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THE FIRST CARE OF A MASTER.

THE portion of our ritual which directs the attention of the newly-installed Master to the duties he is expected to perform embraces so much that is essential to the prosperity of the Craft at large that we think a more frequent study of it would be beneficial to the Order. Indeed, if we look closely into the subject, we can but remark the extent of the responsibility which devolves on the Master, who, in the particular part of the ceremony referred to, is described as the head of the Lodge. The term but inadequately defines the position or status of the brother who is elected to fill the important post; he is in reality the head, heart, and soul of the Lodge over which he is appointed to rule, and to him the Craft look for an account of his stewardship when the day of retirement draws near. The honour, reputation and usefulness of the Lodge depend on the way in which he performs his duty, and to such an extent is this the case that a year under the guidance, if that term is applicable, of an incompetent or unworthy Master will wreck the work of past successful Masters often beyond all hope of redemption, while feelings of dissent will be engendered in the Lodge, which too often end in disunion among the whole body of members. In such a case it would indeed have been preferable had the vote of the Lodge been given to some other member better qualified than him whose mismanagement had caused so much confusion. It may be asked, How are we to know beforehand whether a brother will prove worthy, or otherwise, of the chair to which we are about to elect him? and we admit there is great difficulty in answering the question. A brother may have filled the several offices in the Lodge, from the lowest on the list up to that of Senior Warden, with satisfaction to himself as well as to the various Masters under whom he has served, and yet, on being placed in the chair, immediately prove so unequal to his duties as to make it apparent to the most casual observer that his tenure of office will be a misfortune to the Lodge. We have heard it remarked on more than one occasion, within a few minutes of the completion of the installation ceremony, that the newly-appointed brother ought never to have been entrusted with the government of a Lodge. How is this opinion formed? and if it is trustworthy at this early stage why could it not have been formed before the installation ceremony was commenced? Many of our readers will doubtless agree with us that the way in which a brother closes his Lodge for the first time may be taken as a fair index of his capabilities, and we urge that had this and one or two other simple tests been previously put to him the brethren would have been in a position to have formed a fairly just opinion of the capabilities of the candidate for the Master's chair. We do not know whether a regular rehearsal on the night of election in open Lodge would be the best course to pursue, but that would at least have the merit of at once deciding whether the brother was really able to open and close a Lodge or not. We consider that a Mason who will not take the trouble to perfect himself in these two small matters—and we regret there are many who fill the chair of our Lodges who either cannot or will not do so—are unworthy of the position, and should, in our opinion, be debarred from attaining the office. We simply ask, whether it is likely that a man who cannot perfect himself in the rudimentary portions of the Ritual will ever make himself acquainted with the more intricate portions thereof? It may be urged, with some amount

of justice, that after the excitement of the installation ceremony, in which he has taken so prominent a part, a brother may be at a loss or somewhat confused, but the general style, even then, will conclusively show what may be expected as the character of the year's ruling. In many cases, an opinion is then and there formed by the brethren present of the Master's suitability for the office, which goes far to influence their interest in the Lodge for the coming year, and this opinion once formed is seldom altered by anything which may occur in the future. If the work is done in a slovenly or faulty manner, it will often lead a brother to stay from the future meetings of the Lodge, rather than witness repetitions of the Master's inefficiency, while, if the closing ceremony on the night of installation is performed with ease and with a strict observance of the Ritual, a pride will be felt in the Lodge, and, as a consequence, punctual attendance is more likely to follow. As what we have said equally applies to the opening of a Lodge, we may conclude that the first care of a Master should be to make himself proficient in the ceremony of opening and closing the Lodge. In a recent number of our contemporary the *Masonic Review* this subject is dwelt upon at some length, the writer therein going so far as to say that "the true test of a good Lodge is a good Master, and the test of a good Master is his ability to open and close his Lodge with dignity and accuracy." The question of conferring degrees our contemporary treats as a secondary matter, for then it states, "the attention of the members is given not so much to the Master as to the candidate. But in the opening and closing all present look with straight eyes to the East, the Master then is the be-all and the do-all." Further than this, we would point out the inconsistency of an officer holding himself up as a teacher who by his own acts proves himself unable to impart the information he is even then referring to, he being obliged either to transfer his authority to some one or other of the Past Masters, or to perform the ceremony in a way calculated to inspire contempt rather than respect for the chair. We are aware that some Lodges require an examination similar to that to which we have referred, but their number is so small that no appreciable results can be looked for as regards the general body of the Craft, although we cannot doubt but that benefit accrues to the Lodges themselves. We should like to see the system become universal, and commend its consideration to those of our readers who either in their own Lodges or in those with which they may be acquainted, have seen the evil effects of appointing a brother to office who cannot "open and close his Lodge with dignity and accuracy."

CONFLICTING VIEWS AS TO THE CHARACTER AND ANTIQUITY OF FREEMASONRY.

THERE is no Society or Institution established by man in any country which has been made the subject of so many theories all widely divergent from one another, none which has evoked so many opposite opinions as to its character as Freemasonry. It has been subjected to all kinds of ridicule. It has been condemned by Pope and Presbyterian Synod, as a dangerous promoter of irreligion, and anathematised accordingly. Kings and governments have forbidden its assemblies on the ground that such were necessarily hostile to the State authority. While, on one hand, it has been regarded by some as at the bottom of

that freedom of thought which there is no doubt whatever has been more firmly establishing itself in different countries, its most enthusiastic friends are inclined to regard and describe it as a kind of religion, while there are others who stoutly maintain that it is nothing more than a society for promoting good dinners. Some say it had its origin in the Garden of Eden, or on the plains of Shinar, and that all or nearly all the great Biblical personages under both the Old and New Covenants, presided over its destinies. Others say the idea of its having existed anterior to the earlier years of the eighteenth century is mere moonshine, or in other words, that Freemasonry, as we now understand it, is of modern origin, and its connection with the sodalities, the philosophies, and the mysteries of the old world exists only in the imagination of the extreme Masonic enthusiast. To evolve out of this chaos of ideas anything like a connected and reasonable theory as to the character and age of Freemasonry is no light task to enter upon, but it has no place among impossibilities. It is, we think, quite possible to explain, though not to reconcile, these conflicting theories. It is possible, for instance, to allow that Freemasonry, while as to its present organisation is undoubtedly is an Institution of modern times, is not, as regards its doctrines, the parvenu Society its enemies—and some, too, among its friends—consider it. Without going the length of asserting that it is lineally descended from the old schools of philosophy, and through them from the priestly castes of Egypt and India, there seems small reason to doubt that many of the tenets it professes, and the mode of teaching it adopts, are in harmony with those professed and adopted by the the philosophers and castes we have referred to. It is too much to ask us to believe that a Society of Freemasons, such as ours is, has existed from the Creation, and that among its rulers, or Grand Masters, have been Adam, Noah, Abraham, Solomon, the two Saints John, and a multitude of other great historic celebrities. Equally objectionable is it to invite us to believe that the Society of Freemasons came into being at once—just as Minerva is mythically said to have come into the world full grown, and wearing a complete panoply—at that meeting of the four old Lodges at the Apple Tree Tavern, Charles-street, Covent Garden, which resulted in “Mr. Antony Sayer Gentleman” being made Grand Master. Even before the Creation, there was a chaos out of which the Universe was created, and before our Grand Lodge was instituted there were, as we know, Lodges; and traditions, Old Charges, &c., &c., as we also know, or may be excused for assuming. Therefore, while we are inclined to accept neither of the extreme theories as to the origin of Freemasonry—namely, that which assigns it an existence coeval with the Creation or thereabouts, or that which dates it back to 1717 and no further, we see our way to assigning to Freemasonry, as did the Earl of Carnarvon in his address at the installation of H.R.H. the Prince of Wales, an origin dating back to very remote ages.

Among the schools of Masonry there are two which stand out prominently from the rest. One of these may be described as that of the late Dr. Oliver, who, it will be admitted by readers of Masonic journals, has many enthusiastic followers. The other has among its disciples no abler or more earnest representative than Bro. Jacob Norton. Out of respect, therefore, to this worthy partisan of the modernity of Freemasonry we will name this second school the Jacob Norton School. The late Dr. Oliver, as a mere glance at any one of his numerous writings will show, held that our Masonic symbolism could be traced back as far as the time when Adam and Eve lived immaculate in Eden, and that Freemasonry amounted to little else than Religion as revealed by the Creator to His Creatures. He somehow manages to see a connection between Freemasonry on the one hand, and all the religions that have been promulgated, all the mysteries which have existed, and all the philosophies which have been propounded since the world began. We do not mean to say the late worthy doctor attempted, much less succeeded in his attempt, to connect the teachings of Freemasonry with those of all religions, mysteries, and philosophies, but with the bases of religion, mystery, and philosophy, albeit those bases were differently formulated by different masters, in different ages, and in different epochs. On the other hand, Bro. Norton insists that Freemasonry, as an institution, is only what Desaguliers and his compeers defined it. He must even go further than they, and deprive it of that religious basis on which they erected their superstructure of Freemasonry. He does not think it right to allow that

the formulators of our modern system of Masonry had any just and proper idea of their own meaning. Their language points unmistakably to an intention on their part to retain the religious element, but with nothing whatever of a sectarian character about that element. Bro. Norton argues, with the French Masons of to-day, that Freemasonry is not what it should be unless all idea of or reference to religion is expunged from its formularies.

We have recently been favoured with a copy of “an address delivered in the Church of St. Mary, Staindrop, before the brethren of the Restoration Lodge, No. 111, and the Marquis of Ripon Lodge, No. 1379, Darlington, at their celebration of the Festival of St. John the Baptist, on Wednesday the 7th July 1880, by Bro. the Rev. J. Milner, M.A., F.R.G.S., Rector of Middleton-in-Teesdale, and Chaplain in Ordinary to H.R.H. the Duke of Edinburgh.” In this address our Rev. Brother in answer to a question, “What is Freemasonry?” takes us back to the “remotest antiquity,” and proclaims it to be “not a political, but a religious society.” He speaks of the use of symbols and signs as the only means before letters were invented, “of teaching divine truths and handing down divine traditions,” and it was through them that “before the Deluge the people of the old World had the whole history of the creation, the fall of our first parents, &c., handed down by tradition in the primitive Lodges,” while after the Deluge the Ark became the commonest of symbols. Then, he goes on to say, that “a Lodge must have been in full working order on the plains of Shinar during the life-time of Noah,” and the reason he assigns for this statement is, that “when the Dispersion took place, Lodges of a similar nature were established in every part of the world, though probably not for many years after the settlement of the emigrants in the new countries.” In the next sentence he speaks of the “old mysteries” as “those spurious Masonic Lodges,” and as having “misinterpreted many of the symbols which had been correctly explained in the mother Lodge. All, however, had the same symbols and had a common origin, namely, Freemasonry. Later on, in the same page, our Rev. Brother gravely tells us that “according to the traditions of our venerable society Enoch was a very eminent Mason.” Now, with all due respect to our Rev. Brother’s enthusiasm in the cause of Freemasonry, we must take upon ourselves to point out that, to put it in the mildest of terms, it is an absurdity to state that a Masonic Lodge was in full working order in the plains of Shinar, and that daughter Lodges were established in other countries subsequent to the Dispersion of the people. With as much justification might it be said that the English and French languages, as now spoken, were the immediate outcome of this Dispersion and the confusion of tongues that followed. Enthusiasm is to be commended only when it is found possible to prevent it from transgressing the limits of reason.

Passing over the remark that the mysteries or spurious Masonic rites were introduced into different countries by different persons, and granting with but little hesitation that it is probable they all had one common parentage, though in some cases they “degenerated most frightfully,” while in others they retained or recovered much of their pristine purity, we should like to hear something of the authority on which Rev. Bro. Milner bases his statement that Pythagoras and Plato “were initiated into a Jewish Lodge.” This is about on a par with Dr. Oliver’s statement that among others the Saints John were Grand Masters of Freemasonry, nor is there a particle of evidence, indirect or direct, of the truth of the statement so distinctly set forth by our Rev. Brother. We fear we must condemn him for so unhesitatingly asserting what it is impossible for him or any one else to substantiate. We have less objection to his remarks about the Essenes, for, so far as it is possible to judge of them, they seem to have been actuated by certain well-known principles, such as are set forth in our modern exposition of Freemasonry. But what can be said of the following passage: “Freemasons, of course, know perfectly well that the great Pyramid was merely a spurious Masonic Lodge, in which aspirants were initiated into the mysteries.” This is a bold statement, equally incapable of proof with that about Pythagoras and Plato having been “initiated into a Jewish Lodge.” Our Rev. Bro. Milner should fulfil his duties as a preacher with something approaching to caution and common sense. No sane man could for one moment seriously entertain such propositions as these, and it is this class of proposition which has involved Freemasonry in so much ridicule. It is one thing

to claim for our society a "Time Immemorial" existence, as it is called, but in doing this we must avoid the capital error of fabricating a connection between Freemasonry as it is known to us brethren of our own day, and all the different faiths inculcated by all the different religions of the world and all the different schools of philosophy that ever existed. There is, perhaps, no serious objection to any one describing the Garden of Eden or the plains of Shinar as being the place where the first or mother Lodge of Freemasons was held—except as regards the former, that women are not eligible for admission into our Lodges—but while we may amuse ourselves with such an idea, we must not trespass too seriously on the patience and credulity of others and publicly invite them to accept such belief or description.

