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THE QUESTION OF GRAND LODGE JURISDICTION.

WE have received from the Grand Lodge of Quebec two documents or pamphlets on the vexed question of Masonic jurisdiction, which has latterly intervened between the Grand Lodges of Scotland and Quebec, and destroyed for the time being the friendly relations formerly existing between them. We, of necessity, regret that any disturbance of that harmony which undoubtedly should prevail between two Grand Lodges has occurred. But this is a difficult and somewhat peculiar case—one which, from the very nature of things, is not likely to recur often. At the same time, the three Grand Lodges of the United Kingdom, which can boast, each of them, of numerous daughter-Lodges established throughout the British Colonies, have an exceptional interest in this particular difference that has arisen. If, at any future time, it should happen that the Lodges in one of these Colonies were desirous of erecting a Grand Lodge of their own, we in this country should be as interested in the progress of events as when, to give an instance, the proposal for erecting an independent Grand Lodge of Canada was mooted some quarter of a century since, and there is probably little doubt we should adopt a similar course, if we thought it desirable in the interests of the Craft universal to recognise the new Grand Body. Thus there are good reasons for devoting a brief space to the question at issue between Quebec and Scotland.

The dispute is substantially this. When the Grand Lodge of Canada was established, it obtained recognition from the Grand Lodge of Scotland conditionally that any of the Lodges holding warrants from the latter should, if they were so minded, continue in allegiance to it. The Grand Lodge of Quebec was subsequently established as an independent Masonic body. In time it was recognised as such by the Grand Lodge of Scotland, but for reasons which are best known to the authorities of the latter, without any proviso as to its Lord Elgin, No. 348, Montreal, retaining, if it chose, its allegiance. Since then the Grand Lodge of Quebec has endeavoured to force Lodge Elgin to surrender its Scotch warrant, and become an integral part of itself. Grand Lodge of Scotland has not only resented this attempted interference with its sovereignty, but has gone considerably further, and acting in an unfortunate spirit of retaliation has not only withdrawn its recognition of Quebec as an independent Masonic power, but has likewise issued warrants for the erection of new daughter Lodges. As regards England the case is somewhat different. England conditionally recognised the Grand Lodges of Canada and Quebec, and there are three Lodges within the jurisdiction of the latter, which have elected to retain their allegiance to the Grand Lodge which granted their warrants. Quebec, however, requires these as well as the Elgin Lodge of Scotland to come into its fold, thereby severing those relations with England which for this quarter of a century they have preferred to maintain. It will be seen from this brief *résumé* of the case that, as we have said already, the complications are many and great, and as a matter of course have led to very general discussion among the Grand Lodges of the North American Continent, the majority of which seem inclined to endorse the action of Quebec rather than that of Scotland. We ought not to be surprised at this when we bear in mind that questions of jurisdiction are more likely to arise among the numerous Grand Lodges in the United States than here, and are sure to evoke an amount of jealous interest

which to us is hardly comprehensible. Let us, however, look a little into the causes of this particular difference, as much with a view to future guidance as to bring about its satisfactory adjustment.

When a new Grand Lodge is established in a British colony out of materials existing there, it seems only just and reasonable that those which prefer to remain in allegiance to their respective mother Grand Lodges, should have full liberty to do so. Perfect freedom in a matter of this kind is of the very essence of Freemasonry. If in some particular colony there are, we will say, a dozen Lodges—some English, others Irish, and others Scotch—and some of them suggest the establishment of a Grand Lodge of their own, we see no just cause or impediment against their doing so, and no reason to suppose that, if they persist in their efforts in that direction, they will ultimately prevail. But if the remaining Lodges say—We do not agree with your policy, nor can we, being in the minority, prevent your doing what you wish, but for ourselves we prefer remaining as we are, and shall continue to work under the Warrants to which we are respectively indebted for our Masonic being, it seems as reasonable to allow them to remain affiliated as previously as to acquiesce in the proposal of the others to erect a Grand Lodge of their own. There ought to be no compulsion whatever in a matter which is one partly of feeling. If Lodge No. 13,500 says, We vote for an independent Grand Lodge of our own, which shall possess absolute authority over the whole of this colony, and the majority of the other Lodges are of the same opinion, there is nothing, as we have said, to prevent the proposal being carried out, but it would be a distinct act of usurpation on their part if they endeavoured to interfere with Lodges possessing equal, and, it might be, older rights than themselves, and declare—You must and shall go with us, or we shall refuse to recognise your Masonic status. It were as though a man should make up his mind to marry and set up a house for himself, and then turning to his brothers and sisters, tell them they must in future recognise him as the head of the family, or he should deny them the exercise of those rights and privileges they had before enjoyed. Thus when the Grand Lodge of Canada came into being, that of Scotland recognised its independence on the condition that any of its Lodges, which preferred retaining the old relations, should be at full liberty to do so, and Canada accepted such qualified recognition of her independence. Some years later a new Grand Lodge, that of Quebec, was set on foot within the jurisdiction of Canada, and in time its independence was recognised by Canada and other Masonic bodies, among which must be included Scotland; but in this instance no condition was laid down, for the very probable reason that it was considered a matter of course the old stipulation would still remain in force. It is a great pity this oversight was committed by the Grand Lodge of Scotland, for a refusal to recognise the old state of things would have come with a very bad grace from a Grand Lodge which, under the circumstances of its origin, must always be regarded as a standing menace against the doctrine of the absolute sovereignty of Grand Lodges over the territories in which they have severally been erected. Quebec is a part of Canada, and there was already a Grand Lodge of Canada in existence. Consequently the erection of the Grand Lodge of Quebec was a violation of the Canadian jurisdictional rights. What, for instance, would the Grand Lodge of Pennsylvania say if the Lodges in three or four contiguous counties in that state established a Grand Lodge of their own? or what should we say in this

country if the Lodges in the counties north of the Humber and Mersey adopted a similar course? Both Pennsylvania and we should denounce such invasions of its and our rights and privileges. Yet this was exactly what the Lodges in the Province of Quebec did when they seceded from the Canadian Grand Lodge to form one of their own. Of course this proposition is of little value now that the principal Masonic body interested has acquiesced in the secession, but it is of considerable value as showing that it behoves Quebec to exhibit at least as much courtesy, liberality, and forbearance as it has received. If Canada, which is a far more numerous and influential Masonic power than Quebec, could accept recognition by Scotland and England on the prescribed and reasonable condition that all English and Scottish Lodges which preferred retaining their old allegiance, should be at full liberty to do so, then Quebec, which owes its independence to the courteous and liberal forbearance of Canada, could not possibly sacrifice one jot or iota of its dignity if it followed so excellent an example. Yet this is precisely what it has not done. On the contrary, like very many young men of the present day, who, having reached the stage of beardless, ill-informed, and ill-disciplined adolescence, are wont to strut about, and give themselves all the airs of trained and accomplished veterans, this Grand Lodge is hardly in its teens, when it swells itself out to its very biggest dimensions, talks grandiloquently about rights which are but of yesterday as it were, and tells Lodges which are much older than itself, and prefer the old régime to the new, that, if they do not forthwith sever their old relations, they shall be excommunicated and treated as clandestine Masons. And not only this, but it threatens all kinds of pains and penalties to two out of the three oldest Grand Lodges, if they do not, at its arrogant behest, at once discard certain of their daughter-Lodges who prefer remaining loyal to them. There is an old and very expressive, if also very vulgar, saying among youths and ignoramuses when some one kindly offers them a little wholesome advice; these ill-conditioned persons think it a sign of wisdom and pluck on their part if they retort to their disinterested adviser that he had better go "teach his grandmother to suck eggs." Well—speaking Masonically of course—it occurs to us this is just the kind of rudeness of which Quebec was guilty when it ordered Elgin Lodge of Montreal, which stands No. 348 on the roll of the Grand Lodge of Scotland, to return its old warrant and take out a fresh one issued by its authority, as if Elgin Lodge and the Grand Lodge of Scotland were not old enough to know what they were about and had no right to maintain their old relations, if they chose.

Great stress, of course, is laid on the fact that the recognition of Quebec by Scotland was wholly *unqualified*, and we have already said that this was greatly to be regretted. But we have also hinted that it was perhaps excusable under the circumstances. If Elgin Lodge preferred for over twenty years retaining its allegiance rather than join the Grand Lodge of Canada; and if during the years which elapsed between 1869 when the Grand Lodge of Quebec was started, and 1877 when Scotland recognised the independence of the new body, it exhibited no desire to cast off its old relations and is still of the same mind, then the action of the Grand Lodge of Quebec is not only ill-advised, but likewise most arbitrary and most un-Masonic. What is there in the constitution of Lodge Elgin, or what dereliction of duty has it been guilty, that it should be told it should be treated as a body of irregular Masons, because it elects to remain under the banner of Scotland rather than go in under that of Quebec? Every member of the Lodge is as regularly made a Mason as the Grand Master of the Grand Lodge of Quebec himself, while the Lodge existed years and years before such a body as the Grand Lodge of Quebec was ever thought of. The same remarks apply with equal force to the English Lodges, one of which dates back as far as 1824, and all of which would rather remain on the roll of the oldest Grand Lodge of the world than join one which has existed but little more than a decade of years. Nothing could have been more honourable and straightforward than the conduct of England in recognising Quebec conditionally that those of its Lodges which wished it should remain under its banner; and nothing is more calculated to bring the principles of Freemasonry into contempt than that of Quebec when it arrogantly attempts to compel Lodges to enter its fold against their will. But we cannot do better, in corroboration of

our views as to the rights of Elgin Lodge, than quote the following from the Special Report of the Committee on Foreign Correspondence, Grand Lodge of Missouri:—

"When Quebec knocked at the doors of the Grand Lodges of the world for fraternal recognition and admission among the families of sovereign jurisdictions, she did so in a *given character*. When so recognized and admitted, in the character possessed at the time she sought these favours, she should have been content thereafter. A Grand Lodge can acquire no new rights nor prefer no additional claims *after* recognition, that were not an endowment when she was recognized. Hence, when Quebec sought to secure control of the Lodge that was still in allegiance to Scotland, she committed a blunder. The appeal to Scotland to transfer the Lodge Elgin to Quebec was an unfortunate mistake, and was the apparent cause of this growing alienation and trouble. Elgin Lodge should have been allowed to elect its own association, either to unite of choice with Quebec, or to remain in relations with Scotland. Following this mistake, Quebec subsequently committed an error in declaring non-fraternity with this (Elgin) Lodge. This Lodge chose to remain connected with Scotland, and Quebec having accepted recognition without its co-operation, had no claim upon it, and had no right to disfranchise it. Quebec, of right, could not recognize as legal Lodges, or the Masons made therein, those organizations established by Scotland after *her* sovereignty had been allowed and her supremacy admitted in the Province. But Elgin Lodge was not in this category, and therefore should not have been excommunicated for the sin of Scotland."

That a somewhat similar view prevails in New York may be gathered from the following excerpt from the Report on Foreign Correspondence, as embodied in the Grand Master's address:—

"Our conclusion, therefore, is, that this difficulty should be settled by a return to the original status; that is to say, that Scotland should withdraw its charters granted since the erection of the Grand Lodge of Quebec, and that the latter should allow Elgin Lodge to continue until in due time it may find its best interest to lie in uniting with the local authority. We are satisfied that any other disposition of the case will only lead to long and perhaps bitter dissension, which will redound neither to the benefit of the parties nor to the good name of the Craft, and we therefore respectfully urge that this disposition be made."

It seems to us no better advice could be given, and we trust both Quebec and Scotland will see their way clear to its adoption.

Having stated our views as to the action of Quebec in this unfortunate disturbance, let us now glance at that of Scotland in retaliation. In 1877 it seems the latter recognised the Grand Lodge of Quebec as an independent body, and without any qualification or reservation whatever, though whether with or without, it appears to us, is not of the slightest moment, for the simple reason that Elgin Lodge clearly had a voice in the matter, and if she wished to remain Scottish rather than become Quebeckian, she had the right to do so. When, however, Quebec called upon Scotland to cancel its Warrant to Elgin Lodge, the latter not only resented the request, as was very natural, but it went some steps further; it cancelled its recognition of Quebec at once, and treated the Province as one in which no Masonic authority existed; it resolved on issuing Warrants for the constitution of two new Lodges, established a Provincial Grand Lodge, and appointed a Provincial Grand Master. This course we hold to have been most unsatisfactory, exhibiting as it did a spirit utterly at variance with the principles of Masonry, illogical, and undignified. We say it was unsatisfactory, because one retaliatory step is sure to lead to others, and the quarrel becomes more and more embittered; illogical, because the withdrawal of recognition could not possibly involve the demolition of the structure whose existence had been recognised; and undignified, because so ancient a Grand Lodge, while claiming to stand on its own rights, should have avoided infringing the rights of others. There is a familiar saying that "two blacks do not make one white," and the wrong action of Quebec towards Scotland and the Elgin Lodge cannot possibly justify Scotland in the course she has since pursued. Had she contented herself with severing all communication with Quebec till the latter saw fit to behave herself, she would have had with her the sympathy of the whole Masonic world, whereas she has brought herself into bad odour with most of the numerous Grand Lodges which exist in North America whether in British or United States territory. The two passages we have quoted above will suffice to show that up to a certain point the balance of opinion inclined towards Scotland, but the determination expressed in very nearly all directions to hold no further intercourse with the Grand Lodge of Scotland until she withdraws her Warrants for the new Lodges, and her constitution of Quebec into a Scottish Province, shows with equal force and

clearness how utterly unworthy of her high position is the course she has deliberately felt it her duty to pursue. If a small boy goes out of his way to kick a big one, who has just patted him on the back in a kindly manner, the latter has the sympathy of the bystanders. If he takes no notice of the small boy's attack, or is content with saying he will hold no further intercourse with him, he retains that sympathy. But if taking advantage of his age and strength he proceeds to pummel the little assailant with all his might and main, he wantonly sacrifices the regard with which he had been looked upon till then. It is immediately forgotten that the first blow was struck by the small boy, and that he, therefore, as the aggressor, merited some kind of rebuke or punishment. The sympathy is at once transferred from the big boy to the little one, and every one sets to work denouncing the former, and resolves on sending him to Coventry. We trust, however, the difference has not gone too far, and that it is not too late for some mutual Masonic friend to step in, and by sage advice bring about a reconciliation between the disputants. The mediation of a third and disinterested party ought not to be unavailing to restore peace and tranquillity between these two sections of the Craft. Let Quebec respect the rights of Elgin Lodge, and we doubt not Scotland will respect the rights of Quebec. And as the provocation to quarrel came in the first instance from the Quebec Grand Lodge, and as that, moreover, is the younger body, it would redound highly to its credit, if, as an act of grace, it took the initiative in bringing about a re-establishment of the *status quo*. Nothing good can or ever does come of squabbling, and this is especially true of Freemasonry, which is nothing if not a harmonious body.

