

THE

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A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE EARLY HISTORY OF THE MASONIC CHARITIES.

COMMENTING, a few weeks since, on some information we placed before our readers respecting the early history of the Boys' School, we expressed a hope that further items of interest in connection with our three Charities would from time to time reach us. As we then pointed out, we consider there is very much of the earlier doings of the Masonic Charities which, unknown to the present generation of Freemasons, would prove most interesting, and for this purpose we again announce our willingness to insert authenticated communications bearing on the subject with which any of our readers may favour us.

Looking through an old minute book belonging to one of the "Ancient" Lodges, which has been kindly left for our inspection, we came across an entry bearing reference to the present Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, which strikes us as being something of a novelty. Doubtless there are many brethren still alive who took a part in the formation of that Charity, who could give us information respecting the proposal to which the minute we now extract refers, and to such as these we appeal for what we feel sure would be looked upon as a matter of great interest by the large body of Freemasons who support our Charities. The extract, which is taken from the minutes of the Lodge held on 21st April 1835, is in the following terms:—

The W.M. gave notice that on the ensuing Lodge night he should submit a motion to the following effect, viz:—That the members of this Lodge do subscribe one halfpenny per day towards the funds for the erection of the intended Asylum for Aged and Decayed Freemasons, it being understood that by the unanimous co-operation of the Fraternity this trifling subscription will in three years complete the desired object.

From the minutes of the ensuing meeting it appears that this motion was regularly brought forward, and, on being put to the meeting, was seconded by a Bro. Harriott, and carried unanimously. We should like to know what subscriptions, if any, resulted from this vote on the part of the members of this Lodge, and if the movement was generally supported throughout other of the Lodges. The original document to the members of the various Lodges for such a vote (we assume it was an universal application) would be interesting, as being perhaps one of the first circulars issued in connection with the foundation of this Charity. Can any of our subscribers favour us with a copy?

DISTRICT G. LODGE OF TASMANIA.

THE third Annual Communication of this District Grand Lodge was held at Freemasons' Hall, Hobart Town, on the sixth of May last, on which occasion the District Grand Master (Bro. W. Simmons Hammond) presided in person, being supported by most of his Officers. From the report of the D.G. Secretary we learn that Freemasonry in this part of the world is in a fairly prosperous condition, the four Lodges at present working there (viz. Nos. 536, 618, 719 and 801) possessing at March last a total of 209 members, of whom twenty-eight are returned as having been initiated since the last returns. Lodge No. 719 is the only one of the four which receives special mention in the report. That, during the year, was removed from Stanley to Hamilton-on-Forth, the ceremony of re-opening the

Lodge and installing the officers being performed on 19th November 1879, by the D.G. Master. The application for the removal of the Lodge was signed by twenty-five members, which number has been increased since the removal by eight gentlemen who have received Masonic light within its portals, so that the number of members of the present time is 33. The D.G. Secretary announces that the re-organisation of the Lodge has been hailed with much satisfaction by the brethren of the neighbourhood, and he anticipates a great accession of members. The other three Lodges which are accredited to this district (Nos. 691, 800 and 1517) are not at present working, but it is expected that a dispensation will shortly be asked for to sanction the removal of No. 691 to a locality where its re-organisation would be attended with satisfactory results, there apparently not being room for two Lodges in Launceston, although we may reasonably expect an alteration in this state of affairs at no very distant date, the Lodge of Hope, No. 618, the other Lodge working there, having a membership at March of 62, of whom nine had been initiated since the previous returns were made up. The Derwent Lodge, No. 800, warranted as far back as 1859, "still remains unconstituted," a fact which in our opinion should have long since led to the cancelling of the warrant. By the Book of Constitutions we are taught that "the precedency of Lodges is derived from the number of their Constitution, as recorded in the books of the Grand Lodge," and this being the case we think it would be unfair to those Lodges which have been started since the date of its warrant to permit any such violation of the spirit of our laws. As, however, the Wardens nominated in the warrant have been communicated with, to ascertain if there is a probability of the Lodge being constituted within a reasonable time, and informed that unless a favourable reply is immediately received that constitutional measures will be adopted to enforce the return of the warrant, we may assume that the District Grand Lodge is alive to the fact, and is prepared to carry into effect the laws of the Craft relating to the case. Similar action should we think be taken in the case of Pembroke Lodge, No. 1517, the warrant for which is dated 1874, and which up to the present time has never commenced operations, the W.M. nominate still requesting that its constitution may be deferred for the present, in hopes that circumstances may shortly render the opening of the Lodge practicable. We should be sorry to advise anything which would tend to prevent the extension of Masonic knowledge, but we think the idea of allowing warrants to remain so long outstanding without the Lodge being constituted, can but be detrimental to the Craft, as it seems to hold out a premium for adventurous brethren to unite in forming a Lodge for which in the ordinary course it would be deemed advisable to withhold permission. We hope the D.G. Master of Tasmania will take into consideration the advisability of calling in both of these outstanding warrants, as we feel sure it is for the interest of the Order that they should be in official keeping. The receipts since the formation of the D.G. Lodge are stated as £81 17s 2d, of which sum £20 6s has been remitted to Grand Lodge, and £58 13s expended in general matters, as authorised by the Committee of General Purposes, leaving a balance of £2 14s 2d in the Bank. The only liability is one of £97 19s 1d due to the D.G. Master, being the amount paid by him for regalia and clothing, but this is subject to a reduction of ten guineas, a donation which Bro. Hammond presents to D.G. Lodge in lieu of a fee, the payment of which was disapproved by the Grand Secretary. The appointment of Officers, and members of the respective committees was

proceeded with in due course, and previous to closing the D.G. Lodge, the following proposition put by Bro. F. H. Wise, who acted as Deputy D.G.M., was carried unanimously, "That the Members of this District Grand Lodge, in D.G.L. assembled, desire to record their grateful acknowledgments and cordial thanks to the R.W. the District Grand Master, Bro. W. S. Hammond, for the great and untiring interest manifested by him for the welfare, advancement, and extension of our Order, and for his liberality, courteousness, and valuable assistance, which has so materially aided in placing the Masonic business of the District in its present satisfactory state."

DISTRICT G. LODGE OF OTAGO AND SOUTHLAND, NEW ZEALAND (E.C.)

WE learn from the *New Zealand Freemason* that, at the May Communication of this D.G. Lodge, held at Dunedin on 13th May, the D.G. Master took the opportunity of congratulating the brethren on the prospect of their being able to meet in a hall belonging to the Craft. A suitable building had, he said, been purchased almost in the centre of the city, and he hoped the project would meet with the support it merited. A notice of motion was given by Bro. Fish D.D.G.M.—who at a later period expressed his intention of himself taking twenty-five shares:—"That the D. Grand Lodge vote £25 towards shares in the Hall Company." In commenting on the project, that brother expressed a hope that the brethren would not attempt more than they could do, and that they would borrow as little as possible. It appears that the purchase of the synagogue, the building proposed, was to be effected the following day (14th May), so that we may look forward speedily to hear of the arrangements being completed.

MASONRY AND THE INDIANS.

THE reproduction in these columns of an article or story from those of an American or other Masonic publication, does not, as a rule, stand in need of any preface; but to the interesting story bearing the above title is attached a little history. It seems that it was published, thirty years since, in the *Masonic Review*, then the property of, and edited by, that able and veteran Masonic journalist Bro. Cornelius Moore. As our readers know, thirty years is the period of time allotted to a generation, and many people may have imagined that the writer of this story had long since passed away. At all events the *Hebrew Leader* would appear to have laboured under that impression, and with such alterations as are necessary in order to give an air of originality to the appropriated article, to have reproduced it without one single word of acknowledgment. Bro. Moore, however, we rejoice to say, is alive, and as hale and hearty as ever, and has "spotted," and with becoming, yet not undue, severity commented upon this unacknowledged appropriation of one of his own experiences. We can cordially sympathise with Bro. Moore, and fully endorse his criticism.

The city of Cincinnati in 1859 was visited by a party of Indian chiefs and warriors from the northern part of Wisconsin and around Lake Superior, on their way to Washington City, on business with the government. The company remained there several days, giving exhibitions of Indian dances and other things peculiar to their race. They were attended by a half-breed as interpreter, by the name of John B. Martell, a gentleman residing at the Sault Ste. Marie, and holding a military commission under the State of Michigan. Among the company was an old chief by the name of Ka-shee-yash, of the Vieux Desert Band, a fine intelligent looking man, who had breasted the storms of many a northern winter. This old chief was taken ill while there, and our good Bro. Dr. J. S. Unzicker was called in to prescribe for him. During the doctor's visit one of the chiefs was busy arranging some articles in a trunk, and a large piece of birch bark, covered with hieroglyphics, which he had laid on the floor, caught the doctor's eyes. Some of the delineations on the bark being of a Masonic character, induced the doctor to make inquiry concerning it, and was informed that it belonged to the Mit-tah, or Masonry, held so sacred among the tribes of the North-west; that the old chief he was then attending was the Grand Master of the Order among them, and, that without the knowledge of the interpreter, he had brought the article with him, not being willing to risk its safety at home while he should be absent at Washington. Bro. Unzicker immediately called on the writer and related his discovery, when we waited on the aged chieftain. We were received with dignity, but courteously, and

through the interpreter we made many interesting inquiries concerning the nature of this secret association among them, examined the emblems pertaining to it, and learned as much of its mysteries and ceremonies as the old man could be induced to impart to us. This interview and examination were particularly interesting. We found that several of the company belonged to this (Indian) Mystic Order, and when informed that we too were Mit-tah, they gathered around us with the warmest demonstrations of delight. One grim old warrior chieftain with painted face approached us and extended his bony hand, while his eyes brightened with unwonted fire. Placing his other hand upon his heart he turned to the interpreter and requested him to tell us "that his heart was full of it," meaning Mit-tah, or Masonry. The old Grand Master raised his head and pointed with a solemn countenance toward heaven, at the same time giving utterance to some exclamation in his own tongue. A young chief of the Flambeau band, by the name of O-gee-ma-gee-chig, was also present. By his position as heir to the chieftancy of his tribe he was eligible to receive the degrees, but had as yet only been initiated. He approached us with the proud bearing of a young chieftain, but with the deference of a young brother, and took our hand as though he had met with a long absent friend. The head chief of the Wisconsin band was also present, a tall and powerful son of the forest, stern, haughty, and dignified. He also expressed much gratification at our interview. We received from one of these native brethren a present of a most magnificent Indian pipe, cut from a stone of variegated colours, which is found in some particular localities in the North-West. Another made us a present of a stem to suit the pipe, and we have laid both away as memorials of an interview that will long be remembered. In return for these presents we presented them a neat little silver jewel, consisting of a square and a compass, with our name engraved on it. We suppose it will be worn with pleasure by the donee and his successor, for long years to come. We made many inquiries of these Indian Masons (for so we must call them) concerning the origin and nature of their institution. We found they referred it all to the Supreme Being, and all its members were required to be obedient to His laws. They had no knowledge how or when it originated, nor by whom it was introduced among them. Several of their emblems were similar to our own, and some of their ceremonies in conferring the degrees bore a resemblance to ours. They had several degrees (perhaps eight), and we were able to distinguish features of legitimate Masonry up to the Royal Arch. In their ceremonies they use a peculiar white stone, which supplies the place of the Bible in ours, and in many respects there was a distinct resemblance between their Masonry and that existing among civilised men.

More than thirty years ago we wrote the above as an item of current Masonic experience, and published it in our then *Masonic Review*. A few lines at the beginning are slightly changed to suit the purposes of the thief, but the remainder is word for word as we wrote it in detailing our interview with the Indians. We now find the article in the *Masonic Advocate*, credited to the *Hebrew Leader*. The *Advocate* is not to blame, but the *Leader*, or some other party, must have stolen it, "body and breeches." We have not the slightest objection to having our productions republished in other works, but we think we are entitled to credit. The *Leader* probably supposed we were dead years ago, and could no longer speak for ourselves. Other thefts of the same kind have recently occurred which we may expose in the hereafter, and by a work which has not even deigned to notice the existence of the *Messenger*.—ED. M.

SOME MASONIC SCRAPS.

FROM THE VOICE OF MASONRY AND FAMILY MAGAZINE.

"MASONRY IS IMMORAL." The *Cynosure* claims Masonry to be immoral. Such a claim lays any one who makes it open to the charge of the grossest ignorance. No man who knows anything of its teaching, or who believes the good men who belong to the Order, could ever say anything of the kind and be on the side of truth. Nothing has ever yet been developed in history that even approaches to the charge. If there are immoral men sometimes in the Order that should not be charged against the Order as its immorality. There are immoral and inconsistent men in every society.

"Masonry's Influence is Dangerous to Religion, Church, and Country."—It is easy to make the charge, but where are the witnesses? What church rises to-day and says it is injured? What country can lay any of its rebellions or wars at the door of the Order? The men who claim Masonry as a religion would not embrace a religion of experience, even if they were free from Masonry. The histories of Religion, Church, and Country, are entirely silent as to any injury ever occurring from Masonry. The largest church in numbers, the strongest in finance, and the most prosperous spiritually, and in winning souls to CHRIST, has more Masons in it than any, perhaps all, others. Yet in all its history it has never laid a charge of injury at the door of Masonry.

"Masonry Encourages Profanity, Fraud, and Intemperance."—No! for its vows are over a sacred book that forbids it in every form. If a few of its members are profane that is not the Order, but a few thoughtless men. Prove the charge, brother. It is easier to make a charge than to prove it. It declaims against deception, ignores fraud of every kind, and expels for its perpetration any one. Because a few of its members drink, it is not a basis for a charge of intemperance. It retains, many times, for the purpose of saving, and doubtless has saved many a one from a drunkard's grave. And every drinker, as well as every drunkard, should be dealt with by its law.

Masonic Writers are Misunderstood.—Some persons read Masonic articles which delineate the moral elements of Masonry, and then,

exaggerating their ideas, charge them with elevating Masonry above Christianity. Put on your glasses and read again, brother: you were mistaken.

