that the Committee of that Association have selected six cases of applicants (namely Nos. 15, 30, 16, 73, 77 and 60) for admission into the Boy's School, and six cases, numbered 17, 27, 9, 8, 15 and 23 from the list of applicants desiring to be elected into the Sister Institution at Clapham, as worthy of their support. Is this a sign of the Association's previous success, or is it emblematical of weakness? I am myself strongly inclined to view the announcement under the latter phase, as it seems hardly credible that an Association, however strong its voting capabilities may be, has the power of electing six candidates from *each* list; unless it should happen that the selection has been made of cases having already high figures carried to their credit, and whose chances of return on the Scrutineers' list of successful are rendered almost certain by the previous exertions of friends apart from the Association, a circumstance which I trust for the credit of the executive of the L.M.C.A. has not been, by them, taken into account. It is within my remembrance that in the early days of the Association great stress was laid upon the fact that the cases to be taken up by it were to be those which, to all appearances, had been left out in the cold by friends instrumental in effecting their location on the list of accepted candidates; can it be that so large a number as *twelve* come at this time under that category?

I have been for some time past anticipating the publication of a report detailing what was done at the last election for boys and girls, with a statement of the Association's action at the election for annuitants in May last, but have hitherto failed to see it in either of the two Masonic weekly issues. It would be interesting to know the position of the Association as regards its liabilities for votes borrowed to secure the return of cases previously advocated, and to read an avowal of the means proposed to be taken to advance the welfare of the twelve cases above referred to: I sincerely hope that the numerical increase of the cases they purpose working for has not been induced by a desire to obtain assistance from the friends of the applicants whose causes they expound, in order to carry weight before the Craft as a successful body of co-operatives, trusting to the prominence thus freely given of their respective candidature bringing in such a number of votes as will enable the executive to redeem outstanding pledges, and at the same time take to themselves the credit of securing the election of so large a number of applicants. Can you or any of your readers enlighten me herein?

Yours fraternally,

QUERIST.

LONDON MASONIC CHARITY ASSOCIATION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have just received a circular, purporting to emanate from a body styling itself the "London Masonic Charity Association," in which I am informed that the Committee of the Association, "having carefully considered the respective claims of the London candidates," have decided upon recommending certain cases, of which a list is given, for the support of the London brethren at the ensuing elections, and my vote and interest are earnestly solicited on their behalf.

May I inquire what is this Association? and what claims it possesses to the confidence of the brethren? The signature of a well-known and highly esteemed brother is appended to the circular, and if I had received from him, as an individual, an application for my votes on behalf of any single candidate in whom he might be interested, I should certainly (unless my votes had been promised beforehand), give them in favour of that candidate, as I should assume, and no doubt rightly, that he was thoroughly conversant with the case, and considered it deserving. But an Association, whatever may be its constitution, sitting in judgment upon a number of cases, of the majority of which the members can have no personal knowledge, is quite another question; and I, for one, object to have "recommended" candidates thrust upon me by a body which must be irresponsible, and, therefore, open to influences likely to render an impartial selection impossible. How can I, for instance, tell whether or not each of the candidates selected is not the nominee of some member of the Committee, or of some friend of a member, who pulls the strings at second-hand?

Now, I have been solicited to support a case which I know to be most deserving—at least as deserving as any of the "recommended" candidates appear to be; and it would be interesting to know what is the process of "careful consideration" to which the claims of the candidates are subjected, when a genuinely deserving case is deliberately passed over and relegated to the list of the not "recommended."

I would advise the brethren not to entrust their votes to this Association until they are informed what process of inquiry was gone through before the twelve candidates were selected, and are moreover satisfied that their votes (if sent open, which I presume is the

intention), are not given to one or more especially favoured candidates, instead of being equitably divided amongst those who have already met with the favour of the Committee.

Yours faithfully and fraternally,

A P.M. AND LIFE GOVERNOR.

CURIOUS OLD TAPESTRY.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—During the annual meeting of the Cambrian Archaeological Association they visited, on the 30th August, the old timbered residence called "Lymore" formerly belonging to the Lords Herbert of Chisbury, and which, by the courtesy of the present owner, the Earl of Powis, was freely opened for inspection. This old house, amongst other antiquities, boasts of its well preserved tapestry. One room is hung with a magnificent specimen of the art, depicting the "Visit of the Queen of Sheba at the opening of the Temple." The figures are drawn very large, and two of them are illustrative of the five points of fellowship. As this tapestry bears the date 1556, it evidently must have been removed from Montgomery Castle on its destruction in 1649 by order of Oliver Cromwell, the Herberts being stout Royalists.

Does any one know of other tapestry, bearing such evidence of the antiquity of our ritual!

D. P. OWEN, P.M., P.Z. 998.

COMMITTEE MEETING OF THE BOYS' SCHOOL.

THE monthly meeting of the General Committee of the Royal Masonic Institution for Boys was held on Saturday last, in the Board Room, Freemasons' Hall. There were present—Bros. Joyce Murray (in the chair), Donald M. Dewar, W. H. Perryman, S. Rosenthal, Arthur E. Gladwell, W. F. C. Moutrie, H. Massey, J. W. M. Dosell, James Winter, Frederick Adlard, Dick Radclyffe, and F. Binckes (Secretary). The minutes of the former meeting having been read and confirmed, two petitions were read, one from Oldham, Lancashire, and the other from Berkeley, Gloucestershire, and the children petitioned for were placed on the list for the election in April next. One outfit was granted to a lad who, since leaving the school, had obtained a situation and conducted himself well. Bro. Binckes read two motions, of which notice had been given for the next Quarterly Court in October. By Bro. C. F. Matier—"That in law 55, line 3, after the word 'seven' the word 'consecutive' be omitted." By Bro. J. A. Birch, proposed alteration of Rule 73, sub-section 2, to read as follows:—"The election and removal of the Secretary shall be vested in the General Committee; the voting to be by balloting paper duly forwarded to each qualified member not less than fourteen days before the date of election; such balloting papers must be signed by the party entitled thereto, and may be presented by a member of the General Committee on his or her behalf at the time of election." Bro. Dick Radclyffe's circular, asking the approval of the members of the Committee, as individuals, to the scheme for forming a 'Royal Masonic Schools' Pupils Assistance Fund,' was explained by Bro. Binckes, and the brethren having stated their approval, and given in their names, the Committee adjourned.

COMMITTEE MEETING OF THE BENEVOLENT INSTITUTION.

THE Committee of the Royal Masonic Benevolent Institution held their monthly meeting at Freemasons' Hall, on Wednesday last. There were present—Bros. Col. Crenon Grand Treasurer (in the chair), Col. H. S. Somerville Burney, Capt. N. G. Phillips, Dr. Jabez Hogg, S. Rawson, Thomas Cubitt, C. J. Perceval, James Brett, L. Stean, Raynham W. Stewart, C. G. Hill, A. H. Tattershall, Thomas Good, C. G. Dille, John G. Stevens, F. Adlard, Charles F. Hogard, and James Terry Secretary. After the minutes had been read and confirmed, Bro. Terry announced the death of one of the male candidates for election, who had been twice at the head of the unsuccessful list. The Warden's report announced the departure of some of the inmates of the asylum for a brief period, and their due return. Bro. Terry also read the Committee's report of their visit to the Institution, where they found the inmates in good health, considering their years, and the Institution in a satisfactory condition. They also recommended that a tool-house should be erected, as it would vacate a portion of the Asylum which might be adapted for the residence of one more annuitant. Bro. Terry read an estimate which had been given for the erection of a tool-house for £38. On the motion of Bro. Raynham W. Stewart, it was resolved to build a tool-house, and to accept the tender which had been read. One widow was granted half her late husband's annuity, and one candidate was added to the list for the May 1880 election, after which the Committee adjourned.

The Fifteen sections will be worked at the Corinthian Lodge of Instruction, No. 1382, commencing at 6.30 p.m., by the Members of the Whittington Lodge of Instruction, No. 862, at the George Hotel, Clengal-road, Poplar, on Tuesday, 23rd September. Bro. R. P. Tate S.D. 862 in the chair; H. G. Gush I.G. 1541 S.W., J. S. Brown 862 J.W. FIRST LECTURE—Bros. McCalllock, Kearney, Gush, Abell, Long, Brown, Thompson. SECOND LECTURE—Bros. Pizzard, Marston, Fox, Hallam sen., Stacey. THIRD LECTURE—Bros. Larchin, Snelling, Hallam jun. W. Long P.M. 435 Preceptor and Hon. Sec.

EARL OF CARNARON LODGE, No. 1642.