VARIOUS CLASSES OF OBJECTORS CONSIDERED.

WE remarked incidentally last week that "about the strangest thing that could happen in this world of ours would be to find out some proposition which commanded universal acceptance;" and we then went on to notice some of the chief categories of those who make a point of objecting to every proposition which is submitted to them. Thus, we mentioned the people who object on principle, a certain class of critics, the jealous people, and others. It is difficult to say which of these classes of objectors offers the most interesting study. The most difficult to deal with is unquestionably the man who uses what is commonly considered the woman's argument. A, for instance, submits a plan to B, and asks him what he thinks of it? "I don't like it at all," says B. "Why not?" asks A. "Because I don't," says B, and there is no getting further. We venture to think the majority of those who explain their reasons for an opinion by repeating it, without explanation, do so either because they have no reasons to offer, because they are ashamed of their reasons, or because they are afraid of being argued out of their opposition. Now, there is no arguing with a man who says he doesn't do a thing "because he doesn't," and there is no overcoming his stubborn refusal to decline all further explanation. But we do not know if, after all said and done, we would not rather have to deal with this class of persons than with those who object to everything indiscriminately, and are ready to explain why. It does, for instance, occasionally happen that the man who tells you he doesn't do a thing "because he doesn't," goes out of his way to do a thing "because he does," but this cannot be the case with him who always has not only an objection to offer, but also a reason for offering it. We meet a good many kinds of people in the course of our wanderings, and among them are not a few whom no amount of explanation, no argument, no apology, nor even the most wasteful expenditure of soft words will ever convince into a state of satisfaction. You ought, says one, to have included my name among those given at the end of your report. We do so on the next occasion, and are blamed because it was not placed among those at the beginning or in the middle. We have not tacked on to his name the full number of initials letters he is entitled to, or we have displayed them to such an extent that every one has been since chaffing him about those mysterious titles of his. He wants his copy posted to his business address, and complains when he finds he cannot read it over his matutinal eggs and muffins in the chambers or the bosom of his family. One

month or one week the notice we give of his Lodge proceedings is a great deal too long, and should have been condensed to at least one-half; another time it is far too short, and should have occupied at the very least a column or a column and a half. We ought to give more items of Mark Masonry, and when we have tried to meet this particular wish, we are told that Craft news is of the first importance, and all else should give way before it. We discuss matters which he thinks should not be mentioned in the hearing of profane people, or which are likely to be read by them, and when we leave them out, we are told the matter is not worth looking into when there is no discussion going on about these very sacred matters. We uphold a cause because we believe it worthy of our support, and we are charged with being personally interested in its success. We stand aloof and offer neither support nor opposition, and we are abused because we have not lent any assistance. Now if these people had contented themselves with the feminine reason aforementioned, namely, that they didn't like this or that, "because they didn't," we should have been spared some annoyance, and a good deal of trouble. We should have known they were stubborn people who never gave a reason even when they might have a chance to have one; but we should have considered it our duty to hold them in respect, if not for the emphatic iteration and re-iteration of objections, at all events for their consistency. In their case at all events we should not have had to go several hundreds of times out of our way in order to try and please them and then found these laudable, if somewhat foolish, attempts had been only so much labour in vain, and that our objector was as wantonly cantankerous as ever. We trust we are not so churlish as to refuse to make an attempt to please people when we hear they are displeased. We look, however, for some forbearance, some consideration in return, and when we have gone on time after time acting on the various hints that may have been thrown out; we look to receive some kind of acknowledgment that we have tried to give satisfaction, even though, from the strange constitution of our objector's mind, we have failed to do so.

The people who object on principle are very often of the class we have just attempted to describe, their principle being the principle of objecting invariably to everything. They need not occupy, therefore, any portion of our space. Nor need we waste a thought about those who oppose everything out of pure vindictiveness, or rather, as we said last week, from malice prepense. But let us say a word or two about those who allow themselves to be impelled into opposition by feelings of jealousy, because they were not consulted, because in the proposed arrangements sufficient prominence is not given to certain views it is known they hold, or because they think some fancied rival is likely to make too much capital out of the proposal, in the event of its success. Oftentimes in the case of this class, a little attention, a timely suggestion, or an evident desire to meet them as far as possible, will convert them into staunch friends; but let us beware of those among them who steadily act on the idea that nothing good can ever by any possibility come out of Nazareth. We have known cases of people who have systematically objected to everything that emanated from a particular source, for the single and invariable reason that it came from that quarter. Had it occurred to themselves or any one else, nothing could possibly have been better, and they would have supported it through good and evil report.

But what has all this to do with Freemasonry, one of the main principles of which is brotherly love? Well, some Masons have a strange way of showing their love,

"It was all very well to dissemble your love,

But why did you kick me downstairs?"

and this "kicking downstairs" prevails more largely than might have been expected in Masonic circles. We need not go further for an instance than to the opposition which is being offered to the proposed Assistance Fund, or in another way, to the quarrel between the Grand Lodges of Scotland and Quebec. However, let us hope that in time this tendency to fall out or object will disappear, and that people will be able to quote with greater reason than they can now, the old saying, "Behold, how beautiful a thing it is for brethren to dwell together in unity!"

The Prince of Wales, as Grand Master of Freemasons, has conferred the office of Junior Grand Warden of England for the ensuing year upon Sir W. Truscott, Lord Mayor of London.

THE PENNSYLVANIA FREEMASONS' HALL, PHILADELPHIA, 1802.

A Paper read before the Rosicrucian Society of Philadelphia, on Friday evening, 30th January 1880, by Frater Charles E. Meyer, IX.

EARTH to earth, dust to dust, are terms we hear as oft as we are called to follow to the grave the remains of some loved one. Such is human life. What man has made, must decay. The stately edifices erected by man's ingenuity are but lessons to man that eternity is not on this earth. What the accumulations of ages have covered with dust of hundreds and thousands of years, and have hidden from the eyes of man for centuries, will in the future be brought to light, and men will wonder at the wisdom, skill and handicraft of the prehistoric man. Daily we read of the unearthing of some ancient city or monument, of which no books now in existence speak. And is it not wonderful that the earth is a better preserver than man?

Such were our thoughts in the summer of 1878, as we, in company with three other members (*Fratres Sutter, Packer, and Mucklé*), of our College, were shown the past wonders of the old city of York, England. We were impressed with peculiar feelings of our insignificance as we visited the ruins of the old *Hospitium*, the ruins (wonderful for their size) of *St. Mary's Abbey*, with the curious Masons' marks, the old *Refectory*, containing a large number of relics dug from the very ground over which we had passed. A spot which we believe was once covered with *water*, which by the changes wrought by means of internal *fire* became *earth*, and was now rendered habitable by the *air* we breathe, and warmed by the *light* of the sun. We shall never forget, at the *Refectory*, standing before that single tress of woman's hair, which had been exhumed only a few short months before. There stood the stone sarcophagus in which the body was entombed, no one knows how many hundred years ago; and when it was opened, there, in plaster, was moulded the form of its occupant, —but of the occupant nothing was left except dust, and this tress of jet-black hair, perfectly dressed, like unto the fashion of to-day, with all the toilet and hair dressing appliances of the present time, thus showing that centuries ago the same habits and customs prevailed as now.

Thoughts such as these bring us of the present to think of the present. From this old city of York, Masonry was promulgated over the wide, wide world. From it sprang the four Grand Lodges of England—1717, the Grand Lodge of England, 1725, the Grand Lodge of all England, 1753, the Grand Lodge of England, according to the old Constitutions, or Seceders, and 1779, the Grand Lodge of England South of the Trent—the first and third of which introduced into this country the two Systems known as Ancient and Modern. Philadelphia may well claim to be the Premier or Mother City of Freemasonry in America, both Modern and Ancient. In 1730, Daniel Coxe introduced into Philadelphia that which was afterwards known as Modern Masonry, working under the Grand Lodge of England of 1717. The several Lodges (three) met in Philadelphia for a number of years regularly, and about the year 1754 were in the zenith of their glory.

It was customary in olden times, you will remember, for all public and private meetings to be held in taverns. This originated, no doubt, from the fact that they were generally located in that portion of the city or town which was most populous, and also because the taverns had mostly attached to them some large rooms or halls suitable as places for meeting. The Freemasons were in the habit of holding their meetings in the leading taverns of the day, and in many cases derived their names from the names of the signboards of the same.

Prior to 1754, the Lodges in Philadelphia met in the *Tun Tavern*, *Water-street*, between *Chesnut* and *Walnut*; also at the *Indian King Hotel*, *Market* below *Third Street*; and at the *Royal Standard Tavern*, *Market*, near *Second street*. The Society had become so influential and enthusiastic in 1754, that they erected their own place of meeting and called it the "*Freemasons' Lodge*," which was the first Masonic Hall in America. This building, located on *Lodge Alley*, running from *Second*, below *Chesnut-street*, was afterwards sold and the proceeds given to the city to form a fund to furnish the poor of the city with fuel. This fund is now under control of the *City Trust*.

There is no account of this building having been dedicated. A short time after its erection the news came of the formation of a new Grand Lodge in London, the Lodges of which had seceded from the original Grand Lodge of 1717, in London, and that it had assumed the title of The "*Ancients*." In 1758, a warrant was granted to Lodges Nos. 2 and 3, in this city, and in 1761, a warrant was issued to the Provincial Grand Lodge of Pennsylvania, which, in 1786, became independent of the Grand Lodge and formed the present Grand Lodge of Pennsylvania.

For several years the ancient and modern Lodges in this city met in the *Freemasons' Lodge*, the *Hall of the Moderns*, and no doubt the members visited both Lodges, when opportunity offered. Certain it is that *Dr. William Smith*, the *Provost* of the *University of Pennsylvania*, was a *Modern Mason* in 1755, and delivered a sermon before that Grand Lodge, at which *Benjamin Franklin* was present, and participated, and that subsequently he was for a number of years *Grand Secretary* and *Grand Chaplain* of the present Grand Lodge of Pennsylvania, being then an *Ancient Mason*. This is an important link which connects the present Grand Lodge of Pennsylvania with the Grand Lodge formed in Philadelphia, prior to 1732.

The Grand Lodge and subordinates held their meetings in the same hall as the *Moderns*, up to the year 1776. In 1777 they met at the *City Tavern*, *Second* and *Walnut*; in 1786 at a house in *Videll's Alley*, *Second* below *Chesnut*; 1790 in the *Free Quakers' Meeting House*, now *Apprentices' Library*, *Fifth* and *Arch-streets*; in 1799 in *Independence Hall*, and then at the house of *Bro. Francis*, on *Eighth-street* near *Arch*. This latter was only temporary.

The city about this time did not extend beyond the corner of *Sixth* and *Chesnut-streets*, and all west of that point was called the *Western Commons*, and was diversified by the usual country characteristics of

hill and dale. We are told that there was a large pond of water at the N.E. corner of *Eighth* and *Arch-streets*. In the year 1801, on 24th June, measures were taken to purchase a suitable house for meeting purposes. A committee was appointed to purchase a building on the south side of *Arch-street*, above *Ninth*, but owing to the great distance from the city, the Grand Lodge subsequently directed the committee to purchase a property elsewhere.

On 7th June 1802, the committee reported the purchase, on May 29th 1802, from *William Hunter*, *Arch Master*, and *Martha*, his wife, all that certain three story brick messuage and lot or piece of ground situate on the south side of *Filbert-street*, between *Eighth* and *Ninth* (present number 814), 36 feet 3 inches front and 75 feet deep, together with the privileges of a 9 feet wide alley and 30 feet square open court yard. The committee were also authorized to make such alterations as were necessary. The chairman of the building committee, *Bro. James Milnor*, afterwards *Grand Master* reported to the Grand Lodge, 15th November 1802, that the Grand Lodge Room was nearly finished, but that the other parts of the building were not in so forward a state. At the same meeting, it was resolved that the building be called and known as "*The Pennsylvania Freemasons' Hall*," and that the building Committee have an inscription engraved on copper or other lasting substance, commemorative of the time when the building of the hall was commenced or undertaken, to be put up inside of the hall. The changes made in the building were as follows: The upper story was raised some 10 feet; the Grand Lodge room was on the third floor, and was about 34 feet square, the ceiling of the room 11 feet 8 inches high was cut through in a circular form, the opening being about 20 feet in diameter, and a dome was erected supported by 8 columns or pillars, placed in a circular form; the dome and walls were plastered and finished in white. Within the circle (20 feet) on the floor was no doubt a tessellated pavement, thus forming the Lodge. The floors were all double and were deadened. The brethren were seated on a dais around the room, and in the south-east corner, at the head of the stairs, was the *Tyler's porch*. The room must have presented a fine appearance in those days. Above the dome was a cupola, but the latter has long since been removed. The dome, however, remains intact, and can be seen plainly as you all will bear witness to-day, having examined the same. The entrance to the building was at the eastern and towards *Eighth-street*. At the door were placed two highly ornamented columns. In the second story was the *Chapter* and *Encampment Rooms*. This room was also rented out for balls, parties, &c.