Masonry Eliminates CHRIST.—No, Mr. Anti! Not to mention the name of a being or person does not eliminate him. Perhaps the place you would have that person named in would be inappropriate. One part of Masonry represents an era before CHRIST, where there being no MESSIAH existing, it was presumed they knew Him not. Masonry is consistent with that age. Another part represents a subsequent era where CHRIST is named, honoured, revered, and adored in the highest sense. Masonry is consistent here also. "But Masonic Chaplains do not pray in His name." Yes they do, both in His common appellation, and those of REDEEMER, MESSIAH, and SAVIOUR, but names and prayer have appropriate places; and under certain circumstances these latter titles of our Lord are more appropriate and are used. CHRIST, the REDEEMER, MESSIAH, SAVIOUR is not eliminated.

"Masonry is a Religion."—No! again. Perhaps a few enthusiasts have said so, but the thinking men of the Order have never claimed it, nor do they now. Masonry has no creed, and propagates no such thought. It grows into men's favour; they join, and it teaches good principles which it has gotten from the Bible and human experience. It teaches of God and CHRIST; of morality and charity, but has not yet claimed to be a religion.

"Yes, but I know better. I've read its books."

Come, now, be quiet; you were never in the Order; I would wait until I belonged, and knew something about it.

"Yes, but I do know."

How does a man feel with the itch?

"Do you mean to insult me? How do I know? I never had it."

I presumed you would know as much about the itch, which you never had, as you would about Masonry, which you never saw.

Masonic Charities.—Masonry, in its charity, proposes to do what the churches do not do, or will not do.

Tut! tut! Who said so? Come, now, be easy.

"One of your big men said it. He said also that if the churches would do their duty, there would be no room for Masonry."

The churches generally take care of their poor, so do the Masons.

"Do the Masons print and circulate the Bible?"

No; but they teach it in their Lodges, and they build asylums. So do the churches, and they send workers out over the world and preach and bring men to CHRIST. The one does not take the place of the other. Each has a work peculiar to itself, which does not interfere with the other. Their charities are different, but each as perfect as they can make it—full, hearty, and free.

What Makes You a Mason?—Your obligation in Masonry makes you a Mason, as your baptismal vow makes you a Christian. But the baptismal vow only does a part of the work. Your subsequent faith and practice make you a Christian; so it is not merely your ability to recite your ritual that makes you a Mason. It is the element of a pure character that makes the real Mason. We talk so much about the work, the Webb work, the ritual, &c., that, perhaps, some think ritualistic work is real Masonry. No; the ritual is only the explanation. True Masonry is the practice of the principles taught in Masonry.

Masonic Reading.—Generally we do not read enough. With no idea beyond the mere work, the young Mason is apt to think that to be all there is. But if he reads the *Monitor*, hears the lecture, reads Masonic history, learns of Masonic charity, goes into Masonic libraries, he will find that that there is much to read. The Masonic Magazines are full of the finest reading matter, information in history, and a thousand things of interest. Why not have Lodge Libraries; have evenings for reading; the Lodge always open, with books and papers, and a cheerful light, that the Lodge may be a reading as well as working room? Our greatest writers have spent years in gaining their knowledge of which they now write or speak. Educate the younger ones to be reading as well as working Masons. Sometimes ritualism is the highest aim of the novitiate. Why not develop the intellect as well as the working element? Why not cultivate in this as well as many other things?

Corresponding Lodges.—Friends perpetuate friendship by correspondence; why not promote a union of feeling among Lodges as among friends by correspondence? Why not, from among the range of topics now and then arising, correspond for the advice, counsel, or experience of sister Lodges? Why not devote an evening once a month for this purpose? Why have so much monotony? "No work; let us go home." Is the ritualistic work all? Why not have an evening for correspondence, for reading, for social talk? Why not have, sometimes, the free familiar chat that we sometimes have in the home parlour? Thus the cause would be largely promoted.

Who Is My Neighbour?—The true Mason brings no dishonour upon Lodge, church, self, or God. His charity is broad; his neighbour is everybody; his benevolence is not confined to the narrow limits of the Lodge; his heart is touched by the woe and sorrow of every one. Colour and race draw no line to his charity. He helps his brother first because he is brother according to the inherent law of humanity, but sees no one who is not a neighbour, and his neighbourly heart makes friends of those in adversity. Your neighbour is not merely him of your household or Lodge, but wherever you find suffering you have found your neighbour. The principle underlying the thought of neighbour has no limit.

Masonic Festival Days a Relic of Barbarism.—Is it barbarism to celebrate "Old Dominion Day?" Does the "Fourth of July" come under that head? When we celebrate the birthday of our grandsire, or the nation's great hero, can we safely be charged with barbarism? No. Nor is it necessary that the name we commemorate be a member of the Order celebrating. In this note we will claim only that Masons celebrate the Saint John's Days as to the memory of two great names. In this there is nothing inappropriate. Christians celebrate great names and come within the range of propriety. If theirs is not

barbarism, why should ours be so stigmatized? Because those who lay the charge are ignorant of the character of the celebration. If a speaker claims those distinguished men to be Masons and proves it, it then becomes a greater reason for celebrating. The names of those great heroic advocates of the cause of CHRIST should always be celebrated by all Christians and civilized nations.

General Charges.—Masonry is subject to many general charges. It is assailed at all points, but seldom rises in its own defence. It is unwarlike, non-combative; in principle meek, rather suffering injury than returning a blow. It is the advocate of no creed nor sect, hence not dangerous to religion; the advocate of no party, hence not dangerous to government; limited to no nation or race, hence a grand instrument that might finally be used in procuring combined action in many things. It has been advocated that God has, at some future time, a grand use for Masonry; and it is, perhaps, not impossible if it preserves its identity and purity, because it has an international bond of union greater than that of any other band of men. The many charges that are made against the Order should always be met, not in the spirit of defence, but in the form of instruction. The opposers of Masonry make their charges through ignorance, and if they become well informed, that opposition ceases.

COMMITTEE MEETING OF THE BOYS' SCHOOL.

There was a meeting of the General Committee on Saturday, the 7th inst., when there were present Bros. H. W. Hunt in the chair, and Bros. Dewar, R. Stewart, Rosenthal, Perryman, Webb, Tyrrol, Adlard, Gladwell and E. C. Massey. After reading the minutes of the various Committees by the Secretary Bro. Binckes, the sum of £5,000 was ordered to be invested in India stock, thus raising the funded property to the sum of £15,000. A vote of thanks was passed to Bro. Binckes for his untiring exertions to restore the invested fund which nineteen years ago (then amounting to £13,500) was realized for the re-building of the Schools at Wood Green, and he was congratulated on having more than accomplished that object.

There were no petitions for names to be placed on the list of candidates for election in October; and the granting of three applications for the usual outfit allowance to former scholars ended the business of the meeting.

ROYAL BENEVOLENT INSTITUTION.

THE General Committee met on Wednesday last, when Bro. Lieut.-Colonel Creaton presided. There were also present Bros. Leggott, Rawson, Brett, J. G. Stevens, J. Bulmer, J. Quitmann, C. Daniel, C. H. Webb, W. Stephens, C. F. Hogard, E. C. Massey, W. Hilton, W. Hole, H. T. S. Burney, T. Cabbitt, and Bro. Terry Sec. Three deaths of annuitants were reported, and candidates' petitions from Mrs. Cherrill and Mrs. Laing were accepted. The signing of the usual cheques for the quarter's expenses concluded the proceedings.

WARREN CHAPTER, No. 533.

THE consecration of the Warren Chapter, in connection with Eaton Lodge, No. 533, took place on Wednesday, the 4th of August, in the Masonic Hall, Congleton, Cheshire. The ceremony was solemnly and most impressively performed by the P.G. Superintendent of the Province, the Lord de Tabley (after whom the new Chapter is named), aided by the Provincial Grand H. the Rev. C. W. Spencer Stanhope, and the Provincial Grand J. Companion Francis Smith P.G.Z., and Companion G. W. Latham P.G.E., who had rendered considerable service in the preliminary arrangements of the Charter and the Chapter, &c. The G. Organist, Companion Kirk P.Z., conducted the musical part of the ceremony. The handsome Temple, dedicated to the ceremonies of the Craft Lodge not long ago, had been decorated and painted, and with the new Chapter furniture, looked singularly imposing and appropriate to the higher degree in Freemasonry. The Chapter was opened at 2.30 p.m. by Companion Bulley, of Liverpool, as Z., and Companions Stanhope and Smith acting as H. and J. The P.G.S. Lord De Tabley and his Prov. Officers were received in due form and honour, and after the consecration and dedication ceremony, Companion Bulley, by command of the P.G.S., installed in due and ancient form the Principals designated in the Charter granted by the Supreme Chapter (and which is signed by H.R.H. the Prince of Wales, the Earl of Lathom, the Lord De Tabley, Sir F. Wyatt Truscott, &c.), namely, Companions Dr. Robert Beales P.P.G.A.S. Cheshire P.Z. of Love and Friendship, No. 295, as Z., Samuel Franceys Gosling as H., and Andreas Edward Cokayne P.P.G.St.B. as J. The Z. then proceeded with the appointment and investiture of Officers, namely, Companions Dr. Beales Tr., W. Blackshaw E., S. Blackshaw N., Furnivall P.S., John Bradbury A.S., Daniel Kirk A.S., Garside J. The Companions after the close of the Chapter adjourned to the dining hall adjacent, where a banquet, prepared in the kitchen attached to the hall, was well served. The M.E.Z. Dr. Beales presided, supported by the P.G.S. Lord De Tabley, Companions Rev. C. W. S. Stanhope, Bulley, Platt, Clarke, Dutton, F. Jackson, Bates, the founders of the new Chapter, and other visiting Companions. The usual toasts were drunk, and hearty good wishes for the success of the Warren Chapter were cordially expressed.

The health of the Countess of Carnarvon has undergone material improvement since her Ladyship's return to Highclere Castle. The Countess is now able to take daily drives in the park and neighbourhood.—*Standard.*

LODGE HISTORIES.

ST. MICHAEL'S LODGE, No. 211.

THERE is no doubt that, as the interest in Masonic history becomes more wide-spread, the publication of individual Lodge histories will be more frequent. It has been our duty before now to give summaries or outlines of the contents of old Minute-Books, and many zealous brethren in the Provinces, as well as in London, from time to time supplement the good work of preparing material for that history of Freemasonry which the ablest students of our Craft acknowledge most readily has yet to be written. Bro. Brockbank, of Bolton, and Rev. Bro. Harrison, of Oldham, have recently published sketches based on minutes—the former of St. John's Lodge, No. 221, Bolton, and the latter of the Lodge of Friendship, No. 277, Oldham. These sketches were subsequently noticed at some length in the columns of this journal, and it is with great pleasure that we now lay before our readers a somewhat similar sketch of St. Michael's Lodge, No. 211, based on such Minute-Books as have been fortunately preserved to it. For this opportunity we are indebted to the courtesy of Bro. Charles Greenwood, P.M. and Treasurer, and our first duty is to convey to him our warmest thanks for his kindness; our second, to express the regret we feel that, as the earlier Minute-Books have been lost or mislaid, we are unable to go further back in our history than the close of the year 1823. We are not without hope that we may some day find out a means of tracing the progress of the Lodge from its very constitution. In the meantime, however, we must content ourselves with such materials as are at our disposal.

St. Michael's Lodge, now No. 211 on the roll of the United Grand Lodge of England, was originally No. 290 on the roll of the so-called Grand Lodge of the Ancients. The Warrant, a transcript of which will be found in Vol. VI., p. 298, FREEMASON'S CHRONICLE, bears date the 11th September 1795, the (fourth) Duke of Atholl being at the time Grand Master, William Dickey Deputy Grand Master, John Bunn, and Robert Gill Senior and Junior Grand Wardens respectively, and Robert Leslie Grand Secretary. The principal Officers designate in the Warrant are Bros. Michael Dove W.M., John Betts S.W., and Joseph Ion J.W., and the Lodge was to be held at the Dundee Arms, Wapping, on the second and fourth Fridays in the month. It became No. 367 in 1814, after the Union; No. 255 in 1832, and No. 211 in 1863. The minute books that remain carry us back, as we said, to the close of the year 1823 only, so that there is an hiatus extending over not less than eight-and-twenty years, which can only be made good from other and as yet undiscovered sources. The first meeting entered was held on the 9th of December 1823, the principal business of the evening being the election of a W.M. and Treasurer, and the appointment of a Tyler for the ensuing year. For the first of these offices the well-known Bro. Peter Gilkes, already a Past Master of the Lodge, was chosen; Bro. Southard was re-elected Treasurer, and Bro. Speight was continued in the office of Tyler. Two visitors were present, one of whom, Bro. J. W. Stamford jun., a paper stainer of Lambeth, and member of the Westminster and Keystone Lodge, No. 10, was proposed as a joining member. Motions were afterwards made to the effect that two brethren should be called upon to pay up their arrears under penalty of having their names erased from the roll of members, the penalty being actually visited on two other members, who, in all probability, had paid no attention to similar summonses. The minute closes with a brief statement of account, showing a small balance due to Bro. Treasurer, and there is likewise a memorandum to the effect that "the Lodge is indebted to Bro. Bagshaw £1 4s 6d," Bro. Bagshaw having filled the offices of W.M., Treasurer, and Secretary to the Lodge. At the meeting on the 13th January 1824, after the brethren written to, in accordance with a resolution of the preceding Lodge, had had their names struck off the list of members, Bro. Gilkes was installed Master, but owing to the absence of his Officers, he was obliged to postpone appointing them till the following month, when Bros. William Boss and J. W. Stamford were appointed and invested as Senior Warden and Junior Warden respectively for the year. A Mr. Thomas Carter, victualler, of Knightsbridge, was initiated at the same meeting, and having been found duly qualified, was successively passed and raised at those held in March and April respectively. On the 11th May, after parts of the first and second lecture had been worked, it was agreed that the Lodge should adjourn from June to October, but at the same time, that owing to the state of the Lodge funds the subscriptions should be paid for the intervening months. Nothing of moment happened till the December meeting, when Bro. J. Waring Stamford jun. was elected W.M., Bro. Southard re-elected Treasurer, and Bro. Speight re-elected Tyler. On the motion of the W.M. elect, a Bro. Townsend of Westminster and Keystone, No. 10, was proposed as a joining member. It is also noted that Bro. Gilkes was indebted to the Lodge in the sum of one shilling and twopence, while the Lodge's indebtedness to Bro. Bagshaw had been gradually reduced to half-a-crown. In January 1825, Bro. Stamford jun. was installed W.M., and appointed Bro. Townsend who had been elected a subscribing member earlier in the afternoon to be his J. Warden. It having been unanimously agreed, on the motion of Bro. Past Master Norris, seconded by Bro. Past Master W. C. Smith, that the bye-laws of the Lodge should be put in force, the Lodge closed in "perfect harmony and brotherly love." In February, Bro. Bagshaw, to whom allusion has already been made, was unanimously elected an honorary member of the Lodge in recognition of his many and valuable services as Master, Treasurer, and Secretary. On the 10th of May a motion was made and carried for the removal of the Lodge quarters from the Three Tans, Fetter-lane, to some other place, and at an emergency meeting, on the 16th of the same month, it was unanimously agreed to remove to the Burlington Arms, Burlington-street. In the minutes of the June Lodge is recorded a letter from Bro. Bagshaw in acknowledgment of the compliment the members had paid him when they unanimously

