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FACTOTUMS AND TEETOTUMS.

IN the holiday season it is allowable even for the Editor of a Masonic Journal to relax somewhat from the sterner duties of his office, and if not exactly to make light of those duties, at all events he is justified in reducing them to within as light a compass as possible. Those subjects which engross his attention during the business portion of the year need not be considered—indeed, it would be extremely undesirable to refer to them seriously, when the Craft generally is inclining its attention to Prov. Grand Lodge Meetings, Summer Excursions and Banquets, and the lesser yet not less genial duties of a Freemason. It is permissible, therefore, and unquestionably more convenient at this season, to make note, in a kindly spirit of course, of the more eccentric among individual Masons. Hence the title of this article “Factotums and Teetotums.”

A Factotum, as our readers are aware, is a man who can successfully give his attention to most—we hardly dare venture to translate it literally and say all—things. For instance, a man in some business office, who is equal to any and every demand on his resources; who can give safe and sound service on important questions with as great facility as he can keep the office books; who is as orderly in the arrangement of his papers as he is skilful in the dressing of a juicy steak; who is a peripatetic cyclopædia in respect of all information; who can translate Bradshaw into plain English, and knows every clause of the Cab and Hackney Carriage Act; who in his lightest moments will describe, with unusual geniality, the innumerable entertainments which are given in the Metropolis; who, as was said of the late Earl Russell, could, at a moment's notice, take command of the Channel with as great ability as he would deliver a speech or write an essay on the subject of Parliamentary or Municipal Reform—such a one is a perfect genius of a Factotum, and not to be encountered often. But there are inferior Factotums,—men who can do a multitude of little things fairly well, whom we meet with in all circles of society, in all descriptions of business, and, unquestionably, in the ranks of Freemasonry. There is, for instance, the active little brother—Factotums are generally compact and of modest dimensions—who, if called upon suddenly, will play the Tyler, and stand sternly erect at the portals of the Lodge, with a mien and bearing that tell you unmistakably, you have a very Cerberus to pass by before you can gain admission into the sacred precincts of the Masonic temple. The same Brother will preside off-hand as W. Master, and fulfil any office from that of S.W. down to Wine Steward, with less hesitation than when he sits down with an appetite that is not easily to be satisfied to his midday or evening repast. He is to be met with in Lodges of Instruction, where he has come to be looked up to as an authority on Ritual. He will rush you through the Fifteen Sections with lightning speed, so that when he has completed the task, you are just beginning to realise the fact of your being one of an admiring but puzzled audience. He will show you how Preston, Stephen Jones, Peter Gilkes, and the other great lights of Freemasonry, might have made themselves far more famous as lecturers. He will take you through the whole curriculum of Masonic study, from the Egyptian Mysteries to the Architects of the Middle Ages, and Speculative Masonry of modern times. He is posted in all that relates to our Institutions, and makes a capital M.C. at a Summer banquet, when he is prepared to cut a cucumber with even the Grand Master himself, if he honoured the banquet with his Most Wor-

shipful presence. He will write you an article on the antiquity of our Fraternity, or, in a letter to some Masonic journal, describe, with unerring sagacity and a vehemence which nothing can stem, his notion of the newest grievance which afflicts the brethren. This is the Masonic Factotum who is ready at any moment to take upon himself the fulfilment of the most Herculean task, and who, to his credit be it said, does fairly well in all that he sets his hand to. He is an active little body and no fool, and the result is, he enjoys a high degree of popularity, and is well received wherever he goes, and in whatever capacity he figures. But there is another class of Factotum—“The Jack of all Trades and Master of none”—who is not to be placed in the same category. He is a brother who does not hesitate to offer his opinion on even the nicest points of grammar, of Ritual, of ceremonial. He is, in his own opinion, as capable a Chairman or Director of Ceremonies as any one of his contemporaries. He will order a banquet with the air of a *gourmet*, and partakes of it with the greasy unctuousness of a *gourmand*. He is nothing of a scholar, but will entertain you with words,—the *sesquipedalia verba* of Horace are his favourites—the meaning of which is entirely beyond his powers of understanding. In his interference at inopportune times, when the direction is in somebody else's hands, and he thinks it should be in his, he is irrepressible. Knowing no law but his own will, and respecting no authority but that of his own overbearing temper, as may be imagined, he is the reverse of facile in his disposition. There is a presumption in his manner, as there is a grating harshness in his voice and a lack of delicacy about his language. His energy is great, yet it is not the energy of the quiet and earnest worker, but of the boisterous man, who is always overstepping the limits of reason. He has, it is true, some good points about him. He is smart and can accomplish a vast amount of work without straining his powers too much; but he lacks the discretion to keep those good points prominently before the world, so that in time they become partially, if not wholly, obscured by his more objectionable characteristics. He must take the lead, when he should, if he studied himself and others, leave the initiative to some better qualified person. He cannot see that for every task to be carried out symmetrically, by a body of men, not only must harmony prevail among them, but every one must be in his proper place, and occupy himself with that particular function which he is best qualified to undertake. But we are forgetting ourselves. He is a Factotum, and in his own estimation is equally qualified to discharge any one of the offices there are to be distributed.

Let us now give a brief attention to the Teetotums of Freemasonry. As our readers know, a Teetotum is a toy which is spun by children or others on the ground, or on a table. It is a many-sided figure, and on each face is inscribed a letter of the alphabet or a numeral. In a contest among players—supposing it to be used for other than spinning purposes—whoever names the letter or number on the uppermost face of the Teetotum, when it has ceased revolving, is declared the winner. Thus a Teetotum is an implement, which, being an inanimate body, has no volition of its own, but is manipulated by the player who, according to his skill or want of skill, makes it or does not make it revolve so as to secure the success of his particular letter or number. Are there not many Teetotums in the ranks of Freemasonry, brethren who, having no volition of their own, are twirled round and round as often

as it suits the convenience of those who play with them? There is the vacillating brother, who will be of half-a-dozen minds in the course of one afternoon. There is the weak-kneed brother, who is ready to modify his views at the instance of some one who is more urgent or more imperious. There is the pliable brother, who will always be found to present the requisite face uppermost when he is manipulated with the necessary skill and force. There are the brethren who think it makes no difference whether they vote that white is white, or white is black; who are ranged on this or that side in a discussion, not because they have any predilection for these or those views, but because one more imperious and self-important than themselves has pressed them to adopt this or that, in preference to that or this side; who, without a moment's thought, cast aside all sense of their own dignity, and accept the ruling or interpretation they are bidden to accept. This is certainly not the kind of brother for whom one can feel any kind or degree of respect, and as between the Teetotum thus pictured, and our second type of the Factotum who considers or constitutes himself every body, we are hardly prepared to say which of the two is the most objectionable. It is better, perhaps, to be as it were inanimate, with no volition of one's own; but then there is the alternative—a little energy, though misdirected invariably, is better than no energy at all. We will defer a settlement of the moot point till the weather is cooler.

BRO. WOODBURY'S ANTIQUITY OF LAYING CORNER STONES, REVIEWED.*

BY BRO. JACOB NORTON.

JUDGE CHARLES L. WOODBURY is a scholar of a very high order, and he is without exception the best informed man among my Masonic acquaintances; his conversation is always either entertaining or instructive. I am indebted to him for many valuable hints, and likewise for the loan of curious books, and I should be very sorry to lose the friendship of so distinguished a brother. But, nevertheless, I must proceed to point out his errors, let the consequences be what they may. Bro. Woodbury is a lawyer, but his reasoning about the antiquity of speculative Masonry resembles the mode of reasoning of the old fashioned Bible commentators, more than that of lawyers. His sophisms are not only apt to mislead others, but they also mislead himself. And, strange to say, while his theological orthodoxy ranges just above zero, his Masonic orthodoxy is up to white heat; hence he opposed the removal of patron saints from the ritual, because he believed the St. Johns to have been brother Masons. I have combated his notions before, and must do so again, especially as Bro. *Archaicus*, who was loaded up to the muzzle with "Masonic antiquity," discharged himself so *terrifically* in this Journal of 26th June. Bro. *Archaicus* is determined to "pile up the agony" and to out-woodbury Bro. Woodbury himself.

It cannot be denied that our Masonry differs entirely from the Masonry of the 15th century, but Bro. Woodbury was very obscure as to which of these kinds of Masonry descended from the Egyptians. Thus our Masonic Craft is composed of all classes, from His Royal Highness the Prince of Wales to humble mechanics. Its main object is (or professes to be) to unite the good and true of all religions, nationalities, and races. This kind of Masonry bears no resemblance to any kind of Masonry preceding 1717.

But, "Ah!" exclaim Masonic antiquity-sticklers, "our Society was derived from an Association of Builders, called Freemasons, of the Middle Ages; from them we inherit secrets and mysteries. The builders that lived in Egypt 6000 years ago must also have had mysteries. The Christian Masons in the Middle Ages opened their Lodges with prayer, and believed in the Holy Church. The Egyptian Masons were also pious after a fashion; hence their speculative Masonry, somewhat modified, descended to the Masons of the fifteenth century, from whom we receive our mysteries," &c.

And having thus proved that we ride a *bonâ fide* Egyptian Masonic goat, Bro. Woodbury proposed at the next Masonic banquet a new toast, viz., "To the memory of Bro. Mantu-Hotep and other ancient Egyptian Grand Masters," and the brethren doubtless looked very sad and melancholy while performing that new Masonic farce.

Bro. Woodbury showed that the ancient Egyptian Architects were governors of provinces, princes, and even kings. Now, as the then stone-cutters and operatives were slaves, the Masonic fraternity, if there was such a fraternity, must have been composed *exclusively* of kings, princes, governors, sculptors, designers, mathematicians, &c. But the Masonic fraternity of the Middle Ages was composed *exclusively* of operatives, of whom scarcely one out of a hundred knew a letter of the *alphabet*. Priests, as Chaplains, were imposed upon mediæval fraternities by law; but, judging from our Masonic MSS., written by those Chaplains, it is evident they were ignorant of chronology, history, and even of the Bible. It is absurd, therefore, to claim affinity between the Egyptian and Mediæval Masons.

Again, the main object of the *supposed* Egyptian fraternity was for studying the sciences of architecture, &c.; but the whole aim and object of the mediæval associations was merely *bread and butter*.

* Bro. Woodbury's address on Corner Stones appeared in the FREEMASON'S CHRONICLE June 12th and 19th.

The then Masonic organisation was a *Trade Union* organisation, and *wages* was its chief object. This may be seen in their own laws, in the Parliamentary Statutes (which I shall give hereafter), and in the records of the Edinburgh Lodge, as given in Bro. Lyon's History of that Lodge. True, the Chaplain prayed in the Lodge, and the brethren had to believe in the Holy Church. The same thing may now be done in Trade Union Lodges. But surely, no one claims that the present Trade Union mysteries descended from the Masons of the Middle Ages. So, looking upon the question from every point, it seems to me simply absurd to assume any connection between the Egyptian and Mediæval Masons.

Referring to the Masons of the fourteenth and fifteenth centuries, Bro. W. says:—

"It is generally conceded that men of brains, priests, nobles and kings were attracted to, and admitted within, their Lodges. In no other way than by the aid of such protection and fellowship can you account for the long and successful fight they maintained in England against the statutes prohibiting their annual assemblies and general chapters, their oaths and agreements of initiation. It was only when further violation was made felony, and modifications had enabled masters to avoid the statutes of wages by contracting in gross, or by piece, that local laws appear to have controlled these strong organisations; and tradition makes it probable that this control was rather in enforcing greater secrecy than in actual suppression."

This assumption of Bro. Woodbury, that nobles and kings in the fourteenth and fifteenth centuries *hobnobbed* with Masons in Masonic Lodges, is on a par with his notion about the St. Johns having been brother Freemasons. The fact of the matter was simply this. In 1348 the "black plague" killed off half of the labouring population in England. In 1349, owing to the scarcity of labourers, the price of labour rose; and to keep up the higher wages, a combination of carpenters and masons bound themselves by oaths not to work for less than the amount stipulated by themselves. In 1350, therefore, began a series of Parliamentary enactments about labourers and wages. It was then ordained that wages for labour should not be higher than they were in the 20th year of Edward III.'s reign, and fines and penalties were provided for those who should receive higher wages. In 1362 and 1363 penalties were provided for the giver, as well as the receiver, of higher wages than the law allowed. These laws were tinkered again and again without result. But in 1389 Parliament at last discovered that some injustice was done to the labourer by a fixed price of wages, and so here is the new law:—

"But forasmuch as man cannot put the price of corn and other victuals in certain, it is accorded and assented that Justices of the Peace in every county, in two of their sessions to be holden betwixt Easter and St. Michael, shall make proclamation by their direction according to the dearth of victuals, how much every mason, carpenter, tyler, and other craftsman, workman, and other labourers by the day, as well as in the harvest as in other times of the year, after their degree, shall take by the day with meat and drink, between the two sessions before said, and that every man obey such proclamation from time to time as a thing done by statute."

This law was amended in 1406. Instead of the Justices of the Peace making *proclamations*, artizans and labourers had to appear annually before the Justices of the Peace, and each had to swear to abide by the price of labour fixed by the Justices for said county. The amendment reads thus:—

"Once a year, artizans and labourers shall be sworn to serve and take for their service after the said statute."

But even this law did not answer the purpose it was intended for. It must have been found out that the Masons by hook, or by crook, evaded the law; hence in 1425, it was made felony for Masons to hold their meetings in Lodges or chapters. It is evident, however, that the Masonic laws and regulations at that time conformed with the Parliamentary statutes. Thus, the Halliwell poem gives the following laws:—

"The twelfth point is of great royalty,
There as the assembly holden shall be;
There shall be masons and fellows also,
And other great lords many more;
There shall be the sheriff of the county,
And also the mayor of that city.
Knights and squires there shall be,
And other aldermen as you shall see.
Such ordinances as they make there,
They shall maintain it whole together.

* * * * *
The fifteenth point is full of good lore,
For them that shall be there sworn.
Such ordinance at th' assembly was laid
Of great lords and masters before said,
For every one that be disobedient for certain,
Against the ordinance that there is,
Of these articles that were made there,
Of great lords and masters altogether."*

It is not necessary to quote more. The remainder of that 15th Law refers to the punishment awarded to those who should violate the agreement between the masters and the magistrates. Dr. Oliver thought that the above lines referred to the meetings of Grand Lodges, of which Lords, Squires, Mayors, and Sheriffs were members. I confess that I once thought so too, but an examination of the Statutes dispelled that illusion. I saw at a glance that these meetings of Masons with lords and sheriffs were simply in accordance with the law of 1406. It is evident that the Justices of the Peace of a city or county consulted the masters of each trade as to the wages to be paid to the various classes of workmen for the ensuing

* I copy the above lines as translated in the *Masonic Magazine*, Vol. 2.

year in that jurisdiction, and when the agreement was concluded the artisans and labourers were called into the meeting, and each had to take an oath that he would comply with the wages stipulated by the magistrate.

These statutes, so often tinkered in the fourteenth and fifteenth centuries, and indeed up to the time of Queen Elizabeth, show by their tenor and spirit such a degree of hate and spite against the secret assemblies of Masons as to preclude the possibility of lords and kings having been initiated into Masonic mysteries, &c. I believe, however, that Masonic assemblies were secretly held even after 1425, but this was not owing to any protection Masons received from kings and nobles, but it can more properly be attributed to the peculiar dogged obstinacy of John Ball. God bless him!—for if it had not been for his obstinacy Europe would have had no more liberty to-day than it had in the fourteenth century. Second, to the seeming compliance of the then Masons with the Parliamentary enactments; and, third, in those troubled and unsettled times, it was easier to make laws than it was to enforce them.