The first floor was fitted up for a school, and rented to some respectable teacher (who was a Mason), the rent to be paid by the education of a certain number of children of worthy Masons in needy circumstances. There was also a banquet room. The rents of the *Chapter* and *Encampment* room were fixed at 20 dollars per annum, while the Lodges paid 40 dollars per annum.

The dedication ceremonies took place on 27th December 1802, and surpassed all other displays of that time. Everything was done to add to the effect of the spectacle.

The line formed at 9 o'clock and moved at half-past 11 o'clock from the *Church of the Universalists*, on *Lombard*, between *Fourth* and *Fifth-streets*, led by two *Tylers* with drawn swords, the brethren all carrying wands, the Officers bearing the emblems of their offices. Four Past Masters carried the Lodge, which was covered with white satin. The consecrating vessels, of corn, wine, and oil, and the greater and lesser lights, were carried in state by Past Masters, and no doubt to the wonderment of the citizen lookers-on. The elective Grand Officers each marched with his successor in office at his left hand. The Grand Master, *Bro. Jonathan Bayard Smith*, had, at his right hand, the Grand Master of *New Jersey*, *Bro. John Beatty*; the Grand Deacon and Grand Pursivant closing up the line of procession.

When the procession reached the building, the brethren halted, opened the ranks, and the R.W. Grand Master, attended by the Grand Master of *New Jersey*, R.W. *Bro. Beatty*, and followed by the Grand Officers and a very considerable number of brethren were received in the outer apartment under a display of music. On the Grand Master reaching *Solomon's Chair* the present Grand Officers took their seats, and the elect and Past Grand Officers, the reverend brethren, members of the *Hall Committee*, and other brethren repaired to the seats prepared for them. The Grand Master being proclaimed, the music performed a grand piece till all the brethren were seated. The Lodge was then placed in the centre of the Hall, and the three lesser Lights with the three silver pitchers containing corn, wine, and oil, were placed thereon. The Bible, square, compasses, and Book of Constitutions on a crimson velvet cushion, being placed on the pedestal, an anthem was sung. The Grand Master then ordered the Lodge to be Tyled. The following Lodges were represented, viz:

Lodges Nos. 2, 3, 9, 14, 19, 21, 41, 45, 46, 47, 50, 51, 52, 59, 67, 68, 69, 70, 71, 72, 76, 77, 78, and 91, being twenty-four Lodges.

The Lodge was then uncovered and Grand Lodge opened in ample form, when the Grand Master mentioned to the brethren that he was informed that the venerable and Reverend *Bro. William Smith, D.D.*, Past Grand Chaplain, and Past Grand Secretary, had composed a prayer appropriate to the day, and the said *Brother Smith*, with the concurrence of the Reverend *Brother John Andrews D.D.* Grand Chaplain, delivered the prayer, to the general satisfaction of the brethren.

The Grand Secretary intimated the Architect's desire to return the implements entrusted to his care, whereupon *Brother Jackson*, the Architect, addressed the Grand Master, who expressed his high satisfaction at the completion of the hall, and commanded the Grand Wardens to receive back the implements, which was complied with, and they were laid on the Lodge.

It may be mentioned that as the building was not erected originally by the Grand Lodge, but merely altered, no corner stone was laid. The Grand Secretary then informed the Grand Master that it was the desire of the Society to have the hall dedicated to Masonry, on which the Grand Master commanded his Officers to assist in that pleasing ceremony, the music meanwhile playing. The Grand Officers then walked round the Lodge three different times, stopping each time

for the ceremony of dedication. At the end of the first procession, the music being silent, the Grand Master, strewing corn over the Lodge, declared in solemn form the hall dedicated to Masonry, which being proclaimed by the Grand Secretary, the grand honours were given. At the end of the second procession, the music being silent, the Grand Master pouring wine over the Lodge, declared in solemn form the hall dedicated to Virtue and Science, which being proclaimed by the Grand Secretary, the Grand honours were given as before. At the end of the third procession, the music being silent, the Grand Master, pouring oil on the Lodge, in solemn form declared the hall dedicated to Universal Charity and Benevolence, which being proclaimed by the Grand Secretary, the grand honours were given as before. A grand anthem, adapted to the occasion, set to music by Brother Reinagle, was sung by Bros. Reinagle, Fox, Warren, and Robins.

The Grand Master returned to Solomon's Chair, amid the acclamations of the brethren, and the music performing "When earth's foundation first was laid," &c.

The Grand Master was then pleased to deliver an affectionate address, which was received by the brethren with the most lively tokens of gratitude and acknowledgment, and their approbation was testified in the usual form.

It may be well here to note that these dedicatory services were the first that were used by the Grand Lodge of Pennsylvania.

The total cost of the building was 3000 dollars, the alterations and furnishing about 6000 dollars, making a total of about 9000 dollars.

In consideration of the fraternal affection to the Grand Lodge of Pennsylvania and subordinate Lodges under their jurisdiction, of Brother William Francis in providing them a Temple to work in during the building of the permanent Hall, at a time when they were all destitute of a place of meeting, the Grand Lodge by resolution requested the R.W. Grand Master to pass to the chair Bro. Francis and a Past Master's collar and apron were presented to him.

On 7th March 1803, the Building Committee were directed to have the Hall insured against accidents by fire.

On 4th May 1807, the Hall Committee were ordered to purchase six patent lamps and have them fixed in the Hall.

Here the Grand Lodge met for several years, and the minutes of the Lodges about this time note the presence, as visitors, of brethren from far and near.

As a place of meeting it was not a success, the distance from town and the unsuitableness of the building for the purpose intended, caused the brethren to consider the subject of moving.

On 6th April 1807, the following resolution was offered in the Grand Lodge:

"Whereas, it has been found from experience that the Masonic Hall (the property of this Grand Lodge) has not nor cannot be made to afford those accommodations suitable to the dignity of the R.W. Grand Lodge of the State of Pennsylvania; and

"Whereas, from the great increase of members to the Masonic institutions of this city, who hold their meetings in the Hall belonging to the Grand Lodge, the accommodations have proved quite insufficient; therefore be it

"Resolved, That a committee be appointed with full powers to sell to the best advantage the Masonic Hall, the property of the Grand Lodge of the State of Pennsylvania, and that the Trustees holding said property be directed to make a transfer of the same to such person or persons as said committee shall direct; and be it further

"Resolved, That the above named committee be directed to ascertain if a suitable lot of ground (either on ground-rent or purchase) can be had in the central part of the city, for the purpose of erecting an elegant Masonic Hall, suitable to the dignity of the R.W. Grand Lodge of the State of Pennsylvania."

On 7th December 1807, the Committee reported that they had an offer from Thomas Carstairs, an eminent carpenter of Philadelphia, to purchase the Hall for 5000 dollars, to be paid for in work on the new Hall, and that he had also agreed to do the carpenter work for ten per cent. less than the old prices.

The Building Committee subsequently were directed to purchase the lot on Chesnut-street, above Seventh, north side, and erect a magnificent building thereon.

On 24th June 1811, the Grand Lodge moved to the new building on Chesnut-street (the first Chesnut-street Hall), which cost dollars 86,980.12½, when the Pennsylvania Freemasons' Hall was sold for the sum of 4500 dollars—one-half the cost. Eight years afterwards (9th March 1819), when the Chesnut-street Hall was destroyed by fire, the Grand and subordinate Lodges, &c., moved to the Filbert-street Hall again, which they occupied during the time it was being rebuilt. On 1st March 1820, the Grand Lodge moved to the second Chesnut-street Hall, and then ceased all Masonic work in the Pennsylvania Freemasons' Hall. Its history from that time is not of any interest. The second story rooms were occupied at different times by Thomas Birch, the celebrated marine painter, a personal friend of Frater John Sartain, and also by Thomas Welch, as celebrated an engraver. These rooms were also used for dancing parties, at many of which Frater Mark Richard Mucklè was present. The public schools of the ninth section, of which Frater John L. Young was director, were held here for a number of years, and lately it has been used for manufacturing purposes; it has for a number of years belonged to the Kates' estate. It may be incidentally mentioned that in the open court-yard, already noted as being in the rear of the building, and running through nearly to Market-street, there is a building, once occupied by Benedict Arnold.

The building is now to be demolished, to give place to the onward march of improvements. To-day we stand within its walls to hold the last meeting as brethren of the R.C. therein, to-morrow orders have issued to level it with the ground, and in a short time a stately brick edifice will be erected, a credit to the city. Thus passes away one of the oldest Masonic Halls in this city, and, I venture to say, in the country.

Oh, that the walls could echo and repeat the words of good cheer and hearty welcome once given therein; the songs and toasts and

jest; the beautiful rendering of the ancient ritual by a Duplesses, a Milnor, an Israel and the Smiths—William, the Provost of the University, and Jonathan Bayard, and a host of others. A ritual retained by us with but few changes up to this day. Cannot we almost hear the "Amen, so mote it be," which followed that prayer prepared for the occasion of dedication by Dr. Smith, and so affectionately and reverentially offered by himself, and then the musical voices of the Masonic choir or quartette in that glorious anthem, "When earth's foundation first was laid." How the rooms must have had their very silence broken (there is to me always a peculiar, profound, holy silence in a Masonic Lodge room) by the Master's gavel, as he governed his Lodge with justice and equity.

Here presided in the East of Grand Lodge Grand Masters Israel Israel, for two years, and James Milnor, from 1806 to 1811, and Bayse Newcomb, in 1819.

And now, to end with the beginning, Earth to Earth, Dust to Dust. What man erects man destroys, and reproduces in another and more beautiful form. The handicraft of man takes the shapeless mass, and from it produces and brings forth a most beautiful piece of work.

QUOD POTUI PERFECI.

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.

THE PUPILS' ASSISTANCE FUND.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have great pleasure in doing Bro. While "the justice," and myself "the honour," of withdrawing some of those statements I was "permitted to make in your columns" a fortnight ago. It was unnecessary for him, so far as I am concerned, to deny that he was the writer of the letter in the *Times* signed "P.M.," as well as of the report of the meeting of the above which had previously appeared in that journal. All you were kind enough to permit me to state was, that I had read with much surprise the report in question, and a "letter manifesting the same spirit of opposition and misrepresentation, signed "P.M." It is no more my fault than it is that of the writer of the letter, that it seemed as though it had emanated from the same source as the report. Nevertheless, though I made no such assertion or insinuation, I have the honour to accept unreservedly Bro. While's denial that he is in any way responsible for the letter.

As to the *Sunday Times* report, my words were, "the notice, too, in the *Sunday Times* is so similar in tone that one might easily be pardoned for suggesting that it was written by the same person. Be this as it may, or rather let the reports have been written by whom they may," &c., &c. I accept unreservedly Bro. While's statement that on the 24th March, the date of his letter to you last week, he had not seen the report in the *Sunday Times*, and I presume it follows naturally that what a man had not seen, he could not have written some ten days previously. Any one, however, who is at the pains of comparing it with that which appeared in the *Times*, will, I believe, arrive at the conclusion that the suggestion was, under the circumstances, easily pardonable. But this is clearly through no fault of Bro. While, as he had not seen the later of the two accounts when he wrote to you last week. I do not think I can possibly do more in order to withdraw a statement I did not make, or a suggestion, which, though not quite unnatural, proves to have been quite unfounded: if I can, I will.

With all due deference to Bro. While, my statement as to his idea of the purposes for which the Assistance Fund is to be instituted, holds good, judging him by the speech he made at the meeting, and the general expressions of dissent with which it was greeted. Lords Rosslyn and Skelmersdale both deprecated the establishment of a fourth charity, and Bro. Dick Radclyffe explained that the objects and other matters contained in the circular which had been issued were nothing more than suggestions, made to him by different brethren. I had seen this circular before writing my former letter, and I have no hesitation in saying that Bro. While's account of the "objects" of this fund is substantially correct, with this limitation however, that one of them is stated to be "to advance small amounts to aid in the purchase of tools, outfits, and later in life, goodwills of businesses, &c." I think advancing "small amounts" in aid is different altogether from purchasing outright. I will with pleasure go further and say that, without the explanations which were offered at the meetings before Bro. While spoke, I should have formed the same opinion of the objects of the Fund; but when I am distinctly told by one of the Secretaries that the objects as described are nothing more than suggestions, it is my duty to accept that statement as it has just now been my duty to accept Bro. While's statements about the letter and reports. But though every one else present protested emphatically against Bro. While's view, he insisted he was right, and worse still, has painted the report he gave of the meeting in his own colours. Bro. While may cling as tenaciously as he likes to his own opinions, but he has no business to deny others the same right. I maintain that every one who has read the report in the *Times* would, if there were no other light to guide them, say the meeting was called for the establishment of a fourth Masonic Charity with the objects specified by Bro. While. Yet every one else present resented this idea. Hence my statement to the effect that his report, or what I presume to have been his, contained "monstrous exaggerations" of the nature indicated.

I notice that Bro. While is at no pains to contest the main point of

my letter, viz., that reporters cannot be too impartial in the accounts they give of meetings, &c.

Trusting these explanations will prove satisfactory.

I remain, yours fraternally,

"SEBRIC."