electd him an honorary member of the Lodge. In September of this year it was agreed that "in consequence of the flourishing and increasing state of the funds, this Lodge do subscribe the sum of £1 1s annually in aid of the funds of the Freemasons' Boys' School." On election day in December, Bro. Gilkes was chosen to be W. Master, Bro. Southard Treasurer, and Bro. Speight Tyler, after which Bro. Stamford W.M. stated he had attended the Quarterly Communication of Grand Lodge, when, on the motion of His Royal Highness the Duke of Sussex M.W.G.M., G. Lodge had voted a sum of £50 from the funds of the Board of Benevolence in aid of the subscription to Mrs. Belzoni, and on the motion of Bro. Stamford it was agreed that the Lodge should subscribe a guinea towards the same humane object. At the same meeting the Lodge appointed a committee consisting of the W.M. and Bros. Townsend J.W., P. Gilkes P.M. and W.M. elect, and T. Southard P.M. and Treas., to examine and report upon the Lodge furniture. In Jan. 1826 took place, as usual, the installation meeting, and when Bro. Gilkes had been inducted into the chair he appointed Bro. Ketrick, formerly of the Bedford Lodge, to be S.W., Bro. J. Knight being invested at the next meeting as J.W., Bro. W. D. Townsend being appointed Secretary. A vote of thanks to the retiring W.M. was unanimously passed in recognition of his services in the chair, and subsequently it was announced that that brother had presented to the Lodge "The Volume of the Sacred Law most superbly bound." At the June meeting it was agreed that the Lodge should be adjourned till September, but for the reason that has already been given, it was determined that "the subscription should be continued during the recess," and at the same time that the Tyler should continue to receive his salary. At the same meeting it was agreed that an old P.M. and a Past S.W. should be written to for the arrears of their subscriptions, their names, in case of non-compliance with the request, to be taken off the list of members. At an emergency meeting, held on 8th August, a Mr. Arthur Bowden, plasterer, was initiated. In September he was passed, and in October raised to the degree of M.M. In December Bro. P. Gilkes was re-elected W.M., and Bro. Stamford P.M. elected Treasurer, the installation and investiture of Officers taking place the following month, as usual, when, for the first time, we find mention of Deacons and I.G. In March 1827 it was agreed that the Lodge should again make a move, and in May we find it established at the Wheat-sheaf, in Rathbone-place, kept by a Bro. Botchaley. On this occasion a Mr. Thomas Winnington, of Chapel-street, Oxford-street, "Vitleur," was proposed for initiation. In December Bro. J. Knight was unanimously elected W.M. for the ensuing year, and Bro. Stamford re-elected Treasurer. The installation took place in January 1828. On the 8th of April 1828 it was unanimously agreed that a Lodge of Instruction, under the authority of the Lodge, should be held at the Holly Bush Tavern, Hampstead. On the 27th July 1828, we read that "the ceremony of initiation was ably performed by the W.M. for instruction," so that it must be clear to our readers that the influence of so able a man as Bro. Gilkes was not without its effect on the working of the Lodge. Be it mentioned, however, that Bro. Gilkes resigned his membership the month following, though he again became a member in the year 1832, and remained such until his death. In December Bro. Gillam was elected as W.M. for the following year (1829), Bros. Stamford and Speight being re-elected Treasurer and Tyler respectively. In January following, Bro. Gillam was duly installed, and at the next meeting appointed a Bro. Wilson, who had been J.W. during the year preceding, to be his Senior Warden. In April it was resolved that the Lodge should remove to the Blue Posts, Charlotte-street, Rathbone-place, kept by a Bro. Brown, in preference to Bro. Edwards's hostelry in Davies-street, Berkeley-square. No long stay was made here, however, for the very next month it was arranged that the Lodges should meet at the sign of the Three Compasses, Kensington, and here accordingly the brethren assembled on the 9th June 1829, when the Lodge received a considerable accession of strength. Further accessions are noted in subsequent minutes of the same year, while on the 10th November it is recorded that in the case of a brother proposed as a joining member, "several blackballs were against him, and he was rejected." In December Bro. Gillam was re-elected W.M., and the brethren were re-chosen Treasurer and Tyler respectively who had previously held those offices. At an emergency meeting held on the 17th of the same month, it was solemnly resolved to take "into consideration the state of the throne," and it was forthwith agreed that a "new chair" should be purchased—a contrast in words which even the casual reader might be pardoned for noticing. The installation of W.M. and appointment by him of his Officers for the year followed in due course in January 1830, and on the same occasion it was resolved to hold a Lodge of Instruction at the same hostelry (the Three Compasses aforesaid). Bro. Gillam W.M. would seem to have taken a leaf out of Bro. Gilkes's book, for the mention of sections of this or that lecture being worked during the term of his Mastership is very frequent, and on 11th May, when the Lodge—though no notice of the removal is recorded in the minutes—met at the Duke of Sussex, instead of the Three Compasses, the first to the fifth sections, both inclusive, of the first degree were worked. On the 8th June the Senior Warden proposed that the brethren have a dinner, which was seconded by the W.M. and unanimously carried (for Thursday the 17th). This minute, trifling as it may appear to be, is nevertheless deserving of some notice. The expenses, and especially those in the shape of "horse bills," which would seem to indicate that the brethren of this Lodge did not hold their regular and emergent meetings without having recourse to some kind of refreshment, appear to have been kept within modest limits; indeed no mention before this is made of any dinner, and we are left to assume that the brethren did not entirely overlook their just claims to refreshment after labour. On the 16th September it was agreed to give a small sum in aid to a distressed brother of the "Lodge of Ireland," and also to support his petition to the Lodge of Benevolence. On 11th January 1831, Bro. George Simons was installed W. Master, Bro. J. C. Smith being the new Treasurer, and Bro. Speight Tyler. At the meeting in

March a unanimous vote of thanks was passed to Bro. Gillam P.M. "for the very zealous manner he conducted the office of W.M. for two successive years." In September a petition was signed for presentation to the Board of Benevolence on behalf of a Past Master of the Lodge. At the meeting on the 10th January 1832, when Bro. Knight P.M. was installed W.M., a motion was agreed to that the Lodge be removed to the "Widow Edward's Two Chairmen, Davis-street, Berkeley-square." It is also noteworthy that on this occasion Bro. Gilkes was present in the character of a visitor. Only five members attended at the next meeting, when no less than four resignations were sent in and accepted. In May, however, this muster had increased to eleven, Brother Gilkes, at the time W.M. of No. 375, being again present, and a motion that he be elected a joining member of the Lodge was duly proposed and seconded. It was on this occasion also that, owing to the death of Widow Edwards, a proposition for the removal of the Lodge to other quarters was given for consideration at the June meeting, and it was then agreed, on the motion of Bro. Gilkes, who, in the meantime, had again become a member, that the Lodge should be held at Bro. Sheldon's, King's Head, Compton-street, Soho. Among the visitors on the 13th November we find mention of Bro. Farnfield, doubtless the late Assistant Grand Secretary and Secretary of the Royal Masonic Benevolent Institution. In December Bro. Gilkes was elected W.M., Bros. Smith and Speight being again re-chosen Treasurer and Tyler. At this, as well as at the installation meeting in the January following, the presence is recorded of Bro. White Grand Secretary. On 12th February 1833 we have, for the first time, mention made of the appointment of an Audit Committee. "It was proposed and seconded that a Committee be summoned for the fourth Thursday to audit the Treasurer's account." About this time, too, a proposition was made—and we have not met with a similar one hitherto—"that, as a mark of respect to Bro. Joseph Knight P.M. of this Lodge, a jewel be presented to him;" while a vote of thanks to Bro. Smith as Treasurer was also submitted, and carried unanimously. Somewhat later in the session it seems this jewel was arranged to be of the value of £3—a modest sum, in comparison with the ten guineas now so frequently voted for that purpose; nor must it be forgotten that the rarity with which such propositions were submitted made the gift all the more valuable extrinsically. An adjournment having been agreed to from June to September, it was proposed in the latter month that Bro. Muggeridge, of the Grove Lodge, Ewell, No. 593 (now No. 410), should be accepted as a joining member. At the same meeting a vote of thanks to Bro. Edgar S.W., for his present to the Lodge of "a Brass Triangle, with a perfect Ashlar," was unanimously passed. In November a similar vote of thanks was passed to Bro. Marks for his presentation of a set of gavels. It was also proposed that the small balance of £1 10s remaining in the hands of Bro. Smith P.M. and Treasurer at the time of his decease should be presented to his widow. It is worthy of note that Bro. Gilkes, who was W.M. for this year, and occupied his usual place at this particular meeting, was not present on election night the month following, and the next time his name occurs in the minutes is the 11th February 1834, when, in accordance with a motion duly made and seconded in the previous month, it was unanimously agreed that "the sum of £1 1s 0d from the Funds of the Lodge be presented to the Committee in aid of the design for erecting a monument to our late Master Bro. P. Gilkes." Thus the brethren of St. Michael's can speak with some pride of having numbered among their principal supports one of the most distinguished lights of Freemasonry—one, moreover, who had not only been many times chosen to fill the chair, but was, at the time of his decease, the W.M. of the Lodge. It should also be noted that at the meeting in January 1834, when notice was in the first instance given that such a proposal would be submitted to the vote of members, Bro. Dr. Crucefix, of the Bank of England Lodge, and another of our most brilliant Masonic worthies, was present as a visitor, while the aforesaid Bro. Muggeridge, of the Grove Lodge, No. 410, Ewell, was appointed to the office of Junior Warden. At an emergency meeting held on the 20th February, it was agreed that the Lodge should have its quarters at the George and Blue Boar, Holborn, and here its stay was far more prolonged than at any of the previous houses we have mentioned; indeed, it was still held here in the year 1847. In March of the year 1834, after several propositions for initiation and joining had been handed in—among the latter being one relating to Bro. John Theodore Vesey Hardy, Professor of Languages, London University, Senior Warden of the Fortitude and Old Cumberland, No. 12, it was resolved to alter the day of Lodge meeting from the second to the third Tuesday in every month. In April, Bro. Pitt S.W. submitted a new code of bye-laws, which with a trifling alteration, were ordered to be read and submitted for approval at the next meeting. This was done accordingly, though it appears from subsequent minutes that further alterations in them were made. In June a proposition was made and agreed to that each member should contribute half a guinea a quarter in advance towards defraying the Lodge expenses, and it was also determined that the Lodge should adjourn annually during the months of July, August, and September. At the November meeting Bro. S. Barton Wilson, W.M. of Royal Athelstan, No. 19, was proposed as a joining member, and after having been duly balloted for in December, was elected unanimously. Here, again, we have another of the shining lights of Freemasonry of bygone days, of whose membership the St. Michaelians have every reason to be proud. On the 20th January 1835, Bro. Pitt was installed W.M., the muster, which included over a dozen visitors—among them being Bros. White Grand Secretary, R. T. Crucefix, and W. Farnfield P.M. No. 63—being stronger than usual, Bro. White being the installing Officer. The following month a petition to the Board of Benevolence was submitted on behalf of the widow of a late member, and the W.M. promised to be in his place at the next meeting of the Board and support the prayer of the lady. A certificate was also given to a member of the Lodge to enable him to get his son's name placed on the list of candidates for the next election to the Boys' School. At

the meeting on the 21st April, the W.M. gave notice of his intention to submit at the next meeting a motion to the effect, "That the members of this Lodge do subscribe one halfpenny per day towards the funds for the erection of the intended Asylum for Aged and Decayed Freemasons, it being understood that by the unanimous co-operation of the Fraternity this trifling subscription will in three years complete the desired object." It is worthy of note that this particular suggestion was carried with perfect unanimity. In December, Bro. Muggeridge was unanimously chosen W.M. for the year ensuing, Bro. Edgar being elected Treasurer, and Bro. Speight re-elected Tyler. After the installation, which took place as usual in January following, and the investiture of the Officers, it was unanimously resolved that Bro. Pitt the retiring W.M. should be presented with a jewel in testimony of his valuable services to the Lodge during his year of office as W.M., and the jewel was formally presented at the next meeting. In March of this year (1836) it was agreed to subscribe a guinea towards the fund of the Boys' School. On the 13th July following it was unanimously agreed that the following address should be prepared and presented to the Duke of Sussex, the M.W.G.M., on the occasion of His Royal Highness having had his sight restored to him after a painful surgical operation, namely:—

"To His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, K.G., &c., &c., &c.
Most Worshipful Grand Master of the United Fraternity of Free and Accepted Masons in England.

"Most Worshipful Grand Master,

"We, the Master Wardens and Brethren of the Saint Michael's Lodge, No. 255, beg most respectfully to offer our congratulations on the formidable result of the operation recently performed on your Royal Highness, and with feelings of gratitude we humbly thank the Great Architect of the Universe for having restored your Royal Highness to sight, and for having enabled you to bear with fortitude the severe trials with which He has been pleased to afflict you.

"Feeling that to your fraternal care and unwearied devotion to the interests of the Craft so much of its present prosperity is owing, we have long deplored the calamity which has deprived us of your august presence, and hail with gratitude the restoration of your Royal Highness to that state so ardently wished for by all the Fraternity, and embrace this opportunity of testifying our admiration of the urbanity and kindness displayed by your Royal Highness on all occasions, and pray fervently to the Most High that a long and peaceful life may ensure to the Craft the gratification of having your Royal Highness at their head to govern and direct them in all their undertakings.