Bro. Woodbury has proved that 6000 years ago there were architects in Egypt, but he has not proved that they combined and formed a secret association; he has shown that the Egyptian temples were decorated with symbols, and so are the walls of our Catholic churches. But as regards the Catholic church symbols, they are not secrets confined to Masons exclusively, and *never were* confined to Masons; for the meaning attached to those Catholic symbols was always known to everybody, and who can assert that the Egyptian symbols were confined to Masons only?

Bro. Woodbury's confusion of ideas arose from confounding the antiquity of architecture with that of Freemasonry and its offspring. The plain matter of historic fact may, however, be stated in a few words, thus:—Architecture is indeed very ancient. Freemasonry, or the secret society, composed of building operatives, originated in the middle ages. And "Speculative Masonry," with its Grand Lodges, Grand Masters, forms, ceremonies, degrees, &c., was not born before the 18th century.

The extracts by Bro. Woodbury relating to laying corner-stones by the Egyptians, with religious ceremonies, are really very interesting; but as he does not know what kind of ceremonies they were, his inferred resemblance between the Masonic usages of now and then amounts to nothing. Dr. Anderson provided no ceremony for Masonic laying of corner-stones. The first Masonic laying of a corner-stone took place in Edinburgh, in September 1753, under G.M. George Drummond, who introduced the new fashion of laying on the stone corn, wine, and oil. A full account of that ceremony was printed in the *Gentleman's Magazine* in the same year.

According to Picart, corner-stones of Catholic Churches were always laid by Bishops or high ecclesiastics; but instead of using corn, wine and oil in the ceremony, the Bishop publicly poured salt into water, and after stirring up the mixture, he poured it upon the stone, and blessed the stone, &c. This itself convinces me that the Masonic ceremony of laying corner-stones, like all our other Masonic ceremonies, was invented in the 18th century.

I have no doubt that among the hearers, as well as among those who have read Bro. Woodbury's address, the High Grade *Archaisuses*, congratulated themselves on being at last able "to laugh at those who sneer at the antiquity of Freemasonry." But I have also no doubt that others who have heard Bro. Woodbury deliver his address, as well as those who read it, are precisely of the same opinion that I am, viz., Bro. Woodbury is a very talented man; but, nevertheless, his inferences and reasoning about the antiquity of Freemasonry, with Egyptian Grand Lodges, Grand Masters, &c., are extremely far-fetched and fallacious.

Boston, U.S., 14th July 1880.

ST. PATRICK'S LODGE, No. 295 (I.C.)

A MEETING of this Lodge, attached to the 4th Dragoon Guards, was held on Wednesday evening, at the Masonic Hall, York, when the chair was occupied by Bro. Capt. L. Murphy W.M., who was supported by Bros. J. Hanly I.P.M., Sergt.-Major Harris S.W., Qr.-Master-Sergt. Somerset J.W., Edmunds Secretary, and a number of other officers and brethren. This being expected to be their last meeting in York, as the Regiment is under orders for Aldershot, there was an unusually large assemblage of Visitors, amongst whom were Bros. R. W. Hollon P.M. 236 P.G.S.B., W. H. Gainforth W.M. 236, C. G. Padel W.M. 1611, W. Whalley P.M. 163, T. B. Whythead P.M. 1611, J. S. Rymer, G. Kirby, O. Marshall, J. E. Wilkinson, W. Sampson, Cattell, Tissiman, &c. Bros. J. Todd P.M. and T. S. Camidge, honorary members of the Lodge, were also present. Letters of apology for absence were read from Bros. Major Shaw-Hellier P.M., J. S. Cumberland P.M., and others, who were unable to be present. The business transacted was brief and of a formal character, after which the Lodge was closed, and the Brethren and their visitors retired to refreshment. The usual Loyal and Masonic toasts were given from the chair, after which Bro. Hanly P.M. gave the health of the W.M. Capt. Murphy, which was received with enthusiasm. The toast of the Grand Lodge of England was responded to by Bro. R. W. Hollon. The W.M. then gave successively the toasts of Success to the York Lodge 236, and Success to the Eboracum Lodge 1611, which were responded to by the W.M.'s, Bros. W. H. Gainforth and C. G. Padel. Both brethren expressed the regret which they would feel, both as Masons and Citizens, in the departure of a Regiment which had in every way made itself so popular in York, and the hope that they would flourish, and find comfortable quarters and a fraternal greeting wherever they went. Other toasts followed, and several of the Military Brethren took the opportunity of thanking their brethren of York for the great hospitality they had experienced. The singing of Bros. O. Marshall, Wilkinson, J. Todd and others, greatly contributed to the pleasures of the evening.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

A QUARTERLY Convocation of the Supreme Grand Chapter will be held at Freemasons' Hall, London, W.C., on Wednesday, the 4th day of August next, at seven o'clock in the evening, *punctually*.

Business:—The Minutes of the last Quarterly Convocation to be read for confirmation.

After which the following Report of the Committee of General Purposes will be submitted to the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to report that they have examined the Accounts, from the 21st April to the 21st July 1880, both inclusive, which they find to be as follows:—

Balance G. Chapter	£1,493 14 8	Disbursements during	
" Unappropriated		the Quarter	184 1 6
Account	176 1 1	Balance	1,670 14 1
" Subsequent Re-		" in Unappro-	
ceipts	361 1 11	printed Account	176 2 1
	£2,030 17 8		£2,030 17 8

Which Balances are in the Bank of England, Western Branch.

The Committee have likewise to report they have received the following petitions:—

1st. From Companions William Blow Collins as Z., John Caleb Mitchell as H., David Bennie as J., and six others, for a Chapter to be attached to the St. George-in-the-East Lodge, No. 1526, Jumalpore, to be called the Chapter of Faith, and to meet at Jumalpore, Bengal, in the East Indies.

2nd. From Companions William Alexander Barrett as Z., Charles Gooden as H., Wilhelm Ganz as J., and six others, for a Chapter to be attached to the Orpheus Lodge, No. 1706, London, to be called The Orpheus Chapter, and to meet at the Freemasons' Hall, London.

3rd. From Companions Sir Charles Bright as Z., Edward Brailford Bright as H., Frederick William Ramsey, M.D., as J., and nine others, for a Chapter to be attached to the Quadratic Lodge, No. 1691, Hampton Court, to be called the Quadratic Chapter, and to meet at the Greyhound Hotel, Hampton Court, in the County of Middlesex.

4th. From Companions Walter Solomon Whitaker as Z., Nelson Reed as H., Thomas Stacey Hellier as J., and seven others, for a Chapter to be attached to the Carnarvon Lodge, No. 1572, London, to be called the Carnarvon Chapter, and to meet at the Albion, Aldersgate Street, in the City of London.

5th. From Companions Fitz Herbert Wright as Z., John Joseph Bingham as H., Alfred Schofield as J., and eight others, for a Chapter to be attached to the Okeover Lodge, No. 1324, Ripley, to be called the Okeover Chapter, and to meet at Private Rooms, High Street, Ripley, Derbyshire.

6th. From Companions Nathaniel John Fenner as Z., John Dennis as H., John Kemp Coleman as J., and six others, for a Chapter to be attached to the All Saint's Lodge, No. 1716, Poplar, to be called the All Saint's Chapter, and to meet at the Vestry Hall, Fairfield Road, Bow, in the County of Middlesex.

The foregoing Petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee beg further to report that there now stands to the credit of the Grand Chapter, invested in the £3 per cent. Consols, a sum of £1,700, and in the Bank of England, Western Branch, a balance of £1670 14s 1d; and they recommend, as no immediate claim is likely to be made on the funds of Grand Chapter, beyond the ordinary current expenses, that the following grants be made to each of the Masonic Charities, and the amounts paid to their respective Trustees, viz.:

The Royal Masonic Institution for Girls	£300
The Royal Masonic Institution for Boys	£300
The Royal Masonic Benevolent Institution for Aged Free-	
masons and Widows of Freemasons	£300

The following Notice of Motion has been received for the next Quarterly Convocation—By Comp George Lambert, P.Z. No. 7:—

"That the Grand Chapter do meet at Six o'clock p.m., in lieu of Seven o'clock as at present."

(Signed) JOHN CREATON, Treasurer,
President.

FREEMASONS' HALL, LONDON, W.C.
21st July 1880.

TESTIMONIAL TO BRO. JOHN FAWCETT.

On Monday, 19th inst., a deputation from all the Lodges of Freemasons in the Province of Durham attended a meeting of the Granby Lodge, held in the Freemasons' Hall, Durham, to consider the advisability of presenting some mark of recognition to R.W. Bro. John Fawcett, one of the oldest Freemasons in England, on his retirement from the post of Provincial Grand Master of the Province of Durham, the duties of which he has discharged for many years past. The strongest regret was expressed at Bro. Fawcett's retirement, and eventually it was decided to present a suitable testimonial to that Brother, the character of which will be selected at a subsequent meeting.—*Yorkshire Gazette*.

PROVINCIAL GRAND LODGE OF SURREY.

THE annual meeting of this Provincial Grand Lodge was held on Saturday last, at the Public Hall, Sutton, all the arrangements being under the direction of the Lorne Lodge, No. 1347. General Brownrigg, C.B., Prov. G. Master, presided, and was well supported by the Grand Officers, present and past, of the Province and the members of Lodges, as well as by a fairly numerous body of Visitors, among whom were Bros. S. C. Perkins, Past Grand Master of the Grand Lodge of Pennsylvania, Lieut.-Colonel Shadwell Clerke, Grand Secretary, &c. &c. After the usual preliminaries had been observed, the roll of the Lodges in the Province was called over, and the Report of the Finance and Audit Committee was presented for approval. This, as showing a balance in the hands of P.G. Treasurer, amounting to £133 11s 2d, must be described as of a most satisfactory nature, and was accepted amid general acclamation. It next devolved on P.G. Lodge to elect its Treasurer for the year, and this resulted in the unanimous choice of Bro. George Price to re-occupy that honourable position, which he had filled with so much credit to himself, and so great advantage to the Province, for the last quarter of a century. The following brethren were then appointed to offices for the ensuing year, namely:—

Bros. V.W. the Rev. C. W. Arnold, M.A.,	
P.G. Chaplain, P.M. 1395	Dep. Prov. Grand Master
Samuel G. Kirchoffer 1714	Prov. Grand S. Warden
George K. Paxon 416	J. Warden
Rev. F. Foakes-Jackson, M.A., 1616	Chaplain
Charles Greenwood jun. 410	Registrar
Charles Greenwood 410	Secretary
Francis Buckland 889	S. Deacon
E. D. Frost 1347	J. Deacon
W. J. Sugg 452	S. of Works
H. E. Frances 1556	D. of C.
P. S. J. Officer 1362	A.G.D. of C.
G. C. Barry 1347	Organist
J. S. Lavies 1826	Sword Bearer
H. W. Linton 1638	Pursuivant
and Bros. F. G. Frost 463, Thomas L. Locke 1347, Charles T. Tyler 1395, S. W. Lambert 1556, W. Weller 1564, and Thomas Vincent 1851 Prov. Grand Stewards.	

General Brownrigg having, with his wonted terseness and perspicuity, reviewed the principal events of the past year, Provincial Grand Lodge was closed in due form, and with the customary formalities. We must not forget to mention that the following sums were voted out of the funds of Prov. Grand Lodge, namely:—To the Croydon Hospital, five guineas; to the Royal Masonic Institution for Girls, ten guineas; to Royal Masonic Institution for Boys, ten guineas; and to the Royal Masonic Benevolent Institution, ten guineas.

The brethren then attended Divine Service in the Parish Church, and the manner in which it was conducted was—if we may be permitted to say so—a rare treat such as we have seldom been privileged to enjoy. The musical portion was under the direction of Bro. G. C. Barry, Organist of Beddington, and Grand Organist of the Province for the current year. The hymns and anthem—the latter consisting of certain verses from the 104th Psalm set to music by Bro. Barry himself—were sung most admirably by a full choir of well-trained voices. The portions of Scripture selected for the service of the day were most appropriate to the occasion, and the sermon, by the Rev. F. Foakes-Jackson, Ottershaw, Chertsey, Provincial G. Chaplain, was so strictly in keeping with the circumstances, and so simply eloquent in its language—as well as so impressive by reason of the manner in which it was delivered—that we reproduce it here at length for the benefit of our readers. The text was from St Paul's Epistle to the Ephesians iv. 6,—“One God and Father of all, who is above all, and through all, and in you all,”—and on this our Rev. Brother discoursed as follows:—

Perhaps the grandest feature of Freemasonry is the union of that truly Catholic spirit, in which it includes all mankind, without having regard to race, rank, or religious belief, with the confidence with which it declares an unshaken faith in one God. Although professedly simply a system of morality, it proclaims a morality based on the surest foundations, the existence of a personal God, to whom every man individually is responsible for his actions. This confession is the great bond by which our vast Brotherhood is held together; we admit the natural equality of all men because all are alike under one Providential rule; we acknowledge the great principle of Universal Brotherhood, because we are all created by the hand of the same God, whose offspring we are, who is, as our text declares, the “one God and Father of all, who is above all, and through all, and in you all.” It is on this one God that all unity depends; He is its source, He is also its consummation. The confession of a belief in the one Almighty Father, “in whom we live, and move, and have our being,” is the keystone of our vast Masonic system. There can be no truly united Brotherhood, no association founded on the principles of Fraternity and Truth without an undoubting acknowledgment of, and a sure trust in, the great Father of all, who is, and from whom proceeds, all unity, truth, and love. Let us, to-day, consider the personality of God and the direct intercourse between Him and us His creatures. The prevailing tendency of the age in which we are living is to deny this, and by refusing to acknowledge the truth of any revelation of the Divine Will or its attributes, to fall into a state of religious indifference, and disregard of God. But this view of the Divine nature is practically Atheism, veiled under some more specious name. For a denial of the direct influence of the Providence of God upon the affairs of this world, a refusal to acknowledge the efficacy of prayers made to Him by His creatures, an assertion that Nature is in herself the Divine, and influenced in no way by the Supreme, Will in her appointed course—What are these but denials of those attributes which prove the existence of a God, the Ruler of the Universe? If we examine the broad outlines