A PLEA FOR AGED MASONS AND THEIR WIDOWS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I think "A PAST MASTER'S" suggestion is a very good one. The old folk, like the young folk, are accepted as candidates after due inquiry as to the merits of their respective cases. Once, therefore, a name has been placed on the list of candidates, it is publicly admitted that its bearer is a worthy object of relief; and, as your correspondent points out, he must be "over sixty years of age;" he very probably cannot work, and has outlived most of his friends and relations, so that a "little assistance to him would be a great boon." I have heard there is some fund already in existence, the proceeds of which are, or might easily be made, available for this purpose. But this need not prevent the benefits of the proposed Assistance Fund being extended so as to include small grants in aid to unsuccessful male and female candidates for the benefits of the Benevolent Institution. For instance, £5, though a modest sum, would be a great boon to an old lady or gentleman who had been defeated in the ballot for vacancies, and no one who reads the particulars of the cases as described in the lists issued by Bro. Terry will say that such a grant could possibly be undeserved, though of course some candidates might be worthier of such relief than others. If this were included in the programme of the new Fund, its objects would stand out prominently as (1), to assist deserving ex-pupils with advice or interest in obtaining appointments, or with small pecuniary grants, for the purpose of buying outfits, &c.; (2) to make small grants to deserving unsuccessful candidates for admission into our Schools and Benevolent Institution. I hardly think such a programme could be looked upon as too ambitious a one.

Fraternally yours,

M. M.

A GEOGRAPHICAL DIFFICULTY.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Will you or any of your readers help me out of the geographical fog in which I have lost myself through an editorial paragraph which appeared in your contemporary last week. In this said paragraph the hope is expressed that the change which is announced to take place this week in the *Freemason* will commend itself to "many kind friends at home and abroad, in America, in the Canadas, in India and in the Antipodes, in distant lands, and far-off hemispheres." I am sure I heartily wish it all the success it desires and deserves, but I am, perhaps owing to the weakness of my mental powers, very much in the dark as to where all the places mentioned are located, that is, if I take them, not severally, but collectively. Thus I understand well enough all about "at home and abroad;" the former, I take it, means "England" and the latter, "all the other countries of the world." But it seems your contemporary not only has friends here and in all other parts of the world, but elsewhere likewise, that is in America, &c. According to this idea, the latter are outside the limits of the world, and if so where are they? Then, I may be wrong, but I have always been under the impression the Canadas were in America, though now, it seems, they prove part of another Continent. I suppose people would not speak of those who live in England and Northumberland, unless the latter were distinct from the former. India and the Antipodes seem all right, except, as I have said before, that in company with America, &c. they are outside the world; but what of the "distant lands, and far-off hemispheres." Are these "lands" which are not contained in the hemispheres, and are there hemispheres over and above the two which make up our sphere? And if, as I gather from the sentence quoted, there are lands that are "distant" and hemispheres which are "far-off," in contradistinction from those which are contiguous and near, am I right in assuming that America and the Canadas, India and the Antipodes, are among the latter?

I hope you will not for one moment imagine I propose impugning the accuracy of this editorial language. All I ask is a solution of this "geographical puzzle," and I ask because I am not even a deputy-assistant sub-editor, and my stock of geographical knowledge is sadly deficient. At least I know of only two hemispheres, and these between them contain all the parts of the world I have ever heard or read of.

I must apologise for troubling you about so small a matter and remain, faithfully yours,

FORIS ET DOMI.

MASONIC DESIGNATIONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I see no harm to Freemasonry, either as an innovation or extreme laudation, in calling brethren "gallant" who have served in the Army or Navy. Moreover, there is reasonable justification for it in the practice adopted by our House of Commons. There an officer or ex-officer of either of the sister Services is addressed or spoken of as the "honourable and gallant gentleman," or "honourable and gallant member for—," just as a barrister is spo-

ken of or addressed as "the honourable and learned —;" or a member having a courtesy title, as the Marquis of Hartington, or that of an Irish peer, as the late Lord Palmerston, who is or was addressed or spoken of as "the noble lord," perhaps with the addition of "the member for —." I believe the official designation is "honourable," or in the case of a Privy Councillor, "right honourable" gentleman or member, but the additions I have mentioned and others are of daily occurrence both in the House and out of it, though the gallantry, the learning, and the title have nothing to do with the membership of this branch of our Legislature. So in the army a man's profession has nothing to do with his membership of our fraternity, but he may still be our "learned" brother, as in the case of Grand Registrar, "gallant," as in those of Grand Treasurer and Secretary, and "reverend," as in that of Rev. C. J. Martyn, who is a Past Grand Chaplain.

Faithfully and fraternally yours,

N. OR M. AS THE CASE MAY BE.

We have great pleasure in reproducing the following interesting letter:—

THE TEMPLARS AND THE FREEMASONS.

To the Editor of The Canadian Craftsman.

DEAR SIR AND BROTHER.—From time to time I have perused with a great amount of pleasure the articles which have appeared in your columns from the able pen of the Great Prior of Canada, Colonel W. J. B. MacLeod Moore. I thoroughly sympathise with him in his desire to trace a connection between the warrior monks and the Templars of our own day, and, setting the doubtful charter of Larmenius quite on one side, I have and shall yet maintain that the probabilities in favour of a direct descent are exceedingly great. It may be, nay, it is, said that probabilities are not proofs, and in this I concur, but in all efforts to trace historical connections and to sift the truth from out the masses of fable which encrust even the main stem of the history of our own country, the careful historian will not be found to ruthlessly sweep aside everything that will not admit of direct proof. He knows very well that analogy is one of the truest guides to the fountain of truth, and therefore when an assertion comes before him which he regards as doubtful, but which bears on it the marks of probability or even possibility, he treats it by the rules of analogy and brings to bear upon it the light of contemporary history, the force of contemporary character, the manners of contemporary society,—and so he draws his own conclusions, which he presents in his own point of view to his readers. If in doing this he outrages neither the personal feelings of any party, nor the accepted bounds of common sense, he is entitled to a hearing, and no sensible man will push his arguments on one side as unworthy of consideration simply because he possesses pre-conceived and adverse notions on the same question.

I very much fear that in this Templar question a large number of otherwise evenly balanced Masonic minds have pre-judged the case, and that no amount of argument would for one moment be regarded by them as worth the trouble of consideration. It has for so long been the fashion for a certain "set" in the Craft to look with disapproval upon the Christian Orders, that they have a decided objection to any movement which might tend to draw the chain of connection closer. And yet these opponents of the "Chivalric Degrees" show a strange inconsistency, for whilst with one voice they take their stand by the articles of union, and stickle for "pure and ancient" Masonry, they are wilfully blind to the allusion in the same articles (No. 2) of union which gives permission to any Craft Lodge to work the "Chivalric Degrees," which term was especially meant to include the Knight Templar, Rose Croix and Kadosh, then worked under the same warrant, the very terms of the article proving that the leaders of Masonry of that day acknowledged the historic value of those degrees, and so registered their desire for their preservation.

It is very much to be deplored, I think, for the sake of Knight Templary, that any attempts should have been made to exalt the Order at the expense of truth, and perhaps one of its most vulnerable points has been the unfortunate French charter, which cannot for a moment be maintained as genuine. But then, in those days it seems to have been the fashion to draw upon the imagination largely in Masonic history. It was a fantastic age, and Craft Masonry itself must be content to stand side by side with the Order of the Temple as regards the veracity of its written history. If French Masonic Knight Templars claimed to have had a direct series of G. Masters from Jacques DeMolay, the English Craft Masons declared that they owned an unbroken series of Grand Masters from Adam, or at any rate from Solomon, and of the two "yarns" the latter may certainly be said to have carried the day in point of absurdity. The fact is, both the Craft Masonry and the Knight Templary of the present day stand very nearly on a level as regards their history. It may be said—like their practice—to be almost purely speculative, and the chivalric Order is just as well entitled to frame for itself a connection with its brethren who fell under extreme persecutions, as the Free and Accepted Masons to endeavour to lay hold on the skirts of those who inspired the marvellous cathedrals of Cologne or York.

A few days since I visited the site of the once flourishing Preceptory of Coppinhorpe, about four miles from York. Had it not been for the friendly guidance of the parson of the parish I should never have discovered the spot, for at the first glance, when we arrived at the place, nothing was visible but an almost level expanse of green sward, on which a herd of short-horned cattle were peacefully grazing. But when I was told that I was standing in the centre of the old court-yard, then a glance around revealed a slight indentation in the ground, forming an oblong enclosure, and tracing the line of the former moat. Everything was gone, not a stone was to be seen. But on returning to the village the reason was patent. Not an old house, cottage, stable or pig-stye but contained amongst its building

material blocks of stone from the old Preceptory, on some of which the marks of the chisel, and in a few instances the marks of the Masons who carved them, were distinctly visible; whilst many of the garden walks, gateways, rockeries and summer houses were fantastically constructed of finely carved bosses, column shafts, capitals, sections of gothic arches, pinnacles, finials, and all kinds of samples of the mediæval stone-cutter's work, the most remarkable to my mind being a final bearing in a medallion a Preceptor's cross. When I pointed it out to my guide he said, "Oh, yes, that is very curious. I never saw it before, but a cross of that form has been used from time immemorial in Copmanthorpe as the cognizance of the church or parish."

It was whilst gazing on some of these finely chiselled memorials of a departed grandeur and taste, that I was struck more forcibly than ever with the very great probability existing of a connection between the Templar Order and the Society of Builders, who must have been the authors of this beautiful work. The Knights, in the heyday of their wealth, must have largely employed the Society of Freemasons in the construction of their houses, preceptories, and churches. Sir Patrick Colquhoun, in his "Concise History of the Order of the Temple," urges the great improbability of the Knights of the Temple holding any communication with artisans or builders—men whom they would despise as beneath them in station, forgetting that not only were the Knights recruited from all classes in society to fill their various grades, but that the leaders of the Freemasons and their patrons were men of the most refined culture and often high rank; and as in the lower degrees of the Templar Order, men of all trades and professions were affiliated, there is nothing more probable than that there would be formed bonds of sympathy between members of the two secret societies.

Is it, then, so very extraordinary a theory that when the blow fell upon the great Templar Order, some of its members found protection and refuge by entering a sister secret society, with the leading members of which they were previously intimate. And if it became known to the Jesuit School subsequently (and what to them ever remained concealed?) that the Templars still maintained a secret organization amongst the Freemasons, would not that fact largely account for the antipathy which soon began to be shown by the Romish Church towards the society to which she owed her finest temples? I must confess that to me this theory commends itself very strongly, and appears to be a far more feasible method of accounting for the connection between the Temple and Masonry than the dogged blundering kind of assertion that the chivalric Orders were all the ridiculous inventions of one or two charlatans and curiosity mongers at the end of last century, or even the outcome of Jacobite associations.

As to Sir Patrick Colquhoun's conclusion that because Pope Clement V. took upon himself to dissolve the Order of the Temple, therefore there could not be any continuation of it, I am at a loss to understand how the Pope could dissolve what he never formed. It is true that one of his predecessors confirmed the existence of the Society which was formed without leave or license from Rome. The most Clement could do, therefore, was to deprive the Order of the confirmation. As for the real value of a Papal bull, anathema, or sentence of excommunication—we all know the story of the jackdaw of Rheims, and if such disagreeable processes have any intrinsic value there is no such thing at the present day as a Protestant Church or a Society of Freemasons.

I trust you will pardon the disconnected and wandering style of my communication, but I am very anxious that every member of the Order of the Temple should, as far as lies in his power, read and sift out for himself the hidden history of the Order whose emblem he is honored by wearing. In Canada the labors of the Very Eminent Great Prior cannot fail to bear fruit, and as I believe that nothing will more tend to elucidate truth than fair discussion, I have written to you in the hope of eliciting further opinions from those more learned and more competent to deal with so recondite a question than,

Yours fraternally,

T. B. WHITEHEAD,

P.E.P. Ancient Ebor Preceptory England.
P.G. Captain of Guards England.
Hon. Prov. Sub. Prior Canada.

York England, 13th October 1879.

Part IX. of Greenhouse Favourites (published by Groombridge and Sons, Paternoster Row, E.C.) is before us. The illustrations of this part—Pleroma Sarmentosa and Cypripedium Veitchianum—are all that can be desired. We have on previous occasions referred to the general excellence of this work, which is being carried on in first rate style. The descriptive matter is devoted to the Primula and the Cineraria.

The Royal Handbell ringers and glee singers (Poland Street,) paid a visit to the Royal Masonic Institution for Girls on the 2nd ult., and delighted the children with their entertainment. We believe this is not the first occasion that these popular entertainers have done a like service for our orphans; we feel sure that all friends of our Institutions will join us in thanking these talented gentlemen for thus endeavouring to entertain those who have been entrusted to our charge.

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MASONIC PORTRAITS.

SKETCHES

OF

DISTINGUISHED FREEMASONS.

REPRINTED FROM "THE FREEMASON'S CHRONICLE."

By G. BLIZARD ABBOTT, OF LODGE No. 1385,

ASSOCIATE OF KING'S COLLEGE, LONDON.

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LIST OF PORTRAITS.