"Signed at a Lodge, expressly convened for the purpose, this 13th day of July 1836.

"S. MUGGERIDGE, W.M.
"J. D. KINCAID, S.W.
"RICHARD COOPER, J.W.
"EDWARD PITT, P.M."

The following was the gracious answer returned by the M.W.G.M. to the above congratulatory address, as recorded in the Minutes of the 18th October following:—

"Augustus F.G.M.

"W. Master and Brethren of the United" (by error for St. Michael's) "Lodge, No. 255.

"I thank you for your brotherly and affectionate address.

"In the midst of my affliction and temporary deprivation of the inestimable blessing of sight, the sympathy and interest on my behalf expressed by the Fraternity at large has been to me a source of the greatest consolation.

"The confirmation of these sentiments, while it calls from me a renewed tribute of gratitude, will serve as an additional stimulus to exert my best endeavours for the integrity and advantage of the Craft in general as well as for the benefit of each particular brother.

"Kensington Palace, the 9th of September,

"A.D. 1836, A.S." (Query L) "5836."

Bro. Wilson having had this address "got up in a superior style" to the Lodge, and requested permission to present the members with "the time and expense" incurred in so doing, a vote of thanks was unanimously passed to that brother for his kindness.

In the following month it was resolved that the Treasurer should be requested to insure the furniture of the Lodge. In December, after the unanimous election of Bro. J. D. Kincaid as W.M. for the ensuing year, it was resolved that the brethren should dine together on the occasion of his installation, and that each member should pay an additional five shillings, while the visiting fee should be ten shillings. In January 1837, after the installation of Bro. Kincaid as Master, and his appointment of Officers, among whom we note Bro. S. B. Wilson as S.W., it was resolved, in the first instance, to present to Bro. Knott, on his retirement from the Secretaryship, the unqualified thanks of the Lodge for the zeal and ability he had displayed in the discharge of his duties; secondly, that a Treasurer's jewel of the value of Three Guineas should be presented to Bro. Edgar P.M. and Treasurer, in recognition of his invaluable services; and lastly, that Bro. Muggeridge be presented, for the same reason, with a Past Master's jewel of the same value. The Report of the Audit Committee, which showed a balance in favour of the Lodge of between £4 and £5 was accepted on the same occasion. At the next meeting the Tyler's remuneration was fixed at eight shillings, to include banquet and incidental expenses, and it was resolved to contribute a guinea "to each of the Masonic Charities, Boys and Girls." In March a Committee of the Officers of the Lodge was appointed, for the purpose of revising the bye-laws, three to form a quorum. In October of this year, on the motion of the late Bro. S. Barton Wilson, the late Bro. John Savage of Fortitude and Old Cumberland, No. 12,

himself also subsequently a distinguished brother, was proposed and (in November) accepted as joining member of the Lodge. Among donors to the Lodge at this time must be mentioned Bro. Goulding, to whom a vote of thanks was accorded for having presented wands for the Deacons, and among sums voted, the amount of one guinea to the Aged Masons' Asylum. In December, Bro. Wilson was unanimously elected Master, Bros. Edgar and Speight being re-elected Treasurer and Tyler respectively, and after the installation and appointment of Officers a Past Master's jewel was unanimously voted to Bro. Kincaid. In the minutes of February 1838 occurs an entry on which some light would seem to be desirable. A proposition is noted to the effect that "the sum of One Guinea be given in aid of the Masonic Tribute Fund." Has this any reference to the testimonial which about this time was presented to the Duke of Sussex? If so, the word "tribute" seems out of place. A testimonial which is not freely given is worth but little. Or does it refer to something of less importance, the word "tribute" being accidentally used in the place of the word "contribution." The minutes, so far as we have had the opportunity of examining them, seem to have been so carefully compiled, that even a slight error should, if possible—and supposing, of course, it is an error—be cleared up.

(To be continued.)

Soc. Rosier. in Angliâ.

"BYLAND."

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. T. J. WILKINSON, VI^o, Primus Ancient.

R.W. CH. ADEPT AND FRATRES.—In this, which is now a rich and verdant valley, sheltered from the north by the steep and densely-wooded declivities of Hambleton, the monks finally settled, after having wandered from Furness to Hode, and thence to Old Byland, over the summit of the hill, where we are told they were disturbed by the bells of the too-near monastery at Rievaulx; and also that "the territory could not be made convenient for the construction of the Abbey." Roger de Mowbray and Sir Thomas de Colvill, a subinfeudatory of that baron, consequently gave them other lands under the hill of Black-how, and for thirty years they dwelt in the neighbourhood of Kilburn and Oldstead, about three miles from their subsequent resting place, at a place then called Stocking, but of which it is not known that any vestige remains, unless it be associated with an old farmstead which is now known by the name. During this period large tracts of land were added to their possessions, but they became involved in lawsuits with their neighbours; besides which, as a consequence of their prosperity, their old enemy, the Abbott of Furness, revived a claim for jurisdiction, which, on reference, was decided in their favour by Ailred, Abbott of Rievaulx; and in A.D. 1155, Roger of Bishopbridge, Archbishop of York, took this abbey under his immediate protection. They determined therefore to migrate to the site on which they afterwards built the abbey, and of which we now behold the ruins. But as we stand and admire the rich landscape which stretches around us, glorified by the picturesque relics of architectural grandeur, we must not forget the changes effected by the labour of the monks, and that the scene which we now regard with so much enjoyment, was originally but a wooded waste, pent up between the swamp of Whitaker on the south and the rugged hills on the north. The abbey of the Cistercian Order, of which this was one, were usually situated in lonely mountain valleys, far away from the haunts of men, in accordance with the feeling expressed by St. Bernard, its great apostle, "Believe me, you will find more lessons in the woods than in books. Trees and stones will teach you what you cannot learn from masters. Have you forgotten how it is written, 'He made him to suck honey out of the rock, and oil out of the flinty rock? You have need not so much of reading as of prayer; and thus may God open your hearts to understand His law and His commandments.'" Their rule was a very strict one:—"Silence was to prevail throughout the monastery, and everything which might provoke laughter was to be avoided. No one was allowed to speak unasked, and the head and eyes were to be inclined downwards. The inmates of the monastery were to rise two hours after midnight for divine service, and every week the Psalter was to be sung throughout. All were to leave the church together at a sign from the Abbot, lamps were kept burning in their dormitories, and they were required to sleep clothed, with their girdles on. The habits and goods of the house were to be in the hands of proper officers, and the Abbot was required to keep an account of them. No private property was allowed, and distribution was made according to every one's necessities. The monks were to serve weekly, and by turns, in the kitchen and at the table. Upon leaving their weekly service, both he that left and he that succeeded were to wash the feet of the others, and on Saturdays they were to clean all the plates belonging to the house, and resign them to the cellarer, who was to give them to him whose turn it was to serve. Those who thus served had an extra allowance of victuals, in order that they might wait upon the others cheerfully. The silence which reigned throughout the monastery was unbroken during dinner, except by reading the Scriptures. They were read by a brother who was appointed for a week. There were to be two different dishes at dinner, together with fruit. One pound of bread was the daily allowance, and three-quarters of a pint of wine. From Holy Rood Day (14th Sept.) to Lent they dined at nones (three o'clock); during Lent till Easter they dined at six; from Easter till Whitsuntide, and during summer, they dined at sext, i.e., about noon, except on Wednesdays and Fridays, on which days they dined at nones. A collation or spiritual lecture was to take place every night before song, and after

night song silence was again observed. If any were tardy in attending church or table they were punished by degradation, or by being deprived of part of their food. They were to work from prime till ten o'clock from Easter till Holy Rood Day; and from ten to twelve they were ordered to read. After dinner the noon sleep was allowed for those who chose; and after nones they were to labour until the even." These rules slackened in time; but in the 12th century St. Bernard recalled the monasteries to their severer practice. This Order was introduced into England about the year 1128; its foundations very rapidly spread over the country; its houses in Yorkshire were very numerous; and they were invariably dedicated to the Blessed Virgin. It has been described as a middle-class Order, not much learned in book-lore, but consisting of tillers of the ground—the great farmers of the age. It is necessary we should bear in mind that the monks were not merely "devout," but were builders, blacksmiths, carpenters, and of all trades.

A charming view of this abbey is obtained from the Oldstead road, a few yards from the ancient gateway, the arch of which still spans the road. The adjoining postern has been destroyed. The hoary old porter with shaven scalp and keys of "trevest stele" has disappeared, and we pass through without challenge: but we feel that we are on the track of regal pomp and lordly retinue to precincts where the friendly traveller ever found a welcome, for we are assured that the tables of the refectory—one of which is now the communion-table in Thirsk Church—and the *bonhomme* of the monks never failed to sustain the hospitable character of the abbey. But it is now beautiful in desolation, and the west end of the west end of the church presents a striking picture with its solitary turret pointing like a finger heavenwards, hard by the broken sweep of its magnificent circular window. Fragments of wall, column and arch, laden with dense masses of ivy and bryony, stand here and there indicating the area the edifice covered, and the height to which it towered.

As in examining the structure we find indications of different periods in the erection, it is probable that only so much of the church as was necessary for the daily offices was completed in the year 1177, and that it was extended and the domestic portion added by degrees afterwards. Its ground plan is like that of most other churches of the Order—a long nave with narrow aisles, two short transepts, and a short choir, but it possesses special features of its own. It is remarkable as having a triforium traversing its nave, transept, and choir, and it possesses three other peculiarities not to be found in any other Cistercian house in the kingdom:—the nave of extreme length, the transept with a western as well as an eastern aisle, and the choir with a transverse aisle at its extremity. The western extremities of the south and north aisles show a difference of treatment both externally and internally, the former and probably the older, having a round-headed door-way, and over it a round headed window, and the latter a pointed arch. Nine arches over the central doorway, beautifully finished, are lancet-shaped, three of them pierced, and these are surmounted by the magnificent circular window, already referred to, 26 feet in diameter, most picturesquely graceful in the broken outline of its ruined condition. It appears to have had no mullions or spokes, the glass having possibly been enclosed in a wooden rim or frame, like those of the lights of the choir. Corbels indicate that there was formerly a Galilee porch attached to the west front of the nave, a fact corroborated by the desire expressed by one William Tiplady, in his will in 1426, to be buried in the Galilee of St. Mary's Abbey, at Byland.

The nave has been 200 feet in length, and 70 feet in width, leaving a space of nearly 39 feet for the central part. The transept is 135 feet long, and 74 feet wide, including side aisles. A portion of the north transept has been excavated, and many interesting discoveries would doubtless be made were the work of clearing carried forward: much might be done towards preserving the ruins and arresting the progress of dilapidation. The bases of all the pillars in the nave are concealed beneath the sward. It is uncertain whether the slab of the high altar has been removed, or with its platform remains undisturbed. The chief offices and domestic buildings of the convent were on the south side of the church: the cloister quadrangle was larger than that of any other Cistercian house in Yorkshire, being 145 feet square. The domestic buildings appear to have been of the very plainest character, and after the completion of the church to have superseded erections of wood and plaster.

It has been a matter of question whether or not Roger de Mowbray, the founder, was buried at Byland. In a genealogical history of his family, written in the time of Henry VIII., and inserted in the register of Newburgh Priory, it is stated in monkish Latin that "this Roger having been signed with the cross, went into the Holy Land, and was captured there in a great battle by the Saracens. He was redeemed by the Knights of the Temple, and worn out with military service he returned to England. On his journey he found a dragon fighting with a lion in a valley called Saranel, when he slew the dragon, and the lion followed him into England, and to his castle at Hode." It is difficult in this statement to separate fact from fiction, but it proceeds to relate that he lived 15 years afterwards, died in a good old age, and was buried at Byland under an arch in the south wall of the chapter-house. Another history formerly among the monastic papers in St. Mary's Tower, York, said that he was buried *apud Suras*—in Syria. However, what were supposed to be his remains were exhumed here from the north-west part of the chapter-house in 1818 by Mr. Martin Stapylton, "guided to the place by ancient MSS." and conveyed in a fearful storm to the church at Myton-upon-Swale.

Here Wymund, the warrior Bishop of Man and the Isles, having been taken prisoner in one of his marauding expeditions by a brother bishop, found an asylum in his closing years after his eyes had been put out. Here, too, many of the "Colvilles of the Dale," a family mentioned by Shakespeare in connection with Sir John Falstaff, were buried; and here, also, whilst at dinner, on the 14th October 1322, Edward II. was surprised by the Scots, and his forces in the subsequent battle defeated, Alan, Earl of Richmond, being taken prisoner, and "the sun changing in the morning to a bloody colour, and so continuing till eleven o'clock."

It is thus that surrounded by so much that is beautiful and suggestive, we wake up to-day the memories of the past and find new impulses to our devotion and diligence. Centuries ago religion and labour here worked together in unison: Brotherly Love, Relief, and Truth, gave within these walls practical manifestation; and standing upon these monuments of the old monks, we honour their work and reverence their zeal, whilst we draw new incentives under which to perform our allotted duties, so that our descendants may enjoy the same rich inheritance with the added fruits of our own industry, piety, and skill.

DISGRACEFUL EXHIBITION.