Let us now turn our attention to the views of the opposite school of thought respecting Freemasonry, as fairly represented by Bro. Jacob Norton. We shall not need to devote so much space to him, as the papers which appear in these columns from time to time contain sufficient evidence of the character of his Masonic creed. He is for reducing Freemasonry to the very narrowest proportions. He would eliminate all reference to religion from our ritual, and, no doubt, from our Constitutions likewise. He holds that Freemasonry is nothing more than a system of morality, and he uses the word "morality" as, a long time ago, a correspondent of ours pointed out, in the narrowest sense. That is, he holds that Freemasonry has been devised for the purpose of inculcating practically, as well as by precept, the virtues of temperance, forbearance, patience, fortitude, charity, chastity, &c. &c., and condemning their respective antagonistic vices. If some brother, as in the case recently of Bro. Woodbury, in his interesting paper on the "Antiquity of the Laying of Corner Stones," sees, or imagines that he sees, some analogy between the rites of Freemasonry as they are now practised, and the mystic teaching of the priests or philosophers of former times, up rises Bro. Norton spontaneously and at once, and in a long and elaborate article sets to work battering the new thesis into atoms—no matter how interesting or probable the analogy may be. The reading of Bro. Woodbury's article afforded us so much pleasure that we determined on reproducing it in our columns, nor did we find anything that merits to be ridiculed even by Bro. Norton. In our judgment Bro. Woodbury established his point as to the antiquity of laying Corner Stones. It did not need a very elaborate article to prove the esteem in which architecture and those who were learned in the art were held in Egypt, the wealth of monumental and architectural remains which are still to be met with in that country bear testimony to this. It is easy to imagine that kings would take an interest in structures about to be erected in commemoration of their virtues, or success in war, and that those who designed them and superintended their erection might not only be held in high esteem, but even be rewarded for their ability, with positions of rank about the person of their sovereign, if not in the sovereign's family. We are indebted for much of what we know about Egypt, Assyria, and other great powers of the East in ancient times, to the remains of their temples, palaces, pyramids, obelisks, &c., and the inscriptions on them, so the learned tell us, have in a wonderful way borne out the biblical account of the fortunes of those states. Bro. Woodbury has adduced valuable testimony, from various sources, all tending to show that the Egyptian kings took a practical interest in buildings that were about to be erected to their honour or for the public good, that interest being shown by the part they played in laying the foundation stones. This function they discharged with much pomp and ceremony, just as did the bishops or other high ecclesiastics in mediæval times in laying the corner stones of churches, and just as we Freemasons of to-day on such occasions as that of laying the foundation stones of Truro Cathedral. The resemblance may not be complete in all its details. We may use corn, wine, and oil, the ecclesiastics may have used salt and water, and the Egyptians neither or nothing at all, but a small matter of that kind does not suffice to destroy the very striking analogy which Bro. Woodbury has sought, not in our opinion unsuccessfully, to establish between the architectural mysteries of ancient Egypt and the mysteries of our speculative Freemasonry of to-day. Another important feature to which Bro. Woodbury has drawn attention is, the association of these architects and Master Masons with the priestly caste, the members of which reserved the

knowledge of all the most valued mysteries, allowing nothing but the most ordinary matters to become known outside their own sacred circle. So with Freemasonry—and any one who wishes may acquire from published books a fairly comprehensive idea of Freemasonry—the important mysteries are properly expounded only in Lodges. There is also this further point to be urged; as architecture and priestcraft were closely associated in ancient Egypt, so religion still finds a place in the expositions of Freemasonry. These are matters of agreement which deserve a better fate than to be sneered at by a hostile critic, who believes in nothing but his own omniscience, and is never happy but when he is actively engaged in the attempted demolition of somebody else's pet theory. Is it obtuseness on the part of Bro. Norton that he cannot see as other men see—not as members of the Oliverian school to whom we have already objected—but as men of learning and research, possessing keen judgment and plenty of common sense, who, like Lord Carnarvon, hold that Freemasonry dates back from a remote antiquity, or Bro. Woodbury who does not think he is indulging his imagination when he discovers some analogy between the architects of early Egypt and the Freemasonry of modern times? These are not unsafe guides for thoughtful men to follow. They are men who have played a practical part in the affairs of life. They are capable of forming an opinion of the fantastic ideas of the mere visionary, and are not likely to involve us in a maze of vain imaginings. There is generally more rather than less reason in any theory they may propound. In the particular instance before us Bro. Woodbury has broached a theory which will certainly bear the closest investigation, and Bro. Norton treats him to a page of ridicule, good-natured we admit, but none the less ridicule. Let us take a single point of Bro. Norton's for an example. He loves antitheses, and so in his attempt to show there was nothing in common between mediæval and Egyptian Freemasonry he remarks, "the main object of the *supposed* Egyptian fraternity was for studying the science of architecture, &c.; but the whole aim and object of the mediæval associations was merely *bread and butter*." No doubt our worthy brother thinks this is a smart piece of criticism, but if we look into it a little, we shall come to the conclusion that it is very childish. Bro. Woodbury has shown that in Egypt even kings did not consider it beneath them to study architecture and its associate arts. He has also drawn a distinction between the grand old architects of the dark ages, who travelled about Europe, planning and designing, and erecting under the ægis of the Church those religious fabrics, so many of which exist as monuments of their skill and ability, from the mere stone masons and bricklayers who worked under their guidance. The former were the repositories of such art knowledge as the priests were of such book lore as had survived the convulsions which followed the destruction of civilised society after the break-up of the Roman empire, by the northern barbarians. No wonder, then, that architecture and religion went hand-in-hand together. The mere layers and hewers of wood and stone were villeins, serfs, or slaves, who in time, however, became sufficiently powerful to organize themselves into a Fraternity or Guild for the purpose of securing to themselves a sufficient price for their labour, and subsequently to set at naught Acts of Parliament, which at different times were framed to resist their pretensions. In time the art element lost its commanding influence, and the mere operative element almost alone remained to represent the glorious Fraternities of Architects and master builders of mediæval times. These Fraternities derived such knowledge as they possessed of the arts and sciences, through the Roman Colleges and the schools of philosophy in Greece and Italy, from the earliest times, and from those countries where, as in Egypt, Assyria, or India, anything like a state of civilisation was established. Again, nothing was more common or more ancient than the employment of symbols for the purpose of instructing both the initiated and profane, and in an age when "a little learning" was unquestionably "a dangerous thing," no system of teaching could possibly have been more convenient. The profane many were taught nothing beyond the exoteric meaning of the knowledge vouchsafed them, while the privileged few were initiated into its esoteric or occult signification. From the close association between ecclesiastics and the architects, it will be easily and very naturally inferred that this teaching was chiefly moral and religious, and as the knowledge they possessed was of the

scantiest, having been handed down chiefly orally through a long period of civil disturbance, it is not to be wondered at the legends should have got so much mixed up as to be an almost unintelligible jumble without the slightest regard to the chronological sequence of events or personages. Those who pay attention to the history that is being enacted around us, know best how often, and in what important particulars accounts of the same circumstance differ from each other. We may imagine, therefore, that the historical ideas even of the most enlightened persons of the dark ages would be but hazy and indistinct. But though we may decline to accept the literal meaning of the myths which abound in the earlier history of every nation; we must not strike out from the early life of that nation the years to which those myths belong. Similarly we must not reject off-hand the analogy that exists between speculative Freemasonry and the architects of mediæval times or of these latter with the Egyptian architects who lived some thousands of years before, because it is impossible to trace out every link in the connection by rule of thumb. This is as great an error on the one side as it is to interpret literally the myths which have been handed down to us on the other. For ourselves, we are grateful to Bro. Woodbury for having given to the Masonic world the result of his extensive researches. He has, we maintain, established his chief point, and shown that the custom of laying corner stones dates from a very early age. He does not give the rein to his imagination and place a Lodge in full working order in the plains of Shinar; and though, to borrow a phrase employed a short time since in respect of one of our statesmen, he may, in the "exuberance of his own verbosity," have used the expression Grand Master in connection with the Egyptian architects, so trifling a slip merits something less harsh than the sneer of a self-opinionated, and therefore, not impartial critic.

Soc. Rosicr. in Angliâ.

"ON SOME MODERN ERRORS IN THE ILLUSTRATION AND ELUCIDATION OF THE ANCIENT TENETS OF THE ROSICRUCIAN ORDER."

A Paper read before THE YORK COLLEGE, at a Regular Meeting held at the Masonic Hall, Thirsk, on the 2nd of June 1880, by W. FRA. REV. W. C. LUKIS, M.A., F.S.A., VII^o, Suffragan.

R.W. CH. ADEPT AND FRATRES,—Rosicrucians of old are classed among the most credulous of intelligent mortals. I trust that modern Rosicrucians, at least those who belong to the York College, will, by the application of common sense to their studies, show themselves worthy of a higher character; that their Faith, like that of Dr. Johnson, will ever be firmly founded upon good grounds; and that they will be incredulous only when there is no sufficient reason for belief.

Rosicrucians have been described as "a very enthusiastical sort of men, who hold many wild and extravagant opinions." Some of you will no doubt remember how the Author of *Hudibras* speaks of them:

"Rosicrucian Virtuosos
Can see with ears, and hear with noses;
And when they neither see nor hear,
Have more than both supply'd by fear;
That makes them in the dark see visions,
And hug themselves with apparitions,
And when their eyes discover least
Discern the subtlest objects best."

There are some modern Essayists on the strange mysterious belief of the famous Order whose speculations appear to me to be quite as extravagant as those of the Order who are thus described, for while they profess to deal with the history of the occult philosophy, and desire to convey to their readers the impression that the ideas of the ancient Brethren are not their own convictions, yet illustrate, and even in a measure support, those ideas with reasonings which are far from being free from error; and, more than this, who, to use the words of one among them who applied them to other writers upon the brotherhood, "display a great amount of mischievous ignorance." It is to this imperfect knowledge to which I wish to draw the attention of the Fratres, because there is no excuse in the present day for an unquestioning acceptance of the strange theories of a past unenlightened age. I dare say some of you have read a book by Mr. Hargrave Jennings, on the Rites and Mysteries of the Rosicrucians. If you have, you will probably have felt, as I myself felt, perfectly bewildered, when you came to the end of it, supposing you were able to get so far. It is not pleasant to be thoroughly mystified when one's desire and expectation in reading a book is to be instructed. I rose from its perusal with the same feeling as I experienced when listening to Dr. Lynn's explanations of his conjuring tricks,—with this

difference, that the Doctor's very clear and clever explanations, which left me just as far as ever from knowing how those tricks were performed, were very entertaining; whereas Mr. Jennings's elucidations are based upon such erroneous views of primeval monuments that I was vexed that he should not have made himself acquainted with sounder ones, and that he should have made those monuments lend a significance to theories with which, I am certain, they are entirely unassociated, and with which theories his mind is strangely absorbed.

I allude now to those chapters of the book which treat of the ancient Fire worship, and of the mystic symbols which he supposes are represented in certain primeval monuments, which are the structures, he thinks, of primeval philosophers.

I will first quote two or three passages, and then show wherein the error lies. "We are about," he writes, "to treat of facts, and of various historical monuments. They all bear reference to the universal story of the mystic Fire. We claim to be the first to point out how strikingly, and yet how at the same time, without any suspicions of it, these emblems and remains, in so many curious and unintelligible forms of the magic religion, are found in the Christian churches." (p 88). "We think that we shall be able fully, in our succeeding chapters, to place beyond contradiction an extraordinary discovery. It is that the whole round of disputed emblems, which so puzzle antiquaries, and which are found in all countries, point to the belief in Fire as the first principle" (p 89). "The Cromlech, or bilithon, or trilithon, or single, double, or grouped stones found in remote places, in Cornwall, in Wales in various counties of England, in by-spots in Scotland, in the Scottish Isles, in the Isle of Man, and in Ireland;—all these stones of memorial, older than history, speak the secret faith of the ancient peoples. Stonehenge, with its inner and outer circles of stones, enclosing the central mythic object or altar: all the Druidic or Celtic remains; stones on the tops of mountains, altar tables in the valleys, &c., &c., all follow the same rule. We consider all these as variations of the upright commemorative pillar. The province of Brittany in France is thickly studded with stone pillars, and the history and manners of its people teem with interesting and very curious traces of the worship of them." (pp 105-6). "Whence and when the British Druids transplanted themselves to this lone world amid the ocean, no historian can write. We can judge of the Druids simply by the sublime monuments which are left of them, surviving in their majestic loneliness, thro' the ages of civilization. Unhewn masses or heaps of stones tell alone their story; such are their Cairns and Cromlechs and Carnedds, and that wild architecture, whose stones hang on one another, still frowning on the plains of Salisbury. Among the most remarkable ancient remains in Wales (both North and South) are the Druidical stones poised in the most extraordinary manner, a real engineering problem,—the slightest touch will sometimes suffice to set in motion the Logan or rocking stones, whether these balanced masses are found in Wales or elsewhere. We think that there is very considerable ground for concluding that these mounted stones were oracular" (p 107). "Druidical altars are still to be traced on many hills in Ireland, where Baal fires were lighted" (p 109). "The Druidical Circles, and the single stones, standing in solitary places, are all connected with the mystic speculations of the Rosicrucians" (p 227). "There are few churchyards in England without a phallus or obelisk. On the top is usually now fixed a dial. This Phallus, upright, or pin, stone is found in every Gilgal, or Druidical circle" (p 148). One more extract: "We have asserted that the pyramidal or triangular form which fire assumes in its ascent to heaven was, in the monolithic typology, used to signify the great generative power. The coarse sensuality which seems inseparable from modern ideas about the worship of the pillar or upright, had no place really in the solemn ancient mind, in which ideas of religion largely and constantly mingled. We must not judge the ancients by too rigid an adherence to our own prepossessions—foolish as they sometimes are. The adoration paid to this image of the Phallus, which has persisted as an object of worship through all ages, in all countries, was only the acknowledgment, in the ancient mind, of wonder at the seemingly accidental and unlikely, but certainly most complete and effectual means by which the continuation of the human race is secured" (p 222).

Now this is all very fine, but it is neither sound archæology, nor true science; and my object in bringing this book to the notice of the Fratres is to save them from the possible risk of being misled by it. I have come across one of the members of our Order who expressed to me his accord with the views contained in this strange book, and it may be that others lean in the same direction. I trust I shall not seem to any of you to have placed myself upon a lofty pedestal of criticism when I venture to dispute the author's archæology.