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| NESTOR
(Bro. W. Hyde Pullen, 33 deg., Past G.S.B., Past Dep. P.G.M. Hants, Assistant Secretary Sup. Council A. and A. Rite.) | AN INSTALLING MASTER
(Bro. W. Biggs, Past Prov. G.S.W. Wilts, and Past Prov. G. Sec. Berks and Bucks). |
| THE STATESMAN
(The Right Hon. Earl of Carnarvon, 33 deg., Pro Grand Master, Pro Grand Z., Past G.M.M.M., and Past M.P.S.G. Commander A. and A. Rite.) | A VETERAN
(Bro. W. Kelly, Past Prov. G.M. and Prov. G. Sup. Leicestershire and Rutland, Prov. G.M.M.M. Leicestershire). |
| THE TREASURER
(Bro. F. Adlard, P.M. and Treasurer Royal York Lodge of Perseverance, No. 7). | A GRAND STEWARD
(Bro. John Wordsworth, 30 deg., Past G. Steward, Past Prov. G.J.W. Yorkshire, and Prov. G.M.M.M. W. Yorkshire). |
| THE DEPUTY
(The Right Hon. Lord Skelmersdale, 33 deg., Deputy G. Master, Grand H., G.M.M.M., Great Prior of the Temple, and M.P. Sov. G. Commander A. and A. Rite.) | VIR VERITAS
(Bro. G. Ward Verry, P.M. and Past Prov. Grand. Soj. [Arch] Herts). |
| A PROVINCIAL MAGNATE
(Bro. W.J.W. B. Beach, M.P., Prov. G.M. and G. Sup. Hants and Isle of Wight, Past G.M.M.M. and Prov. G. Prior of the Temple, for Hants). | ACHILLES
(Bro. E. J. Morris, Past G.J.D., and Past Dep. Prov. G.M. of Eastern Division of South Wales). |
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OPENING OF THE CRITERION ANNEXE.

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East Dining Room	...	Dinners à la Carte.
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Patroness:

HER ROYAL HIGHNESS THE PRINCESS OF WALES.

A QUARTERLY General Court of the Governors and Subscribers of this Institution will be held in the Hall of the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, London, on Saturday, 10th April, 1880, at Twelve o'clock precisely, on the general business of the Institution, to consider Notices of Motion, as follow, and to elect Thirteen Girls into the School by Ballot, from a List of Forty-five approved Candidates. The Election will commence at One o'clock (or after the usual business is over), and close at Three o'clock precisely.

NOTICES OF MOTION.

By Bro. Lt.-Colonel J. CREATON, Treasurer and Trustee, Grand Treasurer:—

"It being desirable to enlarge the Royal Masonic Institution for Girls, by maintaining, clothing, and educating Twenty-five Girls, in addition to those already in the Institution, the House Committee be directed to make the necessary arrangements to accommodate such Twenty-five Girls, and that such Twenty-five Girls be elected at the next Election, after the House Committee shall have reported the completion of the arrangements necessary for the reception and accommodation of such Twenty-five Girls."

By Bro. W. H. SPAULL, Prov. Grand Secretary North Wales and Shropshire:—

"That the third and every subsequent Stewardship to this Institution, accompanied by a donation of £5 5s, shall entitle the Brother to Two Votes."

By Bro. H. T. THOMSON, P.M. 742:—

"That the sum of £6 be voted to each of Twenty-five Children, next highest on the Poll to the successful Candidates at this Election, in aid of their maintenance and education until the Election in October next."

By Bro. G. E. WEBSTER P.M. 139, West Yorkshire:—

"That it is desirable that the Life Governors, Subscribers, and others entitled to vote at Meetings of the General Court, should have the power of voting by proxy."

By Bro. G. E. WEBSTER P.M. 139, West Yorkshire:—

"That all subscriptions, donations, legacies, and other moneys received by this Charity, which shall not be distinctly appropriated by the Donors to the Sustentation Fund, shall be applied in maintaining, clothing, and educating the children, and the surplus, if any, shall be invested in Three per cent. Consols in the names of Trustees of the General Fund, which Fund and the income thereof shall not be applied for any other than the above-mentioned purposes."

F. R. W. HEDGES, Secretary.

The Ninety-second Anniversary Festival will take place at the Freemasons' Tavern, on Friday, 16th April, on which day H.R.H. PRINCE LEOPOLD, K.G., P.G.W., Right Worshipful Prov. Grand Master for Oxfordshire, has graciously signified his intention of presiding.

Names of Brethren willing to serve as Stewards are earnestly solicited.

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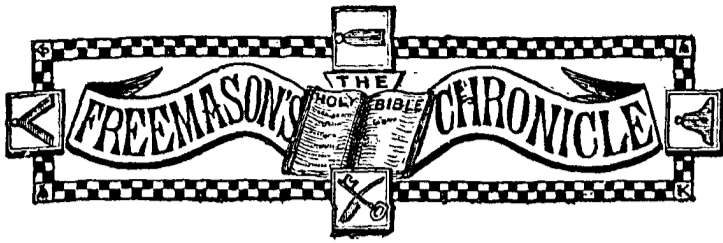
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23 GREAT QUEEN STREET, W.C.

Notabilia.

We have to express our thanks to Bro. Jacob Norton for the following anecdotes of the Duke of Montague, the first nobleman who was elected Grand Master of English Freemasons after the constitution of Grand Lodge in 1717.

JOHN James Heidegger, mentioned in Nos. 12 and 18 of the *Tatler*, under the appellation of the Swiss Count, flourished in the reign of George II. as a kind of reformer of the way of conducting operas and masquerades.

The late facetious Duke of Montague (the memorable author of the bottle conjurer project at the theatre in the Haymarket) gave an entertainment at the Devil tavern, Temple-bar, to several of the nobility and gentry, selecting the most convivial, who were in the plot. Heidegger was invited, and in a few hours after dinner was made so drunk that he was carried out of the room and laid insensible upon a bed, and while in that stupefied state a lady took a mould from his face in plaster of Paris. From this a mask was made, and a few days before the next masquerade (at which the King promised to be present with the Countess of Yarmouth) the Duke obtained information from Heidegger's valet what kind of a suit his master had prepared for the occasion, when a very similar one was obtained, and a man of the same stature, who had studied the character and could imitate the voice to perfection, was accoutred in it, and was of course to be present at the same entertainment. On the evening of the masquerade, as soon as his Majesty was seated, Heidegger as usual ordered the musicians to play "God save the King," but his back was no sooner turned than the false Heidegger ordered them to strike up the treasonable tune "Over the water to Charley." The company were of course thunder-struck, and all the courtiers not in the plot were thrown into consternation: some doubtless imagined that the pretender was already in Westminster. Heidegger flew to the music gallery, he stamped, raved, and accused the musicians of drunkenness, or of being instigated by some secret enemy to ruin him. The King and Countess laughed so immoderately, that they hazarded a discovery. While Heidegger stayed in the gallery, "God save the King" was the tune, but when he was called to the dancing room, the counterfeit stepped forward and placed himself on the floor of the theatre, just in front of the music gallery, when, imitating Heidegger's voice, he began to belabor the musicians as a set of blockheads, rascals, &c., &c., for not playing "Over the water to Charley," as he had ordered them to do. Then a pause ensued, the musicians who knew his character, in their turn thought him either drunk or mad, but as he continued his vociferation, "Charley" was played again. At this repetition of the supposed affront, every thing was thrown into confusion, and some of the officers of the guard were about making a rush into the gallery to kick the musicians out. This was, however, prevented by the Duke of Cumberland, but the cry of "shame," "shame," could not be so easily prevented. This brought Heidegger once more face to face with the musicians, and he was about rushing up to the gallery, when the Duke of Montague informed him that the King was in a violent passion, that the best way was to fall down instantly before the King and apologise, and promise to discharge the musicians. This was immediately done by the terrified musical conductor, but no sooner was that over, than the false Heidegger advanced, and cried, "Indeed, Sire, it was not my fault, but the devil in my likeness." Poor Heidegger here turned round, stared, staggered, grew pale, and was speechless. The laughter all round at the discovery of the plot when the false one took off his mask may well be imagined.

J. N.

The Duke of Montague, soon after the peace, 1748, observed that a middle-aged man in something like a military dress, of which the lace was much tarnished and the cloth worn threadbare, appeared at a certain hour every day in the Park, walking to and fro with a kind of melancholy gait. This man he singled out as likely to be a fit object for a benevolent frolic. He began, therefore, by making some inquiry, and soon learned that he was one of the unfortunates, who, having laid out all he was worth in purchasing a commission in hopes of promotion, and having fought bravely in the late war, at its conclusion, instead of getting promotion, was reduced to half pay. The said captain, moreover, had a wife and several children whom he had to send to Yorkshire, there to subsist on the moiety of his half pay, while he himself remained in London, watching for an opportunity of somehow bettering his condition. After the Duke had made his necessary preparations, the said Captain was one day sitting alone, busied in thought, the Duke's valet approached him with an invitation from his master to dine with his Grace the next day. The Duke, in the meantime, watching the messenger approach the poor officer, saw him start from his reverie like one frightened out of a dream without seeming to comprehend what he said. He, however, recovered sufficiently to return thanks, and promised to wait on his Grace at the time appointed. When he came, the Duke received him with particular marks of kindness and civility,

and, taking him aside with an air of secrecy and importance, told him that he desired the favour to dine with him on account of a lady who had long had particular regard for him, and was desirous of an introduction, which her situation made impossible without the assistance of a friend. The Duke, of course, enjoyed the astonishment of the poor man, and the speech he made assuring the Duke that he must have been imposed upon—that it could have no reference to him, &c., &c. The Duke, however, laid his hand on his breast and swore that he told him nothing but what he believed to be true. Notice was soon given that dinner was ready, and the poor Captain was ushered with all due solemnity into the dining-room. All was wonder and astonishment. The poor man bowed low to the assembled company as he entered, but what astonished him most was, on looking around the table, he found sitting there his own wife and children. But that was not all. The astonishment of the lady was equal to that of her husband, for she had been also brought there from Yorkshire with some cock-and-bull story, and had no more idea of meeting her husband there than he had of meeting her. But the most pleasing part of all was the presence of a legal gentleman, who, to the utter astonishment of the man and wife, began to read a deed, which proved to be a settlement which his Grace had made upon them, providing a genteel competency for life, and, in the most polite manner, presented to his guest.

J. N.

Allow me, in accordance with "R. F. G.'s" request to be furnished with the names of "distinguished Naval and Military Officers (or Officers of high rank) who have been members of the Craft," to state that the following distinguished members of the Naval and Military Services were or are Freemasons: namely, the late General Sir Charles Napier, Conqueror of Scinde; the late Field Marshal Viscount Combermere—Sir Stapleton Cotton of Peninsular fame and the captor of Bhurtpore, who was Prov. G. Master of Cheshire; the late Admiral of the Fleet Sir Lucius Curtis Prov. G. Master of Hampshire; and Gen. Brownrigg, who is Prov. G. Master of Surrey. H.R.H. the Duke of York, brother of George Prince of Wales, G.M., was a Craftsman, and so was H.R.H. the Duke of Clarence, Lord High Admiral, afterwards William IV. John Duke of Montague, the first nobleman who was elected Grand Master after the establishment of Grand Lodge in 1717 held several military appointments, but saw no active service. Perhaps it may be equally interesting if I give the names of the following who have been or are distinguished members of the Civil Service of the Crown. They were either initiated in or joined the Apollo University Lodge, No. 357, Oxford. The late Lord Canning, Viceroy of India; the late Duke of Newcastle (5th Duke), Secretary of State for the Colonies and subsequently for War; the late Right Hon. G. Ward Hunt, First Lord of the Admiralty in the present Ministry; the Duke of Abercorn, lately Lord Lieutenant and now Grand Master of Ireland; the Duke of Marlborough, the present Lord Lieutenant; the late Lord Panmure, and subsequently Earl of Dalhousie, Dep. Grand Master, who was Secretary of State for War; Earl Granville, Secretary of State for Foreign Affairs, and the Right Hon. Robert Lowe Chancellor of the Exchequer during Mr. Gladstone's Administration; Sir W. R. Seymour Fitzgerald, Governor of Bombay; Pro Grand Master the Earl of Carnarvon, Secretary of State for the Colonies, and his successor in that important office of State, Sir M. Hicks-Beach Bart. Past Grand Warden of England; the Marquis of Hartington, leader of the present Liberal Opposition, Prov. Grand Master of Derbyshire; Hon. A. F. O. Liddell, Permanent Under Secretary of State for the Home Department; Sir James Ferguson, Governor of South Australia, P.G. Master of Ayrshire; Sir Alexander Malet who, in the days of the German Confederation, was H.M.'s Minister Plenipotentiary at Frankfurt-on-the-Main; E. H. Kuatcbull-Hugessen, Under Secretary of State for the Home Department; and the Earl of Donoughmore, lately Assistant Commissioner for this country in the settlement of Roumelian affairs. The late Sir James Graham, First Lord of the Admiralty in Lord Aberdeen's Administration, was likewise a distinguished member of our Fraternity. It will be seen from the foregoing that three members of Mr. Gladstone's Cabinet 1868-74—namely, Earl Granville, Marquis of Hartington, Right Hon. R. Lowe—are Masons, and two former and one present members of Lord Beaconsfield's—namely, the late Rt. Hon. G. Ward Hunt, the Earl of Carnarvon, and Sir M. Hicks-Beach.

A. G. H.

The Inauguration Meeting of the Creaton Lodge of Instruction, No. 1791, will be held at the Prince Albert Hotel, Portobello Terrace, Notting Hill Gate, on Wednesday, 7th April, at 7 o'clock precisely. Bros. Col. J. Creaton P.M. P.G.D. G.T. W.M., Col. Shadwell Clerke P.M. P.G.D. G.Sec. S.W., E. J. Barron P.M. P.G.D. J.W., Bro. A. F. A. Woodford P.M. P.G.C., and several other Grand Officers have promised to attend. The Creaton Lodge of Instruction will meet every Wednesday, at 8 p.m., at the Prince Albert Hotel. Bros. G. Davis, Preceptor; E. A. Dutton, Secretary.

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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.

—:0:—

SATURDAY, 3rd APRIL.

General Committee Boys' School, Freemasons' Hall, at 4
109—Percy, Jolly Farmers, Southgate Road, N. at 8 (Instruction)
1364—Earl of Zetland, Nags Head, Mare-street, Hackney, at 7 (Instruction)
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
1223—Amberst, King's Arms Hotel, Westerham, Kent
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester

MONDAY, 5th April.