Boston, Mass, February 6, 1880.—One of the most disgraceful exhibitions ever witnessed in a church in a city was given to-night in the Chamber Street Presbyterian Church, when two clergymen, Rev. J. P. Stoddard and D. P. Rathbun, of Iowa, undertook to expose Masonry. Last night the first meeting was held, but the audience was not so large as the one present this evening. The object of the exposures is to break up the Order, by divulging the secrets. They say that Masonry is organized infidelity, and in the interest of religion they seek its overthrow. Both the gentlemen claim to be Masons, and they announced their intention to hold up the rights and ceremonies to ridicule. The forms and oaths necessary to taking the first degree were illustrated by the expositors. They were assisted by eight or ten persons, and all were attired in Masonic regalia. The pulpit served as a Lodge room, three large, lighted candles being arranged in a row in front, and the Senior and Junior Wardens, Grand Worshipful Master, and other officers, in the persons of clergymen and others, being seated behind and on the sides. The "candidate," an individual whose skin had apparently not seen soap and water for many days, was about an hour and a half in passing through the ordeal, and as the "ceremony" developed the scene became disgraceful, and many ladies left, the remaining spectators also becoming restless. The "candidate," while taking the degree, was dressed, according to the "exposers" in the customary manner, but this was simply disgusting, as his only garments were an old blue flannel undershirt and white under-draws, the left leg of which was rolled up to the knee. Over his eyes was a green shade such as is worn at night by the working force of a newspaper office. Here, barefooted, with one leg bared and only partially clad, the candidate received his instructions from the various Grand Officers, and then came the administration of the various oaths. An immense crowd filled the building, and during the performance of the disgusting farce the wildest confusion prevailed. Hymn books were pelted at the performers by people in the building, while a large force of roughs and street loafers stood on the sidewalks and threw snowballs into the building. Captain Ford, of the Third Precinct Police, fearing a riot, tried to put a stop to the exhibition, but it kept on for half an hour, while a storm of hisses and indignant yells greeted every word uttered by the speakers. Ex-chief of police Damrell made a speech, in which he freely and forcibly denounced the two reverend expositors, and was loudly applauded, the spectators cheering loudly at the several points made. He claimed to belong to the same denomination as Mr. Rathbun, and asserted that the conference that would recognise him as a minister of Christ's gospel ought to bow its head in shame. The police broke up the meeting about half-past ten. It was the intention of the two ministers to remain in town for a week, and continue their exposures, but they have changed their minds, and will leave to-morrow. The minister who gave the use of his church for such purposes is stoutly abused by all classes.

Provincial Grand Lodge of Devon will be held at Barnstaple, on Thursday next, the 19th instant, under the presidency of Lord Ebrington, Prov. Grand Master. Bro. C. Godschalk will offer a motion to the effect that the sum of fifty guineas be voted to the Royal Masonic Benevolent Institution, and fifty guineas to the Royal Masonic Institution for Girls. Bro. J. B. Gover will move that ten guineas be voted to the Devon Educational Fund, while Bro. V. Bird has given notice of his intention to move a grant to the same Fund of fifty guineas.

We commend to the notice of our less active and energetic Provincial Grand Masters the following extract from our worthy Philadelphian contemporary the *Keystone* :—

The Grand Master of Alabama reports that he had visited forty Lodges, selecting in preference those not easily accessible, and thus giving the benefit of his official presence to those most in need of it. An excellent plan, worthy of being generally imitated. There are many Lodges, in every Jurisdiction, that have never had either a Grand Master or District Deputy G.M. within their portals after their constitution. Such things ought not to be.

If the P.G.M.'s whose attention we have drawn to this will bear in mind that the Grand Master of Alabama must have travelled "not a little" in order to carry out his purpose of judging for himself of the state of Freemasonry in his jurisdiction, and giving distant Lodges the benefit of his great experience, they will perhaps be less inclined to leave their own less remotely situated Lodges to look after themselves.

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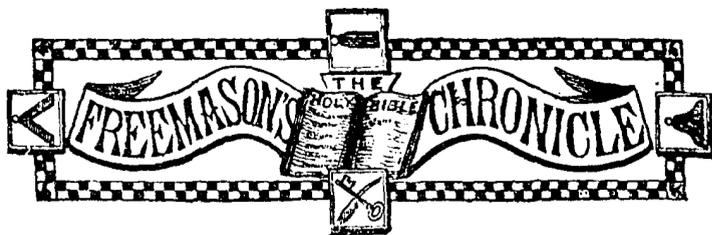
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23 GREAT QUEEN STREET, W.C.

JAMAICA.

Phoenix Lodge, No. 617, Port Royal.—The ordinary meeting was held on 6th July, presided over by Wor. Bro. G. P. Myers I.P.M. (Master off the Island), J. S. Campbell S.W. pro tem (S.W. off the Island), J. Hall J.W. pro tem (J.W. off the Island), and other Officers. One candidate was raised to the sublime degree of Master Mason. According to the bye-laws, this was the night for the election of Master, Treasurer, and Tyler. Two brethren aspired to the Oriental chair—Bro. W. J. L. Rutherford and Bro. Lieut. W. Hastings. The ballot was put, when Bro. Lieut. W. Hastings, of the surveying schooner Sparrow Hawk, was elected W. Master, Bro. G. P. Myers elected Treasurer, and Bro. G. G. Crosbie Tyler. There was a goodly number of P.M.'s and members present. During the past year Bro. Dr. J. Tyndall, R.N., of the Hospital, was installed as Master; he only occupied the chair for one meeting, and then left for England. The S.W., Bro. Lieut. Hastings, could scarcely attend, as he had to be away on duty surveying, and the J.W. likewise left shortly after for England. It is to be hoped, though the members have again elected a gentleman of the Navy, he will be able to attend, instead of allowing proxies, which give no satisfaction to the Lodge, and only confer honours.

Phoenix Royal Arch Chapter, Port Royal.—The Quarterly Convocation was held on 8th July, presided over by M.E. Comps. O. Delgado P.Z. (the M.E.Z. being indisposed), L. C. Hollar H., G. P. Myers J., W. J. L. Rutherford S.E., and other Officers. Being the night of installation, the following Officers were selected:—M.E. Comps. L. C. Hollar Z., G. P. Myers H.; no J. was appointed (Dr. Tyndall being off the Island), R. Thompson Treasurer, and W. Hollar Janitor. The investiture of the other Officers was postponed, in consequence of their absence. This Chapter has been opened now five years, and has worked well. After the usual routine business, the annual banquet took place. M.E. Comps. O. Delgado, G. J. De Cordova, and R. Langley P.Z., with several others were present.

Phoenix Royal Ark Mariners Lodge, Port Royal.—A meeting was held on 21st July, presided over by Commander G. J. De Cordova as N., Bros. O. Delgado as S., Commander A. De Cordova as J., W. J. L. Rutherford Acting Scribe, and other Officers. The Commander having informed the brethren that the Charter had been received, and that the Deputy Prov. Grand Master and his Secretary were in attendance, ready to proceed with the consecration, the Deputy Prov. Grand Master R.W. J. W. Whitebourne and his Secretary were received with honours. He then consecrated the Lodge in due and ancient form; five brethren were elevated. After some other business the Lodge was closed. The brethren returned to the banquetting room, where a couple of hours were spent.

Clifton Mount Keystone, Kingston.—Held a meeting at Friendly Hall, on 19th July, presided over by Wor. J. J. G. Lewis and other Officers.

The District Grand Lodge was announced to meet on 29th July.

NEW ZEALAND.

THE regular Quarterly Communication of the District Grand Lodge of Auckland (E.C.) was held on the 2nd June, in the Lodge room, New Zealand Insurance Buildings, Auckland. Bro. Lodder D.D.G.M. presided, and there was a good attendance of Grand Lodge Officers and representatives of various Lodges. The proceedings were of more than usual interest, for in addition to the routine business of the Communication, two petitions were received for new Lodges under the Constitution. One of those was from Kawakawa. In this instance the D.D.G.M. granted the necessary authority. The second was from Te Awamutu. The consideration of the latter was deferred, or rather it was referred to the Deputy District Grand Master, who will apply for certain further information required. A very interesting letter was received from the Deputy Grand Master, Bro. G. S. Graham, who is at present in London, and who acknowledged the courtesy and consideration with which he had been received and treated by the Grand Lodge and the members of the Craft generally. He intimated that he would be detained about five months in London.

Bro. William Van Wyck, Past Master of Kane Lodge, of New York City, has been appointed by R.W. Brother Michael Nisbet, Grand Master of Pennsylvania, the representative of the Grand Lodge of Pennsylvania near the Grand Lodge of the State of New York. W. Bro. Van Wyck was elected Sr. Warden of Kane Lodge in 1877. In 1878, he was elected Master of Kane. Having become a member of the Fraternity in 1877, his progress is remarkable, and an evidence of his ability.

RAILWAY TOURIST ARRANGEMENTS.

FOLLOWING up our recent notice of the tourist arrangements made for the present season by the Great Eastern and London and North Western Railway Companies, we now beg to draw the attention of our readers to those of the Great Western, the North London, and the London, Brighton, and South Coast. First in the programme of the Great Western are the Tourist Tickets available for two months which are issued at Paddington, at the principal stations on the Metropolitan and District Railways, and at Cook's Excursion and Tourists' Agency, Ludgate Circus, E.C., to all the most attractive places of resort in the West of England. The fares in all classes are reasonable, and the arrangements are such that the traveller, if he desires it, may break his journey at certain places—such as Bath, Bristol, Bridgewater, &c., &c., &c. North Devon Circular Tour Tickets, at very moderate rates, are also issued to travellers going Westward, so that they may not only visit the place of their choice, but they may also by means of these circular tickets traverse, partly by rail and partly by coach, one of three districts of North Devon, all of which are well known for the beauty of their scenery or their interesting associations, local or otherwise. Similar tickets are issued to Dorchester, Bridport, and Weymouth (Dorsetshire) as to the principal towns in Devon, Cornwall and Somerset, and those visiting Weymouth have the privilege of going to and from Cherbourg, Jersey, or Guernsey at single fares for the double journey on production of their railway tickets. Similar facilities to those already mentioned are offered to those who are desirous of visiting the Channel Islands and France, South Wales and North Wales, Circular Tour Tickets being likewise issued for any one of five routes to visitors to either division of Wales. To some of the Midland Counties such as Warwickshire, Worcestershire and Hereford there are issued not only tickets available for the period we have mentioned, but also for the brief period from Friday or Saturday up to and inclusive of the following Tuesday. Convenient arrangements are also made for visitors to the Lake and Derbyshire Districts, Ireland, and the Isle of Man; indeed to all parts of the country lying westward the Great Western offers every facility in its power for travelling, either by their own line only, or by and in conjunction with other lines or lines of steamers, the rates charged being most reasonable and the convenience of passengers being most carefully studied in every possible way.

The North London Railway Company, though it must be looked upon as a medium for bringing the principal lines, which have their termini in London, into connection rather than as an independent line, is not behind other companies in the arrangements it makes for the convenience and comfort of intending intending tourists and travellers. Constructed originally for the purpose of lightening the traffic north of the Thames it now affords the means for people passing from the district traversed by any one of our great lines of communication to that traversed by any other. Thus an excursionist by the London and North Western has no difficulty in reaching a given point (say) at the Great Eastern, the North Western or the London, Brighton and South Coast, and, this one instance, thanks to the North London line, might again and again be repeated. Therefore, though itself a line that is used mostly by business men resident in the suburbs for journeying to and from the city, it must not be left out of the consideration of the public in treating of Tourist arrangements; for whether a man is desirous of visiting America or the Continent of Europe, he will, if he should happen to reside near one of its stations, find that he can accomplish the through journey with no more difficulty and discomfort than are caused by changing at certain junctions from one train to another. Nor will he find any difficulty on the score of times, as the train service on the North London is so admirably arranged that he will be able to catch any train on any particular line of railway he may desire.

The London, Brighton, and South Coast line is undoubtedly one of our most important railway arteries. Not only does it place us in communication with all the most popular inland and seaside towns in the counties of Sussex, Hants, and Isle of Wight, but it also offers us facilities of no ordinary character for reaching the Continent. The route to Paris via Nowhaven and Dieppe is one of the prettiest, traversing, as it does, some of the richest country in Normandy, and also one of the cheapest. It is not surprising, therefore, that its ticket arrangements, whether they extend to a few days only, or to one or two months, should find favour with the public. A man may enjoy his eight hours by the sea at Brighton at a modest charge, or he may journey right away to Paris, and still more distant European cities, with the certainty that this company will provide, as far as possible, for his comfort and convenience, and will, at the same time consult his pocket by charging him as low a price as possible. Nor is this all, no matter where he may reach in the North, West, East, or South of Ireland, such is the facility of communication between the different lines of railway, that he will have it in his power to go right through from Brighton to Liverpool, to Scotland, to Devonshire, or wherever else he may be desirous of going. This is a boon which people cannot fail to appreciate, and this line, which has never been wanting in energy and enterprise, is deservedly popular with the British public. Let those who may be looking forward to a holiday in the direction taken by the L. B. & S. C. Railway consult its time tables, and they will be at no loss to obtain all the information they require as to fares, times, tickets, &c., &c.

HOLLOWAY'S PILLS.—The Greatest Wonder of Modern Times. They correct bile, prevent flatulency, cleanse the liver, and purify the system, renovate the debilitated, strengthen the stomach, increase the appetite, invigorate the nerves, promote health, and reinstate the weak to an ardour of feeling never before expected. The sale of these Pills throughout the globe astonishes everybody, convincing the most sceptical that there is no medicine equal to Holloway's Pills for removing the complaints which are incidental to the human race. They are indeed a blessing to the afflicted, and a boon to those who suffer from any disorder, internal or external. Thousands of persons have testified that by their use alone they have been restored to health after other remedies had proved unsuccessful.

Gleanings from Old Chronicles, &c.

THE first park in England, was enclosed by Henry I., when he built his Manor of Woodstock. This park "he walled about with stone seven miles in compass destroying for the same diverse villages, churches, and chappels." Stow adds: "hee placed therein, besides great store of Deere, divers strange beastes to be kept and nourished, such as were brought to him from farre countries, as Lions, Leopards, Linces, Porpentines, and such other. More, I reade that in the year 1235, Fredericke the Emperour, sent to Henrie the third, three Leopards, in token of his regal shield of armes, wherein three Leopards were pictured, since the which time, these Lions and others have bene kept in a part of this bulwarke, now called the Lion tower, and three keepers there lodged. King Edward the second in the twelfth of his raigne, commanded the Shiriffes of London to pay to the Keepers of the King's Leopard in the Tower of London vi.d. the day, for the sustenance of the Leopard, and three halfe pence a day for the diet of the said Keeper, out of the fee farme of the sayd Citie. More, the 16 of Edward the third, one Lion, one Lionesse, one Leopard, and two Cattes Lions, in the said tower, were committed to the custodie of Robert, the sonne of John Bowre."

Strype supplements the above with further information. Henry III. had a white bear and an elephant in the Tower, in which he took a great interest. Thus in 1252 an order was issued to the Sheriffs of London to provide for the sustenance of the bear and his keeper at the rate of "Four Pence every day, as long as they shall be there." In the following year, he issued this further order to the Sheriffs: "We command you, That for the Keeper of our White Bear, lately sent us from Norway, and which is in our Tower of London, ye cause to be had one Muzzle, and one Iron Chain, to hold that Bear without the Water, and one long and strong Cord, to hold the same Bear fishing (or washing himself) in the River of Thames" The order is not as explicit as might be wished, for the muzzle might have been intended for the man equally as well as for the bear. In 1255 he gave orders for the construction in the Tower of "one House of forty Foot long, and twenty Foot deep, for an Elephant; Providing, that it be so made, and so strong, that when need be, it may be fit and necessary for other uses," while in 1256 orders were given that the Elephant and his Keeper should be furnished with "Necessaries, as there shall reasonably be need."