THE regular meeting was held on Thursday, at the Ladbroke Hall, Notting Hill, W., under the presidency of Bro. S. H. Parkhouse the W.M., supported by Bros. E. M. Lander S.W., Samuel Smout sen. J.W., George Penn I.P.M. Treas., W. J. Marlis P.M. Sec., W. Stephens P.M., Rev. P. M. Holden P.M. Chap., Rev. C. Darby Reade S.D., S. Smout jun. J.D., F. Delevanto Organist, J. Woodmason Steward, several brethren, and the following Visitors—Bros. J. Poulter 990, M. A. Maillard 435, W. Matthews 1489, E. P. Albert P.G.P., W. W. Morgan jun. 1385, G. Davis J.W. 167, J. E. Jones 704, W. W. Gray W.M. 704, E. Arrowsmith 733, H. G. Buss Assist. G. Sec., T. B. Linscott S.D. 55, W. R. Lister S.W. 145, J. Fisher 733, &c. The Lodge having been regularly opened, was advanced to the third degree, when Bros. Foskitt, Taylor, Huish, and Burgess were raised. The Lodge being resumed, Bros. Smith, French, Tanner, and Wadham were passed. The ballot was taken during the evening for Mr. Henry Hart as a candidate for initiation, and for Bro. William Binns as a candidate for joining. In each case the result was favourable, and in due course Mr. Henry Hart was admitted to the benefits of Masonic light. The next business before the Lodge was the election of Worshipful Master, Treasurer, Tyler and Auditors. In the first instance, Bro. Lander, the present Senior Warden, was unanimously elected to fill the chair for the coming year. Bro. Penn was re-elected to the office of Treasurer, as was also Bro. Schofield to that of Tyler; and Bros. Dr. Pocock Rogers and Rutherglen were appointed to audit the accounts. Each of the appointments was suitably announced by the W.M., and acknowledged by the respective brethren. Bro. Penn then, in accordance with notice of motion given by him, proposed that the sum of fifty guineas be voted from the funds of the Lodge in aid of the Royal Masonic Benevolent Institution; he considered it could but be the wish of the members to see their Lodge Vice President of all the Charities, and he considered this grant would be a good step toward attaining such an object. Bro. Marlis seconded the proposition, which was carried unanimously, the amount to be placed on the list of the W.M., who has undertaken the duty of Steward for the next Festival. Bro. Penn next proposed that a jewel of the usual description be presented by the Lodge to the retiring Master, Bro. Parkhouse, who, he said, was to be complimented for the admirable manner in which he had fulfilled the duties of his office. The ability and kindness he had always displayed could but be conducive to the prosperity of the Lodge. Bro. S.W., in putting the vote to the Lodge, added a few words of approval. The vote we need hardly add was most unanimously passed. The W.M. suitably responded. He was exceedingly gratified, and looked upon it as a great honour to serve as Master of such a Lodge as the Earl of Carnarvon. He then proceeded to close the Lodge, the brethren adjourning to banquet. At the conclusion of the repast, and after grace had been said by the Chaplain, the W.M. gave the usual Loyal and Masonic toasts, paying, as is usual in this Lodge, especial compliment to the name of the Earl of Carnarvon Pro Grand Master. In introducing the toast of the Lord Skelmersdale and the other Grand Officers, the W.M. referred to the pleasure he felt in having two Officers of Grand Lodge at the meeting that evening. After paying a compliment to Bro. Buss, who was, he said, most efficient in his duties, the W.M. called upon that brother and Bro. E. P. Albert to respond. Bro. Buss, in the course of his reply, referred to the position that had from the first been taken by the Earl of Carnarvon Lodge. The way in which its members worked in the cause of charity was most creditable, and entitled them to the greatest regard from all parts. Bro. Albert followed in a similar strain, especially mentioning the progress the Lodge had made in point of numbers. Three years since, he said, there were not more than 25 members; now the Lodge could boast of upwards of 100. This and other matters proved unmistakably the great success which had attended the efforts of the founders. The W.M. then proposed the health of the initiate. This was a toast always pleasing to propose and ever cordially received. It was usual at their meetings for them to have two or three gentlemen on whom to confer the privilege of Masonic initiation. On the present occasion, however, only one of those expected had arrived, and they had therefore but one whose health they were called upon to drink. As, however, they had that night received another brother into their Lodge, as a joining member, the W.M. had pleasure in coupling his name with that of Bro. Hart, as he would also do in the case of Bro. Flood, who, although balloted for and received at the last meeting had, by some oversight, been left out of the reckoning at the banquet table. Bro. Hart, after thanking the brethren, detailed his experience of what was usually put forth by "friends" as the Masonic initiation, he had not been quite so awfully treated as he had been led to suppose he should be, but the ceremony had greatly impressed him, and he felt assured would ever remain in his recollection. So long as he was able he felt that he should take a great interest in the brotherhood. Bros. Flood and Binns having replied, Bro. Penn assumed the gavel and proceeded to give the health of the W.M. This was the last opportunity he would have of bringing the toast under the notice of the brethren, and he should very much regret the loss of this pleasurable part of his duty. In responding, for the first time, to the toast of his health, the W.M. had stated that if the Lodge during his year of office was not a success it would not be his fault. The results that had been achieved were the best proofs as to whether the W.M. had kept his word, he (Bro. Penn) thought there was no question of it, and the brethren must admit that, throughout the term, their effort had been studied, and the interests of the Lodge advanced. The W.M., in reply, assured the brethren that it was with great feelings of gratitude he listened to the marks of approval they expressed. He accepted the office of Master of the Lodge with great nervousness, but having been elected unanimously he was reassured, and hoped that he

might prove himself worthy. He should always look back upon the past year as one of the most enjoyable of his life. Throughout his presidency he had enjoyed the good wishes of his brethren and the assistance of the Past Masters. To the latter he was greatly indebted, more especially to Bro. Penn, who had not only rendered assistance in the Lodge but had taken great pains to see that all were enjoying themselves at the banquets. The three years which had passed since the foundation of the Lodge had been most successful, and a great part of this success was due to the brethren who had preceded him in the ruling of the Lodge. The W.M. expressed the pleasure the members felt in seeing Bro. W. Stephens, who had acted as Past Master during the first year of the Lodge's existence, rewarded by promotion to Provincial rank. He hoped that Bro. Stephens would long be able to enjoy the honours he so richly deserved. Of Bro. Marlis, the first Master, it was quite unnecessary to speak. He was so well known to all the members that the mere mention of his name was as great a compliment as could be paid him. The W.M. concluded by calling on the brethren to drink to the good health of their Past Masters. Bro. Penn briefly returned thanks, and was followed by Bro. Marlis, who said that he had, and ever should, take a great interest in the Lodge. Having been its first Master, he looked upon himself in a great measure as responsible for its good name being kept untarnished. He never saw an addition to the roll of members but he felt proud, and as long as such gentlemen as the one they had received that evening presented themselves, he could rest assured the Lodge would prosper. Bro. Stephens considered it a great satisfaction to be associated with such a Lodge as the Carnarvon, which not only maintained a foremost position in the Craft, but was to the front in the great work of charity. The Lodge had been represented by three or four Stewards at various Festivals, and each had outvied the other in the amount of their lists; this fraternal rivalry could not go on for ever with so successful a result, but he felt assured that their present W.M. would have a list that no one need feel ashamed of, indeed its present total, nearly £150, was a splendid one, but there was ample time for large additions, and he felt sure many amounts would be added before the day arrived for returning the list to the Institution. The W.M. now rose and proposed the health of his Visitors. They were not quite so numerous as they had been on many previous occasions. He assured such as were present that the members were at all times delighted to see them. Bros. Linscott, Davis, Lister, and Morgan replied, after which the Master proposed the Treasurer and Secretary, followed by the W.M. elect. Bro. Parkhouse tendered his regrets to Bro. Lander for having forgotten him until this late period of the evening, but hoped that the reception he felt sure would be accorded, would be none the less appreciated because a little late. For the past three years Bro. Lander had faithfully carried out the duties of the respective offices to which he had been appointed, on every occasion doing his utmost to support the Master and assist in the ruling of the Lodge. He had, likewise, systematically supported the Charities, of each of which he had become a Life Governor since the establishment of the Earl of Carnarvon Lodge. The W.M. trusted that a year of prosperity was in store for his successor, and that when the time came for Bro. Lander to relinquish the post to which he had been elected, he would be able to look back on as successful a year as that through which the Lodge had just passed. Bro. Lander tendered his thanks for the way in which the W.M. had just proposed his health, and more especially for the kindness of the brethren in having elected him unanimously to the position of Master. He would do his utmost to conduct the duties of Master successfully, and hoped he should maintain the prestige of the Lodge. His predecessors had been so successful in what they had undertaken that he feared it would be a hard task to excel them, still he should endeavour to earn the approval of the members, and hoped that at the corresponding meeting of the Lodge in 1880, the brethren would speak as kindly of him as they had to-night done of Bro. Parkhouse and the others who had filled the chair of the Lodge. The W.M. now proposed the toast of the officers. The brethren who assisted him in the ruling of the Lodge were all deserving the thanks of the members, they one and all seemed to exert themselves to add to the comfort and enjoyment of the brethren and generally assist in maintaining the Lodge in its prosperous career. The J.W. not only attended to his duties in the Lodge, but formed the mainstay in the Lodge of Instruction. He hoped that in twelve months time the brethren would be called upon to drink the health of Bro. Smout as W.M. elect. Each of the other Officers were referred to in turn by the W.M., and the toast having been heartily received, each replied. The W.M. then proposed "Prosperity to the Masonic Charities." This toast he said was one they should always remember, although he hardly thought it needful to remind the members of the Lodge of their duty in this respect. He announced that his list for the Old People then reached a total of 150 guineas (which was afterwards augmented), and referred to the fact that in the course of the three years of the Lodge's existence they had contributed no less than £1000 to the three Charities. Bro. Morgan jun. having replied, the Tyler was summoned, and the brethren separated.

SEASONABLE HINTS.—The vacation season affords an excellent opportunity for Masonic house cleaning. Now is the time to give attention to the halls and apartments, and to see that they are put in proper condition for the meetings of the Craft when the call from refreshment to labor shall be made. The use of broom and brush; a little soap and water rightly applied; a few touches of paint; the addition, perhaps, of some long needed article of furniture or appropriate ornament will impart to the Masonic home a changed and more inviting appearance. Musty, disagreeable and ill kept halls are stumbling blocks in the way of progress. A cleanly and attractive Lodge room ranks among the essentials of Masonic prosperity and comfort.—*Repository*.

BISHOP CANTILUPE, GRAND MASTER OF TEMPLARS.

FROM THE "KEYSTONE" OF 23rd AUGUST.

SO far as we are aware, there was during the middle ages but a single Bishop of the English Church who was also a Provincial Grand Master of Knights Templar. There were not a few examples of eminent ecclesiastics who were also architects and Freemasons and, as there are analogously now—one distinguished Bishop of this country, Sir and Bro. Rt. Rev. Wm. H. Odenheimer, D.D., D.C.L., having died only last week, and been interred on Monday, August 18th inst.; but we believe that Sir Thomas Cantilupe, Bishop of Hereford, is the only English Bishop who was a leading Templar, and whose shrine in an English Cathedral is conspicuously decorated with Templar emblems.

Sir and Bishop Cantilupe was a famous man in his day, as the interesting details of his biography which we are about to give conclusively prove; and yet, singular to say, you may search in vain in any general biographical dictionary, even the fullest, or any ancient or modern encyclopædia, for even the mention of his name! It is quite time that his memory should be rescued from this comparative oblivion, since it is only in certain special works that you may read of him at all, and we feel assured that all Freemasons, and especially all Knights Templar, will thank us for the accurate information we give below concerning one who played so distinguished a part in the history of Templarism, of the English Church, and of the English State. He was an English Bishop, a Lord Chancellor of England, and after his death was canonized by the Pope. To these distinctions he added the crowning one, to us, of being a Knight Templar, and a Provincial Grand Master of the Templars of England.