of the various schools of thought which deny the revelation of God to man, as unfolded by the Volume of the Sacred Law, we shall, I venture to assert, discover that they approximate, perhaps more closely than their followers imagine, to the declaration of the impious man mentioned by the Psalmist: “The fool hath said in his heart, there is no God.” Let us take the finest conception of an unrevealed God—Pantheism. God is said to pervade all Nature; in everything there is a divine element working. Nature herself is a great goddess; her laws are fixed and determined, and she carries on the government of the universe on the grandest and most comprehensive principles. A beautiful idea! a grand conception! We cannot refuse to admit its partial truth. When we are alone in the country, and survey the mighty works of the Creator, we cannot fail to recognise the divine element of life working in all creation, from man, the lord of all the world, to the tiniest insect and the most insignificant of plants. We must acknowledge, too, that there are wonderful laws by which the universe is governed; the sun, the moon, the stars, the tides, all obey what appears to be the fixed and unchangeable law of destiny. But if we acknowledge God only as far as he is manifested in Nature, or rather if our only conception of Him is as a principle which pervades the whole universe, we surely are embracing a hard and hopeless creed. We are to imagine ourselves to be subjected to natural laws, which we can never influence, and from whose rule we can never escape. If sickness assails us, or those dear to us, there is no helper to whom we can go; the law of destiny must be fulfilled, Nature must take her course; the vicissitudes of life, the troubles by which we are sometimes brought down to the earth crushed and wounded, the cares of this world, the difficulties which assail us during our present life, are all the results of certain natural laws; these troubles have been brought about by the folly of ourselves and others, and there is no course but to submit. Surely this is a dreadful condition in which the denial of a personal God places us—to be without trust in any power higher than our own, to have none to whom we may go for consolation and help, no assurance of the tenderness of an Almighty Father, no hope, no prayer, no love. True Nature is a sublime Theophany, a manifestation of the power and wisdom of God. True, God is through all things as well as all men (as St. Paul says). He is the all-pervading principle of life in the universe, in whom we live and have our being. As a great Christian philosopher says, “There is a light in the heavenly bodies which is a ray of the unseen light; but let us never forget that God is ABOVE all as well as through all, that He reigns in heaven, and directs us on earth, watches over us, helps our infirmities, pities us as a father pities his own children—“One God, the Father of all, who is above all, and in all, and for you all.” Again, there are those who, denying the existence of a personal God, assert that in man alone is the divine element manifested. But wonderful as the works of man's intelligence are, marvellously as he has acquired the mastery over Nature, especially during the last three centuries, can we seriously say that in human nature alone—with all its crime, all its weakness, all its errors—the principles of divinity exist? Can we say, “Man is the master of all things,” when we are the slaves of our passions, held in bondage by the world around us, uncertain of the future for a single hour? Are we not forced to admit there must be something that influences our actions, something divine, not of ourselves, that is urging us to yearn for nobler things than those around us; in fact, a God who is above all? The spirit of God is in the heart of man. God hath breathed into man's nostrils the breath of life; specially to those who acknowledge his Son Jesus Christ has he imparted His spirit, the spirit which has prompted men to do their noblest actions, which has sent them to minister to the sorrows of others without hope of reward; which has made them share their blessings with those who had them not, which has been the cause of those noble utterances of men which have influenced the actions of remote posterity. All these are manifestations of the divine element in mankind, but it is an element not arising naturally in the heart of man, but implanted in it by “God the Father of all, who is above all, and for all, and in you all.” I have spoken on this most difficult of subjects—the personal influence of God our Father—because I am fully persuaded that the welfare of Freemasonry depends on our Order adhering to the acknowledgment of its trust in His almighty protection. Ours is a system of morality, with the highest possible standard, to act in obedience to the will of God. Depend upon it, when men begin to deny Him, they will not continue to maintain a fixed standard of morality; the standard will vary according to the peculiar exigencies of the social system—I fear much, according to the imperative demands of the passions of men. But let our trust be in God our Father, who not only presents to us the full perfection of the moral law, but will give us strength in this world, and bring us to the standard of the perfect man in the world beyond the grave. Brethren, if there be any here who are tempted to abandon their faith in God our Father, let them consider well how many motives for leading a good and useful and unselfish life they are leaving behind; let them not be lured away by the really moral lives of some who have left us, and wandered from the light they once possessed. Of these we can only say, “If their lives are blameless in the world's eyes, how far grander would they have been had they been animated by the noblest of all incentives to virtue—the love of God?” And let any waverer ask himself if he is one of those described by Jesus Christ, and who, when the light came into the world, “loved darkness more than light, because their deeds were evil.” God is our Father, and if we wish to do right, He will guide us and help us, and place in our hearts the greatest inducement to do good and noble actions, the love of His name. All the best work is done by those who work for His honour, and who are animated with zeal and love of His name. Throughout the length and breadth of England, we, Masons may look upon the handiwork of our former brethren; the cathedrals and churches, which are the glory of our native country. I believe I may safely say that the work was executed with a care

and accuracy, and designed with a perfection of taste not to be equalled in our days. What was the reason? How was it that much work done in the twelfth and thirteenth centuries is more beautiful and more durable than any work of the eighteenth and nineteenth centuries, with all their boasted advance in civilisation? For this great reason, that men looked more to the living personal God, and loved Him more, and prayed to Him more, as they toiled for the honour of His name. And now, brethren, let me remind you that if we would know God and learn to love Him, there is one way and one teacher who will bring us to the knowledge of Him,—our Lord Jesus Christ. One of His purposes in coming to this world of ours was to prove to mankind the greatness of the love of God, and to bring them back to Him. His dispensation is far above the teaching of any moral system, for He points to God directly. He makes man look far beyond mere codes of morality, for He bids us contemplate the glorious liberty of the children of God, which is freedom from sorrow, sin, and death—the great enemies of our fallen race. It is to Him you must look if you would know and love God. And, my brothers, let me ask you to lead any brother whom you may perchance find in the troubles, to which doubt and weakness of faith so often bring us, by reminding Him of the Fatherhood and love of God towards us, His children. You would aid him in things temporal, lend a helping hand in things spiritual, and bid him go to the rich storehouse of our Master Christ for help and guidance. I know Masonry does not profess any further religious belief than the acknowledgment of God's existence; but you, my brethren, who are here present, have duties as Christians, as well as Masons, and perhaps by your words of advice, or by that which is worth all the words which can be spoken, the gentleness, courtesy, and purity of your lives, you may induce those brethren who are seeking for God, and knowing Him not, to lay aside all pride, and humbly and reverently to seek and know Him through Jesus Christ the suffering Saviour of mankind. Brethren, my task is done; before we part let me say, that my earnest prayer for you, and for all our brethren throughout the world is, that you and they may know and feel the comfort of a firm reliance on a personal God; that He may be our guide in the darkness, our comfort in sorrow, our sure rock when earth and all its hopes have passed away; and finally that we may meet in the great Lodge above; where, with His Son who died for us, and His Holy Spirit who sanctifieth us, the World's Great Architect lives and reigns for evermore—"The one God and Father of all, who is above all, and through all, and for you all."

The offertory amounted to £6 11s, and this, with the sum of Five Guineas, voted by P. G. Lodge, was presented to the Croydon Hospital.

At the banquet, which was capitally served by the host of the Greyhound Hotel, W. Bro. George Price, Grand Treasurer of the Province, presided in the absence of General Brownrigg, who unfortunately was prevented by indisposition from remaining for the purpose. We have spoken of the banquet as having been "capitally served," but mine host of the Greyhound deserves at our hands something more than the stereotyped expression of praise peculiar to these occasions. It was an excellent, as well as an abundant repast, and was followed by a dessert which merits equal commendation; and, be it remembered by the way, that the entertainment was as modest in price as it was excellent in character—a point to be noted in these days of soup meagre with attenuated make-believes to follow, and no end of decoration to supply the deficiency. The substantial portion of the banquet having been brought to a satisfactory conclusion, the Chairman rose for the purpose of proposing the toast of "The Queen and the Craft," and in doing so took the opportunity of remarking, that he had not expected when he first made his appearance that day among them, to have had thrust upon him the honour of presiding at the festive board. He trusted, therefore, the brethren would not be too urgent in their demands on him in his novel capacity. Speaking to the toast, Bro. Price remarked that there were no people more loyal than Freemasons, and that this loyalty was more intensely exhibited in the case of Her Majesty, not only in respect of her many virtues as sovereign and woman, but likewise from the fact of her being the mother of our Most Worshipful Grand Master. The toast was drunk with enthusiasm, and was followed by the National Anthem. The health of His Royal Highness the Most Worshipful the Grand Master was next given, Bro. Chairman congratulating those present on their good fortune in having the Prince of Wales to preside over the destinies of the Craft, and expressing a hope that the day was yet far distant when His Royal Highness would cease to occupy that position. After a verse of "God bless the Prince of Wales" had been sung, the toasts of the Pro Grand Master, Deputy Grand Master, and the Grand Officers, present and past, as well as of the Prov. Grand Master, and his Very Worshipful Deputy, were proposed and honoured. Bro. Lt.-Colonel Shadwell Clerke, Grand Secretary, responded for the Grand Officers, and expressed the gratification it afforded him, and he was sure he might add, his numerous colleagues, at finding the toast of their health was, on all occasions, so cordially received. He congratulated the Province on its efficiency, and also on the accession to Grand Lodge honours of Bro. Charles Greenwood, its popular and highly-respected Grand Secretary. The agreeable duty of proposing the health of the Chairman, Bro. Price P.G. Treasurer and Acting Prov. G.M., devolved on Brother G. White P.P.G.S.W., who complimented his friend on his position, and with whom, he said, he had been on terms of the closest friendship for nearly half a century. Bro. Price in thanking all present for the cordial reception they had given the toast, expressed his regret at the absence of the Rev. Bro. W. C. Arnold, who had been prevented by an accident from attending that day. To that circumstance was to be attributed his occupancy of the chair, the duties of which, though he admitted it was an honour to be called upon to fulfil them, he would far rather have seen them conducted by the respected D.G.M. of the Province. In passing allusion to his duties as P.G. Treasurer, and before giving the next toast Bro. Price, in remarking on the financial condition of the Province, said he thought it was desirable they should always have in hand at least £100. He then proposed the toast of the

Grand Secretary, Bro. C. Greenwood, and that worthy brother in acknowledging the compliment said he had had the honour of being their P.G. Secretary for many years. When he was first appointed there were but four Lodges in the Province, and such was the laxity of its government that some of the members of Lodges were six years in arrear of their subscriptions. Now they could boast of twenty-one Lodges, and, as had been pointed out from the chair, they could always reckon on having a substantial sum to the credit of Prov. Grand Lodge. As to the arduous duties of his office, it was clear enough to him that Masonic services did not kill people. For himself, he felt as well as ever, while his friends of quite a quarter of a century, Bro. Price and Bro. White, did not give one the idea that hard work had an injurious effect on one's system. As to the Province, it was a subject of congratulation to him and to the brethren of its different Lodges that three of their members—Bros. the Earl of Onslow, Grand Senior Warden, Magnus Ohren, Grand Assistant Director of Ceremonies, and Charles Greenwood Grand Sword Bearer—were among the Grand Officers for the present year. In due course came the toast of the Visitors, with which was associated the name of a distinguished American Freemason—that of Bro. S. C. Perkins, Past Grand Master of the Grand Lodge of Pennsylvania, who, in response, observed that if he were to say he felt he was a visitor, he should be uttering what his heart did not dictate. He was a brother among brethren, having ever since his arrival in this country experienced the most cordial and courteous treatment. They in America were very proud of their descent from the Grand Lodge of England. They made a point of following and adhering to the old Landmarks which had existed since the old Grand Lodge of all England met at York. Brethren would find, if they visited America, that the working in the Grand Lodges of the United States was the same, and he would take upon himself to say they would meet with the same brotherly greeting which had been bestowed upon him. He remarked of the sermon they had heard at the church that day that, though he was not of the same creed as the preacher, whom he complimented very highly; he was nevertheless able to appreciate his doctrine. He was glad the Grand Lodge of England had so manfully denounced the action of the Grand Orient of France for having abandoned its profession of faith in the existence of God, for it was that belief which, in his opinion, lay at the foundation of Freemasonry. Though he might differ with Bro. P.G. Chaplain, he nevertheless felt he could not do otherwise than honour him, and he could certainly unite with him in his fundamental ideas of belief in Christ. The two Books that must be the guide of all Freemasons were the Bible and the Book of Constitutions. Having apologised for the length of his remarks, Bro. Perkins remarked that when they heard in America of the resignation of the Grand Mastership by the Marquis of Ripon and the acceptance of the vacant office by the Prince of Wales, they looked upon such acceptance as being of a formal character. They were greatly surprised, and the better pleased, when they found how deep was the interest which His Royal Highness took in the work of Freemasonry. Bro. Perkins having brought his speech to a conclusion, with the reiterated expression of his thanks to all present for the honour they had paid him, the Chairman gave the toast of the Press, and in doing so laid stress on the importance of the mission its representatives had ever before them. Bros. W. Lake and W. W. Morgan responded, the former leading the way, after some hesitation and the expression of a wish that Bro. Morgan should precede him. Bro. Morgan in his reply admitted the importance of the mission which the Press had to fulfil, yet he disagreed with Bro. Lake as to the compliment paid them as its representatives being of so unusual a character. He had been a frequent visitor in the Province, and on all occasions had experienced a most hearty welcome, not in his simple capacity as a Brother, but as the representative of one of the recognised and official organs of the English Craft. But though he always found himself a most welcome guest at the Lodges he visited, he was, he added, none the less grateful to the brethren for their kindness on that occasion. The Tyler's toast concluded the proceedings, which from first to last were of a most cordial and encouraging character. In the intervals between the toasts Bros. Volney Keen and B. Shakespeare sang, to the satisfaction of all present, some well-known and highly popular songs.

Amongst those who signed the attendance book were Bros. S. C. Perkins P.G.M. G.L. Pennsylvania, Dr. G. B. Brodie Prov. G.S.W., James Amos Prov. Grand Chaplain, George Price Prov. Grand Treasurer, Charles Greenwood Prov. Grand Secretary, H. T. Taylor Prov. G.S.D., H. Browse Prov. G.J.D., G. Yaxley Prov. G.S. of Works. S. J. Longman Prov. G.D.C., F. Buckland Prov. Assist. G.D.C., J. Officer Prov. G. Steward, W. H. Saunders P.M. 889 Prov. G. Steward, C. T. Speight Prov. G. Tyler; C. H. Woodward P.P.G.J.W., R. Elsam P.P.G.D.C., M. J. Smith P.P.G.J.W., Magnus Ohren P.P.G.J.W., James Squire P.P.G.S.B., Thomas Long G.D.C., R. W. Price P.P.G.S.W., G. F. Ormsby P.P.G.S.W., J. J. Danton 1329, G. White P.P.G.S.W., Ambrose Hall P.P.G.C., J. J. Brinton 1329, R. H. Groombridge P.M. 1317, H. W. Lintou W.M. 1638, C. Oldridge J.W. 1638, C. T. Tyler W.M. 1395, Thomas Vincent W.M. 1861, F. A. Manning S.W. 1861 452, W. B. Potter 410, J. J. Slade 1347, E. Baber P.P.G.J.D., Woodward P.P.G.P., Thomas Wood P.P.G.J.W., J. Hamer Owens P.P.G.J.D., Thomas Hales 1347, H. Potter S.W. 1347, W. R. Church J.D. 1347, G. C. Barry 1347, G. Leaver 548, E. J. Lowther 1347, R. Jennings I.P.M. 907, Thomas Locke I.G. 1147, J. Steele 452, E. W. Ross W.M. 1347, J. Rnsh S.D. 1851, W. G. Batchelor 452, Thomas Bartlett 1347, Herbert Potter 1347, H. Sibley 201, George Elcock J.W. 1149, Charles Pawley P.M. 452, R. B. Davis P.M. 256, A. E. Taylor W.M. 1851, C. Gale 1347, W. J. Sugg 452, G. H. Stanton 33, E. Hawkins 1149, J. Webster P.M. 153, W. C. Beaumont W.M. 1826, G. Benson, W. Lake P.M. 131, H. C. L. Bennett S.W. 370, T. F. Jackson Chaplain 1616, S. W. Lambert W.M. 1556, W. Weller W.M. 1564, H. W. Turner 1347, H. G. Colvill P.M. 330, F. K. Paxon P.M. 416, J. W. Ashham S.W. 1564, J. Lavies P.M. 1826, A. H. Titwell J.W. 1826, C. Greenwood J.W. 410, S. W. Stephens 410, R. G. Howson I.G. 1564,

Joseph Ball 1564, R. H. Rogers 463, F. G. Frost S.D. 463, W. Wilson 452, C. Sawyer P.M. 1619, B. H. Ridge 1347, Robert Watson 9, F. Chiffereil S.W. 9, W. W. Morgan 211.