I propose to leave out of view the historical monuments in which Mr. Jennings discovers the preternatural mystery, and merely ask you to consider with me those only which are pre-historic.

You will perceive, in the quotations given above, how much the author has assumed and even asserted, in order that certain rude stone monuments may appear to give colour to the occult philosophy of the Rosicrucians. He has assumed that there were Druids and that they were Rosicrucians. He has assumed that the rude stone monuments of Great Britain and Ireland, and of their small dependent islands, were erected by the Druids. He has assumed that these monuments, it matters not of what form, were the material expressions of a magic religion. He has assumed that the first objects of worship were monoliths, and that the monoliths which are now found in many countries are the idols that were adored. He has assumed that these same monoliths were Phalli. He has assumed that Cromlechs were Druidical altars of sacrifice; and that stone circles were connected with the mystic speculations of the same Order. He has assumed that rocking stones were constructed by the Druids for oracular purposes, and that they had been so skilfully poised as to be an engineering problem. These are assumptions sufficient to support any amount of theory; but is there the slightest ground for any one of them? They are the teachings of a by-gone age, of Toland, Stukeley, Godfrey Higgins, and others,

men of the last century, who were possessed of classical learning, and of a considerable amount of historical information, but whose knowledge of pre-historic archaeology was very insignificant. Their theories respecting the uses of the rude stone monuments were therefore mere fanciful speculations, and within the last forty years antiquarian researches have proved their utter groundlessness. Consequently, an author is now without excuse who sits at their feet and accepts their teaching, when it is so easy to be better informed.

Upon what foundation does the general belief in Druids, and their religious rites and ceremonies rest? Upon a very short passage in Cæsar's Gallic Wars, upon a shorter passage in Pliny's Natural History, and on some faint and vague notices in later writings; but it is uncertain who the people were about whom they wrote. Cæsar imagined they were priests and the instructors of youth; another writer thought they were a distinct race of men; but because Cæsar states that their scholars were not to commit to writing what they were taught; hence has arisen the assumption that they were a secret society imbued with Rosicrucian philosophy. So little, indeed, and so vague, is our knowledge of them and their tenets, from these sources, that some diligent students of early history have doubted their existence, or else come to the conclusion that Cæsar, Pliny, Tacitus, and others were as great in assumptions and as skillful in building up extravagant theories as I desire to show you a modern writer is. Let us for the nonce render ourselves culpable and assume that there were Druids, and assume further that they were Rosicrucians, what evidence is there that the rude stone monuments of the British Isles were erected by them and were connected with their mystic speculations? None whatever. On the contrary, every atom of evidence points to a wholly different conclusion. And let it be borne in mind that the investigations which have produced this evidence have been of the most searching nature, and have been conducted since Toland, Stukeley, and company passed out of the field of literature, and before Mr. Jennings entered into it. From these researches we learn that Cromlechs are not altars, but sepulchres; that they are burial vaults, which were once hidden from sight, because encased in earthen mounds or cairns. In the days of Cæsar they were very probably not visible at all; and there is occasional evidence of the Romans having interred their dead in them. It is not from them, therefore, that the altar notion has been derived. We also learn from archaeological researches that many of the single monoliths, and those which are arranged in circles, had a sepulchral destination. There is no evidence of any prehistoric structure in these islands having been erected for worship, apart from burials. There is no evidence of Stonehenge, Avebury, and other well-known circular monuments, having been set up for such a purpose. I do not say that they have not been so used in connection with burial ceremonies, but it is a mere assumption to say that "Stonehenge, enclosing a central mythic object or altar,—and all Druidic or Celtic remains, speak the secret faith of the ancient peoples," because no man living knows anything about it. We may make guesses as to their faith in a future life by investigating and observing their modes of burial, but there is no justification of the bold assertion that they held a secret or Rosicrucian belief. There is again very good ground for concluding that the single monoliths which abound in these isles, as well as in Brittany, and in other lands, are purely sepulchral memorials, and were not venerated stones at all. The Phallic theory, as applied to them, is an untenable and extravagant conjecture. Had they been, in their origin, objects of worship, as is pretended, not one probably would have survived to this day. Several early Christian Councils, during a period of 200 or 300 years, denounced venerated stones, and decreed their utter destruction; yet monoliths remain, and, as in Brittany, in vast numbers, at a short distance only from the very centre whence one of the fatal decrees issued (Nantes). In the last place, instead of rocking stones having been artificially made and being an engineering problem, it is well known that they are natural productions. I have seen many of them, and seen some in Nature's workshop in various stages of formation. The elements are always engaged in producing them in certain exposed localities, and where the rude material is favourable; and there are places where not many years hence a new example or two may possibly be found. I say possibly, because Nature, with all her marvellous skill, not infrequently fails. With her, success in this particular work is exceptional. Supposing, therefore, that some were already in existence in prehistoric ages, it must be a mere assumption in any person to say now that these balanced masses were the work of man's hand, and that they were then employed oracularly. I have not said anything about the theory of universal fire-worship, because I was conscious that if I could point out how faulty were the author's notions respecting prehistoric monuments, their origin and uses, it would suffice to break many links in his chain of illustration and argument. My remarks have extended to a greater length than I intended, and I must crave your indulgence on this account.

A FEW WORDS ON AMERICAN MASONRY.

IN the first number of the FREEMASON'S CHRONICLE, which was issued on the 2nd January 1875, appeared an article under the above heading, in which, after referring to various matters connected with the Craft in the New World, we expressed it as our opinion that, while there was much in the labour of our Transatlantic brethren to disapprove of and condemn, they had many belongings which might with profit be expatiated on for our benefit and example. But there was one point on which we desired to see light thrown. No country, it was at the

time remarked, was more lavish of outlay on Masonic architecture; no country more ostentatious of parade, glitter, show, and extravagance; yet where, we asked, were the Masonic Charities, Benevolent Institutions, Widows' Fund, Orphans' Home, and Schools? At that time we left "ECHO" to supply the answer, asking—"Would it be possible for an echo to reach us from across the Atlantic?" We have waited a long time, and doubtless there are many of our subscribers who long since thought we were wrong, for in a later issue of the same year (viz., on the 20th February 1875) Bro. W. J. Hughan favoured us with a letter on the subject, in which he endeavoured to disprove our statements, "hoping that his remarks would remove any erroneous impression on our mind, or on those of our readers." Bro. Hughan at the time ably defended the Masons of the United States, and although we were then anything but satisfied with his argument, we left it unanswered in the hope that sooner or later we should find a means of proving him wrong, or that we ourselves might be better informed on the subject than, from his remarks, it would seem we were when we published our first number. Although we have waited nearly six years, it seems we have not waited in vain, for with the July number of *Moore's Masonic Messenger*, published at Detroit, the echo we asked for reaches us.

After referring to the fact of the income of the Royal Masonic Institution for Boys for the present year reaching over seventy thousand dollars, the Editor proceeds:—

"But why are you always reminding us of the active benevolence of the English Freemasons?" Because we have nothing of the kind in America to remind you of. So soon as American Masons will do something worthy of special notice, we will not only commend it and work for it, but, dying, will feel that American Freemasons have at last begun their work on the true mission of Masonry. Where is the Masonic orphan you are clothing and educating? or the afflicted brother or his widow you are supporting? "Millions for the Triennial; not a dollar for the widow, or destitute, or orphan!"

We ask Bro. Hughan whether he now thinks our remarks on this subject, published in 1875, were so far from the truth? We do not for a moment imagine he will question the Masonic knowledge or veracity of our esteemed co-worker Bro. C. Moore, nor do we think he will doubt us when we assure him that we fully recognise the charitable instincts of our American brethren, but again we ask, Where are the Masonic Charities, &c., of the United States? We trust we may not have to wait another five and a half years before we hear from across the water, and that when we do it will not be an echo of our lament, but a shout of joy at the establishment of a well-organised system of Masonic relief for the aged, the widow, and the orphan.

ARCH MASONRY.

THE Quarterly Convocation of Supreme Grand Chapter was held at Freemasons' Hall, on the 4th instant, when among those present were—Comps. S. Rawson Z., Shadwell Clerke E., R. P. Bent P.S., J. Creaton Treasurer, J. H. Scott S.B., H. G. Buss Asst. S.E., E. Letchworth P.Z., H. G. Colville P.Z., W. Clarke P.Z., C. F. Hogard P.Z., W. Stephens P.Z., Geo. Lambert P.Z., H. C. Levander P.Z., R. Murie M.E.Z.; also Comps. Hyde Pullen, J. Nunn, Fras. Robinson, J. Lewis Thomas, A. J. Duff-Filer, S. Mullens, Robert Grey, C. W. Arnold, James Glaisher, and John A. Rutter. The Report of the Committee of General Purposes showed that the Funds of Grand Chapter amounted to £3,370 1s 1d, and grants were made of £300 to each of the Masonic Charities. The following new Chapters were authorised:—The Chapter of Faith, Jumalpoore, Bengal; the Orpheus Chapter, Freemasons' Hall; the Quadratic Chapter, Greyhound, Hampton Court; the Carnarvon Chapter, Albion, Aldersgate-street; the Okcover Chapter, Private Room, Ripley, Derbyshire, the All Saints Chapter, Vestry Hall, Fairfield-road, Bow, Middlesex. The motion of Comp. George Lambert P.Z. N.O. 7, "That the Grand Chapter do meet at six o'clock p.m. in future, in lieu of seven o'clock as at present," was carried.

Eboracum Chapter, No. 1611.—The regular meeting of this Chapter was held at York, on Tuesday evening, but owing to the general absence from town of most of the members on holiday excursions, no exaltations were taken. A ballot was taken for a candidate, and another candidate was proposed; the Companions subsequently supped together. Amongst those present were Companions T. B. Whytehead Z., J. Todd P.Z., G. Balmford H. 236, J. Hauley St. Patrick's, M. Millington P.S., J. Kay S.E., A. T. B. Turner, T. Humphries, and P. Pearson Janitor.

We have been requested to announce that *The Pen* will in future be published on the first Saturday in each month, instead of weekly as heretofore. No. 8 will appear on the 7th August, when the number of pages devoted to literature will be considerably increased, and a serial novel be commenced.

Obituary.

—:—

BRO. THOMAS ALEXANDER ADAMS.

IT is with very sincere regret we announce the death, on the 3rd instant, of our very much esteemed and venerable Bro. Adams, whose funeral is appointed to take place at 9.30 a.m. this morning (Saturday), at Kensal Green Cemetery. Bro. Adams was a distinguished Mason, of long standing, having been initiated on 16th August 1847. He was a Past Master of the Domestic Lodge, No. 177, and P.Z. of the Domestic Chapter, No. 177, and had had conferred upon him the rank of Grand Pursuivant in the Grand Lodge of England. It is, however, as a Preceptor that Bro. T. Adams's name will be chiefly remembered among brethren of the mystic tie. He belonged to the old school, was rightly jealous of his office, brooking no interference with his preceptorial authority; was accurate and painstaking in his work, and most intelligent in his exposition, and there is probably no other Preceptor living who could point to a wider or more successful field of labour than was traversed by our departed brother. As long as his strength permitted, so long did he deem it incumbent on him to attend his place in his favourite and other Lodges of Instruction, so that the younger generation of Masons might receive the benefit of his long and well-tryed experience. Professionally Bro. Adams stood high in the ranks of the musical profession, where he was much beloved for his manly qualities; indeed, to use a familiar but appropriate phrase, "Adams's Band" must be as "familiar" to our readers "as a household word," but especially to those who have had for any length of time an intimate connection with the City, in which, at all the principal Civic banquets Bro. Adams and his highly-trained body of instrumentalists did their part in ministering to the entertainment of the guests. So far as we are permitted to speak of him in private life, we may say that in his family, among his friends, and in that wide circle of intimate and casual acquaintances which one so fortunately circumstanced as he was could boast of having, Bro. Adams was both beloved and respected, indeed, it could not have been otherwise when we call to mind his unvarying kindness, the uniform geniality and courtesy of his bearing, and the sterling qualities and uprightness of his character. To quote the words of "J. G." in that brilliant word-picture of the deceased brother which appeared some four years since in the columns of this journal, and in which he was but thinly disguised under the title of "The Octogenarian:—" "He has the wisdom to be genial without superfluity of talk, and can convey more kindly good will in a shake of his disengaged fingers, whilst holding a precious pinch with the others, than half the world can manage to exhibit in volumes of mere words. The secret, indeed, of his charm of manner lies in his sincerity and singleness of heart. You feel that you are in the society of an honest man, who means what he says. His few words quickly reach the core of the dullest, and for our part, we would rather have a 'God bless you' from our Octogenarian than from the lips of a mitred bishop." That the G.A.O.T.U. who, in His wisdom, has thought proper to remove our brother in the fulness of years and honours, from the cares, troubles, and pleasures of this terrestrial sphere, may give strength to his family and friends to bear the loss they have sustained, must be the prayer of all who have known or knew him and them. They have our sympathy, and we feel sure we may add, will command the sympathy of all our readers. They will have likewise this consolation in the hour of their bereavement, that the dear friend and familiar, who has now gone to his last long rest, was, as we have described him, a man admired, respected, and beloved by all who knew him.

BROTHER JOHN WARD.