Thomas Cantilupe was of noble extraction, being the son of William Baron de Cantilupe, of an illustrious Norman line, whose name was derived from Champ de Loup, or Campus Lupi (field of the wolf). He studied at Oxford University, then went to Paris to the College of Sarbonne, where he was graduated M.A. Thence he went to Orleans, where he studied the civil law, under an eminent professor, and was so quick and able a scholar that in his master's absence he occupied his chair. Returning to Oxford he studied canon law, and received the degree of D.C.L. In 1262, he was elected Chancellor of the University of Oxford, in which position he distinguished himself not only by his learning, but also by his manly courage. A riot having arisen between the southern and northern students, Chancellor Cantilupe promptly suppressed it, but not without injury to both his garments and his person. During the "Barons' War," in February 1265, he was appointed, in the name of King Henry III., Lord Chancellor of England.* He held this high office until August of the same year, when the defeat of the Barons at the battle of Evesham caused the elevation of Edward I. to the throne, by whom he was removed. He then retired to Oxford, where he pursued anew his studies in divinity, and received the degree of Doctor of Divinity. But his connection with the insurgent Barons did not blind King Edward I. to his merits, who appointed him Archdeacon of Stafford, Canon of York, Canon of London, &c., to which he added other and "many fat benefices," being quite a pluralist. He received his chief ecclesiastical dignity in 1275, when he was appointed Bishop of Hereford,† and presided over the See until 1282. During his Episcopacy he had a dispute with Peckham, Archbishop of Canterbury, who went so far as to excommunicate him. The intrepid Cantilupe, fearing nothing, however, and relying upon the justice of his cause, proceeded to Rome, and laid his cause before Pope Martin IV., by whom he was paternally received, and who, espousing his cause, decided the dispute in his favor. On his return journey, and before he had passed out of Italy, the good Bishop was seized with a mortal malady, and died in 1282 at Civita Vecchia.

His remains were strangely treated—probably by his own dying request. The flesh was separated from his bones, by boiling, and interred in a church at Orvieto; his heart was transported to the monastic church of Ashridge, in Buckinghamshire; and his bones were taken to his own Cathedral of Hereford. As the latter were taken into the Cathedral, the Earl of Gloucester approached, and touched the casket containing them, when, the story runs, that they "bled afresh," whereupon the Earl was led to make restitution to the Church of all the lands that Bishop Cantilupe had, in his lifetime, justly, but ineffectually, claimed from him.

Cantilupe was a man of great learning, of humility, and yet of a manly courage and of blameless life. His friend, Archbishop Kilwarby, when Oxford conferred upon him the degree of Doctor of Divinity, even went so far as to say that "he was never guilty of any sin which he could judge to be mortal." His successors in the Bishopric of Hereford specially honoured Bishop Cantilupe, by taking his family arms as the heraldic bearings of their See.

In the view of many, the crowning honor of his career was his canonization, in 1320, by Pope John XXII. He was the last Englishman canonized before the Reformation. He would have been canonized sooner had he not been a Knight Templar. In this connection, we may mention that Cantilupe's first patron, King Henry III., in the tenth year of his reign (1226), granted a charter to the Templars, confirming them in all their possessions, and granting them many additional privileges.

In 1307 the Templars were arrested throughout England; in 1310 they were condemned, and two years later the Order was formally dissolved by the Council of Vienne. The bones of Bishop Cantilupe were interred at first in the Lady Chapel of Hereford Cathedral, but afterwards, in 1286, they were removed, in the presence of King Edward II., to the north transept, which appears to have been rebuilt expressly for the reception of the magnificent Templar shrine which

was there erected to his memory, and still exists to excite the admiration of every visitor to the Cathedral. The "brass" that surmounted it is gone, but the shrine remains. We will describe it, since all Templars, and also all Freemasons, will be interested in it. It is a worthy memorial of Provincial Grand Master Cantilupe.

This Templar altar shrine is constructed entirely of Parbeck marble, in the form of a parallelogram, with two divisions, the lower solid, the upper of open work. On this once rested the actual shrine, containing the relics of the saint. "Cantilupe was Provincial Grand Master of the Knights Templar of England; and round the lower division of the pedestal are fifteen figures of Templars, in various attitudes, placed in the recesses of a foliated arcade. All are fully armed, in chain-mail, with surcoat, shield and sword."‡

We need not be surprised to learn that it was asserted that miracles were performed at the shrine of this canonized saint; Fuller says, "no fewer than four hundred and twenty-five miracles are registered, reported to have been wrought at his tomb * * yea, it is recorded in his legend that by his prayers were raised from death to life threescore several persons, one-and-twenty lepers healed, and three-and-twenty blind and dumb men received their sight and speech."§ This Knights Templar's bones, if we have faith in this long catalogue, have been quite efficacious in healing the ills of humanity. And it would seem also true that a Lord Chancellor of England, a Bishop of the English Church, a Chancellor of Oxford University, and a canonized saint, to say nothing of a Grand Master of Knights Templar, is worthy of at least a passing mention in the biographical dictionaries of our day.

Cantilupe came of an heroic race. His uncle, Walter Cantilupe (sometimes styled Walter Normans, or the Norman), was Bishop of Worcester in 1237, and was a brave champion of English liberty as against the Pope. Before the battle of Lewes, he absolved the entire army of the Barons, bidding them fight boldly against the King's forces, and with as much certainty of salvation as if they were fighting in a crusade! He, too, was excommunicated by the Pope, and was only reconciled and absolved on his death bed.

‡ Murray's *Hand-Book of Hereford Cathedral*.
§ Fuller's *Worthies—Herefordshire*.

THE THEATRES, &c.

- HAYMARKET.**—At 8, THE HEIR AT LAW and A WIDOW HUNT.
GLOBE.—At 7, THE HAPPY MAN, and LES CLOCHES DE CORNEVILLE.
THEATRE ROYAL COVENT GARDEN.—At 8, PROMENADE CONCERT.
STRAND.—At 7.15, RUTH'S ROMANCE. At 8.0, MADAME FAVART.
GAIETY.—At 7.10, OPERETTA. At 7.30, BOULOGNE, and HANDSOME HERNANI.
VAUDEVILLE.—TWO ROSES, &c.
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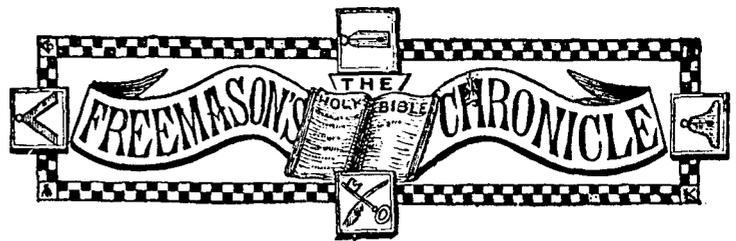
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It is much to be regretted that the dissensions that occurred four months ago within the Symbolic Lodges working under the jurisdiction of the Supreme Council here are far from being adjusted; and that the conflict between the authorities of that rite and some of its subordinate Lodges threatens rather to take the proportions of a revolutionary movement than any thing else. The question at issue is, no less than that of a complete reform of the fundamental basis upon which the government of the rite now rests, and by which it has been able, hitherto, to live.

It is true that question has been raised by only sixteen Lodges out of some seventy-nine or eighty that are under the sway of the Supreme Council. But it remains to be seen how far the cry raised for an autonomous Grand Lodge, independent of the Supreme Council of the 33° degree, is effectively or morally supported by the other Lodges that have up to this moment, for motives of their own, remained either neutral or silent; also, how could the authorities of that body possibly comply with such a demand, in the event of its becoming unanimous or that of a majority, without upsetting their own principles, weakening their own authority, disorganising the whole fabric, and eventually to remain with a name and wondrous title as vain and heterogenous to some as perhaps it would seem already unnecessary and objectionable even to many of their own brethren.

It was in the year 1871 that the General Assembly of the Grand Orient abolished the Grand Mastership. It did so with alacrity, and wisely too; not so much, as it might have been thought, against the institution of the Office itself, for the latter had then very little of the pageant-like left to it, but for obvious and very sound motives bearing upon the independence of the Order. French Masonry had, in 1862, been shamed and mortified, as it were, by the Emperor Napoleon III. stepping profanely into the mystic Temple, and ordering, by a decree of his, the French Masons to accept as Grand Master one of his Marshals, who like himself was a profane. The mortification no doubt was great, and, besides, there was no other alternative than to submit passively to it. So they did, but they seized upon the first opportunity that presented itself at the Grand Orient, to abolish altogether the Office of Grand Master, leaving the functions of the latter to be exercised by a Council of the Order, or virtually by a president. This Board was at that time, as it is now, composed of 33 members, elected by the Lodges at their general assembly. A democratic spectacle in Masonic management was then given to the fraternity, viz:—A Grand Master descending from his throne to occupy the simple chair that was expressly vacated for him by the fraternal courtesy of our much esteemed Brother de Saint Jean, then, as now the President of the Council of the Order.

But the other French power, called the Supreme Council of the 33° of the A. and A. Scottish Rite for France and its dependencies, though then affected by the same Imperial decree, instituted no reform, underwent no change; and is now under the Grand Mastership of the illustrious Brother Cremieux S.G.C. of the Sup. Council, just as it was, in 1862, under that of the academician Bro. Viennet.

There are between that Power and the Grand Orient two great characteristic peculiarities that distinguish the one from the other as Masonic organisations, and most strikingly too. In the former, all authority or power, administrative or executive, is vested in a Supreme Council of the 33°, self-elected, of course, as Supreme Councils generally are. While, in the latter, the General Assembly of all the Lodges is the Supreme power, whence the executive authority of the Council of the Order comes; for the members of that Council are the elected delegates or representatives of that Assembly, to act for it when not in session.

The first gives pre-eminence to the so-called Hauts Grades, and exclusively leaves to them the management of all the rite (Symbolic, Capitular and Cryptic Degrees bound together) in a hierarchical manner. Whereas the second ignores altogether such pre-eminence and hierarchy, and, like the United Grand Lodge of England and all other Grand Lodges in the Masonic world, altogether confines the whole administrative and legislative power of the Craft to Symbolic Masonry; that is to say—to the mass of the Lodges working the three first Degrees; and that quite independently from any other whatsoever.

These explanations might be considered necessary for the information of those of our English brethren who are not conversant with the constitutional organisation of these two French Masonic bodies, and who, judging from their own, might be led to believe it an erroneous anomaly to ascribe to any Supreme Council whatever the management of the affairs of Blue Masonry, and to have it placed under the sway of the S.G. Principal of the thirty-third degree.

These organic peculiarities being made plain to all, it will not therefore seem very hard to understand the difficulty of the situa-

tion, and, perhaps, it will make it comparatively easy to judge of the extent and importance of what is sought to be obtained from, or enforced upon the authorities of the Supreme Council by those sixteen refractory Lodges, and the awkward position into which they have likewise dragged their parent Lodge, and out of which, however, there must be found some satisfactory issue for both parties, without infringing the rights of either, nor hurting the feelings of any. It must here be added, to the particulars above given of the constitution and government practice of the Supreme Council, that there now exists in that rite a kind of Grand Lodge, under the denomination of *First Section of the Central Grand Lodge of France*. It is composed of the delegates of the Lodges chartered by that jurisdiction, and it is presided over by the Supreme Council, or some of its members, to which Supreme Council must be submitted for ratification or confirmation all resolutions passed, and also to which alone, it would appear, belongs the privilege of determining the nature of the business that may be transacted, and the questions that may be discussed by that Grand Lodge when it is called upon to meet.