Henry VI., in the 16th year of his reign, granted the office of Keeper of the Lions and Leopards to "Robert Mansfield, Esq., Marshall of our Hall," his wages to be sixpence a day for himself and sixpence a day for every Lion and Leopard in his charge, this pay to be taken yearly "from the Issues and Profits of the Counties of Bedford and Buckingham, coming to the Hands of the Sheriff of the said Counties."

In Juno 1604, James I. with many noblemen visited the Lions in the Tower, and caused a He and She Lion "to be put forth. And then a live cock was cast to them, which being their natural enemy, they presently killed it and sucked the Blood. Then the King caused a live Lamb to be put to them, which the Lions out of their generosity (as having respect to its Innocency) never offered to touch, altho' the Lamb was so bold as to go close to them. Then the King caused the Lions to be taken away, and another Lion to be put forth, and two Mastiffs to be turned to him. The Mastiffs presently flew upon the Lion, and turned him upon his back; and though the Lion was superior to them in strength, yet it seems they were his match in courage." A "Spaniel Dog, for some offence or other" was then cast into the den, but the Lion did not molest him in any way and the little dog remained and lived there for some years afterwards.

A few years later trial was made of the Courage of the Lion, and one was placed in a yard, where had previously been turned loose a bear that had killed a child. But the Lion instead of assaulting the bear fled. Trial was made of other Lions, but with the same result, and then two were let loose, but they, too, refused and "rather fought to return to their den." Mastiffs were sent in and they boldly attacked the Lion, and also a "Stone Horse" which had been turned in, and would have worried the latter to death, had not three bearwards rescued him. The above sport was witnessed by King James, his Queen, the Prince, and divers great Lords. As for the bear which escaped on this occasion, the "King gave command he should be baited to death with Dogs upon a stage; and so he was."

In 1704, there were six Lions in the Tower, two of them young ones presented to Queen Anne by "the King of Barbary." In 1708, the Emperor of Morocco sent her Majesty, by his Ambassador, five Lions. In addition, there were "two Leopards and Tygers," three Eagles—one a Bald Eagle with white Head and Neck; "two Swedish Owls, of a great Bigness, called Hopkins," which had been presented to K. Charles, two Cats of the Mountains "walking continually backwards and forwards," "much larger than our ordinary domestick cats; and very cruel," and a jackall, the skins of two dead Lions stuffed, &c., &c., &c.

The following duties were anciently paid to the parson or curate on the occasion of a Wedding:—"First, there is laid upon the Book, according to the Custom, 8d. Secondly, two Tapers at Mass, 2d. Thirdly, a Taper at the latter end of the Mass, 1d. Fourthly, The whole Offering at Mass belongeth to the Parson, unless the Parties compound for it; giving some time 2 or 3s, or 6s 8d or more. Fifthly, If any one will be married before the High Mass, they must pay 20d or 40d, or 5s, or else must tarry till all be done. Sixthly, for a certificate when the man dwelt in another Parish he paid a shilling, or 20d or 40d, or more, according to ability.

Another curious epitaph is the following:—

As I was, so are ye,
As I am, you shall be.
That I had, that I gave,
That I gave, that I have.
Thus I end all my cost,
That I left, that I lost.

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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THE UNITED STATES AND MASONIC CHARITY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Time has not served to furnish me with any facts, subsequent to January 1875, to alter my opinion as to the hearty response of our American brethren to the claims of charity. It is a part of my nature to respond when challenged, but equally so, I trust, to acknowledge an erroneous statement. When my answer to the article of 2nd January 1875 has been disproved, depend upon my retraction. Its aim was to exhibit the fact that American Freemasons were generous and charitable, as well as fond of good Masonic halls, &c.

Organised Masonic Institutions, such as we have, are not liked in some American Grand Lodges, because of the heavy expenses of maintenance, whilst in others they are quite popular. In Kentucky a fine building was opened in 1878, which occupied some seven years in construction, and I believe contains some hundreds of orphans and widows, its capacity being for 500. This Grand Lodge at one sitting donated 78,000 dollars to that object! In North Carolina (we find in "Bro. Coleman's Masonic Calendar") there is an excellent Masonic Orphan Asylum at Oxford, with 137 inmates. Boys and girls, admitted from eight to twelve, receive a good English education, and then make an honest living by honourable work. In the FREEMASON'S CHRONICLE of the 20th February 1875 will be found particulars from me of the Louisiana Relief Lodge, No. 1, of New Orleans. In twenty years over £12,000 have been distributed amongst the needy of any Grand Lodge that have sought assistance, and that Body alone has distributed to English brethren during that period more pecuniary aid than the Grand Lodge of England has bestowed upon the unfortunate brethren from all the American Grand Lodges put together who have applied at Freemasons' Hall. Doubtless it is true, as you observe, that the large Masonic Halls have proved a heavy drain upon the funds of the American Grand Lodges, and so did ours in years gone by! The majority of Grand Lodges are comparatively new bodies, and several are very small and much scattered. The country is a large one, ours is small and compact, and whilst the Craft in the United States have not done all they might, at all events they have done sufficient to remove our right to blame, and much to deserve our praise. In "Masonic Relief Associations," rendering its members independent of charity as far as possible, about one million pounds have been raised during the last few years, and several Grand Lodges, like Pennsylvania, have done a noble work, without any paid staff, in the relief of the destitute and needy, when proved to be worthy, and have large accumulated Funds for that purpose, all carefully husbanded and donated as required. Some of the Grand Lodges are doubtless behind in such matters, and are open to your fraternal strictures, but certainly there are several who have neglected neither the claims of charity, nor those of Freemasonry generally. The more careful the Grand Lodges are in the selection of their initiates, the less need there will be for charity, and the better will be the state of the Craft generally, as you already know well, and have so stated in your leaders.

Yours fraternally,

Truro, 7th August 1880.

W. J. HUGHAN.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have never questioned the accuracy of the sketch in your first number of Masonry in the United States, and have often wondered how and why it was that no answer to your question as to the whereabouts of their Benevolent Institutions has ever before appeared. That there are some such Institutions there is no doubt whatever, as any one knows who is at the pains of reading some of the better class Masonic magazines which are published in the United States. Some of these, however, partake rather of the character of what we call benefit societies, and would meet with but little or no encouragement among English Masons. But though in a country so vast it is probable that there may be Institutions resembling those of which we have such reason to be proud, the tendency of American Freemasonry, as you remarked in the article you alluded to last week, is certainly in the direction of show and tinsel. Take, for instance, an event which is fixed to take place this very month at Chicago, where will be held the Grand Encampment of Knights Templar. American Masonic journals have for some time past been discussing the probable muster on this occasion, and they mostly agree in setting it down at 20,000 Sir Knights, arrayed in all the pomp and circumstance of Masonic Templary. When these have paraded the streets of Chicago, gone through their Knightly exercises, and completed the business of the Encampment, two or three days will have elapsed, and it is easy to imagine that such a gathering will cost a pretty round sum of money, not far short, perhaps, of the aggregate amount of the subscriptions to our three Central Charities—no small outlay for a mere display, it must be admitted. Where in England will you find a gathering of even two or three hundreds? Well, only when the members of a Provincial Grand Lodge attend divine service in connection with their Annual Communication—and then, more often than not, they put off their Masonic regalia—or, as in the very rare case, as when the Grand Master laid the foundation stones of Truro Cathedral, when about a thousand brethren were present all wearing their Craft clothing.

I have faith in the liberality of Americans, and I am sure that from all I have read and heard, American Freemasons are at least as liberal as the rest of their countrymen. But I also believe in the love of show by which they are animated, for all their boasted republican simplicity, and I have invariably found that when there was a chance of having a public procession in connection with Freemasonry, our worthy consins on the other side of the Atlantic made the most of it. Well, let them have their shows as often as they please, if they think they will conduce to the welfare of the Craft. The population of the city or town in which one takes place, gets a gorgeous sight "free, gratis, for nothing." The brethren are the admirers of their fellow-countrymen and countrywomen for the time being, but this is of the very smallest importance to Freemasonry. Moreover, it must be remembered that in North America there are said to be some 600,000 Craftsmen, most of whom belong to the United States, while in England there are probably not a sixth of the number; so that even if they were on a level with us as to the strength of their Benevolent Institutions, we should still figure to advantage with one English brother against six American brethren.

Yours fraternally,

BRITON.

PROVINCE OF HAMPSHIRE AND THE ISLE OF WIGHT.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—At the Provincial Grand Lodge of Hants and the Isle of Wight, the Provincial Grand Master, Bro. W. W. B. Beach, M.P., proposed that a vote of thanks should be entered on the minutes of Prov. Grand Lodge to Bro. Le Feuvre, on his retiring from the office of Prov. Grand Secretary. Bro. Sharp suggested it should be illuminated on vellum, while Bro. Emanuel suggested that a jewel should also accompany the vellum.

Now, Sir, I think it would be much more satisfactory if the Lodges in the Province—and there are thirty-two—which have been in constant communication with Bro. Le Feuvre for eleven years, would put their shoulders to the wheel; they could then easily present that esteemed brother with a piece of plate that he could hand down as an heirloom to his family. It appears to me that the vellum and jewel are good, but a piece of plate would be a more substantial and appropriate recognition of such valuable services, so kindly and readily rendered. I therefore hope the brethren of his Province will take the matter up, and form a Committee of Present and Past Wardens and Officers, and I feel sure the Lodges will assist in so good a cause. About two years since a handsome testimonial was presented to the worthy Prov. Grand Treasurer. Surely Bro. Le Feuvre, who has been eleven years' Secretary of this large Province, deserves some tangible recognition of his services.

I am, Sir, yours fraternally,

A. B.

THE GRAND LODGE CALENDAR.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Writing under date of 20th July, your correspondent "ZADKIEL" asks, "What has become of the Calendar Committee of the Grand Lodge of England?" At the time of reading his letter I was under the impression that you, in a previous number of the "FREEMASON'S CHRONICLE," had asked the same or a similar question. As, however, I am unable to find out whether this was so, I will confine myself to "ZADKIEL'S" letter, which, in my estimation, demands attention from the authorities. I am equally of opinion, with your correspondent, that it would not be a very serious labour to improve on the Grand Lodge Calendar. As at present issued, to my mind, it is useless, or approaches thereto; no account being taken of the recesses of the various Lodges, while, in I think about nine cases out of ten, a recess during the summer months really does occur. I could give numerous instances from my personal experience, but will content myself by pointing to one or two which occur to me at the moment of writing as illustrative of my remarks.

Lodge 529, Semper Fidelis, meets, according to Grand Lodge Calendar, on the first Monday. Naturally, from the information thus afforded, one might imagine that it met on the 1st Monday in every month, while in reality there are no meetings either in June, July or August. Rowley Lodge, No. 1051, also meeting on first Monday, is similarly referred to in the Calendar; no mention being made of the recess which occurs during July and August, and the same could be said of many others. The Watling Street Lodge, No. 1639, given as meeting on the first Thursday, is another instance, but, there the recess extends over June and the three following months, yet not a word is said thereupon. Now, I in turn would ask the Calendar Committee to give me their idea of the purpose for which the G.L. Calendar is issued. I imagine it is, among other things, to enable a brother, should he be travelling, to ascertain what meetings are fixed for the district wherein he may, from time to time, find himself; but if any one, especially during the summer season, imagines he can rely on its pages for a solution, I pity him. On the other hand, if a few more wags to find themselves, as I have done, after a long journey, led astray "by the Freemason's Calendar and Pocket-book as published under the sanction of the United Grand Lodge of England, and by the command of the M.W. Grand Master," the subject would perhaps assume the form of a question in Grand Lodge which might perhaps lead to an alteration. I should much like to know who is actually responsible for the accuracy of this Masonic delusion, for really it is nothing better, and is in fact unworthy of being characterised as the Official production of the English Brotherhood.

Yours fraternally,

ONE WHO HAS BEEN MISLED.

JACHIN AND BOAZ.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In your issue of 10th July, I proved from internal evidence that the pamphlet named "Jachin and Boaz" was not printed before 1757 at least. In your next issue, July 17th, "K. T. L." was pleased to criticise my remarks. First, he pointed to an error of mine about the date of Bro. Carson's pamphlet, which was printed in 1762 and not in 1760 as stated in my letter. Second, he boasts of having "had a great deal to do with books—old and modern," and therefore pronounces the copy of J. and B. in the Boston Masonic Temple incomplete; because, says he (quoting from my letter of 10th July) "The pages of the first leaf are marked (iii) and (iv)," and the first question an expert would ask would be, where are i and ii? for it is just those two pages that might have been looked for to supply the missing link of the evidence." Third, he argues some other *might-have-beens*. And fourth, Bro. K. T. L. coolly requests me to produce positive evidence that the said pamphlet J. and B. was not printed before 1757.

In reply, I beg to state that Bro. Carson informed me, two years ago, that Oliver's date of the origin of J. and B., viz. 1750, was wrong, that 1762 was the proper date of it. But when writing my letter of 10th July my aim was not to establish the year when J. and B. was first printed, but merely to show that it was not printed before 1757. I discovered the mistake of "1760" the day after I mailed my letter, but I did not deem it of sufficient importance to the case in point to write another letter by next mail.

Secondly, it was not uncommon in the last century for publishers to begin the numbering of the pages with [iii]—"Solomon in all his Glory," (a pamphlet of the last century) also begins with No. [iii], and so does Nicoll's edition of J. and B. of 1793 (printed in St. Paul's Churchyard) begin with No. [iii]. There is no doubt that the leaf on which the title-page was printed was meant to represent pages i and ii. Let me, therefore, assure him that the pamphlet J. and B. in the Boston Temple is perfect and complete.