A VERY well-known Mason in North and East Yorkshire has gone to his rest. Brother John Ward, for many years Provincial Grand Pursuivant, died on Sunday at the age of 68 years, after an illness of about three months. Bro. Ward was initiated in the York Lodge, No. 236, and was a subscribing member up to the time of his death. For a period of several years he acted as Tyler

of that Lodge. He was also a member of the York Mark Lodge (T.I.), and for several years acted as its Tyler, and on his retirement from that office was presented with an illuminated address of thanks. He was also a member of the Zetland Royal Arch Chapter, No. 236, and for some years acted as Janitor. He was also for several years Inner Janitor of the Provincial Chapter. Bro. Ward was a very energetic member of the Templar Order, and was one of the founders, and, up to within a very recent period, the Outer Guard, of the Ancient Ebor Preceptory, No. 101. He was perfected in the Talbot Chapter Rose Croix at Sheffield, and was also a member of the Hilda Chapter at York. He took the degrees of Red Cross of Constantine and K.H.S. in the Eboracum Conclave at York; and showed a keen interest in every branch of Masonry. Bro. Ward had, by his invariably urbane manners and kindly heart, won for himself the good opinion of every brother with whom he was brought in contact, and his place of business for years formed a Masonic rendezvous in York for strangers and Visitors, who always experienced a courteous reception at his hands. He was one of the first promoters of the Volunteer movement in York, and for many years had filled the post of Bugle Major in the 1st West York Rifle Volunteers. His funeral took place on Tuesday, and was conducted by a detachment of his battalion, with military honours, at the York Cemetery. There was an enormous attendance of spectators, and several Masons were present to testify their respect to the memory of the deceased. Amongst them we noticed Bros. W. Lawton P.M., J. Todd P.M., T. B. Whythead P.M., A. Buckle P.M., E. Kirby, J. Tissiman, T. S. Camidge, T. G. Hodgson, Stead, Saville, Flint, Bland, Young, Hanson, P. Pearson, &c.

THE LORD MAYOR OF LONDON AT SCARBOROUGH.

THE Right Hon. the Lord Mayor of London, accompanied by the Sheriffs and other officials, paid a State visit to Scarborough at the beginning of the present week, for the purpose of opening some new public buildings erected there. A reception took place on Monday morning, at the Royal Hotel, when the opportunity was taken by the three Lodges of Freemasons in Scarborough to present to the Lord Mayor of London J.G.W. a fraternal address of welcome on the occasion of his visit to their town. A goodly number of the brethren assembled, and the address was read by Bro. W. B. Richardson W.M. of the Old Globe Lodge. His Lordship, in a few brief and appropriate remarks, expressed the great pleasure it afforded him to meet the brethren, and cordially thanked them for their greeting. Amongst the brethren present were Bros. Sir H. Johnstone, Bart., P.S.G.W., J. W. Woodall P.P.G.S.W., J. W. Taylor P.S.G.W., Dr. Rooke P.M. P.P.G.J.W., G. H. Walshaw P.P.G.D.C., F. Foster P.G.D.C., F. Booty W.M. Denison Lodge, S. Middleton W.M. Leopold Lodge, and several other brethren. The address, which was beautifully illuminated on vellum, was prepared by Bro. G. O. Crowther P.M. Scarborough, and was in the following terms:—

To the Right Hon. Sir FRANCIS TRUSCOTT, Knt., Lord Mayor of London, Junior Grand Warden of the Grand Lodge of Freemasons of England.

WE the Worshipful Masters, Past Masters, Officers, and Brethren of the Old Globe Lodge No. 200, the Denison Lodge No. 1248, and the Leopold Lodge No. 1760, Antient, Free and Accepted Masons (being the three Masonic Lodges held in Scarborough), take the opportunity of your presence among us to tender you our fraternal greetings, whilst we cordially unite with our fellow townsmen in giving you a hearty welcome on this, the occasion of the first official visit to Scarborough of a Lord Mayor of London, to which exalted position you have been raised by the exercise and display of those high Masonic attributes—honour and virtue—qualities ever prized among Freemasons above the external advantages of rank and fortune.

We congratulate ourselves that our antient Craft is honoured in your name, and remembering that the great Temple of Freemasonry has in all past ages been strengthened and adorned by the lives and works of good men, we rejoice that in the present day, it is gaining in stability and beauty, by the examples of its great and noble brethren.

The occasion of your visit here is one of festivity and rejoicing. May the G.A.O.T.U. prosper your handiwork, and grant that the memory of to-day may be a bright and pleasant one to you, and to us all.

(Signed) { W. BENSON RICHARDSON W.M. Old Globe Lodge.
F. BOOTY W.M. Denison Lodge.
SAMUEL MIDDLETON W.M. Leopold Lodge.
Scarborough, 2nd August 1880.

HOLLOWAY'S OINTMENT AND PILLS.—Common sense, over the best of all learning, becomes invaluable when its practice will renovate broken health and instate soundness, strength and vigour. Summer is the season for removing coughs, shortness of breath, wheezing, asthma, and all pulmonary diseases inflicted on the delicate and careless by our rigorous winters, and Holloway's remedies are the means of effecting a happy transition from danger to safety. After the harassed chest has been fomented with sea-water or weak brine, and dried, this Ointment should be well rubbed into the skin, both in front and behind, between the blade bones. Holloway's Pills should be taken to correct any functional irregularity; they will make each organ conform to health's requirements.

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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BRO. JACOB NORTON AND HIS CRITICISMS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have read most of Bro. Norton's letters and articles which have appeared in your column. I concede that he has the pen of a ready writer. He is smart—there is no doubt about that—and I often laugh over his criticisms, but one thing I have noticed. I cannot call to mind a single line in all his many letters and reviews, &c., which contains even one short passage of faint praise of Masonry. Somebody has a kind word to say in behalf of the A. and A. Rite, when up springs Bro. Norton and denounces it unsparingly as the grossest of modern shams. The members are described as the "High Degrees," and so hardly are they used that one might be almost pardoned for imagining they had been one and all guilty of some petty larceny, instead of being a body of gentlemen respected by all who know them. The High Grades do Bro. Norton no harm, and why, therefore, these furious denunciations against many worthy Freemasons, whose only sin is that they take an interest in whatever relates to Freemasonry—whether it be Craft, Arch, Mark, or High Grade? Then the religious element, which I am glad to say is retained in English Freemasonry, sticks in Bro. Norton's throat, and at once he sets to work to attack those who hold that Freemasonry may have a religious basis and yet not be a religion, that it may inculcate a belief in the existence of God without giving offence to the members of any religious faith. Last week it was Bro. Woodbury who came in for a double dose of Bro. Norton's mixture of abuse and ridicule. In fact, as far as I can make out, Bro. Norton has a fling at every one who has a word to say in behalf of Freemasonry, unless he holds with the French Masons that a belief in God and a future state is no part of our Craft teaching.

I know there are abuses and humbug in Masonry as in other human institutions, but I also know that it is quite as difficult to find people who have no single good point about them, as it is to find one who is faultless. I should think more, therefore, of Bro. Norton's criticism if I found him occasionally speak well of somebody.

I dare say he has heard of the old man in the fable who tried to please everybody and failed. Perhaps some one will write another fable showing how another man tried to displease everybody and succeeded.

Yours obediently,

TAU.

CHARGES FOR BANQUETS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am glad that you and some of your correspondents have drawn attention to the heavy charges made in some Provinces for banquet tickets at the annual meetings of their P.G. Lodges. A friend of mine tells me he was at Hatfield the other day, at the P.G. Lodge of Herts, and that what with his dinner ticket (one guinea), travelling expenses, and et ceteras, he found he had very little left at the day's end out of two sovereigns. And what was his chief *quid pro quo*? dinner and divine service, with a journey of some fifteen or twenty miles out and home again. The game I suggested was not worth the candle, and we went and dined at the Holborn Restaurant for about three half crowns a-piece, wine and music included. I fancy that is quite good enough for men with no pretensions to rank or wealth. At all events though one expects, and is quite willing, to pay something more on special occasions, and in out-of-the-way places, I cannot see why that "something more" should be nearly twice as much again as the reasonable charge I have quoted.

Fraternally and faithfully,

SAM.

THE HIGH GRADES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I quite agree with "CRAFTSMAN," that, considering the A. and A. and A. and P. Rites form no part of pure and ancient Freemasonry, as defined in our Book of Constitutions, it is very ungenerous—shall I say most un-Masonic?—when the former behaves so cockily towards the latter, and treats it with such scant courtesy. I do not for one moment imagine that any brother is envious of the High Degrees, as "BRO. 32" has suggested is the case with "CRAFTSMAN." On the contrary, I should think most Freemasons will respect degrees which are patronised by our most illustrious and distinguished chiefs. But then the High Grades must begin by respecting themselves, and this they cannot be said to do when they go out of their way to vent their petty spite on a rival body which is also entitled to decent Masonic treatment. A glance at Kenning's *Cosmopolitan Calendar* will show how many high and side degrees there are. Yet with the exception of the Mark degree, there is not one of them which has the slightest right to be mentioned in the same breath as the legitimate—that is Craft and Arch Masonry. The man who is entitled to write LL.D. and A.S.S. after his name, should not be too proud to associate with him who describes himself as D.C.L. and A.S.S.

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OF

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

ASSOCIATE OF KING'S COLLEGE, LONDON.

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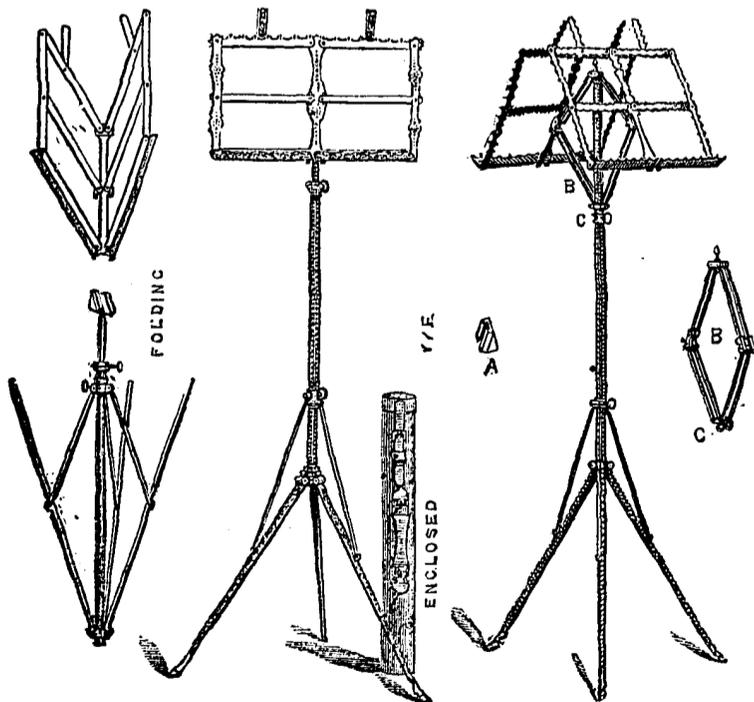
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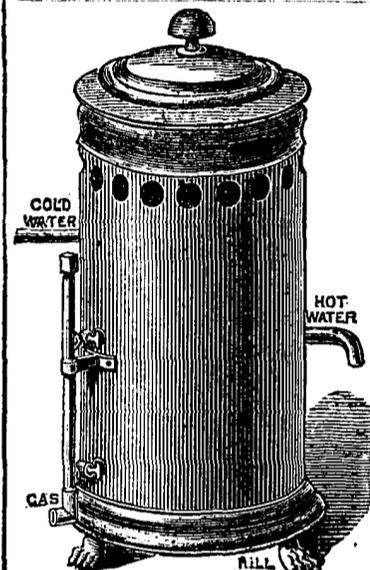


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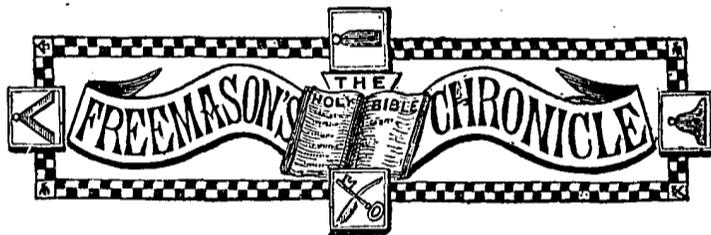


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GRAND LODGE OF THE PROVINCE OF MIDDLESEX.

THE members of this Provincial Grand Lodge met on Saturday, at the New Assembly Rooms, Teddington. Taking into consideration that the holiday season is in full swing, and that all who can possibly manage it are now taking, or preparing to take, their few days' relaxation from the turmoil of daily life we, as a nation, deem it absolutely necessary to allow ourselves, we must, on the whole, be satisfied with the numerical strength of those who took part in the proceedings. It must not be forgotten that the day fixed for this annual meeting of Provincial Grand Lodge was the Saturday immediately preceding Bank Holiday—"Sir John Lubbock's Warming-up Day" as we have heard it described—and if we were to judge by the thousands we saw on Saturday, evidently on pleasure bent, wending their way to all parts of the kingdom, we could hardly have been surprised if we had found the little town of Teddington entirely deserted. However, this was by no means the case, and the genial Grand Master, Sir Francis Burdett, must have been intensely gratified at the reception he and his family met with as they proceeded from the Station to the Rooms where it had been arranged Provincial Grand Lodge should meet. Here there was a full attendance and the following brethren were amongst those who signed the book:—R. W. Giddy District G.M. Griqualand, Shadwell H. Clerke Grand Secretary, Sir Charles F. Bright Prov. D.G. Master, H. A. Dubois Prov. G.J.W., H. G. Buss Prov. G. Treasurer, Thomas Keene Prov. G. Reg., H. C. Levander Prov. G. Sec., T. C. Walls Prov. G. Sword Bearer, F. Honeywell Prov. G. Org., J. B. Shackleton Prov. G.P., John Hurst Prov. A.G.P., J. Gilbert Prov. G. Tyler. F. W. Levander, E. B. Bright, C. J. W. Davis, G. Tidcombe, and J. Tickle, Prov. Grand Stewards. Thomas Massa P.P.G.S.W., J. M. Stedwall P.P.G.S.W., F. De Crespigny P.P.G.C., J. W. Baldwin P.P.G.D., D. W. Burns P.P.G. Reg., J. L. Thomas P.P.G.S.W., T. J. White P.P.G.S.D., J. Mason P.P.G.S.D., F. Davison P.P.G.S.W., Ramsay, M.D., P.P.G.S.W., W. Hammond P.P.G.D., W. H. Saunders P.P.G.D., E. H. Thiellay P.P.G.S.W., Thos. Reeve P.P.G.R., G. W. Kenning P.P.G.D., E. Kimber P.P.G.D.C., E. Hopwood P.P.G.S.D., R. W. Forge, C. S. Smiles, T. Goodchild, T. Blanchard, J. B. King, J. Piller, H. Handel, C. R. Fitt, R. Lonsdale, E. A. Baber, J. Featherston, W. G. Kentish, W. Hickinbotham, Henry Lovegrove, W. Roe-buck, E. Letchworth, J. A. Elliott, W. Dunkley, C. Harding, T. Nash, C. Graham, E. Amplett, H. Ashton, W. Radford, W. T. Buch, H. Belward J.W. 149, W. Lake, J. Tomlinson, J. Judd, M. L.