This being understood, the facts referring to the present discord can thus be briefly stated:—

In April last some members of the Lodge Justice, holding office as delegates of this and other Lodges to the First Section of the Central Grand Lodge, set down for discussion, at the next meeting of the latter, a proposal for decentralisation of the rite; and, to this effect, addressed a circular to all the Lodges of the obedience, which advocated the immediate creation of a Grand Lodge composed of the Deputies only, and entirely invested with the power of governing all Lodges of symbolic degrees.

Of course the Supreme Council, startled by the action, struck out of the order of the day, by a well-seasoned decree, so obnoxious a subject for discussion, which consequently terminated by some very un-Masonic and reprehensible proceedings. And eventually the Lodge Justice and its five officers, signatories of that circular, were by another Decree of the Supreme Council suspended from all Masonic rights and privileges.

Thus far it might have been thought that the authors of the agitation, having been suspended, and the Lodge from which it had emanated being closed, it would have been easy to wipe out the traces of that character of effervescence assumed at first, and to consider coolly and calmly what was best to be done to avoid similar outbursts of an intemperate cry for reform, by giving at once some satisfaction to reasonable demands. But whether the authorities in the Supreme Council did or not show tact in striking promptly at the agitators, or whether they overrated the offence against Masonic discipline, and failed to show, in the first place, a little forbearance is, perhaps, what no one outside their Standing Committee can positively assert. However, one thing is certain,—the infliction of punishment has not yet produced the effect that might have been looked for in prompt severity; as the sentence does not now appear to hold good against the condemned Masons and the shut up Lodge. Indeed, it seems, on the contrary, that they have derived from that sentence a more countenanced attitude against the Supreme Council, so far as can be judged from the number of protests issued, the publication of pamphlets with narratives more or less reliable, the printing of circulars more or less un-Masonic in their form and tenor, the insertion of articles in one of our contemporaries, to be annotated and reprinted here for circulation in the Lodges, and so on.

Yet, the worst feature of this lamentable conflict is not there, nor is it in the public charge of untruth brought against the Supreme Council by those suspended Masons who—in reply to an official statement declaring them *unauthorised* as Lodge delegates in their contention against—boldly published fresh confirmation of their powers and ratification of their recent acts, by the Lodges of which they were, and would consider themselves to be, still the lawful delegates. Nor is it again, in the mere act of affixing their names to pamphlets against the Supreme Council, the rank and title which they held in the G.L., just as if they had never been suspended by any regular authority. But surely it is the more apparent, we should say rebellious, countenance given them at the elections in the Grand Lodge Centrale, in July last, by the votes they polled in three successive ballots for the vacant offices, notwithstanding their open hostility against the Supreme Council, and the decree of the latter making known to all that they were suspended from all Masonic rights and privileges for the term of two years, and therefore were, to all intents and purposes, ineligible to any Masonic Office for that period.

Of course the votes so polled were declared to be *null and void*, for reason of evident ineligibility or informality.

Now, in whatever light one looks at the proceeding of the electors in the Central Grand Lodge, we cannot help declaring it something more than unseemly. One would have thought that, out of simple deference to the authority of the Supreme Council, the Brethren would have refrained from recording their votes for those whom they knew to be regularly suspended for an offence against Masonic discipline, or rather for their hostility against the governing body of the jurisdiction under which they all were, and to whose decrees they were bound to show, in true Masonic spirit, complete submission.

But is there not a warning to be found in so open an opposition, that sets, as it were, at complete defiance the responsible authorities of the rite? At any rate it looks very much like it. For we find almost at the same time of those strange elections sixteen Lodges combining together to issue to all the Lodges a circular, whereby they affirm that any deliberative assembly has a right to make its own order of the day; declare that the mandate of delegate cannot exist, unless it be allowed to be freely exercised; contend that they are fully authorised by the Lodges to vindicate their rights against the Supreme Council; and, protesting against its last decree, give notice "to the authors of the rite" (?) of their determination to bring forward for discussion in the First Section of the Central Grand Lodge,—“the only competent authority” upon the matter,—that very same question—“which is of the greatest importance for the de-

velopment here of Scottish Masoury, and which, by Supreme Council's decree, had been struck out of the Grand Lodge Centrale's agenda.

As a reply to that hostile circular, the Supreme Council, on the 28th of July last, and through its Great Chancellor, issued a communication to all the Lodges of its jurisdiction, asking pointedly those Lodges whose delegates are signatories of the circular to inform the Supreme Council whether it had been by the express wish or special power of the Lodge that its Deputy had attached his name to a document giving, as it were, to the brethren “*the signal of war against the fundamental principles of our association.*”

What answers have the Lodges made? what support do they thereby afford to the Supreme Council? is what we cannot positively say, as there has not been, since that time, any official publication made by the authorities (save an appeal to Concord), nor any meeting of the first section of the Central Grand Lodge called. But, if we take for truthful the various statements that have been made here and there, and judge from what has transpired, it would seem that the Appeal of the Supreme Council to the Lodges under its jurisdiction has not proved altogether beneficial to its authority; and that many of those Lodges that had remained silent have seized upon the occasion to make replies which are not entirely free from blame, couched in expressions more or less respectful, when they were not strong monitions and protests, expressing at the same time bitter feelings and hostile views. We have before us a copy of the letter sent in by the Venerable of the Lodge “*Prévoyance*,” one of the most flourishing of the rite. In that Lodge sit brethren of distinguished ability and great Masonic zeal and moderation; yet that letter does not refrain from accentuating the principles and asserting strongly the views of the members of the *Prévoyance*, which are, by no means we should think, at all in harmony with those of the Supreme Council. And as regards those among the sixteen Lodges that have taken the lead in the movement, and which are aimed at in the official communication, it is said that they have *all* maintained the attitude assumed by their delegates, and have, even by many, been joined in their manifestations and protests against the decrees of the Supreme Council, and their cry for reform—by the immediate formation, *with or without* the sanction of the authorities, of a Grand Lodge, *with sovereign power in the administration and jurisdiction of the three symbolic degrees.*

If it is a sign of weakness to show alarm, it is surely a worse sign to disregard timely admonitions around us. Should all that is said above prove true—which we sincerely hope will not—we could not then, with truly Masonic sentiments, escape feeling uneasiness about the outcome of it all. Much as we stand for principles and rights, we must, however, deprecate and strongly too, any means of advocating or pushing them that may tend to produce warfare, discord, disunion, and to end afterwards (let us make use of the word) in *schism*. For, of all people in the world, Masons should be the last to disagree and fight, and the first to pay respect to just rights and principles as enforced by their own laws.

It must not be overlooked that, to all rank and file in the brotherhood, there are Masonic obligations that must be fulfilled, contracts and ties that cannot be broken without penalty, promises of oath of allegiance to parent Lodge that must be adhered to so long as the Mason wants to be acknowledged everywhere as a brother, so long as he wishes to enjoy all those rights and privileges that are the common stock of the fraternity wherever extant. Unhappily, most of the strifes and troubles in our Order have come precisely from a disregard, either from high or low, of those just rights and principles; and not seldom, too, from a certain tendency to believe that Masonry might be capable of being assimilated to a kind of “state,” wherein vanity, according to honours and degrees, could fancy and try with the “selected few,” a mode of government upon the old pattern of “royal will and pleasure.”

Looking seriously at those matters relating to the Supreme Council and its Lodges, all true Masons, we doubt not, would cordially deprecate any solution that should not conciliate the rights and interests of all concerned, so far as those interests and rights concur with the guiding spirit of the principles of our fraternity. It is useless to speculate upon the possibility of a secession of the subordinate Lodges from the parent power by persistent hostility. No such thing should be contemplated; indeed, as far as we are concerned, we decline to believe in that severance, unless some tangible proof or support be given. The Initiative Committee, composed of the Venerables of the five Lodges that *will* establish the Grand Lodge, shall meet with insuperable difficulties, even “*financial.*” Besides seceders, if any there should be, would have to labour under the double disadvantage of being branded as *illegitimate and rebellious*, and deprived of any chance whatever of recognition by Masonic powers by the Grand Orient of France. It is also equally useless to consider, through an improbable rigidity of the Supreme Council, its remaining still unmoved and firm to the purpose of not giving way to the wishes of the Lodges, and to resist, by all means, the demanded forms.

All rights and interests must, of course, be taken into consideration, all privileges and authority must not be ignored. It is through their adjustment alone that we must arrive at a satisfactory settlement of the present lamentable dissension. But then arises this question:—

“Is it possible for the Supreme Council to grant a Charter of Grand Lodge to its subordinate Lodges, or rather permit them the formation of a Grand Lodge, with *exclusive and sovereign power over the administration and jurisdiction over the Symbolic Degree*, and, if so, could it *advisedly* do so, or allow such a thing to be done.

We frankly say that, in our humble opinion, we do not think it at all possible for the Supreme Council to charter a Grand Lodge, with *the rights and privileges demanded*, without committing itself to a suicidal course. And, among various reasons we have for so believing, we will simply state we do not think its Capitular and Cryptic elements, as now extant, at all important enough to allow it to suffer such a loss of members of the rite, and yet maintain itself as Supreme Council alone; unless a great adjunct from without be made at the same time

to its present ranks of "Hautes Grades." Besides, a Supreme Council is a *Supreme Council*, and should remain so, but with all the usual paraphernalia.

If the Supreme Council of England and Wales, though comparatively of recent date—(its definitive formation in London dating from 1845)—now flourishes and works successfully, by the side of the Grand Lodge, its splendour and success are, no doubt, mainly attributable to the English enthusiasm for all Capitular and Chivalric Degrees, and, consequently, their natural leaning towards Orders of distinction. But, in France there no longer exists any such feeling or disposition; and a revival of it, at any time, must at once be considered an impossibility. Moreover, the Supreme Council of England owes a great deal of its present influence to the circumstance of its having exalted in the Offices of the "Hautes Grades" many of the High Dignitaries of Grand Lodge, and thus made with the latter the close connection—now so happily felt—that most of the great offices are filled by officers of Grand Lodge. And it is, then, under such auspicious circumstances that the Supreme Council can best afford to make to its adepts the well-known declaration which we find in our R. Croix Constitutions running as follows:—

"This Council does not interfere with or militate against the authority of the Grand Lodge governing the Three Symbolic Degrees, but distinctly recognises such authority, admitting none to the higher Degrees unless previously raised as Master Mason in some regularly constituted Lodge."