Third, above all other Masonic writers, Dr. Oliver was undoubtedly the most unreliable, or at least very few writers could equal him in making misstatements. And as Oliver is the only witness as to the date in question being 1750, it is not necessary for me to furnish evidence that the pamphlet in question was not printed before 1762, but my opponent ought to substantiate by internal or external evidence the doubtful testimony of Dr. Oliver. The question, therefore, I ask is, did K. T. L. ever see a copy of "Jachin and Boaz" printed between 1750 and January 1762? Does he know any reliable person who has seen such a copy? or can he find the pamphlet "J. and B." alluded to in any magazine, newspaper, or other publication printed before 1762? If he cannot do either of these things I advise him "to get it up."

And now for additional facts. P.G.M. Bro. Nickerson, of Boston, received this week a letter from Bro. Carson, in which Bro. C. reiterates that Oliver, Mackey and Co.'s date of 1750 is wrong. And that "Jachin and Boaz" appeared in the list of new books in the *Gentleman's Magazine* of 1762. As I had no time to go to the library to hunt up the question, I got my old, trusty, and well-beloved Bro. David Pulsifer to do it for me. Bro. Pulsifer is an old book hunter, an old book and manuscript collector, an antiquary, and book worm. Almost everybody in Boston knows Bro. Pulsifer, and respects him, but it is needless to say more, for here is his autograph letter:—

Boston, 29th July 1880.

Jacob Norton, Esq.

Dear Sir and Brother,—Agreeably to your request, I have examined the *Gentleman's Magazine* from 1750 to 1762 inclusive, and find the following books relating to Freemasonry noticed as having been published at the time mentioned:—

1754. P 98:—"The Pocket Companion and History of Freemasonry." 3s. Scott.

1757. P 483:—"The Light and Truth of Masonry explained by T. Dunckerley." 6d. Davey and Law.

1759. P 84:—"The Secrets of Freemasonry, by a Distinguished Brother." 6d. Scott.

1760. P 95:—"A Key to Freemasonry." Baird.

1762. P 243:—"Jachin and Boaz; or, The Secrets of Freemasonry Disclosed." Nicoll.

1762. P 243 [the same page as above]:—"A Freemason's Answer to the above."

The above extracts are selected from the lists of new books noticed in the respective months in which they were published.

Fraternally yours,

DAVID PULSIFER.

We see now—First, that "Jachin and Boaz" was not noticed in the *Gentleman's Magazine* before 1762; and, secondly, as soon as the pamphlet appeared a reply thereto was immediately published. I know that Bro. "K. T. L." might even now suggest another list of *might-have-beens*. But these sort of arguments are useless; for every fallacy can be defended with similar quibbles. Instead, therefore, of arguing that *it might have been*, Bro. "K. T. L." should go to work, and examine the magazines, newspapers, and other publications printed between 1750 and 1760 and 1762; and if he should find the pamphlet, "Jachin and Boaz," noticed during that period, then he will be acknowledged conqueror. But as long as he has not done that, I have good reason to believe that Bro. Carson is right, and Dr. Oliver and Co. were, and are, wrong.

Respectfully and fraternally yours,

JACOB NORTON.

Boston, U.S., 30th July 1880.

APPENDIX.—Bro. Pulsifer was formerly clerk in the Court House

in Salem, and this discussion of "Jachin and Boaz" reminded him of a lawsuit in which "Jachin and Boaz" was brought into the court evidence. The highly interesting facts Bro. P. gleaned from the court record at Salem, and communicated to me in the above letter. I, however, for obvious reasons, thought proper to offer it for publication as an Appendix to his letter. So here it is:—

In the year 1806, two persons, in Salem, in the County of Essex, Massachusetts, opened a Lodge and undertook to initiate candidates, and did in fact, in their manner and form, initiate a number who were desirous of being Freemasons, but when some of these newly initiated brethren met with a member of the Essex Lodge, at Salem, they were not recognised as Masons, and at last one of them brought an action against the two instructors to recover the money he had paid for his initiation. The action was entered in the Court of Common Pleas, was tried by jury, before the Honourable Timothy Pickering,—the same Colonel Timothy Pickering who withstood Col. Leslie at the North Bridge in Salem, when he came to take away munitions of war in the early part of 1775. At the trial the Court House was crowded, for it was believed that there would be a full disclosure of Freemasonry. Officers and Members of Essex Lodge were present as witnesses. They asked whether the knowledge on the subject of Masonry, as communicated by the Plaintiff was Masonry? They answered that it was not Masonry. Well, will you tell us what is Masonry? Colonel Pickering had been too long accustomed to warfare to see the citadel of Freemasonry attacked in this way and he "stand looking on." They say it is not Masonry, and they are not obliged to tell what is Masonry. Judgment was entered for the Plaintiff, to which exceptions were alleged by the Defendants, which were signed and sealed by Col. Pickering, and all further proceedings in that case in the Court were stayed. The Defendants, appealed to the Supreme Judicial Court, but the appeal was not entered. In this case is filed the copy of "Jachin and Boaz" just mentioned.

We are requested to publish the following, which appeared in a recent number of the *Western Morning News*:—

THE MARRIAGE OF LADY VICTORIA EDGCUMBE.

SIR,—I observe in your paper of to-day a very interesting account of the marriage of the daughter of our popular and beloved Provincial Grand Master, but I fail to see amongst the list of presents any offering from the Freemasons of Cornwall.

May I venture to suggest to the powers that be that some of us would gladly avail ourselves of an opportunity to show our goodwill towards a very distinguished man and a Mason, not to mention his accomplished and amiable daughter, and I feel sure every Lodge and Chapter in the Province of Cornwall would gladly vote a sum sufficient to purchase a wedding *cadeau*, worthy of the Order and of the acceptance of Lady Victoria.

Your obedient servant,

EMMA HOLMES P.P.G.R. and P.P.G.D.C.

Suffolk, 4th August 1880.

The vagaries of life in the wild West of America have not been exhausted by Bret Harte and his congeners. There is still to be found there the raw material for a whole library of sensational dramas. But the shooting of editors, the scalping of caravans of pioneers, Lynch law, and marriages on horseback are not the only strange pictures which diversify existence in these rude regions. Away in the capital of far Nevada a ceremony took place the other day which would bear transfer to the boards of Drury Lane—that is, since Drury Lane has parted company with the traditions of the legitimate drama. It was the burial of a Chinaman, who had been a Mason as the Order exists in the Celestial Empire. A very noisy, discordant, native brass band led the procession, made up of Mongolians wearing badges and other insignia of the fraternity, followed by the hearse and a large covered waggon, in which were seated a number of feminine Chinese musicians. Their instruments consisted of fiddles, drums, guitars, cymbals, gongs, and each made as much racket as possible, without the least regard to harmony. The din was well-nigh deafening, and may have been intended to prove the actual death of the man in the hearse. If he had been in any ordinary trance he would certainly have revived in self-defence, as it is impossible to imagine that any sentient thing could remain unconscious of such a clamour. Behind the Chinese musicians came a van loaded with roast pig and other delicacies, edible and potable, to be left at the grave for the benefit of the deceased. Strips of paper, pierced in three places with crescent-shaped holes, in rows of five, were strewed by thousands along the route—the custom under such circumstances—and the queer procession attracted a great deal of attention from the curious Nevadans. The next time a Chinese Mason is buried, the natives intend either to put cotton in their ears or to steal the roast pig as some compensation for their auricular torture. —*Evening Standard*.

A Good Example.—At the last meeting of the Lodge of Otago, the W.M., Bro. Jno. A. D. Adams, set a good example by putting questions from the lectures to the officers and brethren during the preparation of the candidate. The adoption of that course certainly took the majority of those present by surprise, but also afforded much satisfaction, and the W.M.'s of other Lodges would do well to follow the good example thus set them. We may also remark that the Deacons of this Lodge also set a good example by speaking out distinctly when performing their duties, so that what is being said at the S.W. and J.W. chairs can be heard at any part of the Lodge-room.—*The New Zealand Freemason*.

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, 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

MONDAY, 16th 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)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1445—Prince Leopold, Mitford Tavern, Sandringham-road, Dalston, at 8 (Inst.)
1459—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7.30 (Inst.)
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8 (Inst.)
1625—Tredgar, Royal Hotel, Mile End-road, corner of Burdett-road, at 8 (In.)
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8 (Instruction)
1695—New Finsbury Park, Plimsoll Arms, St. Thomas Road, at 8 (Instruction)

- 61—Probity, Freemasons' Hall, St. John's-place, Halifax
77—Freedom, Clarendon Hotel, Gravesend
236—York, Masonic Hall, York
264—Nelson of the Nile, Freemasons' Hall, Batley
331—Phoenix Public Room, Truro
359—Peace and Harmony, Freemasons' Hall, Southampton
408—Three Graces, Private Rooms, Haworth
424—Borough, Half Moon Hotel, Gateshead.
467—Tudor, Red Lion Hotel, Oldham
613—Unity, Masonic Hall, Southport
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
925—Bedford Masonic Hall, New-street, Birmingham
934—Merit, Derby Hotel, Whitefield.
1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
1037—Portland, Portland Hall, Portland.
1141—Mid Sussex, Assembly Rooms, Horsham.
1199—Agriculture, Honey Hall, Congressbury.
1208—Corinthian, Royal Hotel, Pier, Dover.
1238—Gooch, Albany Hotel, Twickenham
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
1502—Israel, Masonic Hall, Liverpool
1542—Legionium, Masonic Hall, Carlton-street, Castleford
1575—Clive, Corbet Arms, Market Drayton
R. A. 139—Paradise, Freemasons' Hall, Surrey-street, Sheffield.
R. A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury
R. A. 1051—Rowley, Masonic Rooms, Athenæum, Lancaster

TUESDAY, 17th AUGUST.

- Board of General Purposes, Freemasons' Hall, at 4.
65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7 (Instruction)
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
177—Domatic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
554—Yarborough, Green Dragon, (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.)
1339—Stockwell, Surrey Masonic Hall, Camberwell
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Prince's Head, Battersea Park, at 8 (Instruction)
1420—Earl Spencer, Swan Hotel, Battersea Old Bridge, S.W.
1446—Mount 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.)
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction.)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30.
213—Perseverance, Masonic Hall, Theatre-street, Norwich.
241—Merchants, Masonic Hall, Liverpool, at 6.30 (Instruction)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon
418—Menturia, Mechanics' Institute, Hanley.
667—Alliance, Masonic Hall, Liverpool.
897—Loyalty, Fleece Inn, St. Helens, Lancashire
986—Hesketh, Grapes Inn, Croston
1006—Tregulow, Masonic Rooms, St. Day, Scorrier, Cornwall.
1052—Callender, Freemasons' Hall, Manchester.
1214—Scarborough, Scarborough Hall, Calcuttina-road, Batley
1276—Warren, Stanley Arms Hotel, Seacombe, Cheshire.
1325—Stanley, Masonic Hall, Liverpool.
1343—St. John's Lodge, King's Arms Hotel, Grays, Essex
1427—Percy, Masonic Hall, Maple-street, Newcastle.
1470—Chiltern, Town Hall, Dunstable.
1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
1534—Concord, George Hotel, Frestwich.
1551—Charity, Masonic Hall, New-street, Birmingham.
1570—Prince Arthur, 140 North Hill Street, Liverpool
1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton.

WEDNESDAY, 18th AUGUST.

- General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 6
193—Confidence, Railway Tavern, London-street, at 7 (Instruction)
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town, 8 (In.)
538—La Toerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Pamure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Instruction)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
1278—Burdett 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—Croton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate, at 8 (In.)
R.A. 177—Domatic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
20—Royal Kent of Antiquity, Sun Hotel, Chatham
86—Loyalty, Masonic Hall, Prescot, Lancashire
121—Mount Sinai, Public-buildings, Penzance
125—Prince Edwin, White Hart Hotel, Hythe, Kent
129—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
178—Antiquity Royal Hotel, Wigan.
200—Old Globe, Private Rooms, Globe-street, Scarborough
258—Amphibious, Freemasons' Hall, Heckmondwike
277—Friendship, Freemasons' Hall, Union-street, Oldham
325—St. John, Freemasons' Hall, Islington-square, Salford
380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds

- 387—Airedale, Masonic Hall, Westgate, Shipley
580—Harmony, Wheat Sheaf, Ormskirk
581—Faith, Drover's Inn, Openshaw
591—Buckingham, George Hotel, Aylesbury
594—Downshire, Masonic Hall, Liverpool, at 7 (Instruction)
633—Yarborough, Freemasons' Hall, Manchester
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction.)
754—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
823—Everton, Masonic Hall, Liverpool
910—St. Oswald, Masonic Hall, Ropergate, Pontefract
969—Sun and Sector, Assembly Rooms, Workington
972—St. Augustine, Masonic Hall, Canterbury
1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
1040—Sykes, Masonic Hall, Driffield, Yorks
1086—Wutton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
1161—De Grey and Ripon, Denmark Hotel, Lloyd-street, Greenheys, Manchester
1164—Elliot, Private Rooms, St. Germain's, Cornwall
1218—Prince Alfred, Commercial Hotel, Mossley, near Manchester
1391—Brighthouse, Masonic Room, Bradford-road, Brighthouse
1337—Anchor, Masonic Rooms, Durham House, Northallerton
972—Duke of Lancaster, Athenæum, Lancaster
1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool (In.)
1443—Salem, Town Hall, Dawlish, Devon
1501—Wycombe, Town Hall, High Wycombe
1511—Alexandra, Masonic Hall, Hornsea, Hull
1634—Starkie, Railway Hotel, Ramsbottom
1645—Colne Valley, Lewisham Hotel, Slaithwaite
1692—Hervey, George Hotel, Hayes
R.A. 48—St. Peter, Masonic Hall, Maple-street, Newcastle

THURSDAY, 19th AUGUST.

- House Committee, Girls' School, Battersea Rise, at 4
3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Choquers, 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.)
1227—Upton, Spotted Dog, Upton, E.
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.)
M.M.—Duko of Connaught, Havelock, Albion-rd., Dalston, E., at 8.30 (Inst.)