PROVINCIAL GRAND LODGE OF HERTS.

THE annual meeting of this P.G. Lodge was held at the Red Lion, Hatfield, on Friday last, under the banner of the Cranbourne Lodge, No. 1580. R. Wor. Bro. T. F. Halsey, M.P., P.G.M. presided, and among those who supported their chief were his Deputy, Bro. Dr. Wilson Iles, and, among others, Bros. W. H. Rowe P.G.S.W., T. S. Carter P.G.J.W., Rev. W. Caseley P.G. Chaplain, F. H. Knyvett P.G. Treasurer, J. E. Dawson P.G. Secretary, W. C. Maddever P.G.S.D., J. Terry P.P.G.J.W. P.G.D. Cer., J. C. Mather P. Assist. G.D.C., J. Purrott P.G.S.B., W. Bausor P.G.P., Rev. George Finch P.M. 404, R. Shillitoe P.M. 449, Edgar Bowyer P.M. 1580, Rev. C. E. Mayo P.G.C., J. G. Yolland 1385, R. Fisher Young P.M. 1385, E. C. Massey P.M. 1297, H. J. Amphlett 1511, R. H. Halford W.M. 1580, W. Marks W.M. 1479, Samuel Jacobs W.M. 1327, Joseph Gaskell P.M. 1327, Samuel Jacobs W.M. 1327, A. Eade 1580, J. S. W. Webb 1580, T. Raymond Dare 1580, C. W. Reynolds 1479, R. C. Read 1580, W. J. Thody 1580, G. F. Cook P.M. 1580, E. Crutchlor 1385, Thomas Perry W.M. 869, W. Webb 1580, J. Stock 1580, W. G. Jennings 1580, J. T. Rowe W.M. 504, R. H. Clarke 403, Robert Pigg 449, George Kenning W.M. 1657, Charles K. Killick 1693, F. G. Faithfull 1615 and 1820, G. H. Stephens 1623, W. Lake P.M. 131 P.P.G.R. Cornwall. The minutes of the meeting of the last Prov. G. Lodge, at Berkhamstead, having been read and confirmed, and the roll of Lodges having been called over, Bro. Knyvett was re-elected P.G. Treasurer, and suitably thanked the brethren for the compliment they had paid him. The following brethren were then invested as P.G. Officers for the ensuing year, namely:—

Bro. Edgar Bowyer	- - - -	Prov. Grand S. Warden
R. Shillitoe	- - - -	" J. Warden
Rev. W. H. W. Caseley	- - - -	" Chaplain
Rev. George Finch	- - - -	" "
F. S. Knyvett	- - - -	" Treasurer
E. S. Foord	- - - -	" Registrar
J. E. Dawson	- - - -	" Secretary
R. H. Halford	- - - -	" S. Deacon
W. Warrenner	- - - -	" J. Deacon
Henry Cox	- - - -	" S. of Works
James Terry P.P.G.J.W.	- - - -	" Dir. of Cer.
Thomas Perry	- - - -	" A.D. of Cer.
Charles Gray	- - - -	" Sword Bearer
J. Raymond Daw	- - - -	" Organist
Samuel Jacobs	- - - -	" Pursuivant
Reynolds	- - - -	" Assist. Pur.
Bros. E. J. Gibbs, J. Stock, W. F. Thody,		
W. H. Norris, and Pigg	- - - -	" Stewards
J. Thomas and J. Wright	- - - -	" Tylers

Prior to the investiture of the P.G. Sword-Bearer, a very handsome and weighty sword was presented to P.G. Lodge by Bro. Terry, a Past G.J. Warden and Grand Director of Ceremonies of the Province, and the very complimentary remarks of the P.G. Master in conveying to that indefatigable and earnest brother the thanks of Grand Lodge were enthusiastically endorsed by all present. P.G. Lodge was then called off, and the brethren attended, but without their Masonic clothing, divine service, when a very eloquent sermon was preached by the Rev. W. H. W. Caseley P.G. Chap. P.G. Lodge then resumed, when the Report of the Finance Committee was submitted and approved, there being a very handsome balance to the credit of P.G. Lodge. The following sums were then voted, namely, twenty guineas to the Royal Masonic Benevolent Institution, to be placed on the list of Bro. J. E. Dawson, Prov. Grand Secretary, as Steward at the Festival to be held in aid of the Funds of that Institution in February 1881; £10 to the Cranbourne Lodge, No. 1580, towards its expenses in entertaining Prov. Grand Lodge; £10 to the Hatfield National Schools; and ten guineas to the Hertfordshire Seaside Convalescent Home at St. Leonards-on-Sea. It was also, on the motion of Bro. Dawson, resolved to continue the publication of the Prov. Grand L. Calendar. The banquet was held in the National School Room, which had been specially and most tastefully decorated for the occasion. R.W. Bro. T. F. Halsey presided. The usual toasts of the Queen and the Craft, the M.W. Grand Master H.R.H. the Prince of Wales, and the Pro Grand Master, Deputy Grand Master, and the Grand Officers, Present and Past, were duly honoured, Bros. F. Binckes and Knyvett acknowledging the last. On the Deputy Prov. G.M. devolved the agreeable task of proposing the health of the Prov. Grand Master, and Bro. Halsey warmly thanked all present for the hearty reception accorded to the toast, promising that as far as lay in his power, he would uphold the credit of the Province, of which, though it could not hope to vie with the Lancashire and Yorkshire Provinces, he had every reason to be proud. The Deputy P.G.M., Bro. Dr. Wilson Iles, acknowledged the toast of his health, while Bro. P.G. Secretary Dawson returned thanks for that of the Prov. Grand Officers. Bros. Kenning W.M. 1657, and Faithfull, of the Bayard Lodge, No. 1615, responded for the Visitors, and Bro. Jacobs, W.M. of the King Harold Lodge, No. 1327, for the W.M.'s of Lodges. With the toast of "The Masonic Charities" were associated the names of Bros. F. Binckes, Secretary of the Royal Masonic Institution for Boys, and James Terry, Secretary of the Royal Masonic Benevolent Institution, both of whom replied most eloquently, the former congratulating the Province on its very handsome contribution of over £300 to the recent Boys' Festival, while the latter suggested that, if the R.W. Prov. Grand Master Bro. Halsey would take upon himself to preside at a Festival of the Royal Masonic

Benevolent Institution, he (Bro. Terry) felt sure the Province would support him as one man, so great was the respect entertained for him throughout the Province. He also was pleased to make some highly complimentary remarks respecting ourselves, pointing out that while the FREEMASON'S CHRONICLE had commented favourably on the admirable exertions made by "Little Herts" at the Festivals of our Institutions, and the considerable sums which it had raised in spite of the comparative paucity of its Lodges, its elder contemporary, in its analyses of the Subscriptions, had habitually passed the Provinces over with the silence of—indifference. The health of the W.M. of the Cranbourne Lodge, Bro. R. H. Halford P.G.S.D., having been given, and most gracefully acknowledged, the proceedings terminated with the Tyler's toast.

COMMITTEE MEETING OF THE GIRLS' SCHOOL.

THE monthly meeting of the General Committee of the Royal Masonic Institution for Girls was held on Thursday afternoon, at Freemasons' Hall, Lieut.-Col. John Creaton, Grand Treasurer, in the Chair. There were also present Bros. Col. James Peters, Robert B. Webster, A. H. Tattershall, C. H. Webb, Wm. F. C. Montrie, H. Massey, E. Letchworth, S. G. Foxall, J. A. Rucker, Arthur E. Gladwell, R. Spooner, G. Faulkner, and F. B. W. Hedges Secretary. One candidate was placed on the list for election in October; the salary of the Drawing Mistress was raised from £30 to £40 per annum, and £20 was granted to apprentice one of the ex-pupils of the Institution. The Committee then adjourned.

We learn from a circular emanating from the Royal Arthur Lodge of Instruction, No. 1360, that Bro. P.M. George King, the Preceptor of that and other Lodges of Instruction in the Metropolis, is about to resign his office, so far as 1360 is concerned, after having discharged the duties thereof in a most efficient manner, and to the great Masonic edification of his pupils, for a period of sixteen years. This the committee consider is plainly manifest in the present flourishing condition of the Lodge. With a view of showing their appreciation in which Bro. King is held, the members have formed a committee to take the necessary steps for the presentation of a purse of money as a testimonial of the high esteem and affection in which Bro. King is held by those who have received instruction from him, and for this purpose contributions—which may be sent to Bro. A. Withers, Hon. Secretary of the Lodge, Holly Lodge, New Wandsworth—are invited. There are doubtless many of our readers who are acquainted with Bro. King, and who will be pleased to avail themselves of this opportunity of testifying their appreciation of a brother who has worked, in various districts, to the best of his ability, to instruct the younger brethren in the ceremonies and observances of the Order, and we hope that the result will prove a fair recompense for the trouble our brother has taken. We have before referred to the arduous duties appertaining to the office of Preceptor, entailing, as they do, a regular attendance, often at great inconvenience, and a most particular attention to the work during the whole time the Lodge is open. Due notice will be given of the night appointed for the presentation.

RAILWAY TOURIST ARRANGEMENTS.

WE are just now entering upon the busiest part of the holiday season, and it is gratifying to know that the Directorates of our various Railway Companies have shown themselves even more considerate than in former years for the comfort and convenience of the public. We have before us the programmes issued by the Great Eastern and London and North Western lines, and from a cursory glance at their respective tables it will be found that nothing has been left undone in order to give travellers the greatest possible latitude as to the times for which tickets will be available, and the frequency with which a journey may be broken. Thus, on Sundays and Mondays, Bank Holiday being excepted, cheap excursion trains leave Liverpool-street Station in the early morning for Walton-on-the-Naze, Dovercourt, and Harwich, returning the same evening. The ordinary Saturday to Monday tickets to all sea-side resorts on this line are issued every Saturday in London, and certain Provincial centres, the time for which they are available being extended to the Wednesday following inclusive. Fortnightly tickets are issued to the same watering places from London, the Provincial cities, and towns on the line. The return journey must be made within fifteen days, day of issue and day of return being both inclusive. Another class of tickets issued to the same places are available for two calendar months, and may be extended at an additional charge of ten per cent. on the original price of the tickets for the first fortnight, and a further five per cent. for each subsequent week or portion of a week, while where two members of a family have taken these two-monthly tickets, a third member will be allowed to have his ticket at a reduced charge. Tourist tickets to the Eastern Coast from various stations on the London and North Western, Midland, North Eastern, Manchester, Sheffield, and Lincolnshire, Great Northern and Great Western lines are issued and available for return up to 31st December 1880 without extra charge; but those issued by other lines are available for two months, though they may be extended on payment of 10 per cent. of the original cost for the first fortnight, and 5 per cent. for every subsequent week or portion of a week. Other tickets to sea-side and to towns on the line are issued at very reduced prices in the several classes, while excursion trains are frequent and reasonable to Epping Forest, Chingford, Broxbourne and the Rye House, &c., &c. We recommend our readers who think of visiting the Eastern district of England to avail themselves of the unusual facilities offered by the Great Eastern Railway Company.

The London and North Western are as ready to meet the wants of

those who desire to visit the country traversed by their line as the Company we have just been referring to. Visitors to Scotland, to North and South Wales, Yorkshire, the Lake District, Lancashire, and to Ireland, will find the train service of the London and North Western all that possibly can be. The pockets of travellers are considered, and tickets are issued for a short or long journey, extending over shorter or longer periods of time; at as reasonable fares as can possibly be expected. Sleeping accommodation is provided in certain trains to Scotland, omnibus services have been organised for the convenience of passengers, and the Company works in communication with lines of steamers to Ireland, the Isle of Man, and Scotland—that of Mr. MacBrayne to the Western Highlands, &c., *via* the Caledonian and Criuan Canals, deserves to be mentioned—so that the longest and most varied journey may be undertaken without the slightest danger on the part of the traveller that he will suffer delay or inconvenience in its accomplishment. However the facilities and advantages offered by this line are so well known, and have been for so long a time appreciated, as they deserve, by all classes of tourists and travellers, that all we need say further is to refer our readers for the needful information to the published time-tables, which are to be had at Euston Square and other Stations in the Metropolis, such as Waterloo, Victoria (both L.B. and S.C. and District Railways), Mansion House, &c.

There is a Masonic monument, says the *Keystone*, now in existence in the City of Springfield, Massachusetts. It is situated on the corner of Federal and State-streets, directly opposite the south-west corner of the Armoury grounds. It is in an excellent state of preservation, and the city authorities have put a neat granite curbing around it. The history of the stone, as given to Bro. Petherbridge, is that Bro. J. Waite, in 1763, was on a journey and was lost, having wandered from the highway into what was then a wilderness. As a token of his gratitude, he afterwards erected this monument at the spot where he regained the highway. On the reverse side it is marked eighty-seven miles to Boston, so that it not only marked the road, but at the same time informed the traveller the distance to Boston. It is strange that this has withstood the vindictive bigotry of the anti-Masonic times, and still stands a monument of a Brother's gratitude to Him whom the "sun, moon, and stars obey." The vicissitudes and inclemencies of the weather have not obliterated the design upon it, and its founder's gratitude has been the means of directing many on their way, among whom have been many of the Fraternity, who, in turn, have thanked our ancient Brother for the "Memorial Stone" left by him. Upon this stone are cut the Sun, Moon, two Columns, Arch, the Square and Compasses.

The Masonic Mutual Benefit Association of Norfolk, Virginia, is prospering. It now has a membership of nearly 1,500. During the past year it paid beneficiaries 15,510 dollars. In nearly every case the beneficiaries were those who had little else left to them. The expense to each member has been light, and the good accomplished great.

The gentlemanly Mason does not impugn motives, nor make suggestions of the probable evil intentions of those with whom he does not agree in all points. He is manly and generous, even in his opposition to those he dislikes.

According to the *Voice of Masonry*, the Reverend and Eminent Sir Clinton Locke has been appointed and installed Prelate of the Grand Encampment of Knights Templar of the United States, and the Reverend and Eminent Sir F. D. Rickerson has been appointed and installed Prelate of the Grand Commandery of Knights Templar of Illinois.

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THE GRAND LODGE OF THIS PROVINCE will assemble, by command of the R.W. Prov. G. Master, at Andover, on Tuesday, the 3rd day of August, at 1.30 p.m., and be closed punctually at 2 p.m. The Brethren will meet at the Town Hall, where the Provincial business will be transacted.

The Banquet will take place at 3.30 p.m. precisely, at the Foresters' Hall. The Tickets will be 5s each, exclusive of Wine.

In order to ensure the comfort of every one who attends, the W.M.'s of Lodges are earnestly requested to send (addressed to the P.G. Sec., Southampton) the names of all who propose to join the Banquet, not later than Saturday morning, the 31st July.

The attendance of visiting Brethren is particularly invited.

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

J. E. LE FEUVRE, P.M.

Southampton, 17th July 1880.