Now, could or would the Supreme Council of France, after the organisation and chartering of a Grand Lodge composed of all the Lodges at present under its rule, make on behalf of the newly created Grand Lodge a similar declaration. The answer to that question goes of itself, without saying—as the French phrase would have it. However, it must be observed that there cannot be any Grand Lodge *proper* without such exclusive rights and sovereign power as claimed. And it might be objected that the Supreme Council could, in no way, forfeit its rights and privileges, nor alternate the power and prerogative of its M.P. Sov. G. Com. who rejoices also in the title of Grand Master, *ad vitam*, is, *de jure*, the head and chief of any Grand Lodge that may be chartered by him, or allowed to be formed with the subordinate Lodges now under his rule.

Under these circumstances there may be some excuse for us to look for a practical solution of the difficulties of the situation. And we think, we may venture here to suggest, without in the least presuming to give counsel, such opinion as history itself seems to point to us, and the conclusion at which the very facts of the case irresistibly bring us. The institution of the Supreme Council, with all its apparent anomalies, has already lived upwards of seventy years, and now, if it does not languish, it is, at least, charged with falling short of fulfilling the just expectations of the brethren under its rule. Exercising co-ordinate jurisdiction with the Grand Orient of France, it seems, despite the zeal and emulation shown at different times, that its progress and development, when compared especially to that of the latter, have been really impeded, its onward march checked. In fact, it has remained a much smaller body, though it may boast of having had, and still possesses at its head brethren of great ability, men of high social position. Well, looking for the cause of that striking difference in the respective progress of these two co-existent French powers, we are inclined to attribute it solely to the question of organisation. The evidence of the present movement, and that of similar agitations for reforms and constitutional changes will fully justify then our thinking so. However, be the cause what it may, we are concerned only about its effect; the glaring and undeniable facts.

Now, why should not an alliance, or amalgamation, embodying the two powers, like that made in 1813, between the two English Grand Lodges, and since by some American Grand Lodges, be made, at once, under auspices as favourable as at the present time, between these two French jurisdictions? Why the Supreme Council, without losing anything of its authority, influence, or credit, would, on the contrary, turn the tables, and put an end to the strifes and intestinal troubles, and, increasing its strength and prestige, by the adjunction to its *own* of all Chapters and Councils under the Grand Orient's rule, become presently, as it should long be, the acknowledged chief of the "Hautes Grades" of Masonry for France and all its Dependencies. Why, then, settling with true fraternal amity all difficulties, and wiping out of memory all past questions of dissension, should not the Grand Orient, by the free will and accord of the Lodges of the Supreme Council, and with its friendly concurrence, become a Central Power, the Head, as naturally it would be, of all the Lodges, working the Three Symbolic Degrees in France and its Dependencies.

Thus the Supreme Council would indeed have done a good work, and would realise the greatest achievement that might be left for its own furtherance as a French Masonic institution in the present day, by affording to its brethren, without disparagement to itself, that Grand Lodge and those rights and privileges which they insist upon so sternly, and by procuring them, at the same time, the much coveted advantage of living henceforth under a Masonic constitution adapted to their wants and aspirations, and bearing, in the spirit and conception of its mode of government, the national democratic stamp. Thus fully resolved to "dwell in unity," French Masonry would grow wiser and more powerful, both jurisdictions alike; the term would be universal, and its works and deeds uniform under one banner and one governing authority.

It is surely a matter of special and momentous interest to French Masons as a body, and perhaps also, in some measure, to Freemasonry at large. But it is no novelty; the wish and desire of such a *unification* has long since been expressed, and great efforts towards this commendable end have, at different epochs, been made. Since 1801 it has been the almost constant aim of the Grand Orient to gather into its midst all the French scattered members of the fraternity, and to give to French Masonry "unity in all." Most French Masons are favourable to that idea, the realisation of which has long been considered only a question of time. We believe that the time has at last come, and the opportunity is now very propitious. But there

has been, and we are sorry to say there are still, great influences at work to prevent so pleasing a consummation. The love of power and office which is inherent to all human societies, and which often clothes itself in popular form, and does great homage, and pays all honours to the principles of liberty, equality, and fraternity, if not for it, takes occasion to betray them, at least if by so doing it can serve its own selfish design and interest; those petty jealousies about influence and success; about individualities and names, all these miserable motives have done, for many years, a great deal to engender bitter feelings and create a spirit of dissension between the Supreme Council and the Grand Orient, thus preventing constant harmony and stifling concord and progress. Therefore, what a matter for mutual congratulation it would be if the unpleasant struggle between the Supreme Council and its subordinate Lodges was to resolve itself, and happily end in the delightful consequence of the "rennon" under the same banner of all French "Sons of the Widow!" And for them with double propriety to apply, but feelingly to the occurrence, that verse already borrowed by Masonry:—

Eccē quam bonum, eccē quam jucundum.

With reference to that great idea of amalgamation or union of the two rites, in order to gather all French Masons under the same government, and thus produce for them a bond of Adamantine qualities with national currency, we may appropriately, we think, copy here an extract from a report made by the Grand Orient in 1865 to its Grand Master, which document we find printed in a pamphlet published by the Grand Secretary. That report, which is also a respectful protest from the Grand Orient, refers to a decree suppressing the Supreme Council as a Masonic body, which decree was then issued by Marshal Magnan in his capacity as Grand Master of French Masonry, so appointed to the office by the Emperor's dictum, as affirmed above. In this historical and authentic writing it is said:—

"The existence of the Supreme Council is not a question of Masonic tenets, but simply one of organisation; not an affair of dogmas, but solely one of individualities. So much so, that no principle different from ours would prevent the Lodges of the Supreme Council coming and taking their place under our obedience in the Masonic family of the Grand Orient, should the course of time and events deprive them of their present central power. And we have no hesitation in saying that they would then find therein (as evidenced by the subjoined historical notice) the real elements that constitute the true Masonic Family:—'An organisation more liberal, under a discipline more fraternal, an application more complete of the principles of brotherly love and equality, together with the exercise of more real and direct rights, left to individual initiative, and all that under the sole obligation of never failing to the binding duties of *solidarity*, and, therefore, never to compromise by any un-Masonic action the common responsibility. When the opportunity will present itself, it shall be then time (and a meritorious work to do) to put all these incontestable truths under the eyes of all French Masons in order to get them back, but entirely out of their free will and accord, to the parent family, from which they had no cause to be separated, no fundamental reason to live isolated. And, for that moment, we can already point to Peace and Concord coming back to all our temples doubly adorned by Strength and Beauty; our works resumed with Force and Vigour; our minds and hearts filled with Masonic zeal, and our columns guided by true Light. May they soon see also our inheritance reconstituted and secured by the efforts of a wise and firm will; our symbols embellishing temples, the undisturbed possession of which being secured to us.

"Then, the moment will have come, M. Ill. G.M., to make a solemn appeal to our brethren of the Supreme Council, and to cordially open our ranks to them, wherein are beforehand marked out their places. And what a memorable date for French Masonic history; what a red-letter day for its annals, the day in which, setting a great and noble example, by giving up all those pompous titles created after the hour by the vanity of men, added to the simony of powers, the Grand Orient shall then call back the Great Masonic Family to the fraternal simplicity of our former days, and thus finally link the whole fraternity in one and the same bond of union."

In conclusion, we can only repeat, while watching passing events with a careful eye, that in our opinion the moment to carry out the desirable fusion has definitely come, and very cordially do we hope that it will soon prove most available.

M. B.

GENERAL ASSEMBLY OF THE GRAND ORIENT OF FRANCE.

THE Annual Convent of the Grand Order or General Assembly of the delegates of all the Lodges under the Masonic jurisdiction was opened on Monday, the 8th instant, at nine o'clock in the morning, about two hundred Lodges being represented. Grand Lodge was opened in the usual manner, the delegates sworn in, and the assembly divided into nine Bureaux or Committees, for the expedition of business. At the afternoon meeting the assembly proceeded to the election of its President, who, according to article 34 of the Constitution, must be taken from among its members. Bro. Ledé was elected, by 132 votes, President of the Assembly, owing to the fact of the Excellent and most esteemed Bro. De Saint Jean requesting the brethren to kindly release him from the arduous work of office this session, on account of his present bad health. The compliment it is customary to pay annually to the President of the Council of the Order (or G.M.) was dispensed with, all of them, out of deference for Bro. De Saint Jean having declined to stand as candidate, so that the brother elected as President is simply the Venerable of the Lodge l'Avant of Paris.

The meeting of Tuesday was exclusively devoted to the reading

of reports from several Committees, on various proposals of the Lodges, and to the discussion thereof. This also comprised what was transacted on Wednesday.

To-day (Thursday) among other business on the agenda, we have the election of eleven members of the Council of the Order.

It is known that the Council is composed of thirty-three members, elected by the Assembly of the Grand Order, and chosen from among its own members. They are elected by the majority of votes, virtually for three years, but are renewable by one-third every year; so to-day the Assembly accordingly proceeds to the election of eleven members to fill the vacancy in the office of those eleven displaced by lot.

To-morrow (Friday) the various accounts for this year, and the budget for the next, will be presented; and the reports on, and discussion of which, will doubtless occupy the whole meeting.

Saturday's meetings will be held at ten in the morning and four in the afternoon, and then the Session will be closed, with the usual banquet.

I beg the kind favour of space for particulars in your next issue.

Paris, 11th September.

M. B.

DIARY FOR THE WEEK.

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

SATURDAY, 13th SEPTEMBER.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8. (Instruction.)
1607—Loyalty, Alexandra Palace, Muswell Hill, N.
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
1556—Addiscombe, Surrey Club, West Croydon.
R. A. 308.—Affability, Station House Hotel, Bottoms, Stansfield.
K. T.—Faith, Masonic Rooms, 20 King-street, Wigan.

MONDAY, 15th SEPTEMBER.

- 15—Strong Man, Sportsman, City-road, at 8. (Instruction.)
174—Sincerity, Railway Tavern, London-street, E.C., at 7. (Instr. 3. on.)
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction.)
186—Industry, Bell, Carter-lane, Doctors-commons, E.C., at 6.30. (Inst.)
548—Wellington, White Swan, High-street, Deptford, at 8. (Instruction.)
704—Camden, Red Cap, Camden Town, at 8. (Instruction.)
720—Panmure, Balham Hotel, Balham.
1306—St. John of Wapping, Gau Hotel, High-st., Wapping, at 8. (Instruction.)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8. (Instruction.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30. (In.)
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8. (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)
77—Freedom, Clarendon Hotel, Gravesend.
236—York, Masonic Hall, York.
331—Phoenix of Honour and Prudence, Public Rooms, Truro.
359—Peace and Harmony, Freemasons' Hall, Southampton.
382—Royal Union, Belmont Hall, Uxbridge.
424—Borough, Half Moon Hotel, Gateshead.
466—Merit, George Hotel, Stamford Baron, Northampton.
622—St. Cuthbert, Masonic Hall, Wimborne.
725—Stoneleigh, King's Arms Hotel, Kenilworth.
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction.)
925—Bedford Masonic Hall, New-street, Birmingham.
934—Merit, Derby Hotel, Whitefish.
985—Alexandra Masonic Hall, Holbeck.
1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport.
1037—Portland, Portland Hall, Portland.
1141—Mid Sussex, Assembly Rooms, Horsham.
1170—St. George, Freemasons' Hall, Manchester.
1199—Agriculture, Honey Hall, Congressbury.
1208—Corinthian, Royal Hotel, Pier, Dover.
1449—Royal Military Masonic Hall, Canterbury, at 8. (Instruction.)
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington.
R. A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
R. A. 345—Perseverance, Old Bull Hotel, Blackburn.
R. A. 432—St. James, New Inn, Handsworth.
R. A. 779—St. Augustine, Town Hall, Ashby-de-la-Zouch.
M. M. 111—Skelmersdale, Pitt and Nelson Hotel, Ashton-under-Lyne.