45—Strong Man, New Market Hotel, West Smithfield, at 8 (Instruction)
53—London Masonic Club Lodge of Instruction, 101 Queen Victoria-street, at 8
174—Sincerity, Railway Tavern, London-street, E.C., at 7 (Instruction)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
189—Joppa, Albion, Aldersgate-street, E.C.
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1445—Prince Leopold, Mitford Tavern, Sandringham-road, Dalston, at 8 (Inst.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7.30 (Inst.)
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.)
1669—Royal Leopold, Surrey Masonic Hall, Camberwell, S.E.
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8
1695—New Finsbury Park, Pimms Arms, St. Thomas Road, at 8 (Instruction)
37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-lo-Moors)
53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath
119—Sun, Square and Compasses, Freemasons' Hall, Whitehaven
133—Harmony, Ship Hotel, Faversham
154—Unanimity, Masonic Hall, Zetland-street, Wakefield
156—Harmony, Huyshe Masonic Temple, Plymouth
199—Peace and Harmony, Royal Oak Hotel, Dover
338—Vitruvian, Royal Hotel, Ross, Herefordshire
381—Harmony and Industry, Smallley's Hotel, Market-street, Over Darwen
395—Guy, Crown Hotel, Leamington Priors
431—St. George, Masonic Hall, Norfolk-street, N. Shields
441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge
482—St. James, Masonic Rooms, Handsworth, Staffordshire.
597—St. Cybi, Town Hall, Holyhead
622—St. Cuthbert, Masonic Hall, Wimborne
694—Oakley, Masonic Hall, Church-street, Basingstoke.
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction.)
850—St. Oswald, Assembly Room, Ashbourne, Derbyshire
1009—Shakespeare, Freemasons' Hall, Cooper-street, Manchester
1045—Stamford, Town Hall, Altrincham, Cheshire
1050—Gundulph, King's Head Hotel, Rochester
1051—Rowley, Athenaeum, Lancaster
1077—Wilton, Red Lion Inn, Blackley, Lancashire
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks
1124—St. Oswald, Wynnstey Arms Hotel, Oswestry
1180—Forward, Masonic Rooms, New Hall-street, Birmingham
1211—Goderich, Masonic Hall, Gt. George-street, Leeds
1230—Wentworth, Freemasons' Hall, Sheffield.
1264—Neptune, Masonic Hall, Liverpool.
1302—De Warren, Masonic Hall, White Swan Hotel, Halifax.
1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool.
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction.)
1510—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington
1573—Caradoc, Masonic Hall, Cner-street, Swansea.
1578—Merlin, New Inn Hotel, Pontypridd, South Wales
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
1798—Zion, Hulme Town Hall, Manchester.
R.A. 262—Salopian, Lion Hotel, Shrewsbury
R.A. 302—Charity, New Masonic Hall, Darley-street, Bradford
R.A. 380—Integrity, Masonic Temple, Morley
M.M. 37—Wyndham, Masonic Hall, Church-street, Basingstoke.
R.C.—Skelmersdale, Masonic Hall, Liverpool

TUESDAY, 6th APRIL.

Colonial Board, Freemasons' Hall, at 4.
7—Royal York of Perseverance, Freemasons' Hall, W.C.
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7 (Instruction)
101—Temple, Ship and Turtle Tavern, Leadenhall-street, E.C.
141—Faith, Anderton's Hotel, Fleet-street, E.C. (Inst.)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
217—Stability, Anderton's Hotel, Fleet-street, E.C.
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
765—St. James, Bridge House Hotel, Southwark
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1261—Golden Rule, Café Royal, Regent-street, W.
1298—Royal Standard, Wellington Club, Upper-street, Islington
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Prince's Head, Battersea Park, at 8 (Instruction)
1381—Kennington, Surrey Tavern, Kennington Oval
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, at Bro. Kent's, Moorgate Station Restaurant, at 7 (Instruction)
1507—Metropolitan, Moorgate Station Restaurant, E.C., at 7.30 (Instruction)
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
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. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction.)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30.
70—St. John, Huyshe Masonic Temple, Plymouth
103—Beaufort, Freemasons' Hall, Bristol.
117—Wynnstey, Raven Hotel, Shrewsbury, at 8 (Instruction)
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Shrewsbury
209—Etonian, Masonic Hall, Windsor
226—Benevolence, Red Lion Hotel, Littleborough.
241—Merchants, Masonic Hall, Liverpool, at 6.30 (Instruction)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
383—St. David, Masons' Hall, The Parade, Berwick
493—Royal Lebanon, Spread Eagle, Gloucester
558—Temple, Town Hall, Folkestone.
673—St. John, Masonic Hall, Liverpool.
702—Sherborne, Subscription Rooms, Stroud, Gloucestershire
734—Londesborough, Masonic Hall, Bridlington Quay.
794—Warden, Royal Hotel, Sutton Coldfield
804—Carnarvon, Masonic Hall, Havant.
847—Fortescue, Manor House, Honiton, Devon.

928—Friendship, Masonic Hall, Petersfield, Hampshire.
948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard
960—Bute, Masonic Hall, 9 Working-street, Cardiff.
1002—Skiddaw, Lodge Room, Market-place, Cockermouth.
1134—Newall, Freemasons' Hall, Salford.
1211—Marwood, Freemasons' Hall, Redcar.
1332—Waverley, Caledonia Inn, Ashton-under-Lyne.
1336—Square and Compass, Corn Exchange, Wrexham.
1473—Bootle, 146 Berry-street, Bootle, at 6. (Instruction.)
1488—St. Eleth, Castle Hotel, Amlwch, Anglesea
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
R.A. 296—Loyalty, Freemasons' Hall, Surrey-street, Sheffield.
R.A. 600—Sincerity, Freemasons' Hall, Salem-street, Bradford
M.M. 69—United Service, Assembly Rooms, Brompton, Chatham
M.M. 115—Bedford, Masonic Hall, New-street, Birmingham
M.M. 161—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

WEDNESDAY, 7th APRIL.

103—Confidence, Railway Tavern, London-street, at 7 (Instruction)
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town, 8 (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Instruction)
862—Whittington, Red Lion, Poppa's-court, Fleet-street, at 8 (Instruction)
1185—Lewis, King's Arms Hotel, Wood Green, at 7 (Instruction)
1278—Burdett Coutts, Salmon and Ball, Bethnal Green-road, at 8 (Inst.)
1288—Finsbury Park, Alwyns Castle, Highbury, at 8 (Instruction)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8 (Instruction)
1585—Royal Commemoration, Fox and Hounds Hotel, Upp. Richmond-rd., S.W.
1687—The Rothesay, Inns of Court Hotel, Lincoln's Inn Fields
1766—St. Leonard, Town Hall, Shoreditch
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)

74—Athol, Masonic Hall, Severn-street, Birmingham.
81—Doric, Private Room, Woodbridge, Suffolk.
298—Harmony, Masonic Rooms, Ann-street, Rochdale
326—Moira, Freemasons' Hall, Park-street, Bristol
327—Wigton St. John, Lion and Lamb, Wigton
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne.
417—Faith and Unanimity, Masonic Hall, Dorchester
471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthshire.
591—Downshire, Masonic Hall, Liverpool, at 7 (Instruction)
611—Marches, Old Rectory, Ludlow
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.
673—St. John, Masonic Hall, Liverpool, at 8 (Inst.)
678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.
972—St. Augustine, Canterbury (Inst.)
992—St. Thomas, Griffin Hotel, Lower Broughton.
1010—Kingston, Masonic Hall, Worship-street, Hull.
1013—Royal Victoria, Masonic Hall, Liverpool.
1037—Portland, Portland Hall, Portland. (Instruction.)
1063—Malling Abbey, Bear Inn, West Malling, Kent
1085—Hartington, Masonic Hall, Gower-street, Derby
1091—Erme, Erme House, Ivybridge, Devon
1167—Alnwick, Masonic Hall, Clayport-street, Alnwick
1274—Earl of Durham, Freemasons' Hall, Chester-le-Street.
1323—Talbot, Masonic Rooms, Wind-street, Swansea
1335—Lindsay, 20 King-street, Wigan.
1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire.
1356—De Grey and Ripon, 140 North Hill-street, Toxteth Park, Liverpool (In.)
1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester
1431—St. Alphege, George Hotel, Solihull
1511—Alexandra, Masonic Hall, Hornsea, Hull, at 7. (Instruction.)
1549—Abercorn, Abercorn Hotel, Great Stanmore
1620—Marlborough, Derby Hall, Two Brook, Liverpool
R.A. 253—Amphibious, Freemasons' Hall, Heckmondwike.
R.A. 300—Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne.
R.A. 304—Philanthropic, Masonic Hall, Gt. George-street, Leeds
R.A. 477—Fidelity, 55 Argyll-street, Birkenhead
M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness.

THURSDAY, 8th APRIL.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)
19—Royal Athelstan, City Terminus Hotel, Cannon-street
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
206—Friendship, Ship and Turtle, Leadenhall-street, E.C.
211—St. Michael, Moorgate Station Restaurant, Moorgate Street, at 8 (Inst.)
263—Bank of England, Albion Tavern, Aldersgate-street, E.C.
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
534—Polish National, Freemasons' Hall, W.C.
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
860—Dalhousie, Anderton's Hotel, Fleet-street, E.C.
1076—Capper, Guildhall Tavern, Gresham-street, E.C.
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
1425—Hyde Park, The Westbourne, Craven-road, Paddington
1426—The Great City, Masons Hall, Masons Avenue, E.C., at 6.30 (Inst.)
1523—St. Mary Magdalene, Ship Hotel, Greenwich.
1558—Duke of Connaught, Surrey Masonic Hall, Camberwell, S.E.
1599—Skelmersdale, Masons' Hall Tavern, Basinghall-street, E.C.
1614—Covent Garden, Nag's Head, James-street, Covent Garden, at 7.45 (In.)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
R.A. 813—New Concord, Guildhall Tavern, Gresham-street, E.C.
R.A. 1471—North London, Jolly Farmers', Southgate-road, N., at 8 (Inst.)

35—Medina, 85 High-street, Cowes.
97—Palatine, Masonic Hall, Toward-road, Sunderland.
139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.
203—Ancient Union, Masonic Hall, Liverpool, at 7.30 (Instruction.)
249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
333—Royal Preston, Castle Hotel, Preston.
339—Unanimity, Crown Hotel, Penrith, Cumberland.
469—Hundred of Elloc, Masonic Rooms, London Road, Spalding.
477—Mersey, 55 Argyll-street, Birkenhead.
446—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
732—Royal Brunswick, Royal Pavilion, Brighton.
739—Temperance, Masonic Room, New-street, Birmingham.
784—Wellington, Public Rooms, Park-street, Deal.
786—Croxteith United Service, Masonic Hall, Liverpool
945—Abbey, Abbey Council Chamber, Abingdon, Berks
991—Tyne, Masonic Hall, Wellington Quay, Northumberland
1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
1055—Derby, Knowsley's Hotel, Cheetham, Lancashire.
1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
1144—Milton, Commercial Hotel, Ashton-under-Lyne.
1145—Equality, Red Lion Hotel, Accrington.
1147—St. David, Freemasons' Hall, Manchester.
1182—Duke of Edinburgh, Masonic Hall, Liverpool
1201—Royal, Imperial Hotel, Malvern, Worcestershire.
1273—St. Michael, Free Church School-rooms, Sittingbourne.
1369—Bala, Plasgoch Hotel, Bala.
1416—Falcon, Masonic Hall, Castle Yard, Thirsk.
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
1457—Bagshaw, Princes Hall, Princes-road, Buckhurst Hill
1583—Corbet, Corbet Arms, Towyn.
1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30. (Instruction.)
1697—Hospitality, Royal Hotel, Waterfoot, near Manchester.
1782—Machen, Swan Hotel, Colehill.
R.A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
R.A. 275—Perseverance, Masonic Hall, South-parade, Huddersfield
R.A. 1214—Scarborough Hall, Scarborough, Caledonian-road, Batley
R.A. 1393—Hammer, Masonic Hall, Liverpool

FRIDAY, 9th APRIL.

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)
 786—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 (Inst.)
 834—Hanolagh, Six Bells, Hammersmith (Instruction)
 803—Burgoyne, Red Cap, Camden Town, at 8 (Instruction)
 833—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—Finsbury Park M.M., Earl Russell, Isledon-road, N. at 8 (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8 (In.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30 (Instruction)
 1642—R. Carnarvon, Mitre Hotel, Goulborne-rd, N. Kensington, at 8.0 (Inst.)
 R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
 R. C.—Mount Calvary, Masonic Hall, 33 Golden-square
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
 153—Perseverance, Masonic Hall, Liverpool
 453—Airo and Calder, Private Rooms, Ouse-street, Goolo.
 526—Honour, Star and Garter Hotel, Wolverhampton.
 602—Dartmouth, Dartmouth Hotel, West Bromwich.
 607—United, George Hotel, Colchester.
 780—Royal Alfred, Star and Garter, Kow Bridge, at 7.30 (Inst.)
 815—Blair, Town Hall, Stratford-road, Hulme.
 1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate.
 1087—Beauesert, Assembly Rooms, Corn Exchange, Leighton Buzzard, Beds.
 1290—Rock, Bedford House, Rock Ferry.
 1536—United Military, Masonic Hall, Plumstead.
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R. A. 406—De Sussex, Masonic Hall, Maple-street, Newcastle

SATURDAY, 10th APRIL.