Larlham, John Green, F. H. Cozens, A. Hubbard, W. W. Morgan, &c. The Provincial Grand Lodge was formally opened, and the roll of Officers called over. This evidenced that those brethren who had been selected to fill the responsible posts in Provincial Grand Lodge were fully alive to their obligations, and were in attendance ready to do all that might be required of them. The roll of Lodges was then read over, and this call likewise was fairly responded to. The minutes of last Provincial Grand Lodge, held on 28th June 1879, at the Memorial Institute, Great Stanmore, were read and adopted, and the Reports of the Audit and Charity Committees duly received confirmation. The next business Prov. Grand Lodge was called upon to transact was the election of its Treasurer for the ensuing twelve months, and when we remind our readers that our esteemed Brother H. G. Buss, Assistant Grand Secretary, has held that responsible post in this Province ever since its formation, and that his zeal in the cause of Freemasonry is on the increase—if that were possible—they will not be surprised that the proposition for his re-election to office was carried without a dissentient voice. The appointment and investiture of Prov. Grand Officers then took place, and the following is a list of those who will be privileged to wear the respective collars during the following year:—

| | | |
|--|-------|------------------------|
| Sir Charles Bright | - - - | Prov. Deputy G. Master |
| Wm. Roebuck | - - - | Prov. Grand S. Warden |
| E. B. Bright | - - - | " J. Warden |
| Rev. Dr. Robbins | - - - | " Chaplain |
| Rev. J. Hawes | - - - | " " |
| H. G. Buss | - - - | " Treasurer |
| J. Tickle | - - - | " Registrar |
| H. C. Levander | - - - | " Secretary |
| F. W. Levander | - - - | " S. Deacon |
| W. H. Stevens | - - - | " J. Deacon |
| H. Lovegrove | - - - | " S. of Works |
| Titcombe | - - - | " Dir. of Cer. |
| C. J. W. Davis | - - - | " A.D. of Cer. |
| Sindall | - - - | " Sword Bearer |
| Dunkley | - - - | " Organist |
| Hurst | - - - | " Pursuivant |
| Tomlinson | - - - | " Assist. Pur. |
| Major C. Harding, R. Lonsdale, H. M. Gordon, C. S. Smiles, F. B. Archer, E. Amphlett | - - - | Stewards |

In moving the notice of motion that stood in his name, viz.:—

That the following sums be granted from the Benevolent Fund:—

| | | |
|-------------------------------------|-----|----------|
| Royal Masonic Institution for Girls | - - | £10 10 0 |
| " " Boys | - - | 10 10 0 |
| " " Aged Masons | - - | 10 10 0 |

—the Provincial Grand Master stated it had been his privilege for the past ten or eleven years to preside over the Freemasons of the Province of Middlesex, and it was intensely gratifying to note the progress that was being made. With regard to the Institutions, nothing could be more satisfactory than the way in which their funds had been administered, and he had great pleasure in proposing that the amounts named be voted by Provincial Grand Lodge. This proposition was seconded by the Deputy Prov. G. Master, and carried unanimously. After the Secretary had read several letters of apology for non-attendance, &c., Bro. Sir Charles Bright rose. He had been entrusted with a very pleasing duty, namely, to present, on behalf of the members of the Province, their much respected Provincial Grand Master with a service of plate. Before doing so, however, he would venture to congratulate both the Grand Master and the members of the Province on the successful result of the day's proceedings. As for Sir Francis Burdett it must be gratifying to him to note the expressions of approval that accompanied his efforts for the advancement of the best interests of Freemasonry in the Province. He had indeed done good suit and service, and this was the more apparent inasmuch as originally there were but eight Lodges under his rule, they now could boast of thirty, with a full proportion of Royal Arch Chapters. Sir Charles then reminded his hearers that it was not the fashion now-a-days to make long speeches, and he would therefore conclude by begging Sir Francis Burdett's acceptance of the gift he had been deputed to present. The presentation, which consisted of a handsome service of plate, enclosed in an elegant chest, was then formally made. The case bears the following inscription:—

PRESENTED BY THE FREEMASONS OF THE PROVINCE
To LIEUT.-COLONEL SIR FRANCIS BURDETT, BART.,
HIGH SHERIFF OF SURREY, P.G. WARDEN OF ENGLAND,
REPRESENTATIVE OF THE G. L. IRELAND,
On completion of Tenth Year as First Prov. G. M. Middlesex,
A.D. 1880.

The Prov. G. Master on rising expressed his appreciation of the heartiness of the reception he had met with. He felt assured the brethren would not be surprised if he told them his powers of speech on this occasion were somewhat feeble. The presentation of their valuable testimonial had taken him entirely by surprise. True, for some time he had been aware that something of the sort was in contemplation, but he had no conception that it would be taken up so universally by the members of the Province. He felt he might conscientiously accept their gift as expressive of the feeling of the body of the Freemasons in the Province of Middlesex. He had worked hard in his office as Prov. Grand Master for ten or eleven years, but it had been a labour of love; he had received every assistance from the Provincial Grand Officers he had appointed from time to time, while he always found the rulers of the various Lodges ready to adopt any suggestions he might throw out. He should always prize their gift, and trusted it might be handed down

by him to his son, and that it would be recognised as an heirloom in the family. Sir Francis concluded his remarks by thanking Sir Charles Bright for the way in which he had spoken, and tendered him his personal thanks for the assistance he always rendered in his capacity of Deputy Prov. Grand Master. The formal business of the day was then proceeded with. Bro. Roebuck Prov. G.S.W. rose, and in a few laudatory remarks, reminded the brethren of the eminent services of the late Bro. T. J. Sabine, who died during the past year, while filling the chair of Senior Warden of the Province. He moved that a vote of condolence be sent to the widow of their deceased brother. This was seconded by the Junior Warden, and carried unanimously. Provincial G. Lodge was then closed. After an hour's interval, which was taken advantage of by most of the brethren for an enjoyable stroll in Bushey Park, the banquet was served. At its conclusion Sir Francis Burdett proceeded with the customary toasts. After that of the Queen and the Craft, the National Anthem was sung. In referring to His Royal Highness the Prince of Wales Sir Francis remarked that he had now been Grand Master for some considerable time, and Freemasons were assured he would do all in his power to advance the interests of the Order. This toast met with an enthusiastic reception, and the musical party gave "God Bless the Prince of Wales." With the next toast—The Pro Grand Master, the Deputy Grand Master, and Grand Officers Present and Past, was associated the name of Bro. Giddy, District Grand Master of Griqualand, who thanked the Chairman and brethren for the reception they gave the toast. Sir Charles Bright next rose to propose the health of Sir Francis Burdett, Prov. Grand Master; in a few well considered sentences commending the toast to the brethren. This toast was enthusiastically responded to, and after a song by Bro. Alfred Hubbard, the Prov. Grand Master expressed his acknowledgments. He assured the brethren he had attended the meeting that day with intense gratification. Everything had passed off agreeably; this in the main, was due to the zeal and ability displayed by those who so ably assisted him in conducting the business of the Province. The Province was formed ten years ago, and he had had the services both of Bros. Buss and Levander ever since its establishment. The time had passed most pleasantly, and the progress Freemasonry had made with them was most encouraging. Personally, he had that day been the recipient of a gift which conveyed to him the most cordial expressions of good feeling; he felt he had done but very little to warrant such a gift; but he assured them it would enlist his future sympathies to sustain the Province in its present exalted position. So long as the members supported him in the way they now did, he could have little to fear as to their future welfare. Sir Francis concluded a capital speech by tendering to one and all his most cordial greetings. In responding to the toast of the Deputy Provincial Grand Master, Sir Charles Bright thanked the Prov. Grand Master. In the Province they felt almost as one man; all wished to do good suit and service. So long as he was associated with them he should continue to exert himself for the welfare of one and all. With the next toast—the Prov. Grand Officers Present and Past—was associated the name of Bro. William Roebuck P.G.S.W., who, with the J.W., Bro. E. B. Bright, replied. With the toast of the Visitors was associated the name of Colonel Shadwell H. Clerke, Grand Sec., and amongst the remaining toasts was one complimenting the brethren of the Sir Charles Bright Lodge, to whom had been entrusted the arrangements of the day—which, by the way, we may here state, were admirably carried out. Bro. Hunt acknowledged the compliment, and shortly afterwards the Tyler was summoned to give the parting toast. The musical arrangements were entrusted to Bro. F. T. V. Honeywell W.M. 889, Prov. G. Organist; he had secured the services of Bros. Henry Ashton, F. H. Cozens, and Alfred Hubbard, who each and all added to their laurels by the way in which they acquitted themselves.

PROVINCIAL GRAND LODGE OF HAMPSHIRE AND THE ISLE OF WIGHT.

THE Annual Grand Lodge of the Province of Hampshire and the Isle of Wight assembled at the Town Hall, Andover, on Tuesday afternoon, 3rd instant. The Right Worshipful Provincial Grand Master Bro. W. W. B. Beach, M.P., presided, and the following were amongst the brethren present:—Bros. W. Hickman Deputy P.G.M., C. J. Martyn Deputy P.G.M. of Suffolk, F. Binckes Secretary Masonic Boys' School, F. Newman P.M. 175 P.G.S.W., George Wyatt P.M. 151 P.P.G.S.W., C. T. Allee P.M. 151 P.P.G.S.W., H. Cawte P.M. 342 and W.M. 1834 P.P.G.W., T. Best P.M. 1373 P.P.G.S.W., J. Wallingford P.M. 903 P.G.W., J. W. Lamb W.M. 694 P.P.G.S.W., G. Smales 312 P.P.G.S.W. North and East Ridings Yorks., F. Y. Nepean P.P.G. Chaplain, Major Richardson P.M. 723 P.P.G.S.D., H. Hacker P.M. 723 P.P.J.G.D., J. Dew P.M. 694 P.P.G. Reg., E. D. Godwin P.M. 76 P.G. Reg., E. S. Main P.M. 303 P.P.G.D.C., C. S. Dyer P.M. 359 P.G.D.C., E. Figgins P.M. 694 P.P.G.D.C., C. V. Helsdon P.M. 1373 P.G.D.C., G. A. Green P.M. 309 P.G.D.C., E. Groves P.M. 1069 P.P.G.D.C., F. Carter W.M. 175, T. R. Williams W.M. 257, A. R. Holbrook W.M. 309, R. Barnes W.M. 342, G. Rastrick W.M. 1428, W. Tasker P.M. 1373, D. Phillips W.M. 723, G. Douglas W.M. 1331, J. Smith P.M. 1331, A. Leon Emanuel P.M. 1069, Irvine Harle W.M. 1781, H. Martin Green P.M. 804, M. Emanuel P.M. 359, A. Barfield P.M. 35, R. W. Mitchel W.M. 903, R. Dampier-Child, Edgar Goble I.P.M. 309, J. Parkinson W.M. 1112, J. Clay P.M. 804 P.G.S., J. W. Wilmott P.M. 342, Lavington W.M. 632, Rev. A. G. Barker 694, R. J. Rastrick P.M. 1069, G. Pack P.M. 175, Thomas Lamb I.P.M. 1573, Rev. A. Headley S.W. 309, J. R. Hayman S.W. 257, J. Gieve S.W. 1069, H. J. Andrews J.W. 1776, George Mason J.W. 1834, W. E. Atkins, F. H. de Rheims, &c. The usual reports of committees were presented and adopted, and the committees for auditing the accounts and managing Provincial Grand Lodge funds re-appointed. Bro. Mark E. Frost was unanimously

re-elected Provincial Grand Treasurer. Bro. G. Wyatt P.M. 151, moved a resolution to the effect that a code of provincial bye-laws be prepared for the rule and guidance of the Lodges within the province, and that a committee, consisting of the P.G.M., D.P.G.M., and P.G. Sec., be appointed to draw up and present the same at the next provincial meeting. This resolution was duly seconded, and unanimously agreed to. It was decided, on the proposition of Bro. Le Feuvre P.G. Sec., that a new banner should be obtained, inscribed with the arms of the P.G.M. The P.G.M. appointed and invested his officers as follows:

| | |
|--|-------------------------|
| Bro. W. Hickman | Dep. Prov. Grand Master |
| Capt. Martin P.M. 1461 (Clausentum) | Prov. Grand S. Warden |
| H. Bronncker P.M. and W.M. 132 (Unity) | " J. Warden |
| Rev. A. G. Barker 694 (Oakley) | " Chaplain |
| Rev. A. A. Headley S.W. 309 (Harmony, Fareham) | " |
| Lamb I.P.M. 1373 (St. Hnbert) | " Registrar |
| Mark E. Frost P.M. 903 (Portsmouth) | " Treasurer |
| A. J. Miller 359 (Peace and Harmony) | " Secretary |
| Sharpe P.M. 130 (Royal Gloucester) | " S. Deacon |
| A. Leon Emanuel P.M. 1069 (United Brothers, Southsea) | " J. Deacon |
| Tasker (Andover) | " S. of Works |
| R. Barnes W.M. 342 (Royal Sussex, Portsea) | " Dir. of Cir. |
| W. Bowyer P.M. and Sec. 1461 (Clausentum) | " A.D. of Cir. |
| G. Douglas W.M. 1331 (Aldershot Camp) | " Swd. Bearer |
| Jones 151 (Albany) | " Organist |
| Harlo 1730 (Albert Edward) | " Pursuivant |
| F. Carter W.M. 175 (East Medina), A. Jolliffe 195 (Hengist), Pulley 723 (Panmure), Liddell 804 (Carnarvon, Havant), and Parkinson 1112 (Shirley) | " Stewards |
| Briggs and Evell | " Tylers |

In appointing Bro. Miller as Prov. Grand Secretary, the Prov. Grand Master referred, with expressions of regret, to the resignation of Bro. Le Feuvre, who has performed the duties of the office in a most satisfactory manner since 1859. After having invested the Officers, the Prov. Grand Master spoke in highly eulogistic terms of the invaluable services rendered to the Province by Bro. Le Feuvre, and moved that a vote of thanks be passed to him for the manner in which he had carried out the duties of his office, and that the same be entered on the minutes. Bro. Sharpe P.M. 130 suggested that the vote should be inscribed on vellum and presented in that form, and a further suggestion was made by Bro. Leon Emanuel that the Prov. Grand Secretary should at the same time be presented with a jewel in recognition of his services. These suggestions were embodied in the original resolution of the Prov. Grand Master, which was then carried unanimously. Bro. Le Feuvre briefly acknowledged the compliment. He thanked the Prov. Grand Master for having referred so kindly to his services. The work had so much increased of late that he confessed the responsibility overwhelmed him. He felt he could not devote the time necessary for the duties, and said he felt much gratified that he should retire with the good feeling of the Lodge. In his successor, Bro. Miller, he felt assured they would find a most efficient Secretary. The Lodge having been closed, the brethren adjourned to a banquet in the Foresters' Hall, the Prov. Grand Master presiding.—*Portsmouth Times*, 4th July.