Prov. G. Sec.

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Deputy Provincial Grand Master.

NOTICE IS HEREBY GIVEN, that a **PROVINCIAL GRAND LODGE** will be held at the Town Hall, Colchester, on Thursday, the 5th day of August next, at 2 o'clock in the afternoon, for the transaction of General Business.

The Grand Lodge will be opened punctually at half-past 2 o'clock. The Treasurer's Accounts will be audited at half-past 1 o'clock.

The appropriation of the balance remaining in the hands of the Installation Committee will be taken into consideration.

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

THOS. J. RALLING,

Provincial Grand Secretary.

Colchester, 20th July 1880.

A **BANQUET** will take place at the Cups Hotel, Colchester, punctually at 4.30 o'clock. Tickets, 10s 6d each (including Wine and Dessert), may be obtained at the Hotel.

The last Up Train from Colchester leaves at 9.11.

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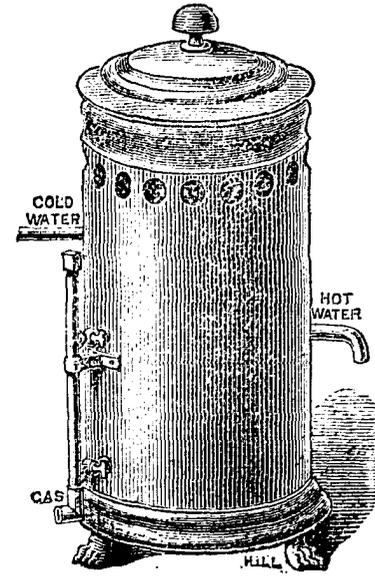
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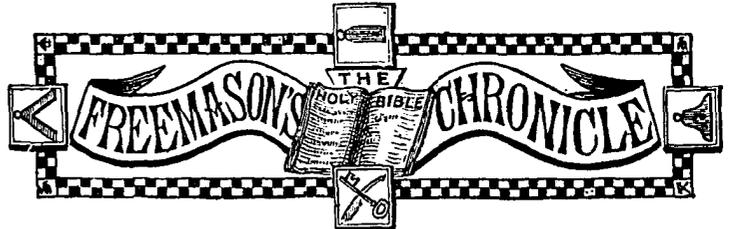
BRO. ISAAC, who has for some time past provided for the requirements of this Lodge, begs to announce that he has obtained permission for the removal of his license to the Belvedere-road, and that he has erected commodious premises there. These comprise
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23 GREAT QUEEN STREET, W.C.

SOUTH AFRICA.

Athole Lodge, No. 591 (S.C.)—A meeting was held on Tuesday, 18th May, at Kimberley, South African Diamond Fields. Present:—Bros. J. Hackney W.M., A. A. Stanton S.W., A. Reid J.W., J. Lawrance Treasurer, J. Hampton Secretary, E. Wells Steward, W. J. Heald I.G. Past Master Bro. J. Hampton. Members—J. Ferguson Stuart, J. H. Hartley, R. Goodman, S. Wilson. Visitors—Bros. W. J. Toms, Henry Opie, C. M. Davis, W. Smith, W. R. Bynath, J. H. Peggs P.M. 1409, Thomas J. Ball P.M., S. H. George, S. Neels 1574, Spirling 853, D. W. Defries 1409, H. J. Kennet 1409, J. C. Lucas, A. N. Turner 1409, H. Hartog W.M. Peace and Harmony Lodge, with D. J. de Vos, J. W. Sombeek, C. Roberts D.M., E. Isaacs, B. Klisser, A. Yockmonitz and J. W. Green; H. J. W. Raphael 1233, E. Harris 1602, J. Trembost 1398, J. Willis 1409. Lodge opened in the first degree, and minutes of last meeting were read and confirmed. The members of Lodges Peace and Harmony, Richard Giddy, and Cosmopolitan were then received in usual Masonic form, and the Lodge opened in second degree, when Bro. E. J. Bishop answered the necessary questions previous to raising. The Lodge was then passed to third degree, and Bro. Bishop raised to the sublime degree of M.M. The ceremony being performed in the W.M.'s usual effective manner. The W.M. thanked the visiting brethren for their attendance, to which the different members suitably replied, and the brethren separated, in peace and harmony.

Peace and Harmony Lodge.—An emergency meeting was held on Tuesday, 22nd June, at Du Toits Pan, Diamond Fields, South Africa. Bros. Henry Hartog W.M., D. van Ulsen S.W., J. Sombeek J.W., C. Roberts D.M., B. Klisser Hon. Sec., D. Avis Almoner, E. Isaacs I.G., J. Green Tyler; Bros. A. Yockmonitz, H. M. Campbell, B. Hartog, W. Knipers, H. W. Hull, C. Arburrow. Visitors—Bros. E. Woolley Adelphi, E. Harris Sir Hugh Myddelton. Lodge opened in first degree. The W.M. said it was customary in this Lodge, at the end of the year, to make the Tyler a present; he said the Tyler was always attentive to his duties, and he had great pleasure in proposing that the sum of £10 be presented to him. The Tyler thanked the W.M. and brethren for their liberality. The W.M. next said that Bro. E. Harris being the only representative of the Masonic Press in South Africa, he would, with the consent of the brethren, send him an invitation to the banquet on St. John's Day. He directed the Secretary to send the invitation. The W.M. then said, this being my last night in office, I think it right to give you a *résumé* of my doings. I hope the brethren will believe that during my term I have tried to do my best for the Lodge, and if I have at all failed, to take the will for the deed. I can say that I have had a most successful year, for which I have to thank the brethren who always attended, and at all times were willing to render me assistance. I have initiated thirteen, passed fifteen, and raised sixteen, also affiliated two, viz., Bros. Partridge and Arburrow. During the year, Bro. P.M. Richter was appointed by me to be our representative at a Congress where the basis of an educational establishment was to be decided. Bro. Richter attended, and told us the result, which as yet is in *statu quo*. Still, he believed that it was the wish

of the Lodge that the ensuing year should not pass without some effort being made to establish a Masonic Institution which would reflect credit on the Craft in general and all brethren. It was easy to judge of the interest the brethren took in the Craft from the handsome donations from visiting and joining members; Bro. Van Ulsen had presented them with £9 18s, and Bro. Brown with £5. Bro. Brown being in England, had been elected an honorary member. Bro. Yockmonitz also on his raising had presented the Lodge with £5. Altogether, brethren, I must say that I have had a most successful year of office, and that the attendance of Officers and members has been good. I should have been more pleased if I had had the assistance of the P.M.'s, who somehow have been rather lax in their attendance. This I regret particularly, as I consider their presence would have been an example to the younger members: yet we have the satisfaction of knowing that the work has been well carried out, and if my health permits me, I hope to be a regular attendant during next year. On the 24th June last, when I took office, there was a deficit, but now I am glad to say that we have a balance of £200, notwithstanding sums expended on repairs, &c. The poor fund is in a flourishing state, having a balance of £90, exclusive of £20 due to us from the R.C. We have assisted two brethren, also two widows of brethren. I have only now to thank our Bro. D. Master for his good attendance, and for the readiness of his services, and am certain that his D.M. will be equally as attentive. The W.M. then spoke in high terms of his Officers, particularly of Bro. Van Ulsen, and said that his remarks applied likewise to Bro. J. Sombeek, who was equally as painstaking an officer, and always did his best to further the interests of the Lodge. He could not express what he owed to Bro. Klisser, Hon. Secretary, for his services to the Lodge and Craft in general, he had been the principal means of keeping the Lodge together, and had undoubtedly deserved the thanks of the Lodge, and the promotion he has so well earned. He also eulogized Bro. King for his assistance and attention, and congratulated him on his promotion to J.W. In conclusion, he thanked all the members for their regular attendance, and remarked that it was a pleasure to a Master to see initiates and new brethren take such an interest in the Order, and who had, in a most substantial manner, showed that the great Masonic emblem of charity had not been forgotten; he hoped that his successor would have the same amount of courtesy shown him, and have equally as successful a year, both in finance and "Peace and Harmony." The different Officers having suitably replied, the W.M. thanked the Visitors for their attendance, also Bro. Defries for his services at the harmonium during the year, and the Lodge closed in peace and harmony.

On St. John's Day, Thursday, 24th June 1880, at Du Toits Pan, Diamond Fields. Present:—Bros. Henry Hartog W.M., Charles Roberts D.M., D. Van Ulsen S.W., J. Sombeek J.W., T. Sombeek Acting Treasurer, B. Klisser Hon. Secretary, J. B. King Pr., D. Avis Almoner, E. Garisch Assist. Sec., W. Knipers Arch. and Steward, E. Isaacs Acting I.G., S. W. Green Tyler. Brethren present:—Laing, De Voss, Partridge, H. M. Campbell, A. Yockmonitz, W. A. Roberts, Hoffman, Van Blerk, H. W. Hull, R. Granichstaden, &c. Visitors:—R.W.M., Officers and Brethren Athole Lodge; Bros. E. Harris Sir Hugh Myddelton, D. Defries Cosmopolitan 1409, M. Weil Sir Hugh Myddelton, and Levison De Goede Frow. Lodge opened in the first degree, when the R.W.M., Officers and Brethren of the Athole Lodge were admitted into the Temple, and saluted with Masonic honours. The W.M. informed the brethren that they had met to-day for the purpose of installing the W.M. and Officers for the ensuing Masonic year. Bro. Charles Roberts W.M. elect was then introduced, and the ancient charges having been read to him, he was duly installed as Worshipful Master. The retiring W.M. Bro. Hartog addressed the W.M., saying, that he had great pleasure in handing over the mallet of authority, and congratulated the brethren on their choice of W.M. Bro. W.M. Roberts replied in suitable terms, and proceeded to instal his Officers, as follows:—Bros. D. Van Ulsen D.M., B. Klisser S.W., J. B. King J.W., John Sombeek Orator, E. Isaacs Hon. Secretary, E. B. Hoffman Assistant Secretary, A. Yockmonitz Treasurer, W. A. Roberts Pr., E. Garisch M.C., D. Avis Amm., A. J. Wolhuter Almoner, W. Knipers Arch., R. C. H. Laing I.G., S. W. Green Tyler. The W.M., when investing his Officers, addressed a few words of congratulation, and impressed upon them to be regular and punctual in their duties. The Lodge then adjourned for fifteen minutes, and on re-assembling, Mr. W. R. Vilgoen was introduced, and duly initiated into the first degree of Freemasonry. The ceremony being ended, the W.M. thanked Bro. P.M. Hartog for his attendance, and the able manner in which he had performed the installation ceremony, as well as on behalf of the brethren for his past services. P.M. Hartog rose to thank the W.M. for the flattering terms in which he had so kindly alluded to his past services, at the same time assuring the brethren that he would at all times take as much interest in the Lodge in the future as he had in the past. The W.M. then thanked the Visitors for their attendance, assuring them all that he hoped he would often have the pleasure of seeing them. R.W. Bro. Hackney replied, on behalf of the Visitors from the Athol Lodge; he congratulated the W.M. on his staff of Officers and their working, and wished him a prosperous and successful year of office. Bros. Defries, M. Weil, and Levison also thanked the W.M. for the kind manner in which he had received them, and, on behalf of their Lodge, wished him success. Lodge closed, and labour being ended, the brethren adjourned, in peace and harmony, to partake of a fraternal banquet, in celebration of St. John's Day, at which the following brethren and visitors were present:—Bros. C. Roberts W.M., H. Hartog I.P.M., D. Van Ulsen D.M., B. Klisser S.W., J. B. King J.W., J. Sombeek Orator, E. Isaacs Hon. Sec., E. B. Hoffman Assist. Sec., A. Yockmonitz Treasurer, A. Wolhuter Almoner, W. Knipers Architect; Bros. R. Granichstaden, B. Hartog, H. W. Hull, R. C. Partridge, R. W. Krauss, H. N. Campbell, Van Blerk, J. C. Maritz, C. Arburrow, F. Tubes, A. C. Harris, F. Steyn, T. Sombeek, all of Peace and Harmony Lodge; Bros. J. Rorke W.M., D. N. Defries S.W., of Cosmopoli-

tan Lodge; Bros. J. Hackney W.M., Stanton S.W., J. Hampton Secretary, R. Goodman, M. Abrahams, J. Johnstone, of Athole Lodge; D. E. Doveton W.M., R. Conolly I.P.M., R. J. Scholtz S.W., C. Blackbeard J.W., R. Blackbeard, of Charles Warren Lodge; Bros. A. Saber, G. Saber, J. Foote, M. Weil, E. Harris, P. Ardendoelf, M. Roux, G. Fletcher, Brittlebank, A. Woolley, McGeorge, McLeish, A. Posno, H. J. W. Raphael, and several others. The brethren then met in the evening at the Du Toits Pan Club, where a sumptuous banquet was provided. When they had done ample justice to the excellent fare, the W.M. proposed as the first toast "The Queen and the Craft," followed by that of "H.M. the King of the Netherlands," "H.R.H. the Prince of Wales Grand Master of England," "H.R.H. Prince Frederick Graud Master of the Netherlands D.G.M. National," "Bro. J. H. Hoffmeyer D.D.G.M. of Griqualand West," and "Bro. H. S. Orpen." Bro. I.P.M. Hartog, in proposing in felicitous terms the "W.M.," said that that brother had attained his present dignity by sheer patience and zeal in Masonry. He had been a member of the Lodge since its foundation, and now had attained the zenith of his ambition. He would say a better Master could not be found, and begged the brethren to drink his health in bumpers. The W.M. being a Good Templar accepted the toast in silence. The W.M. then proposed the retiring "W.M.," and said he had been everything the Lodge could desire; the honour due to him was high—he was worthy of all the encomiums that could be lavished on him; they had received great courtesy at his hands, and no doubt the present prosperity of the Lodge was largely due to his exertions. Bro. Hartog, who appeared deeply moved, having replied in eloquent terms, gave the toast of the retiring Officers. Bro. Van Ulsen acknowledged the compliment, and gave the "Worshipful Masters and Officers of the different Lodges in the Province." Bros. Rorke W.M. Cosmopolitan Lodge, and Bro. Hackney W.M. Athole Lodge responded. The next toast, proposed by Bro. Klisser S.W. Peace and Harmony, was that of "Prosperity to our Sister Lodges." Bro. Defries of the Cosmopolitan having recognised the compliment, by drinking "Prosperity to Peace and Harmony," R. Wor. Bro. Hackney felicitously proposed the "Officers," and Bro. Yockmonitz returned thanks. The toast of our Absent Brethren" was given by Bro. King, and that of the "Visiting Brethren," by Bro. Van Ulsen D.M., who said: in seeing so many of you amongst us, accept a brotherly greeting from us. We rejoice that you are our guests, we could not have enjoyed St. John's Day so much had we not your sympathy. Gatherings like this will never be in vain, for we meet on fraternal grounds—members of one large family, which diffuses a good work throughout the world. To this Bro. Woolley, Adelphi Lodge, and M. Weil replied. To the toast of the Past Masters of Lodge Peace and Harmony and other Lodges, Bros. I.P.M. Hartog and P.M. Conolly Charles Warren Lodge gave suitable acknowledgments. With the Masonic Press was coupled the name of Bro. Harris, FREEMASON'S CHRONICLE, who suitably replied. Bro. Harry Neville Campbell, as the youngest member of the Craft present, was accorded the honour of proposing "Our Sisters," and Bro. Emanuel Isaacs Hon. Sec. responded. The customary final toast was given, and the brethren, after having passed a very enjoyable evening, separated at a late hour. During the evening Bros. Yockmonitz, Conolly, Rorke, and Abrahams entertained the assembled brethren with songs and recitations.