TUESDAY, 16th SEPTEMBER.

- 65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7. (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction.)
141—Faith, 2 Westminster-chambers, Victoria-street, S.W., at 8. (Instruction.)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
554—Yarborough, Green Dragon, Stepney. (Instruction.)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
857—St. Mark, Surrey Masonic Hall, Camberwell, S.E.
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8. (Instruction.)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth. (Inst.)
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—Honley, Three Crowns, North Woolwich, at 7.30. (Inst.)
1507—Metropolitan, 269 Pentonville-road. (Instruction.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8. (In.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30. (Inst.)
R. A. 933—Doric, Auderton's Hotel, Fleet-street, E.C.
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction.)
R. A.—Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, at 6.30.
117—Wynnstay, Raven Hotel, Shrovesbury, 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.
394—St. David, Masonic Rooms, Bangor.
418—Menturia, Mechanics' Institute, Hanley.
452—Frederick of Unity, Groyhound Hotel, Croydon.
667—Alliance, Masonic Hall, Liverpool.
960—Bute, Masonic Hall, 9 Working-street, Cardiff.
1006—Tregullow, Masonic Rooms, St. Day, Scorrier, Cornwall.
1052—Callender, Freemasons' Hall, Manchester.
1059—De Shuriant, Fountain Hotel, Sheerness.
1276—Warren, Stanley Arms Hotel, Seacombe, Cheshire.
1325—Stanley, Masonic Hall, Liverpool.
1427—Percy, Masonic Hall, Maple-street, Newcastle.
1470—Chiltern, Town Hall, Dunstable.
1473—Boote, 116 Bury-street, Boote, at 6. (Instruction.)
1534—Concord, George Hotel, Frestwich.
1551—Charity, Masonic Hall, New-street, Birmingham.
1579—Prince Arthur, 140 North Hill-street, Liverpool.
1761—Eleanor Cross, Masonic Hall, Abington-street, Northampton.
R. A. 419—St. Peter, Star and Garter Hotel, Wolverhampton.

WEDNESDAY, 17th SEPTEMBER.

- Committee, Royal Masonic Benevolent Institution, at 8.
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)
228—United Strength, Hope and Anchor, Crowdale-rd., Camdean-town, 8. (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45. (Inst.)
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30. (Instruction.)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8. (Instruction.)
962—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8. (Instruction.)
1196—Urban, The Three Bucks, Gresham-street, at 6.30. (Instruction.)
1273—Burdett Courts, Salmon and Bull, Bothnal 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.)
1558—Duke of Connaught, Class Room, Sutherland Chapel, Waltham, at 8. (In.)
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction.)
PROVINCIAL GRAND LODGE, North and East Yorkshire, Guildhall, York, at 12.30.
20—Royal Kent of Antiquity, Sun Hotel, Chatham.
121—Mount Sinai, Public-buildings, Penzance.
200—Old Globe, Private Rooms, Globe-street, Scarborough.
221—St. John, Commercial Hotel, Town Hall Square, Bolton.
325—St. John, Freemasons' Hall, Islington-square, Salford.
428—Sincerity, Angel Inn, Northwich, Cheshire.
451—Sutherland, Town Hall, Burslem.
537—Zetland, 55 Argyle-street, Birkenhead.
581—Faith, Drover's Inn, Openshaw.
591—Buckingham, George Hotel, Aylesbury.
592—Cotteswold, King's Head Hotel, Cirencester.
591—Downshire, Masonic Hall, Liverpool, at 7. (Instruction.)
633—Yarborough, Freemasons' Hall, Manchester.
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction.)
683—Isca, Freemasons' Hall, Dock-street, Newport, Monmouthshire.
823—Everton, Masonic Hall, Liverpool.
938—Grosvenor, Masonic Hall, New-street, Birmingham.
969—Sun and Sector, Assembly Rooms, Workington.
972—St. Augustine, Masonic Hall, Canterbury. (Instruction.)
1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield.
1040—Sykes, Masonic Hall, Driffield, Yorks.
1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool.
1129—St. Chad's, Roebuck Hotel, Rochdale.
1161—De Grey and Ripon, Denmark Hotel, Lloyd-street, Greenheys, Manchester.
1161—Elitot, Private Rooms, St. Germain's, Cornwall.
1246—Holte, Holte Hotel, Aston.
1311—Brighouse, Masonic Room, Bradford-road, Brighouse.
1337—Anchor, Masonic Rooms, Durham House, Northallerton.
1353—Duke of Lancaster, Athenaeum, Lancaster.
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
1443—Salem, Town Hall, Dawlish, Devon.
1501—Wycombe, Town Hall, High Wycombe.
1511—Alexandra, Hornsea, Hull.
1634—Starkie, Railway Hotel, Ramsbottom.
R. A. 220—Harmony, Wellington Hotel, Garston Lane.
R. A. 580—Unity, Wheatsheaf, Ormskirk.
R. A. 591—Buckingham, George Hotel, Aylesbury.
R. A. 1060—Marmion, Masonic Rooms, Tamworth.

THURSDAY, 18th SEPTEMBER.

- 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8. (Instruction.)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30. (Instruction.)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30. (Instruction.)
211—St. Michael, George, Australian Avenue, Barbican, E.C., at 8. (Inst.)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
754—High Cross, Coach and Horses, Lower Tottenham, at 8. (Instruction.)
1227—Upton, Spotted Dog, Upton, E.
1273—Burdett Courts, Approach Tavern, Victoria Park.
1426—The Great City, Masons' Hall, Masons'-avenue, E.C., at 6.30. (Instruction.)
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (In.)
R. A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
M. W.—Duke of Connaught, Havelock, Albion-rd., Dal ton, at 9.30. (Inst.)
42—Relief, Albion Hotel, Haymarket-street, Bury-lane.
56—Howard, High-street, Arundel.
98—St. Martin, Town Hall, Burslem.
203—Ancient Union, Masonic Hall, Liverpool.
264—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.
523—John of Gaunt, Freemasons' Hall, Halford-street, Leicester.
600—Harmony, Freemasons' Hall, Salem-street, Bradford.
605—Combermere, Seacombe Hotel, Seacombe, Cheshire.
663—Wiltshire of Fidelity, Town Hall, Devizes.
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.
1432—Fitzalan, Wynstay Arms, Oswestry. (Installation.)
1612—West Middlesex, Feathers Hotel, Ealing, at 7.30. (Instruction.)
R. A. 204—Caledonian, Freemasons' Hall, Cooper-street, Manchester.
R. A. 249—Mariners, Masonic Hall, Liverpool.
K. T.—William de la Mare, Town Hall, Bootle.

FRIDAY, 19th SEPTEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8. (Instruction.)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
766—William Preston, Feathers Tavern, Up. George-st., Edgware-rd. 8. (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.)
1153—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 8.
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)
R. A. 1471—North London, Crown and Woolpack, St. John's-st.-rd., at 8. (Inst.)
152—Virtue, Freemasons' Hall, Cooper-street, Manchester.
516—Phoenix, Fox Hotel, Stowmarket.
541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle-on-Tyne.
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction.)
993—Alexandra, Midway Hotel, Levenshulme.
1311—Zetland, Masonic Hall, Great George street, Leeds.
1393—Hammer, Masonic Hall, Liverpool, at 8. (Instruction.)
1773—Albert Victor, Town Hall, Penkilton.
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7.
R. A. 61—Sincerity, Freemasons' Hall, St. John's-place, Halifax.
R. A. 405—Hertford, Shire Hall, Hertford.
R. A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
R. A. 837—Marquess of Ripon, Town Hall, Ripon.
R. A.—General Chapter of Improvement, Masonic Hall, Birmingham.
M. M. 123—Callender, Derby Hotel, Bury, Lancashire.
K. T.—Le Farnival, Freemasons' Hall, Sheffield.
K. T.—Jacques de Molay, Masonic Hall, Liverpool.

SATURDAY, 20th SEPTEMBER.

- 198—Percy, Jolly Farmers, Southgate Road, at 8. (Instruction.)
1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W. at 8.

NOTICES OF MEETINGS.

Egyptian Lodge of Instruction, No. 27.—At 119 Leadenhall Street, E.C., on Thursday evening. Bros. Hogarth W.M., Da Silva S.W., Beedell J.W., King S.D., Forss J.D., Kahn I.G., L. Norden Hon. Sec., Webb Preceptor, Maidwell, Valentine, Moss, Poole, Weige, Bingemann Preceptor of Constitutional Lodge of Instruction No. 55, Shorey 16 Montreal, Leman 1572. After preliminaries the W.M. rehearsed the ceremony of passing, Bro. Toole acting as candidate. The first, second, third and fourth sections of the lecture were worked by Bro. Moss, assisted by the brethren. Bro. Bingemann No. 55, Poole 764, and Leman 1572, were unanimously elected members.

Strong Man Lodge of Instruction, No. 45.—Held at Bros. Spurgin's, the Sportsman, City-road, on Monday, the 8th inst. Present—Bros. Halle W.M., Wing S.W., Cook J.W., Tolmie Preceptor, Fenner Sec., Edmunds S.D., Pelikan J.D., Percy I.G.; also Bros. Hallam sen., Hallam jun., R. H. Halford Treas., Hirst, &c. Lodge was formally opened, and advanced to the second degree, when Bro. Fenner worked the first section of the lecture. Lodge being resumed, Bro. Pelikan answered the questions, and was entrusted. On the resumption of the Lodge, the ceremony of passing was rehearsed, Bro. Pelikan acting as candidate; the ceremony was ably performed by the W.M. Bro. Percy worked the second, Bro. Hallam sen. the third, Bro. Hallam jun. the fourth, and Bro. Tolmie the fifth sections of the lecture. Lodge resumed, Bro. Fenner, the Secretary, was elected an hon. member. Bro. Wing was appointed to preside next week. Lodge was then closed, and adjourned.