PROVINCIAL GRAND LODGE OF ESSEX.

THE annual meeting of the Freemasons of the Province of Essex was held on Thursday, at the Town Hall, Colchester, under the presidency of the R.W. the Prov. Grand Master Lord Tenterden, who was supported by a large number of the members of the Province and visitors from neighbouring Lodges. The first business of the day was the auditing of the Treasurer's accounts, which was satisfactorily accomplished by the Finance Committee. The brethren then assembled, and the R.W. Prov. G. Master having entered the Lodge-room, opened Prov. Grand Lodge. Having been saluted by the assembled brethren, his Lordship proceeded with the business of the day—the first part of which had reference to the confirmation of the minutes of the last Communication, which was held on 2nd July 1879 at Chelmsford, on which occasion the ceremony of installing the then newly-appointed Prov. G. Master in his position was performed amid great rejoicing by the Rt. Hon. the Earl of Carnarvon Pro Grand Master of England. Since that time the ruler of the Province has officiated at the consecration of a new Lodge in his district, viz., the St. Andrew, No. 1817, at Shoeburyness, which took place on the 22nd July 1879. The minutes having been read, were confirmed, and letters of regret were read from the Right Worshipful the Provincial Grand Master of Suffolk, the Deputy Provincial Grand Master of that Province, and several others, regretting their inability to attend. The roll of Lodges was then called over, when it was found that all of the Lodges of the Province were represented by either their Master, Past Masters, or some of their Officers. The amount of the contributions from the various Lodges was announced, as also the number of members in each. The total showed that the amount of subscriptions for the year was £64 13s, total number of members 873, an increase of 66 as compared with the number on the roll at the last year's meeting. The Auditor's report was presented, and showed a balance of £138 5s 2d to the credit of the Provincial Grand Lodge. In referring to these reports the R.W. Prov. G. Master stated that he considered the reports most satisfactory. As had been announced, there was an increase in the membership of the Province of 66 brethren. He had had the pleasure of consecrating, since the last meeting of Prov. G. Lodge, a new Lodge—the St.

Andrew's, at Shoeburyness—and he learnt from the Deputy Prov. G. Master, who had a local knowledge, that that Lodge was now in a most prosperous condition. As regarded their financial position, he referred with pleasure to that; the account showed a balance on the installation item which reflected the greatest credit on the brethren of Chelmsford who had undertaken the arrangements for that ceremony. He considered, and he felt all must agree with him, that everything passed off on that occasion most satisfactorily. Although he had not had an opportunity during the year of visiting the Lodges of the district, he yet looked with great pleasure for the summonses for the regular meetings, and scanned them attentively to see if any thing appeared thereon which required his attention, but so smoothly was every thing transacted in the Province, that he had not found any occasion for his interference. He concluded by congratulating the members on the very satisfactory condition of Freemasonry in the district. His lordship then proclaimed Bro. the Rev. S. R. Wigram P.G.C. as Deputy Provincial Grand Master, and that brother was saluted in form. The other officers for the year were appointed as follow:—E. Hennemeyer I.P.M. 51 G.S.W., B. A. Arnold I.P.M. 1799 J.G.W., A. Durrant P.M. 276 G. Treas., T. J. Ralling P.M. 51 G. Sec., J. P. Britton 433 G. Chaplain, E. Humpherys P.M. 1124 G. Registrar, J. S. Brown W.M. 276 G.S.D., J. C. Johnstone I.P.M. 1000 J.G.D., A. Lucking D.M. 160 G.D. of Cer., T. Simpson P.M. 1280 Assist. G.D. of Cers., W. H. Glasse P.M. 453 Supt. of Works, T. Enstace W.M. 697 G.S. Bearer, C. Osmond 51 G. Organist, C. Eltham W.M. 1817 G. Purs., Mead 276, Lewin 276, Gosling 697, Hempson 650, Sadler 51, Manning 1457, &c., Stewards. Previous to the appointment of these Officers, the Provincial Grand Treasurer was re-elected by the unanimous vote of the brethren. This was also the case with the Grand Tyler. The balance remaining on the installation account was voted to one of the Masonic Charities, to be paid in the name of the Master of the Lodge of Good Fellowship, in recognition of the part the brethren thereof took in the arrangements for the installation ceremony. The sum of ten guineas was voted to the Essex Asylum for Idiots, and acknowledged by Bro. Turner, the Secretary of that Institution. Five guineas was also voted to the volunteer fire brigade of Colchester, for which it was said funds were needed. In putting this vote to the meeting, the Prov. Grand Master expressed a hope that none of those present would ever need the assistance of the body they were about to support. It was then proposed that the sum of ten guineas be voted to the Girls' School, but it being pointed out that there was already ten guineas voted to the Charities, which might go to the Girls' School, an amendment was proposed that the sum of thirty guineas, viz., ten to each of the three Institutions, should be voted, which amendment, on being put to the brethren, was carried. The question of the advisability of co-operation as regarded the Charity votes of the Province was then brought forward, and after considerable discussion the subject was referred to the Prov. Grand Officers of the year to decide what should be done. Other items of routine business having been transacted, the Prov. Grand Lodge was closed, and the brethren proceeded to the Cups Hotel, where the banquet was served. The Right Worshipful Prov. Grand Master presided, and at its conclusion, the usual Loyal and Masonic toasts were honoured. After that of the Queen and the Craft, the Prov. Grand Master proposed H.R.H. the Prince of Wales M.W.G.M. With this toast he desired to add the names of the other members of the Royal Family, more especially those connected with the Craft. He had lately had the honour of installing H.R.H. the Duke of Connaught as Master of the Alpha Lodge, of which he (Lord Tenterden) was at the present time the I.P.M. He therefore felt that there was some link between the Prov. Grand Lodge of Essex and the other members of the Royal Family, as both the Prince of Wales and Prince Leopold were also members of the Alpha Lodge, the membership of which is limited to the Officers of the Grand Lodge of England. This toast having been honoured, that of the Earl of Carnarvon Pro G.M., the Earl of Lathom Deputy G.M., and the rest of the Grand Officers Past and Present followed. It was the good fortune of the Chairman to be acquainted both personally and Masonically with the Pro Grand Master of England. He thought it hardly necessary to sing the praises of his lordship on the present occasion, as most, if not all, of those present had an opportunity last year to judge for themselves of his fitness for the position he occupied. On the present occasion they had the pleasure of having the company of several representatives of Grand Lodge. Among others there was Bro. Arnold, who, as most of them were aware, was for many years personally connected with their Province of Essex, for a long time occupying the position of Prov. Grand Chaplain. He considered it was such brethren as Bro. Arnold, who cheerfully undertook any work required of them, who added lustre to the Craft. Their old Deputy Prov. Grand Master, Bro. Matthew Clark (whose name was received with loud cheers) was also a member of Grand Lodge, but inasmuch as he was so well known, and so universally respected among the Essex brethren, it was unnecessary to refer at any length to his qualifications. Of Bro. Lucia, Past Grand Sword Bearer of England, he should have to say a few words later on, so for the present he would confine himself to merely mentioning his name, as also in the case as regarded their present Deputy, Bro. S. R. Wigram. Bro. Arnold responded to the toast: He thanked the brethren for the compliment they had paid the Grand Officers of England. It was twenty-five years since he first passed the chair of a Lodge, which was in the Province of Essex; since that time he had ever looked upon Essex as his Masonic home, and had striven to advance the interests of the Craft in that district. Although he had left it for upwards of thirteen years, he was always gratified to learn that Freemasonry was flourishing there, and often had the pleasure of joining in one or other of its Masonic celebrations. Bro. Wigram then proposed the health of the R.W. Prov. Grand Master. As it was said good wine needed no bush, he might say that this toast needed no words of praise from him. The company had had an opportunity of judging for themselves of Lord Tenterden's ability to carry out the work of his office, and he felt sure would unite in drinking his health most heartily. His lordship having thanked the brethren, said he felt sure that the

reception the last toast had met with might be ascribed not only to the fact of his being a ruler in the Craft, and therefore in a measure entitled to recognition, but also because the brethren really believed that he had the interests of the Essex Freemasons at heart. He hoped the brethren of his Province would make it their boast to have not only a large list of members, but rather to have more good Masons around them. He pointed out that Freemasonry was not a mere benefit club, but rather an Institution tracing its origin from ages long past, and which had done great good hitherto, and might do so again. Referring to the question of Masonic charity, his lordship said that true Charity ever began at home—the orphans, aged, and needy of the Craft were members of their family, and as such had the first claim on the charity of which as Masons they all boasted. Still while it was true that charity should begin at home it was also true that it should not stay there. His Lordship now proposed the health of the Deputy Prov. G. Master, who had faithfully carried out the duties of the office during the past year. Situated as he was, Lord Tenterden regretted his inability to personally visit the Lodges of his district, and therefore he felt more indebted to Bro. Wigram who had so kindly performed that task for him. After a reply from Bro. Wigram, the Prov. G. Master proposed the Masonic Charities, with which the names of Bros. Binckes and Terry were coupled. The exigencies of the train service necessitated that most of the brethren present should depart at this time, which they did with regret at having to curtail the pleasures of the day. The Great Eastern Railway Company afforded every facility in their power to enable brethren to reach both Chelmsford and their homes at night, an example that might be followed by other of our lines. It does not take long to stop the train at a few additional stations on the homeward journey, as was done on this occasion, and it was a convenience to the members which they doubtless fully appreciated.

In our Report of the meeting of Prov. Grand Lodge of Middlesex, which appears on another page, we omitted to mention that Bro. John Gilbert was re-elected Tyler. Bro. Gilbert has been Tyler of the Prov. Grand Lodge since its formation, and is justly respected by the members of the Province.

ST. PETER'S LODGE, No. 481.

THE installation meeting of this Lodge was held on Monday, 12th July, at the Masonic Hall, Maple-street, Newcastle-on-Tyne, when a strong muster of Visitors and Members did honour to the occasion. The Lodge was opened by Bro. John Usher W.M., assisted by the following Officers:—Bros. R. Eynon I.P.M., John Duckitt jun. S.W. W.M. elect, Jos. Cook J.W., Thomas Prentice S.D., C. B. Ford J.D., Thomas Stafford I.G., D. McDonald S.S., John Mackay J.S., G. S. Sims Tyler. The minutes of the last regular meeting and the emergency, on the 9th, having been read and confirmed the Lodge was opened in the second degree, when Bro. Eynon presented Bro. Duckitt to the W.M., to receive at his hands the benefit of installation. The obligation having been taken, the Lodge was opened in the third degree, when all brethren below the rank of Installed Master were asked to retire. On their return to the Lodge they were informed that Bro. Duckitt had in their absence been duly placed in the chair of K.S. The W.M. was then proclaimed and saluted according to ancient custom. We must not omit to mention the impressive and talented manner with which Bro. Usher delivered the installation ceremony. The Lodge was successively closed from the third and second to the first degree, when Bro. Duckitt W.M. appointed and invested his Officers as follow:—Bros. John Usher I.P.M., Thomas Prentice S.W., C. B. Ford J.W., John Spearman Treasurer, E. J. Gibbon Secretary, Jos. Cook D.C., Thomas Stafford S.D., D. McDonald J.D., R. Ferry Organist, John Mackay I.G., Lawry S.S., Thomas Dinning J.S., G. S. Sims Tyler. A satisfactory financial statement having been read and adopted, the Lodge was closed. The brethren then adjourned to the Royal Turk's Head Hotel, where they sat down to an excellent banquet. After which the W.M. opened the proceedings with the toast of The Queen, the brethren loyally acknowledging it. The Prince of Wales was next brought under notice and received hearty acknowledgment. Next on the list was the toast of the M.W. Pro G.M. the Earl of Carnarvon, and the R.W. D.G.M. the Earl of Lathom and Officers of Grand Lodge, which was cordially received by the brethren. The W.M. then proposed the toast of the R.W. P.G.M. Earl Percy, and the V.W. D.G.M. L. M. Cockroft and Officers of the Grand Lodge of Northumberland. He said the Officers had every reason to be proud of Earl Percy, and they had shown their appreciation by nobly supporting him and carrying out a system of official visiting, which he had no doubt would result in great good, and he had much pleasure in coupling the name of Bro. R. L. Armstrong G.S. of Works with this toast. Bro. R. L. Armstrong in reply said he could scarcely understand why his name had been associated with the toast when more distinguished members of the P.G.L. were present, and concluded his reply in very suitable terms. The next toast was that of the appointed R.W. P.G.M. the Marquis of Londonderry and Officers of the Provincial Grand Lodge of Durham, this was responded to by Bro. M. Corbett P.G.S.D. The I.P.M. Bro. Usher then rose to propose the health of the W.M., Bro. John Duckitt jun., who, he said, had followed him up step by step through the various offices in the Lodge, and to-day he had had the pleasure of installing in the chair of K.S. Bro. Duckitt was an able and worthy Mason, and he felt sure the brethren had done the right thing in electing him as their Master. The W.M., in reply, thanked Bro. Usher for his kind expressions, and assured him that he was deeply sensible of the position in which he was placed that day, and the responsibility attaching to the high office of Master. He trusted, however, that the reputation and standing of this good old Lodge was safe in his keeping. Bro. E. D. Davis P.P.G.S.W. then proposed the next toast—that of the I.P.M., Brother John