CHARITY LODGE MARK MASTER MASONS, No. 76.

THE annual meeting of this Lodge of Mark Master Masons, No. 76, was held on Friday, 23rd inst., at the Masonic Rooms, 191 Union street, Plymouth. The ceremony of installation was impressively performed by the V.W. Bro. Vincent Bird P.M. 66 P.G.M.O. Engd., P.P.G. Tr. and P.G. Secretary, assisted by the following Board of Installed Masters:—Very Worshipful and Wor. Brothers T. C. Lewarn P.P.G.D.C., J. M. Hifley P.M. P.P.G.S.W., William Browning P.M. P.P.G.S.D., Henry Miller P.M. P.P.G. Superintendent of Works, E. Paten P.M. P.P.G.D., J. P. Phillips P.M. P.P.G.D., all of 76; J. B. Gover P.M. 50 and 66 P.P.G.M.O. and Tr., William Bartlett P.M. 48. W. Bro. John Treeby S.W. and P.G. Treasurer had been unanimously elected the W. Master, and he appointed and invested the following Officers for the ensuing year:—Bros. T. C. Lewarn I.P.M., R. Blight P.P.G.A.D.C. S.W., H. C. Hill J.W., William Browning P.M., &c., Treasurer, J. M. Hifley P.M., &c., Secretary, John Moysey P.P.G.R. M.O., J. Neno S.O., A. Trout J.O., W. Hannaford S.D., J. Gliddon J.D., R. Dickson P.G.P. R. of M., J. Williams I.G., W. H. Frost D.C., C. W. Ballisat A.D.C., W. Bartlett P.M. Tyler. Two brethren of the Craft Lodge were then advanced, and other business, consequent on the yearly meeting, transacted. The financial position of the Lodge, as well as the number of members, was stated to be very satisfactory. Simple refreshment in the adjacent rooms followed, and the usual toasts were duly honoured. The W.M. Bro. Treeby presided, and he was congratulated on the double honour he had received during the month. The visitors were much impressed and gratified with the recent improvement and decoration of the Lodge room, which is now all that can be wished.

HOLLOWAY'S PILLS.—Weary of Life.—Derangement of the liver is one of the most efficient causes of dangerous diseases, and the most prolific source of those dangerous forebodings which are worse than death itself. A few doses of these noted Pills act magically in dispelling low spirits and repelling the covert attacks made on the nerves by excessive heat, impure atmosphere, over indulgence, or exhausting excitement. The most shattered constitution may derive benefit from Holloway's Pills, which will regulate disordered action, brace the nerves, increase the energy of the intellectual faculties and revive the failing memory. By attentively studying the instructions for taking these Pills, and explicitly putting them in practice, the most desponding will soon feel confident of a perfect recovery.

CORRESPONDENCE.

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

We cannot undertake to return rejected communications.

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

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OUTSPOKENNESS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I admire candid criticism, the free expression of a man's unbiassed opinion, delivered without fear of consequences, but I hold that a man is bound to express that opinion in language which is in no way likely to give offence to those who may differ from him. Bro. Norton has, to use the every-day phrase, "the courage of his opinions." He says what he thinks without exhibiting any desire to curry favour either with the select few or the multitude, and, from passages in the article of his you published a fortnight since, it is evident that the idea of wounding other people's feelings is furthest from his thoughts. Yet I trust he will pardon me for suggesting that the trenchant blows he is in the habit of dealing out on occasions would be none the less effective, if he combined the *suaviter in modo* with the *fortiter in re*. I will give you an illustration of my meaning. Many people in the good old days laboured under the idea—and there are still those who agree with them—that in order to give the due amount of emphasis to every opinion or statement, a few choice expletives culled from the least respectable portion of the English vocabulary should be prefixed. Dr. Johnson showed the extreme folly of this notion when he shamed an abusive Billingsgate fish-bag into a terrified silence by calling her a parallelopipedon. Similarly it strikes me that Bro. Norton's contention as to the Masonic value of the A. and A. Rite would be to the full as telling, if he somewhat mitigated the force of his language. It is not essential to the sacred cause of truth to call him a liar who speaks an untruth. Shakespeare, in his inimitable way, has furnished a scale of the charges which, in such circumstances, one man may bring against another for saying the thing that is not. The difference in these charges is as the difference between the rough and perfect ashlar. The properties of both are identical, that is, the dimensions, the contents, &c., but the one is pleasing to look upon by reason of its smooth and polished surface, the other is sound and true enough, but ugly or at all events unattractive to the eye. I know it was not necessary for Bro. Norton to speak so scornfully of the A. and A. Rite and its worthy supporters in order to prove the feebleness of its claim to be an original and valuable Masonic Institution. If Bro. A. is ambitious of being a 33 "degreer" or 95 "degreer,"—to use Bro. Norton's own term,—it is a very harmless ambition and will in nowise injure the parity of Bro. B.'s Craft Masonry. Many of our foremost Craftsmen both in England and the United States are partial to the High Grades. They regard them as an ornamental adjunct to true Masonry. Some of the "High Grades" may think them necessary to the elucidation of the higher mysteries of occult science, but that fact cannot affect the virtue of Free and Accepted Masonry, as it is defined in the Book of Constitutions. No one is ever hoaxed into the belief that the High Grades are a *sine qua non* of Masonic perfection, unless it be with his eyes open, in which case he clearly loses all claim upon our sympathy. Bro. Norton himself must smile at the tremendous vigour he occasionally displays against the picturesque phantasies of the various classes of High Rites, when a mild reproof or a gentle sarcasm would answer his purpose as well.

I agree with Bro. Norton in his estimate of the true Masonic value of these Rites, but not in his denunciation of them. The edifice of Freemasonry is not as solid as I take it to be, if a few pretty but unnecessary decorations are made fast to its walls. If the building falls, the ornaments fall likewise, but it is not necessary to the security of the former that the latter should remain part and parcel of it. I do not imagine there are many brethren who are likely to fall into the capital error of mis-estimating the relative values of a building and its decorations; the former is indispensable, the latter are not. If there are such, then, as I have said before, by reason of their perverted judgment, they have lost all claim upon our sympathy.

I think your contemporary is quite right in preaching forbearance towards those holding opposite opinions, even though, through the weakness of human nature, he may not always practise what he preaches.

Trusting Bro. Norton will forgive me for inflicting on him this little homily, and will take the suggestions I have offered in good part,

I remain, fraternally yours,

"A SOFT WORD TURNETH AWAY ANGER."

THE A. & A. AND THE A. & P. RITES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have taken "32°'s" advice, and though the fable he refers to was not unfamiliar to me in my boyish days, I have been at the pains of re-studying it very carefully. But though, from the causticity of his opening remarks, I expected I might derive some benefit from acting on his suggestion, I am sorry to say I have—owing possibly to the natural obtuseness of my intellectual faculties—been quite unable to see in what way the fable is applicable to me. It will be time enough for me to exclaim against the maturity of the high grades when I have tried to obtain them and failed. But up to the present time I have not thought it worth while even to solicit the privilege of incurring heavy expenses for the privi-

lege of wearing a grauder apron than I possess, or a gorgeous scarf, and it may be a cocked hat or other paraphernalia. All I sought, in my harmless letter, which has so disturbed "32°'s" equanimity was, to draw attention to the amusingly lofty scorn with which the A. and A. Rite regard their brethren of the A. and P. Rite. I feel sure no one objects to either of them conducting its own affairs in its own fashion, but even if I had not paid some attention to the history of Freemasonry, the Constitutions of Grand Lodge tell me clearly enough what pure and ancient Masonry is, and it does not need much intelligence to discover that the A. and A. and the A. and P. Rites have no part in Masonry as so defined. I have no doubt they are very interesting to those who are admitted into the several degrees under each, but they are no more necessary to the stability of legitimate Freemasonry than would be the study of the Eleusinian mysteries or of the doctrine of Pythagoras. I am not envious of either of these rites, because I am not a member. What I wish to say is, that such virtue as they may possess is derived from Craft Masonry, without which as a foundation they must come to the ground. This ought to be no news to "32°," but I vouch for its being an historic truth, unless—which could not well have happened—all the historians of Freemasonry have conspired together to misrepresent facts.

Yours faithfully,

CRAFTSMAN.

CHARGES FOR BANQUETS.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am very glad you have drawn attention to the high rate of charges too often made for tickets at the banquets held after the annual meetings of our different Provincial Grand Lodges. I think it is impossible for any one to take exception to your very sensible remarks. You very properly draw a distinction between the brethren to whom guineas are of little or no consequence and the far larger number with whom it is a matter for consideration, whether or not they are justified in dining regardless of the cost that may be incurred. As to the happy few, let them dine, say I, as sumptuously as they please, but at the same time let some regard be shown for the less wealthy majority, whose purses are not so well lined, and whose balances at their respective bankers—if they have a banking account—are not always very considerable. It must be remembered that one of the principal objects of these Provincial gatherings is to bring together as many members as possible, but this desirable object is likely to be frustrated if the price of the dinner-ticket is fixed too high. Moreover, the dinner is only a part of the day's expenses. Brethren from a distance must pay travelling fare; then, in a small way, there are all kinds of petty contingencies to be provided for, and it seems to me a little unreasonable in the case of worthy brethren who take an interest in the concerns of their Province, and are desirous of making the acquaintance of the members of other Lodges to mulct them so heavily, as is the case in many instances. I dined on Saturday last with the Provincial G. Lodge of Surrey, at Sutton, and so enjoyable was the dinner that I send you a copy of the *menu** for insertion if you think proper. Well, this excellent dinner, wine included, cost me fifteen shillings—a price which cannot be deemed excessive, and I see from your advertisement columns that at the P.G. Lodge banquet, Hants and Isle of Wight, at Audover, on Tuesday, the price of a ticket, wine and dessert included, will be half-a-guinea.

Again, at many a high-class London hotel or restaurant I can dine, not *en prince*, but well, for a few shillings, the *menu* including soups, fish, *entrées*, &c., and a pint or bottle of wine suffices. Why, then, as you justly argue, should I be required to pay twice the amount at an *hostelry* in some small provincial town, where rents, &c., are much lower? I like to pay my legitimate share of the expenses on any occasion that I make one of a small or large party, but I object decidedly to paying twice as much as is necessary, because a few of my brethren are desirous of "doing the grand." I know a Lodge held within twenty miles of London where, when the labours of the evening are ended, the members sit down to a nice little dinner, served in good style, and the charge is only half-a-crown apiece, each brother exercising his own discretion as to the liquor he drinks. Installation night is the single exception to this rule.

I will conclude this letter with the story of an amusing incident which occurred to a friend of mine who, with some others, went down to Richmond on a day's pleasuring, and ordered dinner at the Star and Garden, where different dinners are served at different tariffs—that is, you may order a six shilling dinner, an eight shilling dinner, and so on. After an appetising stroll they returned and dined well at the rate, as fixed, of six shillings. When the bill was presented the waiter was noticed to be smiling blandly, and he was asked the reason; he explained that, owing to a slight mistake, such as will occur in the best regulated hotels, my friend and his companions had been served with an eight shilling dinner, while another party of visitors, mustering the same in number, had ordered an eight shilling dinner and had been served with a six. The latter, however, expressed themselves as delighted with their fare, and had gone away some time previously, in happy ignorance of the mistake. From which I deduce this moral, that the enjoyment of the dinner is not the greater the higher the price that is paid for it.

Yours fraternally,

GOURMET.

* MENU.—Soups—Mock Turtle and Clear. Mayonaise of Salmon. Ribs of Beef. Fore-quarters Lamb. Ducks. Fowls. Pigeon and Veal-and-Ham-Pies. Tongues and Hams. Sweets—Raspberry-and-Currant and Greengage Tarts. Custards. Cherry Tarts and Tartlets. Cheese and Salad. Dessert.

A MASONIC DUEL AND ITS CONSEQUENCES.

THE curious episode of a duel between a Grand Master of Kentucky (William H. Richardson), and a Past Master (Benjamin W. Dudley), both of Lexington, Kentucky, formed a subject of conversation among Kentucky Masons twenty-five years since, though but few are living now who recall it. The case is the most interesting to us because the charges were brought by Samuel H. Woodson G.M. in 1819, when Henry Clay (who was G.M. in 1820) was Chairman of the Committee of Reconciliation, and the Grand Lodge assumed original jurisdiction over the matter. The Grand Lodge met that year at Lexington, 31st August to 5th September; thirty-seven Lodges being represented. This is the year in which the Grand Lodge of Indiana was organised by the delegates of six chartered Lodges, all emanating from the Grand Lodge of Kentucky. The circumstances which led to the duel are not important to narrate; I give only the facts of the trial. On the second day of the session, the two parties were cited to appear before Grand Lodge, under the following resolution, proposed by Samuel H. Woodson, viz.: "Resolved that in the opinion of this Grand Lodge, it is entirely improper, and entirely repugnant to the principles of Masonry for any of its members to engage in personal conflicts with each other, with deadly weapons or otherwise; and whereas it hath been signified and made known to this Grand Lodge that a duel hath lately taken place between Grand Master W. H. Richardson and Past Master Benjamin W. Dudley, Resolved, that they be cited to appear before the Grand Lodge at ten o'clock on Thursday next, to answer for the above departure from the principles of the Craft." The parties obeyed the citation and then, after due consideration, the following order was made by Grand Lodge: "Resolved, That the Grand Lodge have jurisdiction and ought to inquire into the charge exhibited against Bros. Richardson and Dudley for having fought a duel, they being both members of the Grand Lodge." On Friday following the motion of Henry Clay was adopted: "Resolved, That a Committee of five be appointed to confer with Bros. Richardson and Dudley for the purpose of endeavouring to produce a reconciliation between them." The Committee consisted of Henry Clay G.M. 1820-21, William T. Barry Grand Orator 1821, Samuel H. Woodson G.M. 1819-20, and David G. Cowan G.M. 1822-23. The Committee promptly reported that "they had discharged the duties delegated to them, and were happy to inform the Grand Lodge that their efforts had been successful." But the members of Grand Lodge were far from being at one in their notions of Masonic discipline. John A. Gordon, of Harrodsburg, Kentucky, offered the following resolution: "That this Grand Lodge deeply deplores the unfortunate difference between M.W. Grand Master William H. Richardson and P.M. B. W. Dudley, in which they were so unmindful of their Masonic principles and duties as mutually and deliberately to engage in a duel, thereby prostrating and sacrificing one of the great fundamental principles of our Order to the false notions of honour, by which a deluded world has been too long influenced. Resolved, therefore, that it is the opinion of this Grand Lodge that the said M.W. William H. Richardson, and the said Past Master B. W. Dudley be and are hereby expelled from the immunities and privileges of the Order of Masonry."