Prosperity Lodge of Instruction, No. 65.—The first meeting, after a short vacation, was held at Bro. Maidwell's, the Hercules Tavern, Leadenhall-street, E.C., on Tuesday the 9th inst. Present:—Bros. C. Daniels W.M., Chicken S.W., Valentine J.W., King S.D., H. Caton I.G., also Bros. Maidwell, Chivers, &c., &c. The Lodge was opened in due form. Bro. Chivers answered the usual questions and was entrusted. The Lodge was opened in the second degree, and the ceremony of passing rehearsed, Bro. Chivers candidate. Bro. H. Caton answered the questions, and being entrusted, the Lodge was opened in the third degree, and the ceremony of raising was rehearsed. The Lodge was closed in due form. Bro. Chicken was elected W.M. for the ensuing week. This Lodge of Instruction will now meet regularly at the above Tavern for instruction, at 7 p.m. every Tuesday evening. The attendance of brethren is earnestly requested. Ceremonies only are worked.

Confidence Lodge of Instruction, No. 193.—At the Railway Tavern, Fenchurch-street, on 10th September, this Lodge was favoured with a good assemblage of the brethren. Bros. Hunt W.M., Walker S.W., Valentine J.W., McDonald S.D., Caton I.G., Moss acting Preceptor, Cundick, Johnson, Pitt Secretary, &c. Lodge was opened in due form, and minutes of previous meeting were read and confirmed. Bro. Johnson, a candidate for passing, answered the questions, was entrusted and duly passed. The first four sections of the Lecture were worked by Bro. McDonald, assisted by the brethren. Bro. Cundick added much value to the evening's exercises by assisting those who needed help in the more difficult passages. A vote of thanks was recorded to the W.M. Bro. Hunt. Bro. Walker will preside on Wednesday next at seven o'clock.

Percy Lodge of Instruction, No. 198.—Held its first meeting of the season on Saturday last, at Bro. Fysh's, Jolly Farmer's, Southgate-road, at 8 p.m. Bros. Fidler W.M., McMillan S.W., Ros J.W., Percy Preceptor, A. W. Fenner Sec., C. Lorkin S.D., J. Lorkin J.D., Spencer I.G.; also Bros. J. A. Powell, J. Millington, Carr, McDowell, D. Moss, Valentine, Garrod, Greene, Popham, Fysh, Halford, &c. Formalities were strictly complied with, and the ceremony of initiation was rehearsed, Bro. Carr acting as candidate. Bro. Percy worked the first, second, and third sections of the lecture. Bro. Fidler resigned the chair in favour of Bro. McMillan, who rehearsed the formal investiture of Officers of the Lodge, after which Bro. Fidler resumed the chair. Bro. Percy worked the fourth section of the Lecture. Bro. Popham of the Zetland Lodge 511 was elected a member. A vote of thanks was recorded to Bro. Fidler for the efficient manner he had discharged the duties of the chair, this being the first time in this Lodge. A vote of congratulation was passed to Bro. Percy on his recovery from his late severe illness, after which Lodge was closed.

Royal Alfred Lodge of Instruction, No. 780.—At the Star and Garter, Kew Bridge, on 5th September. Bros. W. Goss W.M., Acworth S.W., Tucker J.W., Gunner S.D., F. Botley J.D., Blasby I.G., Roe P.M. Preceptor, Becket, C. Botley, &c. After preliminary business, the ceremony of the third degree was rehearsed, Bro. F. Botley candidate. Bro. Acworth was elected W.M. for the 12th inst. After an instructive evening Lodge closed, and the meeting was adjourned.

Dalhousie Lodge of Instruction, No. 860.—Held its weekly meeting on Tuesday evening last, at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston. Bros. Carr W.M., Christian S.W., Johnson J.W., Polak S.D., Wardell J.D., Greenwood I.G., Dallas Sec., Smyth Treasurer, P.M. Wallington Preceptor; Bros. King, C. Lorkin, J. Lorkin, Morgan, Atkinson, Brasted, &c., were also in attendance. Lodge was opened, and minutes of last meeting were read and confirmed. Bro. Giller answered the necessary questions.

Lodge was opened in the second degree, and the ceremony of passing was rehearsed, Bro. Giller as candidate. The Lodge was called from labour to refreshment, and afterwards resumed its Masonic duties. Bro. C. Lorkin worked the first section of the lecture, assisted by the brethren. The Lodge was closed in the second degree. Bro. C. Lorkin worked the third section of the first lecture, assisted by the brethren. The sum of £3 3s was voted to assist the widow of a deceased brother. Bro. Westfield of Lodge 1382, and Bro. Payne of Lodge 1324, were elected members. Bro. Christian was elected W.M. for next Tuesday evening.

Perfect Ashlar Lodge, No. 1178.—The regular meeting of this Lodge took place on Thursday, the 4th inst., at the Bridge House Hotel, Southwark. The Lodge was opened at five o'clock punctually, by Bro. Joseph Stock W.M., assisted by Bros. F. Garbett I.P.M., J. A. Smith P.M., T. Simpson S.W., J. J. Bell J.W., R. Challoner Sec., J. Quincey S.D., G. H. Forder J.D., E. Bridges I.G., and W. Y. Laing P.M. Tyler. There was a numerous body of brethren present connected with the Lodge. The list of Visitors included Bros. James Stevens P.M. 1426, &c., P. Stevens 1426, R. Nelson 1471, W. B. Trisk 1366, and T. E. Davis 1471. The minutes of the previous meeting having been read and confirmed, the Lodge was opened in the second and third degrees, and Bro. D. Murdoch was raised to the sublime degree. Bro. W. E. Kelsey was afterwards passed to the degree of F.C. The manner in which the two degrees were worked was highly creditable to all concerned, from the W.M. downwards. This being the election meeting, the bye-laws were read in open Lodge. The brethren then proceeded to ballot for a W.M. for the ensuing year. The result was declared unanimously in favour of Bro. T. Simpson S.W. The ballot for Treasurer then took place, Bro. F. H. Ebsworth P.M. being unanimously re-elected. Bro. W. Y. Laing P.M. was re-elected Tyler. It was resolved that the sum of five guineas be taken from the funds of the Lodge for the purpose of purchasing a jewel, to be presented to Bro. J. Stock W.M. on his retirement. All business being ended, the Lodge was closed in due form, when the brethren retired for refreshment, provided by Bros. H. J. and W. J. Roberts. The usual toasts having been disposed of, Bros. W. Royal, R. Challoner, J. A. Smith, J. Stevens, and others amused the brethren, until ten o'clock, when the Tyler's toast was given, and the company separated. The installation meeting will take place on Thursday, the 2nd of October.

Burdett Coutts Lodge of Instruction, No. 1278.—At the usual meeting of this Lodge, on the 10th inst., at the Salmon and Ball, Bethnal Green-road, Bro. Finch W.M. was ably supported by Bros. Clark S.W., Hubbert J.W., Chitson S.D., Stephens J.D., Smith I.G., Christian acting as Preceptor; also Bros. Lazarus and Loveday. Preliminaries were carefully observed, and the ceremony of initiation was rehearsed, Bro. Loveday candidate. Lodge was advanced, and the ceremony of passing was rehearsed. Lodge was resumed, and Bro. Christian worked the first and fourth sections of the lecture (Bro. Stephens dictating the answers). Bro. Clarke was elected to the duties of the chair, and the brethren, who had passed a profitable evening, closed the Lodge.

Royal Standard Lodge of Instruction, No. 1298.—A meeting was held on Friday, 5th September, at the Alwyno Castle, St. Paul's-road, Canonbury. Present:—Bros. Rowley W.M., Boaz S.W., Hunter J.W., Dickinson Sec., Eldridge Treas., Forge S.D., Pelikan J.D., Cull Preceptor, Chant I.G.; Past Masters Bros. Wright, Shaskell, Byng, Ycomans, &c. Lodge was opened, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Greenwood candidate. Bro. Cull worked the first, second, sixth, and seventh sections of the lecture. Bro. Leo gave the lecture on the tracing board. Bro. Thomas Gardiner, of Lodge 1446, having been elected a member, Lodge was closed.

Friars Lodge of Instruction, No. 1349.—Held at Bro. Pavitt's, Liverpool Arms, Canning Town, on Tuesday, 9th Sept. Bros. Smith W.M., Johnson S.W., Rawe J.W., Myers S.D., Musto Preceptor, Pavitt I.G. and Secretary; there were also present Bros. Moss, D. Moss, Barker, Power, Sadler, White, &c. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. Bro. Moss answered the necessary questions and Lodge opened in the second degree, when the ceremony of passing was rehearsed. Bro. D. Moss worked the five sections of the lecture. Bro. Johnson was elected W.M. for ensuing week, and appointed his officers in rotation. It was announced that the Fifteen Sections would be worked at the Israel Lodge of Instruction on the 28th inst.

Royal Leopold Lodge, No. 1445.—The career of our Lodges, should an universal record of their history ever be prepared, will be found a very chequered one. But few will be found who have not, at some time or other, had to meet and overcome the pressure of adversity in some shape or form. In one case it has been brought about by misfortune, in another by reckless extravagance, while not the least responsible of the elements that work disaster is the want of power displayed by so many who have taken on themselves the reins of government. This Lodge, the installation meeting of which we attended on Thursday the 4th inst., has not been without its "bad time," but if we may augur from this successful meeting, the doings of which we are now about to record, we may truly say a happy future lies before it. The Lodge was opened at the Mitford Tavern, Sandringham-road, Dalston, at 4 o'clock by Bro. Joseph Clark W.M., who was assisted by his Officers, a goodly number of the members of the Lodge and visitors, among whom may be mentioned:—Bros. Peter de Lande Long P.G.D., H. G. Buss Assistant