Usher P.G.P. Bro. Davis said he had carefully watched Bro. Usher during his Masonic career, and could testify to the zeal and ability displayed by him, together with his correct and effective rendering of the degrees. He trusted that, although through the chair, Bro. Usher would not relax his efforts in the cause of Freemasonry, as he could assure him that its claims were ever increasing, and as a Past Master a great deal was expected of him. In conclusion, he said he had every confidence that the hopes he had entertained of Bro. Usher would be fully borne out in the future. In reply, Bro. Usher returned his grateful thanks to Bro. Davis for the many compliments he had paid him; he should long cherish the knowledge of the esteem in which he was held by Bro. Davis, and could assure him it was his full intention to continue in the good work as long as the Great Architect of the Universe gave him strength to do so. The toast of the Past Masters was then proposed by the W.M., and responded to by Bro. Cook, in appropriate terms. The toast of the Past and Present Officers was then submitted to the brethren, the W.M. saying it was well known what the Past Officers had done, and he felt sure that in their new position they would fully justify his appointments, and continue to prove themselves second to none in the Province. Bro. Prentice S.W. replied at some length, and concluded by stating that it was the intention of the Officers to support their Master, and to sustain the high name the Lodge possessed for efficient working. The health of the Visitors was then placed before the brethren, and responded to by Bro. S. E. Ibbs P.M. 594 P.P.G.S.B. West Lancashire, Bro. Wood W.M. 48, and Bro. John Braithwaite W.M. 1427. Bro. Ibbs, in well-chosen and complimentary terms, assured the W.M. that his many friends and brethren at Liverpool would be very pleased and proud to know that he had now attained to the chair; therefore for himself, and on behalf of his (the W.M.'s) distant friends, he wished him a happy and prosperous year of office. The toast of the Masonic Charities was then given, coupled with the name of Bro. E. D. Davis, when he, the great expounder of the Charities system in connection with Freemasonry, stated a fact known to many, that the small Province of Northumberland stood second only on the subscription list for the fund recently raised for the Masonic Institution for Boys, and concluded by saying that a comprehensive scheme was now maturing to enable them to send, he hoped, a still larger contribution to the Girls' School. The Tyler's toast having been given and received, the brethren separated, having spent a very enjoyable evening, enhanced by the excellent singing of many of the musical brethren. Among the Visitors at the Lodge or banquet we noticed the following:—Bros. E. D. Davis P.P.G.S.W., R. J. Banning P.M. 48 P.P.G.S.W. Durham, S. E. Ibbs 594 P.P.G.S.B. West Lancashire, George Cockburn P.M. 24 P.G.R., B. P. Ord P.M. 1427 P.P.G.O., John Wood W.M. 48, R. G. Salmon W.M. 406, John Braithwaite W.M. 1427, J. Witter W.M. 1119, J. G. Smith S.W. 48, G. W. Lax S.W. 406, — Bushell S.W. 1427, G. E. Macarthy J.W. 1427.

We learn from the *Western Daily Mercury* that at the meeting of the Provincial Grand Lodge of Devonshire, to be held at Barnstaple on the 9th inst., Bro. Vincent Bird P.P.G.T. will move the following resolution:—"That the sum of Fifty Guineas be given to the Devon Masonic Educational Fund, the votes to be vested in the Provincial Grand Master for the time being."

Jews were anciently called the King's cattle, and were considered as part of his ancient revenue at common law. It seems also that they were taxable at the will of the Crown, and were sometimes farmed out for large sums.

THE THEATRES, &c.

COVENT GARDEN.—At 8, PROMENADE CONCERTS.
HER MAJESTY'S.—At 8, HAVERLY'S AMERICAN UNITED MASTODON MINSTRELS. Wednesday and Saturday, at 3 also.
DRURY LANE.—At 7.30, A SERIOUS AFFAIR. At 8, THE WORLD.
HAYMARKET.—At 8, A FAIR ENCOUNTER. At 8.15, A BRIDAL TOUR.
ADELPHI.—At 7.20, THE WRECK ASHORE. At 9, FORBIDDEN FRUIT.
GAIETY.—At 7.15, THE WATERMAN. At 8.15, COLONEL SELLERS. At 10.15, GOOD FOR NOTHING. Last night.
OLYMPIC.—At 7.30, THE AREA BELL. At 8.15, LES CLOCHES DE CORNEVILLE.
STRAND.—At 7.15, RUTH'S ROMANCE. At 8.0, MADAME FAVART.
VAUDEVILLE.—At 7.30, OUR BITTEREST FOE. At 8.15, THE GUV'NOR, &c.
GLOBE.—At 7.30, THE DAY AFTER THE WEDDING. At 8, THE DANITES.
CRITERION.—At 8, JILTED. At 8.15, BETSY.
OPERA COMIQUE.—At 8, IN THE SULK. At 8.15, THE PIRATES OF PENZANCE.
ROYALTY.—At 8, PARLOURS and SONNAMBULA.
FOLLY.—At 7.15, HESTER'S MYSTERY. At 8.15, THE UPPER CRUST.
CONNAUGHT.—FALSELY JUDGED, &c.
NEW SADLER'S WELLS.—At 8, SHE STOOPS TO CONQUER.
ALHAMBRA.—At 7.30, THE RENDEZVOUS. At 8.15, LA FILLE DU TAMBOUR MAJOR, &c.
CRYSTAL PALACE.—This day, CONCERT, FIREWORKS, &c. Thursday and Saturday, FIREWORKS, &c. Open daily.
ALEXANDRA PALACE.—This day, ROSE SHOW, &c. Open Daily.
EGYPTIAN HALL.—MASKELYNE AND COOKE, at 8.

ROYAL POLYTECHNIC.—Shakesperian Recitals: Scenes from Hamlet, at 7.15 p.m. daily; and at 3.30 on Monday, Wednesday and Saturday. Hamlet, Mr. Marianne Clarke; Ophelia, Miss H. Shea; the Queen of Denmark, Miss Eva Russell; Polonius, Mr. Heath; 1st Grave Digger, Mr. Weatherhead. Lectures on the Phenomena of Nature, the Microscope, London, Phosphorescence, &c. &c. Ghost Entertainment, Blondin, the wonderful automaton. Admission, 1s. Reserved Stalls, 3s, may be booked at all the Libraries.

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, 7th AUGUST.

General Committee Boys' School, Freemasons' Hall, at 4
1621—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
Sinai 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

MONDAY, 9th AUGUST.

58—London Masonic Club Lodge of Instruction, 101 Queen Victoria-street, at 9
174—Sincerity, Railway Tavern, London-street, E.C., at 7 (Instruction)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
518—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1445—Prince Leopold, Mitford Tavern, Sandringham-road, Dalston, at 8 (Inst.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In.)
1604—Kilburn, 46 South Molton Street, Oxford Street, W., at 7.30 (Inst.)
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8 (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road, at 8 (In.)
1633—Kingsland, Canonbury Tavern, Canonbury, N., at 8 (Instruction)
1695—New Finsbury Park, Pimlico Arms, St. Thomas Road, at 8 (Instruction)

40—Derwent, Castle Hotel, Hastings
75—Love and Honour, Royal Hotel, Falmouth
104—St. John, Ashton House, Greek-street, Stockport
151—Albany, Masonic Hall, Newport, I.W.
240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
292—Sincerity, Masonic Hall, Liverpool
296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
297—Witham, New Masonic Hall, Lincoln
481—St. Peter, Masonic Hall, Maple-street, Newcastle
689—Druids of Love and Liberality, Masonic Hall, Redruth
665—Montague, Royal Lion, Lyme Regis
724—Derby, Masonic Hall, Liverpool (Instruction)
797—Hanley, Hanley Hall, Dartmouth
893—Meridian, National School Room, Millbrook, Cornwall
1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
1174—Pentangle, Sun Hotel, Chatham
1221—Defence, Masonic Hall, Carlton-hill, Leeds
1350—Fermor Hesteth, Masonic Hall, Liverpool
1436—Sandgate, Masonic Hall, Sandgate
1449—Royal Military, Masonic Hall, Canterbury
1474—Israel, Masonic Hall, Severn-street, Birmingham
1592—Abbey, Suffolk Hotel, Bury St. Edmunds
1611—Eboracum, Queen's Hotel, Micklegate, York
1618—Handyside, Zetland Hotel, Saltburn-by-Sea

TUESDAY, 10th AUGUST.

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)
564—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Prince's Head, Battersea Park, at 8 (Instruction)
1446—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)
1472—Henley, Three Crowns, North Woolwich, at 7.30 (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.

131—Fortitude, Masonic Hall, Truro
184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
241—Merchants, Masonic Hall, Liverpool, at 6.30 (Instruction)
272—Harmony, Masonic Hall, Main Ridge, Boston
406—Northern Counties, Freemasons' Hall, Maple-st., Newc.-on-Tyne (Instr.)
473—Faithful, Masonic Hall, New-street, Birmingham
495—Wakefield, Masonic Hall, Zetland-street, Wakefield
503—Belvidere, Star Hotel, Maidstone
603—Zetland, Royal Hotel, Cleckheaton
626—Lansdowne of Unity, Town Hall, Chippenham
696—St. Bartholomew, Anchor Hotel, Wednesbury
726—Staffordshire Knot, North Western Hotel, Stafford
825—Sydney, Black Horse Shoe, Sidcup
903—Gosport, India Arms Hotel, High-street, Gosport
1250—Gilbert Greenhall, Masonic Rooms, Sankey-street, Warrington
1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Inst.)
1414—Knole, Masonic Hall, Sevenoaks
1465—Ockenden, Talbot Hotel, Cuckfield, Sussex
1545—Baillon, Masonic Room, Northgate, Baildon
1713—Wilbraham, Walton Institute, Walton, Liverpool
R. A. 265—Judea, Masonic Club, Hanover-street, Keighley
R. A. 299—Fidelity, Masonic Hall, Carlton-hill, Leeds
R. C.—Liverpool, Masonic Hall, Liverpool

WEDNESDAY, 11th AUGUST.

Committee Royal Masonic Benevolent Institution, at 3.
193—Confidence, Railway Tavern, London-street, at 7 (Instruction)
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town, 8 (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Pannure, 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)
1260—John Hervey, Freemasons' Hall, W.C.
1278—Burdett Courts, 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—Creston, Prince Albert Tavern, Portobello-ter., Notting-hill-gate, at 8 (In.)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M.—Old Kent, Ship and Turtle, Leadenhall-street, E.C.

51—Hope, Spread Eagle Inn, Cheetham-street, Rochdale
146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton
191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire
204—Caledonian, Freemasons' Hall, Manchester.
225—St. Luke's, Coach and Horses Hotel, Ipswich
281—Fortitude, Masonic Rooms, Athenæum, Lancaster
288—Harmony, Masonic Hall, Todmorden
483—Sympathy, Old Falcon Hotel, Gravesend
666—Benevolence, Private Rooms, Prince Town, Dartmoor
758—Ellesmere, Masonic Hall, Runcorn. (Instruction.)
795—St. John, Ray Mead Hotel, Maidenhead.
851—Worthing of Friendship, Steyne Hotel, Worthing.
852—Zetland, Albert Hotel, New Bailey-street, Salford.

851—Albert, Duke of York Inn, Shaw, near Okham.
972—St. Augustine, Masonic Hall, Canterbury (Instruction)
1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford.
1960—Marnion, Masonic Rooms, Church-street, Tamworth.
1094—Temple, Masonic Hall, Liverpool
1209—Lewises, Royal Hotel, Ramsgate.
1248—Denison, Grand Hotel, Scarborough.
1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction.)
1342—Walker, Hope and Anchor Inn, Byker, Newcastle.
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst.)
1398—Baldwin, Dalton Castle, Dalton-in-Furness
1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham.
1434—Nottinghamshire, George Hotel, Nottingham.
1511—Alexandra, Masonic Hall, Hornsea, Hull (Instruction)
1547—Liverpool, Masonic Hall, Liverpool.
1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
R. A. 20—Royal Kent of Antiquity, Sun Hotel, Chatham
R. A. 77—Hermes, Clarendon Hotel, Gravesend.
R. A. 673—St. John, Masonic Hall, Liverpool
M. M. 192—St. Cuthbert, Masonic Hall, The Parade, Berwick.

THURSDAY, 12th AUGUST.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
211—St. Michael, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
1614—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.)