This is well said, and as between two ordinary Masons would have been adopted by Grand Lodge. But there now drops out the argument *duello vs. antiduello*. Clay had fought a duel,—perhaps more than one. It was the fashion of the period. "The false notions of honour," was a hard hit from the hands of John A. Gordon, and doubtless stiffened up the Committee and their friends to make a personal point of it. I should like to have heard the debate on Gordon's resolution. It was "ordered to lie upon the table." Saturday morning, Henry Clay offered a resolution, which being amended was adopted. It is in his usual style of compromise. "Resolved, That this Grand Lodge deeply deplores the unfortunate difference between Bros. G.M. William H. Richardson and P.M. Benjamin W. Dudley, and the unhappy combat to which it has led. This Grand Lodge cannot but condemn in the strongest terms, that those brethren should have so far forgotten the obligation and duties of Masons as to have engaged in such a combat. But in consideration that the said brothers have, by the intervention of this Grand Lodge, become perfectly reconciled the one to the other, and of their correct and uniformly good deportment, and that a mitigation of the punishment which might otherwise be due is thereby rendered expedient, therefore, Resolved, that the said Brothers Wm. H. Richardson and Benjamin W. Dudley be suspended from the privileges of Freemasonry during the pleasure of this Grand Lodge." I cannot find in the subsequent proceedings of the Grand Lodge that this order of suspension was ever removed. No expressions of regret on the part of the actors for the heinous offence they had committed are even hinted at, and the probability is that this suspension was perpetual. The Grand Lodge of Kentucky had a precedent upon its records in a curious case that came up in 1814 from Daviess Lodge, No. 22, at Lexington. One of its members had borne a challenge to a duel between two Master Masons, and "had taken no measures to adjust the difficulty." He was tried by No. 22, and suspended for a year for a breach of Masonic covenant. From this he appealed to Grand Lodge, and the matter was referred in due course to a Committee. Their report gives us an insight into the state of society at that period, which is startling. They say that "while they shudder at the disastrous consequences which might have grown out of the affair, yet the course pursued by Masons heretofore in similar cases, without incurring censure or animadversion, goes far to extenuate the offence. The frequency and multiplicity of such occurrences, unprohibited and uninvestigated, may be construed as almost tantamount to a permission!" Grand Lodge set aside the punishment, and commanded him "to appear before the Grand Lodge and receive from Grand Master a lecture on the impropriety of his conduct!" The Committee who thus trifled with their own obligations and the laws of the Craft was composed of John Speed Smith (Grand Master 1824-1825), B. F. Depuy and Samuel F. Bowen. No wonder that four years later the Grand Master himself engaged in a similar affair. Another case of duelling between Masons came before

Grand Lodge in 1825; a duel between Jonathan Stout and Edmund Irvine, Master Masons. The Grand Lodge, in view of the decesso of Irvine, and the suspension for several years of Stout, restored the latter to Masonic privileges. My readers must not suppose that Kentucky alone has been afflicted with this murderous spirit. The Grand Lodge of Indiana announced by circular, 10th October 1813, that their Grand Master John Sheets "having in a *rencontre* unfortunately killed his opponent, he had absented himself from the meetings of Grand Lodge!" At Richmond, Virginia, about the year 1850, a leading Mason was killed in a duel, and although everything in the bloody affair was conducted "strictly accordant with the laws of honour," yet the Brethren refused him Masonic burial. This fact suggested the following lines by myself:—

Hark! how the air resounds with death!
Lo, to the tomb a Mason comes!
But where is *the Badge* the Mason hath,
Type of a life beyond the tombs?
Is there not one in all the band
Owns him a Brother now?
Speak, ye that weep around the bier,
And say, where the honours are his due.

How he was loved these tear-drops show,
How he was honoured midst our band;
For he had a heart for every woe,
For each distress a liberal hand;
Bright in the East our rising sun,
Proud we viewed his career;
But now to-day his race his run,
We fling no cassia on his bier.

Whispering low the cause we yield,
History of his unworthy death!
False honour called him to the field,
And death the erring brother met!
No dirge from us can o'er him swell,
No banners around him wave;
Emblems of faith we dare not strew
Upon the sad self-murderer's grave.

Cease the knell of sorrow now,
But long will the heavy sigh be drawn:
Vacant the East—ah! heavy the woe,
Our Wisdom, Strength, and Beauty gone;
But worst the grief this thought will bring
To our fraternal home;
Bright and dearest, he has passed,
Dishonoured, to untimely tomb!

Rob. Morris, in *Masonic Review*.

PROVINCIAL GRAND LODGES.

WE must remind our readers that to-day (Saturday) is fixed for the annual meeting of the Provincial Grand Lodge of Middlesex. Unusual interest will attach to this particular occasion, as we understand the opportunity will be taken to present to Sir Francis Burdett, Bart., the respected Grand Master of the Province, a handsome testimonial for the long and valuable services which that worthy and Right Worshipful brother has rendered to the cause of Freemasonry in this Metropolitan county. When Middlesex was erected into a Province, Sir Francis, then Lieut.-Col., Burdett was chosen by the late Earl of Zetland to preside over its destinies. There can be no question as to the wisdom of the choice. Of the thirty or so Lodges, which constitute the Province, some twenty, or two-thirds, have been warranted during his Prov. Grand Mastership, and whether we have regard to the diligence with which the Lodges fulfil their duties, or the zeal of the brethren in supporting our grand Masonic Institutions, Middlesex is undoubtedly the model of a well-ordered and enthusiastic Province. The meeting will take place at the New Assembly Rooms, Teddington, at 2.30 p.m., and the banquet will follow at 5 p.m. We have every reason to anticipate a numerous and successful gathering.

The Annual Meeting of the Provincial Grand Lodge of Hants and the Isle of Wight will be held on Tuesday next, the 3rd prox., at the Town Hall, Andover, at 1.30 for 2 p.m., and the Banquet which follows, will be served at 3.30 p.m., at the Foresters' Hall. As this is a strong Province, and the Prov. Grand Master R.W. Bro. W. W. B. Beach, M.P., is a deservedly popular chief, there will no doubt be a strong muster of brethren, in spite of the counter-attractions offered by the Yachting fraternity at Cowes and Southampton.

Essex, under the presidency of Lord Tenterden, K.C.B., its respected Provincial Grand Master, though always playing its part well both in Masonic work and Masonic Charity, appears to have entered on a fresh career of energy. We may, therefore, look to a considerable attendance of the members of the different Lodges in the county at the Town Hall, Colchester, on Thursday, the 5th prox., the day appointed for the annual meeting of the Provincial Grand Lodge. One question outside the usual routine of business on these occasions will come under consideration, namely, the appropriation of the balance remaining in the hands of the Installation Committee, whose arrangements, when Lord Tenterden was installed P.G.M. last year, gave so much satisfaction. The banquet will be served at the Cups Hotel at 4.30 p.m.

In the city of New York there are 159 Lodges, 26 Chapters, 9 Commanderies, and 9 bodies of the A. and A. Rite; in Brooklyn, and vicinity, 62 Lodges, 13 Chapters, 4 Commanderies, and 4 bodies A. and A. Rite; in Jersey City, and vicinity, 21 Lodges, 6 Chapters, 1 Commandery, and 4 bodies A. and A. Rite.

DIARY FOR THE WEEK.

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

SATURDAY, 31st JULY.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
Sinal Chapter of Instruction Union, Air-street, Regent-st., W., at 8
Prov. Grand Lodge Middlesex, New Assembly Rooms, Teddington
1462—Wharfedale, Rose and Crown Hotel, Penistone

TUESDAY, 3rd AUGUST.

Colonial Board, Freemasons' Hall, at 4.
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7 (Instruction)
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8 (Instruction)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
860—Dalhousie, Sisters' Tavern, Powndale-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1349—Friars, Liverpool Arms, Cannoning Town, at 7.30 (Instruction)
1360—Royal Arthur, Prince's Head, Battersea Park, at 8 (Instruction)
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
1507—Metropolitan, Anderson's Hotel, Fleet-street, 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.)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30.
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
Prov. Grand Lodge Hampshire and the Isle of Wight, Town Hall, Andover, 1.30
70—St. John, Huyshe Masonic Temple, Plymouth
103—Beaufort, Freemasons' Hall, Bristol.
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
226—Benevolence, Red Lion Hotel, Littleborough.
241—Merchants, Masonic Hall, Liverpool, at 6.30 (Instruction)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
393—St. David, Masons' Hall, The Parade, Berwick
558—Temple, Town Hall, Folkestone.
673—St. John, Masonic Hall, Liverpool.
734—Londesborough, Masonic Hall, Bridlington Quay.
804—Carnarvon, Masonic Hall, Havant.
847—Fortescue, Manor House, Honiton, Devon.
928—Friendship, Masonic Hall, Petersfield, Hampshire.
948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard
1002—Skiddaw, Lodge Room, Market-place, Cockermouth.
1134—Newall, Freemasons' Hall, Salford.
1244—Marwood, Freemasons' Hall, Redcar.
1310—Harrow, King's Head, Harrow.
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.
1473—Bootle, 146 Berry-street, Bootle, at 6. (Instruction.)
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
R.A. 296—Loyalty, Freemasons' Hall, Surrey-street, Sheffield.
R. A. 784—Wellington, Public Rooms, Park-street, Deal
M. M. 161—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

WEDNESDAY, 4th AUGUST.

Grand Chapter, Freemasons' Hall, at 7
193—Confidence, Railway Tavern, London-street, at 7 (Instruction)
223—United Strength, Hope and Anchor, Crowndale-rd., Camden-town, 8 (In.)
533—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Instruction)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
1278—Burdett Coutts, Salmon and Ball, Bethnal Green-road, at 8 (Inst.)
1288—Finsbury Park, Alwyne Castle, Highbury, at 8 (Instruction)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8 (Instruction)
1791—Creaton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate, at 8 (In.)
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.
293—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
594—Downshire, Masonic Hall, Liverpool, at 7 (Instruction)
645—Humphrey Chesham, Freemasons' Hall, Cooper-street, Manchester.
673—St. John, Masonic Hall, Liverpool, at 8 (Instruction)
678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.
972—St. Augustine, Masonic Hall, Canterbury (Instruction)
992—St. Thomas, Griffin Hotel, Lower Broughton.
1013—Royal Victoria, Masonic Hall, Liverpool.
1037—Portland, Portland Hall, Portland. (Instruction.)
1063—Malling Abbey, Bear Inn, West Malling, Kent
1085—Hartington, Masonic Hall, Gower-street, Derby
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, Liverpool, at 7.30 (Inst.)
1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester
1431—St. Alphege, George Hotel, Solihull
1511—Alexandra, Masonic Hall, Uxbridge, Hull (Instruction)
1549—Abercorn, Abercorn Hotel, Great Stanmore
1620—Marlborough, Derby Hall, The Brook, Liverpool
R.A. 126—Nativity, Cross Keys Inn, Burnley
R.A. 221—St. John, Commercial Hotel, Town Hall-square, Bolton
R.A. 258—Amphibious, Freemasons' Hall, Heckmondwike
R.A. 301—Philanthropic, Masonic Hall, 4t. George-street, Leeds
M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness.

THURSDAY, 5th AUGUST.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.5 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
211—St. Michael, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
742—Crystal Palace, Crystal Palace, Sydenham
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8 (Instruction.)
161—Covent Garden, Nag's Head, James Street, Covent Garden, at 7.45 (Inst.)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
R.A. 1471—North London, Jolly Farmers', Southgate-road, N., at 8 (Inst.)
M.M.—Duke of Connaught, Havelock, Albion-rd., Dalston, E., at 8.30 (Inst.)
Provincial Grand Lodge Essex, Town Hall, Colchester, at 2
24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
123—Lennox, Freemasons' Hall, Richmond, Yorkshire

249—Mariners, Masonic Hall, Liverpool
266—Nephthi, Masonic Hall, Market-place, Heywood
269—Fidelity, White Bull Hotel, Blackburn
289—Fidelity, Masonic Hall, Carlton-hill, Leeds
291—Constitutional, Assembly Rooms, Beverley, Yorks
295—Combermere Union, Macclesfield Arms, Macclesfield
300—Minerva, Pitt and Nelson, Ashton-under-Lyne
317—Affability, Freemasons' Hall, Cooper-street, Manchester.
419—St. Peter, Star and Garter Hotel, Wolverhampton.
446—Benevolent, Town Hall, Wells, Somersetshire
509—Tees, Freemasons' Hall, Stockton Durham.
637—Portland Masonic Rooms, Town Hall, Stoke-upon-Trent.
699—Pelham Pillar, Masonic Hall, Bulring-lane, Great Grimsby.
974—Pentalpha, New Masonic Hall, Darley-street, Bradford
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30 (Instruction)
1231—Savile, Royal Hotel, Eland
1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire
1284—Brent, Globe Hotel, Tonsham, Devonshire
1304—Olive Union, Masonic Hall, Hor castle, Lincolnshire
1384—Equity, Alford's Chambers, Widnes
1500—Walpole, Bell Hotel, Norwich
1504—Rose of Lancaster, Starkie's Arms Hotel, Padliham, near Burnley
1515—Friendly, King's Head Hotel, Barnsley
1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30 (Instruction)
1790—Old England, Masonic Hall, New Thornton Heath
1807—Loyal Wye, Bailth, Breconshire
R.A. 581—Rectitude, Corporation Hotel, Tinning-st., Ardwick, Openshaw, Man.
R.A. 753—Bridgewater, Freemasons' Hall, Runcorn, Cheshire
M.M. 53—Britannia, Freemasons' Hall, Sheffield

FRIDAY, 6th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8 (Instruction)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
766—William Preston, Feathers' Tavern, In. George-st., Edgware-rd. 8 (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge
902—Burgoyne, Red Cap, Camden Town, at 8 (Instruction)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8 (Instruction)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7 (Instruction)
1159—Belgrave, Jermyn-street, S.W., at 8 (Instruction)
1288—Finsbury Park M.M., Earl Russell, Isledon-road, N. at 8 (Instruction)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8 (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30 (Instruction)
1489—Marquess of Ripon, Metropolitan Societies Asylum, Balls Pond Road
1642—E. Carnarvon, Mitre Hotel, Goulborne-rd. N. Kensington, at 8.0 (Inst.)
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.
44—Friendship, Freemasons' Hall, Cooper-street, Manchester.
219—Frudence, Masonic Hall, Totmorden.
242—St. George, Guildhall, Doncaster.
306—Alfred, Masonic Hall, Kelsall-street, Leeds
521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
539—St. Matthew, Dragon Hotel, Walsall.
651—Brecknock, Castle Hotel, Brecon.
837—De Grey and Ripon, Town Hall, Ripon
998—Welsh Pool, Railway Station, Welsh Pool
1096—Lord Warden, Wellington Hall, Deal
1387—Chorlton, Masonic Room, Chorlton-cum-Hardy
1393—Hamer, Masonic Hall, Liverpool, at 8 (Instruction)
1528—Fort, Red Lion Hotel, Newquay, Cornwall.
1557—Albert Edward, Bush Hotel, Hexham.
1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.
1648—Prince of Wales, Free masons' Hall, Salem-street, Bradford.
1664—Gosforth, Freemasons' Hall, High street, Gosforth.
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R.A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 5.30
K.T.—Loyal Volunteers, Queens Arms Hotel, George-street, Ashton-under-Ly.

SATURDAY, 7th AUGUST.

General Committee Boys' School, Freemasons' Hall, at 4
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
Sinal Chapter of Instruction Union, Air-street, Regent-street, W., at 8.
1223—Amherst, King's Arms Hotel, Westerham, Kent
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
R.A. 308—Affability, Station House Hotel, Bottoms, Stansfield

LODGE OF FRIENDSHIP, No. 277, OLDHAM.