Grand Secretary, W. T. Howe P.G.P., J. Miller 22, John Green P.M. 27, W. W. Morgan Secretary 211, B. Cundick P.M. 1421, E. Somers P.M. 1602, Archer 1426, and E. C. Harbery 1670. After the minutes of last meeting had received confirmation, it was announced that an engagement would prevent the candidate for passing, Bro. Henry Seymour Clarke, from attending the Lodge at the time fixed for that ceremony. The report of the Audit Committee was then received and adopted. Bro. Joseph Clark now vacated the chair in favour of Bro. P.M. Myers, who had kindly undertaken to act as Installing Master. The W.M. elect, Bro. Samuel Love Green, was presented and duly obligated. Lodge was advanced, a Board of Installed Masters formed, and the ceremony proceeded with. On the readmission of those below the rank of I.M. the new W.M. was saluted, and he proceeded to invest his officers:—Thos. Goddard S.W., W. D. Partridge J.W., W. H. Myers P.M. Treasurer, G. E. Walters P.M. Secretary, S. Lewis S.D., W. Macdonald J.D., James Robson I.G., G. C. Young Org., Vaillaume D.C., H. J. Rayner W.S., J. J. Marsh Tyler. Bro. Myers then delivered the addresses to the Master, Warden, and brethren, and resumed his seat amidst the congratulations of all assembled. Routine work was then proceeded with, the proposed resignation of two members was considered, and the name of a gentleman as a candidate for initiation at the next meeting of the Lodge was handed in, after which the W.M. received the hearty good wishes of the visitors, and the Lodge was closed. To our excellent Brother William Grist had been entrusted the duty of providing the creature comforts, and, under so able a caterer, the brethren did justice to a capital banquet. On the removal of the cloth, the W.M. gave the customary Loyal and Masonic toasts. With the Grand Officers he associated the names of the three who were present, who, in due course, replied. Bro. De Lande Long was gratified at the way in which mention had been made of the Pro and Deputy Grand Masters. He regretted he had not been present at an earlier stage of the proceedings, but he was much impressed with the way in which Bro. P.M. Myers, the Installing Master, had explained the working tools of the three degrees. He congratulated the Lodge on having so competent a Past Master, and thanked the brethren for the hearty way in which they had received him and his fellow Grand Officers. Bro. Buss followed; he had attended most of the installation meetings of the Lodge, and was intensely gratified to see the spirit of harmony now prevailing. He congratulated Bro. S. L. Green on attaining his present position, and trusted he would have a prosperous and happy year. Bro. Howe said he had been first W.M. of the Lodge, and Bro. S. L. Green was its first initiate. It was a great pleasure for him to be present at his installation meeting, which had been conducted in so impressive a manner by Bro. Myers, who must be complimented for the ability he displayed. The next toast was the health of the W.M., which duty was gracefully performed by the I.P.M. Bro. Clark, and suitably acknowledged by Bro. Green. The W.M. then proposed the health of the Visitors, and to this responses were made by several of those present. The Past Masters were next honoured, and Bro. Clark was presented, in the name of the Lodge, with a handsome P.M.'s jewel, in recognition of the ability he had displayed in conducting the proceedings during his year of office. Bro. Clark hardly knew how to express his gratitude for this mark of their regard. He had taken office with a certain amount of diffidence; but, with the assistance of the Past Masters, he had had a very pleasant time. He felt himself an unworthy recipient of their bounty, but assured them he appreciated the many kindnesses he had received at the hands of the members of the Lodge. Bro. Myers, in replying, briefly referred to the past history of the Lodge, and drew a favourable comparison as to its future. He felt the Officers who had that day been appointed would strive most energetically to advance the interests of the brethren, and was much gratified at the honour conferred by the attendance of so many Grand Officers and Visitors. After a few words from Bro. P.M. Wilkinson, Bro. Harbery, who throughout the evening had been most energetic in his exertions for the entertainment of the guests, gave a most forcible reading of "A Tale of the Sea," which was greatly applauded. The W.M. then proposed the health of the Treasurer and Secretary, and paid both these worthy Officers high compliments for the zeal and ability they displayed. Bro. Myers acknowledged the compliment, and then Bro. Walters remarked that this was the fifth time he had been invested with the collar of Secretary; however, he would take this opportunity of intimating to the brethren that he aspired to the Master's chair of the Lodge, and he trusted that while serving them in his present capacity, they would not overlook his claims. Several other toasts followed; the olive branch for peace-making was not disregarded during the evening's proceedings, and we hope and trust the happy feeling that was re-established by those who strove to act as peace-makers will bear goodly fruit, and that the Royal Leopold Lodge has now inaugurated a career of happiness and prosperity which may last for many, many years—indeed, for all time.

Metropolitan Chapter, No. 1507.—An emergency meeting of this Chapter will be held by direction of the M.E.Z. Comp. Willing, at the Metropolitan Club, 269 Pentonville-road, Kings Cross, on Thursday, the 18th inst., to take into consideration the necessity of removing the Chapter, as the proprietor has disposed of the premises. This will no doubt affect the Kings-cross Lodge and the Metropolitan Lodge of Instruction, which are held at the same place.

West Middlesex Lodge of Instruction, No. 1612.—At the "Feathers" Hotel, Ealing, on Thursday, 4th Sept. Bros. E. C. Porter W.M., Rickwood S.W., Wright J.W., Coop S.D., Hamilton J.D., Yewens I.G., Tucker Treasurer and Preceptor, Barr Secretary; Bros. Fernce, Seward, Stephens, Wells, Tink Brown, H. Kasner, &c. Lodge was opened, and the minutes of meetings on the 14th and 28th August were read, confirmed, and signed. The ceremony

of the third degree was rehearsed, Bro. Wells candidate. The Lodge resumed to first degree. Bro. Barr explained the circumstances under which he felt compelled to resign the position of Secretary. It was then proposed that the resignation of Bro. Barr be accepted, with regret, and on the motion of Bro. Barr, seconded by Bro. Coop, Bro. J. Wells was unanimously elected Honorary Secretary of the Lodge of Instruction. A cordial vote of thanks was accorded to Bro. Barr for the many services he had rendered. Bros. Seward, H. Kasner and E. C. Porter were elected to audit the accounts for the past year. On the motion of Bro. Tucker, seconded by Bro. Seward, a sum of 40s was voted to Bro. Mansfield, Belfast Lodge, 88 I.C., founder of Lodge No. 1037 Timarn, affiliated to English Constitution with Lodge No. 1066, whose case was brought forward on the 14th of August by Bro. Yewens. Bro. Rickwood was elected W.M. for the next meeting.

Royal Wye Lodge, No. 1807.—At a meeting held at the Masonic Rooms, Builth, Breconshire, on Thursday, the 4th inst. Present—Bros. H. C. I. Rich W.M., A. Gwynne Vaughan S.W., J. W. Conlthard J.W., B. Davies Treas., J. A. Whittle Sec., H. Carr S.D., Wm. Price I.G. Visitors—Bros. F. H. Price, H. C. Rich jun., Sweeting; and a large number of members. The Lodge having been opened in due form, the minutes of last meeting were read and confirmed. Two candidates were proposed for initiation, and two brethren as joining members. Three brethren having been passed to the second, and four raised to the sublime degree, the Lodge was lowered and closed in ancient form, and the brethren adjourned from labour to refreshment. This Lodge, which was only consecrated in April last, promises to be one of the most flourishing in the province of the Eastern Division of South Wales—fifteen "good men and true" having already been initiated into the mysteries and privileges of Freemasonry.

PRACTICAL MASONRY.

IN glancing over the pages of our Masonic exchanges, and in wading through the lengthy and learned addresses annually delivered to their flocks by the out-going Grand Masters at Annual Communications throughout the States, we are struck forcibly by the apparent unanimity with which practical subjects are avoided, and attention almost wholly turned toward Utopian flights into the impossible and impracticable. Instead of teaching men and Masons how they should apply their knowledge of Freemasonry to the everyday experiences of their existence, and utilizing their superior wisdom by imparting practical knowledge to those subordinate to them, our "wise men" fall into a beaten track, and with one accord indulge in orations replete with beautiful sentiment, and with an eloquence which would put to shame the veriest Grecian orator, but of no possible utility to those seeking after a method by which to apply Masonry to their lives. In our mind Masonry is practical, or it is nothing; it is a blessing to man because of its adaptability to the wants of his nature, or it is a useless ceremony which takes both his time and attention, giving no adequate returns for the demands which it makes on both. To our thinking, Masonry was designed as a blessing to its professors, and as a means of lightening the load which we have to bear in this life. How shall we avail ourselves of this blessing is a subject which should command the attention of those chosen for great office on account of their superior wisdom. How much better it would be for our orators to confine themselves to practical subjects, avoiding the high-flown style so generally adopted, and taking especial pains to impress upon their auditors the importance of leading Masonic lives.

The want of this age is a proper interpretation of the duties which are incumbent upon those taking the obligations of the Craft; a proper appreciation of the weight and force of those obligations, and a clear perception of the end and aim of the Institution. These subjects are to be understood only by study and close application upon the part of the newly-made Brother, and where books or documents fail to clearly present the subject, it becomes the manifest duty of lecturer and Grand Officer to interpret for the seeker after knowledge. The elevation of a Brother to a high office imposes upon him solemn and important duties; he assumes something more than honour—responsibility and accountability for the faithful discharge of its obligations, one of which is that of *teacher*, both by example and precept, to those who wait, in a measure, upon his ministry. We suggest therefore, "to make Masonry more practical" is a question which demands the attention of our Masonic scholars, orators and Grand Officers. We do not excuse the journalist from the proper appreciations of this duty; they are also teachers, and should be careful, at all times, to faithfully fulfil the obligations of their peculiar vocation.

We desire that the tenets and precepts of the Institution may be applied to our daily work, that by the benign influences of Masonry the journey through life may be rendered a pleasant one, and that we, dying, leave behind us the unspeakable gift of an irreproachable and blameless record.—*Masonic Newspaper.*

The *Keystone* is not surprised that the "hard times" should lead brethren, in certain jurisdictions, to consider the per diem and travelling expenses paid to representatives to Grand Lodge as an extravagance that ought to be abolished. The last *Masonic Newspaper*, with reference to the expense of Grand Lodge Annual Communications in New York, argues in favour of biennial instead of annual sessions, and says:—

"There is no corporation or association, civil or eleemosynary (outside of Masonry) whose records will show such gross extravagance, and such wasteful expenditure, with such poor results. Let us consider this well, and while we are solving the problem of *how to do it*, it may be that we shall see that the abolition of the Annual Communications of the Grand Lodge, and the substitution of fewer sessions, is one step in that direction."

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Brethren who desire to assist in establishing this Fund will oblige by forwarding their names to be added to the above List.

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 a 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 being 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.

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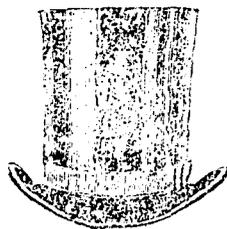
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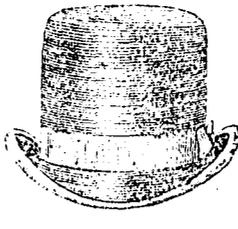
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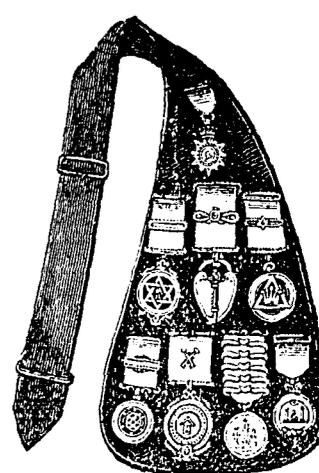
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