Quarterly General Court, Girls' School, Freemasons' Hall, at 12
 109—London, Ship and Turtle, Leadenhall Street, E.C.
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 136—Earl of Zetland, Nags Head, Mare-street, Hackney, at 7 (Instruction)
 1607—Loyalty, Alexandra Palace, Muswell Hill.
 1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
 1671—Mizpah, Albion Hotel, Aldersgate-street
 Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8
 1415—Campbell, Mitre Hotel, Hampton Court
 1612—West Middlesex, The Institute, Ealing
 1637—Unity, Abercorn Hotel, Great Stanmore
 R.A. 308—Affability, Station House Hotel, Bottoms, Stansfield

INSTALLATION MEETINGS, &c.

PROSPERITY LODGE, No. 65.

THE installation meeting was held on Thursday, 25th ult., at the Guildhall Tavern, Gresham-street, and was numerously attended by brethren and visitors. Bros. C. Daniel W.M., C. E. Ferry S.W., W. Chicken J.W., Goodwin P.M. Treasurer, G. Brown P.M. Secretary, Roberts S.D., Schadler J.D., Rich I.G.; Past Masters L. A. Leins, Arnold, Goodall, Chivers, Cornwall, Goodwin, J. Bellerby. The Lodge was opened and the minutes were confirmed. Bro. R. Dyson, late 65, was unanimously elected a joining member; Mr. F. J. Rogers was initiated into the Order; Bros. Stafford and Walker were raised, and Bro. W. B. Tabor was passed. Among the Visitors were Bros. Haynes 27, A. Drew P.M. 890, S. Barnett 185, D. Moss 1275, J. Stevens P.M. 1426, W. H. Mann P.M. 813, R. A. James late 65, G. S. Graham 1543, H. Payne 228, W. S. Dunkley 1777, R. Bridger 890, R. Johnson 1777, Fowler 1158, F. Goodchild 1743, J. W. Nash 73, A. A. Thompson 1604, Danes P.M. 754, Sorrell 1804, and H. M. Levy P.M. 188. The W.M. can be congratulated on his excellent working. The report of the Audit Committee was read and adopted. It showed the Lodge was in a flourishing state, as was also the Benevolent Fund, the Treasurer holding a good balance in favour of the Lodge and its Charity Fund. The Summer Banquet Committee was appointed. A Board of Installed Masters was opened, and Bro. C. E. Ferry S.W. and Master elect, was presented, and in the presence of sixteen Worshipful Masters and Past Masters, duly installed into the chair by the retiring W.M. Bro. C. Daniel, who performed the ceremony in a very able, perfect, and impressive manner. Bro. Brown P.M. and Secretary gave the concluding addresses, and he, as likewise Bro. Daniel, received a well merited encomium from the brethren and visitors. On the re-admission of the brethren, the customary salutations were given, and the newly invested Master, in appropriate terms, appointed and invested his Officers as follow:—Bros. C. Daniel I.P.M., Chicken S.W., Roberts J.W., Goodwin P.M. Treasurer, G. Brown P.M. Secretary, Schadler S.D., Rich J.D., Wall I.G., L. A. Leins P.M. D.C., Pierce A.D.C., Akerman W.S., Speight P.M. Tyler. The widow of a late member of the Lodge was relieved with the sum of five guineas, and a petition from her to the Board of Benevolence was recommended and strongly supported by the brethren. The resignation of a member was accepted. Lodge was then closed until the fourth Thursday in June. The brethren, seventy in number, sat down to a very excellent banquet, provided by Bros. Ritter and Clifford, that gave unqualified satisfaction. The *menu* card, designed by the W.M., deserves special praise. The W.M. genially presided, and proposed the usual Loyal and Masonic toasts. The National Anthem was sung, also "God bless the Prince of Wales," by Bros. Stafford and Graham, and Bro. Dunkley sang "Tom Bowling." Bro. C. Daniel I.P.M. then rose; he had with much pleasure to take the gavel, to propose health and happiness to the W.M. From the hour Bro. Ferry had joined them he had risen in their regard; the more they saw of him the more they liked him. Although he had been but a short time in the chair, all might see how ably he presided. Indeed, he was one they would all be proud of, and he (Bro. Daniel) hoped the brethren would drink the toast, and wish him health and prosperity during his year of office. The W.M., in reply, thanked Bro. Daniel for his kind expressions, and the brethren for the enthusiastic reception they had accorded him. He was surrounded by many old and esteemed friends, who had rallied round him, and ably supported him. He thanked the brethren heartily and cordially for the manner in which the toast had been received. The W.M. next proposed the health of the initiate, which toast having been responded to, the W.M. proposed that of the

Visitors; remarking how pleased the Lodge was to see them present. Bro. Goodchild sang a very humorous song. Bros. Jas. Stevens P.M. 1246 and W. H. Main P.M. 813 responded to the toast, each paid deserved compliments to Bro. Daniel, the Installing Master, and to Bro. Brown for his excellent rendering of the addresses; to the W.M. also their thanks were due for his genial and able presidency. The next toast was the health of the I.P.M. Bro. Daniels. The brethren had, by their unanimous vote, in consideration of the able manner in which he had conducted the duties of the Lodge, voted him a jewel, which he worthily deserved, he (the W.M.) had now the pleasure of placing it on his breast, and with the gift the voice of the Lodge went; no Master better deserved it. He (the W.M.) also had a further pleasing duty to perform, that was to present Bro. Daniel with an elegant and valuable gold keyless watch, with appropriate inscription, this he hoped Bro. Daniel would live for many years to wear, and be among them in health and prosperity. Bro. Johnston sang "Sally in our Alley." Bro. Daniel, who on rising was enthusiastically cheered, said he was overpowered by his feelings; he could hardly find words to express his thanks for their kindness. By the wish of the brethren he had accepted the chair for the second time; he had been strongly supported by the Lodge, and he was pleased to say in leaving it, after two years, he left it in a flourishing condition, and surrounded by a spirit of peace and harmony. The substantial tokens of their goodness would never be forgotten, and he trusted the watch might become an heirloom. His services would ever be at their command. The W.M. then proposed the toast of the Past Masters; Bros. Arnold Bellerby and Lewis, who were present, were all good men and true; thorough working Masons, who had done the Lodge eminent service; Those Past Masters who were absent likewise deserved praise; he hoped to see them among them for many years. Bros. Arnold, Bellerby and Lewis responded, and then the W.M. proposed the toast of the Installing Master; he would couple with it the three Masonic Institutions, as Bro. Daniel was over enthusiastic in the interests of the Charities. Bro. Daniel replied; he was always pleased to serve as Steward; he had already done his share for the Charities, but he would again and again represent them while he had the support of the brethren; he thanked the W.M. for the way he had spoken of him as Installing Master, but he felt he was only doing his duty; he hoped to their satisfaction. The W.M. then proposed the toast of Wardens and Officers, including the Treasurer, Bro. Goodwin, and the Secretary, Bro. Brown, who each responded. The Tyler's toast now brought a very agreeable evening to a close.

The Prosperity Lodge of Instruction meets every Tuesday evening at 7 p.m., at Bro. T. Maidwell's, Hercules Tavern, Leadenhall-street.

IVY LODGE, No. 1441.

THE members of this Lodge met in considerable numbers at the Surrey Masonic Hall, on Tuesday, the 23rd ult., for the Installation of Bro. William Ashwell P.M., the W.M. elect. Lodge was opened at 4.30 by the W.M. Bro. Thomas Frederick Knight-Smith, and there were present during the Lodge working Bros. Ashwell S.W., R. Foster J.W., G. Skegg S.D., J. Burgess J.D., A. Vernon I.G., Past Masters G. Mattock, Josiah I. Cantle, C. F. Poupard, L. Cornellissen, and C. S. Jolly Sec., Bros. A. Goodman D.C., D. H. Ashford, J. Vernon, E. W. Catling, W. G. Reynolds, J. W. St. John Hunt, J. Williams, J. A. Taylor, J. Raymond, W. Jacques, W. F. Gummel, B. Cooper, P. Dyke, C. Holste, T. Morley, G. L. Luker, F. Paling, F. Gill, A. T. Trehearne, W. N. Shaw, Trant Smith, and others. The business before the Lodge after confirmation of minutes consisted only of passing Bro. Paling to the degree of F.C., and therefore at an early hour Bro. Ashwell was duly presented to the outgoing Master Bro. Knight-Smith who in a very excellent manner carried through the duty of installing his successor. After customary greetings and appointment and investment of Officers in rotation, Bro. Ashwell closed his Lodge and accompanied the brethren to the Holborn Restaurant, where in the Crown Room banquet was served. A large number of members and their guests, unable to attend the Lodge, were here assembled, and increased the party to a considerable extent. Ample provision had however been made for them, and a comfortable and most agreeable evening resulted from the perfect arrangements of the Officers and Stewards of the Lodge. The usual Loyal and Masonic toasts having been duly honoured the I.P.M. Bro. Knight-Smith proposed the health of the newly Installed Master, Bro. W. Ashwell, in a very fluent and attractive speech, which was attentively listened to; and the toast was drunk with much enthusiasm. In reply the W.M. thanked the members of his Lodge for the honour conferred on him, and declared that he would do all in his power to help the prosperity of the Lodge, to study its best interest, and to leave the chair at the expiration of his year of office with work performed of which neither they nor himself should be ashamed. The W.M. then by special request called upon Bro. James Stevens (a Visitor) to recite "Masons' Vows." We have had the great pleasure on previous occasions to hear Bro. Stevens' excellent recital, but on this he excelled himself, and the wrapt attention of his audience, and their unanimous expressions of approval testified to their appreciation of the sentiments of that admirable Masonic poem, and his ability in rendering it. With the toast of the Past Masters, all of whom but one were present, the W.M. coupled the name of his predecessor and Installing Master, especially acknowledging his valuable services during the past year, and recognising the fidelity with which he had followed the example of those who had preceded him, and to whom the present successful position of the Lodge is due. In presenting to Bro. Knight-Smith a similar P.M.'s jewel to that worn by his colleagues he congratulated him and them upon the excellent results of their respective efforts on behalf of the Lodge, and expressed the hope that their services might be long continued. Suitable responses were made by Bro. Smith and other P.M.'s. The toast of the Visitors, fourteen in number, was cordially received, and acknowledged by Bro. James Stevens P.M. 1426, T. P. Collings W.M. 22, E. Farwig P.M. 180, A. Lemarque W.M. 917, and W. Alexander of the Grand Lodge

of Ireland, on behalf of themselves and remainder present, viz.:—Bros. Jonas Duckett P.M. 507, H. D. Martin J.W. 1309, J. Oswald P.M. 1328, J. Evans 753, J. Quamer W.M. 569, F. Rose 179, W. A. Maloney P.M. 25, W. J. Large W.M. 1321, and Reader Brock 765. The services of Bro. Past Master Jolly, the Hon. Sec., the Treasurer and the Officers of the Lodge generally, were remembered, and the proceedings terminated with the Tyler's toast. A more thoroughly enjoyable meeting from beginning to end we have but seldom experienced; and we cannot close this report without a meed of praise to the musical brethren, all members of the Lodge, who contributed so largely to the success of this social gathering. Under the direction of the I.P.M. Bro. Knight-Smith, some charming solos, duets and glees were rendered in most perfect style, Bros. Evans, Martin, Reynolds, and Large especially distinguishing themselves. Bros. Knight-Smith and Cattle sang the duet "Excelsior," and in several glees, with such musical taste and effect as could scarcely be surpassed, and it would be no exaggeration to say that many so-called "Grand Concerts" have lacked that amount of talent and execution which on this occasion were accessory only to an ordinary Masonic meeting. We shall hope to attend another Installation Meeting of the Ivy Lodge, No. 1441.

ROWLEY ROYAL ARCH CHAPTER, No. 1051, LANCASTER.

ON Monday, 16th ult., Colonel the Right Hon. F. A. Stanley, M.P., Secretary of State for War, was installed as M.E.Z. of this Chapter, by Comp. Dr. Moore P.G.S.B. England, P. Prov. G.H., &c.

Lodge of Prudent Brethren, No. 145.—The above Lodge held its regular meeting on Tuesday, 23rd March, at the Freemasons' Hall, Great Queen Street. Present:—Bro. W. R. Lister W.M., Dr. W. Wilkinson S.W., C. A. Woods J.W., E. H. Thiellay P.P.G.S.B. Middlesex Secretary, T. Bull P.M. Treasurer, A. D. Kerrell J.D., J. Reid D.C., J. Curtis I.G., Reinhardt Tyler, J. H. Leggott I.P.M. The Lodge was opened and the minutes were confirmed. A ballot was taken for the admission of Mr. Philibert Desplaces, which was unanimously in that gentleman's favour, and he was duly initiated into the Order by the W.M., who conducted the ceremony in a very able and perfect manner. The W.M. then presented Bro. J. H. Leggott I.P.M., in the name of the Lodge, with a very elegant silver Past Master's square, in lieu of the charity Jewel usually presented by the Lodge, Bro. Leggott having previously provided himself with one. The amount handed in by our esteemed brother in support of his various Stewardships to the three Charities is over £900. Bro. Leggott appropriately responded for the kindness of the brethren. Lodge was then closed, and the brethren separated; there was no banquet. Bros. G. Mickey P.M. 449, and T. Fraik were present as visitors.

Dalhousie Lodge of Instruction, No. 860.—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, 30th March. Bros. J. Lorkin W.M., Smyth S.W., Forss J.W., Polak S.D., Clark J.D., Baker I.G., P.M. Wallington Preceptor; also Bros. Dallas, C. Lorkin, Allen, Hopkins, Marsh, and others. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. Brother Hopkins was interrogated, entrusted, and raised to the sublime degree of Master Mason; the W.M. gave the Traditional History. Lodge was closed in the third, and resumed to the first degree, Bro. Allen answered the questions and was passed to the degree of Fellow Craft. The Lodge was closed in the second degree, Bro. Smyth was elected W.M. for the ensuing week. Owing to Bro. P.M. Wallington having a very bad cold, the ceremony of installation which should have been rehearsed was postponed till Tuesday, 6th April. All Masonic business being ended, the Lodge was closed in due form and adjourned.