WE acknowledge with thanks the receipt of a sketch of this Lodge, compiled by its Senior Warden Bro. Rev. Joseph Harrison, M.A., who, after a careful study of the Lodge Minute Books has succeeded in putting together a very readable history—a task which, considering the contents of Lodge Minute Books are not usually in the category of entertaining literature, is not so easy as might be imagined. As, save under exceptional circumstances, one Lodge history is very much like another, and having regard to the fact that it is only very recently we commented on that of St. John's Lodge, No. 221, Bolton, as compiled by Bro. Brockbank, it is unnecessary we should devote much space to Bro. Harrison's opuscle. This Lodge of Friendship cannot certainly point to having had a strange eventful history. Its career seems to have been placid enough, with possibly a few circumstances now and then happening of a character to cause just a little flutter of excitement in the minds of its members, but beyond this there is a certain monotony about the proceedings, and one is almost inclined to regret there was not occasionally a little outbreak of discord, if only that it might have thrown into higher relief the easy and equable temperament so uniformly exhibited by the Lodge. Even its birth seems to have been unattended by the usual demonstrations incident to the warranty of a new Lodge, all that is known of the interesting fact being that the Lodge Warrant "is dated August 22nd 1789, and was granted on the petition of Bros. Jonathan Raynor, Joseph Dunkerley and Isaac Clegg, by the P.G.M. of Lancashire, John Allen, acting for H.R.H. the Duke of Cumberland G.M., and countersigned by William Hall D.P.G.M.;" and that the Lodge itself was "opened on Wednesday, the 2nd September 1789, at five o'clock in the afternoon, in due form at the 'Ring of Bells,' Oldham, by the Lodge of Sincerity, Bull's Head, Manchester." Thus beyond a little professional assistance—though whether this was rendered by a duly certificated medical practitioner or by a midwife does not appear—"Friendship" was ushered into the world of Freemasonry in due form, but at the same time without formality. One circumstance, perhaps, is worthy of notice. Oldham "Friendship" came into being under the auspices of Manchester "Sincerity," and to judge from the even tenour of its career ever since, the combination seems to have proved an augury of good things to come. Twelve brethren, members of the infant Lodge, were present on the occasion, and the absence of

one other is noted. The first W.M. was Bro. Jonathan Raynor, and the first Wardens presumably Bros. Dunkerley and Clegg, as their names appear with that of Bro. Raynor on the Warrant. As to the social position of the members, we may judge from the statement that one was a weaver, four were cotton manufacturers, one a hat manufacturer, one a tailor, one a shoemaker, and one an innkeeper. On the opening day three candidates were received as entered apprentices, of whom the first in order was the Rev. M. Wrigley, A.M., who was passed and raised at an emergency meeting held on the 19th of the same month. On the 28th Oct. twelve members of the Union Lodge, No. 534, Manchester, visited the Lodge, this being the first occasion on which any visitors were present. Early in December the Lodge moved to the Angel, and on New Year's Day, 1790, a new W.M. was installed. As to the length of the Master's term of office there seems to have been a diversity of practice till the end of the year 1820, the Master being sometimes elected for twelve, but generally for six months. The expenses do not appear to have been heavy, only ninepence being charged to each member, namely, sixpence for expenses and threepence for charity, a very fair proportion, such as is not always observed in these days. But though the Lodge work was harmoniously conducted for the most part, and there is but little therefore to record of an out-of-the-way character, we have remarked some things curious which deserve to be mentioned. Thus, on 10th August 1791, seven brethren were "made modern Masons, enter'd, past, and Raised." We presume these seven were "Ancient" brethren, though why a Lodge of the elder of the two Masonic bodies at the time existing, should speak of the members of its own fraternity as being "moderns" is passing strange. The same year, and as recently as 1840, it was the custom to make brethren "pass Masters" which, to judge from our own acquaintance with Lodge histories, the Rev. compiler is correct in suggesting must have been nominally Past Masters on whom the R.A. degree was conferred. The same practice prevailed in the Bolton Lodge, 221, as pointed out by Bro. Brockbank. On 16th Feb. 1791, a visiting brother was present, who hailed from "the Lodge of Fortitude, held at James Taylor's, Bottom of Hollinwood, under the Ancient Grand Lodge of York." This, Bro. Harrison points out, is the only mention he has been able to find of this Lodge. The circumstance is the more strange as this Grand Lodge had very few subordinate Lodges, and because about that date it was beginning to fall into that state of torpor from which it never subsequently emerged. We should like to hear what Bros. Gould and Hughan have to say of this offshoot of the old Grand Lodge of all England; or, did the writer confound the Grand Lodge of the Ancients with the old or Ancient Grand Lodge which met at York? We fear an answer to this question is likely to prove exceedingly difficult. On 28th October 1795, and also subsequently, the Mark degree was conferred in the Lodge, while, at an emergency meeting on the occasion "of the funeral of our late worthy Br. John Rowbottom," the Chapters of Philanthropy, Werneth, and Trinity, Manchester, attended, so that, as has been seen in other cases, Craft, Arch, and Mark Masonry were worked under the same warrant. On one occasion the Lodge seems, speaking figuratively, to have worked under the familiar sign of the "Three Balls;" for it advanced two guineas to a brother on the security of "his watch until valued." Among other items of interest may be mentioned extracts from the Cash Book, showing that on one occasion "30 pair of Flannel Drawers" were purchased for the use of our army abroad—though how an army, unless it were a stage one, could get into thirty pairs of drawers is a puzzle we shall not endeavour to solve. On another occasion seven guineas were subscribed to the expenses of the war, and under date of 26th May 1794 we read that the Lodge so far forgot the peaceful character of Freemasonry, as to have ventured on beating up for "military recruits." This, of course, may be excused on the score of the well-known loyalty of the Craft, and all the more so as the beating up for recruits does not, for aught these minutes divulge, appear to have had any result. It seems to have been a statement and nothing more. Vegetarians will be sorry to hear that on the 13th of June 1799 "one Theopelus Turner disturbed the peace and good harmony of the Lodge at 8 o'clock." In another case the Master was so far oblivious of his duties that though the Lodge was summoned for 5 p.m. the Wor. Brother did not put in an appearance till three hours later. In another minute, but as late as the year 1826, it is recorded that only two brethren attended, and, under such discouraging circumstances, we presume, they laced themselves with a bowl of punch and then "retired to their respective homes." These are among the lighter and more entertaining records, but there is also mention made of a few family jars occurring, such as, to use an ordinary phrase, are to be expected in the best regulated families; and at one time there seems to have been so considerable a dissension as to have brought about a sub-division of the Lodge into two parts, one meeting at the "Spread Eagle," and the other at the "Angel," the "Angelic" body being at fault. We have already referred to the Mark degree being worked in the Lodge, and this practice appears to have prevailed as late as 1838, on the 20th May in which year we read that a Lodge of emergency was held "for the purpose of making several members of the Lodge Mark Master Masons." In a minute of 17th April 1843, occurs the honoured name of the late Earl Howe, then Senior Grand Warden of England, who on that day laid the first stone of St. Mary's Church Schools, Oldham. On 13th Nov. 1830, it is recorded that Masonry had revived during the decade, and as a proof of this circumstance we are told that at that meeting "ten candidates were proposed, and were all initiated in due course," while eleven candidates were accepted at the two subsequent meetings. It may be remarked that ample evidence is furnished in the course of these extracts from the minute books of the Lodge that it was not inattentive to the claims on its conscience of that greatest of all Masonic virtues—Charity—and many a time is mention made of a sum being voted to the relief of a distressed brother, or towards some fund which was being raised for the especial assistance of the injured or afflicted in some great calamity. Mention is also made, from time to time, of testimonials being presented to brethren who had deserved well of the Lodge, a prominent case

being that of Bro. Isaac Gaitskill, twice Master of the Lodge and Past Grand Junior Deacon of the Province, to whom, in February 1853, were presented "a gold watch, guard, and ring," in recognition of "his eminent services to the Lodge." A list of initiates, joining members, and Worshipful Masters is appended, and from the first two we gather roughly that during the close on ninety-one years of its existence there have been some five hundred subscribing members. It is a noteworthy fact that our Rev. Bro. Harrison should have published this interesting narrative during the Mastership of Bro. Abraham Clegg. The first Junior Warden of the Lodge was a Bro. Isaac Clegg, and he was the third brother elected to fill the chair of K.S. A Bro. Benjamin Clegg was initiated on the 28th June 1797; a Bro. Thomas Clegg on 26th November 1800; a Bro. Edmund Clegg on 12th April 1843; a Bro. James Clegg on 12th March 1851; a Bro. Kay Clegg on 9th July in the same year; a Bro. John Clegg on 11th May 1859; and a Bro. Charles Clegg on 25th Feb. 1874. We cannot take upon ourselves to say offhand that all these brethren belonged to the same family, but the first and last are described as "cotton manufacturers," and also some of the intermediate Cleggs: if so, it is evident that Masonry was beloved by this family. With this remark and a reiteration of our thanks to our Rev. Bro. Harrison for his kindness in forwarding us a copy of his little work, we bring this notice to a close.

Egyptian Lodge of Instruction, No. 27.—On Thursday, 22nd July, at the Hercules Tavern, Leadenhall-street, E.C. Present—Bros. H. J. Phillip W.M., D. Moss S.W., J. Da Silva J.W., L. Norden Sec., Gartley I.G., C. H. Webb Preceptor, and other brethren. The usual formalities were duly observed, and then the W.M. rehearsed the ceremony of initiation, Bro. Norden acting as candidate. Lodge was opened to the 3rd degree, and closed to the first. Bro. Moss was unanimously elected W.M. for the ensuing meeting, and it was arranged that Bro. Norden should rehearse the installation ceremony.

Dalhousie Lodge of Instruction, No. 860.—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, 27th inst.—Bros. Carr W.M., Smyth S.W., Wardell J.W., Clark I.G., J. Lorkin Secretary, P.M. Wallington Preceptor; also Bros. Dallas, Quay, C. Lorkin, and others. Lodge was opened and the minutes of last meeting were read and confirmed; the ceremony of initiation was rehearsed, Bro. Quay candidate. Bro. Forss worked the first, second and fourth sections of the lecture, assisted by the brethren. Bro. Smyth was elected W.M. for the ensuing week. All Masonic business being ended, the Lodge was closed in due form.

Friars Lodge of Instruction, No. 1349.—A regular meeting of this prosperous Lodge of Instruction was held at Bro. Pavitt's, Liverpool Arms, Canning Town, E., on the 20th instant. Bro. Smith occupied the chair, and was supported by Bros. Myers S.W., Pavitt J.W., Worsley S.D., Fyfe I.G., Morgan, Forss, Keable, McCarthy, Stephens, &c. Lodge having been opened with the usual formalities, the third ceremony was capitally rehearsed, with Bro. Morgan candidate. Bro. E. T. Worsley, Hon. Sec., worked the first section of the lecture, with the assistance of the brethren. Lodge was then closed to first degree. In the absence of the esteemed Preceptor, Bro. P.M. Musto, who was taking a holiday, Bro. Secretary proposed P.M. Myers as W.M. for the 27th instant, when Bro. Worsley said the sections would be worked, and no brother was better fitted to preside than was Bro. P.M. Myers. This arrangement was subsequently modified to this extent, that Bro. McCarthy W.M. 1076 was to work the installation on that day, after which Bro. P.M. Myers would work as many of the sections as time would allow. Of one thing visitors to the Friars Lodge of Instruction may always be sure, they may rely upon finding the Lodge working, and will not experience the disappointment which attaches to repeated visits to certain Lodges where no work is done owing to an insufficient attendance. With a hearty welcome from Bro. Worsley, its indefatigable working Secretary, it is not to be wondered at that the Friars Lodge of Instruction should be well attended and prove so great a success.

On the 27th instant Bro. P.M. Myers presided as W.M., with Bros. P.M. Cundick S.W., Smith J.W., P.M. Musto Preceptor, Worsley Secretary, and Bros. Pavitt, Nash, Fyfe, Power, Roddam, Sadler, White, Rawe, Watkins, &c. Lodge was opened in due form, and the minutes having been read, it was advanced to the second and third degrees, and resumed to the first, when sections were worked:—1st. Bro. Rawe; 2nd, Bro. Watson; 3rd, Bro. Cundick; 4th, Bro. Pavitt; 5th, Bro. Smith; 6th, Bro. Pavitt; and 7th, Bro. Cundick. There was not time to work any more, but on the next section night the second and third lectures will be given in continuation. Bro. Cundick was unanimously elected to fill the chair on Tuesday next, which is the day for completing the list of names for the summer banquet. The Preceptor, Bro. Musto, who has been sojourning at Yarmouth, for the benefit of his health, will also be in his place to support Bro. Cundick.

Prince Leopold Lodge of Instruction, No. 1445.—At Bro. Stevenson's, Sandringham-road, Dalston, Monday, 26th July. Present: Bros. W. H. Myers P.M. Preceptor, McCarthy 1076 W.M., McGregor S.W., Robson J.W., Seymour-Clarke Secretary; also Bros. McDonald, Kimbell, Goddard, and others. After preliminaries, the Lodge having been opened in the second degree, Bro. Goddard was presented as W.M. elect, and the ceremony of installation was impressively rehearsed by the W.M. Bro. McCarthy, who duly installed Bro. Goddard into the chair of King Solomon, when the brethren saluted in each degree. Lodge being opened and closed as required. Bro. McGregor W.M. of Capper Lodge 1076 was then elected a member, and W.M. for Monday week, 9th August, at 8 p.m.

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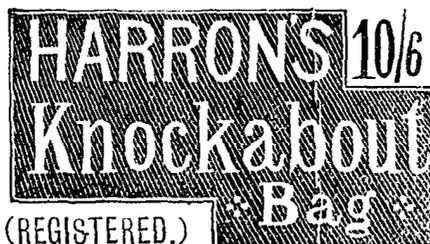
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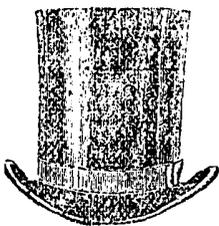
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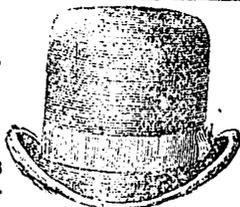
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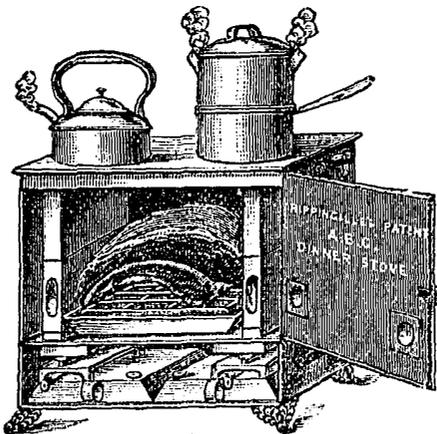
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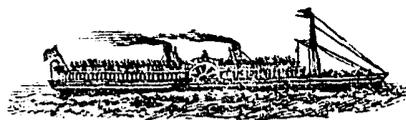
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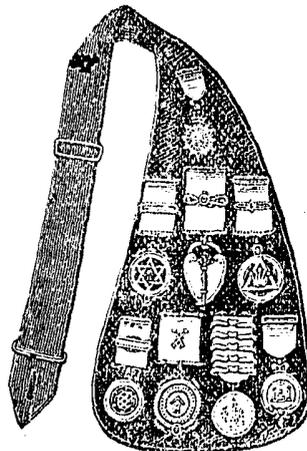
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