35—Medina, 85 High-street, Cowes.
97—Palatine, Masonic Hall, Toward-road, Sunderland.
139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.
203—Ancient Union, Masonic Hall, Liverpool, at 7.30 (Instruction)
249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
333—Royal Preston, Castle Hotel, Preston.
339—Unanimity, Crown Hotel, Penrith, Cumberland.
477—Mersey, 55 Argyle-street, Birkenhead.
546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
732—Royal Brunswick, Royal Pavilion, Brighton.
784—Wellington, Public Rooms, Park-street, Deal.
991—Tyne, Masonic Hall, Wellington Quay, Northumberland
1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
1055—Derby, Knowsley's Hotel, Cheetham, Lancashire.
1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
1144—Milton, Commercial Hotel, Ashton-under-Lyne.
1145—Equality, Red Lion Hotel, Accrington.
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30 (Instruction)
1204—Royd, Imperial Hotel, Malvern, Worcestershire.
1273—St. Michael, Free Church School-rooms, Sittingbourne.
1360—Bala, Plasgoch Hotel, Bala.
1416—Falcon, Masonic Hall, Castle Yard, Thirsk.
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
1583—Corbet, Corbet Arms, Towyn.
1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30. (Instruction)
1697—Hospitality, Royal Hotel, Waterfoot, near Manchester.
1782—Machen, Swan Hotel, Colleshill.
R.A. 51—Patriotic, Three Cups Hotel, Colchester
R.A. 163—Integrity, Freemasons' Hall, Cooper Street, Manchester
K.T. Salamanca, Freemasons' Hall, St. John's-place, Halifax

FRIDAY, 13th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8 (Instruction)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
766—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 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)
1158—Belgrave, Jermyn-street, S.W., at 8 (Instruction)
1288—Finsbury Park M.M., Earl Russell, Isledon-road, N. at 8 (Instruction)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8 (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30 (Instruction)
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.)
36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
458—Aire and Calder, Private Rooms, Ouse-street, Goole.
526—Honour, Star and Garter Hotel, Wolverhampton.
682—Dartmouth, Dartmouth Hotel, West Bromwich.
1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate.
1037—Beau-desert, Assembly Rooms, Corn Exchange, Leighton Buzzard, Beds.
1536—United Military, Masonic Hall, Plumstead.
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R.A. 406—De Sussex, Masonic Hall, Maple Street, Newcastle
K. T.—Hope, Freemasons' Hall, Fitzwilliam-street, Huddersfield

SATURDAY, 14th AUGUST.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
R. A. 1185—Lewis, King's Arms Hotel, Wood Green
Sinai Chapter of Instruction, Union, Air-street, Regent-st., W., at 8
1637—Unity, Abercorn Hotel, Great Stanmore
Metropolitan Council, Time Immemorial, Allied Masonic Degrees, Mitre Hotel, Hampton Court, at 4. Installation

Friars Lodge of Instruction, No. 1349.—Notwithstanding the counter attraction of the holidays this Lodge of Instruction, held at Bro. Pavitt's, Liverpool Arms, Canning Town, had a good attendance on Tuesday last, when the following brethren assembled:—Bros. W. J. Smith W.M., Watson S.W., Pavitt J.W., Myers S.D., Worsley J.D., Brownson I.G., Worsley Secretary, P.M. Musto Preceptor; Hedges, Rawe, Keable, White, Nash, Sadler, Wiltshire, &c. The Lodge opened in due form, when the minutes of the last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Hedges acting as candidate. The first four sections of the lecture were worked by Bro. Worsley assisted by the brethren. Brother Hedges 834 was unanimously elected a member. Bro. Watson was appointed W.M. for the ensuing week. The committee for making arrangements for the summer outing are requested to meet at seven on Tuesday next. This Lodge tenders a hearty welcome to all comers.

West Middlesex Lodge of Instruction, No. 1612.—Held at the Feathers' Hotel, Ealing, on Thursday, 29th July. Present:—Bros. G. Coop W.M., C. Andrews P.M. S.W., C. Bellerby J.W., F. Millsom S.D., J. J. Clarke J.D., C. E. Botley I.G., H. E. Tucker Treas. and Prec., J. Wells Secretary; Bros. A. Jones, W.

Seward jun., J. R. Fernee, G. S. Wright, C. Meadows, C. E. Porter, H. Youens, S. Smout sen. S.W. No. 1642, S. Smout jun. J.W. 1642, G. Davis S.W. 167, Ward S.W. 511, Wood 511, Rogers 1642, Buckland 1642, Gomm jun. 780, C. O. Walter, F. Botley, Smith. The Lodge was opened in due form, and the minutes of previous meeting were read, confirmed, and signed. Bro. W. W. Buckland answered the usual questions, was entrusted, and, the Lodge having been opened in the third degree, was duly raised. Lodge was resumed to first degree. Bro. G. Davis, in a very able manner, worked the fourth section of the lecture. Bros. S. Smout sen. and W. W. Rogers, of Lodge 1642, were unanimously elected members. Bro. G. Coop read a letter from Bro. Burr, enclosing his (Bro. Burr's) resignation of the office of Secretary of the Benevolent Association in connection with this Lodge, and Bro. E. C. Porter was unanimously elected to succeed him. Bro. C. Andrews P.M. was appointed W.M. for the next meeting. The Lodge was closed in due form.

Gleanings from Old Chronicles, &c.

THE following epitaph from one of the City Churches will be found in a later edition of old Stow, published about the middle of last century:—

Hic jacet Tom Shorthose,
Sine Tombe, sine Sheet, sine Riches,
Qui vivit sine Gowne,
Sine Cloake, sine Shirt, sine Breeches.

The following recipes from an old dissertation on "The Crafts of Graffing and Planting of Trees and altering of Fruites as well in Colours as in Taste," are commended to the notice of those among our readers who take an interest in gardening operations:—

"Yf thou wyl make aplys redd' take a graf of an apyll tree and graf it in a stoke of elm or aller and it shall bere redd aplys."

"Yf an olde tree begynne to waxe drye, in this wyse quycken hym ageyne, see that the erthe about the roetis be done away and cleue two or iij. of the grettist roetis with an axe and putte a wedge off tree in to the oliuing and hele the roetis ageyn wyth the same erthe."

A collection of old wills and wills made by eccentric persons would furnish plenty of interesting matter for reading. Thus, according to Stow, one Margaret Atkinson, widow, by her will, dated 18th October 1544, ordered, "That the next Sunday after her burial, there be provided two Dozen of Bread, a Kilderkin of Ale, two Gammons of Bacon, three Shoulders of Mutton, and two couple of Rabbits. Desiring all the Parish, as well Rich as Poor, to take their part thereof; and a table set in the midst of the Church with everything necessary thereto."

The same chronicler records how, in 1560, in the Church of St. Mary Wolnoth's, "were married three daughters of one Mr. Atkinson, a scrivener, together. They were, in their Hair and goodly Apparel, set out with Chains, Pearls, and Stones. Thus they went to Church, all three one after another, with their goodly caps garnished with Laces, gilt, and fine Flowers and Rosemary strewed for them coming home; and so to the Father's house; where was a great dinner prepared for his said three Bride-daughters with their Bridegrooms and Companions."

We must apologise for having reversed the order of things, and having first given a brief account of part of the will of a deceased widow lady, and followed it up with a short note on a marriage, reserved the few words we have to say about a christening till the last. There is an excuse, however, for so unusual a course. The people who were present at this christening were grandees, and we all know that in a procession the most important personages come towards the end. At all events it will not be uninteresting to know that in 1562, "Was christened Mildred Hervey, Daughter of William Hervey, alias Clarencieux King-at-Arms, in the Parish of St. Bride's. The Godfather was the Master of the Rolls; and her Godmothers Lady Bacon and Lady Cecil, sisters; one wife to the Lord Keeper, the other to the Queen's Secretary. It was concluded with a great banquet consisting of Wafers and Hypocras; French, Gascoign, and Rhenish Wines."

This Hypocras must have been a delicate compound, if we may judge from the following "Ressaitte to make Ypocras" which we have culled from Arnold's Chronicle:—"For a galon and a pynt of red wy take synamon iij. vncls, gynger tryed an vnce, greynes and longe peper di. vnce, cloves and maysys, a q'rt of an vnce, spignerd a quatir of an once, suger ijlb."

The herring, unless it take the form of a bloater, though one of the most delicate of fish, is not perhaps exactly despised by many people, but it is undoubtedly looked down upon as a fish for "common folk." This may be true enough if by "common folk" are meant people of small means, but those who sneer at the herring because of its cheapness, as they do at everything which is sold at a low price, deserve a horse-whipping for their silly pride. Of course there may be those who do not care for herrings, as there are who are indifferent to salmon, turbot, eels, &c., &c. It is not these, but the people who condemn a thing in ignorance of its merits, whom we are speaking against. Nor need any one be ashamed of a dish of herrings, when it is remembered that in old times herrings were reckoned a dainty dish to set before the King, and what the sovereign eats, a subject need not despise. Thus the old town of Yarmouth was bound by ancient charter to send annually to the king one hundred herrings baked in twenty-four pies or pasties, while in the reign of Edward I. Eustace de Corson, Thomas de Berkedich and Robert de Withen held thirty acres of land on the tenure of supplying annually for the King's use twenty-four pasties of fresh herrings on that fish first coming into season.

BANK HOLIDAY.

THE Bank Holiday folk were not as highly favoured by the Clerk of the Weather as might have been expected at this time of the year. The early morning was dull, and showers fell at intervals during the day. But this does not seem to have had a deterrent effect. Those on pleasure bent turned out in their thousands, and long before the hour when the milkman starts on his early rounds, the metropolitan stations and termini were crowded with intending passengers, thousands of whom were soon being rapidly whirled away to this or that seaside or inland resort. Special attractions were, of course, offered at the Crystal and Alexandra Palaces, the North Woolwich and Rosherville Gardens, the managers and proprietors having their reward in the liberal patronage of large sections of the public. The Palace at Sydenham had just over 40,000 visitors, but its rival at Muswell may boast of having been visited by not far short of 108,000 persons, the exact number registered by the turnstiles of those who paid for admission being 107,852. This, we believe, is by far the largest number of people that has attended this or the other Palace on any public holiday, and the result speaks volumes for the energy and determination to please everybody exhibited by Mr. Willing. The programme comprised no less than thirty-nine events, among them being a cricket match in which the Clown Cricketers took part; a polo match of a similarly ludicrous character; a balloon ascent by the veteran Mr. Coxwell; ballet dancing, assaults-at-arms, conjuring, dramatic representations, &c., &c., &c. The Mohawk Minstrels gave two performances—at 3 and 8 p.m.—both on Monday and Tuesday, in the large Concert Room of the Agricultural Hall, which they have now tenanted for some seven years, and an excellent programme, specially prepared for the occasion, drew crowded houses at all four performances. Messrs. Kavanagh, C. Temple, H. Florence, V. Layton, C. Garland, with the Brothers Ray, the Brothers Francis, Messrs. W. Freeman, F. Diamond, &c., &c., Master Roland Howell, and Little Thomas, were each and all applauded for their several contributions. Another and entirely new entertainment which has already established itself firmly in the good opinion of the London public is the Haverly United Mastodon Minstrels, which opened on Saturday last, at Her Majesty's, to a full house, and has since received gratifying evidences of the favourable impression caused by its first appearance in this country. The troupe is a numerous one, mustering over forty vocalists and instrumentalists together. Among the former are some good voices, among the latter several skilled executants. The Company is strong in its corner men, and the rendering of the programme throughout, whether we have regard to the pathetic ballads, which are so marked a feature of these entertainments, or the comic refrains and breakdowns, for which they are equally famous, left nothing to be desired. In one respect they deserve unstinted praise: everything went smoothly and satisfactorily, without hitch or delay of any kind—a circumstance which shows the magnificent state of discipline to which the Company has been brought. We may add that the State Apartments at Windsor Castle, which, in the absence of the Court at Osborne, are now open to the public, were visited by over five thousand people on this the last of the four days set apart annually to the glorification of St. Lubbock.

We understand from the *City Press* that His Royal Highness the Prince of Wales M.W.G.M. has graciously accepted an invitation to dine with Lord Mayor Sir F. W. Truscott at the Mansion House some time during the month of October. His Lordship will entertain the Grand Master in his capacity of Grand Junior Warden and W.M. for the second time of the Grand Master's Lodge, No. 1 on the roll of G. Lodge of England.

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| | | a.m. | a.m. | a.m. | a.m. | p.m. | p.m. | p.m. |
| London (Euston Station) | dep. | 5.15 | 7.15 | 10.0 | 11.0 | 8.0 | 8.50 | 9.0 |
| Edinburgh | arr. | 4.30 | 5.50 | 8.0 | 9.45 | 6.45 | 6.45 | 7.50 |
| Glasgow | " | 4.41 | 6.0 | 8.0 | 10.0 | 6.40 | 6.55 | 8.0 |
| Greenock | " | 5.50 | 7.15 | 9.5 | 11.42 | 7.50 | 7.50 | 9.48 |
| OBAN | " | 9.35 | — | — | 4.35 | 12.28 | 12.28 | 2.25 |
| Perth | " | 6.50 | — | 9.25 | 11.40 | 8.5 | 8.15 | 9.55 |
| Dundee | " | 7.30 | — | 10.30 | 12.50 | 9.0 | 9.0 | 12.0 |
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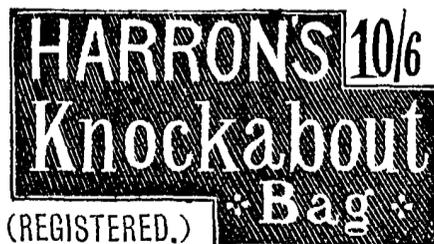
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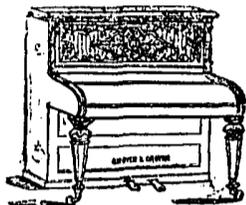
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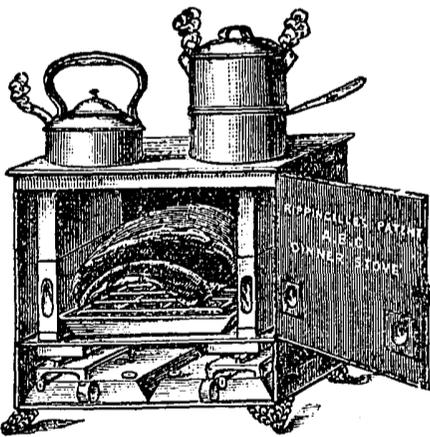
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