- 56—Howard, High-street, Arundel
98—St. Martin, Town Hall, Burslem
116—Royal Lancashire, Swan Hotel, Colno
203—Ancient Union, Masonic Hall, Liverpool, at 7.30 (Instruction)
208—Three Grand Principles, Masonic Hall, Dewsbury
268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
275—Harmony, Masonic Hall, South Parade, Huddersfield
283—Amity, Swan Hotel, Market-place, Haslingden
337—Candour, Commercial Inn, Uppermill, Saddleworth
343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
344—Faith, Bull's Head Inn, Radcliffe, Lancashire
345—Perseverance, Old Bull Hotel, Church-street, Blackburn
346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
367—Probity and Freedom, Red Lion Inn, Smallbridge
369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
456—Foresters, White Hart Hotel, Uttoxeter
462—Bank Terrace, Hargreaves Arms Hotel, aCrington
600—Harmony, Freemasons' Hall, Salem-street, Bradford
636—D'Ogle, Masonic Hall, Morpeth
659—Blagdon, Ridley Arms Hotel, Blyth
816—Royd, Spring Gardens Inn, Wardle, near Rochdale
1011—Richmond, Crown Hotel, Blackfriars-street, Salford
1042—Excelsior, Masonic Hall, Great George-street, Leeds
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30 (Instruction)
1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
1320—Blackheath, Green Man, Blackheath
1327—King Harold, Britannia Hotel, Waltham New Town
1332—Unity, Masonic Hall, Crediton, Devon
1576—See, Union Hotel, Parkgate, Cheshire
1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30. (Instruction)

FRIDAY, 20th AUGUST.

- House Committee Boys' School, Wood Green, at 4.
Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8 (Instruction)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
766—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction)
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, Goalborne-rd, N. Kensington, at 8.0 (Inst.)
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
152—Virtue, Freemasons' Hall, Manchester.
401—Royal Forest, Hark to Bounty Inn, Slaidburn
460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
516—Phoenix, Fox Hotel, Stowmarket
541—De Loraine, Freemasons' Hall, Grainger-street, Newcastle
652—Holme Valley, Victoria Hotel, Holmfirth
993—Alexandra, Midway Hotel, Levenshulme
1034—Eccleshill, Freemasons' Hall, Eccleshill
1096—Lord Warden, Wellington Hall, Deal
1311—Zetland, Masonic Hall, Great George-street, Leeds
1393—Hamer, Masonic Hall, Liverpool, at 8 (Instruction)
1773—Albert Victor, Town Hall, Pendleton
General Lodge of Instruction, Masonic Hall, New-street, Birmingham
R. A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield at 7
R. A. 837—Marquess of Ripon, Town Hall, Ripon
R.A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 5.30

SATURDAY, 21st AUGUST.

- 1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
1641—Crichton, Surrey Masonic Hall, Camberwell
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
149 Peace, Private Rooms, Meltham.
615—St. John and St. Paul, Pier Hotel, Erith

NOTICES OF MEETINGS.

Dalhousie Lodge of Instruction, No. 860.—At the Sisters' Tavern, Pownall-road, Dalston, on Tuesday, Bros. Smyth W.M., Wardell S.W., Clark J.W., Polak S.D., Carr J.D., Marsh I.G., J. Larkin Secretary, Brasted Acting Preceptor, also Bros. Dallas, Taylor, C. Lorkin and others. Lodge was opened in due form and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Taylor acting as candidate. Bro.

Taylor, as candidate for passing, was interrogated and entrusted; the Lodge was opened in the second degree, and Bro. Taylor was passed to the degree of Fellow Craft. Bro. C. Lorkin worked the first section of the lecture, assisted by the brethren. The Lodge was resumed to the first degree, when Bro. Wardell was elected W.M. for the ensuing week. The Lodge was closed in due form.

'La Tolérance Lodge of Instruction, No. 538.—A meeting was held on 11th August, at the Green Dragon, Maddox-street. Bros. Hemming W.M., E. Child S.W., Lonsdale J.W., Pratt S.D., W. C. Smith J.D., Irieth I.G., Longdon Secretary, J. Hurdell Preceptor, and several other brethren. After preliminaries the first and second sections were worked by Bro. Richardson, assisted by the brethren. The ceremony of initiation was rehearsed, Bro. J. Smith candidate. The fourth and fifth sections of the lecture were worked by Bro. Hemming, assisted by the brethren. Bro. Child was elected W.M. for the ensuing week. The Lodge heard, with great regret, the intelligence of the death of its Preceptor, Bro. T. Adams P.G.P., and ordered a vote of condolence to be sent to the members of his family.

Doric Lodge of Instruction, No. 933.—The usual meeting was held at the Duke's Head, Whitechapel-road, E., on the 6th instant. Bro. Tyer in the chair; there were also present, Bros. Friedeberg S.W., Macdonald J.W., I. P. Cohen S.D., Levy J.D. Past Masters W. Musto Secretary, B. Cundick Preceptor, T. J. Barnes, C. H. Webb, also Bros. Eschwege, Loane, Job, &c. After the usual formalities the ceremony of initiation was rehearsed, Bro. Eschwege candidate. Bro. Job worked the first, second, third and fourth sections of the lecture, assisted by the brethren. A vote of thanks was passed to Bro. Tyer, who had worked the ceremony for the first time, and shown himself a promising pupil. Bro. Friedeberg was elected W.M. for the 13th instant, and the Lodge closed.

Williamson Lodge, No. 949.—A meeting was held on Monday, 9th inst., at St. Stephen's Schools, Monkwearmouth. Bros. A. T. Munro W.M., Geo. Porteous S.W., Chas. Cobham J.W., R. Shadforth P.M. Treasurer, Jno. Barlow Secretary, Brady Swain S.D., I. G. Kirtley J.D., James Brooks and John Hewson Stewards, Jno. Grubb I.G., John Thompson Tyler; P.M.'s Bros. J. Egleston jun., A. Gray, G. B. Hall, N. Taylor. Visitors—Bros. Hawden W.M. 80, A. Broughton 80, J. B. Wilkinson 1380, T. Sharp P.M. 97, Frampton P.M. 94, J. Potts W.M. 94. Lodge opened and the brethren read and confirmed the minutes of last meeting. Bros. Jos. B. Harley and James Henderson were examined previous to being passed. Lodge opened in second degree, and the above named brethren were advanced to the fellow Craft Degree. Lodge was resumed, and closed in harmony, and according to ancient custom, with solemn prayer.

Friars' Lodge of Instruction, No. 1349.—A large number of the brethren of this flourishing Lodge met at Bro. Pavitt's, Liverpool Arms, Canning town, E., on the 10th inst. Bro. Watson was in the chair, supported by Bros. Pavitt S.W., P.M. Myers J.W., P.M. Musto Preceptor, E. T. Worsley Hon. Secretary, Barker S.D., Brownson J.D., Macgregor I.G.; also Bros. Keable, Wiltshire, Forss, Smith, Roberts, Rowe, Davis, Stephens, Roddam, Plater, Gregory, Houldsworth, A. Souch, Prosser, &c. Lodge was opened in due form, and the minutes were confirmed. Bro. Roberts was interrogated, and Lodge advanced. The ceremony of passing was then rehearsed, Bro. Roberts candidate, the duties of Deacon being ably performed by Bro. Worsley. Bro. H. Forss worked the first and second, and Bro. Worsley the third and fourth sections of the lecture, the brethren assisting. Lodge was lowered, and Bros. Houldsworth 347, A. Souch 1804, and Macgregor 1445 were admitted members. Bro. Pavitt was duly elected to the chair for the meeting on the 17th instant. The discussion as to details of the Summer Outing at Broxbourne, for the 16th, occupied the remainder of the evening. For the information of the brethren who intend availing themselves of this opportunity we may announce that arrangements have been made with the Great Eastern Railway Company to attach a saloon carriage and other first-class carriages to the 10.3 a.m. train from Liverpool-street Station to Broxbourne; the return journey will be made at 10 p.m. We trust the weather will be propitious, and that the Ladies may thoroughly enjoy the entertainment provided for them by the brethren.

Prince Leopold Lodge of Instruction, No. 1445.—Held at Bro. Stevenson's, Mitford Tavern, Sandringham-road, Dalston. On Monday, 9th Aug., Present—Bros. W. H. Myers P.M. Preceptor, J. Macgregor W.M., Goddard S.W., Robson J.W., Lewis S.D.; also Bros. Partridge, Kimbell, Seymour-Clarke (Sec.), and others. Lodge having been opened and minutes confirmed, Bro. Partridge offered himself as a candidate for passing; and he was asked the usual questions and entrusted. The ceremony of passing was then ably rehearsed by the W.M. The Lodge was opened in the third degree, and closed to the first, when a vote of thanks was unanimously given for the able manner in which Bro. Macgregor had filled the office of W.M. for the first time in this Lodge. Bro. T. E. Goddard was elected W.M. for next Monday evening, when the third degree will be rehearsed. Brethren are invited to attend.

Eboracum Lodge, No. 1611.—At the regular meeting of this Lodge, held on Monday evening, the chair was occupied (in the absence of the W.M.) by the I.P.M. Bro. J. S. Cumberland, who was

supported by Bros. T. B. Whytehead P.M., J. T. Sellar S.W., G. Balmford P.M. as J.W., J. Kay Secretary, M. Millington, W. Girling, H. Jackson, Stubbs, &c. Bro. Stephenson was passed to the second degree, after which Bro. Cumberland P.M. proposed, and Bro. Whytehead seconded, a resolution expressing the regret felt by the brethren at the departure from York of the 4th Dragoon Guards, which had deprived them of the pleasant association with the members of the St. Patrick's Lodge, 295 I.C., and wishing them every success and happiness. This was carried with enthusiasm, and the Secretary was requested to forward a copy to Bro. Capt. Murphy W.M. of the Military Lodge. Bro. Cumberland conveyed to the Lodge the hearty good wishes of many London Lodges which he had visited during his absence, and the Lodge was closed. Subsequently, at refreshment, the usual toasts were honoured. Bro. Cumberland proposed the health of the Worshipful Master, who was enjoying his vacation in the heart of the Black Forest, and whom they trusted to see again in the autumn in renewed vigour. Bro. T. B. Whytehead, in giving the toast of "Prosperity to the Eboracum Lodge," included the health of the I.P.M., to whom he accorded a hearty welcome on his return in better health from his stay in London, and whom they all hoped would soon be permanently restored to complete strength. Bro. Cumberland's services to the Lodge and to Masonry needed no words from him in the way of praise, for they were well known, not only within the walls of Old Eboracum, but throughout England, and it was pleasant to know that the name of the Lodge itself, as well as those of its leaders, was so favourably known both amongst the Metropolitan and Provincial Lodges. The toast of the Visitors was responded to by Bro. Russell of the St. Patrick's Lodge, who said that on the eve of his departure from York next morning he had hurried down for an hour for the sake of wishing a farewell to his numerous friends of the Eboracum Lodge. Bro. Whytehead said that Bro. Capt. Murphy, the W.M. of St. Patrick's Lodge, had called on him that morning to say good bye, and had desired the kindest and most fraternal messages to be conveyed to the brethren of the Eboracum Lodge, from whom his Lodge had experienced so many kindnesses. Bro. Carter proposed the Officers of the Lodge. Several other toasts were proposed, and the evening was passed in the most harmonious manner.

West Middlesex Lodge of Instruction, No. 1612.—Held at the Feathers' Hotel, Ealing, on Thursday, 5th August. Present:—Bros. C. Andrews P.M. W.M., A. Jones S.W., F. Millsom J.W., Rogers S.D., F. Botley J.D., Mitchell I.G., Tucker Treasurer and Preceptor, J. Wells Secretary; Bros. C. E. Botley, Burton P.M., C. Bellerby, Rickwood, Gelfowski, F. Woolmer. Lodge was opened in due form, and minutes of previous meeting were read, confirmed, and signed. Lodge opened in 2nd degree, and Bro. Rickwood was entrusted. Lodge was opened in 3rd degree, and the ceremony of raising was rehearsed, Bro. Rickwood candidate. Bro. Andrews P.M. gave the "Traditional History" in a very able manner. Lodge closed to 1st degree, when Bro. A. Jones was elected W.M. for the next meeting. Lodge was closed in due form with solemn prayer.

At this season of the year, when all who can snatch a few days or even hours from the cares of business, and seek health at the seaside, it is gratifying to find in our midst one who is mindful of the claims of the poor and needy. Bro. Dr. T. Loane, Medical Officer to the Mile End Vestry, has kindly offered to take 300 children from the workhouse for a day's excursion to Southend-on-Sea, on the 20th inst.; and although our esteemed brother, with the assistance of a few friends, has undertaken to defray all the expenses, we doubt not but that he can find a good use for a few small donations which, expended in the minor luxuries of this life, would cast a gleam of sunshine on the hearts of those for whose enjoyment the day's outing is intended.

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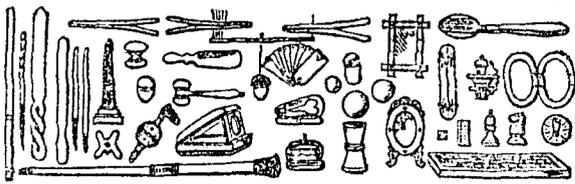
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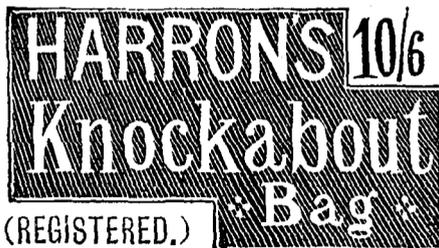
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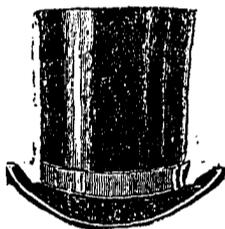
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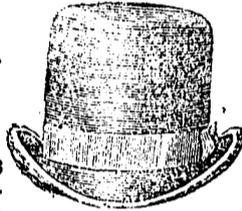


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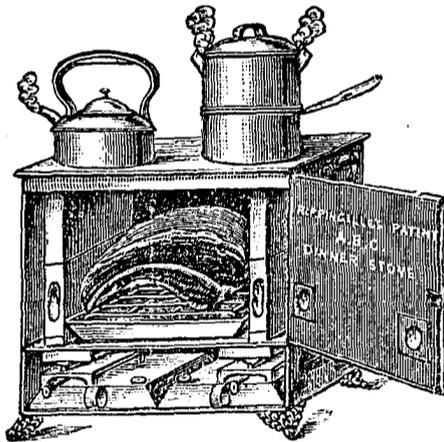
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