Lodge of Montefiore, No. 1017.—The regular meeting was held on Wednesday, 24th inst., at the Regent Masonic Hall, Air-street, Regent-street. Bros. L. J. Salomon W.M., E. Ellis S.W., M. Levy J.W., L. Jacobs Treas., E. P. Albert P.G.P. Sec., J. Syers S.D., L. A. Lazarns as I.G., H. Leverton D.C., Goldberger W.S., S. Samuel Steward; P.M.'s S. V. Abrahams, De Solla, W. H. Gulliford, Grunbaum, S. Pollitzer, A. Blumenthal. After preliminaries had been duly observed, Bro. W. H. B. Gulliford answered the necessary questions satisfactorily, and was raised to the third degree. A ballot was taken for Mr. N. P. Valentine, who was duly initiated into the Order. Both ceremonies were perfectly and impressively rendered by the W.M. Among the Visitors were Bros. G. H. Jaffa W.M. 1579, S. Rosenthal, Henri De Solla No. 11 P.S.G.W. Middlesex, and H. M. Levy P.M. 188. The resignation of three brethren was accepted with regret, and a candidate was proposed for initiation at the next meeting. Lodge was then closed and the brethren sat down to an excellent banquet and dessert, provided by Bro. Nicols. In proposing the toast of the Deputy G.M. the W.M. alluded to the honour the Lodge had received by one of their members being selected as a Grand Officer and invested by H.R.H. the M.W. the Grand Master. All respect Bro. E. P. Albert, and hope he will be among them for many years. Bro. E. P. Albert P.G.P. eloquently responded. Bro. W. H. Gulliford I.P.M. proposed the toast of the W.M. He did not propose the toast simply as their W.M. That evening his (Bro. Gulliford's) son had been passed to the third degree by the W.M., and from the expressions of approval made by the brethren the work had been well done. He had wished to perform the ceremony himself, but he regretted he was unable to be present. Bro. Salomon was one who would cement the bonds of amity and friendship in the

Lodge. No better Mason could occupy the chair. After a song by Bro. H. De Solla—"Phyllis is my only joy"—the W.M. felt pleased to hear the encomiums passed by Bro. Gulliford; he hoped at close of his year of office to merit their approbation. He was pleased that the Lodge continued in the bonds of amity and brotherly love. Before sitting down he would propose the health of those who had recently joined our ranks. Bro. Valentine is one whom they all knew, and from his antecedents would ever respect. The other new member was a son of Bro. Gulliford I.P.M., whose year of office had been eminently satisfactory. After Bro. Chandler had favoured with the "Village Blacksmith," Bro. Valentine responded, and was followed by Bro. Gulliford. The W.M. then proposed the toast of the Visitors, and Bros. Rosenthal, Jaffa, De Solla and H. M. Levy responded. The toast of the P.M.'s was next given. Those brethren had striven to work for the welfare of the Lodge; they one and all had done good and true service. As this was Bro. Pollitzer's natal day, all wished him long life and happiness. The W.M. would call on Bros. Pollitzer and Gulliford to respond. After the brethren named had acknowledged the compliment, the W.M. proposed the Officers, coupling with the toast the names of Bros. E. P. Albert Sec. and L. Jacobs Treas. After Bro. De Solla had again favoured the company, the brethren named replied, and then the Tyler gave his toast, and the brethren separated.

Southern Star Lodge, No. 1158.—A meeting was held on Tuesday, 23rd ult., at the Bridge House Hotel, London Bridge. Present:—Bros. R. S. Smith W.M., R. Harris S.W., A. Stewart J.W., A. Wright P.M., T. H. Pulsford P.M. Sec., R. Fortune S.D., Holloway J.D., Austin D.C., Block Steward, Wilks I.G. Past Masters Bros. C. Wise, T. Potter, &c. The Lodge was formally opened and advanced to the third degree, when Bro. Millard was raised. The Lodge was resumed, and Mr. George Hepburn Greenham, having been accepted unanimously on the ballot, was duly initiated into the Order. The election of W.M. for ensuing year resulted in favour of Bro. Harris, who received the unanimous support of the brethren. Bro. A. Wright was re-elected Treasurer, as was also Bro. Stead the Tyler. Three auditors were then elected, the votes being in favour of Bros. Webb, Rossiter and Davis. It was regularly proposed and carried that a Past Master's jewel, of the usual description, be presented from the Funds of the Lodge to Bro. R. S. Smith for his services to the Lodge during his term of office.

Friars Lodge of Instruction, No. 1349.—At Bro. Pavitt's, the Liverpool Arms, Canning-town, on Tuesday, 30th March. Bros. Shepherd W.M. 1349 W.M., Johnson S.W., Smith J.W., Fyfe S.D., Roddam J.D., Cope I.G., Worsley Secretary; also Bros. Nash, Pavitt, Sadler, White, Roberts, &c. The Lodge opened in due form and the minutes read. The ceremony of installation was eloquently rehearsed by the W.M., who installed Bro. Roberts in the chair of K.S. After which Bro. Roberts worked the initiation ceremony, Bro. Fyfe being candidate. Bro. Johnson was unanimously elected W.M. for the ensuing week and appointed his Officers in rotation. A unanimous vote of thanks was ordered to be recorded on the minutes of this Lodge of Instruction to Bro. Roberts for the very excellent manner in which he had worked the ceremony, for the first time in this Lodge. Lodge closed in due form until Tuesday, 6th April, when Auditors will be appointed.

Royal Military Lodge of Instruction, No. 1449.—A meeting was held on Monday, 22nd ult., at the Masonic Hall, Canterbury. Present:—Bros. T. Blamiers W.M., H. Miskin S.W. and Treasurer, J. P. Howarth J.W., W. Carter Secretary I.G., J. Cranfield S.D., H. Walton J.D., E. Ewell Tyler. The Lodge was opened in the first degree. The questions leading from the first to the second were put by the W.M. to Bro. Walton (an initiate). The charge was given by Bro. Blamiers, and the working tools explained by Bro. Howarth.

West Middlesex Lodge of Instruction.—Held at the Feathers' Hotel, Ealing, on 18th March. Bros. J. J. Gunner W.M., C. Bellerby S.W., W. Seward J.W., E. C. Porter S.D., G. Coop J.D., A. Jones I.G., H. E. Tucker Treasurer and Preceptor, T. Kingston P.M., C. Andrews P.M., J. W. Wells Secretary; also Bros. H. Kasner, Tink Brown, G. S. Wright, J. Green, C. Meadows, J. J. Clarke, M. W. Wyville, H. Youens, A. J. Burr, T. Allen, J. Owen, R. Fernes, Gasson, J. W. Fisher, F. Botley, J. W. Woolmer, F. C. Woolmer, H. Stephens, and Mitchell. The Lodge was opened in due form, and the minutes of previous meeting were read, confirmed and signed. The W.M. rehearsed the ceremony of initiation, Bro. Mitchell candidate. Lodge was called off for refreshment. On resuming business, on the motion of Bro. Tucker, seconded by Bro. Burr, the Lodge adjourned over the Easter holidays, until 1st April. It was unanimously agreed that the annual banquet of the Lodge should take place on Thursday, 22nd of April. Bros. G. Coop, W. Seward and J. R. Fernes were appointed Stewards. The discussion of the Bye-Laws of the Benevolent Association (adjourned from last meeting) was resumed; Bro. G. Coop proposed, and Bro. H. Youens seconded, the following resolution:—"That the Benevolent Association meet on Thursday, after the Lodge of Instruction is closed." The resolution was carried. The Bye-Laws were then read *seriatim* by Bro. Burr, and sundry alterations having been made, it was unanimously agreed that the Bye-Laws of the Association be agreed to. Bro. Seward was elected W.M. for the next meeting, and the Lodge was closed in due form. Meeting was adjourned to Thursday, 1st April.

West Smithfield Lodge of Instruction, 1623.—We are pleased to notice that the members of this young and flourishing

Lodge have it in contemplation to present their Preceptor Bro. W. Pennefather, S.W. of the mother Lodge, with a Testimonial in recognition of his valuable services to the Lodge. We can testify to the zealous and painstaking efforts of Bro. Pennefather, which have resulted in sending capital Officers to the mother Lodge, and feel sure the brethren will support the movement handsomely. Bro. T. Butt (the host) is Chairman, Bro. G. Stephens Vice Chairman, Bro. H. J. Lardner Treasurer, and E. Mallett Hon. Sec. of the Committee, by whom subscriptions will be gladly received.

St. George's Lodge, No. 1723.—A meeting was held on Wednesday, the 25th ult., at the Commercial Hotel, Bolton. Present—Bros. Nathaniel Nicholson W.M., William Blain as S.W., James Heywood J.W., J. Martin Rutter P.M. Sec., William Court S.D., Robert Latham J.D., J. W. Taylor P. Prov. G. Org. D.C., Cosgrave and Harwood Stewards, John Barrett I.G., J. W. Roiley Tyler; Past Masters Bros. G. P. Brockbank P. Prov. S.G.D., Thomas Morris; Bros. Tong, Naylor, Bardsley, and Priestley. The Lodge being duly opened, the ballot was taken and proved in favour of Mr. Thomas Arden, of Bolton, who was initiated by the W.M. The working tools were explained by the J.W., and the charge given by Bro. Brockbank. Bro. James Heywood the J.W. was elected W.M. for the ensuing year, and Bros. Brockbank, Nicholson and Heywood appointed Auditors. The Festival of St. George and Installation will take place on the fourth Wednesday in April.

SOUTH AFRICA.

Charles Warren Lodge, No. 1832.—A meeting was held on Wednesday, 12th February, at Du Toits Pan, Diamond Fields. Present:—Bros. R. M. Connolly W.M., D. S. Doveton S.W., R. M. Scholtz J.W., J. C. Wylie Treas., T. J. Roop Sec., J. E. Dyer S.D., C. A. Blackbeard J.D., R. H. Blackbeard Steward, D. S. Gowie I.G., Members:—Bros. Edward Rowles, T. Tyson, D. Harris, Dr. H. A. Wolff, Rev. M. Mendelsohn, C. Arburrow; Visitors:—Bros. Charles Dyer Cosmopolitan 1409, H. J. Raphael Loyal Greymouth 1233, and E. Harris Sir Hugh Myddelton 1602. Lodge was opened, and the minutes of previous meeting were read and confirmed. A ballot took place for Messrs. H. W. Harris, C. H. Gowie, and G. Reisle, who were duly declared elected as candidates for initiation. These gentlemen were then introduced and initiated by the W.M. in his usual excellent manner. The Charles Warren is but a new Lodge; however, the interest taken in it by its members is a guarantee for its future success.

Peace and Harmony Lodge.—A meeting was held on Wednesday, 18th February, at Du Toits Pan. Present:—Bros. Henry Hartog W.M., D. van Ulsen S.W., J. van Zyp Sombeek J.W., T. van Zyp Sombeek Treas., B. Klisser Hon. Sec., C. Roberts D.M., T. J. Steyn I.G., S. W. Green Tyler; Past Masters:—Bros. B. Susman, D. McKay, N. M. de Kock, P. J. Richter and C. Sonnenberg; Visitor:—Bro. E. Harris Sir Hugh Myddelton; Members:—Bros. A. Yockmonitz, E. Isaacs, M. Rossettenstein, D. Andreas, D. V. de Vos, D. Avis, W. Kimper, E. Garisch, B. Hartog, H. W. Hall, D. Dodds, H. Veevers and H. C. Geyer. Lodge opened in the first degree, and correspondence and other matters of a routine character having been disposed of, Lodge was passed to second and raised to third degree,

when Bro. D. Andreas was duly advanced to the sublime degree of M.M. The ceremony was performed in the W.M.'s most impressive manner. The Past Masters present having congratulated the W.M. upon his effective working, the Lodge then closed to first degree, and the W.M. thanked the visiting brethren for their attendance, and Bro. Harris for his services on the Harmonium. Upon invitation of the W.M. the brethren adjourned to the Du Toits Pan Club, where the brethren were entertained in the W.M.'s usual manner. Amongst the different toasts that were proposed, Bro. P.M. N. M. de Kock particularly dwelt upon the flourishing financial state of the Lodge, and expressed his most earnest wish for a continuation of prosperity to the Lodge Peace and Harmony. He likewise congratulated the W.M. upon the efficient staff of Officers he had the good fortune to select, and on being so ably assisted by them in everything appertaining to the Lodge. Bro. P.M. Sonnenberg also rose, he quite concurred in the remarks made by his esteemed friend and Bro. P.M. de Kock, and expressed a fervent hope for the future prosperity of the Lodge "Peace and Harmony." Several other Brothers having spoken, the proceedings terminated, and the brethren departed in Peace and Harmony.

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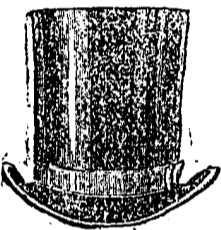
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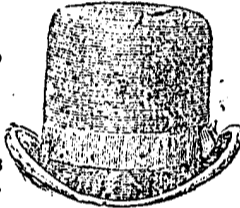
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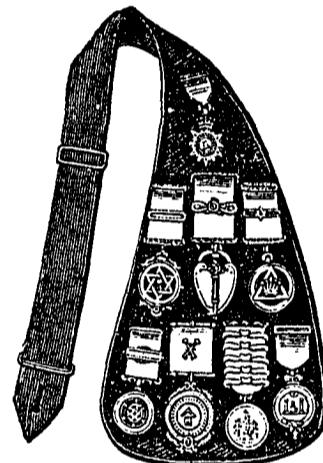
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